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FOREIGN MISSIONS

P. A. Davey, writing March 29th, says, "I have already bought my ticket for Sydney via Shanghai and Hongkong, leaving the latter place in May, to arrive at Sydney by the 'Prince Sigismund' in June. Nine baptisms at Ushigome church, and four at Hachioji outstation. Protracting meetings this week and next." Bro. Davey will deliver lantern lectures in Australia on "Characteristic Japan," "Interesting Japan," and "Japan as a Mission Field."

A. McLean, Cincinatti, Ohio, writes: "I am sure that the friends in Australia will be glad to see P. A. Davey, and I am sure his report will develop much interest in the cause of world-wide missions."

Miss Tonkin says that the year ending April, 1905, has been the best on record for the work at Yangtze-poo. "We are all fully persuaded that the greatest trouble missionaries will have to meet lies ahead in the near future, when we shall have to meet the teachings of the Japanese if they are victorious. Japan is not a Christian country, and the literature she is circulating is not helpful to the propagation of the truth. We all earnestly desire your prayers for those on the field, for wisdom, tact, and guidance in translation of literature suitable to combat this; also that the Lord will send forth men this of educational training, and fully consecrated, to enable the missionary educational body to circulate literature of more beneficial effect."

Bro. Strutton has engaged on trial a native preacher named Ramchandra, about 45 years of age. Incidentally, Bro. Strutton observes that it is necessary for each native worker to have a European with him in his preaching tours, or the message is liable to be sadly lacking in point, mainly through fear of arousing opposition. The great feast called Shimgar was hindering the work of the missionaries at the time of writing. This is the worst of the Hindu festivals, horrible in its degrading rites, and dangerous in its fanaticism. The missionaries have to keep quiet till it is over, then in the reaction the people see the hollowness of their religion, and Christianity shows up in greater contrast.

F. E. Stubbin preached in 90 villages to over 12,000 people in the course of five months' winter work,

Our missionaries in the Central Province held their Annual Convention at Damoh in March. They seem to have had a happy time. The children of the missionaries, 15 in all, enjoyed themselves immensely. Most of them scarcely see another European playmate during the whole year. One little girl enjoyed herself so much that she said she wished the Convention would last five years. One of the visitors was Mrs. Gerould, wife of the late Dr. Gerould, of America. This sister gives over £300 per annum to Foreign Missions, and has built a fine bungalow for the missionaries at Rath, near Maboba, as a memorial to her late husband. G. L. Wharton presided over the Convention.

"Thinking in Eternities!"

"Cecil Rhodes 'thought in continents'; let us who work for God think in eternities, and build for centuries." Foreign Mission Sunday is on July 2. Our motto is, £1500 this year. "Let each one of you lay by him in store, as God hath prospered him."

Bro. Wharton, writing to Bro. Stubbin, says, "Australia is almost my first love in this good work. It was the first people I had the pleasure of meeting after being in India, and they gave me such a hearty welcome that I shall never forget them. When you visit them I want you to be sure and remember me most kindly to all my friends there. . . . Send me a word of cheer occasionally, for who is more needy than I? I am very happy in the work here, but I feel that I need much of the grace of God to enable me to worthily do the task that is entrusted to me." Australia will never forget Bro. and Sister Wharton, whose furlough here set the missionary ball rolling. Bro. Wharton is now in charge of a Bible College at Jubbulpore, and has 18 students in training.

Miss Thompson states that the number of additions in Harda this year has been 21. In all the stations in India, the additions were 170. There are now over 1100 native Christians.

M. J. Shah sends along a monthly report of his work, from which it is evident that he is busily engaged in village preaching, selling gospels, Sunday School work, etc.

Bro. Strutton has taken over the editorial work in connection with the paper published by the Poona Mission. This publication, *White Already to Harvest*, is a very creditable monthly of 20 pp., and enjoys the distinction of being the first English paper printed in the Bhore State. It is published by special permission from His Royal Highness the Chief of Bhore, who at first wished the missionaries to sign an agreement that nothing should be printed therein affecting the social, moral, religious, or political affairs of the State. Fortunately, His Highness gave way on this point, or it would have been a difficult task to run a paper on these lines. Bro. Strutton writes: "The need of the place and the people only seems greater than ever. We have more workers now who are capable of doing direct evangelistic work in the vernacular, and yet there seems more than ever to be done. It was a treat to be present at our Annual Convention, and to hear the accounts of the work from those stationed away in the district. To us who had been out of it all for awhile, it was very refreshing to hear of the good times and the hard times too, all of which showed how the Lord had set his seal upon the work. There had been quite a number of baptisms, too, since we had met before, and the native Christians were able to have special Convention meetings in Marathi as we had in English. It has been such a treat, too, to get back to a place where but little English is spoken. As soon as we arrived in Bombay we heard more Marathi than anything, and it 'tasted sweet' to us, as the natives say." Evidently our missionaries are happy in their work, in spite of all the difficulties.

W. D. Cunningham, of Tokyo, had over 200 young men in his Bible Classes last year. Of these he baptised 26. 12 young noblemen were members of the class, 1 of whom has decided for Christ. Some fine workers have been developed and a native evangelist has been supported. Bro. Cunningham teaches English to pay his own personal expenses. All money received has been used for the work itself. He has now a comfortable house, a chapel and a printing-office.

Another young sister, a nurse in a hospital has volunteered for the Foreign field.

A Foreign Missionary Committee has been appointed by our Queensland brethren, with W. Jones as secretary.

Tasmania also has entered the Federation by electing a committee, with T. G. Prior as president, A. W. Adams as treasurer, and Thos. W. Smith as secretary. Both these committees will act as advisory to the central committee.

Bro. Thompson reports that a large bell has been sent to the Islands for the school at Ranwady, and a small one, the gift of a Kanaka brother at Childers, for the new native chapel at Ranwady. A Kanaka brother is returning to Pentecost, and is anxious to commence work there among his countrymen. There have been some decisions for Christ at Childers recently, and Bro. T. expects more to follow.

West Australian Letter

D. A. Ewers

Our Conference is over, and I am inclined to think that in some respects it was the best of the four I have attended in this State. In the first place, we had more delegates and visitors from country churches than ever before, and they evidently came with the determination to enjoy the Conference. In the next place, we had more public meetings and fixtures, and a lively interest was taken in each of them. The temperance demonstration on the Wednesday night was large and enthusiastic, and the speakers were in good form. Bro. Hagger's speech on "Proposed Liquor Legislation" was a strong condemnation of the Act to be introduced by the Government, and when he said it was a Bill of which a teetotal Premier should be ashamed the audience heartily endorsed the statement. The F.M. meeting on Thursday night was not quite so largely attended, but it was a fine gathering, and a great improvement on that of last year. The Secretary, Bro. Banks, read greetings from the various missionaries, and made a telling address on their work. The Home Mission rally on Friday night was packed. It was a matter of regret that the retiring President, Bro. Pallot, was too unwell to preside; the new President, H. J. Banks, had to fill his place. All the speeches were optimistic. In fact the voice of the croaker was not heard at any of the meetings. On the next night the S.S.U. demonstration was held. This was a new departure, and, being Saturday, it would not have been surprising had the meeting been thin, but the chapel was nicely filled and all the exercises most enjoyable. We may expect that in future this will be one of the chief attractions of the Conference, probably the chief. Then on Sunday afternoon we had the Conference sermon on "The Pulpit and the Press," by W. G. L. Campbell, a well prepared discourse and well delivered. I agreed with most of it, but could not endorse the idea that the daily press should publish full reports of divorce court cases. The

picnic on Monday was well attended, but there is room for a little improvement in the steamer time-table. Point Walter, down the river, is an ideal spot for a picnic. Not satisfied with all the talk at the Conference, a meeting was held on the ground with the new President in the chair, or rather on the new President in the chair, and several speakers addressed themselves to the topic, "The Best Means of Evangelising W.A." For my own part I should have preferred a rest from meetings that day, but I can't make everybody as sensible (?) as myself. Although not a part of the official Conference proceedings, the rendering of the cantata, "Under the Palms," on Tuesday night by the Lake-st. choir, assisted by children from the Sunday School and singers from Subiaco, and under the conductorship of H. Wright, was a good wind-up, and much appreciated.

The business part of the Conference occupied the whole of Friday and Saturday until 4 o'clock. It opened with a devotional meeting, when A. J. Saunders gave us a good talk on being filled with the Spirit. Last year I had the misfortune to be President, and could not enjoy the business as I did this year. We had a fine time. As usual we did not all see alike, and we expressed our differences freely. Sometimes the President had a little difficulty in setting points of order, and, being very unwell, I feel he was not as happy as the rest of us. Some of the criticisms of reports of speakers were rather warm and occasionally sarcastic. It is so easy to find fault. But on the whole the Conference was in a decidedly good humor, and although differences of opinion were frankly expressed, nothing was said calculated to leave a sting behind. Of course a good deal of talk went for nothing. This is always the case in such gatherings. There was the question of the Aged Preachers' Fund, for instance—I suppose I've heard that discussed over a dozen times in Conferences. It eases our conscience to appoint Committees and adopt recommendations and resolutions in favor of providing for that unfortunate class. But then we never give any money; there are too many other calls upon our pockets. However, we will do so some time in the future, as soon as all demands for Home and Foreign Missions are met, our educational institutions placed on a satisfactory basis and supplied with ample funds, and all local requirements for buildings, etc., are fully satisfied. Until then we don't really mean to do anything in our Conference; and in the meanwhile we all enjoy the pleasant little farce of talking pathetically about the worn-out preachers and feeling sympathetic. It is so soothing and satisfactory.

The debating ability of the Conference was not very marked. In fact there was no particular subject of importance to draw it out. High water level in this direction was reached on Saturday on a motion that a recommendation should be made to the churches that it is desirable that all evangelists in the State should be engaged by the Home Missionary Committee. This was introduced in a well warmly supported by A. A. Lightfoot. D. M. Wilson, A. Bell and others as vigorously

opposed, and during the discussion two or three really good speeches were made. Some thought the suggestion neither desirable nor practicable, while others who thought it desirable could not see how it could be carried out. The proposal was voted down in favor of an amendment that churches engaging evangelists be asked to place their preachers at the disposal of the Committee one month in the year.

A two hours' session of Sunday School workers was held after 4 o'clock on Saturday afternoon, and after the amalgamation of the Goldfields and Coastal Unions and election of officers a paper was read by the superintendent of the Perth school on how to retain senior scholars in the schools, which was much enjoyed. It is evident that the importance of S.S. work is steadily coming to the front, and in future the S.S. Union will hold its annual meeting in connection with the Conference. It is not improbable also that our Students' classes and Endeavor Societies will wish to be represented at the annual gathering for 1906. Then, too, a Sisters' Conference is among the probabilities, as a committee was appointed to arrange for such a function next year if they consider it advisable. Altogether prospects are lively, and with our Father's blessing the present year should be one of great spiritual and numerical progress.

The weather all though was simply perfect. The catering arrangements were if possible more than perfect, being all undertaken by the sisters. The Press also treated us well, both the morning papers giving full reports of Conference proceedings, while liberal space was occupied in reporting the public meetings.

"Bethany, Palmerston-st., Perth.
April 28.

What We are Doing

We feel sure that if brethren generally knew the kind of work we are doing with the Austral Publishing Co. they would not only appreciate it more, but would use it and help it more themselves. We propose from time to time to give some idea of the kind of service we render.

On a recent Saturday morning the following telegram reached us from Sydney:—"Can you ship me five hundred 'On the Rock' to-day? Important.—WALDEN." Of course we could, and in less than one hour the books were at Spencer-st. station ready for the express in the afternoon. Some happy thought came into Bro. Walden's active mind, and he suddenly remembered that he could buy 500 copies of "On the Rock" for 2d. a copy delivered in Sydney—a book which sells in America for 4/2—and he jumped at the chance!

On the same day this letter came:—"I am laboring in the Italian Gully; good prospects. Kindly forward by return post ten each of the following tracts, and one copy of 'Truth in Love.'" Here followed the numbers of forty different tracts. In a few minutes 400 of these little messengers were on their way."

this country place among the hills of Victoria, at the trifling cost of a few shillings. Four hundred sermons of forty varieties for only four shillings! Very cheap preachers!

A young sister who was brought to Christ at one of the Harward-Pittman tent meetings, but who is now living in the Gippsland district of Victoria, far away from any church, has found our little books and tracts of great use in her talk with others. A few days ago this note came with the 4d. to pay for the booklet:—"Will you please forward a copy of 'On the Rock.' I will be much obliged if it is sent by return post, as it is urgently needed." In ten minutes the book was on its way. Imagine this young woman having to send to America for "On the Rock" and pay 4/2 for it. The game would have gone long before the arrival of the ammunition.

A sister in a country town in Australia writes:—"Kindly forward me a few of your tracts on what churches of Christ believe, as some of my daughter's friends are very anxious to know why they cannot go to any other Sunday School when it is so far to theirs, and a Sunday School opposite. I think the surest way of explaining it is in those tracts, as by reading them they will see the difference for themselves; and if you have any on the difference between the churches of Christ and the Baptist Church, also baptism briefly and plainly stated, please send me a few copies of each. I am enclosing stamps to pay for same." By return of post for the 1/- sent this sister received the help she needed. The church in this place is very small, with an occasional visit from a preacher, but with the tracts and her own knowledge of the Scriptures this woman would be able to assist those at least of her own household.

From a town in Queensland the following came only the other day:—"Having seen on the last page of a tract which fell into my hands some time ago that if I applied to you I could get 100 copies for 1/-, please find enclosed the amount, and forward to the above address as soon as possible. I want 50 copies of the tract that fell into my hands, and will you kindly make up the balance with anti-Mormon tracts. It is chiefly for the information on the last-named subject I want the tracts." This good man for his modest 1/- not only got his anti-Mormon tracts, but some other good things as well.

Only last Friday morning, May 19th, the following reached us from Dr. James Cook, of Bendigo:—"Enclosed are Postal Notes for £1/15/-. I want that much worth of 'Our Position,' by Isaac Errett. Send them at once! I want to give them out on Sunday at our anniversary, and as usual am just giving you enough time." In less than one hour these 700 messengers were on their way to the Golden City, and long before this are in 700 homes in Bendigo, telling the simple story of the desire of a few people who wish to be Christians only for the union of God's people. At their anniversary last year the church in Bendigo distributed 1000 copies of "On the Rock." Of course these good people pay for all this, but the point is that without some such establishment as the Austral to

publish these things in large numbers they would not be within either the financial or geographical reach of people who want to use them.

All these and many others like them have been received since May 1st. We have said nothing of the orders for thousands of tracts, and many books and booklets which we have sent out during the same time. Please help us in this work all you can.

Sunday School Union of Churches of Christ in Victoria.

ANNUAL EXAMINATION, 1905.

DIVISION I.—UNDER 11.

- 1st prize, Helen Harris, Doncaster.
2nd prize, Essie Manning, Prahran.
3rd prize, William Grey, Brighton.
4th prize, Annie M. Peters, Ascot Vale.
Eva Peters

CERTIFICATES OF MERIT.—Mabel Ruth Hall, Nellie Gibson, Dorothy Foster, Arthur McKean, Samuel Lewis, Dorothy Bridgen, Ivy Martin, Jessie Stewart, Ivy M. Greenwood, Edwin Drakeford, Dorothy Harding, Alice E. Thompson.

CERTIFICATES.—Ida E. Benson, Gladys Sommerville, Ethel Lewis, Leslie Brook, Fraser Ludbrook.
The competitors gaining the 3 highest marks, viz. 99, 98 and 97 respectively, gave excellent papers, and I was agreeably surprised at the splendid grasp they seem to have of the truths contained in the lessons for examination. The answers generally, though some were very amusing, showed careful preparation of the lessons by both scholar and teacher, which is evidenced by 18 of the 36 candidates having gained over 75 per cent. of the marks obtainable, 23 passing altogether.—S. GOLF.

DIVISION II.—11 to 13.

- 1st prize, Ida C. Streader, Bendigo.
Lily Cox, Fitzroy Tabernacle.
2nd prize, Prissie Gibson, Fairfield.
3rd prize, Albert Anderson, Newmarket.
Elsie Holland, Prahran

CERTIFICATES OF MERIT.—Garrett S. Upstill, Harold Bismire, Reuben Rose, Frank Lewis, Molly Townsend, C. Albrecht, Mary Christensen, Essie Lewis, William Landale, Thomas Marcham, Myrtle Gullock, Annie Hatty, James Hatty, George Martin, Winnie Ludbrook, Evelyn Wallace, Lizzie A. Cholerton, Frank Wallace, Wilfred F. Harding, Lena Wadsworth, George Ward, Phillis Colhoun, Stella Ward, Myrtle Allamby, Robert Black, Leucy Bosworth.

CERTIFICATES.—Edward Hall, Gordon Eaton, Olga Wilkinson, Bertha Copeland, Charles Martin, Alice Mitchell, Maud Luke, Alma Pearson, H. Hanaford, Annie Williams, Fred. Sumpton, Nellie Tully, Dorothy Gladstone, Thos. Tully, Ray Smith, M. Johnston, Herbert Anderson, Charlotte Cholerton.

Nos. 83 and 154 share the highest place, each securing 92 marks. No. 82 is next with 91 marks, and Nos. 132 and 146 are third with 90 marks each. The answers given by these scholars were very good indeed, and I found it impossible to make any distinction between those in the first and third places who obtained an equal number of marks. The answers of those scholars who received less than 40 marks were rather poor, many of them being palpable guesses, and in some instances rather amusing. On the whole the answers were very satisfactory, one pleasing feature being that in very few instances were answers not attempted. Where answers were correct they were generally very exact, and seemed to give evidence of careful teaching and preparation.—T. T. WEBBER.

DIVISION III.—13 to 15.

- 1st Prize, Florence E. Hall, Williamstown.
2nd Prize, May Clark, Fitzroy Tabernacle.
3rd Prize, Lily Cholerton, Brighton.
Roy Morris, Northcote.

CERTIFICATES OF MERIT.—Edith May Hall, Stella G. Hunt, Stanley Wilson, Dora Townsend, Alfred Collins, R. Swain, Mabel Elliott, Violet Park, Roland E. Pittman, Bertha Morris, Wm. P. Hambridge, Charles Roy Mitchell, Arthur B. Mitchell, Fred. W. Greenwood, Gladys Rowan, Georgina Hall, Lilian Anderson, Maud Cameron, Hazel Barbary, Stanley

Lang, Hubert Lyster, Alfred J. Abgan, Alice Ward, Eva Plummer, Esther E. Tully, Stanley McDowell, Irene M. Nibill, Walter Foreman.

CERTIFICATES.—James Gibson, Alfred Rose, Frank Chipperfield, Harold McKean, James Stewart, Alice L. Larsen, Alice E. Ward, Norman Anderson, Minnie Taylor, Dora Morris, Stanley Tucker, Katie Day, Alf. Woods, Albert Fordham, John Black, Harold Rees, Albert McDonald, Emily Hunter, Myrtle E. Petty, Bertie Crouch, Studley Organ.

I consider the papers as extremely satisfactory. The paper sent in by No. 195 gained the maximum—100. I would like to have the address of the competitor, so that I may congratulate on the excellent paper. Nos. 280 and 252 also deserve highest praise. Many would have gained higher marks had quotations of Scripture been more accurate.—CHAS. C. S. RUSH.

DIVISION IV.—15 to 18.

- 1st prize, Lizzie McGregor, Fitzroy Tabernacle.
2nd prize, Eliza Barrington, Footscray
3rd prize, Edith Hatty, Newmarket.
4th prize, Alice Allamby, Lygon-street.

CERTIFICATES OF MERIT.—Janet Ronald, Ruby Upstill, Lena Webster, John T. Collins, Thomas J. Salisbury, F. Smalley, Amy Candlish, Jessie Cribbes, Essie Potts, Lilian Morris, Julia Vanstan, Ruby E. Gullock, Augusta Bragge, Kate Mitchell, Louis A. Anderson, Margaret McAllister, Edith McAllister, Raphael Argo, George Woodgate, Essie Rowan, Clarence Lang, Isla Betts, Evelyn Lyster, Dorothea Hennings, Elizabeth Pringle, Jean M. Barrett, Walter Strongman, Olive Lee, Ruby I. Petty, Hilda E. J. Petty, Elsie G. Petty, Ruby H. Crouch, Florrie Johnson, Mabel McAllister, Emily Aghan, K. Feldeman, Thompson Miller, Maggie Cameron, Edith Woods.

CERTIFICATES.—Martha Sando, Edie Nankivell, Jean Miller, Alnie Hall, Teannie O'Neill, Joseph Mummery, Victor Marks, Gordon A. Lewis, Mary Gardiner, Beatrice Jansen, Melville A. Lilburne, William Edwards, Alfred Pearson, Mabel Browne, Elsie E. Smith, Joseph A. Smith, Muriel Ames.

DIVISION V.—OVER 18.

- 1st prize, Geo. Collins, Bendigo.
2nd prize, Nellie Butler, North Fitzroy.
3rd prize, F. Nicholas, North Fitzroy.
Florrie Wilson, Fitzroy Tabernacle.

CERTIFICATES OF MERIT.—Daniel Stewart, Jeannie Upstill, Mary Darroch, Lilian Hunt, Maud Bates, Lily McKean, Eva Stewart, Edith Davies, Florrie Simons, Jean Franklin, Charles Brough, Ruby Grey, W. C. Albert Luke, Milbert Clarke, Miss Kingston, Edward Howlett, Minnie Sando, Evelyn Ronald, Frank Jerymn, Richard Anderson, Arthur O'Neal, DeLacey Evans, Florrie A. Morgan, Frank Lyster, Elsie Rees, Ada Miller, John Harry S. Jenkin, Lily Lee, Alice Cocking, Jean Thompson, Rose Tully, Isabel Whitehead, Alice M. Carter, Herbert C. Easton.

CERTIFICATES.—May Gunning, R. Leslie Larsen.

I have carefully examined the papers sent to me, and herewith send you the results. Some of the papers were excellent and all showed a very fair knowledge, with the exception of two, which fell below the passing marks. In the third and fourth highest there are two equal. I had great difficulty in these, and after a careful revision I felt compelled to mark them equal.—P. A. DICKSON.

DIVISION VI.—JUNIOR TEACHERS.

(A) Under 25.

- 1st Prize, Geo. Mitchell, Fitzroy Tabernacle.
2nd Prize, J. McGregor Abercrombie, Fitzroy Tab.
3rd Prize, Grace Bavinton, Brighton.
4th Prize, John Mudford, Bendigo.

CERTIFICATES OF MERIT.—Ethel Anderson, Lily Park, W. A. Kemp, Louisa Franklin, G. Nicholls, Miss T. Perry, Miss E. Delaney, Miss J. McGuffie, Alice Taylor, May Daff, Alex. Tait.

CERTIFICATES.—Maggie Moore, Nellie Vanstan, Emma Cadlolo, Harriet Metcalf, Winfred Giles.

(B) Over 25.

- 1st Prize, Elfreda Daff, Cheltenham.

2nd Prize, John Ellis, Bendigo.

CERTIFICATE OF MERIT.—Susie Taylor.

CERTIFICATES.—Wm. H. Downing, Chas. A. Powell.

DIVISION VII.—SENIOR TEACHERS.

Special Prize, Frank Fisher, Cheltenham.

1st Prize, Mr. E. Butler, Fitzroy Tabernacle.

CERTIFICATE OF MERIT.—Miss May Hollolo.

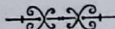
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The Leader

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

Light from the Dark Continent.

Apart from the fact that the Bible is the
one book to which we turn for the revelation
of God's will to man, and is therefore all-
important in this respect, it has an interest
for us in other directions which should not
be underestimated. This interest arises from
the fact that it touches the history of nations
in many points, and for a period which is
co-extensive with national life from the ear-
liest times to the beginning of the Christian
era. Primarily, the Bible sets forth the
history of one people only, and that history
mainly as it relates to the unfolding of the
divine scheme of redemption. It so happens,
however, that in unfolding the history of this
people it incidentally alludes to other peoples
with whom it has come into contact in some
way or other. These incidental allusions,
until quite recently, afforded all the informa-

tion obtainable not only of persons, but of
great nations which once played an important
part in the drama of the world's history.
But now with the advance of knowledge due
to the exploration of lands which were
hitherto unknown or shrouded in mystery,
we are beginning to realise the importance
of these Biblical allusions. And for this
reason the Bible itself is invested with new
interest and renews its youth in a historical
sense. In a very real sense it is, as Mark
Twain has said, "up to date." The old
time statements take their place side by side
with the new discoveries of the present day.
And what is of more importance still, it is
found that the hitherto uncorroborated state-
ments of Biblical history, which some had
relegated to the region of mythology, have a
real basis in solid fact. We therefore ap-
proach the study of the Bible from the his-
torical side with renewed interest. Places
and things which only had an interest for us
as belonging to a past that was dead, have
undergone a resurrection which has made
them live again in our own day and generation.

Take, for example, the discoveries which
have been made during the last five years,
and more particularly during the last two, in
regard to the dominion over which the Queen
of Sheba once reigned. Up till quite recently
our knowledge of the extent of her kingdom
and its locality was vague and undecided.
In a vague sort of way we located her terri-
tory somewhere in Southern Arabia, while
some of our destructive critics, because they
could not understand all about it, and had a
difficulty in accounting for so much gold
coming from a place where gold was not
plentiful, had no hesitation in resolving the
Queen of Sheba into a myth—a process of
"criticism" by no means uncommon with
these gentlemen, who, because they do not
know certain things, therefore assume that
such knowledge is impossible of attainment.
It is not safe, however, to assume anything
of this kind in regard to isolated Biblical
statements, inasmuch as their verification is
only a matter of time, as many a critic has
found to his cost in these recent days. And
it may be remarked here that the men who
are most enthusiastic and most earnest in
their researches into the history of the past
among buried cities and monuments of
ancient times are those whose trust in the
historical verity of the Bible is most profound
and sincere. They dared to put the matter to
the test, and in doing so have reaped a rich
reward in practical verification. The interest
which centres round Sheba in the Old Tes-
tament is found in the fact that it was a
great gold-producing country, and also in
the visit of its queen to the court of King
Solomon. The prophet Ezekiel reminded
the Israelitish people that "the merchants of
Saba [Sheba] were thy merchants . . .
they occupied all thy markets with gold."
R. N. Hall, who writes on this subject, says:
"Sheba (or Saba) presented to the Hebrew
mind the very highest ideal of riches known
to the world. Turning to Sheba, the highest
conception of the world's riches, the sacred
poet exclaims with all the abruptness of
intense ecstasy, 'The kings of Sheba shall
offer gifts . . . unto him shall be given
the gold of Sheba.' When the Queen of

Sheba visited King Solomon she presented
£1,000,000 present value of gold to the
temple at Jerusalem. Her residence was
Marib, the capital of Sheba. Sheba (Saba)
was the gold-purveyor to the known world
before and during the Ophir period of the
Scriptures." Indeed, Ophir itself may be
identified with the kingdom of Sheba, and
was also another symbol of the world's
greatest riches. Thus in Job we read:
"Thou shalt lay up gold as dust, and the
gold of Ophir as the stones of brooks." And
again: "It cannot be valued with the gold
of Ophir, with the precious onyx or the
sapphire."

The chief point in regard to the recent
discoveries as to the kingdom of Sheba is
the astonishing fact that has come to light
that South-east Africa has become indis-
solubly bound up in the history of the East.
This fact is now recognised, and the argu-
ments in regard to it are incontrovertible. It
is not without interest to us as British people
that part of the territory over which the
Queen of Sheba reigned in the time of Sol-
omon was that portion of South Africa now
known as Rhodesia. The account of this
discovery is given in a recent number of the
British Weekly by R. N. Hall, Fellow of the
Royal Geographical Society. He says:
"At a distance of over 200 miles from So-
fala, on the South-east coast of the Dark
Continent, lie the remains of a dead city,
the stupendous monuments of a prehistoric
race, the evidence of an extensive ancient
gold-mining industry, and the temples of a
people the very memory of whom had well-
nigh been forgotten. This old city is known
as the Great Zimbabwe, or in the language
of Makalanga—"the great buildings of stone."
Great Zimbabwe was once the metropolitan
centre of the large area of country which
lies between the Zambesi and Limpopo
Rivers. Within this area are many hun-
dreds of ancient gold mines, which must
have yielded in some prehistoric period scores
of millions of pounds sterling of gold. Asso-
ciated with these ancient gold mines are
numerous massive structures, representing
what may have been capital towns of the
various districts of the gold-yielding area."
From what has been gathered from inscrip-
tions and prehistoric relics, leading scientists
have arrived at the conclusion that these
Titanic erections are resultant of the occu-
pation of this territory somewhere about
2000 B.C. by the people of the Empire of
Saba (Sheba) in South Arabia. *Sheba*, of
the Hebrew text, *Saba*, of both Grecian and
Latin texts, are identical. Professor Sayce
says: "Sheba is the Saba of the Rock
Inscriptions, whose capital was Marib, on
the South-west corner of Arabia." Professor
Keane, in his work "The Gold of Ophir,"
says: "Sheba is identified beyond all cavil
with the Sheba of Solomon, the Saba of the
Rock Inscriptions, the land of the Kahta-
nides. Thus 'the gold of Sheba' becomes
'the gold of Ophir,' that is of the Sabaen
emporium."

The kingdom, then, over which the Queen
of Sheba reigned included not only the
Southern part of Arabia, but also that part
of South-West Africa already alluded to,
South Arabia being the seat of the ancient

world-power empire of Saba, and the district represented by Great Zimbabwe, one of its colonies. South Arabia thus became the emporium of the riches gathered from all the shores of the Indian Ocean. "Thus the incense, the scented woods, almsg and peacocks mentioned in Holy Writ as the export of Saba, came from India and the Malay Peninsula, but the gold, the ivory, the negroid slaves, and cynocephalous apes of the Scriptures, came from the coasts of South-East Africa, the only place in the wide world which could have produced them in the association mentioned in the Old Testament." Certainly to understand the allusions in the Old Testament to Sheba as a fabulously rich gold-producing country requires that some other place in addition to Arabia should be understood as being included in its dominions. This difficulty has now been removed by the discovery of the defunct great mining towns in modern Rhodesia, the ruins of which bear testimony to the fact that the Sabaens of Southern Arabia once controlled this part of Africa. It is certainly very wonderful how these isolated historical allusions in the Bible are being verified by the discoveries of modern times. One lesson, we think, may be gathered from this fact, and that is, that the critics who so frequently stumble over obscure historical statements may also stumble over other things of greater importance. In these, as in the historical department, if we give them rope enough they may eventually hang themselves. The Bible is in no hurry, nor are we.

MISSIONS AGAIN!

"And someone says 'Missions! missions! always missions!' Yes, always missions, because they are the life-blood, the heartbeat, the lung's-breath of the body of Jesus Christ." July 2 is Foreign Mission Sunday. Pray for it, work for it.

£1500 this Year.

From the Field

The field is the world.—Matt. 13:38

New Zealand

GORE.—On Friday, April 28th, a tea and social gathering was held to celebrate the opening of the new building. The chapel will seat 200 people, and it was comfortably filled on this occasion, including a large number from the church at Matura. The chair was occupied by W. C. Ladbroke, who said that two years ago a few brethren met to break bread in a private house, which soon became too small, and a hall was engaged. The church membership was added to, and they were encouraged to have a house of their own. Addresses were also given by W. G. Alcorn, G. A. C. Gordon, W. D. Little and Captain Sundstrom, President of the South Island Missionary Executive. At a suitable interval tea was served. An evangelistic mission for eleven nights is being conducted by G. A. C. Gordon in the new chapel.

May 1.

W.G.L.

INVERCARGILL.—During the past week the church held its annual business meeting, when seven deacons were chosen. The secretary's report showed about 100 members on the roll. The treasurer's, though showing a credit balance to date, shows a slight decrease in the Lord's day collections. Thos. Todd has been appointed to receive donations from members towards Foreign Mission work.

May 8.

R. BELL.

MATAURA.—Since last report, two have made the good confession and have been received into church fellowship. Last Lord's day morning one was restored to fellowship. Meetings are good all round.

May 9.

W. TAYLOR.

HOTELO NTH.—One more received into fellowship—a young man baptised by Bro. Hadfield, who has been preaching amongst us.

May 23.

J. WESTERN.

CHRISTCHURCH.—To-night another young man came forward at St. Alban's and publicly acknowledged Christ. We regret that our negotiations with Bro. Morrison, U.S.A., have come to nothing, and we are still on the look-out for a preacher. On Saturday evening last Mrs. McJarrow, mother of Sisters Crowe, A. Brockett and F. W. Greenwood, passed away after a long illness; she died full of faith.

April 30.

G.W.P.

PAHIATUA.—The veteran preacher E. Lewis, who was in attendance at the Wanganui Conference, spent Easter Sunday here in response to the personal appeal of Bren. Taylor and Jacob, delegates also to the Conference. Bro. Lewis was agreeably surprised at the number of brethren and sisters at the morning service. About 100 persons heard him at night. His genial presence and inspiring words greatly strengthened the church. J. G. Price, returning to Nelson from the Conference, began a week's mission. So far there have been four to confess the Christ, two young ladies and two men, one of the latter being about 60 years.

May 5.

G. MANIFOLD.

PAHIATUA.—Bro. Price's short mission has greatly strengthened the church and quickened many with a desire to know the Lord. We expect to reap where he has faithfully sown. He participated in our joy of seeing four put on the Lord Jesus Christ, and, together with another baptised in Canada, received into fellowship last Lord's day.

May 12.

G. MANIFOLD.

WANGANUI.—One decision last evening, after an address on the subject, "If a man die, shall he live again?" We had a good meeting in the morning, both in numbers and in blessing.

May 5.

W. T. CLAPHAM.

PONSONBY.—Fine meetings this morning, when Robert Wright and Andrew Kelly spoke well. Bro. W. is Sec. for the Bible in Schools League, and Bro. K. has returned to us from the Thames, where he has been for 8 years. We are glad to welcome him back. Notwithstanding the draw in the Opera House to hear "General" Booth, we had a capital gathering at night, with three confessions.

May 7.

C.W.

WELLINGTON (Dixon-Street).—S. P. Lang preached on 23rd April, T. J. Bull being at Wanganui as Secretary to the Conference. A young woman confessed Christ on 30th April, and was baptised on 4th May. On the same evening two young men confessed Christ and were baptised the same hour.

May 6.

F.J.B.

QAMARU.—D. M. McCrackett was absent at Palmerston on last Lord's day, and J. R. Clarke occupied the platform, when two S.S. scholars made the good

confession. These, with two who decided last week and one who made the good confession and was baptised the same hour, were immersed to-night.

May 10.

W.K.

Victoria

PRESTON.—On Sunday one was received into fellowship Monday evening 150 sat down to tea and at the concert a splendid programme was provided. Six first and special prizes were given for highest marks obtainable. Bro. Ward was presented with a beautiful Bible by his class, suitably inscribed with his name in gold on the outside. Our anniversary was two months earlier this year, yet our increase was 33 nett and 6 more to teachers' staff and workers. 9 put on Christ by immersion from the school during the term. A library of 100 books has been procured, and a gymnasium is in full swing for boys and girls.

May 15.

W.W.

BRIGHTON.—We have had one addition since last report. Our church anniversary services will be held on June 4th, and the public tea on Wednesday, June 7th. Please bear this in mind.

May 17.

T.R.M.

DONCASTER.—The School celebrated the 24th anniversary by special services on May 7, A Meldrum speaking morning, afternoon and evening to large audiences. On Wednesday evening the annual entertainment was held. There was a fine gathering. H. D. Smith was chairman, and J. Tully distributed the prizes, of which there were 93. The secretary reported an increased average of 3 at the morning and 13 at the afternoon school, also that 5 of the scholars united with the church during the year. The treasurer reported £12/6 on hand. The entertainment was so successful that it was decided to repeat it on May 17.

May 13.

T. PETTY.

RICHMOND (Balmain-st.).—One addition, a baptised believer, yesterday. Bible School rally has total of 82 new scholars to date, with 3 more weeks to run. Church anniversary next Sunday, tea on following Tuesday.

May 15.

P.J.P.

CASTLEMAINE.—During my absence at Conference the speaking here was done by J. Bauer of Barker's Creek, G. Scambler of Newstead, and J. Mudford of Lockwood. These are all young brethren, whose work for the Lord is full of promise. They were much appreciated.

May 15.

A.W.C.

MALVERN.—Re-opening services at Town Hall were well attended both morning and evening and also the Bible School at 3 p.m. Open-air services will be conducted in Glenferrie Rd. about 8 p.m. every Saturday by J. W. Marrows, J. McKenzie and others.

May 15.

M.C.H.

BALMAIN-ST.—During the second year of our Dorcas work we have made substantial progress. We have ten members with an average attendance of seven, meeting weekly. Reports are given of needy cases. New garments made, 40; repaired, 50; 90 given away. Parcels of drapery have been received from Richmond drapers. Cash received, £3/14/-; expended, £3/10/-; balance, 4/-.

E. GLADSTONE.

ASCOT VALE.—Harward-Pittman mission, splendid meetings; nine confessions to date; great interest manifested, and prospects are bright with promise. Brethren, pray for its success.

May 23.

J. Y. POTTS.

N. CARLTON.—The work is going ahead nicely. We received one into fellowship by letter on Sunday morning last. At the close of an able address on Sunday night by Bro. Gibson, two made the good confession. Next Sunday we have twelve to receive into membership.

May 22.

J.M.H.

NORTH FITZROY.—The 31st annual demonstration of this School was held in the Fitzroy Town Hall last month. The hall was so crowded that the doors had to be locked. The meeting was presided over by W. Forbes, the superintendent. Miss Robertson presided at the piano. The School choir, under the leadership of Bro. Tinkler junr., rendered suitable choruses. The church choir, under J. T. Tinkler senr., and a number of scholars and friends, assisted in the programme. The scholars who lost not more than 8 marks, 16 marks, and 24 marks respectively out of a possible 416 for the year were presented by the superintendent with their prizes, and one special prize in the boys and the girls' division to those who had introduced the greatest number of scholars during the year. The infant classes were presented with their prizes on Sunday.

May 22.

A. C. C. CLARKE.

BARKER'S CREEK.—To-night, one man, J. Pryor, confessed Christ, and was baptised the same hour. Grand meetings ushered in our week of prayer. A vigorous temperance address was delivered by Bro. Connor at the Rechabite anniversary this afternoon.

May 21.

W. McCANCE.

ECHUCA.—Splendid meetings all day to-day. with large attendances, and at the close of our gospel address in the evening, a young lady made confession of faith in Christ, and was at once immersed.

May 21.

J.W.P.

KYABRAM.—The annual school anniversary was held on May 10th. A large number partook of the tea, and in the evening filled the hall, when a programme was given by the children, and the prizes were distributed by W. Morgan. An adult Bible Class is now held in the school, and is well attended.

May 21.

J.W.P.

CASTLEMAINE.—Fine meetings all day yesterday. One young man, previously baptised, received into the church, and at night one young woman made the good confession.

May 22.

A.W.C.

West Australia

NORTH FREMANTLE.—Since removing into the Rechabite Hall, we are glad to report that three young men have come out and confessed Christ, Bro. Lucraft preaching.

May 13.

A.E.S.

South Australia

BALAKLAVA.—On Sunday, 7th, J. J. Helleur preached in my place here and received one confession. Last Sunday night I preached the gospel at Nantawarra, and at the close three confessed their faith in Christ. I have now entered upon my fourth year in this district.

May 17.

R. J. CLOW.

WILLUNGA.—The anniversary of the School was celebrated on April 23rd. At the afternoon service the children were awarded their prizes. J. Weeks addressed the meetings on both occasions. On Sunday, April 30th, the children repeated the hymns

in the evening, by request, when J. Weeks again preached the gospel to a good audience. On Lord's day morning, May 7th, our hearts were greatly cheered by receiving into the church two intelligent young men who have recently taken up their abode in the district.

May 8.

E.E.J.

WILLIAMSTOWN.—Good meetings. The Mission Band held a very successful meeting last Thursday evening. May 8th, John Bain jun. and Sister Laura Pappin were united in matrimony. Bro. Bain is superintendent of the Sunday School. Sister Pappin is a great help to us in the choir.

May 12.

E.G.W.

MOONTA.—After the discourse to-night three responded to the invitation—two young men and a middle-aged man. He has arranged to bring his wife to spend an evening with us for conversation on the kingdom of God.

May 14.

W. MOFFIT.

YORK.—There is a noticeable improvement in our meeting for worship; and the gospel services continue to be well attended. Two women confessed that Jesus is the Christ the Son of God last evening.

May 22.

H. J. HORSELL.

NORWOOD.—Good meetings yesterday. Last night, after a sermon with special emphasis to young women, a young man and his wife made the good confession. A large female choir sang gospel hymns. The Tabernacle was crowded.

May 22.

A. C. RANKINE.

MOONTA.—We had a splendid meeting at the table this morning, when 5 received the right hand of fellowship—4 men and a woman. We are losing Bro. Neil—a good, true, faithful and able worker of the church. Our loss will be a gain to the Kadina church.

May 21.

W. MOFFIT.

GOOLWA.—A baptised believer has united with us, and a sister who was immersed during the week was received into fellowship this morning. F. Moore, of North Adelaide, conducted the services here last Lord's day and to-day. All the meetings were splendidly attended.

May 21.

J. E. SHIPWAY.

NORTH ADELAIDE.—On May 17 a social was held in connection with the Dorcas Society. Mr. Anderson occupied the chair. Reports were read by the secretary and treasurer. The president, Mrs. Henshaw, read a paper, and in the course of her remarks stated the Society had just come of age, having been inaugurated in April, 1884. Greetings were given from the kindred societies of Grote-street, Norwood, Unley, York and Alberton. Western Australia was represented by the presence of Sister Sylvestre. The chairman's address was on "Dorcas," and her work, while Bro. Ludbrook in his address eloquently urged the claims of the society. A well-rendered recitation and some vocal items concluded a very good programme. Dr. J. C. Verco proposed a comprehensive vote of thanks, which was carried by acclamation. A collection was taken up, which realised £2/7/4½. On May 19, in the interests of the Mutual Improvement Society, Bro. Ludbrook gave an interesting and descriptive lantern lecture on "India," showing many of the principal cities and objects of interest. On May 21, 4 were welcomed into the church by letters of transfer. During the week our beloved Sister Ida Hume was called away to be with Jesus, which is far better.

May 22.

V. B. T.

GROTE-ST.—The jubilee anniversary of the Sunday School has just been celebrated. Special efforts were made to make it a time to be remembered. On May 4 a public meeting was held. Dr. Frank Magarey occupied the chair. The secretary and treasurer both read encouraging reports. All past superintendents are living except the late Dr. S. J. Magarey, and they were all present at the meeting except Philip Messent, senr., who is in his 84th year, and felt unable to come. Short addresses were given by the superintendents in the order in which they acted in the position—Wm. Pollard (83), Wm. Burford, W. M. Green, Wm. Clark, Rd. Verco and E. R. Manning, the present superintendent. Special mention was made of the work of the late Dr. S. J. Magarey. On May 7th the services were continued. T. J. Gore addressed scholars and friends in the morning and W. A. Potts in the evening. A service of song entitled "Paul the Little Mediator" was given in the afternoon. A tea was held on the Wednesday for both children and adults, and the service of song repeated in the evening, illustrated with limelight views; A. J. Gard, conductor; W. M. Green, reader; and Miss L. M. Ennis, pianiste.

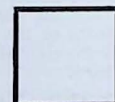
E.R.M.

Bleeding to Death.

"If we cut missions out of the Bible, it would bleed to death. One might as well attempt to cut the nervous system out of the human body." July 2 is Foreign Mission Sunday. Our motto, £1500 this year. Every member should have a part in this great effort.

Here and There

Here a little, there a little.—Isaiah 28 : 10



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

One confession at York, S.A., recently.

Two confessions at Grote-st. mission last Thursday night.

Special services at Grote-st., S.A., are being continued.

Jas. Johnston's address is now 515 Drummond-st., Carlton.

Henry Wright, of Perth, W.A., is at present in Melbourne on business.

There was one confession at Sulphur Creek, Tasmania, on Sunday night week.

Mrs. H. Cartledge and family are shortly leaving Hindmarsh, S.A., for Petersburg.

We have received from David Brown, Collingwood, N.Z., 10/- for W. W. Davey fund.

George Glastonbury, a very old member of the Hindmarsh church, has passed away.

Grote-st. Sunday School building completed twenty-one years of service on May 4th, 1905.

We have received 20/- from Dawson-street, Ballarat, per T. H. Vanstan, for W. W. Davey Fund.

While in Dunedin at the Conference, W. D. Little gave three addresses at the Tabernacle.

A young man and a young woman made the good confession at Prahran on Sunday night.

Robert Bell, Strathearn, is now the secretary of the church at Invercargill, New Zealand.

R. Senior, 10 Ferguson-st., Williamstown, is now secretary of the Bible School in that suburb.

Dave Adams, Princes-street, Sandy Bay, is now secretary of the Y.P.S.C.E. at Hobart, Tasmania.

Hobart chapel was crowded Sunday night week. Splendid address by Bro. Collins. One confession.

Those interested in American books had better consult our list in another column, as it is now very full.

There were 27 persons at a cottage prayer meeting at R. W. Tuck's house in Cheltenham on Monday night last.

"Tokyo, Japan, March 27.—One woman and three men baptised yesterday. Work prospering.—W. D. CUNNINGHAM."

Splendid attendances at the meetings on Lord's day, May 14th, at Port Pirie, when two were received in by letters of transfer.

Five confessions at Grote-st., S.A., on Sunday night, making seven since the mission started—one young man and six young women.

On May 9th N. Richmond church gave a welcome to Sister Bertha King. Short addresses were given and refreshments dispensed.

The Hindmarsh Sunday School has lost the services of one of its teachers—Miss Lilly Doley; she has gone to New South Wales.

On April 19th the church in Bendigo extended a welcome to Mrs. C. A. Quick, wife of the evangelist. A most pleasant evening was spent.

Great Foreign Missionary rally in Grote-st. on Wednesday afternoon and evening, June 21st. All churches around Adelaide please note.

W. Rossell, of South Australia, is at present in Melbourne visiting old friends. Rro. Rossell has been a member of the church since 1847.

The church at Mataura, N.Z., has invited T. J. Bull (of Wellington) to labor there as evangelist. Bro. Bull expects to begin his work towards the end of June.

C. J. Hunt, who has just concluded a twelve months' engagement with the Queenstown church, S.A., commenced a term with the Port Pirie brethren on May 7th.

Geo. Manifold informs us that eight disciples are now meeting in Palmerston North, N.Z., and that they expect to open up that field for gospel work during the year.

We understand that T. Hagger has accepted an engagement with the church at Paddington, N.S.W., and will leave W.A. at the end of his present engagement as State evangelist.

R. G. Cameron has resigned his work under the Victorian Home Mission Committee, and is open for engagement by any church desiring his services. Address, Wedderburn, Vic.

Horace Rudd, of Pretoria, South Africa, writes us that both their morning and evening meetings are full of interest, and that they hope to establish a strong church in the capital of the Transvaal.

The treasurer of the East Suburban tent fund acknowledges with thanks, 9/- collected by penny-a-week system at St. Kilda, per Sister Kenner, and 5/- from Sister Chipperfield, North Richmond.



Foreign Missionary Collection.

"The World for Christ."

N.S.W. MOTTO...	£200 this Year."
S.A. MOTTO ...	£300 this Year."
VIC. MOTTO ...	£500 this Year."
QLD. MOTTO ...	£100 this Year."
N.Z. MOTTO ...	£150 this Year."
W.A. MOTTO ...	£200 this Year."
TAS. MOTTO ...	£50 this Year."

Total £1500 this Year.

TREASURERS F.M. FUND—

R. Lyall, Leveson-st., N. Melb., Vic.
E. Gole, Castlereagh-st., Sydney, N.S.W.
T. Colebatch, Wayville, Adelaide, S.A.
J. Pallot, Fremantle, W.A.
Financial Sec., F. M. Ludbrook,
121 Collins-st., Melb., Vic.

"Go ye into all the world."
"The love of Christ constraineth us"
"It is more blessed to give than to receive."
"Give, and it shall be given unto you."

Dave Adams is now acting secretary for the Tasmanian Conference, pending formal appointment at next Committee meeting. All correspondence to be addressed to Princes-st., Sandy Bay, Hobart.

To those who care for the general prosperity of the churches, the Conference reports have been full of interest. Other things have had to be left out to make room, but we could only fill the paper once.

The annual Home Mission collection will be taken up during June by the churches in the Middle District, N.Z. Last year £104 was raised in this way. £150 is the mark this year. Let every member in the district bear a part.

The secretary of the Tasmanian Home Mission Committee acknowledges with thanks the following sum:—Church, Sulphur Creek, £5. This church also expended an amount of £2/5/- for rent of a Hall at Penguin in which to conduct evangelistic services.

"Tokyo, Japan, March 30.—Our Endeavorers have translated the 'Soul Winners' Pledge' into Japanese, and printed a large number for distribution among Christians. The Yotsuya Mission enters heartily into the 'One Win One' campaign. W. D. CUNNINGHAM."

R. W. Ewers (son of D. A. Ewers) has accepted an invitation from the W.A. Conference Committee to take up evangelistic work in the South-west district. He will be located at Collie, and will work in conjunction with T. H. Scambler, whose headquarters are at Bunbury.

Those owing the Austral Publishing Co. either an account for the "Australian Christian," or other things, will greatly oblige by a prompt remittance. We need the money to satisfactorily conduct our business. Send to-day.

Crowded meetings at Grote-street Sunday School anniversary on the Sunday. At the public meeting held in the chapel on Thursday, May 4th, the speakers were W. Clark, W. Burford, W. M. Green, W. Clark, R. Verco, all past superintendents, and E. R. Manning, the present superintendent. Dr. F. Magarey was chairman.

E. S. Mann, of Unley, S.A., passed through Melbourne last week on his way to Cairns, Q., where he takes up work in connection with the Adelaide Steamship Co.

J. W. Parslow writes:—"Deep satisfaction and thankfulness are felt all through the Echuca circuit at the action of the H. M. Committee in engaging a preacher for Shepparton. A long-felt want has been supplied, and the brethren b lieve far better results will follow the new plan of working."

W. J. Parker writes from Seville, Victoria:—"Since writing to you last we have had the pleasure of receiving two to our number—Bro. and Sister Boeck, who have decided to join us, and who went from here to North Richmond to be immersed. Bro. and Sister Harding kindly looked after them on this occasion, and were received into fellowship the same evening.

For the information of New Zealand readers specially, and for others, we publish the names and addresses of the Auckland Conference Executive Committee, 1905-6:—President, F. Evans, Manager Victorian Insurance Co., Shortland-st., Auckland. Treasurer, J. L. Scott Headmaster Parnell School, Auckland. Secretary, Ernest Vickery, Gt. North-rd., Arch Hill, Auckland.

T. W. Smith, of the church in Hobart, Tasmania, has been transferred from the Customs Department in that city to the Defence Department, Sydney, and will take up his duties in the last-named city soon. For a long time Bro Smith has been an active church worker, and has acted in a most efficient way as our agent there; David Adams will act in that capacity in the future.

R. K. Whately writes:—"T. Hagger of West Australia recently received a unanimous call from the church at Paddington, Sydney, to follow T. Bagley who after seven years' service has resigned to take up the work of State evangelist in New South Wales. Bro. Hagger has accepted the engagement, and expects to begin about the end of October. Bro. Bagley's new duties will not commence till about Sept."

A number of sisters have been contributing 1/- per month towards the support of a Biblewoman in India, and at the Victorian Sisters' Conference a resolution was passed, "That we try and obtain sisters willing to give 1/- per month towards the support of a Biblewoman for China." Five sisters have expressed their willingness to do so. Mrs. Zelius, "Plassy," Doncaster, will be glad to hear from other sisters.

For a very long time the church at North Fitzroy has felt cramped for room, especially for their School. After renting a neighboring hall, their School was still not properly provided for. So they determined to build a schoolroom at the back of the chapel, which we are glad to know is now in progress. More and more our churches are coming to see that the School work is the most important of all, and are endeavoring to meet the great needs.

H. J. Horsell writes:—Under heading of "S.A. Home Missions," April 20th, W. Moffit is reported as having 5 decisions at Port Pirie. W. C. Overland, on behalf of Port Pirie Church, has asked me to correct this statement, as there were no decisions on that date. W. Moffit took 2 confessions; but this was not until 6 days after his report reached the Evangelistic Committee, namely, April 20th. These confessions (2) were reported in Here and There column on April 27th.

Our readers will be pleased to learn that the recent attempt to procure a wine and spirit license for the Civil Service Stores, Melbourne, has been gloriously

defeated. The result of the poll of shareholders has been officially announced thus:—Ayes, 242; Noes, 1087. Therefore no license will be obtained. The above result must be very gratifying to the temperance shareholders, but it should also be an example to temperance workers everywhere of what may be accomplished by organised effort, and should also be an incentive to them to fight the good fight even to the extent of ordering a general assault on the strongholds of our great enemy.

We will say here, for the benefit of those inquiring, that as we understand it there is no law as to the exact proceedings to be taken at a church business meeting, but only the general ones of order and common sense. As a usual thing it is recognised that all business to be brought before a church meeting should first of all be submitted to the officers of the church. The observance of this will prevent confusion and misunderstanding. But like all other good things there may be exceptions, and officers should not act arbitrarily. After all, unless the great law of love—which is the greatest of all laws—is at work, the whole thing is a farce.

"The next International Convention of our brotherhood will be held in San Francisco, August 17 to 24 of this year, and I write to suggest that it might be possible for some of our Australian brethren to take advantage of the Convention being so near to make a trip. Two months would suffice. The journey one way can be accomplished in 21 days, and allowing two weeks at the Convention, would enable anyone to be back in Sydney in two months' time. The expense would not exceed £40 at the outside, that is allowing for the expense of a two weeks' sojourn in San Francisco. Missionaries will be there from all parts of the world, and the brethren from the United States will gather together by thousands. It will be an experience of a lifetime for any of our brethren or sisters to make the trip. Is it not possible for us to send a delegation across? If any of the brethren are going I will try to secure the most favorable terms. Brethren can leave as late as the 25th of July. The breaking of bread service that is held on one of the Sundays of the Convention is attended by thousands. I shall be glad to hear from any who contemplate making the trip.—Geo. T. WALDEN, 98 Stanmore-road, Stanmore, N.S.W."

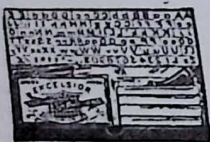
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Coming Events.

MAY 28 & 31.—Footscray S.S. Anniversary. F. M. Ludbrook at 3 on May 28 A.R. Main at 7. Special singing. Wednesday, May 31, Grand Entertainment. Singing, dialogues, etc. Meeting starts 7.30. Admission—Silver Coin.

JUNE 4 & 6.—Anniversary Services, Newmarket church of Christ Lord's day School. Special singing by the children. June 4th—Morning, 11, A. B. Maston; Afternoon, 2.45, F. M. Ludbrook. Tuesday, 6th—Public Demonstration, 7.45. Admission by silver coin. Thursday, 8th, Children's Tea.—CHAS. HERINGTON, Sec. pro tem.

JUNE 11.—Swanston-street Sunday School Anniversary. Keep date free.

JUNE 13.—Grand Annual Demonstration and Distribution of Prizes and Diplomas of the Sunday School Union of churches of Christ will be held in the Masonic Hall, Collins-st., on Wednesday evening, June 14th. See further announcements.—J. Y. POTTS, Hon. Sec., S.S. Union.

DEATH.

PRETTY.—On the 5th inst. our aged Sister Pretty passed away at her residence in the seventy-eighth year of her age. Found watching and waiting, her call—her end—was peace.

Sleep on, beloved,
Sleep, and take thy rest.

OLIVER D. SNOWDEN,

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McGarvey's Com. on Matt. & Mark	6/-	9/-
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McGarvey's Class Notes on Acts	6/-	6/6
The Divine Demonstration—a Text Book on Christian Evidence, Everest	6/-	6/6
Outlines of Bible History	3/-	3/6
Braden and Kelley Debate on Mormonism	8/-	8/6
Reason and Revelation	8/-	8/6
Outlines of Apostolic History, Dean	4/-	4/6
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Sweeney's Sermons	4/-	4/6
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The Society of Christian Endeavor

"For Christ and the Church" Conducted by A. R. Main

Not Ashamed of Christ.

Topic for June 12.

SUGGESTED SUBJECTS AND READINGS.

The Word of God	...	...1 Tim. 1: 11-16
Is powerful	...	...Heb. 4: 2-12
Enlightening	...	...Ps. 119: 105-112
Cleansing	...	...John 15: 1-8
Sustaining	...	...Luke 4: 1-4
Penalty of shame	...	...Luke 9: 23-26
Topic — Not ashamed of the gospel		Ro n. 1: 13-17

THERE are some things of which we should be ashamed—things low, vile, degrading. Other things there are which neither rouse our special antipathy, nor yet our admiration. Again there are things which so command our appreciation that we must speak of their excellence. How do you classify the gospel of Jesus Christ?

I am not ashamed of the gospel because it is the *gospel of Christ*. There is nothing about Jesus our Lord which does not call for our highest adoration. If the opponents of Christianity yet eulogise the man Jesus of Nazareth, surely we who believe in his divine claims need never be ashamed to speak his worth. May the choosing of the topic lead many of our young people to try to tell their love for Christ. I like that motto of one American society, which explained that the members were not ashamed to fail for him.

"Ashamed of Jesus!—that dear Friend
On whom my hopes of heaven depend?
No! when I blush, be this my shame,
That I no more revere his name.

"Ashamed of Jesus! Yes, I may,
When I've no guilt to wash away;
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

"Till then—nor is my boasting vain—
Till then, I boast a Saviour slain!
And oh, may this my glory be,
That Christ is not ashamed of me!"

Paul uses the figure *litotes*; he emphasises by understating the case. He means not simply that he is not ashamed of Christ's gospel, but that he is proud of it. You recollect he said that in the cross of Christ he boasted; in nothing else did he glory. Paul gives two reasons for his pride in the gospel. He says, first, it is God's power unto salvation to everyone that believes it. It is God's dynamite. In every place whither the gospel has gone is there evidence of this. Every mission field illustrates the raising power of the gospel of Christ. Think of Fiji. Fifty or sixty years ago one could buy a man for thirty shillings, cook and eat him without much, if any, remonstrance. When John Hunt went there in 1835 the inhabitants were degraded and demonised. As he preached he received sundry hints from the chief to be careful how he conducted himself, as white men made good eating—they tasted like ripe bananas. But the gospel prevailed. It is said that when John Hunt lay dying the people prayed the Lord that he might be spared and ten of them taken in his stead. Paul's second reason is that in the gospel is the righteousness of God revealed from faith to faith. Paul, who previously had boasted in the law, realised that by the deeds of the law no

man is justified in God's sight, but apart from the law is there manifested the righteousness of God by faith of Jesus Christ unto all and upon all them that believe. (See Rom. 3: 20-22; Phil. 3: 7-9).

How did Paul show his pride in the gospel? In the first place by giving up everything for it. He counted everything but refuse when compared with the winning of Christ. If there is anything we are not prepared to give up for Jesus, much of the language which Paul used would on our lips be idle and hypocritical talk. Again, Paul showed he was not ashamed of the gospel by talking about it. The "for" which introduces verse 16 links that passage with this statement, "As much as in me is, I am ready to preach the gospel to you also that are in Rome." Are we showing our belief in Christ and pride of him in this way? As a rule, we talk of the things we are interested in. Would men gather from our words and acts that to us Jesus Christ was everything? We had last year a topic entitled "Unchristian Silence." The silence which shows we are ashamed to take the part of Christ is unchristian. "If a man keeps his business secret, never puts his name on a sign or in an advertisement, never speaks of his business when among friends, we all believe that he is ashamed of his business. In the same way, if a man never speaks of Christ and never outwardly associates himself with Christ's cause, can we draw any other conclusion than that he is ashamed to do so?"

At Trafalgar Lord Nelson refused to put a cloak over the stars on his uniform, though they made him a conspicuous mark for French sharpshooters. "So let us refuse to hide our loyalty to Christ by the cloak of silence, even when by speaking we may become a mark for ridicule."

I hope our pride in the gospel of Christ is not like that which some people seem to have in our great writers. Shakespeare is praised, Milton is eulogised, their works are gloried in—often because this is the correct thing to do. "Paradise Lost" is more often praised than read. Do not let our praise of Christ or his gospel be of this kind. No one has much pride in Christ who does not strive to know him better through the medium of his Word.

Go thy way (Luke 17: 19). "The Master did not tell this man, as he had once bidden a leper, to tell no one about it. His thanks would not be complete until he had told others. A distinguished London oculist once took a poor blind man sitting on the curbstone, and restored his sight. Overwhelmed with joy and gratitude, the man exclaimed, 'Doctor, I haven't a farthing in the world with which to pay you.' Said the doctor, 'There is just one thing I want you to do to repay me; it is very simple. Tell it. Tell everybody whom you meet that you were blind; that you see, and who healed you.' The restored man willingly made this return, and in a little while the oculist had more patients than he could attend to. Suppose that we all repaid Christ in this way?"

We cannot afford to be ashamed of Christ. Think of the penalty attached thereto. "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed, when he cometh in his

own glory, and the glory of his Father, and of the holy angels." We would be proud of Christ then; how awful if he should shame us! But that penalty for present shame is not one whit more certain than is the reward for present pride in Christ. "Every one who shall confess me before men [please do not limit this to a single confession when rendering first obedience to Christ], him will I also confess before my Father who is in heaven." That alone will much more than repay us for all our witness for Christ costs us.

Selected Thoughts.

Is the seal upon my brow so unmistakable that always and everywhere I am known to be Christ's subject?—*Havergal*.

Loyalty to Christ means carrying forward in our century the work he began in his; not only worshipping him on our knees, but working with him on our feet.—*Parkhurst*.

Loyal to Jesus, our watchword,
Praise for his mercy we give;
This be our earnest endeavor,
Still for his glory to live.—*Fanny Crosby*.

Miss Gould's Memory Chapters.

Miss Helen Miller Gould, known everywhere no less for her devout Christian character than for her generous gifts, has prepared a little leaflet containing a list of selections from the Old and New Testament to be memorised. It is a most excellent list of passages, and we are glad to append it herewith.

Here are the great passages from God's Word, and in a single year one who applied himself thoroughly to the task could learn them all. How well equipped would such a person be! How he could wield the sword of the Spirit, which is the Word of God!

OLD TESTAMENT.

Ex. 20: 1-17	The Commandments.
Psalms 1	The Righteous and the Wicked.
" 8	God's Glory and Man's Dignity.
" 19	The Works and the Word of God.
" 23	"The Lord is my Shepherd."
" 27	Fearless Trust in God.
" 91	The Lord a Refuge.
" 103	Praise for the Lord's Mercies.
" 121	God the Keeper of His People.
Isaiah 53	Prophecy of the Messiah's Sufferings and Death.
" 55	The Ultimate Triumph of the Messiah's Kingdom.
Micah 6: 8	True Religion.

NEW TESTAMENT.

Matt. 5: 1-16	Sermon on the Mount.
" 5: 43-48	
" 6	
" 7	
" 10: 2-4	The Twelve Apostles.
" 10: 32	Confessing Christ.
" 22: 35-40	The Summary of the Law.
" 25	Parables of the Last Things.
" 28: 18-20	The Great Commission.
Mark 10: 13-16	Jesus Blesses Little Children.
Luke 9: 23	The Duty of Christ's Followers.
" 15	Parables.
John 1: 1-14	Christ the Word of God.
" 3: 16	God's Love.
" 4: 1-26	True Worship.
" 10	The Good Shepherd.
" 14	"Let not your heart be troubled."
" 15	"I am the true vine."
" 17	Our Lord's Prayer.
Rom. 8: 35-39	No Separation from Christ.
1 Cor. 13	Christian Love.
James 1: 12	The Victor's Reward.
Rev. 21: 22-27	Heaven.
" 22: 1-5	

—C. E. World.

Obituary

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

YORKE.—On April 20th Frederick Yorke died, aged 77. He was baptised by Bro. Gore in December, 1894. In conversation the old man would often chide himself for neglecting his God so long, and extol God's mercy for having saved him. He regularly attended the services until prevented by sickness.

Grote-st., Adelaide. J.M.

WRIGHT.—Richard Wright was called home on May 1st. He was 81 years of age and on the 8th May would have been 18 years a member of the Bendigo church. Although our deceased brother took no active part in the meetings, he for a number of years attended regularly until recently by reason of failing health and old age he was prevented. C.A. Quick conducted the service at the grave, assisted by Dr. Jas. Cook.

Bendigo.

J.S.

CHANCE.—On April 25th William Chance passed away. He had reached the age of 88 years. He came to this State in 1839, and had been living here for 66 years. For the last few years he had been in fellowship with the church at Park-st. He was a vigorous man for his age. On the Lord's day, April 18th, he was in his place at the Lord's table. He was a man of vigorous mind and well-informed on many subjects. He was a sincere and earnest Christian. He was well-known to many. He was always pleased to talk of the great things of the gospel, and took an interest in the church. He was about a year ago a teacher in our Sunday School. He met with an accident which was the immediate cause of death.

Unley, S.A.

T.J.G.

FAIRLAM.—On the 11th of May, at his residence, R. C. Fairlam, beloved elder of the church at Latrobe, in his 75th year, passed peacefully away to his eternal home, after a long illness of 3½ years, 18 months of which he was confined to his bed, where he patiently lay, being tenderly nursed with loving hands until the Master called him to the better land in which our brother's faith was strong and bright, fully trusting in his Saviour's promise to the end. Our brother was a freeman of the city of London, having been born in the great metropolis in the year 1830. In the early gold-digging days he, like many young men, came out

to Australia to try his fortune. From East Brighton, Victoria, he arrived in Tasmania with his wife, and met for the breaking of bread at Northdown on April 30th, 1865, continuing there for 7 years, preaching and baptising several into Christ, thence removing into Latrobe, where he has faithfully labored for a Christ, continuing in the breaking of bread up to a few months of his death. He was a man who took a great interest in many public matters, especially those that he deemed helpful to the progress and sobriety of the community, and by his genial manner and sterling character he had won the esteem and respect of the whole community. The news of his death was received with regret by a large circle of friends, who also followed the remains to their resting place. The church express their warmest sympathy to the bereaved ones, especially Sisters Finch and McCall, who ministered to our brother's wants continually in his hour of trial. "Blessed are the merciful, for they shall obtain mercy."

Latrobe, Tasmania.

A. R. TAYLOR.

THOMSEN.—It is with very great regret that I chronicle the death of Albert Thomsen, son of Bro. and Sister Thomsen of North Melbourne, whose death took place on Thursday, May 4th, after five weeks' illness, aged 16 years and 11 months. Our young brother was baptised by Bro. Cook in June, 1902, and during that period he was a sincere and consistent follower of the Lord Jesus Christ. Hemorrhage of the lungs attacked him, and for five weeks he lay between life and death. Cut down in the morning of life, he leaves behind in memory a grand testimony of his faith in his Master. We laid him to rest on May 6th in the presence of a large number of brethren and sisters. The prayers of the church are with Bro. and Sister Thomsen in their trial and sorrow.

North Melbourne.

J.G.B.

MORGAN.—On October 19th, 1902, the writer had the privilege of burying in baptism Bro. and Sister F. Morgan, an elderly couple formerly connected with the Presbyterians. Having no family among whom to distribute their affections, they were all in all to each other. On April 10th the writer again conducted a burial service, this time to consign to the cemetery grave the remains of Sister Morgan, who had died in the Perth Hospital the previous day. She was a quiet, unassuming, good woman, and has left behind her the fragrance of a pure life. During her seven weeks' illness in the hospital, and before her removal

there, she suffered much, but bore it all uncomplainingly. Her mind was richly stored with the Word of God, from which she derived much comfort in her time of trial. Our brother has our deep sympathy in his bereavement and loneliness. He is "only waiting till the shadows have a little longer grown."

Perth, W.A.

GREENSHIELDS.—We regret to chronicle the death of our dear sister in Christ, Mrs. Greenshields, which took place on May 10th, in her 49th year. The church at Norwood has lost a devoted and faithful member. For nearly 15 years our sister was in fellowship with us. None knew her but to love and esteem her. She was a wise and discreet woman and wore the ornament of a meek and quiet spirit. Our sympathies go out to the family, who within a period of 18 months have lost both father and mother. Our sister was in failing health for some little time before she passed away. For her, death is gain.

"Death comes gently to one of gentle mould like thee,
As light winds wandering through groves of bloom
Detach the delicate blossoms from the tree.
Close thy sweet eyes calmly and without pain,
And we will trust in God to see thee yet again."

Norwood, S.A.

A. C. RANKINE.

MARSH.—The earthly life of Bro. Marsh ended on April 7th. Bro. Marsh in his earthly pilgrimage lived in many places. He was well known in the Miningie and Point Stuart districts, South Australia, where he preached the gospel and helped in the work of the Lord. Removing from S. Australia he settled at Thyri, N.S.W., about 20 miles from Echuca. Bro. Marsh took his religion with him, and for many years meetings were held for worship in Bro. Turner's house. When the church was established at Echuca, Bro. Marsh rendered assistance in many ways. For some years he has resided at Maryborough, where, when required, he exhorted the brethren and preached the word.

Maryborough, Vict.

W. BURGESS.

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The Register, Adelaide:

Its moral force should combine with its strong local coloring to give it a wide circle of readers.

The Tocsin, Melbourne Labor Paper:

It has won the appreciation of the leading newspapers, and is well worth perusal.

The Sydney Morning Herald:

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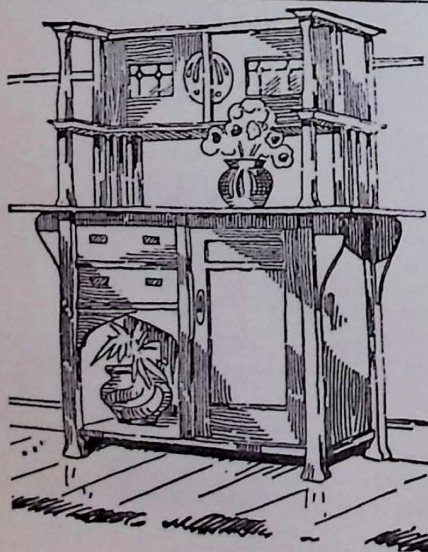
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A Story of
the Pioneers

Jessie Brown Pounds

I had never seen Stephen so aroused. He paced the floor excitedly for an hour, trying to think how he could get speech with Martha. To go to her home was quite out of the question. Neither the Colonel nor Rachel could be trusted to give him welcome.

Quite unexpectedly, the coveted opportunity presented itself. At the announcement that Stephen was at home came the demand that he should preach that night in the school-house, and Martha came to the service. My mother was greatly encouraged to see her there, but my own heart sank, for I judged her presence to be an earnest of her anticipated liberty.

Stephen walked home with her, and I sat up to wait his return. He came up to the little chamber which we still shared whenever he was at home, and I read disappointment in his face.

"It was quite useless," he said, dropping down wearily upon the bed. "But what a ghastly sacrifice! I tried to tell her, but I could not make it plain enough. The child has fixed in her mind the idea that in a matter of religion alone one has the right to refuse obedience to parents. I tried to explain to her that marriage is a matter of religion, that marriage without love is a sin against the God who gave us the gift of life. She shed some bitter tears, but at the last she would only say that her word was given and she must keep it. She has never known what love is. That is one comfort; she is not sinning against a knowledge of what love really means."

I looked at him closely.

"Are you sure," I asked—I would try to save her at any cost—"that Martha does not love you?"

"Me!" he cried; and then he groaned aloud. "Oh, no, no, no! You can not mean it. God grant that it may not be so!"

CHAPTER XX.

THE WEDDING FEAST.

In April, Charles Easton and Martha were married. At the command of the Colonel there was a great wedding, and even the despised Arrondales were honored with an invitation.

As an amazing concession made in honor of her crowning act of daughterly obedience, Martha was allowed to choose the minister who should officiate on this occasion. Some instinct must have told her that Stephen would refuse, for she did not ask him, glad as no doubt she would have been to make the reconciliation between the two families thus public. But she chose Bro. Cady, and thus that true gentleman was once more brought beneath the same roof with the woman he had once wooed so ardently.

"How do you like being a Campbellite?" Rachel asked him, as she held out her hand.

He smiled upon her with brave, kind eyes that had in them not a hint of resentment. "So well," he said "that I would that thou wert both almost and altogether such as I am."

She was not vexed; and I fell to wondering whether this fact argued that she did or that she did not care for Bro. Cady.

Rachel was the life of the company, and only I, of all the number, guessed what a heavy heart she bore.

The bride was as lovely as a bride could be, and if she seemed more shrinking and quiet than usual, it seemed but natural in one so young, forced into the central position on an occasion of great ceremony.

I must say that Charles Easton acquitted himself well. His manner was triumphant, as might have been expected, but his cordiality was without the slightest appearance of condescension, and most of those who had been doubtful of him went away with a sincere admiration of him. Even Bro. Cady said that he had underrated the man, and that he now thought Martha might be very happy with him.

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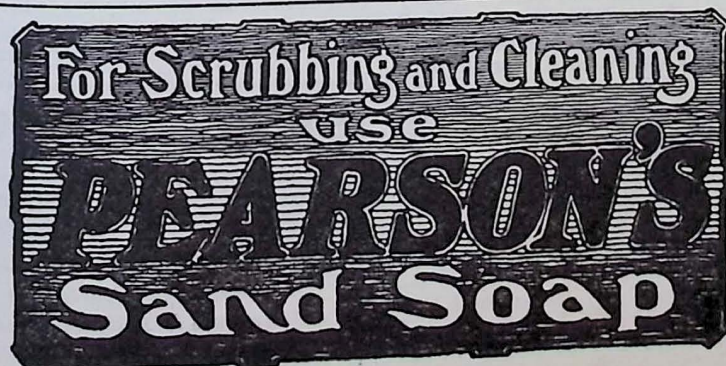
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As for Stephen, Rachel and I, we kept our thoughts to ourselves.

Mr. Easton told us that he had intended to make heavy purchases of land this spring, but that Colonel Sylvestre had prevailed upon him and Martha to remain in the old home for at least a year. He did not seem especially pleased over the prospect; indeed, he said it was a disappointment to him not to be able to carry his bride at once to a home of their own.

But the Colonel was more than gratified at the idea of having his son-in-law with him, and waxed eloquent over it, quite in the old, pompous fashion.

"My son-in-law has submitted himself to my advice in the matter," he said, "albeit, perhaps, to his own disadvantage. But having no son to direct my affairs, it is most convenient to lean upon Charles, until my health shall be somewhat more fully restored."

I noticed that Martha did not say "Charles," as her father did. She called her husband "Mr Easton," as if she were addressing a distinguished stranger. On the other hand, he said, "My love" to her, as if he were in a novel. We simple Blue Brook people thought this very questionable taste—being used to a kind of love that is chary of possessive pronouns.

Easton kept his promise to Martha, so far as allowing her to attend religious meetings was concerned. She came quite regularly to our little gatherings, and, on those rare occasions when we had a speaker from abroad, her husband usually came with her.

"Perhaps she will bring him in," said my mother, who was always looking for a Pentecost.

Perhaps she would; but it struck me that Martha herself did not expect it.

There came that year a kind of readjustment in our religious community. There had once been a small Baptist church, not far from my home. To this my mother had belonged, from the time of its organisation. When she left it, several others left also, going to cast their lot with the little circle of those who rejected all creeds save the one divinely given. Thus weakened, the Baptists had found it difficult to keep together and at work; and for a year or more had met only irregularly. The debate had turned the minds of many away from the difficulties of a Calvinistic theology and toward the plain teaching of the word of God. One after another among the Baptists began to inquire why their name and creed might not be cast away, and their forces joined with those of the people known simply as "disciples."

A visit from Stephen and Bro. Cady, just at this time, hastened the happy consummation. They were to hold what was vaguely called, in the shibboleth of the brethren, "a meeting of days," and were discussing the possibility of securing the town hall. Hearing of this, the officers of the Baptist Church came forward and placed their meeting-house at the disposal of the evangelist, and urging that there be no differences among us, but that henceforth the Lord's people walk by the same rule and mind the same thing.

It was a happy time for the little band of those who sought New Testament Christianity. Stephen had begun by this time to keep a very slight diary, which he called his

"preaching-book." It contained little more than the names of the places where he preached, with his text and now and then a brief outline. But to me the little old leather-covered book is full of romance, for it brings our youth back again. I find in it a few notes referring to this meeting of which I have spoken. A liberal deduction must always be made for Stephen's modesty, in anything quoted from him. He was ever inclined to underrate himself and to put others forward. Of Bro. Cady, in particular, he had an exalted opinion, as I have already said. Yet I distinctly remember that of these two good men, Stephen was the favorite in our little community. The home-grown prophet was not without honor in Blue Brook.

Stephen was a fine singer and the people were fond of the stirring hymns he taught them. I remember one of which they never seemed to tire:

"Our bondage here will end
By-and-by, by-and-by;
Our bondage here will end
By-and-by.
Our bondage here will end
With our threescore years and ten,
And vast glory crown the day
By-and-by.

Bro. Cady used to criticise this hymn, and to say that "end" and "ten" did not rhyme properly; but Stephen always laughed at him, and told him that he should have remained in the East, where correct rhymes are of more importance than the spirit and the understanding.

"The hymn has a noble roll," he used to say, "and it can be sung without hymn-books, which is the thing of greatest importance, in my way of thinking."

Here are some of the extracts from Stephen's little diary:

AUGUST 14.—Meeting in Blue Brook Baptist Church. Baptist brethren anxious to drop all party distinctions and be known as Christians or disciples only. Would that the same spirit prevailed everywhere! Preached from 1. Cor. 2: 2: "For I was determined not to know anything among you save Jesus Christ, and him crucified." Tried to urge that all put aside non-essential doctrines and unite in the service of Jesus Christ. Joseph led in public prayer for the first time. This gave my mother great joy. Two confessions.

AUGUST 15.—Bro. Cady preached an admirable sermon on "The Love of God." His doctrinal strength is in correcting the evils of Calvinism, and his arguments tonight seemed to me unanswerable. Many expressed themselves as pleased and satisfied. I gave a short exhortation at the close of the sermon, and two more came forward.

LORD'S DAY, AUGUST 17.—A day to be remembered. Our Baptist brethren met with us around the Lord's table, and we henceforward agreed to be one people. The sin of sectarianism seems to me so appalling that I must give my life to combat it. Why set up barriers which our Lord himself never set up, and keep God's people, in a community like this, from uniting to oppose the great enemy of souls? In the morning Bro. Cady preached and I exhorted. In the evening I preached and he followed. His

subject this morning was, "The Healing Touch of Jesus." Mine to-night was, "The Truth that Makes Us Free." One confession at each service.

AUGUST 18.—Preached on "The Simplicity of the Kingdom"—"not with enticing words of man's wisdom," etc. Tried to show how little the intricacies of theology belong to the preaching of that gospel which is meant for every man, however humble and ignorant he may be. After the meeting a tall, bearded man came up and held out his hand. It was a young Methodist preacher who once prayed for me at a camp-meeting. "I rejoice to know that the Lord heard my prayer in your behalf," he said. He has indeed turned his face toward you." "He never turns his face away," I ventured to tell him. "It is we poor, wilful mortals who go away from his love." I was perhaps tempted to admonish him to deal more in the spirit of that love, if he desired to convert the young men of our day; but thought better of it. No doubt he has learned many things already, and will learn many more if he continues to knock about this world until he is eighty years old.

He asked me if it is true that the Campbellites (as he called them) deny the ministry of the Holy Spirit. I did not believe at first that he could be asking the question seriously, but I soon found that he really inquired for information. I asked him if he had not heard that the Scriptures were our rule of faith and practice, and if he thought we could accept the authoritative teaching of the Scriptures and not accept their teaching concerning the Holy Spirit. It is strange that such wild statements about our position can be so readily believed.

AUGUST 22.—Closed our meeting of eight days, with sixteen souls added and saved. Bro Cady and I each preached a short sermon, exhorting the new converts to steadfastness. I should like to spend my life among these people, but duty calls elsewhere. Would that we might see many such triumphs of Christian love and loyalty over sectarian prejudice.

SEPTEMBER 24.—Visited Blue Brook again, and had the unspeakable privilege of sitting down with my loved ones at the Lord's table. M. was present with her husband. They invited me to take dinner with them, but I declined. Many outsiders were present. I can not but feel that the spirit of Christian fraternity, which has been demonstrated in this community, has greatly inclined the hearts of the people. Would that God's children everywhere might realise that oneness for which he prayed.

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