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Christ as Revealed by Himself.

ALAN PRICE, B.A.



UR last dealt with the revelation of Jesus Christ, as given to the Old Testament prophets, the finger posts along the pathway of time pointing to the coming of the Messiah. We now want to

consider the revelation of Christ as given by himself, and form an estimate of him from his life and character when here upon earth.

What we know of any man we learn from his words, his acts and what others say of him. When the first two agree the man is consistent, if they are good, he is at least circumspect, but if in addition the *unprejudiced* testimony of his fellows is uniformly favorable, he is an upright man. If further the criticism of his enemies is bitter and vindictive, you may put him down as a holy man.

Judged by what he said, Jesus Christ stands out as the greatest of moral teachers and as the personification of justice, mercy and love. Take the Sermon on the Mount and compare it with the highest flights of any teacher before or since the time of Christ. Excepting those who subsequently spoke the mind of Christ, all sink into insignificance before the grandeur and sublimity of his high-toned morality. Coming at a time when the Jewish people, the then salt of the earth, had lost their saltiness and had descended to the petty-minded discussion of points of traditional law, Jesus took the religious world by storm.

His teachings as regards justice and mercy are unique. One is blended with the other so that it is almost impossible to tell where one begins and the other ends. Strictly speaking neither ends at all, for in justice he is ever merciful and in mercy he is ever just. His discernment of right and wrong was as keen as a swordblade dividing one from the other with unerring precision, and he never failed to let the truth be known, but the overflowing spirit of mercy went out to those upon whom he sat in judgment, and by the exercise of patient forbearance he tried to lead the wanderers back to God. So also his teachings as regards our relations to our fellowmen enjoined the exercise of loving

tolerance, where untempered justice would demand strict satisfaction. The secret lay in the introduction into social relations of the new and untried force of love—not the mere instinctive love that may bind families or nations together, but the higher virtue that oversteps the boundaries of natural kinship and revels in deeds of kindness to one's foes. In him and through him men fulfilled the beautiful words of the psalmist, "Mercy and truth are met together, righteousness and peace have kissed each other."

There are other things that Jesus Christ said, outside his moral teaching, which we should note. He claimed the power to forgive sins and authority equal to that of his Father. He proved his power to forgive sins by a striking miracle performed for a man whom he forgave. Had he not that power, God would never have supported him in the performance of the miracle. His equality with God, in fact all his claims, his teaching and acts were sealed by God in the crowning miracle of his resurrection, which he himself had foretold.

It is in the acts of Christ that we find displayed most vividly the evidence of his love. Talk as a rule is cheap, but deeds are often costly to the doer. The successful preacher must practise not only what he preaches but a great deal else besides—his life must be a living epistle known and read by his fellows. The minutest details of his private life should speak their testimony to his earnestness of purpose and integrity of soul.

Where can we find a single act of Christ recorded that will not bear the strictest investigation? On the other hand, how much there is to proclaim his overflowing love to fallen men! Take him during the earlier portion of his life, when in submission and self suppression he lived in obscurity. Ambitious youth must have whispered to him "Go out and do the work for which you came to earth, begin now and accomplish the more. But, no. The time had not yet come, he must serve his apprenticeship to childhood, youth and manhood. So patiently he toils with his earthly parents, saws the wood and wields the hammer and carries on the trade of a village carpenter.

Behold him next as he is initiated to the work for which he was sent. Humbly he submits himself to the ordinance of baptism at the hands of John. God recognises the step by pouring out upon him the full power of the Spirit. See him next in the throes of

awful conflict with the prince of darkness. He is appealed to through the "lust of the flesh, the lust of the eyes, and the pride of life." In all three respects he proves himself victorious. Watch him as he goes back to his own village of Nazareth and proclaims the glorious year of jubilee to the captive and the blind. Blind to their best interests and to his claims to leadership, and smarting under his scathing criticism of their want of faith, they rush upon him in their rage and would have cast him over the cliff outside the village, but God steps in to save him until the time appointed, when a madder crowd would hand him over to a more cruel and disgraceful death.

The glimpses we get of his daily life are enough to convince us of his deep-seated sympathy for man. The miracle at Cana shows his sympathy with the joys of man. The raising of the widow's son, of Jairus' daughter and of Lazarus reveal his sympathy with sorrow. His healing of the sick and the lame, his sympathy with suffering; while his eating and drinking with the outcasts proved that his experience of the temptations of Satan had awakened within him a fellow-feeling for all those who were tempted as he had been.

In the closing scenes of his earthly career do we find his divine humanity and human divinity revealed in all their fullness, by word and deed. In the "upper room" none was found sufficiently lowly to wash the disciples' feet, but the Lord of glory. The action taught a lesson of humility never to be forgotten. The subsequent prayer revealed the earnest yearning of his heart for the sanctification and unity of his people. The lesson from the vine and the branches was given as a dying warning to his chosen ones. Follow him now through Gethsemane on to Calvary. Racked with pain and parched with thirst, outwardly forsaken by his God, he beholds the woman whose tender care had brought him up to manhood, but who was now deprived of the strong arm of the eldest son of the house. In thoughtful compassion he commits her to the care of the loved disciple. A moment later he hears the reproachful words of his fellow sufferer and the answer of the other whose dying request is granted with the comforting assurance, "To-day shalt thou be with me in Paradise." But, crowning love of all, in the midst of scoffs and jeers of his cruel enemies, he prays his Father to "forgive



Original.

The Mount of Promise.

Walter Holland.

There is a mount of wondrous height—
A mighty peak sublime,
Whose summit gleams in golden light,
Beyond the veil of time.

Though storms of sin beat round its base,
O soul, be not dismayed,
For none of these can e'er efface
The steps that Christ hath made.

Climb in those steps the dizzy slope.
Be patient. Watch and pray.
The bright star of eternal Hope
Will light you on your way.

Though death-clouds like a mighty dome
Surround this mountain grand,
Press onward to your Father's Home,—
The fair, sweet Morning Land.

them, for they know not what they do." Thus did Christ reveal himself in life and in death.

What was the opinion of his fellows as to his life and character? "He taught as one having authority, and not as the scribes." "The common people heard him gladly." "Great multitudes followed him." These will show what the people generally thought of him. "Then drew near unto him all the publicans and sinners for to hear him," shows that their verdict too was favorable, and that his loving words of compassion had aroused within them once more the voice of dulled conscience. Herod found no cause of death in him. "No fault in him," "This just person," were the words of Pilate. "Truly this was the Son of God," was what the centurion said, whose hands were stained with the blood of the guiltless. "I have betrayed innocent blood," said Judas Iscariot in the hour of awful remorse.

Such was the evidence given by unprejudiced lips and forced from those whose cruelty and lust had brought about his death. Let us add to this the spiteful, relentless words and deeds of his bitter religious foes, and we have all the testimony necessary to establish the claims of Jesus to be a holy man. "Thou hast a devil and art mad." "Thou blasphemest." "Then took they up stones to cast at him." "Away with him!" "Crucify him!" These and much else besides are evidence of the hate and venom of the prince of darkness against the Light of the world—proof to us that the serpent had been disturbed and was now engaged in a deadly conflict with the enemy of sin. For a few years the conflict is continued, till victory for the moment appears to be on the side of Satan. The Son of God lies wounded in the grave, but dying he has conquered death and

crushed the power of sin. Once more he rises, never to fall again, and in that one resurrection act proves himself what he claimed to be—the Christ of God.

... To the ...

Australasian Brotherhood.

When the AUSTRALIAN CHRISTIAN comes to us

It comes, the herald of a busy world,
News from all churches lumbering at his back,
..... Messenger of joy
Perhaps to thousands, and of grief to some;
Confessions, baptisms, epistles wet
With smiles, that graced the writer's cheeks.
..... I long to know it all;
I burn to incarnate that inked page
And give it voice and utterance once again.

(With apologies to Cowper.) Such is the joyous power of the Christian Press. Oh, what a thrill went through our brotherhood when the papers reported how the Lord had made Scoville and Idleman and their co-laborers at Paris, Illinois, his agents to show the churches that 740 souls could be reached by the old-time gospel. When we first came to Pittsburg 13 years ago, "men thought in quarter millions, and quarter millions came." Now they think in millions, and continents, and continents came, so ought we to think in Pentecosts, and Pentecosts will come. It is the printed page that can report such great Pentecostal results. With-thused? With such a man behind the gun as Bro. Maston, with such splendid lieutenants and equipment, what a joy it would be to him and them if every home in the

churches in Australia and New Zealand was receiving it. It is a veritable herald and presbyter, an evangelist and elder to any home that welcomes it. No greater monument could be erected to Bro. Maston and his co-laborers than to know that the CHRISTIAN was doing such a double duty to every member in all the churches. I know of no State paper in the United States that fills the bill like the CHRISTIAN, with its up-to-date articles, news and editorials. Now what I would like to see adopted is a plan that will put the CHRISTIAN into every home. Let the local church officers find out how many homes there are in the church; then let them lay the plan before the church of financing in this manner. The church assumes the payment of the bill for the CHRISTIAN. If this is agreed to, then envelopes are distributed, and all those who can pay the full subscription do so at once. Others agree to pay in instalments, and the church officers appoint a collector; then those who are unable to pay anything, the church of course has the paper sent to them. Because the church is responsible for the subscriptions and settles the bills for the CHRISTIAN, a reduced rate may be made by the publishers. This is the plan adopted by the most of the churches in Western Pa., and works admirably. I do not know of any other State where the church paper goes into every home in the church as it does here. I believe such a plan adopted by the churches would flood the heart of Bro. Maston with the restfullest sunshine and cheer. Brethren, think over it, and I believe you will find it one of the best of helps in stopping the leakages to our churches.

The Foreign Mission Number of the AUSTRALIAN CHRISTIAN is just to hand. I cannot recall a Foreign Missionary number of any of our national papers that will measure up to this number before me in "get up" of the publisher, and the "get out" of the bright and beautiful and blessing bringing material therein. "For God so loved the world" is written upon every page, and it will be written upon every heart that will answer its appeals. A thousand congratulations to those who contributed to such a splendid success. Our greetings to Percy Davey, of "old time" Ballarat.

BRO. THURGOOD.

1903 Fifth Ave., Pittsburgh, Pa.

Our Book of Rules.

Thos. Hagger.

On one occasion the writer was asked by a convert to Christ for a copy of the book of rules of the church, as he desired to be a good member. He was handed a copy of the New Testament.

One of the older churches of Christ in one of the Australian States was started by some Christians who had formerly also worn the name of Baptists. Being anxious to commence the Lord's work in their community they sent to a Baptist minister for instructions; he sent them a copy of the New Testament, and told them to act according to its teaching. The result was a church simply and only a church of Christ was established there.

We cannot insist too strongly or too frequently upon the New Testament being the only rule of faith and practice. If instead of appealing to what would be nice, or what the denominations practise, appeal was always made to the guide book supplied by the Head of the church, there would be no danger of the churches in the restoration movement departing from the faith of Christ, but always would they be in harmony with the Master's will. Let the converts be constantly told that the New Testament is their book of rules. If we can induce other believers to be guided simply and only in this way they will be led to abandon sectarianism and tradition, and will return to original Christianity; churches simply and only churches of God or churches of Christ would thus be greatly multiplied. "To the law and to the testimony." "What saith the Scriptures?"

The Word Doubted.

[A Sunday evening conversation between Mr. —, a sceptic, and A. M. Growden, following a sermon preached on Saul of Tarsus.]

SEPTIC.—I say there's not a converted Chinaman in the world.

PREACHER.—Ever been to China?

S.—No; but I say there's not a converted Chinaman.

P.—You don't have to go as far as that. They are to be found in Portland, Ore.; San Francisco, Cal., and Atlanta, Ga. I heard in Shanghai, China, a converted Chinaman preaching a gospel sermon in a church filled with Chinese believers. Wherever the gospel is preached, anywhere under heaven, men believe and obey.

S.—I'll write to one of our consuls to see if that is so about the Chinaman. The Christian church put men to death for saying the world was round.

P.—I never heard of that.

S.—Well, don't you regard the Catholics as a branch of the Christian church?

P.—Certainly not.

S.—What denomination do you belong to?

P.—None; I'm simply a Christian.

S.—Well, the Catholic Church was first.

P.—Hardly. There are two ahead of it.

S.—What are they?

P.—The church of Christ and the Greek Church.

S.—The Greek Church?

P.—Yes, with a hundred million immersed members.

S.—Well, the Bible teaches the earth is flat, held up by four pillars.

P.—Superstition teaches that. Isaiah teaches, "It is he that sitteth upon the circle of the earth" (cf. 40: 22); and Job: "He hangeth the earth upon nothing." How did these men learn that? (Cf. 26: 7.)

S.—Well, the Bible teaches polygamy.

P.—Under the old dispensation some things were only tolerated for a time, but which in the new are strictly forbidden. Christ said: "For this cause a man shall leave father and mother, and shall cleave to his wife" (Matt. 19: 5), not wives.

S.—Well, don't you believe the Old Testament?

P.—Certainly, but my law is the New

Testament; if the Old had been sufficient, there would have been no New given.

S.—Well, I accept Jesus as a good teacher, but no more—we're all sons of God.

P.—If Jesus is no more than a good teacher, when he claimed to be the Son of God, he must have been an imposter.

S.—I don't believe in miracles. Not three apostles say he rose from the dead.

P.—Where did you learn that?

S.—Where do you learn anything else?

P.—"That he was buried; that he rose again the third day, according to the Scriptures; that he was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once. After that, he was seen of James, then of all the apostles" (1 Cor. 15: 4-7). Saul saw him after he had taken his seat at God's right hand; heard his voice.

S.—I didn't know that was there.

P.—It has been there a long time. Did you read about the case of Thomas?

S.—What was that?

P.—"Then cometh Jesus, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. Then Thomas answered and said, My Lord and my God" (John 20: 26-28). Now, do you know why the Bible was given?

S.—What do you say?

P.—It was not given to teach astronomy, botany, or geology, but was given that we might receive faith. Here's the proof: "And many other signs did Jesus in the presence of his disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John 20: 30, 31).

S.—I've attended a revival where others were being pulled up to get religion. I tried night after night faithfully, and I didn't get anything.

P.—Religion is not a thing we get; it means to be bound back to God; practically James defines it: "Pure religion before God . . . is to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world" (Jas. 1: 27). Religion is something done, not something we get. Faith lies at its foundation. Faith comes by hearing the word of God.

The Ethiopian heard one sermon about Jesus. He received faith, obeyed the gospel and was converted; so with the three thousand on Pentecost. Now let me tell you what to do. Take the first four books—Matthew, Mark, Luke, John; in these you get four splendid views of Jesus Christ. Here you learn facts on which faith will grow; carefully study the Book of Acts to see how thousands were converted; then these books related as proposition and proof; read candidly—not to find fault. Jesus is the great fact; all depends upon his resurrection, according to Paul. (1 Cor. 15.)

Josephus, a Jewish historian, writes (B. 18, C. 3): "Now, there was about this time Jesus, a wise man—if it be lawful to call him Jesus, a wise man—if it be lawful to call him a man. . . . He appeared again alive on the third day." Tacitus (56) declares Jesus was put to death under Pilate. Pliny (62) writes

that Jesus was worshipped as God. Suetonius (72) refers to Christ. Celsus, an enemy of Christianity (who lived in the second century), quotes from the New Testament, the very books you have to-day. Porphyry (233), another enemy, throws no doubt on these books. Julian, the apostate (363), does not doubt the genuineness of these Gospels. Doubts to-day are too late.

S.—I never saw these things in this way. I promise you I'll do that reading faithfully.

Trust in God.

J. Colbourne.

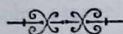
Nothing is more becoming or natural in children than the entire confidence in the promise and care of a parent. A father stands in a child's mind as the embodiment of courage and power; the mother, of love and goodness. The feeling of trust is perfect. No anxiety on their part, while father has the charge. There is a certainty that all is well. Neither sickness nor trouble diminishes this trust. It grows stronger then. Danger drives the little one to the parent's arms, and there is a sense of security which is felt nowhere else. Now, "as a father pitieth his children, so the Lord pitieth them that fear him." God has said that he is "a father to the fatherless," and he promises to be our Father, if we will be his children. Will a father let his child perish if he is able to save him? If he asks for bread will he give him a stone? And can we not confide in our heavenly Father's promises, and trust in his ability to care for us? "Yes," says one professing Christianity; "we can trust in him." There is no difficulty in trusting in the Lord for food, when our granaries and store-houses are well filled; for health, when sickness comes not near our dwelling; or for prosperity when the waves of adversity are all quiet. But let misfortune come. Can we trust him then? Can we when all seems to go wrong? We can rest quietly in the hands of God when in health; can we when sick? What is confidence in God good for, if we have it only when we could get along very well without it, and it leaves us when we most need it? Patience, when there is nothing to bear; courage when there is no danger; hope when everything is within our reach,—what are all these worth? But such is the trust that some people have in God; and when trial and adversity come it will be found worthless. We need a trust that will take hold on God in every trying hour, and hold on through whatever may come. Consider that as uncertain which is felt in time of joy and prosperity. Look upon that only as genuine trust in God that does not fail in hours of darkness, when every earthly resource is cut off. If it fails not in time of trial we may feel that we have something on which we can depend, and have confidence to say, in the language of inspiration, "Although the fig tree shall not blossom, neither shall the olive be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock be cut off from the fold, and there be no herd in the stall: yet will I rejoice in the Lord, and will joy in the God of my salvation" (Hab. 3: 17, 18).

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The Leader

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

The Coming Church.

"The Coming Church—a Plea for a Church Simply Christian," by Dr. Hunter, is reviewed in some recent issues of the *Bible Advocate*, and at sufficient length to give us a fair idea of what the author means by the title of his book. From the copious extracts given, abundant proof is afforded that the title of a book is not always a safe index of its contents. Certainly, in this case, those who have been in the habit of giving a clear definition of what is involved in the words "simply Christian" will be disappointed in some of the conclusions reached by Dr. Hunter. The more so, as he seems to start out with an expression of views regarding the church which would seem to indicate that he was fully committed to a plea which demanded a complete return to Christianity as it was at the first. Take, for example, the opening part of the book, where he speaks of the necessity of going back to Christ for our conceptions of what the church ought to be. "The word church," he says, "has so often and so much been the symbol, not of union, but of disunion, that we need again and again to turn aside from the thoughts and ways of men to study the story of the divine charity in the Gospels, and by that study to revive our fading ideal of what ought to be the spirit, aims and methods of a church that is at all worthy to be called a Christ's church. Indeed, one of the characteristic tendencies of our religious times, that represented by the phrase 'Back to Jesus,' indicates, I believe, the best and most direct way out of not a few of our ecclesiastical troubles and confessions. A return to 'the simplicity that is towards Christ,' to 'the truth as it is in Jesus,' would, if honestly and earnestly attempted, put an end to much sectarian strife by abolishing that upon which sectarianism rests, bringing about a reformation such as has never been known in the history of our religion, and be the signal for a new and wonderful advance." Now, this is very good. As we read these sentences we may be pardoned if we at once

reached the conclusion that, in Dr. Hunter, we had found a kindred spirit and another champion for a return to apostolic Christianity. Indeed, if we had come across these words, without any author's name attached to them, we would have said that surely they were uttered by one of our leaders in the current restoration movement. This delusion, however, would not last for long, for, as we learn further on, "Back to Christ" does not mean the same thing from the lips of Dr. Hunter as it does from ours.

This is the weakness and inconsistency of the book, that it is not true to its own plea. It gives a limited significance to the phrase "Back to Christ," and makes the New Testament a book which begins and ends with the Gospel. This is all the more incomprehensible, coming as it does from one who, at the outset, seems to have such a clear grasp of the situation. No clearer setting forth of the position we advocate could be desired than that given by Dr. Hunter, when he says:—"In this matter of religious fellowship we must not put Christ out of the way, but make him the Way—his way, our way. A church is quite different from a voluntary association, which has a perfect right to lay down its own conditions of membership, and make any rule it pleases for its own government. A religious society assuming the name of a church of Christ must act in consistency with the principles of Christ, have no other conditions of communion than those he laid down for discipleship, and be bound in all matters by his law and Spirit, and not by partialities and predilections of majorities. The first duty of a Christian church is to be Christian—not Roman Catholic or Protestant, Calvinistic or Armenian, Trinitarian or Unitarian, Episcopalian or Presbyterian—but simply Christian. It is an evasion to say that we are to be Christian under the mode or form of a particular ecclesiastical body or sect. That changes the emphasis, and as practically carried out, it means being Christians so far only as the special objects, views, aims or success of denominations will allow. Loyalty to denomination is too often insisted upon to some obscuring or hindering of the higher loyalty—the only loyalty that ought to be named among those who profess to call themselves Christians. On the foundation of the church of Christ in its catholicity and in its unity, all our organised religious life and activity ought to rest." This is precisely the position we, as a people, contend for. Without a single alteration in it, we could put it in the forefront of all our religious publications, and say, This is just where we stand. The difference between Dr. Hunter and ourselves is that we mean what we say, whereas he does not. Or to put it less offensively, he does not realise the extent to which he has committed himself in the foregoing utterance.

Limiting himself, as he does, to the authority of the Gospels, it is not to be wondered, that in setting forth more particularly what the coming church should be, he falls into some gross errors. He is not even consistent in his limitations, inasmuch as he rules out of the coming church all *propositions* and *ordinances* and all *organisation*. And though it is true that the Gospels are

not the proper place to look for church organisation, yet it is emphatically true that in the Gospels are found the chief proposition of Christianity and the only ordinances that belong to the church; the chief proposition of Christianity being the confession of Peter, "Thou art the Christ, the Son of the living God," and the ordinances—baptism and the Lord's Supper, both of which were instituted by our Lord. Taking Dr. Hunter then on his ground, he is found convicted of disloyalty to Christ. But leaving this point, the fatal mistake he makes is not looking for his model of the coming church in the right place. Not that we say that, in looking for such a model, we should ignore the Gospels. Very far from that. But we do say, that no proper conception of what a church should be, which is simply Christian, can possibly be obtained, which ignores the other books of the New Testament that tell of the establishment and growth of the Christian church. It is evident that Dr. Hunter, in accepting the cry of "Back to Christ," has accepted it so that he may have greater liberty in ignoring some of the essential principles of the early church and pave the way for an institution which the apostles would have condemned. The school of thought to which Dr. Hunter belongs is always eloquent in proclaiming loyalty to Christ, but when closely looked into, the professed loyalty is found to be an indifferent sort of thing. In reality it is loyalty to a dead Christ and not to a risen one. It talks much of what Christ said in his humiliation, but makes of no account what he has said by the Holy Spirit in his exaltation. It forgets that the Jesus who lived and taught in Palestine never fully demonstrated his power and authority and proved his right to be the Christ until in the power of his resurrection he sent down the Holy Spirit to guide his disciples into the way of all truth.

As a matter of fact we cannot find the church that was simply Christian in the lifetime of Jesus Christ. What we can find are the general principles which Christ enunciated for the guidance of men, but of an organised institution called the church there is no trace, save the declared intention of Christ to found one on the greatest proposition ever formulated, namely, "Thou art the Christ, the Son of the living God." To discover the church that was "simply Christian" we must find out when and where the prophecy of Christ received its fulfilment. By common consent it is agreed that the birthday of this church was on the day of Pentecost. On this day it was called into being. This church, as established and built up by the apostles of Christ as they were directed by the Holy Spirit, is the only one known to man that can be regarded as the model of the church that is "simply Christian." If it cannot be so regarded, then there never was, and never will be, a church of that kind. If this be true, it is only idle talk to speak about any church that has a distinctive character. We may make as many kinds of churches as we please, as we have been doing, and it would be presumption on our part to put forth one of our own creation as a model for others to copy. But, if a church was constituted by

the Holy Spirit as a model for all time, then the case is different, and we are exclusively shut up to that church and no other. That such a church was instituted is beyond question. That the church so instituted had *propositions, ordinances, and organisation* is equally certain. Indeed, to conceive of a church without these essential features is one of those impossible things that no reasonable man would think of attempting. It is only a modern jelly-fish kind of Christianity that dreams of this kind of thing and puts it forth as a possible working theory. When Dr. Hunter and others of his kind are prepared to stand by the principles which they acknowledge only to disown, they will have some right to speak of a church that is "simply Christian," but not till then. Let it be realised by all professing Christians that, as Dr. Hunter says: "A religious society assuming the name of Christ must act in consistency with the principles of Christ, have no other conditions of communion than he laid down for discipleship, and be governed in all things by his *law and Spirit* (italics ours), and not by partialities and predilections of majorities"; then will it be possible that the coming church shall be Christian and Christian only. But this great thought will only be possible of realisation when Christian men and women are more "thorough" in their loyalty to the teaching of Christ and his apostles.

From the Field

The field is the world.—Matt. 13 : 38

:O:

New Zealand

BURNSIDE.—The church here has recently celebrated the fifth anniversary of the opening of the chapel. It was also the occasion of celebrating the completion of a vestry which has been added to the chapel. This latter has been a long-felt want, and on behalf of the church Bro. Rix some time ago undertook collecting for this purpose. We hereby thank those brethren in Otago and Southland who have so generously responded to our call—upwards of £37 having been contributed. Our tea-meeting last Wednesday was a splendid success in every respect. The chairman (Bro. Rix) stated that since the opening of the chapel 24 persons have united with the church by obedience of faith, and transfer, but a revision of the roll has very considerably reduced our membership again. It was further intimated that the church itself had contributed during the past five years for various purposes, £181, and the school had raised within a few shillings of £50, during the same period.

Aug. 1.

T. A. LINDSAY.

MT. ROSKILL (Auckland).—Since last report we have had to record three additions. Two were the result of Bro. Hadfield's labors in the North, and these, after being immersed at Mt. Roskill, returned to their homes and were added to the church in that locality. The third (an elderly sister) received the rite of Christian baptism on Wednesday evening, and was added to the church here on the following Lord's day. Meetings morning and evening are being well attended, and great interest shown, especially in the latter. Sunday School is flourishing. Sister Cameron is doing splendid work in the house to house canvass-

sing for scholars. School was first opened eighteen months ago with thirteen scholars; we now number seventy-four, and new additions coming in every week.

Aug. 13.

T. E.

WELLINGTON SOUTH.—On July 30 a young woman made the good confession, and was baptised last Lord's day evening in the presence of a large audience. On the same occasion a husband and wife, and another young woman, decided to be followers of Christ, and came forward at the close of the address.

Aug. 11.

A. F. TURNER.

PAHIATUA.—Mission begins here next Lord's day, August 13. Bro. Watt from Auckland will preach, and Bro. Bewley from Dunedin will sing. We ask the united fervent prayers of the brethren.

Aug. 7.

G. MANIFOLD.

WELLINGTON (Dixon-st.).—A farewell meeting was tendered to T. J. Bull, at which Bro. Kruse presided. Among the speakers were R. B. Davis, A. F. Turner and F. Isett. Bro. Bull suitably responded. We have lost by death T. Hall, just reaching manhood, who had been attached to the Sunday School for many years. The Sunday School annual gathering and distribution of prizes was recently held. R. A. Wright addressed the children and occupied the platform at the gospel service. We have received into fellowship Bro. and Sister Evans and daughters from Bradford, England.

D.

Queensland

BRISBANE.—At the last officers' meeting it was decided in view of the near completion of the present engagement of J. Colbourne to offer him an engagement for an indefinite period, which he has accepted.

Aug. 15.

ALF. S. WATERFIELD.

West Australia

NORTH PERTH.—Splendid meetings to-day; thirty-two met around the Lord's table this morning. As some members cannot attend in the morning we have the table spread in the evening, to which seven remained to partake of the Supper. The Sunday School is going ahead steadily, several new scholars this afternoon. Bro. Higgs (from Lake-st. church) has kindly consented to train us in a "Service of Song," to be given shortly. Bro. Cumming preached very acceptably to a good audience this evening. At the close, one young man made the good confession.

Aug. 6.

S. M.

MENZIES.—Last Lord's day morning we had 10 brethren and sisters meeting with us to remember the Saviour. At our last meeting we decided to organise ourselves into a church, believing by this method to be able to accomplish more practical work. As far as we have been able to ascertain, there are about 20 brethren on the Menzies field, and before long we shall be in touch with all. We ask for the prayers of the brethren, that we may still be able to spread the pure gospel of our Saviour. We expect travelling brethren to visit us; meetings held at D. Organ's house.

Aug. 9.

K. M. CAMPBELL.

Victoria

CARLTON (Lygon-st.).—Since last report two have been added to the church by letter. Splendid attend-

ance on Lord's day mornings at the breaking of bread. Increasing audiences on Sunday evenings. The Adelphian Literary Society (reorganised), which is held on Wednesday evenings in the lecture hall, bids fair to be very helpful to the church in the future. Two meetings of a very happy cordial nature have been held. On the 8th inst. the choir invited the officers of the church to join them in a social evening. A good programme was gone through, and passed off very pleasantly. On Friday evening, the 18th inst., the Endeavor Society with the officers of the church, held a social meeting to bid farewell to Ernest Baker, who has accepted an engagement (extending over 4 years) at Colombo, in the service of the Eastern Trading Company. His services to the C. E. movement have been so beneficial in the past, and his energetic support generally to the work of the church has been so continued and consistent, that the opportunity was taken of giving him some slight token to mark our appreciation. James Johnston, the President, on behalf of the officers of the church and the C. E., presented him with a copy of Holman's Bible with Aids, and on behalf of the Christian Endeavor with a gold C. E. pendant. Bro. Baker thanked them for their kindness, and expressed some very cheery hopes with regard to the future. On Sunday morning we had the pleasure of listening to a parting and helpful address from our brother. He leaves by the s.s. Fortunatus on Aug. 22.

Aug. 23.

J. McC.

RICHMOND (Balmains-st.).—Two young ladies from South Melbourne were baptised into Christ's death last week, and one more—a married lady—confessed Christ. Our tent mission—the first in the East Suburban tent, commences Sept. 10. The prayers of brethren everywhere are asked for.

Aug. 21.

P. J. P.

CARLTON (Queensberry-st., Chinese).—One received into our fellowship last Lord's day morning by baptism, also one baptised in the evening.

Aug. 22.

H. L. PANG.

FRENCH ISLAND.—On Lord's day, Aug. 13th, five were received in as a result of faith and obedience.

Aug. 14.

G. T. H.

MALVERN.—August 15, at a social gathering held to celebrate the 15th anniversary of the church, J. W. Marrows was the recipient of a suitably inscribed presentation, as a mark of esteem. A very profitable and enjoyable evening was spent by all present. Lord's day meetings well attended, both morning and evening.

Aug. 21.

H. G. RYALL.

NORTH RICHMOND.—A social was held on August 7 to bid farewell to B. J. Cox. Bro. Salisbury occupied the chair. The following brethren gave short talks: Bros. Harding, Collins, Salisbury, Fisher, and Brodie. Bro. Cox on rising got a great reception. The following Sisters took part in the programme: F. Chipperfield, E. Free, E. Gregory and L. Darnley. Recitations, the two Misses Jackson.

Aug. 9.

A. MUNRO.

BET BET.—Since last report Bro. Burgess has left us. The church presented him with a purse of sovereigns as a small memento of his labor among us. Bro. Clow, of Balaklava, S.A., has accepted a 12 months' engagement with the Maryborough and Bet Bet churches. He starts his work on Sep. 17. At our half-yearly business meeting, last Monday night, it was decided to renovate the inside of our chapel. We hold our anniversary on Lord's day, Oct. 1, and the tea meeting on the following Wednesday, Oct. 4, and hope to have the above-named improvements finished before then.

Aug. 21.

T. WARNECKE.

WOOLLAHRA.—Bro. Bagley preached farewell sermons at 11, 3 and 7, it being his last Sunday as evangelist at Paddington. Splendid attendance at each meeting. Gospel service, greatest ever held here, resulted in ten confessions; also two since.

Aug. 13.

R. K. WHATELY.

ENMORE.—P. A. Davey's interesting lecture on Japanese curios and the manners and customs of the folk in the "land of the rising sun," was enjoyed by a big audience of children and friends at the Enmore Tabernacle on Sunday afternoon last. Bro. Davey kept all keenly interested, not an easy task when hundreds were children. A collection was taken up in aid of the orphan which the Bible School supports in India. At night G. T. Walden spoke on "Recreation and Godliness," and made a strenuous appeal for healthy amusement and recreation in contrast to what is ignoble and degrading. Two young men and a girl made the good confession.

Aug. 21.

E. J. HILDER.

LISMORE.—Another of our lectures was held on August 10th, by Bro. Fischer, assisted by the members of the church. We had a crowded audience, and every item of song and story was illustrated by the lantern, and well received. We are all working and praying for our mission, and expect great things from God.

Aug. 14.

T.B.F.

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.

E. W. Pittman's address is now 196 Curtain-st., N. Carlton.

For the next few weeks H. P. Leng's address will be Narracoorte, S.A.

C. Wilson has been appointed secretary of the West-st. mission, Hindmarsh, S.A.

Packed house at North Richmond on Sunday night week at the gospel meeting. J. W. McCallum, preacher.

The Hindmarsh choir are preparing the beautiful cantata "Naaman the Syrian," to be rendered during the Jubilee celebrations.

H. Morrison has arrived in Wellington, N.Z., from the United States. We understand that he is to take up the preaching work in Wellington.

The General Committee of the S.S. Union will meet at the Lygon-st. chapel on Monday, August 28, at 8 p.m. Delegates requested to attend.

Bro. and Sister O. Owens and family, of Castle-maine, have removed to Derby, and would be glad to hear of members living in that neighborhood.

Much improved attendance at Newmarket, Vic., the last two Sunday evenings, J. H. Stevens preaching. The meetings are preceded by a short song service.

The Bordertown Conference is to be held on Sept. 20th, the week after the Adelaide Conference. Brethren from Melbourne are heartily invited to stay off on their way back and visit our Conference.

A. T. Cox is doing some good work at Collingwood. Last Sunday there were three baptisms, two confessions and two restorations. The meetings are improving.

In connection with the forthcoming Conference in South Australia, a great temperance demonstration will be held at Grote-st. chapel on Monday evening, September 11.

"F. Pittman is busy preparing a short history of the Hindmarsh church. This will be illustrated, and issued in booklet form in September next. Send orders early. Prices, 1/- and 1/6."

The church at Shepparton, V., have bought a property in that town known as the Temperance Hall, and are anxious to secure about 14 secondhand seats. If any of our readers know where these can be obtained please write to A. E. Knight, Shepparton, or to the Austral Publishing Co.

We have received the following note:—"I will close my work with the church at Surrey Hills on or about the 20th of October, when I will be pleased to hear of any other church requiring the services of an evangelist. Please announce this in the CHRISTIAN, and oblige yours, etc., J. GREENHILL."

The reports to be presented at the South Australian Conference, to be held in Adelaide on Sep. 12 to 14, will appear in the CHRISTIAN of next week. By direction of the Home Mission Committee a few extra copies are being sent to our agents, and we ask that they will please distribute them to non-subscribers.

FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

ROBERT LYALL.

39 Leveson-st., N. Melb., V.

On the 2nd day of the S.A. Conference sessions (Wednesday), from 2 15 p.m. to 3 p.m., the time will be given to the Sisters of the churches. Paper by Miss Norman, of York church, "Women's Work in the Church." The sisters are notified concerning this, and are expected to discuss the paper, and that phase of Christian work.

"North Richmond S.S. has a roll number of 305 with an average attendance of 194. For a while it vied with North Fitzroy numerically, but has decreased somewhat. Bro. Salisbury makes a good superintendent. A. H. Fisher, secretary; a lady librarian. Altogether there were 22 officers and teachers present on afternoon of visit, i.e., August 13. Such schools are splendid opportunities of implanting gospel truths which should impress the mind and help to mould the character of many young lives.—B. J. K., S.S.U. Visitor."

A "Country Subscriber" asks: "What should be done with the bread remaining from the loaf used on the Lord's table?" As far as we know, the Scriptures are silent on the question, and we are content to leave it at that. Our subscriber wishes "somewhat of a full explanation of the matter," and says he has been told it should be burned," but is "not quite clear on the matter," and wants to "hear some opinion." In the absence of any Scripture on the subject it is our opinion that you do as you like. If the man who says it should be burned will produce the proof, we shall abide by it.

Our agent in one of the churches in one of the States where seven CHRISTIANS are taken writes:—"I am sorry to say that all subscriptions will be cancelled at the end of the year, as the church is

dissatisfied with our reports. If we cannot have the use of a single column once a year we might as well not take it at all, as our daily newspaper circulates our work far better free of charge. It seems that our money only is wanted, not our news." Can it be possible that any church takes the CHRISTIAN for the mere fact that its own news appears in its columns? If so, we give it up. Of course if the churches want the space taken up with "news" it costs us no more than other matter; but in our judgment, and the judgment of the great body of the brethren, this is not the best thing.

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THANKS.

Madame Nellie McClelland desires to tender her best thanks to Mrs. Davies, Mrs. Chown, Mr. Craigie and the officers of the church of Christ, Lygon-st., and all who in various ways helped to make the Benefit Concert such a complete success; and would also thank those well-known professionals, Miss Ida Osborne and Mr. Will Elder, and the other artists who so willingly and gratuitously gave their services, and feels assured that all concerned will be gratified at the result as per statement submitted by treasurer.

Total Receipts from Tickets & Donations £59 12 0
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W. C. CRAIGIE, Treas.

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Coming Events.

AUGUST 30.—At Balmain-st., on Wednesday, August 30, the Sisters' Temperance Committee will hold a meeting at 3 p.m. Speaker, Miss Lambrick. A good bright meeting. All sisters welcome.

MRS. DARNLEY.

AUGUST 30.—A Public Meeting will be held on Wednesday Evening, August 30, at 8 o'clock, in the chapel, St. George's-rd., North Fitzroy, to celebrate the opening of the new school hall. All welcome.

AUGUST 30.—Grand Concert, in aid of the South Yarra church of Christ Cricket Club, will be held in the chapel, Cliff st., on Wednesday, 30th inst. Admission, 6d. Doors open, 7.15; commence 8 o'clock. Good Programme. Accompanist, S. H. Pittman.

A. H. EATON, Hon. Sec.

SEPTEMBER 18.—S.S. Union. Teachers' Social in the Christian Chapel, Lygon-st. Reserve this date.

J. Y. POTTS, Hon. Sec.

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All correspondence for this department should be addressed to 8 Leslie St., Auburn.

Practical Christianity.

Topic for September 11.

SUGGESTED SUBJECTS AND READINGS.

Faith and patience	...	...Rom. 5: 1-5
Hearing and doing	...	...Jas. 1: 19-21
Bridling the tongue	...	...Psa. 39: 1-4
Godly wisdom	...	...Jas. 3: 14-18
Business honesty	...	...Jas. 5: 1-9
Care of the sick	...	...Jas. 5: 13-15
Topic.—What is practical Christianity?	...	...Jas. 2: 14-26

"WHAT is practical Christianity?" The only kind there is. For convenience we may look at it now from one standpoint and then from another; but we must not think that the theoretical and the practical can be kept in separate compartments and labelled accordingly. For instance, when we say we plead for primitive Christianity, we do not mean that a man should be orthodox, that he should be well versed in the beliefs of the apostolic age; we mean that his right beliefs should lead him to right acts: we plead then for the Bible as our rule of faith and practice.

Let it be distinctly understood that in our reading James is not exalting practical works at the expense of faith. Verses 18 to 20 show that he asserts that faith and works should go together, not be separated.

"Rugged strength and radiant beauty, these were one in nature's plan; Heavenly faith, and heavenward duty—these will form the perfect man."

This is the burden of the passage. "Believing and doing act and react on each other. It is weary to do what we do not believe in; and it is hard to believe at length what we do not act upon."

When Pope wrote—

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right,"

he gave a convenient weapon to many who wished to disparage faith and exalt conduct. Yet he wrote truth, for the "right" life has a true faith behind it. We need to remember, as Phillips Brooks reminds, that truths are the roots of duties; that a rootless duty, one that has no truth below it out of which it grows, has no life and will have no growth.

The apostle Paul, when he wished to provoke to good works, emphasised Christian doctrine. See Titus 3: 4-8. "This positive assertion of the truths of revelation," says Alexander MacLaren, "is the best foundation to lay for practical godliness. . . . Rightly understood and presented, the great body of truth which we call the gospel grips daily life very tightly; while, on the other hand, of all the impotent things in this world, none are more impotent than exhortations to be good which are cut away from the great truths of Christ's mission and work. . . . I am sure you may go on preaching to men till Doomsday, 'Be good! be good! be good!' and they will never be a hair the better for all your preaching. If you want to make good men, preach Christ's grace. If you want to have the daily life

pure, let it be rooted in the great love of God in Jesus Christ our Lord."

Let no one, then, be so unpractical as to ignore Christian doctrine or belief in order to touch on "practical Christianity." There are some people still who need to be reminded, "This is the work of God, that ye believe on him whom he hath sent." Let not man put asunder these things, faith and works, joined together by God.

"Thy works and alms and all thy good endeavor
Staid not behind, nor in the grave were trod,
But, as Faith pointed with her golden rod,
Followed thee up to joy and bliss forever."

The people to whom our topic is especially directed are those who may be in danger of exalting faith and belittling the works of faith. It is, unfortunately, true, as Alford says, that "Many a man who is living in sin, with heart and life entirely void of Christian principle, would yet be deeply offended if he were for a moment suspected of unsoundness in any of the fundamental Christian doctrines." Small consolation to be as orthodox as the devil, if as wicked.

What is practical Christianity? Read the Sermon on the Mount; read Rom. 12, Eph. 5 and 6, Phil. 3, Heb. 13, James 2 and 3, 1 Peter 2 and 3. If you have not matter then for a five minutes' talk on practical Christianity, go visit the sick, take a loaf of bread to the poor, and conclude that your part in the meeting of September 11 had better be confined to answering hymn 176, "To the Work!"

How intensely practical the Bible is! The book which contains the decalogue tells us also that the man who sees a donkey straying should go and bring the animal back to its master, even if he and the owner were not on speaking terms. Paul wrote about the Lord's return to earth—very doctrinal. The same letter contains the advice that he who works not should eat not—very practical. You know Philipians, that beautiful, spiritual letter. Well, that letter immortalises two women, who had a tiff! One can't help thinking that if Euodias and Syntyche had only known of the fame that awaited, they would have been reconciled in record time. That James is practical, every tattler knows. The ladies sometimes think Peter exceedingly so, with his mention of gold ornaments and hair braiding. But there is something for each of us, nearly touching our every-day life.

There could be no better text for our topic than John 13: 17, "If ye know these things, happy are ye if ye do them." We remember who the Saviour said would enter the kingdom—

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

"Who is the Christian? Everywhere the man who, as far as he comprehends Jesus Christ, so far as he can get any knowledge of him, is his servant, the man who makes Christ a teacher of his intelligence and the guide of his soul, the man who obeys Christ as far as he has been able to understand him. There is no other test than this, the following of Jesus Christ." And this means the taking of Christ into the daily life.

You remember the beautiful description that Goldsmith gives of the Christ-like in the village pastor:

"His house was known to all the vagrant train,
He chid their wanderings, but relieved their pain;
The long-remembered beggar was his guest,
Whose beard descending swept his aged breast,
The ruined spendthrift, now no longer proud,
Claim'd kindred there, and had his claims allowed.

Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side;
But in his duty prompt at every call,
He watch'd and wept, he pray'd and felt for all;
And, as the bird each fond endearment tries
To tempt his new-fledged offspring to the skies,
He tried each art, reprov'd each dull delay,
Allured to brighter worlds and led the way.
At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevail'd with double sway,
And fools, who came to scoff, remained to pray."

"Practical Christianity," to retain the phrase, is needed if the world is to be won for Christ. The "Doctor" who didn't practise, only preached, was, if his son and heir were truthful, not likely to have a great ingathering. After all, the world judges the churches not by their creeds, but by their deeds. Actions do speak louder than words.

"Have you bettered the poor man's narrow span?
Have you brightened the way he trod?
Perchance when he learns the love of man
He may trust the love of God."

The Making of Character.

All life is a season of character-growing. We are left in this world, not so much for what we may do here, for the things we may make, as that we ourselves may grow into the beauty of God's thought for us. In the midst of all our occupations and struggles, all our doing of tasks, all our longings and desires, all our experiences of every kind, there is a work going on in us which is quite as important as anything we are doing with our mind or with our hands.

In the school the boy has his tasks and lessons. According as he is diligent or indolent is his progress in his studies. In ten years, if he is faithful, he masters many things and stands high in his class. Or, if he is indifferent or careless, he gets only a smattering of knowledge, with so many links missing that his education is of little practical use to him. But meanwhile there has been going on in him another education—a growth or development of character. The mind grows by exercise, just as the body does. Each lesson learned adds its new fact to the measure of knowledge, but there is, besides, an effect produced upon the mind itself by the effort to learn. It grows by exercise.

There is also a subjective moral impression, produced by the way the task is performed. If one is faithful and conscientious, truly doing his best, the endeavor leaves a mark of beauty in the life. But if one is unfaithful, indolent, false to oneself, there is left a wound, a trace of marring and blemish, a weakening of life.—J. R. Miller.

W.A. Home Missions.

A. W. MANNING.

BRO. MCCRACKETT arrived in W.A. on July 25th, and was met at the boat early in the morning by the President of the Conference, H. J. Banks, the late President, J. F. P. Pallot, and the Secretary. On that evening he attended a meeting of the Home Missionary Committee and all the collectors from the various churches. The night following he attended a meeting at Fremantle, and we gave him a big united welcome at Subiaco on Thursday the 27th. Our brother went to the fields on Friday, and since then has preached to good audiences on two Sunday nights, and the result has been one confession. Bro. McCrackett will be preaching at Coolgardie for the four Sundays that the State Evangelist is in Kalgoorlie conducting a mission. Although the work in Kalgoorlie is a hard fight, we think our brother will be the right man, for he seems determined to do his best, and he relies not on his own strength, but in the power of God. May God bless his labors with us.

BUNBURY DISTRICT.

BRO. SCAMBLER is still having large meetings at Bunbury. One confession. Additions to S. S. every Sunday.

R. W. EWERS sends us a splendid report. The attendance at the gospel meetings is increasing. Bro. Whiteaker, formerly immersed in Wales by the Baptists, has joined the church at Collie, and will be of great assistance in that place. The school has now 40 scholars.

STATE EVANGELIST.

BRO. HAGGER is now conducting a mission in Coolgardie; this will finish to-morrow, 30th August. So far nine confessions, one baptised believer added, one restoration. Bro. Hagger says: "The brethren in Coolgardie have shown as much enterprise and zeal in the mission as I have yet seen in W. A." Sunday, August 13th, Bro. Hagger will be starting a mission in Kalgoorlie, and we pray that God may richly bless his labors there. After that a mission at Maylands.

NORTHAM.

Northam has been supplied every Sunday from Perth and suburbs, and we must keep this going till we find the money to place a man in this field.



Trench's Remedy for Fits and Epilepsy
The REV. A. R. THOMPSON, Pastor, Portland Baptist Church, Vic., writes: "It is with the utmost pleasure that I bear witness to the complete success of your remedy in the case of my brother-in-law, Mr. F. G. Williams, of Fitzroy. For over twelve years he was a victim to epileptic fits, and, like one in the Scriptures, 'suffered many things of many physicians.' His friends persuaded him to try it, and wonderful results followed. He had on 2000 seizure, and persistent following of your directions, when the fits altogether ceased. After patient and he was thoroughly cured. It is now some considerable time since he ceased taking the medicine, and not only has there been no recurrence of the fits, but he is in the best of health and spirits. I gladly render this testimony, and indeed have spoken of your remedy, and of this successful cure, to not a few other sufferers."
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YORK.

Gordon Lake has had to battle on alone there, for we cannot get speakers to give the time to go such a distance to preach.

PLAN SYSTEM.

The Home Mission Committee have had the charge of the evangelistic services of the following churches:— Maylands, Midland Junction and Leederville, and now the Claremont brethren state they are starting the cause there and want the assistance of the Committee. The following brethren have assisted in proclaiming the gospel in the above places:— J. T. Althorp, Alan Price, H. J. Yelland, D. M. Wilson, J. Beck; for their assistance we are indeed thankful.

THE TREASURER at the meeting last night stated that we owe our evangelists now in the field £62/10/-, and we now have an overdraft of £50 at the bank, so we want £12 to put us right. We believe that God will not see his work go back in this State and that the money will be forthcoming.

MR. R. BARNES,
DENTIST,

78 Gertrude St., Fitzroy.

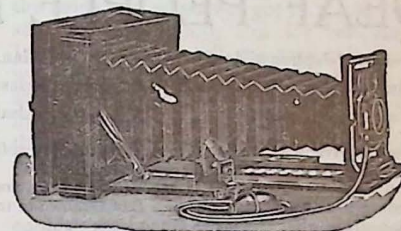
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Obituary

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

REID.—O August 11 our aged Sister Jessie Reid, wife of the late Malcolm Reid and mother of Sister Southwick, passed peacefully away at the home of her daughter and son-in-law. Our sister was of a very loving and cheerful disposition, as most of the old members of the church at Ballarat can testify, being one of the oldest if not the oldest member there. She and her husband often spoke of troublous times that they passed through; in fact, the church

to-day has many the names of the sturdy pioneers that, alas! are fast passing away. May we that remain be not weary in well-doing, for in due season we shall reap if we faint not.

Bendigo, V.

J.S.

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These little telephones make it as easy for a deaf person to hear weak sounds as spectacles makes it easy to read fine print. And the longer one wears them the better the hearing grows, because they rest up and strengthen the ear nerves. To rest a weak ear from straining is like resting a strained wrist from working.

Wilson's Ear Drums rest the Ear Nerves by making the sounds louder, so it is easy to understand without trying and straining. They make deaf people cheerful and comfortable, because such people can talk with their friends without the friends having to shout back at them. They can hear without straining. It is the straining that puts such a queer, anxious look on the face of a deaf person.

Wilson's Ear Drums make all the sound strike hard on the centre of the human ear drum, instead of

spreading it weakly all over the surface. It thus makes the centre of the human ear drum vibrate ten times as much as if the same sound struck the whole drum-head. It is this vibration of the ear drum that carries sound to the hearing nerves. When we make the drum vibrate ten times as much we make the sound ten times as loud and ten times as easy to understand.

This is why people who had not in years heard a clock strike can now hear that same clock tick anywhere in the room while wearing Wilson's Ear Drums.

Deafness, earache, buzzing noises in the head, raw and running ears, broken ear drums, and other ear troubles are relieved and cured (even after Ear Doctors have given up the cases) by the use of these comfortable little ear-resters and sound magnifiers.

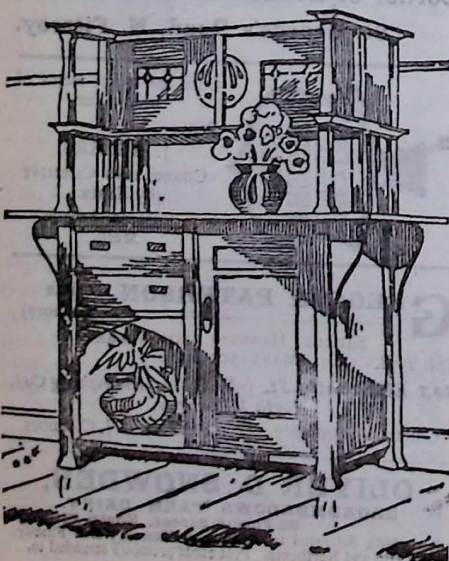
A sensible book, about Deafness, tells how they are made, and has printed in it letters from people who are using them.

About forty Ear Doctors are themselves wearing Wilson's Ear Drums, or who have made their deaf relatives and patients wear them to get well.

Clergymen, Lawyers, Physicians, Telegraph Operators, Trainmen, Workers in Boiler Shops and Foundries—people of all ranks who were Deaf, tell their experience in this free book. They tell how their hearing was brought back to them almost instantly, by the proper use of Wilson's Ear Drums.

Some of these very people may live near you, and be well known to you. What they have to say is mighty strong proof.

This Book has been the means of making 326,000 Deaf people hear again. It will be mailed free to you if you merely write a post-card for it to-day. Don't put off getting back your hearing. Write now, while you think of it. Get the free book of proof. Write for it to-day to STAR NOVELTY COMPANY, 106 Premier Bld., 229-231 Collins Street, Melbourne.



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Letter from H. H. Strutton.

Pandharpur, Sholapur Dist.,
India, July 16, 1905.

We have been here now about one month, and as it has included the great festival of Ashadi, so called because of its falling upon the Hindu month of Ashadi, and Pandharpur at this season is visited by hundreds of thousands of pilgrims. You can well understand that it has been a very busy month for the mission workers of Pandheri.

The pilgrims began to gather fully ten days before the great day of the feast, and we soon began the special open-air meetings and the selling of copies of the Gospels; as the crowds thickened later on, we found the opportunities increased, until it mattered not where one went, or at what time, the people would be ready to listen to the story, and some of them would willingly pay their pice (one farthing) for a copy of the Scriptures.

It would be interesting to know how many, out of all those who came to the yatra, have heard the gospel from the workers here; many thousands have heard it, and some of them for the first time; and we know, too, that many who have taken copies of the Gospels will read them in their homes. Of the special incidents that were interesting there would be no room to write in detail, but one or two must suffice.

It was a sad sight to see several of the pilgrims going along the roads measuring their length; that is, lying flat out upon the ground and reaching out their hands and making a mark on the ground before them, would then rise and put their feet upon the mark and go on from that mark by the same slow progress, taking the whole day to traverse a mile or so, and all this labor because they may obtain merit and in this way pur-

chase their salvation. What must their thought when for the first time they hear that salvation is the gift of God, without any works that man can bring?

Another case was that of a man who laid by the roadside, apparently on the top of a lot of Babul branches; these branches are covered all over with large thorns, and are thought to be the same species that the Saviour's crown was made from; but this man was condensed hypocrisy, for on closely examining the thorns I found the points of those nearest his body had been blunted, and on seeing him rise when there were few people about, one found he had a grain-bag under him, so folded that it was invisible as he lay there; but the pice rolled into his vessel from the gullible Kunbis (agriculturalists), who were quite prepared to worship him as a god.

The minds of some of these people are so beclouded that they are willing to worship everything, and will fall at one another's feet in the streets as they meet, and after hearing us preach and seeing the books we have for sale they will even fall at our feet in an attitude of worship.

On the evening that the large procession of Palkies came in to Pandharpur, Mrs. Strutton and I went out along the road before it was expected, and in a few minutes

were surrounded by a big crowd, and after I had spoken to them about the true God, they bought up all the Gospels I had with me, and then I had a preaching service with them that lasted for an hour and a half. Never have I known a time when the people listened more intently. On four occasions Brahmins tried to upset the meeting, sometimes by questions and interjections, and at others by trying to get the people to leave me, but there was a power present that they could neither understand nor contend against, and each in turn had to leave the place after fruitless efforts to disturb; some of the people listened for over an hour and a quarter, and at the end one who had been very much taken up with the message followed us over the fields and when we got to a quiet place said, "Now, Sahib, I'm for believing on Jesus Christ, but tell me two things, How will the salvation come to me? and How shall I know that I have it?" So out in the field I told him quietly how he could have the knowledge of sins forgiven, and the power to live a life that would please God.

During the Festival we have sold over 800 copies of the Word, and we believe that more will result from this part of the ministry than from a good deal of the preaching, for their minds are so dense that they require to hear the message time after time, and the chances are that some of them will never see another missionary, so that the Gospels that they take to their homes will be read over and over again in most cases. Some of the farmer caste people who could not read, and yet had a son who could, would buy a copy after a good deal of persuading; they would say at first that they could not read, so of what use would a book be to them? But invariably an appeal to them, as to whether they had not a boy at home who was learning to read, would make their head shake (meaning Yes), and they would go away with a copy carefully tied up in their bundle. Several times during the Yatra I thought how like we were to some of the cheap vendors who occasionally visit your cities with goods of inestimable value at ridiculously low prices, for we would speak for 3 or 4 hours at a stretch on the value of our books, selling for one pice what they would have to pay eight pice for as regards size and get-up anywhere else.

Well, it is over now, and from my window as I write I can see bands of pilgrims wending their way wearily homewards; the Brahmins have their pice, and they have the satisfaction that they have been to see the god. Ask them what else they have, and they are silent.

Pray earnestly for these misguided people, blindly led by their blind leaders, and pray for the special effort amongst them at this time, that God may own and bless it.

Yours sincerely,

HENRY H. STRUTTON.

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BEWARE OF COUGHS! Remember that every disease has its commencement, and Consumption is no exception to this rule.

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