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Can a Christian be a Socialist?

Charles Watt.

This is a question that is agitating the minds of many at the present time; and, doubtless, there is need for a frank enquiry on the matter. But in the confusion that exists no intelligent reply could be given until we know what is involved in the query, What is Socialism? To this many replies would probably be given that no true Christian could accept. Without doubt many of the modern phases of socalled Socialism are not only unreasonably unchristian, but bitterly anti-christian. The name has been used as a stalking horse for every absurd fad and folly, until now there is no monstrosity so great that it has not been allied to this thing called Socialism.

A product of the French Revolution.

Historically, Socialism, as an organised force, is a product of the French Revolution. When it broke out "all the covert deism, atheism, and scepticism, which the vices of popery had generated like worms in a putrid carcase, exhibited themselves. Kingcraft and priestcraft became odious all at once, and infidelity, rising in the greatness of its feebleness, or strength, shook itself clean of both crafts, and ignorantly and impiously attempted to deify matter, and dethrone the legitimate Sovereign of the Universe. The ravages of infuriated man, seeking through blood and slaughter his long lost liberty, began to appear in all their horrors." It was intended as an attack on the system which then obtained, that had sprung from and had its roots in the feudalism of the middle ages, under which "vassals" held lands from "lords-superior" on condition of military service. Such a state of things is obnoxious to every right-thinking person, and so is much of our present "social system" that has evolved from it. In so far, therefore, as Socialism expresses an honest attempt to conserve the interests of society -the masses-in contradistinction to that condition of things intended solely to benefit the classes, we unhesitatingly answer our question by asking another, Can a man be a Christian without being a Socialist?

Count Saint Simon.

But, unfortunately, the men who have stamped their names on some phase or

other of Socialism, have been, for the most part, irreligious and godless. We have Count Saint Simon, a Frenchman, born in 1760, and whose system is known as "Simonianism"; he was a reckless and unprincipled character, and that he should have succeeded in winning so many really great names to dance to his extravaganza, is one of the marvels of the dawn of the 19th century. A "noble" himself, he threw himself into the Revolution, voted for the abolition of titles of nobility and the confiscation of estates; but held aloof from other active participation, that he might secretly buy up the confiscated property! He held that "religion is only a human invention."

Fourierism.

Fourier, another Frenchman, was born in 1772. Fourierism is probably the least objectionable of all the old systems of Socialism, but it is purely idealistic, being mathematically perfect and rounded off in all its minute details. It held that "attractions are proportional to destinies," and that "the desires and passions of men, their aptitudes and inclinations, if they could have free scope, would infallibly produce the highest condition and greatest happiness of which they were capable." Christians know, however, that to give free scope to men's passions and desires will have an effect the very opposite of this.

Robert Owen.

Then about the same time Robert Owen, a Scotsman, burst upon the scene, being born in 1771. He was a theorist and dreamer, who travelled round the world challenging all the Christian ministers to open combat, until he ran across Alexander Campbell, which effectually closed his pugnacious bombast. Mr. Campbell demonstrated that his wonderful "laws" that were to revolutionise society were equally applicable to goats as men, and, therefore, worthless.

Modern leaders.

Then more recently we have Bellamy, with his "Looking Backward," George and his "Progress and Poverty," Flinschiem

with his "Clue to the Economic Labyrinth," and a host of others. But the most persistent and loud-mouthed is Blatchford (Nunquam) who, with his blatant atheism, is exercising more pernicious and anarchical influence over "labor" than all other forms of Socialism put together.

Its strength and weakness.

The one note that is common to most brands of Socialism is its assumption of inherent goodness in the human heart. This is, at once, its main source of strength, and its element of greatest weakness: the former, because it is this attractive feature that draws to it the crowds of "vain talkers" who play upon the credulity of the people, and hope for some political advantage by embracing the cause of "the workers"; and the latter, because it fails to take into account the natural depravity of the human heart. The world will never be saved from degradation and sin, with its accompanying suffering, by any merely mechanical Socialistic process.

Priestcraft and superstition.

Nor is it at all necessary to deny the contention that men have been immensely benefited by the Socialistic agitation of the past. The condition of the masses has been enormously improved; glaring anomalies have been removed, and many irk-some inequalities righted. But let us not forget that not only are these altered conditions in perfect harmony with the Spirit of Christ, but that a full acceptance of his teaching would right all wrongs and effec-tually adjust the balance between man and man. And this conviction forces into prominence the significant fact that the Socialistic leaders fought, not Christianity, but the "beggarly element" that has been sub-stituted for it by an unholy priesthood and a class-pandering clericalism! It is the glaring departure from the simplicity and beauty of Christ's teaching that aroused the hostility of men who never cease to quote the Master against his own professed ministers!

Bitterly unchristian.

But even the Socialism that recognises in some general kind of way the authority of Jesus, has no sympathy with the work Christ came to do. It is a lamentable fact that it is bitterly unchristian. Christ came to save the world by dealing with the individual, and cleansing his heart. Socialism maintains that men are to be saved *en masse* by improving their surroundings. But this is beginning at the wrong end, and looking for the fruit without sowing the seed.

Christ the ne plus ultra.

The faith of Christ is the *ne plus ultra* for the elevation of men; if that be neglected, hard is their case indeed. It goes not only for saving a few—a class. Its plea for all men is "Liberty." As Mr. Loring Brace says, "The highest development of uncontrolled liberty to every man and every woman is the natural fruit of the teaching of Jesus." Christ has destroyed slavery in every country owning his claims. And what is its plea for the working men? Listen! "Masters, give to your servants that which is just and equal" (Col. 4: 1). Surely more than "justice and equity" no reasonable man would seek. Less the Christian employer must not give.

True Christian Socialism.

Here, then, we have true "Christian Socialism," and every Christian who is faithful to the teaching of the Master must be a Socialist in this sense of equitable dealing. This would at once give to the workman the just remuneration for his labor, and prove the death-blow to the iniquitous millionaire-making system that robs him of his due. But—and we write this in perfect conviction of its truth—the Christian who desires the best interests and highest welfare of the masses, will stand aloof from any and every form of "Socialism" that is foolishly aiming at "the uplifting of humanity" without God and without a Saviour.

The Indwelling Spirit.

Alan Price.

- 1. "I will pray the Father and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth. . . . he dwelleth with you and shall be in you" (John 14: 16, 17).
- 2. "I will not leave you comfortless; I will come to you" (John 14: 18).
- 3. "If any man hear my voice and open the door, I will come in to him and sup with him" (Rev. 3: 20).

In the first of these Jesus promises the Spirit of God as a perpetual gift; in the second he explains that this Spirit is himself in another form, and in the last he throws the promise open to all believers. All three taken together show the connection of Father, Son and Spirit in redemptive work. Remove one, and the pyramid of salvation falls.

Given to the obedient.

In harmony with the above words of Christ himself the gospel of Peter proclaimed the giving of the Spirit to obedient hearers, to their children, and to all whom the Lord should call. The gospel of Paul taught that without the Spirit of Christ a man "is none of his." He also told of that Spirit of adoption that casts out fear and teaches us to say "Father." This Spirit of sonship is the right of all who have become children by faith and obedience. It is quite apart from the miraculous powers shown for a time, for special reasons and in special ways. Such tongues "shall cease," and such prophecies "shall fail." In fact we might have them all and fail ourselves for want of love. Love, in the abstract, is God, and having love we have the Spirit of God.

An abiding presence.

It is then apparent that the Spirit that dwells in the Christian of all ages is an influence distinct from its external miraculous manifestations. It is a messenger from God communing with and pervading that essence which we call self. Its office is not now to reveal fresh truth, but to enable our inner selves to keep in harmony with the old truths as revealed in God's word. If the word dwells in us richly, the Spirit from whom the word came will also dwell with us richly. The Spirit's sphere of action is limited by the amount of self that is allowed to come within its influence. If we are filled with the Spirit, we will think spiritual thoughts, and our actions will be largely in harmony with such thoughts.

"Come and see."

A disciple once asked, "Master, where dwellest thou?" The answer was, "Come and see." The same answer might now be given to the same question. A deep disquisition as to the relative positions of the indwelling Spirit of God to that of the man himself might not be to much advantage. The effect of such indwelling may be best ascertained by coming and seeing the characteristics of the lives of those with whom Christ dwells. There appears to be in such lives another spirit contending against the powers of the flesh. Even when the flesh is not altogether controlled, it is largely tamed, and a settled purpose in life, a power beyond physical forces, raises the man above his surroundings and gives him fellowship with the divine.

And now, believer in the Lord, enter into the closet of your heart, examine the inmost recesses of the soul, and see that the mainspring of action is love. May it be a "holy of holies" where you are face to face with God, where no unforgiven sin can cloud that presence, and where faith sees in anticipation all the promises of God eternally fulfilled.

Jubilee of the Church at Cheltenham, Vic.

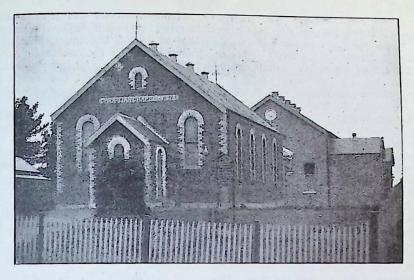
G. B. Moysey.

(Letter read at the public meeting on June 2,)

My recollections of the early history of the church at Cheltenham carry me back to a time when I was about nine years of age, and the earliest of them are connected with my own home and family. About this time a man, tall and straight as an Indian, with curly hair and calm bluish grey eyes, named Henry Hilliar, began to visit our house and introduce strange doctrines to my parents' ears. I well remember how absorbed my mother was in the new teaching. Scenes of her earnestly poring over her Bible come fresh to my mind. The great questions agitating her mind were. Was the Methodist Church (of which she was a devout class member), or the Church of Christ, the true church according to the Scriptures? Was infant sprinkling Scriptural baptism, or was the immersion of the believer imperative in order to loyalty to Christ, and to secure the full promise of These great questions were salvation? agitating other families at the same time; notably the Judds, the Charmans and Mar-Some of the first-named family, Samuel and Robert, had already accepted the teaching, been baptised, and had become earnest and able advocates thereof. It was not long before my mother was convinced, and with her, conviction of duty was always followed with prompt and decided action; and one bright Lord's day morning at Rickett's Point, in company of Mrs. Stephen Charman, Mrs. Martin, and some others, she was baptised. These have all long since passed over the mystic river, the last to receive the call being my mother, and till the day of her death in her 71st year, she remained an earnest and uncompromising advocate of the plea of the Church of Christ.

First meetings.

The first meetings I remember were held in Bro. Charman's house, still standing, I believe, at the corner of Balcomb brother sat on the north side, facing the south, and we sat south, and we sat on chairs and one or two particularly solid and backless red gum forms. The chief speakers were Samuel and Robert Judd, especially the former: the latter was our only bass singer, while Samuel led the air. I don't know what arrangements were made as to the order in which the brethren presided, but I am certain there was no "speakers' plan," and when the time to address the church arrived, the formula invariably was, "If any brother has a word of exhortation, let him In addition to the speakers named, visiting brethren not infrequently took the floor (there was no platform); among these were Thos. Walker, of Chesterville terville, Thos. Penny, and Ashton of Bright



Cheltenham Chapel and Sunday School.

ton; and on great occasions, baptismal services and the like, Divers of Prahran, and H. G. Picton and Jas. McGregor and Wm. Robertson of Melbourne visited us. Our preachers were very argumentative in those days, and when I grew tired of trying to understand what they were driving at, I fell to studying the patterns on the backs of Mrs. Charman's chairs.

Not far from the kingdom.

Though I remember nothing the speakers said in the house, I do remember a remark made outside by the saintly Thomas Walker. The meeting was over, and the folks were standing around outside, and referring to one of the hearers, he said, "Who is that young man?" The name was given, and Bro. Walker remarked, "Ah! that young man is not far from the kingdom of heaven!" That young man was our now venerable and beloved James Fisher. His words were a true forecast, for in a short time that "young man" surrendered to his Lord. If he was, in a sense, "near the kingdom" near half a century since, how much nearer now, wearing as he does that "crown of glory"—the "hoary head found in the way of righteousness."

Another incident here occurs to me, also connected with Bro. Fisher. Though I doubt whether his name is now on the "Readers' Plan," yet five and forty years ago he used to read the Scripture lesson to the church in the cottage, and I remember him, more than once, read the Scripture, "If a man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of meekness. Bear ye one anothers' burdens, and so fulfil the law of Christ" (Gal. 6: 1, 2). I think you will agree with me that Bro. Fisher's life for years has been an exemplification of those words, and no one in Cheltenham has more willingly borne the burdens of the sick, the sinning and the sorrowing than he.

The Sunday School.

The events which next occur in my recollection are those connected with the Sunday School. To Bro. William Ruse belongs the distinguished honor of being the father of that institution, which now occupies so commanding a position, and which for so many years has been so efficient an agent in the upbuilding of the church at Cheltenham. He was the first superintendent and teacher - provided us with class room, hymnbooks and picture cards. One feature of this cottage school was its extraordinary devotion to the memorisation of Scripture lessons-in fact, apart from the opening and closing exercises, almost the whole time was occu-pied in reciting Scripture. Whole chapters were said. One rosy cheeked maiden, now a grandmother eight times repeated, recited in one afternoon 180 verses; and a youth, who imagined he was at the top of the tree, was only seven verses behind. Bro. Ruse started on the principle of giving a ticket for each verse recited, and a picture card for each 20 tickets. But such was the rate of learning, that tickets were disused and payment was made in cards, and finally, the demand for cards was so great that the bank broke, the school was removed to the newly erected chapel, and a system of more instruction and less recitation introduced. For many years Bro. Ruse took a deep and active interest in the Sunday School, and many of us owe him a debt of gratitude we can never repay.

H. S. Earl's labors.

The next event around which cluster many memories was the arrival and labors of H. S. Earl, a prince of preachers, and the first of a long and noble line of American evangelists. This was in the month of July, 1864, and on September 23, of the same year, in company with William Bruton and Mary Beazley, nearly 45 years since, I was baptised by Bro. Earl, at Mun-

day's Beach, in the open sea. Among those who were added to the church as the result of Bro. Earl's labors at Brighton and Beaumaris, were the late E. Hayes and G. Bodley, whose venerable form, after all these years, is still, I trust, regularly seen in your midst. The addition of Bren. Hayes and Bodley was a decided acquisition to the singing talent of the church, and it was not long before we made some pretentions to a *choir*, and the foundations were laid of that institution which has ever since been so striking a feature of church life at Cheltenham.

Adelphian Societies.

Among the most important services rendered to the church in these early days by Bro. Earl was the establishment of Adelphian Societies—a kind of improve-ment class. H. S. Earl was a competent critic, and while unsparingly severe on our errors was kindness itself in regard to the errorists. The effect of this society was to set before us a high ideal, and started us all, with more or less earnestness and success, to attain it. Among the names of the foundation members of that class were John Chambers (school master), Wm. Ruse, G. Bodley, E. Hayes, Samuel, William, Richard and James Judd, J. W. Mc-Gowan, James Fisher and G. B. Moysey. Of these eleven, four finished their course with joy and entered into rest some years since; three became regular evangelists; four others were acceptable preachers; and all have filled positions of honor and responsibility.

Opening of the chapel.

With the opening of the new chapel in Cheltenham in 1878 came a new era of influence and prosperity, and the opening services marked one of the brightest pages in the annals of the church. No prouder man was there that day than Bro. Brough as he surveyed the beautiful building he had designed, and whose erection he had superintended with fondest care; no happier man than Wm. Ruse, who presided over the opening services—save, possibly, the brother who as "a prophet in his own country," was called to minister in sacred things to the friends and companions of his boyhood's days. At the morning meeting, J. J. Haley, evangelist from Lygon-st., delivered a masterly address on the words "We are laborers together with God"; in the afternoon, Thomas Porter, evangelist from Collingwood, preached the gospel to a crowded audience, and in the evening the writer of this proclaimed the word to an audience that packed the build-ing in every part. That was, I believe, the most memorable meeting in which I was ever permitted to take part. In response to the appeal to decide for Christ, thirteen came forward, and the leader of this noble band of confessors was my youngest sister Bessie, then thirteen years of age. During that happy month I believe 30 were added to the church, all by the "obedience of

faith." Among those who were then enrolled under the banner of King Jesus I recall the names of Robt. Tuck, Wm. Woff, W. H. Barnett, George, Charles and William Organ, James Monk and Herbert Lepage, May and Eva Lepage, Bessie Bodley, Alice and Ellen Hayes, and others. Some of these were called to enter into rest while the dew of life's morning was still upon them, but the majority are with us at this present, and, true to the vows they made so long ago, their names fill a worthy place on the honor roll of the church.

The tea meeting to celebrate the opening of the chapel was worthy of the occasion. Such an attendance on such an occasion had never been seen before in Cheltenham. Wm. Ruse presided. J. J. Haley, Thos. Porter and others spoke; the choir sang as it never sang before; the conductor, Richard Judd, achieved a triumph, and was as nearly satisfied as ever he was in his life! And so entered the church upon an era of prosperity which has continued unbroken till this day.

Sisters' Department.

VICTORIAN.

On Friday, June 4, the devotional was led by Mrs. Chown, who gave us a selected reading, "The Heavenly Dictionary," and Mrs. Harward a fine paper on "Some Hymns and Their Authors." Sisters Mrs. T. B. Verco and Miss Griffin, of Adelaide, were welcomed to the meeting. Apology from Mrs. Sharp, letter of thanks from Mrs. Walker, and one of greeting from Mrs. Rowles, were received. Home Mission report told the full staff was actively engaged preaching the gospel. The Kindergarten report was full of interest. The following additions from schools were reported:—Balmain-st., 3; North Fitzroy, 10; Cheltenham, 4; Lygon-st., 1; North Carlton, 1; Footscray, 1; Hawthorn, 4; Preston, 2; Hunter-st., 7; Newmarket, 1. Some extracts from Foreign Missionary letters were read. In the absence of Mrs. Sharp the temperance meeting held at Sth. Yarra was verbally reported by Mrs. Nightingale, who told of a number of pledges taken. Next meeting, July 2. The Executive will meet at 2.30. At 3 o'clock the quarterly prayer and praise meeting will be held. Mrs. Davies will lead the devotional, and the Foreign Missionary Committee will be responsible for the pro-

Hospital Visitation.-Miss Petchey reports 2 visits paid to Alfred Hospital. Mrs. Cameron, 2 visits to Alfred Hospital and 2 to Old Folks' Home; books distributed, 123. Mrs. Morris, Queen Victoria Hospital 4 visits, Melbourne 1 visit; books and magazines given away, 40, also home comforts and fruit. Mrs. Thurgood, Melbourne Hospital, 8 visits; Homœopathic, 2 visits; magazines and books distributed, 137, also home comforts. Members of following churches visited:— Brighton, Croydon, Collingwood, Berwick, North

We wish to Fitzroy, and Swanston-st. thank our Sisters Kelson, Crook, Chown and F. Kemp for magazines and illustrated papers, also friends for 3 parcels of books. Total number of visits, 26. Total number of books, 250.

Miss Jerrems reports 1 visit to Children's Hospital; 50 books, large number of cards and large ball given away. Melbourne Hospital, 3 visits. Benevolent Asylum, 2 visits.—E. C. Thurgood, Supt.

Prayer Meetings.—The Committee visited South Melbourne on May 14. Sister Trinnick presided, and read the 3rd chapter of Colossians. Sister Harward read a paper on "Power." 21 sisters

present.—E. Copeland, Sec.

Dorcas.-Four meetings have been held since Conference, with a good attendance at each. The demand for warm clothing is very great at this time of the year. Received parcel of secondhand clothing, and repaired same for Free Kindergarten. 2 skirts and blouses have been made for Mrs. Tabymancon; 9 articles of clothing have been made and sent to needy cases; 21/2 doz. of flannelette and 15 yards of flannel have been distributed; I suit of men's clothes, I cloth wrapper and flannel bed jacket have been sent to an invalid sister in the country. £6/10/- has been distributed among members in the different churches who are in need of monetary help. If any Dorcas Society would like the Committee to pay them a visit, we would be glad to be informed through our Secretary, Miss Hill, as to the date which is most suitable to them-M. Craigie,

-0-SOUTH AUSTRALIAN.

The Executive meeting on June 3 was very largely attended. Mrs. Dumbrell led the devotional exercises. Our President, Mrs. Mauger, presided over the business session.

Sunday School Additions .- Nth. Adelaide, 3; Glenelg, 3; Norwood, 1; Unley,

Obituary. - Sister Holmesby had been called home.

Dorcas.—On May 19 the Committee visited the Norwood Society. Society has been started with 30 members. North Adelaide, Hindmarsh and York Societies had held successful annual meetings. A letter was written to Miss Daniels, of Long Plain, thanking them for parcel of clothing sent.—J. Spurr, Supt.

Foreign Mission.-We have entered into the last quarter of our year's work. We must still work and pray for the spread of the gospel in foreign lands to accomplish what we have set our hands to do. Committee visited Norwood church; and 5 mite boxes were left. Amounts for the month as follows:-North Adelaide, 5/-; Grote-st., 5/5; Hindmarsh, 4/4; Norwood, 8/-; Prospect, 14/-; Queenstown, £1/3/2; Glenelg, 4/6; York, 3/-; total, £3/7/5.— Mrs. Haverland, Supt.

Home Missions.-No letters had been received this month. Special missions were held at Unley, Goolwa, Broken Hill and Alberton during the last two months, and had been blessed with many decisions for Christ. Amounts for the month as follows:—Mile End, 11/-; Norwood, 12/-; York, 6/-; Grote-st., £1/12/3½; Unley, 9/6; total, £3/0/9½.—E. Ewers, Supt. Leader for next devotional meeting, Miss

Treasurer's Report, May 6. Receipts as follows:—Home Mission, £7/14/9; Foreign Mission, £2/6/2; Collection, 12/1:

total, £10/13/-.

The sisters were asked by the Foreign Missionary Committee to arrange the afternoon programme, and also to provide tea at a small charge for the Foreign Mission Rally to be held at Grote-st. on Wednesday, June 30.

At the close of the business the sisters who attended the Centennial Conference in Sydney gave "echoes" of the meetings,

which were very much enjoyed.

After an absence of 12 months, it was with great pleasure we welcomed Miss Norman back to our Executive. sister gave us a very nice talk about the Conference in Manchester. She was priviliged to speak a few words about the sisters' work in South Australia. We were also pleased to have with us Miss Wilson, from West Australia, who is on her way home from Sydney.

NEW SOUTH WALES

Sisters' monthly meeting, City Temple, May 28, Sister Marshman presiding. Devotional conducted by Mrs. Hagger. Correspondence from Mr. Illingworth, thanking sisters for help during the Centennial meetings. Special mention made of Mrs. A. Morris, convener of catering committee. Receipts, £43/16/7; expenditure, £36/3/
11½; in hand, £7/2/7½. Books were handed over to Mrs. Morrison, our new Treasurer. Vote of thanks passed to Mrs. Hagger for the excellent way she had managed finance.

Prayer Meeting.-Mrs. Fox reported. Mr. Colbourne spoke very nicely on the life of Rebecca, and brought before the sisters a letter he had received from a family in distress. £1/3/- was collected and given to Mr. Colbourne to forward, also clothing was promised.

Mrs. Mitchelhill, superintendent for isolated sisters last year, had written 27

Hospital.—Mrs. Potter reported 4 visits to P. A. Hospital; distributed 1100 books. Sydney Hospital, 31 visits; gave 27 books, 27 text cards. May 18, visit to Home of Incurables at Ryde; gave 20 books, 20 text cards, and biscuits. May 21, Sisters
Fox and Potter visited Little Bay Hospital. Lilyville sisters have promised to visit this hospital. Distributed 90 cards. Cash in hand, £1/3/-; received from Rookwood, 4/-; collected at Newington, 3/7; expenditure, 15/7; balance, 14/10. THE

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The Leader.

A RELIGION OF DRIFT.

' Every period of the world's history has had its religious teachers. These teachers are easily divided into two classes, namely, those who build up, and those whose mission seems to be that of pulling down. It is the latter class which demands our attention at the present time. It does so, because it has many representatives in the twentieth century, and has secured undue attention at the hands of the public press. No objection, of course, can be taken to those who busy themselves with the destruction of recognised errors, but an urgent protest may be legitimately lodged against those who, while apparently engaged in a campaign against error, are, at the same time, pulling to pieces the fabric of truth. It frequently happens that those who do this kind of work assume · that they are the champions of reason, while those who are opposed to them are regarded as sadly lacking in the logical faculty. In this way, the sceptical mind has proclaimed its identity with reason, and if much assertion were worth anything, its identity might be accepted as a demon-strated fact. Mere assertion, however, is not yet received as valid evidence. Assertion must be followed by proof, and when this is lacking, the claim, however boldly put forward, cannot be allowed. In our experience, religious iconoclasts, whether distinctly anti-Christian or quasi-Christian, err on the side of unreason. It may be that they are reasonable enough in their consideration of general subjects, but, if so, their reasoning powers seem to fail them when they touch upon the subject of the Christian religion.

A modern example.

A modern example of this is supplied by Mr. F. Sinclaire in his Melbourne weekly lectures on Reason and Religion. In one of these lectures he expressed a general dissatisfaction with most things on which Christian people placed reliance. "Church, creed, or the Book" were as fal-

lible as himself, he asserted, and contended that the final appeal must be to each man's own reason, conscience, and experience. It is just here that Mr. Sinclaire's reasoning powers fail him. The history of the past teaches him nothing, and he is not able to see that "reason, conscience and experience" in themselves alone considered, have been found wanting in the spiritual and moral regeneration of mankind. If these unaided qualities yielded the best results, then the pre-Christian era ought to give evidence that man had reached his highest. So far from this being the case, the world before Christ, in its best days, was a sink of spiritual and moral degradation. And the comparatively few who sought after higher things were only men groping in the dark. It was the advent of Christ which made all the difference; and not the advent of one who simply taught better things than his fellows, but of One who came into the world as the final authority in the realm of religious truth, because he himself was the Truth. If Jesus had made his gospel consist merely of "reason, conscience and experience," there would have been no such thing as Christianity. For while Christianity gives all three their proper place, it does so in order to be their illuminating power.

Not an explanation.

Reason, conscience, and experience, unaided, do not explain the wonderful change which came over the Galilean fishermen who were the apostles of our Lord. Men who talk about reason should be able to give an explanation of this phenomenon. And if they find they are unable to do so, on the grounds of ordinary experience, they should be honest enough to say so, and as reasonable beings admit that Peter and John as the apostles of Jesus Christ were something more than the product of reason, conscience and experience. That is to say that these things alone did not give them the spiritual illumination which, as religious teachers, caused them to transcend their contemporaries in a way that is without a parallel in ancient or modern times. Even their brief sojourn with Jesus can only account in part for the transformation. The full explanation is that the risen Christ caused them to be endowed with power from on high. What Galilean fisherman of those days, we ask, could have written the epistles bearing the name of Peter, simply as the result of his ordinary environment, and without the aid of divine revelation? We would be willing, so far as we are concerned, to stake the whole issue on an honest answer to this simple question. But this is only one of the many tests which may be applied to show the unreasonableness of the position taken up by Mr. Sinclaire. Abler men than he is have attempted the task of getting rid of the supernatural in Christianity, only to find themselves in the usual dilemma of men who refuse to give due consideration to all the facts of the case.

A statement which discredits.

The difficulty with us in regard to men like Mr. Sinclaire is that we do not know where to place them. They sail under the flag of Christianity only to haul it down on every possible occasion. As affording proof of this, we may cite the lecturer's most recent utterance. "I am contending," he said, "that Christianity is not the only religion containing truth, and that it must be prepared to climb down from its false vantage ground, and find its level amongst other religions." In our opinion, this utterance alone discredits Mr. Sinclaire as a religious teacher, and brings him out in his true colors as an opponent of Christianity. In this paragraph, in dealing with Christianity, he does not rise to the level of the honest and avowed sceptic. It is only commonplace talk, when he says that "Christianity is not the only religion containing truth." No one denies that there is some truth in all religions. But while this is cheerfully admitted, the fact cannot be ignored that the great non-Christian religions are overshadowed by a fearful admixture of error. The boasted religions of the East, for example, all have some pearls of truth, but in getting at them one's hands are covered with filth. Christianity, on the other hand, gives us the truth unmixed with error. An impure thought cannot be found in it. And, if for no other reason than this, it is not called upon to "climb down" and "find its level among other religions."

Drifting in a fog.

But our Unitarian friend thinks there is a need for a "restatement of Christianity." From his point of view doubtless there is. The question is, however, would any restatement that he could make be Christianity in any real sense of the term? From what we have learned of his views, it is quite evident that he has not yet learned the alphabet of the subject he is dealing with. On his own admission, he is ignorant of the realm into which he is drifting. For he tells us, "The new Christianity, to which I look with much hope, is as yet vague in its outlook, and has scarcely found articulation." Just so. From what he has previously said, this may be regarded as a fair statement of his position. He is drifting somewhere, but where he does not know. The only thing that he is certain about is that he has given up the Christianity of the New Testament and has relegated the Lord Christ to the level of the rest of the world's religious teachers. He is hoping some day to make, or for some one else to make, a new Christianity without Christ. The Man of Nazareth, no doubt, will find a place in it, but even his teaching will be subject to the reason, the conscience and the experience of the members of this new cult. New, did we say? by no means, it is just as old as infidelity itself. Surely, the man must have great audacity, who would come before the public and ask it are devoting their attention to questions to join him in a religion of drift! are devoting their attention to questions of warfare and the invention of more of wholesale murder. An

Belief and conduct.

In regard to what constitutes a Christian, Mr. Sinclaire says, "The only test which Jesus will recognise is the necessity of doing certain things and of being certain things. Merely saying certain things and believing certain things will never make a man a Christian." This is true as far as it goes, and no exception would be taken to it, were it not for the fact that it is an attempt to disassociate conduct from belief. This is the common error of men who have drifted from Christian moorings. It is, moreover, the height of unreason. The veriest schoolboy ought to know that, in the long run, belief is the shaper of conduct. "Just as Scripture gives no countenance to the error that makes religion theology rather than life," says Dr. Maclaren, "just so little does it give countenance to the far more contemptible and shallow error common in our day, which says, Religion is not theology, but life; and means, 'Therefore it does not matter what theology you have, you can work a good life without any creed!' The Bible never teaches unprac-tical speculations, and the Bible never gives precepts which do not rest on the pro-foundest truths."

Not going out into the fog.

In the meantime, the Christianity of the New Testament is good enough for us. When we have succeeded in living up to it, it will be time enough for us to try and find something better. In any case, for the present we know where we are, and are not disposed to go out into the fog under the guidance of one who has already lost his way.

Editorial Notes.

The War Spirit.

It is surely remarkable that in this age of Christian influence and civilisation the spirit of militarism should be so dominant. One would think it possible that the representatives of the leading nations could without much difficulty meet and arrange a programme of peace. At present Europe presents the picture of an armed camp with its many millions of trained barbarians ready to immediately slaughter each other at the word of command. Armies and navies are being increased, and the nations are groaning under the oppression of an ever-increasing taxation to maintain these enormous forces called into existence for the destruction of human life. Where is all this to end? Never in the history of civilisation has there been such a general state of preparation for war. The most powerful intellects of the day

of warfare and the invention of more powerful engines of wholesale murder. An observer from another planet might be pardoned for concluding that the inhabitants of the earth were overtaken by insanity. What should be the attitude of the Christian toward this rampant spirit of war? Surely there can be but one answer. The disciple of the Prince of Peace can have no sympathy with a spirit which is opposed to the whole genius of Christianity. And it behoves the followers of the lowly Saviour to use all their influence against the extension of such anti-Christian principles.

American Resolution on Arbitration.

In America, as elsewhere, the war spirit seems to be growing. President Roosevelt declared that the way to preserve peace is to increase the navy. It is far more likely that preparedness for war will lead some nations, at least, to resort to that means of settling international difficulties. The "Federal Council of the Churches of Christ in America assembled in the city of Philadelphia, and representing more than fifteen million communicants, in the evangelical churches of America," has been delivering itself on the question of increased armaments, passing unanimous resolutions favoring "obligatory arbitration" in all matters of international differences which cannot be settled by diplo-macy, and stating "It is opposed to increase of armaments, and deplores the failure of the Hague Conference to come to an agreement upon this all important subject." We commend their attitude to the consideration of Australian readers. There is a strain of ancient brutalism in the human race, which the veneer of civilisation has not been able to smother, and this finds its outlet, not only in prize fights, but also in military displays and the advocacy of war. The true Christian sentiment is diametrically opposed to wars of bloodshed. "We wrestle not against flesh and blood." It is easy to be led away by a spurious patriotism and swayed by military enthusiasm, but "the pomp and pageantry of war" has no attractions for the student of the teachings of the Nazarene.

Another Warfare.

But if we have not to fight against our fellow-men with a view to national conquest, we have to wage war against the powerful forces of Satan. He wields an immense influence in civilised lands, but his power there is antagonised and largely limited by the armies of Christ. In other countries, however, his rule is unchallenged, except by a few missionaries and their converts, and as a consequence vice, filth and cruelty are rampant. Slowly, surely, the church is waking up to her duty and to the need of winning these lands for Christ. There is more missionary enterprise to-day than at any time since the opening centuries of our church history. But even now how little is being done! In

our own churches we ask for but one general offering for Foreign Missions in the whole year. And even that meets with but a feeble response compared with the needs of the heathen world and the means at our disposal. We are but playing with missions yet, and giving, as a rule, what we can easily give without sacrificing a single luxury, much less a single meal.

Governor Drake, of Iowa, one of our generous American brethren, once said when asked about his large contributions: "I gave until I felt it, and then I kept on giving till I didn't feel it." When our giving becomes so much a part of our Christian experience that we can give liberally without feeling it, we shall be in closer fellowship with the Saviour and his apostles. What sacrifices are we prepared to make for the cause of Foreign Missions

From the Field.

South Africa.

JOHANNESBURG.—We had a visit from Bro. Hay, from New Zealand, on Lord's day, March 28, and the words of encouragement which he spoke to us were much appreciated.—WM. WILSON, May 3.

Tasmania.

PRIMROSE PARK.—We are sorry to report the sudden death of Sister Cooper, mother of our esteemed John Cooper. She passed away quite unexpectedly, but peacefully, to her eternal rest. Last Lord's day Bro. Cooper exhorted the brethren on the urgent need of being prepared for the Master's call, and the blessings attached to those who are ready. Our Sunday School is flourishing in the knowledge of God's word, and we expect to see fruits of the good seed sown shortly. We are glad to hear Bro. Way is once more in our field of labor for the Master.—A. R. Taylor, May 31.

HOBART.—A tea meeting was held on June 9 in the chapel, which had been tastefully decorated by the members of the Young Men's Training Class. The function was designed as a public welcome to our preacher, Geo. Manifold, B.A. The meeting was a success in every way. F. W. Boreham, E. Handel Jones, and J. Barr, representing the Baptist, Congregational, and Presbyterian Churches respectively, spoke warm words of greeting, and a royal welcome was extended to our evangelist on behalf of the Council of Churches. G. Smith, W. Ross and W. Jarvis gave short addresses.—W. R. C. Jarvis.

MOLE CREEK.—Bros. Victor, Jabez and Percy Byard conducted the services during our absence in N.S.W. The brethren named, with others, are doing noble service in building up the Master's cause in these districts. Our Methodist friends being alarmed because a number of believers have been immersed, decided to resist the invasion. The senior Methodist minister, Mr. F. Delbridge, B.A., delivered four lectures on "Infant Baptism," historical and doctrinal proofs, etc. The writer delivered three addresses in the public hall, Chudleigh, when Mr. Delbridge's arguments were fully examined.—W.J. Way.

HOBART.-The church held a welcome social to Sister Manifold, wife of our brother evangelist. The attendance was grand, and the programme was everything that could be desired. Sister Manifold replied to the speeches. We had the pleasure of receiving into fellowship Sisters White and Nation; also through the ministration of Bro. Manifold in attending Jas. Kingston (husband of our Sister Kingston) at the Homœopathic Hospital the good confession was made the day prior to his death, which has been a great consolation to our sister in her grief. The sympathy of the church here goes out to her, as she has been an energetic member in the church at Bream Creek. We have had the pleasure of a visit from Sister M. Thompson, who has made a splendid appeal to the brethren to interest themselves in Foreign Missions, and we are quite sure that good will be the result. She has spoken at Launceston, Hobart, Bream Creek, Impression Bay and Geeveston, and on the whole has had good audiences to greet her. Miss Thompson was accompanied by her sister and sister-in-law, and their company has been much enjoyed. We had with us on Sunday morning Sisters Symes, from Auckland, NZ, and since then one has changed her name with the assistance of Bro. Manifold, who conducted the marriage ceremony in the chapel, the bridegroom having journeyed from the north of the island to meet his bride. They have since returned to their home at Longford. Our evangelist has received a settled engagement here by a unanimous vote. The church at Geeveston celebrates its third anniversary on Thursday, June 17. -W. R. C. JARVIS.

New Zealand.

OAMARU — Bro. Mathieson delivered two fine addresses last Lord's day. The morning subject was "Soul-winning." At the conclusion of a powerful and heart-searching discourse, an opportunity was given members to pledge themselves to an earnest effort to win one soul this Centennial year. A large number accepted the pledge-cards. The subject at the gospel service was "The Church and Labor." The building was quite filled with an audience composed largely of young men. It is intended to follow up with monthly sermons to young men. Benevolent Home meetings, Boys' Club, and other winter work has been resumed —W.K., June 3

West Australia.

BUNBURY.—Since Conference we have been without an evangelist, but are supplied by brethren from Collie and Donnybrook. Good meetings.—T. T. Moore, May 28.

Victoria.

SOUTH YARRA. — M. Wood Green exhorted the church. We had with us Bren. Warmbrunn and Sheriff, from Berwick. W. Nightingale gave a very interesting address in the evening, illustrated on blackboard. The secretary for Temperance Society is Leslie Negus. First meeting of society, Monday, 14th inst.—T.M., June 6.

FITZROY TABERNACLE. — Good meetings. Bro. Abercrombie morning, L. Gordon evening. One decision from Sunday School.

ST. Arnaud.—A very pleasant evening was spent in the chapel on Monday last, the occasion being a

farewell to Bro. Smedley, also a welcome to Bro. Oram. Bro. Tuck presided, and several brethren spoke their regrets at losing Bro. Smedley, who had had a very hard battle since coming to St. Arnaud, and in the seven months he had labored with them had piloted the church through a very critical period. Sister E. Edelsten spoke on behalf of the sisters. The chairman presented Bro. Smedley with a Holman's Bible, on behalf of the church, and pocket book on behalf of the C.E. Bro. Smedley feelingly responded.—W. G. Oram, June 3

FOOTSCRAY.—The anniversary of the school was held on May 30, F. M. Ludbrook was the speaker for the afternoon. In the evening J. E. Allan spoke of "The Ladder of Success." Two young ladies confessed Christ. On June 1 the entertainment was held, the chapel being crowded. The superintendent, Robt. Aitken, presided, and a splendid programme was rendered. The singing of the children was greatly appreciated. They were trained by T. B. Easton, assisted by Miss Holland as organist. One more confession last Sunday night, at the close of Mr. Allan's address.—Percy Easton, June 8.

CHINESE CHURCH.—At the close of Bro. Jame's address one of our scholars made the good confession.

—A. Baker, June 14.

MONTROSE.—On June 13 fine meetings and one baptism. Bro. Davis has won the esteem not only of the church but also the local residents.—ROBT. LANGLEY, June 14.

Brunswick.—Three added by faith and obedience.

—W.T., June 14.

RICHMOND (Hunter-st.).—On June 2 the church tendered a farewell social to Bro. and Sister Slimon, prior to their departure for Sydney. Bro. Slimon has done a good work here, but through a breakdown in health has had to seek a warmer climate. Bro. Gale took the chair, and a very pleasant evening was spent. Bro. Newham, on behalf of the church, presented Bro. Slimon with a copy of "The Gospel Plan of Salvation."—C. Newham.

LANCEFIELD.—We are having good meetings and good interest. Last Sunday we had F. Butler, from North Fitzroy, who gave us a fine exhortation. We purpose holding our anniversary next month.—ROBT. GERRAND, June 7.

Carlton (Lygon-st.).—On Lord's day we had with us Bro. Lee, from Unley, S A., and Sister Hamilton, from Cosgrove. C. M. Gordon spoke in the morning, and Thos. Hagger at night upon "Our Creed." There were two confessions (a husband and wife). We are planning for the mission, which begins next week Gifford Gordon is to be the missioner by the kindness of the brethren at Doncaster.—J. McC.

Berwick.—Bro. McSolvin was with us on Sunday morning, and gave a practical exhortation. In the evening Bro. Larsen preached. He will be with us for a month, on account of the ill-health of Bro. Wilson. Sister Johns, from Emerald, was also with us.—EEH, June 7.

WINDSOR - On June 9 the choir gave the service of song, "Silver Lilies," to a good audience. Several solos were also rendered. - D E P., June 15.

Melbourne (Swanston-st).—At the meeting last Lord's day morning we had among our visitors Bro. and Sister T. B. Verco and daughter, also Miss Giffen, from South Australia, and Bro. and Sister D. R. Hall, from Sydney. Bro. Verco exhorted the church most acceptably. Three were received into fellowship. In the evening we had a young people's service, at which there was a very large attendance. Bro. Gordon's subject was "The Three Sweetest

Words in the English Language" (Mother, Home, Heaven). At the close four young people made the good confession.

WARRNAMBOOL.—Three more decisions during the week. Splendid meetings to-day, with Bro. Swain speaking for us morning and evening. Church encouraged and much interest aroused. The writer conveyed fraternal greetings to the Baptist Autumnal Session meeting here, which were warm y received. Great meeting to-night; interest still sustained.—June 6,

NORTH FITZROY.—Six baptisms to-night. Three confessed Sunday night; and three to-night, baptised believers, one who had been baptised 50 years ago by Bro. Coles at Cheltenham, are to unite with us on Sunday. One was also baptised from Northcote.—J.W.B.

Wedderburn.—Meetings continue good. Prospect very encouraging. One by restoration.— J. A. MILLAR, June 1.

NORTH RICHMOND.—On Lord's day, 6th, F. Clarey, senr., addressed the church. At close of gospel meeting one young lady confessed her Saviour, and was baptised the same hour. Preacher, Henry Baker.—T. COLLINS, June 7.

NORTHCOTE.—Our anniversary meetings were a decided success. On the Sunday morning (June 6) J. W. Baker exhorted the church; in the afternoon Bro. Quick spoke to the children, and in the evening Bro. Lang preached to a crowded house. The children rendered special singing at the afternoon and evening services. On Monday evening, in the Northcote Town Hall, the annual tea was given to the children, followed by the public demonstration, at which a good programme was given, and the distribution of prizes took place, C. M. Gordon being in the chair. Last Sunday night (13th) we had a good meeting, and two confessions.

SOUTH MELBOURNE.—Bro Stevens is back with us again. On Lord's day morning the church was splendidly exhorted by Randall Pittman, from the College of the Bible, and in the evening Bro. Stevens preached to a good audience.—S NORTHEAST, June 7.

MoreLand.-The first anniversary of the Sunday School was held on May 30, when Bro. Swain spoke to a full house afternoon and evening. On Tuesday, the public meeting was held, presided over by Bro. Barrett, when a splendid programme was presented to a crowded house, and special presentations were made by the Bible Class to their teacher, Bro. Stokes, and by the teachers to the supt. The first business meeting of the church was held Thursday, 3rd inst., when Bren. Stokes, McCance, Clegg, Anderson, Wakeling, Soutter and Hunter were elected deacons, Bro. Clegg, treasurer, J. Holloway, 13 Cameron-st., Moreland, sec. Owing to the increased attendance at the morning meeting and the Sunday School, the question of increased accommodation will have to be seriously dealt with .- J. HOLLOWAY, June 7.

BET BET.—The attendances at the gospel meetings are steadily increasing. Interest in New Testament truth seems to be deepening. A. W. Jinks started preaching at Middlebridge on June 4 in the Presbyterian church. There was a good attendance.

South Australia.

MILE END.—The first anniversary of the church and school was celebrated on Lord's day, June 6. Bro. Paternoster addressed a good meeting in the morning. In the afternoon the children very creditably rendered a service of song, "The Oiled Feather,"

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W. Mathews conducting, with L. Mathews organist. Solos were sung by Miss Lena Clark and Miss Nettie Ewers, and duets by Nettie Ewers and Rose Creer, and Reg. and Harold Hayward. The chapel was packed. In the evening Bro. Ewers preached to another crowded audience. On Tuesday a tea was followed by a public meeting, the Conference President, J. E. Thomas, being chairman. Addresses were given by Jas. Manning, I. A. Paternoster, S. Bowering (Baptist minister) and D. A. Ewers. The secretary, Bro. Manning, reported 38 additions for the year, 23 baptisms, 10 by letter, and 5 formerly immersed. Of the original 45 members 5 had never taken any interest, and another had ceased attending. Allowing for these there was a net increase of 31 and a present membership of 74 £100 had been paid off chapel debt. The school commenced with about 40 scholars, and there are now 140. There are also senior and junior Dorcas classes, and C.E. and Junior Endeavor societies. On Wednesday evening a Sunday School tea was followed by a repetition of the service of song .- D A.E., June 12.

HINDMARSH.—Large attendance at the annual meeting of the Senior Dorcas Society, which was celebrated by a tea meeting. The financial statement showed good work had been done in assisting the poor. £17 in cash and kind had passed through their hands during the year. A paper was read by Mrs. Newman, from North Adelaide. Officers elected for the ensuing year:—President, Mrs. I. A. Paternester; Vice Presidents, Mrs. R. Young, Mrs. W. Chant; Treasurer, Mrs. J. Cooke; Secretary, Mrs. R. Scarce; Asst. Sec, Mrs. J. Caudell—J. W. Snook.

QUEENSTOWN.—Last Lord's day the charel was packed in the evening, Bro. Brooker taking for his text, "The Value of a Soul." Six decisions (three men and three women). The class for young men is making progress.—A.P.B., June r.

KADINA—A young man was baptised last Thursday. To night we had crowded meeting, and two young girls made the good confession, and two young men were baptised.—E. G. WARREN, June 6

YORK —A church social was held on May 31 to bid farewell to Sister Mrs. Gooden, and to welcome home Sister Norman and Bro. Fischer, who have been away for many months. Addresses were delivered by H. J. Horsell, C. Fiedler, W. Poore, Mrs. Shill and A. Aird. Miss Norman and Mr. Fischer made suitable replies. The annual meeting of the Dorcas Society was held on June 2. A large number of sisters were present. Addresses were given by Mesdames Gooden and Mauger.—H.J.H., June 6.

HENLEY BEACH.—We had pleasure in listening to a good address from C. Fiedler this morning. H. J. Horsell preached on "A Remarkable Conversion" in the evening. Good attendances.—June 6.

NORTH ADELAIDE — Lord's day, June 6, Ernest Pittman, of Glenelg, exhorted the church, and we had as visitors Sisters Walsh, from Victoria, H. Jones, from Port Elliot, Norman, from York, and Tite, from Henley Beach. Jas. Manning, from Grote-st., preached the gospel.—V.B.T., June 7.

HINDMARSH.—Had the pleasure of receiving into fellowship yesterday morning Mrs. Paternoster's mother, who was baptised on Wednesday night.—
I. A. PATERNOSTER, June 14.

Wallaroo.—The members reassembled again last Lord's day in the writer's home, when seven sat around the Lord's table; and again to day, when eight were present. We intend with some help from the Kadina brethren to meet regularly. Several of our sisters here are to be commended for their faithfulness, and are deserving of help and encouragement.

—E. J. KILLMIER, June 6.

GLENELG.—Our seventeenth anniversary services have passed off very satisfactorily. On June 6 A. M. Ludbrook, from Nth. Adelaide, exchanged with E. W. Pittman for all day services. His address in the morning, taking the Bible Class in the afternoon, and his sermon in the evening, were highly appreciated, On Tuesday evening E. W. Pittman presided, and Bren. Horsell and H. D. Smith gave instructive addresses. The various reports show that all parts of the work are in a prosperous condition. Bro. Pittman gave a resume of his work since he came amongst us 10 months ago, which showed 8 additions. The lantern lectures have taken on well, and will be continued through the winter. Miss Alice Burford gave two recitations.—W.B., June 14

NORTH ADELAIDE.-The 25th anniversary of the Band of Hope was celebrated June 7 by a tea and public meeting. The church was testefully decorated with festoons of asparagus fern, while appropriate mottoes adorned the walls. After full justice had been done to the good things provided at the teatables, the public meeting was held. There was a good attendance, and the President, Dr. Verco, presided. The Secretary, Arthur Downs, read the annual report. The year's work had been most satisfactory; 13 meetings had been held, with an average attendance of 68, and as many as 49 pledges had been taken during the year. The society desired to express to Mr. and Mrs. Gainsford their indebtedness for valuable help on former occasions, and to extend to Mr. Gainsford a hearty welcome that evening. Recitations and other exercises were creditably rendered by the junior members of the Band of Hope, while the elder ones contributed vocal items, which greatly added to the pleasure of the audience. Mr. Gainsford was listened to with rapt attention as he gave one of his stirring addresses, forcibly advocating total abstinence. At the conclusion of the programme Mr. Ludbrook distributed the prizes to the successful competitors. They were as follows:-For regular attendance and punctuality, Doris and Daisy Jackson, Frank Thomas, Hilda and Jean Allan, Cyril Parker Clem Moody, Ruby and Eddie White and Edna Grosvenor. For getting the most pledges signed during the year (16), Doris Jackson. For recitations Vera Grosvenor, Connie Haverland, Frank Thomas, Chryssie Jackson. For reading, Harold Pavy. A comprehensive vote of thanks to all who had assisted in making the anniversary so successful was proposed by Mr. Ludbrook and carried by acclamation .-V.B.T., June 14.

New South Wales.

Broken Hill.—Last Sunday Bro. Tuck gave a special address to the S.S. scho'ars, at the close of which it of the scholars confessed Christ. Bro. Tuck spoke again in the evening to a large congregation, when two young men and one young girl came forward.—R J. House, June 2.

SYDNEY.—Good meetings to-day. At the morning service we received one baptised believer and the three who were immersed last Lord's day. S. G. Griffith spoke on Hosea 13: I The gospel service was well attended. Two who came forward last Lord's day were immersed.—J C.

MOSMAN.—The church is growing slowly, and we have had to remove from "Boronia," Bradley's Head, to the Lecture Hall in the Town Hall, Mosman, the

former place being too small. We had a splendid meeting last Lord's day evening, 49 being present, Thos. Hagger speaking on "The Joy of Salvation,"

—G.H.O.

MOULAMEIN.—We moved into the Presbyterian chapel to-day for Sunday School, but have not yet been able to get permission to use it for gospel meetings, although it is standing idle two or three Sundays each month. The school is increasing; eighteen scholars to-day.—Alan Price.

Inverell.—On Sunday, May 30, Bro. Waters was encouraged by seeing one lad make his stand at the close of a good meeting. On June 2 the church gave Bro. and Sister Waters a welcome. A nice programme was rendered, the chapel being well filled. On June 6 Bro. Waters visited the country. He preached to about 50 or 60 attentive listeners at Little Plain.—Thos. Hodson, June 6.

LISMORE.—The Associated Churches of Christ of the Richmond and Tweed Rivers District Evangelisation Committee held its initiatory meeting in the Lismore Tabernacle on June 2. The session lasted all the afternoon. The work accomplished included the adoption of constitution and by-laws, and the planning of the work to be undertaken by the new country evangelist. The following officers were elected :- President, F. R. Furlonger; Vice President. Luke Patch; Secretary and Treasurer, F. T. Saunders. At the close of the session the delegates and a goodly gathering of members of Lismore church sat down to a most enjoyable social tea, which was kindly provided by the sisters. At 7 o'clock we held an enthusiastic Home Mission Rally, which lasted till 9 o'clock, and comprised prayer and praise, addresses by visiting brethren, two lovely anthems by the choir, and a splendid address by E. C. Savill.-E.A P.

Paddington.—Our hearts were cheered to-night, at the close of the evening service, when three young men confessed Christ. We had the pleasure of celebrating the silver wedding of our good secretary, A. W. Shearston, and his wife, yesterday. About 60 guests assembled in our school hall to congratulate them and wish them still many happy years together. A.E. I., June 13.

Queensland.

ROMA.—All our meetings are being well attended, and great interest is being shown. Bro. Mason has been making periodical visits to Yingerbay, about seventeen miles distant. On his second visit he had one convert; the third visit resulted in two more, and the fourth in three more. Four of these were baptised last Sunday afternoon, a special service being arranged. As Bro. Mason's term of engagement was almost up, a special meeting was held, and he was further engaged for a term of 12 months.—Geo. S. PITMAN, June 8.

TANNYMOREL.—On May 31 Bro. Parslow, from Toowoomba, delivered a very earnest address, when one young man made the good confession. This makes ten decisions since Bro. Parslow's first visit in March. The little church here now numbers 18. We meet in the Methodist Church building. We are talking of starting a young people's class, also Sunday School work,—F. G. BLACKWELL, June 3.

BOONAH.—On May 30 Bro. Uren delivered a very interesting chart sermon. There was a very large and attentive audience. One woman confessed her Saviour.—M.A., June 1.

WEST HALDON.—On May 24 the annual S.S. picnic was held, and despite the unfavorable appearance of

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the weather there was a good attendance. At night a service of song entitled "Eva" was rendered, at which a large number were present and listened with rapt attention.—W.W.

Here @ There.



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.

Four extra pages in this issue.

Decisions reported in this issue, 65.

One confession at Hawthorn, Vic., last Lord's day. Linley Gordon's address is 79 Harcourt st., Upper Hawthorn, Vic.

F. W. Greenwood is now residing at Cass-st., Ashburton, N.Z.

The address of E. J. Waters is now Otho-st., Inverell, N.S.W.

We have received for the W. W. Davey fund, 10/from W. Smedley.

Good meeting and one confession at Fitzroy Tabernacle last Lord's day.

J. Coltourne reports four received into fellowship and four others baptised at North Sydney.

A. M. Ludbrook begins this week with "Training for Service" at Nth. Adelaide and Prospect, S.A.

We regret to learn that Dr. Frank Magarey, of Adelaide, has recently been laid aside as the result of an accident, but we are glad to hear that he is now able to get about again.

A few brethren from Paddington (N.S.W.) have been conducting a Sunday School, at Woollahra for twelve months. As a result of their efforts there were two decisions for Christ recently.

J. Mortimer, evangelist, has started an adult Bible Class in Peel-st. chapel, Ballarat East, on Sunday afternoons. It is called a "Lifeline" Bible Class. There were 23 at the first meeting, June 6.

It is pleasing to hear such good reports from Broken Hill. May 29 there were 14 confessions; June 6 three more confessed Christ. The Lord is greatly blessing the labors of Bro. Tuck and the church in that city.

J. A. Millar writes from Wedderburn, Vic.;—"I am distributing a great number of that pamphlet entitled "Progressive Emancipation." It is a grand booklet, and will make people search the Scriptures."

Henry Baker, who is at present preaching at Nth. Richmond, has been engaged by the H M. Committee to take up the work at Brim and Wilkur, succeeding Bro. Oram, who has taken up the work at St. Arnaud. Bro. Baker begins the work at Brim on July 4.

Brethren everywhere will be glad to learn that arrangements have been made to send D. A. Ewers as one of the delegates from Australia to the Pittsburg Centennial Convention. Bro. Ewers has been a faithful preacher and writer for 30 years, laboring in various parts of the Commonwealth, and well deserves a holiday. We hope that this evidence of appreciation and the trip to other lands will be a blessing to Bro. Ewers.

Last week a farewell social was tendered, at Brighton, Vic., to T. R. Morris by the church on the eve of his six months' trip to the Holy Land, Europe, and America. The presentations made to Bro, and Sister Morris marked in a small way the esteem in which they are held,

We are sending out envelopes for Foreign Mission Sunday to the secretaries of all the churches in Australia and Tasmania, enough to give one to each member. We trust they will be well distributed, and that absentees will be sent an envelope. Secretaries, please give out the envelopes at once.

Pending the appointment of a temporary Organising Secretary, all contributions intended for N.S.W. Home Missions should be sent to the treasurer, Chas. J. Lea, Calypso Avenue, Mosman. All other N.S.W. Home Mission communications should be sent to the secretary, T. C. Walker, Woodbury-st., Marrickville.

C.E. UNION.—Owing to the Sunday School Union having their meeting on the night fixed for our next monthly meeting, which was to have been held on Monday evening next, June 21, it has been decided to hold our meeting on Friday, June 25. Will members of the Council please take notice?—CLARENCE W. TIMMINS, Hon. Sec.

At a heavy cost we intend to present our readers from this date with four extra pages of the Christian. We do this in the confident expectation that the increase in this Centennial year in the number of our subscribers will repay us for the amount expended. No doubt our friends who may be behind in their subscriptions will reward us at once with a remittance, and all our readers will do their best to recommend the paper to those who do not subscribe. It is our ambition to make the Christian the best religious paper. Will you help us?

The annual meeting of officers and teachers of the Sunday School at Swanston-st, Melbourne, was held on June 8, under the presidency of P. B. McMaster. It was with extreme regret that the resignation of P. B McMaster, superintendent for the past eight years, was received with very best thanks for past services. The school is now under the guidance of W. T. Marsden. The officers of the church and their wives attended at the invitation of the teachers on Sunday afternoon to take tea with them. C. M. Gordon presided, and spoke of Bro. McMaster's work in the Sunday School, at the same time welcoming W. T. Marsden as superintendent. Bro. McMaster was presented with a small recognition for his past services as supt. in the S.S. in the latest and best edition of Sankey's Hymns bound in morocco. Bro. McMaster feelingly responded.

IN MEMORIAM.

McAllister. — Departed in the glorious hope, James McAllister, of Merewether, June 13, 1908.

And among this rare band of earth's truly noble, Who stood for their God amid trials of shame, Our brother shall rest, and no witness ignoble, Shall tarnish the lustre of McAllister's name.

-Inserted by Joseph Fraser.

CRISP.—In loving memory of our dear Will, who departed this life for a better at Trafalgar, Gippsland, June 12, 1902. "Not good-bye, only good-night."

—Mother.

GARRETT.—In sad and loving remembrance of Henry Garrett, who died at Dunedin on June 26, 1907, aged 29 years. None knew him but to love him. —Inserted by his sorrowing wife, Nurse Garrett, Mount View, Wellington.

Coming Events.

JUNE 27 & 29 & JULY 1,—Newmarket S.S. anniversary, Kensington Town Hall, Sunday, June 27; afternoon, 3 o'clock, address by L. Gordon; collection. Evening, 7 o'clock. Special singing at both services. Tuesday, June 29, entertainment by scholars; special singing, recitations, action songs. Admission, silver coin. Thursday, July 1, tea meeting and bioscope entertainment. Past teachers and scholars specially invited.—J. Murdoch, Sec.

Sunday School Union, Vic.—Special Notice.—The next meting of the general committee will be held on Monday, June 21, in the New Hall, Swanston-st., at 8 o'clock. This alteration is owing to proposed suburban and central missions. All delegates are requested to attend. Please note date.—J. Y. Potts, Hon. Sec.

Acknowledgments.

VICTORIAN HOME MISSION FUND.

Churches—Doncaster, Collected by Sister Elsie Smith, £1/18]-; Port Fairy, £1; St. Arnaud, £5; Lancefield, £3; Warragul, 10/-; Castlemaine, £20. V. J. Lee, Footscray, £1; C. Ray, Albert Park, 10/-; W. Smith, Swanston-st., 2/6; P. Duff, Conara Junction, Tas., 3/-. The following additional amounts also received towards liquidating overdraft of £200:—Mrs. Irwin, East Brunswick, 10/-; Miss Ware, Castlemaine, 20/-; Miss Emily Jame, Lygon-st., 20/-; L. Rankine, Dinyarrak, 20/-; Mary Wiese, 10/-; Colac Endeavor Society, 23/-; F. G. Dunn, 20/-; Church, Warrnambool, £5. Total, £11/3/-. Amount previously acknowledged, £102/11/-. Total to date, £113/14/-

M. McLellan, Sec., 890 Drummond-st., Carlton. W. C. Craigie, Treas., 263 L. Collins-st., Melbourne.

FOREIGN MISSION FUND.

Sisters of Victoria, per Mrs. Zelius, Doncaster, for Sarubai, Miss Thompson's Bible-woman, £8; Do., for Miss Tonkin's Bible-woman, £7/10/-. Churches—Brighton, £4/1/10; Swanston-st, per Miss Huntsman, £2/1/3; Do., per Miss Philp, 17/4; Williamstown, £1/4/7; Glenferrie, per Sister Pritchard, £1/16/11; Bet Bet, per Sister Russell, £2/7/6; Mission Band, Doncaster, £6; Brother, Croydon, 3/6.

ROBERT LYALL, Treas., F. M. LUDBROOK, Sec., 39 Leveson-st., N. Melb. 151 Collins-st., Melb.

BOARD AND RESIDENCE.

Comfortable Home. Kept by Sister Hutchison, "Liskeard," Cascade-st., Katoomba, N.S.W. Terms moderate.

Sandringham—Lovely mild winter climate. Very comfortably furnished double and single rooms (bedrooms), with use of diningroom and kitchen, in quiet, refined, Christian home. Winter tariff, double bedroom, with fire place, 15/-; single, with 2 beds, 10/6. Board—week ends—8/6; couple, 16/-. The home is beautifully situated on the esplanade, 8 minutes from railway station. Every comfort. Large grounds, sheltered with titree, and pine trees for camping, with use of diningroom and kitchen. "Sister," Sandringham P.O.

FOREIGN MISSION

SUNDAY,

JULY 4.

Foreign Missions.

NEWS FROM BARAMATI.

The land has been purchased at Diksal for Rs. 1100, plus about Rs. 105/-, for extra material and implements on the land, in all Rs. 1205/-(£79), and the balance will serve for repairs to the bungalow and improvements to the well and place in general. It is fearfully hot here now, over 110 degrees in the shade daily, so we can't do much in the middle of the day; and then cholera is epidemic just now, and we have had specially to attend cases of those in some way connected with us. Recoveries have been general where we have been called in time, so the people are grateful.

FROM MISS TONKIN.

We are having an exceptional time in Shanghai just now. In the first place it is considered one of the wickedest places on the face of the earth, and often called the "very gates of hell." Many great preachers, such as Drs. Torrey, Geil, Pentecost and others, have held meetings with very little success. But Messrs. Newell and Dean, from Chicago, have had great blessing in their meetings. The Bible studies have been a marvel, for on days with the rain teeming down the chapel has been fairly full. No one wanted to miss any. Many decisions have been reported. We are all earnestly looking for the promised visits of such as F. B. Meyer, Dr. Torrey, and Mr. Alexander, and one or two others I believe are anticipating coming. This work is among the English-speaking folk.

We are glad to note from many reports from different stations in our own mission that there has been a revival. There is a growing desire for a pure church in China, and for this we praise the Lord. We in Shanghai are longing to be brought into line with it. Up to the present we have not realised the fulness of it, though our experiences have helped to bring it about in other parts.

Our work is full of interest, and we ask very specially for the prayers of the sisters for their Chinese sisters, in trying to learn to read, that they may become more zealous in their study of the word, and also for me, that I may have a freer speech and more wisdom and tact, and that strength may be given me during this very busy time.

MISS THOMPSON'S MEETINGS.

Mary Thompson reports splendid missionary meetings in Tasmania. She spoke at Launceston, and twice each at Bream Creek, Geeveston and Impression Bay, where the building was crowded. Hobart had three meetings, all of which were good. Bro. Manifold, the evangelist at Hobart, made the arrangements, which worked out to the satisfaction of all. Sister Thompson is now spending a month in N.S.W., and Bro. Walden is making out her itinerary. After her return from N.S.W., Miss Thompson will be in Victoria until the South Australian Conference.

...JULY 4...

The offering will be taken up on this date.

Free Kindergarten-North Melbourne Centre.

The Director, Miss Alexander, has faithfully discharged her duties, aided by the Hon. Supervisor, Miss Wilson.

An outbreak of measles and scarlet fever in the vicinity of Chetwynd-st. has reduced the average attendance to 24, with 27 on the roll. We regret to record the death of one little girl, after a very short illness.

The Hon. Supervisor kindly lent the services of Nurse Terrel for one week to give medical attention to the children.

Meetings are held for the mothers once a month. At one meeting Nurse Terrel gave an interesting talk on children's ailments and home remedies.

In the Kindergarten birthdays are recognised by song greetings, and little gifts. May 21 marked the natal day of our esteemed President, Mrs. Davies, who provided a lunch, and presented each child with a book and a bag of sweets. Mrs. Davies was the recipient of a little gift and song greeting from the Kinder, and a very happy morning was spent.

We acknowledge gifts received from the following brethren and friends, viz.:—Mrs. B. H. Alston, I cot, a parcel of clothing and a parrot; from the "Uncle Arthur" Nieces and Nephews, and Cheltenham Dorcas Society, 25 new garments, I tin of biscuits, and 5/- for garden tools; a parcel of clothing from Brighton Dorcas Society; Mrs. Zelius, I box of apples. Gifts in cash:—Mrs. Alfred Deakin, 5/-; General Dorcas Member, 5/-; Mrs. Arland, 5/-. From the South Australian Free Kindergarten, through Miss Alexander, I box of gifts.

A Training Institute is about to be started by the Free Kindergarten Union, where intending students can secure a thorough training, and we trust some of our young sisters will avail themselves of this opportunity.—A. D. Allan, Sec.

Pioneer Work in Australasia.

The paper by D. A. Ewers on the above theme I have read with both pleasure and profit. It is a good thing that our records should be correct, and as I can supply a little additional information regarding the church in Auckland, N.Z., I do so, and it will partially support what Bro. Ewers says. He states that "in 1845 Bro. (Thos.) Jackson established a church in Auckland." That church could only have existed a few years; for when I and my wife, and a party of brethren and their wives, arrived in Auckland in September, 1862, from Manchester, no church was then in existence. That a church had formerly existed there appears probable from the fact that we brought letters to Bro. Captain Wm. Rattray, and we subsequently became acquainted with Bro. and Sister Geo. Gilmour-daughter and son-in-law of Bro. and Sister Rattray-Bro. and Sister R. Laing, and Bro. and Sister Peter McNair; but all these were then worshipping with the Congregational and other churches. Upon the arrival of our party from Manchester, a church was at once organised in a schoolroom in Hobson-st., preaching services began to be

conducted, and the light of simple gospel teaching has been continued to the present day, with very many happy results.—M. W. Green.

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The Australian Christian

Cheltenham Church Jubilee.

One of the earliest churches established in Australia was the church in Cheltenham; and as a fitting event to mark their Jubilee, a week's celebrations were entered into that have created quite a stir in the district, and their influence will be felt for many a long day. The weather for the most part was damp and cold, but this did not deter the friends from attending, and crowded meetings gathered almost every night. On four occasions the accommodation was taxed to its utmost, and on the Sunday evenings vestries, aisle, porch, and every available space was occupied, and some were turned away. Organ led the first meeting for prayer and praise. Many visitors were present at the meeting for worship, presided over by T. B. Fischer, when Wm. Judd gave a fine address on "Looking At night T. Bagley preached a Backward." magnificent sermon on "Why We Exist." The day was concluded by a prayer meeting led by R. W. Tuck. Monday night, the Endeavorers had a rally, presided over by W. Judd, as president of C.E. Gifford Gordon gave an eloquent address to a packed meeting, 30 of whom came from Brighton by bus. A social session concluded the night. Tuesday was pioneers' night, when Wm. Judd, a pioneer of 45 years, led, and letters of greeting were read from G. Halstaff Coles, of England; S. Judd, N.Z.; and G. B. Moysey, of W.A. Addresses were given by J. and R. W. Judd, F. G. Dunn, M. Wood Green, and T. B. Fischer. At the close the Dorcas sisters provided refreshments for the pioneers. Wednesday was the day of the great feast, and notwithstanding a wet day large numbers came. The proceeds of the tea were sufficient to meet all the expenses of the whole celebrations. A glorious meeting followed, presided over by T. B. Fischer, and addressed by H. G. Harward, C. A. Quick and C. M. Gordon. Thursday's thanksgiving meeting will long be remembered by all who were present. R. W. Tuck presided over the meeting, and W. Judd, E. T. Penny, E. Stewart and T. B. Fischer spoke. The second Sunday Bro. Barnett led the early prayer gathering, and Wm. Woff presided at the Lord's table. Twenty-four visitors were present during the day. E. T. Penny spoke on "Looking Forward," and led us into heavenly places. In the afternoon F. M. Ludbrook delighted and edified all with "Bows and Arrows," and in the evening T. B. Fischer preached to what some considered the largest gathering that had ever been inside the Cheltenham chapel. His subject was "The Year of Jubilee." The day was concluded by a prayer service conducted by H. Foreman. The meetings were a magnificent success, through the blessing of God, and the activity of the brethren. We cannot mention all who worked nobly and well, but desire to thank first the speakers whose names are above mentioned. Then the fine singers and reciters, Sisters Mrs. Tuck, Mrs. Chapman, Inez Judd, Ivy Stayner, Ivy Woff, Ethel Bruton, Lily and Violet Judd, Ada Butler, and Messrs. F. Butler, Wm. Judd, S. Pittman and the choir, especially Bro. Clayton, the conductor, and Sister Ida Judd, the organist. Also the splendid helpers at the tea and socials and Sundays' teas and dinners. The Endeavorers, Junior and Senior, who were so willing with decorating and button holes for every speaker. The caretakers. The secretary and treasurer and officers, who were called to be men of many parts, and to those who gave toward our £100 thankoffering. To all these, gratitude is expressed, but above all to God above for his goodness and mercy. And now as we go forward into the new years of toil for God, we leave all in the hands of that God whose we are, and whom we serve.-T. B. Fischer.

Victorian Missions.

M. McLellan.

We have to report that at the last meeting of the H.M. Committee, Henry Baker was engaged to labor in he "Mallee" circuit, vacated through the removal of Bro. Oram to St. Arnaud. as Bro. Smedley has resigned. Bro. Smedley reports one addition by faith and baptism.

Bro. Theo. Edwards is at Geelong.

Bro. Shain is at Warrnambool, where he is holding a mission. At time of writing there had been three decisions and one restored.

H. Leng has visited Newstead and Kyneton, as well as continuing his labors at Castlemaine. One decision at the latter place.

Brethren Benn and E. Edwards are engaged in the Kaniva district. Bro. Benn reports one addition by faith and baptism.

Bro. Connor reports good meetings at Colac. Two additions by faith and baptism.

A. D. Strongman is preaching at Shepparton and Cosgrove. One decision at Shepparton.

Bro. Clipstone is at Lancefield, Bro. Shipway at Meredith, Bro. Chappell at Gordon, and L. Johnston at Warragul; but on the 13th June he goes to Kyneton to take up the work there.

We are subsidising the church at Montrose (formerly Meoroolbark), where E. Davis is preaching. One decision for Christ.

H. Swain, Assistant Secretary, and financial agent, has been doing excellent work in visitation. He has visited the churches at Geelong, Warrnambool and Colac.

With regard to the funds, we are £190 in arrears, after meeting all liabilities for April and May, and would therefore urge all to contribute as promptly and as liberally as possible.

WANTED.

Chas Hale, evangelist, who has been laboring with the churches in Tasmania and New Zealand for the last four years, is open for engagement. Address P.O., Invercargill, N.Z

Evangelist, experienced, would be glad to communicate with any church. X.Y Z., Austral office.

When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Mountains.
"Hurlston," Mrs. J Thompson. Terms, 25/- to 30/per week Near Sights

Church of Christ, Sandringham, Vic

Worship, 11 15 a m, Library, Abbott st. Open air gospel meeting, foot of Melrose-st, 8 p.m Brethren spending holidays in neighborhood specially welcomed.

Foreign Mission Fund..

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations should be sent to the undersigned who will thankfully acknowledge all remitinces. F. M. Ludbrook, Sec., R. Lyall, Trea. 151 Collins St., Melb. 59 Leveson St., N. Melb. R. Lyall, Treas.,

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THE SOCIETY OF

Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

THE LORD'S SUPPER.

Topic for July 5. (Consecration Meeting.)

Suggested Readings.

Matt. 26: 26-29; Mark 14: 22-25; Luke 22: 19-23; Acts 2: 41, 42; Acts 20: 6, 7; 1 Cor. 10: 14-22; 1 Cor. 11: 23-30.

The very term, "Lord's Supper," or "Feast," speaks, it has been remarked, first, of man's need, the craving want which things of this world can never satisfy; and secondly, it speaks of the wonderful supply. The Lord provided the Supper to satisfy our need. We must not by our neglect of the feast imply that the Lord was mistaken as to the value of the ordinance.

"He devised the Feast of Love,
Thus the coldest heart to move,
Thus to bring himself more near,
Thus to make himself more dear.
On the sacred symbols feasting,
All the love of Jesus tasting,
All the Spirit's grace and power—
Oh! the sweetness of the hour."

Three things "of the Lord."

God has associated three things: the Lord's day, the Lord's house, and the Lord's Supper. What God hath joined, let not man put asunder. This paper pleads not for frequent but constant attendance at the Lord's table. It is a duty, while also the highest privilege, that we on the first day of the week meet to remember Jesus Christ. Obedience on three Sundays in the month cannot possibly atone for disobedience on the fourth.

The Lord's Supper is a memorial of Jesus. We are to remember him. Exclude other thoughts. Even on the dreadful night of agony and betrayal, the Master remembered his disciples. We might have thought he would then think of himself; but instead he thought of us. Oh, shall we not remember him? But it is hardly true, to say as so many do, that the Supper is merely memorial. There is a communion of the body of Christ. There are very special blessings attached. More: the one loaf whereof we all partake is symbolical of the perfect unity of the church. A wrangling church or unloving members gathering round the one loaf is an anomaly. Again, the attendance at the Supper is a means of preaching the gospel, says Paul. You may not otherwise speak of Christ. All can and should thus.

"Whosoever shall eat unworthily, shall be guilty." The supper at Corinth had degenerated into a drunken feast. There was no reverence for the sacred institution: the purpose of the feast was not regarded: it was in these circumstances impossible for them to eat the Lord's Supper (v. 20). Every partaker of the Supper feels that he is unworthy of the Lord's

mercy and favor. The better the saint, the greater the feeling of unworthiness. But they who do feel thus unworthy are they who are in least danger of eating "unworthily." There is not a word in the whole chapter intended to deter the humblest Christian.

"Examine himself"—not his neighbor.

"Let a man examine himself, and so let him eat." The Corinthian brethren were to "prove" or examine themselves regarding their freedom from the special evil prevailing. They were to see that there was no unseemly revelry, no disregard of the object of the memorial feast. The Lord's body was to be discerned. Some to-day have erred regarding verse 28. Why should a man examine himself? To give himself a certificate of character? No. Yet some talk as if the purpose were that the man should be able to pass a ravorable verdict on himself. Again, some poor humble Christians reading the admonitions of this chapter, and having examined themselves, have so felt their unworthiness that they have stayed away. The passage does not say that. No ancient manuscript says: "Let a man examine himself and so let him not eat." It does not say that, and it does not mean it. He sins who breaks the Saviour's command, "Meet and remember me." "Examine and eat," is the word. Once more: Whom is a man to examine? Himself or his brother? Some look at Bro. A., who is not living as good a life as he should, and say, If he is allowed to partake, I cannot do so. You have a faulty version of the New Testament, my brother. The apostle said not: "Let a man examine his brother and so let him eat," but, "Let a man examine himself and so let him eat." Just do what you are told, and your obedience may lead Bro. A. to better

Attendance at the Lord's table implies an effort to live up to the privilege. In 1 Cor. 10 Paul said: "Ye cannot be partakers of the Lord's table and of the table of demons." Some things are incompatible. An unholy life and communion are out of harmony. How shall we remedy this? By non-attendance, or by reformation of life? Certainly by living in harmony with the will of the Lord whose table it is, who has asked us thus to come.

The symbol of unity.

The one loaf whereof we partake sets forth, firstly, the body of Jesus so freely given for us. His whole body was a sacrifice. But the one loaf represents also the unity of his body, the church. Paul in I Cor. Io sets forth beautifully this aspect. "We who are many are one body."

Of course the very fact of eating together should denote loyalty and friendship. Among the Orientals it has ever been felt that to eat or drink with one is to enter into a certain friendly compact. When we commune at the Lord's table, he and we reciprocally enter into a compact He will help us; we shall be faithful to him. But we pledge ourselves in loving union also to those with whom we eat. The common act of participation should declare our union of heart. We should come, then, with hearts of love towards our brethren with whom we sit at the table. It is terrible to think of one with jealous or angry heart pretending to commune with Christ or his brethren. Even at the first celebration of

the Supper, alas! self-seeking, jealous thoughts intruded. In the upper room the disciples quarrelled as to their relative greatness. They forgot Christ and thought of themselves. Humble, loving hearts alone can fitly commune. It is sad to think that so much controversy has in the ages of the Christian era centred around the Supper of the Lord. Satan must have worked hard to get believers to wrangle about the very symbol of Christian unity! We avoid such controversies here. Our object in this meditation is to get Endeavorers to benefit as the Lord intended they should in attending to his ordinance.

An evidence and a prophecy.

The ordinance, writes H. C. G. Moule, "is at once an evidence and a prophecy, both divine, Towards the past, it is an immovable evidential monument of not the cross ouly, but of its triumph, that is of the resurrection of Jesus Christ from the dead. For never, had he not risen, would his death have been the motive for the festal rite of his disciples. Towards the future, it is a prophecy, gathering light upon it as the ages roll, of the coming again of Jesus Christ from heaven. So his own apostle (1 Cor. 11: 26) expressly teaches; 'So we have received.' The Jew at his Passover supper still says, 'Next time in Jerusalem.' The Christian at his Master's table may say, 'Next time if he will, before him at his coming.' 'Even so come, Lord Jesus.' 'Therefore let us keep the feast.'"

The service is a holy service, the table is a holy table; the symbols are holy symbols; he who provided it and presided at it is the Holy One, and they who partake of it are called "holy brethren." All here is sacred. It is "holy ground," in approaching which we are, like Moses, called to put off our shoes from off our feet.—H. Bonar.

TREASURE IN HEAVEN.

Every coin of earthly treasure
We have lavished upon earth
For our simple worldly pleasure
May be reckoned something worth;
For the spending was not losing,
Though the purchase were but small,
It has perished with the using.
We have had it—that is all.

All the gold we leave behind us,
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it;
What we hoarded we have lost.

But each merciful oblation—
Seed of pity wisely sown,
What we gave in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven
What is lent unto the Lord.

J. G. Saxe.

Victorian Sunday School Union

Of Churches of Christ.

Results of Annual Examination held April 5.

DIVISION I. Under 11 years. 35 competed.

1st prize, Vera Clewett, 96, Surrey Hills 2nd prize, Winnie Lyall, 94, Swanston-st. 3rd prize, Myrtle Juler, 92, Ballarat 4th prize,

Doreen Harward, 91, North Fitzroy Phyllis Sharp, 91, Brighton

Certificates of Merit—Ivy Hatty, J. Robt. Kyme, Newmarket; J. Keith Burrows, North Melbourne; Elsie M. Pitts, Elsie Benson, Ballarat; Samuel Organ, Cheltenham; Edie Brodie, North Richmond; John Searle, South Yarra; Reginald Hunter, Moreland; Jack A. Passe, Lily E. Crook, Brighon; Ernest Peters, Brunswick; Effie Clarke, Taradale.

Certificates—Ettie Morrison, Jack Chaffer, Ballarat; Chas. Frank, Bernard Hollole, North Carlton; Fred. Sherlock, Moreland; Charlie Morris, David Mann, Brighton; Ivy Crowther, Brunswick; Ray Black, Hawthorn; Eva Cordy, Taradale.

Report on Division I.—I have carefully examined the answers submited to me, and must report that the majority are highly satisfactory. The papers of the prize-takers would have done credit to scholars of higher divisions. I congratulate those who have secured the requisite marks for a pass, and trust that the unsuccessful scholars will compete again next year and receive the reward of their perseverance.—R. E. Jeffery.

DIVISION II. 11 and 12 years. 44 competed.

1st prize, Hilda Brooks, 98, Surrey Hills 2nd prize, Leslie Searle, 97, South Yarra 3rd prize,

Edic Benson, 96, Ballarat Ewart Nielsen, 96, Footscray

Certificates of Merit—Keith O'Neill, Bendigo; Eileen Spinks, South Yarra; Douglas Murray, Surrey Hills; Edna M. Smith, Mildura; Jas. W. Burns, Williamstown; Eileen Bryan, Windsor; Amy Anderson, Ascot Vale; Ada Gist, Ballarat; Lena Easy, Newmarket; Wm. J. Sceley, Ascot Vale.

Certificates—Lucy A. Mills, Brighton: Harry Anderson, Ascot Vale; Eric Lee, Roger Ccxhead, Footscray; Irene Young, South Melbourne; Stella Haines, George Phillips, Sam Gumley, North Carlton; May Giles, South Yarra; Carrie Brodie, North Richmond: Ruby Henderson, Mildura; Agnes Adams, Newmarket; Harold Downing, Brunswick; Ronald Black, Hawthorn.

Report on Division II.—I have carefully examined the papers in this division, and found them very fair; indeed some of them were excellent, three or four of them just missing the possible on the last question. A peculiar feature in the papers is that most of the best of them lost on the temperance question and vice versa; the best answers to that question were given in some of the (otherwise) poorest papers; but on the whole they show good teaching on the

temperance question, which is pleasing; they also show that those children that have worked hard in memorising their lessons have been most successful, proving that to win prizes they must persevere in committing as much as possible of the Scripture lessons to memory. I trust teachers will notice this, because we must get the truths in the children's minds to reach their hearts, and this is the main object of these competitions. God bless and prosper the children.—Geo. Stimson.

DIVISION III. 13 and 14 years. 71 competed.

1st prize, Minnie Marden, 100, Brighton 2nd prize, Alice E. Thompson, 96, N. Fitzroy 3rd prize, Elsie Monk, 91, Cheltenham 4th prize, Jessie Stewart, 86, Ascot Vale

Certificates of Merit—Violet Barling, Edith Alford, Newmarket; Lily Greenwood, North Melbourne; Gertie Walton, Cheltenham; Annie Peters, Ascot Vale; Eva Peters, Ascot Vale; Arthur Bishop, Bayswater; Ruby I. Smith, Sth. Richmond; Samuel Barber, John F. Sturken, Northcote.

Certificates—Lottie Crawford, Newmarket; Athol W. Brown, Dorothy Harding, Maggie L. Perry, Windsor; Violet Marshall, North Richmond; Victoria Organ, Cheltenham; Violet Newman, Mildura; Irene Seedsman, Surrey Hills; Ethel Lewis, South Yarra; Winnie Hollole, Nth. Carlton; George Lee, Footscray; Ina Bruton, Ascot Vale; Maggie E. Martin, Collingwood; A. W. Hayes, South Richmond; Florrie Forster, Brunswick.

Report on Division III.—I have dealt as leniently as I possibly could with the papers. While some were very good, many showed an entire lack of knowledge regarding the lessons.—Examiner.

DIVISION IV. 15 and 16 years. 58 competed.

1st prize, Dorothy Morris, 91, Fitzroy Tab-

Certificates of Merit—Rufka Brown, Fitzrey Tabernacle; Alice Kyme, Newmarket.

Certificates—S. Bell, South Richmond; L. Maude Luke, Gracie Marden, Brighton; Ernest Miller, Grace Bishop, Bayswater; Gladys R. Herbert, Collingwood; Myrtle Allamby, Lila McLean, Hilda Phillips, Lygon-st.; Frank Lewis, South Yarra; Val. Woff, Daisy Walton, Hilda Bryce, Grace Hayes, Cheltenham; Florrie Girdlestone, North Richmond; Essie Manning, Wilfred Harding, Windsor; Amy Stickland, Geo. Baker, North Fitzroy; Rhodda Iveson, Swanston-st.; Alice Mitchell, Newmarket; Nellie Tucker, Hawthorn; Stella Wilkens, Brunswick.

Report on Division IV.—In submitting my report on the examination papers, I cannot help stating what must be apparent to you, that there was a great deal of ignorance concerning the Scriptures.' Nearly all the questions could have been answered from the lessons, and it was right here the scholars failed. Paper 317 showed

most knowledge of the lesson as per New Testament. Paper 357 was rather brief. Paper 318 was nicely written, and some of the hardest questions ably answered; but failed in 1st and 7th to answer correctly. I am sorry to have to state that 40 per cent. of the papers in this division came short of 40 marks.—Jno. Clydesdale.

DIVISION V. 17 and 18 years. 32 competed.

1st prize, Elsie Gole, 94, North Fitzrey 2nd prize,

* Clarence Tyrer, 91, North Melbourne Charles Tinkler, 91, North Richmond 3rd prize, Alice Wheat, 88, Windsor

Certificates of Merit—Albert Fordham, Nth. Melbourne; Frank Gibbons, Jessie Williamsen, North Fitzroy; Rebecca Franklin, Ballarat; Cyril Williams, Williamstown; Eva Leucas, Surrey Hills

Certificates—John F. Baker, North Fitzroy; Martha Wilkins, Ballarat; Grace Perry, Harold E. Kershaw, Windsor; Eva Organ, Lily Martin, Bessie Monk, Walter J. Foreman, Cheltenham; Allan Cameron, Mildura; Phoebe J. B. Saunders, Jessie M. A. Sharp, Mabel Lee, Footscray; Ruby Paul, Moreland; Alice Thomas, Ascot Vale; Walter Powell, Brunswick; F. E. Hall, E. M. Hall, Williamstown; Eliz. Cholerton, Brighton.

Report on Division V.-I cannot say that the answers to questions on quarter's lessons were quite of the high degree of merit that I expected. Of course that might have been the fault of my expectation and not of the scholars. Many of the competitors quite missed the main idea of the questions, namely, to find out their grasp of the lessons. Many answered questions by a verbatim repitition of the text. These did not gain best marks, as judgment and not memory was the quality sought for. Some were too wordy-they answered the questions in twenty or thirty words and then meandered. Nos. 390, 382, and 399 were refreshing exceptions, and had a few really good answers. The one teacher was very apparent in a few of the papers. I have an apology to make. By some means "Philip" instead of "Peter" got into the 8th question. I did not see the proof sheet. Whether it was a printer's error or my own, I am very sorry that it occurred. Fortunately it did not affect the answers, as all understood that "Peter" was meant, and one or two of the competitors drew my attention to the error. My work has been a pleasure to me, and I wish it had been more ably done. I congratulate the prize-winners on their good work, and exhort those less fortunate to go on to perfection .-Richard Verco.

DIVISION VI. 19 years and over. 19 competed.

1st prize, Mabel Cust, 98½, Surrey Hills 2nd prize, Robert W. Cameron, 98, Mildura 3rd prize,

Mabel Lynch, 77, Surrey Hills John Redding, 97, Mildura

Certificates of Merit—Miss Margaret Mackay, North Fitzroy; Tottie Mackie, Ethel Woods, Mr. W. J. Woods, Geo. L. Murray, Surrey Hills; Percy Baxter, Mildura; Irwin Barber, Joseph F. Barber, Northcote; Joseph Thompson, North Carlton; Lizzie McGregor, Fitzroy Tab.; Miss M. Lilley, Fitzroy Tab.; Mrs. Fraser, Fitzroy Tab.; Miss A. M. S. Heywood, North Richmond; Miss Amy M. Davey, Windsor; Florrie Johnston, Lygon-st.

DIVISION VII. Junior Teachers under 25.
18 competed.

1st prize, Inez M. Cust, 96, Surrey Hills

Certificates of Merit—Miss Katie Feldmann, North Fitzroy; Miss Ida Judd, Cheltenham; Miss A. S. Taylor, South Richmond; Miss M. Darroch, North Carlton.

Certificates—Miss May Clark, Fitzrey Tab.; Miss Nellie Simons, Ascot Vale; Mr. R. M. Allison, South Richmond; Mr. George McInnes, North Carlton.

DIVISION VIII. Junior Teachers 25 and over. 8 competed.

1st prize, Mrs. A. E. Bailey, 98, Ascot Vale 2nd prize, Miss Ruby Gole, 97, Nth. Fitzroy Certificates of Merit—Miss Emily M. Jane, Williamstown.

Certificates—Mr. A. H. Andrews, Castlemaine.

DIVISION IX. Senior Teachers.

10 competed.

1st prize, Miss Vera Blake, 94, South Yarra

Certificates of Merit—Mr. Frank Fisher, Cheltenham; Mr. Fred. Lewis, South Yarra; Miss F. Chipperfield, North Richmond; Miss Inez Judd, Cheltenham; Miss Ethel M. M. Crook, South Yarra; Miss Fraser, Collingwood; Mr. E. A. Butler, North Carlton.

Certificates - Mr. George Nicholls, South Richmond.

Report on Teachers' Divisions-Taking the three divisions as a whole, the papers were not altogether satisfactory, and many of the answers given emphasise the necessity for Teacher Training Classes. In each division two or three of the papers are very good indeed, and stand out far in advance of the others. Nos. 494 in the Seventh Division, 534 and 537 in the Eighth Division, and 551 in the Ninth Division, are specially worthy of mention. The most important question-How the lesson "Philip and the Ethiopian" should be taught-was one in which the answers were very unsatisfactory. majority of the candidates simply repeated the text either verbatim or in their own words, with special emphasis on the fact that Philip and the Ethiopian went down into the water and came up out of it. They did not really explain what would be their method of teaching the lesson. On the other hand, some of the replies to this question were excellent, notably that of No. 534 in the Eighth Division .- F. T. Webber.

made her glad of the screen between her and

"Then, when we come back next year, there'll be no danger of our sitting out in the Atlantic becalmed in a sailboat for twelve hours, will there be?" The speaker stood just the other side of the horse, beside Reuben Bristol's table.

Reuben responded with a low, disagreeable laugh. There was always a spice of malice in Reuben's tone whenever he spoke of the Packers or of the Servant of the Isle. "I guess, Mis' Drier, as things look now, there won't be s' much danger of yer gittin' becalmed." He threw a cleaned cod into a barrel of salt water beside his table, and, selecting a fine, large haddock, slit it skilfully. "It's settled, I guess, that we'll have a change. Fine, ain't it, when Cap'n Packer's had things his way twenty year?"

Mrs. Drier backed off a bit. "O I like the Captain!" she returned enthusiastically, "but not his boat. Good-bye, Reuben, until next summer."

"Good-bye to ye," returned Reuben, splashing the haddock into the barrel.

Maria, behind the horse, leaned forward, lightly poised for flight. The sweater was forgotten. Her thoughts raced backward and forward in a turmoil of questionings, and her only desire was to escape unseen back to the cottage under the lighthouse.

"All aboard now," cried Captain Joe's big voice. "Get awake here, Andy," to his assistant. "Get awake, and stay awake.

> "Each wave's woke up from its nap, And on its head's put a cap.

"All aboard!"

Then a confused buzz arose. "O Captain, we shall miss your poetry—"

"Be sure, Captain Packer, to have a new stock of rhymes for us next year."

"What was that the Captain said about seeing trouble? O, yes, that some looked for trouble, and saw it double, but as for him, he never heaved his anchor in that direction! Ha, ha!"

The laugh was echoed maliciously from Reuben's fish table. "Guess he'll see it double this time, whether he's lookin' for it or not, and so 'll some other folks," he muttered, and the mutter reached Maria.

Silently she slipped away from her retreat, glided behind a pile of lobster traps, and gained the path unseen. She did not hurry. She did not bend her head, although her heart was hurt and her thoughts in confusion. Mechanically she climbed. She heard the crack of the sails as the wind filled them, and the final good-byes of the passengers; but she paid no attention. When she reached her door a hen ran squawking apprehensively around the corner of the house. Maria mechanically reached for her apron, but, not finding it, cried, "Shoo! Scat!" without knowing what she said.

In the doorway she paused and looked back, The tiny mail-packet was beating out of the harbor with the captain at the wheel and the sails filled with a rising wind. On the deck were the rusticators, clinging to the low rail and waving hats and handkerchiefs. Here homeward bound with the morning's haul of fish, were dories, some skimming along under sails, others emitting the loud "chug, chugs" that told the secret of their more rapid flight,

The Servant of the Isle.

By Alice Louise Lee.

Continued.

Maria leaned forward with a start, but the three passed out of hearing. "'If things are different, as we expect now they will be,'" puzzled Maria. Then she arose and faced her day's work, still puzzling.

Presently she spied her brother's sweater behind the stove. "Now I've got to go down with it," she exclaimed. "Joe couldn't get along without his sweater."

Hastily unrolling her sleeves, she dropped her apron, and put her hair in order. Her hair, like the captain's, was black. Time had made inroads on its quantity, but not its color; and Maria wore it parted becomingly in the middle, with three waves each side of the part, and a thin coil at the crown of the head held in place by a large shell back comb.

With the sweater hanging over her arm, and pinning on her hat as she went, she ran down the path toward the wharf. Noiselessly she stepped from stone to stone along the worn path, her feet never tripping, although her head was held erect.

The path wound deviously down from the lighthouse, past the Packer cottage, along a hollow behind a cliff, and then, turning sharply, plunged down the steep declivity to a little landing-place projecting into the tiny harbor. The rising tide, urged forward by the wind, struck the rocks at the foot of the cliff, and tossed its spray fairly into Maria's face. Above

the submerged Gull Rocks a mile to the right came the monotonous clanging of a bell, the buoy rocked by the waves. Far out from the harbor on the left, marking the treacherous Midland Shoal, sounded the hoarse bellow of the whistling buoy.

But none of these sights or sounds appealed to Maria. Her thoughts were centred on the "different things" that were to be. Therefore, in the hope of hearing something further on the subject, with senses alert, she rounded the turn in the path, and descended to the landing where lay the little mail-packet, the Servant of the Isle, bumping against the spilings.

The wharf was thick with people and baggage. The last rusticators were leaving, women with red, sunburned faces, and veils bound together over their hats, men burdened with suitcases, sweaters and umbrellas, and all talking at once to one another or to the islanders, who had flocked down to speed their parting and profitable guests. At the edge of the wharf, clad in oilskins, stood several fishermen, leisurely slitting and cleaning their morning's catch of cod and haddock, the fish piled high on the cleaning tables.

At the entrance to the wharf Maria's way was blocked. The one horse that Muskegus beasted was backing the last load of baggage over the planks, the waggon hanging low between two wheels. As the horse came to a standstill in front of her, she heard that which

In one of these motor boats stood a figure on which Maria's eyes rested half covertly. It was Aaron Bristol, Reuben's brother, kin in name. but not in nature. He stood in the stern of the boat, his lame foot resting on the edge of his fish tub. Unlike the other fishermen, he sent no farewells after the departing guests of the island, but with head bent low kept his face and direction steadily toward the cove under the

Maria watched until this boat disappeared. Then she went inside, and closed the door. They didn't sign the petition-only the cap'n, of course, cat had finished the crumbs, and lay purring under the stove. From its cage in the window a canary sent a burst of song into the flood of sunlight which streamed across the floor. Maria rebuilt the fire, fed the bird, and busied herself with the dishes.

"And I thought," she finally whispered, "that we hadn't any real enemies on Muskegus-except Reuben. And even he-late years-has spoken-"

At this point the door was pushed inward with a jerk, and Cassie Green followed it. Cassie seemed to fall into the room, so far was her head in advance of her feet. "Wind's goin' to cant in, and come off shore," she remarked by way of greeting for the second time.

"Yes," responded Maria, dully, "I guess Joe will have a good chance."

"Yes, the wind 'll sure cant in, I tell 'em," affirmed Cassie.

Sitting sidewise on the edge of a straightbacked chair, she drew her shawl over her shoulders, and pushed her short hair behind her ears. She glanced about with an uneasiness foreign to her.

"Is Joe goin' to set my stove over to-night;" she asked, with an air, however, of not having her mind on stoves.

Maria washed the dishes quietly. think Joe will remember it to-day."

"What 'll he want for settin' it over?" Cassie's tones still showed lack of interest in the subject under discussion.

"Nothing, Cassie. Joe will bring it over for

This was exactly what Cassie expected. She forgot to express gratitude even. There was evidently something on her mind which she was loth, yet eager, to part with. Hitching forward, she tilted the chair over on its front legs, and rocked skilfully back and forth.

"Aaron's just come in," she remarked finally, abstractedly. "He's got the biggest haul of any of 'em. As I tell 'em, Providence favors Aaron now if it didn't at first." Cassie referred to Aaron Bristol's lameness, but her mind was not fixed on the ways of Providence.

Maria patiently waited, meanwhile drying the dishes.

Suddenly Cassie ceased her rocking, and the chair dropped down on its four legs. "I s'pose, Mariar, you've heard the news, you and Joe."

Maria turned. There was a faint line of pallor about her straight, set lips, and a strained expression in her eyes. The hand that held the dish cloth trembled slightly; and the small, upright figure was tense with suspense.

Cassie; what news do you mean? What has been going on here that's kept from us-Joe and me? What is it?"

But before Cassie could reply, an impatient voice below the house called long and loudly: "Granny! Hello, granny! Ma wants ye. The baby's took a fit! Granny!"

Cassic arose hurriedly. "Now, Mariar, don't ye tell 'em I told ye; but go ask Aaron. It's about the mail next spring, and the boat. Ask Aaron. He's the only man on the island that for it's agin him."

"Granny! Granny!" The voice was nearer. "Ask Aaron," urged Cassie, and followed her head out of the door.

CHAPTER II. THE PETITION

Maria stood motionless, looking at the door. Next year's mail—a petition—what did it mean? Then she remembered that her brother's contract to carry the mail expired within a few months, but what of that? For forty years the mail contracts had expired and been renewed by Captain Packer, father and son. There had never been another bid; there was no competi-

"Why"-Maria glanced around in a dazed fashion-"there's no one else has a boat that can weather it in winter."

This was true. The Packers were the only ones on Muskegus who owned a schooner. It was exceedingly limited in both area and depth; yet it had made the crossing, as the captain said, in "tough and thick" for more than forty years. It had been battered and "rimwrecked." More than once a gale had blown it against the rock barrier that screened the harbor at the southwest. Its hull had been stove in. Often it had been on the "ways" in Bath for repairs. But despite all these vicissitudes the little Servant of the Isle had braved the sea between Muskegus and Long Point with the scanty mail, the freight, and few passengers, unchallenged as to fitness until the summer people discovered the beautiful dot of an island.

"It's the rusticators," concluded Maria. must be just the rusticators. They're turning the island topsyturvy. They don't like the boat and getting becalmed."

She passed her hand over her brow, its usual smoothness broken by lines of perplexity. "But

> Those who are suffering from Earth Hunger

and cannot be satisfied, cannot do better than cross over to Tasmania, where land is plentiful and prices moderate. ...

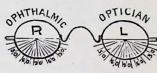
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a petition"-she spoke aloud-"every man's signed a petition, Cassie said. What petition?" Her voice-a sweet voice Maria had, full of little unexpected turns and slides-was sharpened by anxiety.

Then she bethought her of the exception, Aaron. Whatever the petition was, Aaron had not signed it. She opened the door, and sat down on the sill in the sunshine, looking out at the sea. She must go to Aaron and ask him to explain. She must be ready to meet the captain, for Captain Joe was as childish in his prejudices and anger as in his amusements. Always Maria must be to him ballast and rudder.

She leaned against the door-jamb, her eyes sweeping the water. The wind was strong, and the bell-buoy swayed madly, ceaselessly ringing. The sound came clear and musical across the intervening space, and broke against the summit of the lighthouse hill.

· Down the side of that hill strode Lete Fane, assistant lighthouse-keeper and fisherman, an axe over his shoulder, a song of the sea on his lips. Half an hour before, Maria would have said that Lete was their stanch friend, her's and Joe's. Many was the unpaid errand with which he had bothered the captain by way of Maria, and many was the package from Long Point which Maria had handed over to him with the smiling remark, "O, no charges, it was such a little thing to fetch; we couldn't charge neighbors." Now, when he rounded the corner of the cottage, Maria saw in him a signer of the petition, whatever it was, which was against

Lete paused socially; but Maria fancied there was a constraint in his manner as he said, scanning the horizon, "Sea's makin' a bit, ain't it? Guess cap'n 'll have a good chance this mornin'."

"Yes," returned Maria, dully, "a good chance." Then, most unexpectedly to herself, she added with spirit, "A better chance than he's had many a time during the last twenty years. It's twenty years now, Lete, that he's carried mail-and done folks' errands."

The last came out with a touch of acerbity which Lete had never heard in her tone before. His eyes fell. He changed the axe to the other

shoulder, and changed the subject. "I'm goin' up to the woods after nozzle bows," he in-Then he glanced at a formed her vaguely. cluster of low spruce trees further along the hillside, almost hiding a small, brown-trimmed cottage. "Aaron's most likely got his all cut and seasoned." The cottage belonged to Aaron Bristol. "Aaron's always lucky with his work."

"Yes, Aaron's lucky." Maria repeated the remark without knowing what she said. was the remark most frequently applied to Aaron Bristol by every one on Muskegus except himself.

"There goes Lete started on awkwardly. Brooks with Reuben," he called back. "When Brooks goes away, mebby Reub 'll git his lobster pots ready, but he sure won't before. Reub's as slack as Aaron is-" His voice was lost as he swung down the hill and turned north into the woods that covered half of the island.

To be continued.

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