

THE Australian Christian

Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. XII., No. 28

THURSDAY, JULY 15, 1909.

Subscription, 6s. per annum. Single Copy, 1½d.

The Church: Its Name.

T. J. Bull.

There are comparatively few Christians who have any well-defined ideas as to what constitutes "the church." The term is widely used in senses for which it would be hard to find any Scriptural warrant. One common error is that of regarding the building in which the church assembles as "the church." The New Testament records but two instances in which the word was used by our Lord. The first is the famous foundation passage in Matt. 16, "On this rock I will build my church." In this passage Jesus regards the church as a building, himself as the Builder, and the truth of his Messiahship and divine Sonship as the bed-rock on which he would erect it. Clearly "church" is used here in its broadest acceptation, and embraces all who have been and will be effectually called out of the great mass of mankind into fellowship with the Son of God for the high vocation indicated in Eph. 3: 10, 11, "to the intent that now unto the principalities and the powers in the heavenly (places) might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord"; or, as Rotherham renders it, "According to a plan of the ages which he made in the anointed Jesus our Lord." "Christ loved the church, and gave himself up for it" to perfectly cleanse, sanctify and glorify it, and thus make it the fit medium for the accomplishment of this great purpose. All agree that in designating the church as thus conceived we must use divine names, and divine names only. Other designations would be too narrow, therefore all say "The church of Christ" or "The church of God." Jesus calls it "My church." The agony of Gethsemane, and the pain of Calvary, tell something of the cost at which he obtained possession of this pearl of great price! To him and to him alone belongs the right of saying how it shall be designated.

Unwarranted titles.

When Jesus said, "Tell it unto the church" (Matt. 18), as the last resort in seeking to win back an offending brother, it is clear that the term was not used in the sense we have just been considering, for in that case obedience to the injunction

would be impossible. Our Lord plainly meant, "Tell it to the *local church*" to which both the parties concerned might happen to belong. Probably the term church is never used in the New Testament in more than the two senses now before us, *i.e.*, the larger sense embracing its whole membership from its inception on the great Pentecost until its completion at the coming of the Lord, and the narrower sense of the local assembly in any given place, as "the church which was in Jerusalem," "the church of God at Corinth," etc. In this narrower sense we come upon the problem of name, and find the people of God sadly divided. If Christ puts his hand upon the local church, as well as the church universal, and says, "My church," and if each local church is composed of those for whom he died, in so far as they are willing to be associated in his name, one would think it quite obvious that it should bear only the great Redeemer's name. Yet, apparently, it is not so obvious, for names many and varied are used to distinguish separate companies of the Lord's people. It would be a work of supererogation to advance proof of the proposition that in apostolic days the local church was called "the church of Christ," "the church of God," etc. Anyone with a Bible and concordance can easily get full Biblical proof on this point, and at the same time discover that there is no Scriptural warrant whatever for the sectional names so widely used to designate the churches. If the oneness of God's people is ever to be manifest to the world, sectional names must be abandoned.

The real offence.

To some it seems an offence against Christian humility and good taste for a company of Christians to wear no names but those for which there is Scriptural warrant. Such might be the case if those doing so claimed an exclusive right to these names and denied them to their fellow believers. The real offence in the wearing of a Scriptural name lies in its implied and inevitable reproof of any name of human manufacture. We do not see how we can escape the charge of doing deep dishonor to our Lord if we substitute any name for his. In other important connections, if we

substitute another name for his we see what is involved. How utterly abhorrent to those who feel entirely dependent on Jesus the Son of God as their great High Priest would be the suggestion to substitute the name of Mary for that of Christ as their heavenly Intercessor! To those not tainted with the error of Rome how abhorrent the thought of substituting Peter's name for Peter's Lord's as Head of the church! The great mass of Protestant churches would shrink from doing such deep dishonor to him whom they call Lord, and we are satisfied that there is no *intentional* refusal to give him the honor due unto his name in the wearing of various names of human manufacture.

Some honored names.

May we, without presumption and without offence, call attention in this connection to the significance of the honored names of "Presbyterian" and "Baptist"? Noble Presbyterian leaders have too often stood for the defence of the sovereign rights of our Lord Jesus for us ever to think that there is any intended slight to him in using the name "Presbyterian Church." To the intelligent this name speaks of a form of church government. We are quite sure that Presbyterians do not think that for a form of church government—however Scriptural—ought for a moment to obscure men's vision of the Saviour, and yet surely in some measure this must be so while this name stands where the Lord's ought to be. "Baptist" as a church cognomen stands for a great host who contend for the Scriptural form of the Lord's ordinance of baptism. We are positive that the Baptists never intended to put baptism in place of the Lord in their adoption of this name. Their submersion in the waters of baptism proclaims in a beautiful symbolism their submission to Jesus as Lord, a submission which a host of surrendered lives assure us is from the heart, and we cannot think they have ever fully weighed the consequences of putting a name suggested by the ordinance in the place where the Lord's own name ought to be. If their name tells the world anything, it is that they are a people who baptise, but this is by no means their distinctive peculiarity, any more than it is the

distinctive peculiarity of the churches represented by this paper. If "Baptist" as a church name were dropped, and the name of the Lord put in its place, one great step would be taken towards uniting in a manifested brotherhood all those who hold to the Scriptural "one Lord, one faith, one baptism." From different angles of vision one might go on to show how church names of human manufacture obscure men's vision of the Lord, and help to keep divided those who ought to be manifestly one in him.

The appeal from the cross.

"Are ye not carnal and walk after the manner of men?" was the startling question of Paul when he faced the sin of division in its incipient stages. "For when one saith, I am of Paul; and another, I am of Apollos; are ye not men?" "Wherefore let no one glory in men, for all things are yours...but ye are Christ's, and Christ is God's." "Ye are not your own; ye were bought with a price: *glorify God therefore.*" The fact that Christians are "a people for God's own possession" ought for ever to

settle the question as to what names they shall wear as individual disciples or in their corporate capacity as churches. As we hear our Lord plead for the oneness of "his own" in the shadow of the cross, as we find him embracing in the wonderful sweep of his sympathy and desire "them also that believe on" him through the apostles' word, thus including all believers of the present day, we feel constrained by love and loyalty to him to plead with our fellow believers wherever found to throw down the barriers of humanly manufactured names for his church, and so help to present to the world which so much needs it, the testimony of a united church to the glory of our once crucified but now risen and exalted Lord.

"In vain ye say, 'Let sects and systems fall,
And Jesus' precious name be all in all,'
Yet cling to what that gracious Jesus pains—
Sectarian union and sectarian names.

"One name alone the heavenly hosts adore,
Nor is there room for one name more;
Jesus is there—no other name they know—
Why should we hear of other names below?"

"Ye Shall Receive Power."

H. G. Harward.

We love to linger in the quiet of the upper room. It is good to be there. The place is holy. The fragrance of its hallowed memories is wafted down to us today. Earthly sounds grow fainter, and earthly visions fade as we sit in the presence of the Master. Heaven stoops to earth in the sacredness of that association. Every voice is stilled save that of the great Teacher. Each disciple listens, with heart solemnised, and eyes tear-filled, as he speaks of his approaching departure. Even now an awful feeling of loneliness sweeps over them and abides in their hearts. The Master going? He whose companionship they had shared, whose fellowship they had enjoyed, whose pupils and friends they had been. What compensation can there be for such a loss as this? And then Jesus reveals the incredible fact that the separation soon to take place was in order to their enrichment. The limitations and restrictions placed about them were to be removed. They would enter into a larger, fuller life by his going away. "Weeping may endure for a night, but joy cometh in the morning." And in this face to face, heart to heart talk with these messengers of his, Jesus gives utterance to the greatest promise with which their future could have been illumined. "And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever." "I will not leave you desolate; I come unto you." "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said

unto you." And as they leave the upper room, and pass along towards the shades and sorrows of Gethsemane, the way is brightened by the same promise. "But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me." "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you." This is the great theme of the pre-crucifixion message. And in the days before his ascension Christ points to the Advocate who is to take his place.

Born in a baptism of power.

Their commission is limitless in its scope. All peoples are to be influenced thereby. Therefore Jesus says, "Go ye into all the world, and preach the gospel to every creature." Such a mission requires equally limitless power in order to its execution. Hence the charge, "Tarry ye in the city, until ye be clothed with power from on high." And as he is parted from them, his answer to their desire for greater knowledge is "It is not for you to know times or seasons, which the Father has kept within his own authority, but ye shall receive power when the Holy Spirit is come upon you." You cannot know the future, but you can make it. What a trust is committed to their stewardship! What a power is at their command! They are placed in touch with the Infinite.

The church was born in a baptism of power. No nature force or human genius

could have brought it into existence. The invisible influences of the Spirit operated in its conception and manifestation. It became the sanctuary for the new Shekinah of this dispensation. "As the body without the spirit is dead," so the vitality and growth of the church were dependent upon the energising presence of the Holy Spirit. Only as the church has "walked in the fear of the Lord, and in the comfort of the Holy Spirit," has it been multiplied.

Breathing upon the dry bones.

In every reform movement the emphasis has been placed upon the need of a new influx of spiritual power—the breathing upon the dry bones that they may live. Progress has been made and success gained, in proportion as the movement has been attended by demonstration of the Spirit and of power.

What a heaven-born mission is ours! What grandeur in the ideal set before us! What possibilities of achievement we possess! And yet what limitations environ us unless we are directed and controlled by the power of God.

"What am I but a servant in whose hand
Are tools which he hath fashioned, wherewith I
May render faithful service, if I will,
Or mar his perfect plan for me? My Lord,
My Master, let my will be as thine own,
So that thy mighty hand through me may work.
Thou knowest all the weakness of the heart
That fain would serve thee well, yet finds itself
So slow to catch the spirit of thine own.
O strengthen me, my Lord, and let thy power
Be poured upon me; so that all I do
Henceforth may glorify thy holy name."

This text is, first, the recognition of the need of power. Is not this need self-evident? The difficulties are so great, the obstacles so innumerable, the demands so pressing, the responsibilities so heavy, the work so hard, and the calls so clamorous, that, weighed down by these burdens, we cry in anguish of spirit, Who is sufficient for these things?

Monuments of defeat.

Over yonder is a building fitted up with costly machinery. It has been made according to perfect designs, and by the work of skilled mechanics. No fault nor flaw can be discovered in its mechanism. But it is motionless. It accomplishes nothing. One thing is lacking—power. Supply this, and what a transformation. Wheels revolve, machines operate, and work is done. The purpose of its construction is realised.

This, in some measure, is descriptive of the condition, both of individuals and congregations in this restoration movement. The form is there, but it is lifeless. The body is almost perfect in its parts, but it lacks vitality. There is beauty in the system, but how frequently it is the beauty of death. Unity exists, but how often it is the unity of the graveyard. There is barrenness where there should be bloom and

fruitage. The monuments of defeat, rather than victory, mark life's battle-grounds. We who should possess the strength of giants are but weaklings.

Do we need power?

Do we need power? Ask that young man whose whole life is passion swept, over whom the tidal waves of fierce temptation sweep in mighty billows which threaten to engulf him in hopeless despair. To ride masterfully over life's rough sea he must have power.

Ask that business man in the sharp, keen competition of the world where duty calls him. Will it not take power to resist the temptation to overreach; to remove from his shelves articles which would bring a large profit, but which the Master would not have there; to treat his employees better than his neighbor does, and pay the price in increased expenditure; to bring into his business life the principles of Jesus, and while "diligent in business, yet serving the Lord"? Yes, all this will take power, and possibly more than we have yet possessed.

The preacher's need.

Ask that preacher yonder, as he faces an audience seared with selfishness, corrupted by worldliness, permeated with indifference, blinded by the god of this world, does he not need power to speak very plainly about these sins, and yet as lovingly as would the Galilean?

Ask him is it easy to stand upon the old Book, and preach the simple gospel, while others are entertaining larger audiences, and receiving more flattering attention, with the literary and philosophical essays in which the people delight. Ask him is it easy to remain with the unpopular party, to be in the minority, to be misrepresented and misunderstood, when by the addition of a few things, and the subtraction of others, he might win popularity and go with the crowd. And if he be a man of God, burdened with a passion for souls, and service, the cry of his heart, the burden of his prayer will be for power—power to be true to Christ and conviction; power to be governed by principle rather than policy; power to preach for righteousness rather than revenue.

Power for daily duty.

Ask that congregation, few in number, limited in means, with no social status, seeking to be light and leaven in the community, with the responsibility upon it of sounding out the word of life, the depositary of a message upon which the salvation of souls depends, Do you need power? And how quick the affirmative response!

Do we need power? Ask that mother in the home, where daily cares and duties press so heavily; ask that young woman in society, where temptations are so subtle and so strong; ask the lad in school, where it is not always easy to be clean and honest; ask the young man in the office, where the separate life is not easily lived; ask the

man on the platform, and the man in the pew,—ask anyone who would translate the life of Christ into daily action, and devotion, Do you need power? And from myriad voices the answer rings out, Yes, "for every strong temptation, for every cry of need, for every low moan of disappointment, for every locking of the jaws in the resolution of despair, for every disheartened look out on the morrow," for every yearning ambition we need power, mighty power.

"We did not so much as hear."

In the second place, this passage is a revelation of the *source of power*. "Ye shall receive power when the Holy Spirit is come upon you." And not until then. How much reliance is placed to-day upon natural ability! How much trust is reposed in educational endowment! How much confidence is manifest in physical earnestness! These are not undesirable possessions, but they are not the source from whence our power flows. There are "diversities of gifts," and variety of manifestations, but the source of supply is ever the same. This must be constantly realised. Is there not need of the old apostolic question, "Did ye receive the Holy Spirit when ye believed?" And from how many hearts would echo the sad refrain, "Nay, we did not so much as hear that the Holy Spirit was given." In the necessity for rejecting the extreme mystical views of the religious world, we have too sadly neglected to give Scriptural emphasis to the place and power of the Spirit in the life and service of the child of God. Here is the secret of success, the source of power in the ministry of the word. Emphasis upon this is essential to the perfection of our peerless plea.

Tarry ye!

Not less clearly should we echo and re-echo the Master's "Go ye," and not less earnestly should we insist upon his "Tarry ye." These are not contradictory, but complementary one of the other. They have been divinely joined together. There is no need for tarrying as with these disciples for God to do something. His part has been splendidly done. But we need to tarry that we may put out of our lives the things that hinder his power working in us; that we may realise our absolute dependence upon God; that we may become channels through which his power can flow forth into other lives.

The secret source.

On the north-east shore of Lake Rotorua is a picturesque place of resort known as Hamurana. Here a river of clear cold water wells up from a chasm below the hillside. There is no noise of cataract, or outward demonstration of mighty force. But silently, yet irresistibly, from some hidden source of supply, there flows forth a copious stream of refreshing, life-sustaining water. It is in contrast, too, with the

desolate volcanic regions of the district. For the child of God there is a secret source of silent, irresistible power. It cometh not with observation, nor with outward physical manifestation. It is not the less real. It is that power which distinguishes the church from all other societies, for it is energised by the Spirit; it is that power which separates the saint from the sinner, for he is a temple of the Holy Spirit.

Our Master's representative.

It is the power necessary to life, and godliness. Without it we can do nothing. The measure of the Spirit's presence in our lives and service will determine the measure of our success, and the extent to which these glorify God. Our motto must be—"All through Christ, to the glory of God, by the power of the Holy Spirit." He is our Master's representative, during his personal absence from us. We are sealed with the Spirit, receive the gift of the Spirit, walk in the Spirit, are led by the Spirit, are indwelt by the Spirit, have the witness of the Spirit, must live by the Spirit, pray in the Spirit, are strengthened by the Spirit, shall be raised by the Spirit, and are commanded to be filled with the Spirit.

"I have a wonderful Guest,
Who speeds my feet, who moves my hands,
Who strengthens, comforts, guides, commands,
Whose presence gives me rest.

"He dwells within my soul;
He swept away the filth and gloom,
He garnished fair the empty room,
And now pervades the whole."

Shall we not seek to be so cleansed, separated from sin; so consecrated, separated unto God; so conformed, separated for Christ, that we may receive that anointing of power which will abide with us? Then shall our experience be:—

"I am so needy, Lord, and yet I know all fulness dwells in thee;
And hour by hour, that never-failing treasure
Supplies and fills in overflowing measure,
My least, my greatest need.
And so thy grace is enough for me."

Address delivered at the united communion service, Town Hall, Sydney (Centennial celebrations).

The golden age hath passed away; only the good have power to bring it back.—*Goethe.*

The gain which is made at the expense of reputation should rather be set down as a loss.

Strength alone knows conflict. Weakness is below even defeat, and is born vanquished.—*Madame Swetchine.*

Circumstances are like skeins of thread or silk; when taken by the good end they are easily disentangled.—*Mme. Swetchine.*

£1000 for Literature.

No. 2. Suggestions as to Distribution.

J. Inglis Wright.

First and foremost in our minds is the organisation of an efficient staff of travelling book-salesmen, or to call them by their generally recognised title, colporteurs. The backblocks of all the Australasian colonies present an open field for the operations of such men, travelling from township to township and from house to house, selling and distributing Bibles, Testaments, and the literature of the Church of Christ. We have many young men, who, I believe, could be secured to undertake this work. Consecrated and energetic, though perhaps lacking in scholastic attainments, they are yet anxious to undertake personal work for Christ Jesus. Many men of the class we speak of are able to preach the primitive gospel in a plain and unassuming manner, and all of them would be able to point men and women to the Saviour in travelling from door to door.

Men with a message.

The Christian church to-day is fettered by the bands of professionalism, the same old gyves and chains which served the ends of the apostate church so well in the middle ages. What the world wants to-day is men to whom God has spoken, men with a message for their fellow-men, and the weary sin-stained world will listen to such. If "the man with the message" has a University training, he will be able all the better to reach certain classes of people; if he devotes all his time to this work, God be praised, but it's the message, the message—that's the one thing needful. Lacking that there is but the professional, and unclothed with sacerdotal functions, he alas! counts little among men and women. If the Church of Christ lacks anything to-day, it is "men with the message," men who are as fiery-tongued as revolutionaries, as loyal as patriots, as consecrated as martyrs, and as enthusiastic as inventors—in fine, men who have received the message, and who so glory in its immensity and power that they will command and entreat men to accept the full terms of the message and disdain to whittle down the terms of the message to please those in open revolt, those who are prepared to bargain for terms, and those who are willing to accept such portions of the message as they may select and choose. We want men to whom the condemnation is as real as the justification, hell as actual as heaven, judgment as awful as redemption is glorious—men, in fact, who are prepared to carry the same message to humanity as Christ and the apostles gave, with all its wealth of love and entreaty, with all its warnings of condemnation and judgment to come.

Perhaps some may think this a digression. It is nothing of the sort, it is vital at this stage, for on this matter depends

the success of the colporteur movement. The "backblocks" is no place for men of "milk and water" Christianity, half-formed convictions, and a breadth of view so liberal that it impugns the very justice of God himself. For colporteurs we want strong men, courageous men, true men, men—as we have said—to whom God has given the message, and let them go forth supported and backed by their brethren. In what way are these brethren to act? How are they to proceed?

An illustrated volume.

1st. If we can publish a large, well-illustrated book setting forth primitive Christianity, published at say £1, they are to go from door to door and sell it on subscription terms. The same with Bibles. They are to sell for 6d. and 1/- such books as we are able to issue in cheap editions. They are to sell and distribute free pamphlets, tracts, booklets and portions of Scripture, and they are to talk of the gospel of Christ, of the love of God, and to reason "of righteousness, temperance, and judgment to come." By way of remuneration, the colporteurs might be paid a small weekly salary and a very large commission on their sales. Granted the right men and above all the divine blessing, what a grand work could be done, strewing whole districts with the literature of the primitive gospel, and acting as forerunners for consecrated trained evangelists, who with the message in greater fulness would follow up these pioneers.

Lending libraries.

2nd. *By the churches.* It seems to us that the usefulness of the tract is now much restricted, particularly in the cities and larger towns, but the distribution of booklets and pamphlets from house to house would open up a new era. In this connection the churches might establish great lending libraries, not for saints, but for sinners, not for members but for non-members. Our literature in volumes could be taken round and lent to those who, having read some of our pamphlets, had their interest aroused in the movement for a return to primitive Christianity. Here also the large illustrated volumes might be sold in considerable quantities. Such books as "The Church of Christ," and our Centennial volume "That they All may be One," are works which ought to be very widely circulated. The latter volume is well got up and attractive in appearance, and at the low price of 1/- is cheap enough to be within the reach of the masses. It is possible for our larger churches to engage the services of a brother, of worthy Christian character, to sell these books from

door to door, at the same time circulating free the booklets and pamphlets already referred to. Such an engagement might be entered upon with brethren out of work now and again, and could be carried on from time to time as funds and opportunity permit.

Lost opportunities.

Another field for operations is the Sunday School. Is it not possible to give and lend to the unconverted parents of Sunday School scholars books and pamphlets, utilising the children as a means of securing an entrance for such into their homes? It would betoken an interest which would be more often appreciated than resented. Here it seems to me is a neglected avenue of service.

In regard to gospel meetings, opportunities are passed by which the keen business man would scorn to overlook were similar circumstances obtaining in connection with his business. A man or woman betokens some interest in the message of Christ by a repeated attendance at the gospel meetings. Now if a manufacturer recognised a possible customer in some one who had called two or three times to inspect his products, would he not supply them with all the available literature he possessed on that product, be it machine, agricultural instrument, or what not? Undoubtedly he would. Then why should we allow those whose interest has been awakened in the gospel of Christ to leave our meetings without carrying away some further message of truth in the shape of books and pamphlets? The first-named could be loaned and the latter given freely.

Of the uses of tracts I need not speak. They are many and manifold, and there are fields wide and broad where their distribution will always be productive of great results to the glory of God. As this medium is already in use by many churches, and is well known and its value recognised, we need not say more about it here.

Pamphlets by post.

3rd. *By the mail.* We should in our literature campaign enlist the services of the post office. Let me give one instance as a suggestion and example. Supposing that the series of pamphlets spoken of was issued, and assuming that in each church of 100 members ten were found who would subscribe for three copies a month. Retaining one copy, if each of these ten members would undertake to post the other two copies monthly to friends and strangers alike, what an immense achievement it would be! Two hundred and forty booklets sent forth in one year on their heaven-given mission, at little trouble and but slight expense. Grant that only 100 churches would do this—and my estimate all through is on the smallest scale—we have a total circulation of no less than 24,000 booklets, which in four years would reach nearly one hundred thousand! Is this suggestion Utopian, fantastic or im-

possible? Nay, it is as practicable as simple, and palpatates with possibilities. Business men well know the manner in which the post office is utilised for the advancement of commercial interests; why should it not be used for the furtherance of the kingdom of God, which, whatever else may be attained, every Christian is to "seek first."

Free circulation.

4th. *A free circulation bureau.* Here again we are introduced to a field of action which is almost without limitation. There are brethren, children of God, whose financial resources in this life are but meagre, but who, though unable to give much money, are willing to give some part of their hard-earned leisure to the extension of the Redeemer's kingdom. A bureau of free circulation would keep such brethren—aye, and sisters too—well supplied with literature for free circulation, lending and even selling. Here is a service which would link up the isolated brethren to the churches, by opening up for them a way in which they might do evangelistic work. The distribution of our literature at public gatherings, on special occasions, wherever and whenever such could be carried out profitably, would constitute another branch of the bureau's work. Other methods and means will quickly suggest themselves to those to whom this plea appeals, who recognise in literature the most potent factor in the world's life to-day, and who can discover its hitherto too much ignored possibilities as a means of publishing with greater effect and in a fuller manner the message of redemption and the plea for the restoration of primitive Christianity with which, in the good providence of God, we have been entrusted.

In our next and final article of this series we propose to deal with the financial aspect of the subject, and suggest methods of bringing the fund into existence.

New Zealand Foreign Missions. Report from Bulawayo.

May 17, 1909.

During the month two were baptised at Hillside who decided in March, and in the town meetings five decided for Christ. All meetings are being well attended.

The day and night schools are going steadily on, and are still, in the case of the night school especially, the recruiting ground of the church.

The Sunday School has been minus its superintendent for several Sundays, our good Bro. Talbot having been in the hospital with a poisoned foot. I am pleased to tell you that he is now about again, but has to go carefully. The children are beginning to think about a tea or a picnic, but we are short of money. Who comes to the rescue this year?

Hillside meetings continue very encouraging so far as members go, and the har-

vest will come if we go on sowing. Our annual church picnic is to be held there on May 24. We have two nice young men out there now to train as evangelist students. We have about enough material left from the main building to make their house, but want some money to support them. The cost will run from £12 to £18 a year. A new convert going to his kraal called and gave me £1 for the work before leaving, probably about one-tenth of his year's income. If we all gave on the same principle, how much we could raise for F.M. work!

Sister Mary Witting has now been taken as a pupil teacher in place of Ellen Hendriks, resigned. Mary is a good girl, and will be a great help. Pray for her.

I have been sick myself; the form of malaria I had in Pretoria. One week in bed, still weak, but growing in strength and appetite. Praise God for his healing mercies.

Our family visited an outside mission two weeks at Easter; back now, all better for the trip. Had five missionaries paying a return visit last week.

I have just heard from Bro. Anderson, who is staying with my mother and family in London, that he leaves for here shortly.

F. L. HADFIELD.

A Great Moral Victory in New Zealand.

J. J. Franklyn.

With the booming of 10 o'clock to-night (June 30) the licenses of 107 hotels and two clubs in the Dominion of N.Z. cease to exist, in accordance with the decision of the electors at the local option poll in December last. There are now 12 districts under No License, some of them embracing large towns like Oamaru, Invercargill and Ashburton.

The closing of these houses does not entail a charge upon the country's exchequer, as there is no provision for compensation. The publicans in Auckland decided to raise £1000 amongst themselves to aid their distressed brethren in the "doomed" traffic. The majority of the houses will be converted into boarding-houses, and the remainder into respectable business premises, as is the case in the other towns where No License obtains. And strange to relate, the "closed houses" in Invercargill and elsewhere are commercially more valuable than in the days of license. This of course in opposition to the wails of liquorism as to the depreciation of properties and consequent hardships.

Of the number of houses recently closed, 11 are in the two Wellington suburban electorates. This gives us a belt of "dry territory" around the rather "liquified" "Empire City." The spirit of thanksgiving is very general in the Dominion over the great victory. In it the moral reformer can see the "morning star" of the brighter day.

At the annual meeting of the New Zealand Alliance, lately held in Christchurch, it was decided to approach Parliament with the view of amended legislation to provide for Dominion option, with a bare majority. If this becomes the law of the country, Bung & Co. can pack their carpet bags and find other fields for their drunkard-making business. That this is no fancied dream of the so-called "fanatical prohibitionist" will be readily conceded when one remembers that the last poll under the local option principle gave us in the aggregate a Dominion majority of over 23,000 votes.

May God continue to bless the efforts of the reform party until this degrading and soul-cursing trade is destroyed for ever. Nothing but an absolutely "dry Dominion" will satisfy the aroused thinking and voting power of the free, democratic and loyal Maorilanders. Till that day arrives our motto is, "For Christ, truth and sobriety."

What God Hath Joined.

James Small.

There is a single shaft of marble in the Southland that marks the last resting-place of Henry W. Grady. It is clad in the flowing garb of a beautiful vine. The grass has grown around the base, but if you will push aside the grasses you can read the memento of his immortality: "Be ashamed to die until you have done something for your fellow-man." This will give direction to what I want to say, that men are to be loved as well as the truth, if they are to be reached and saved; and the man who has a great love of God and man and truth in his soul is the magnetic man and a man capable of inspiring others to better things.

Phillips Brooks said that "the love of truth *alone* is cruel." It has no pity for man. It cries out, "What matter if a human life is tortured or killed for truth—crushed under the chariot wheels with which she travels to her kingdom?" The stake-fires and the scaffold belong to her.

On the other hand, the love of man alone grows weak. It trims and moulds and travesties the truth to suit men's whims. Do you want truth to be this? Then this it shall be to the faithless and lazy soul. "The love of truth *alone*," he repeats, "is cruel. The love of man *alone* is weak and sentimental. It is only when truth and men are loved, with the love of God, loved for his sake, truth loved as his utterance, man loved as his child; only then is it that they meet and blend in tolerance."

Phillips Brooks is right, and, bearing his words in mind, we must reflect that there is a danger in churches standing for one-sided love in this matter; i.e., either to love men alone or caring little for truth, or to rebound to the opposite extreme and despise all who agree only with the truth, or perhaps the mere opinion they love. May no earthly affection ever drag us down from the love of man and truth, and from a life lived for others.—Sel.

The Australian Christian.


PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor, F. C. Dunn. Manager & Sub-Editor, G. P. Pittman.

All Communications should be addressed to the AUSTRAL PUBLISHING CO., 528-530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to G. P. PITTMAN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.


The Leader.

A GREAT CHURCH PAGEANT.

Notwithstanding the march of progress and the spread of education, there are still in existence three organisations in Christendom which believe that Christianity can be expressed in spectacular display. These three are the Romish, the Greek, and the Episcopal Church. All of them are closely related to each other in ritual and practice, though differing from each other in certain important doctrines. Of the three, the Episcopal Church offends the least in the matter of the pomp and circumstance of display. But, though less guilty than others in this respect, it still clothes itself in Babylonish garments and indulges in practices which are its heritage from the source from which it sprang. Its tendency in this direction is further proved by the "church pageant" which was intended to be held in London last month, a full account of which is not yet to hand. But though the details of the actual display have not yet reached us, the intended programme is fully set forth in *Pearson's Magazine* for June, and with sufficient elaborateness to give us a clear conception of what it really is to be. In this magazine an official account is given of "the making of the great pageant of church history." "This English church pageant," it says, "taking place June 10-16 in the historic grounds of Fulham Palace, is concerned with all the most glowing and the most tragic pages of our national history—it aims at presenting, in a series of realistic scenes, the beginnings, the growth, and the development of the church in our land."

The object of the pageant.

The object of this great show is set forth by the Bishop of London, who says:—"We

want this pageant to be an education for old and young, and we hope that it will show, by its pictures of bygone life, and the influence which religion had upon that life, something of the struggles and the trials of those who fought for the faith." As a display, the programme promises to eclipse all modern efforts in this direction, and will be an education to the people in more ways than one—probably in a way in which it was least expected. It is to cost a vast amount of money, and five thousand performers are to be engaged in setting forth the principal events in connection with the history of the church. What the starving poor of London will think of the church spending a vast sum of money in this way is another matter. It is scarcely likely to bring the church any nearer the masses, but it is more likely to widen the gap that already exists. In some respects, however, it will have an educational effect. It will show that the Church of England has been a political as well as a religious institution, and a great force in the making of the British nation. It has a record that is worth reading. However much we may disagree with the polity of the church, the fact remains that it has been inseparably connected with the history of the English nation much more than it is to-day. For, in times past, the king was the actual, instead of as now, the nominal, head of the church.

The origin of the church.

The two sections in the Church of England—those with and those without leanings to Rome—date the origin and beginning of the church at different periods. The former would date its history from the time of Augustine's visit as the emissary of Pope Gregory, and associate its origin with the Papacy, while the latter would place the date further back and claim an independent origin. But this is a point which may be left to ecclesiastical historians to split hairs about. The independent student of history discovers that Christianity was brought to the British Isles earlier than Augustine's visit—as early at least as the Roman invasion. After Augustine's time, up to the reign of Henry VIII., the Pope of Rome was the recognised head of the church. The Romish faith was the recognised and popular religion. It is quite true, however, that the English people never took kindly to the dictation of a foreigner in religious matters, and were always a thorn in the Papal crown. And, if for nothing else, we fancy this characteristic of the British people will always save them from acknowledging allegiance to an Italian Pope. Henry the Eighth himself was a good Catholic when it suited him, but a very poor one when the Pope did not accede to his wishes. The history of the English church would have been different to-day if the Pope had consented to the divorce of Queen Catherine; as it was, the refusal to do an unrighteous act brought about the severance of the

English church from Rome. Henry de-throned the Pope and made himself head of the English church instead. From that date, the history of the Church of England begins as a Protestant institution.

A religion of compromise.

At this time, the influence of Wycliffe and other reformers had made itself felt, or else the king's action would not have been so easily consented to. It remained for Queen Elizabeth to widen the breach between Rome and England. Like her much-married ancestor, but for a different reason, she too was offended with the Pope. The English Prayer-book would probably have had more of Romish doctrine in it than it has, had it not been for this circumstance. As it is, the previous attempts of Queen Elizabeth to please both her Protestant and Roman Catholic subjects led to a compromise. Herzog's *Encyclopædia* places the matter before us very clearly when it says: "The English Prayer-book being thus the offspring of compromise, contains within itself antagonistic elements; its ritual (which constitutes its educating power), looking towards Rome; its articles of faith, towards Geneva. As a consequence of this, the Church of England has always contained within itself two manners of peoples, two schools or parties—one asserting its Protestantism, the other claiming its affinity with Rome." It is needless to say that this part of the history of the Church of England will have no place in the great pageant. And yet it ought to have a place if the people are to understand what the Church of England really is.

Great events.

Naturally enough, the "great pageant" will reproduce those scenes in the history of the church of which it has a right to be proud. For while it is true that many prelates of the church were merely creatures of kings, as Cardinal Wolsey was of Henry the Eighth, yet, on the other hand, there were those who withstood kings in the interests of truth and justice. Stephen Langton, Archbishop of Canterbury, for example, has a great name in English history. It is inseparably connected with the signing of Magna Charta. He was the champion of old English customs and law, and dauntlessly opposed the despotism of King John. He was the type of man who has helped to secure for us the measure of liberty we now enjoy. This great scene, and others like it, figure prominently in the programme of the pageant. On the whole, however, one of the most significant lessons we learn from the history of the Church of England is that an alliance between church and state is not in the interests of truth and justice. As a political power, it is high time that the Church of England surrendered its prerogatives and ceased to pose as the national church of the English people. No past, however great, can justify it in holding a position which is

alike repugnant to Scripture and common sense.

A great contrast.

The pageant will bring before the people of England a great array of ecclesiastical dignitaries, clad in their robes of office. It will afford the people a spectacle in which all the pride of pomp and circumstance will meet the eye, in strange contrast to the simplicity which was so marked a feature of the early church. The so-called successors of the apostles, so variously and richly clothed, will hardly match the unpretentious Galilean fishermen in their peasant garbs. And, as we think of these things, the conclusion is forced upon us that pageantry is out of place in the Christian religion. Viewed simply as illustrating the past history of the church, the pageant might have some justification, providing the church had seen the error of its ways and renounced pageantry in its present form of worship. As it is, the object of the pageant appears to us to be to justify the present in the light of the past—to justify its claim upon the English people and perpetuate a form of religion which history admits is only a compromise between Protestantism and Roman Catholicism. The spectacular in religion belongs to a rude and uneducated age, and should have no place in a community which professes to take the New Testament as its rule of faith and practice.

Editorial Notes.

Ancient Babylon.

No sooner has the student of history proved (?) the inaccuracy of some Biblical statement than the archaeologist's spade turns up evidence of its truthfulness. Again and again has this been the case in Palestine, Egypt, Nineveh, and Babylon. The *Adelaide Advertiser* of last Saturday contained an interesting article on "Ancient Babylon," descriptive of the work of excavation being conducted by the German Oriental Society under the direction of Dr. Robert Koldewey, on the site of the mightiest city of ancient times. It is now evident that the descriptions given by Herodotus and in the book of Daniel are not the exaggerations once supposed. Among other interesting accounts we are told that "the very palace in which the prophet Daniel so grandly and awfully interpreted to the wicked king the handwriting on the wall has now been discovered," and a description is given of it. The palace itself covered acres of ground, including, it is estimated, no less than 200 rooms, and contained untold treasures. "Coming to the gateway of the palace itself, the huge bronze doors swung inward between great winged bulls, and the visitor entered the chief audience hall of the

monarch. Here a stairway led up some 30 feet or more to the great throne on which sat the king, while around him were pictured the glories of his reign and of those of his predecessors. The hall was probably 140 feet long and 40 feet wide, room for such a banquet as Belshazzar gave to all his officers and dancing women. The hall was lighted by windows let into the walls, and at night thousands of lamps lent brilliancy to the scene. The cedars of Lebanon spanned the great hall, and inscriptions relating to his triumphs met the monarch as he looked around." There is yet much work to be done in unearthing the ruins of this immense city. Indeed it has scarcely more than commenced, but before many years a complete description of the ancient capital will be available. We are living in wonderful times, in which the history of the past is being read in the imperishable records that are being exhumed. The traveller in Egypt can now look upon the very face of the Pharaoh of the Exodus, and it is thought by many that when permission can be obtained to examine the Cave of Macpelah, now so jealously guarded by the Turkish authorities, the mummies of the patriarchs of the Hebrew nation will be brought to light. The conclusions of destructive critics are inferences based on reasoning that may or may not be right, but the discoveries of archaeology are convincing facts which cannot be refuted.

Church Discipline.

It will be readily admitted that our church discipline is not so strict as it was in the earlier days of our work in Australia. It was not uncommon for a member charged with drunkenness or immorality to be brought before the whole church, which heard evidence and investigated the case. Church members who absented themselves for a few Lord's days from the communion service were remonstrated with, and in the absence of immediate amendment were promptly withdrawn from. In those days if a member felt himself aggrieved he did not hesitate to move through the church officers, and many a purely personal matter was brought before the church authorities, and often before the church itself, for settlement. As an inevitable result there was much friction and heartburning, and whole families were not infrequently involved in church disturbances. We have grown wiser, taught by experience, and difficulties of this kind are no longer common. But is it not possible that the pendulum has in some instances swung to the opposite side, and is there not a danger of a broad latitudinarianism doing as much harm as a too strict discipline? Our fathers were jealous for the doctrinal and practical purity of the church, and their very faults sprang out of a desire to keep close to the ancient landmarks. May it not be that to some extent our more "liberal" treatment or non-treatment of offenders arises from a relaxed idea of what is required, and that we have unconsciously lowered the

New Testament standard? It certainly will not be questioned that in many congregations names are retained on the church roll that have no right to be there, and as a result our Conference statistics are far from reliable. Large churches sometimes do not even revise their rolls for a number of years, and persons baptised and received into membership are returned on the statistics who have not been heard of for years. We are not advocating a return to the extremes of the past, but we plead for a more effective discipline than appears to exist in some of the assemblies of the present day. It is said that theatre-going, dancing, horse-racing, gambling, etc., are not so generally condemned as in the olden times, and that members may now freely indulge in such things without imperilling their church relationship. If this is really the case, it behoves us to speak with no uncertain sound from our platforms and in our church gatherings. Any church is to be profoundly pitied that has to fight the world, the flesh and the devil with such members in her communion. An assembly of 50 earnest men and women will do more effective service for Christ than one with 250 half-hearted ones. It is not numbers but quality that counts in our work. We do not advocate the withdrawal from any Christians merely because they are weak in the Christian faith and life, but we do contend that when there is no evidence of life at all the dead branches should be removed from the ecclesiastical tree. If our public teachers ever keep before us the lofty ideal of the Christian life, and deal uncompromisingly with the many inducements to drag down that ideal from its New Testament pedestal, they will do much to preserve the purity of the church, and this is the truest discipline.

A Life of Faith.

I have often likened the seafaring man to what the life of a Christian should be. Hundreds of years ago, when men went to sea at all, the boats always kept within sight of shore. Your Syrian or Greek might be the master of his vessel, but he could not bear to lose sight of the headland. If he got out of sight of shore he did not know where he was. It is a wonderful thing at this day that a ship should lose sight of land for a month together, and steer entirely by observations of the heavenly bodies, by chart and compass, and yet at the end of thirty days that vessel reaches the port, not within a mile or two, but comes to the mouth of the harbor as directly as if the way had been marked upon the waters. That is just like the life of a Christian and faith. We ought not to want to see anything. We walk by faith, not by sight. We take our bearings by the heavenly bodies, and are guided by the word of God, which is our chart, and by the movement of the Holy Spirit within, which is our compass.—C. H. Spurgeon.

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.)

LIFE LESSONS FROM ACTS.

Topic for August 2.

Suggested Subjects and Readings.

The need of the Spirit—Acts 1: 1-8.
Turning to God—Acts 2: 37-42.
God is not mocked—Acts 5: 1-11.
Spread of the seed—Acts 8: 1-8, 34-40.
A chosen vessel—Acts 9: 10-19.
An epoch-making speech—Acts 17: 22-31.

Topic—Life lessons for me from the book of Acts—Acts 27: 18-44.

(Consecration Meeting.)

Some have explained the title of the book as giving a needed lesson—the *Acts* of the Apostles. They did not dream, or think, or pass resolutions, or speak merely, but *did* something.

Again the book has been called the Acts of the Holy Spirit. No better lessons, perhaps, can be noted than those which set forth the work of the Holy Spirit on the minds and hearts and lives of men. Chapter 1 gives the promise of power; chapter 2 tells of the descent of the Spirit. But throughout the book the working of the Holy Spirit is seen. Let us remember as we read of men who were, in Luke's graphic phrase, "full of the Holy Spirit," that what happened to them may be our portion. Nay, more, recollect that to be filled with the Spirit is an apostolic command, which cannot be disobeyed with impunity.

We have had a good many book studies now. In no case was the title "life lessons" more appropriate than in this. The book tells how men in apostolic days received the message of the Prince of Life, how men passed from death unto life. Indeed this seems to have been the chief purpose of the book.

"God's Handbook on Revivals."

So Chas. Yatman styled Acts. It were well if every preacher so regarded the book. Here we have cases or revivals and of individual conversions which were carried on under the guidance of the Holy Spirit, and cases moreover chosen by the Holy Spirit from amongst thousands of others, because of their special fitness for the book and its purpose. The closer we get to these model conversions, the more certain we shall be of pleasing the Holy Spirit. Yatman gives the following hints:—"Every soul-winner should read this book through once a month, if possible, and note:

"On first reading—How the *Holy Spirit* carried on the work of Christ.

"On second reading—How converts were secured.

"On third reading—How all classes of the people were reached.

"On fourth reading—How joy and faith and the Holy Spirit work together.

"On fifth reading—How different results were had in different places.

"On sixth reading—How suffering and joy went hand in hand.

"On seventh reading—How the first eight chapters contrast with the last twenty."

Character studies.

The book of Acts is exceedingly rich in character studies. Many helpful little talks and essays—thumb-nail sketches—may be made. We have of course Peter and Paul as the most prominent human actors. These are so very well known and so striking that they are in no danger of being overlooked. But others equally repay attention. Take Barnabas, for example. Acts 11: 24 gives the keynote. See his generosity (4: 36); his loving confidence (9: 26, 27); his faculty for introducing others into service—he thus brought forward a greater than himself (11: 25); his sturdy independence (15: 36-41). His very name is eloquent. Because of his wonderful gift in exhortation the apostles called him "Son of Exhortation. Only a "good" man can exhort. The folk knew Barnabas lived up to what he said. When he spoke on giving, they remembered the farm."

"Cristes loove, and his apostles twelve,

He taughte, and first he folwed it hym selve."

Consider Stephen, the protomartyr. See how Luke heaps up phrases in an attempt to properly describe his splendid character (Acts 6). He was "full of faith and of the Holy Spirit," "full of grace and power." While all the seven had to be "men of good report, full of the Spirit and of wisdom," in Stephen's case alone is the description repeated (6: 5). Philip is an attractive minor character, noted for ready obedience to the divine call. He cheerfully left a most promising field of service for a desert area (Acts 8). The eunuch whom Philip pointed to Christ is himself noteworthy. Only a proselyte, he has come hundreds of miles to worship God (some Christians have found a hundred yards a trial on a misty morning); he is a lover of the word and reads it; he is a humble man. Take again Apollos. We have many lessons. We too should be "mighty in the Scriptures." We too should be willing to sit at the feet of the humblest Christian to learn the Lord's will more perfectly. Priscilla and Aquila, the instructors of Apollos (please note the lady is mentioned first), were magnificent specimens of Christianity. Keen, were they not? The preacher did not have it all his own way with them. Priscilla, when she heard Apollos, thought he was splendid, but not sound. What did she do? Oh, ye who believe in candid criticism, learn of Priscilla. She waylaid the erring preacher, and—scolded? Oh, no; she asked him home to dinner. But you protest, Acts does not say that. Well, he went to the home, anyway; and he could not go without being asked. At home the pious wife and husband led the eloquent preacher into fuller light. Doubtless Priscilla and her husband will at last get some of the credit for the mighty results which came from the preaching of Apollos. On these two, read Acts 18; Rom. 16: 3-5; 1 Cor. 16: 19. There are many others in the book—Dorcas, Cornelius, Luke, Timothy, Silas, etc. From all we can get life lessons—lessons,

that is, which it would be well to practise in our life.

A missionary book.

If on the one side Acts is a book whereby the seeker of salvation can learn his path of duty, surely it is also this for the Christian. The lesson of example is clear. To his disciples the Master committed the ministry of reconciliation. We see faithful men and women at work for him. Their whole-hearted zeal in the proclamation of the gospel should spur us on to greater efforts. We learn particularly that it was not simply a section of the church which tried to speak of Christ. The apostles nobly did their part, but so did the less prominent brethren. Read again Acts 8: 1-4. So the gospel spread. When John Williams, afterwards martyred at Erromanga, went out to the South Seas, he carried with him a few choice bananas from the hothouses of the Duke of Devonshire, at Chatsworth. On arrival they had become a rotten pulp, and were thrown away on a heap as worthless. Out of them sprang one plant, vigorous and fruitful. The product being re-sown was the origin of the common banana of the South Seas that still holds its own among many rivals. This is a fit type of how mission work begins and spreads. One seed of the gospel sown, one Gentile convert made, and lo! from that source the whole district is covered with the knowledge of God.

The tree God plants.

The results of the persecutions in Acts should be noted. God's work was not hindered, but increased. The workman died, but the work was carried on. Tertullian of old put it, in his "Apology": "Every single drop of our blood springs up, in some thirty, in some sixty, and in some an hundredfold." Scattering but meant a wider service. Stephen's death seemed a terrible calamity, but Saul was soon won. The old saying was that "if Stephen had not prayed, the church had not had Paul." We cannot help being reminded, as we read in Acts, or in histories since, of the critical times of the church, and of the way in which difficulties and trials resulted in yet greater success, of the Saviour's promises: "The gates of hell shall not prevail," and "I am with you alway."

Milang, S.A.—On Wednesday, the Endeavorers held their first anniversary, and had an overflowing audience. The Juniors looked very attractive in white dresses and dark suits. Their programme consisted of action songs, dialogues, rainbow scene, and ladder scene by boys. Mr. Hall presented the red side, the winning side for the year, with a banner beautifully painted and worked by Miss A. Goldsworthy. Two dozen hymn-books were also presented to the Sunshine, Flower, and Musical Committee. The annual report was presented, and illustrated by a revolving candle chandelier. Miss E. Le Cornu, State Supt. of Junior C.E. for S.A., came from Adelaide and gave a most interesting address. A collection towards expenses and funds amounted to £2/9/4.

Christianity is not a great religion, or the greatest religion; it is *the* religion.

Sisters' Department.

VICTORIAN.

At the meeting held July 2, a very cordial welcome was extended to Mrs. Gifford Gordon. Apologies for absence were received from Sisters Zelius, Hatty, Easy, B. J. Kemp, J. Pittman, F. Martin and Penney. Additions from schools:—Swanston-st., 3; Hawthorn, 1; South Yarra, 5; North Fitzroy, 13; Brunswick, 4; Moreland, 2; Footscray, 1. After the business session of the Executive, the F.M. Superintendent, Mrs. Ludbrook, conducted the united prayer and praise meeting. Miss Terrell and Mr. Theo. Fischer gave addresses. Mrs. Davies spoke upon "Redeeming the Time." Mrs. P. Pittman gave a Scripture reading, and Miss J. Craigie sang a solo. This was one of the most helpful meetings the sisters have held. The next meeting will be held August 6, Mrs. F. M. Ludbrook leading devotional, and Miss Heinzie contributing a paper.

Home Missions.—Sisters' meetings have been held this month at Warrnambool, Colac, and Dandenong. At each church collectors have been appointed and organised for work. We have been very much encouraged to receive applications for nine collecting books. The additions reported since Conference have been 10 by faith and baptism, and 1 restored. Visitation in the country districts has been much retarded by wet weather. We are sorry to say the funds are in arrears to the extent of £275.—L. Pittman.

Hospital Visitation.—Miss Petchey has paid three visits to Alfred Hospital during the month; distributed 50 *Pure Words*, *Sunday Companion*, and various magazines. Mrs. Morris reports two visits to Queen Victoria and one to Melbourne Hospitals; 30 books and papers distributed, also home comforts. Mrs. Thurgood, Melbourne Hospital, four, and Homœopathic Hospital two visits; books and magazines, 117, also home comforts. Members of following churches visited:—Bendigo, Collingwood, North Richmond, and Swanston-st. Thanks for books and magazines to Sisters Chown, Dale, and Anderson, also Ascot Vale Sunday School for parcel of child's magazines and *Pure Words*. Miss Jerrems, Children's Hospital, two visits; 75 books distributed; donated two pairs of babies' booties. Benevolent Asylum, two visits; donated one jacket and wool for making bonnet.—E. C. Thurgood, Supt.

Temperance Report.—Our first meeting was held in conjunction with the Band of Hope in the South Melbourne chapel, June 10. An enjoyable meeting, with a very good attendance. The young people gave the usual programme. Mrs. Nightingale gave an address. Our next meeting will be held in the Footscray chapel.—C. Sharp, Supt.

Prayer Meeting.—The Middle Park Dorcas and Prayer Meeting held their fourth anniversary at the Temperance

Home on 9th ult. Sister Trinnick presided over a helpful and profitable meeting. Mrs. Harward read a paper, "Prayer in Secret," and Mrs. Chown one entitled "Prayer Habits of our Saviour." The secretary read the Dorcas report for the year.—Louie R. Martin, Sec.

Dorcas.—Meeting held June 17; ten sisters present. Six garments finished, and ten garments cut and sent to Brighton and Middle Park Societies, which have very kindly offered to make them for us. 5/- donated by Mrs. Zelius for General Dorcas work.—M. Craigie, Supt.

Foreign Missions.—On May 17, the F.M. Committee held a special meeting at Brighton. The Dorcas Society kindly entertained the Committee at tea in the lecture hall, the public meeting being held in the chapel. A. R. Main and T. B. Verco (from South Australia) gave fine addresses. Sister Terrell (missionary elect) gave a brief talk. The Endeavorers helped to make the meeting interesting by singing and readings. F. M. Ludbrook, as evangelist, presided. Another meeting was held in Lygon-st., on June 17, when over 70 were present. Bro. Bagley, as chairman, gave the Committee a very hearty welcome. The addresses by Sister Terrell and C. M. Gordon were very highly appreciated, as was also the sweet singing of Miss Gena Allen. The sisters are asked to watch the CHRISTIAN for notices of meetings at which Sisters Mary Thompson and Edith Terrell will speak. Any church or sisters' meeting wishing for a visit, please communicate with Mrs. F. M. Ludbrook, Bay-st., Brighton.—H.C.L.

Foreign Missions.

Letter from H. H. Strutton.

We are spending a good deal of time now at Diksal, as there are numerous repairs necessary to the outhouses, and we are also sowing the first crop and making ditches and earthen banks to retain the rain water, so that the well may be fully supplied, even in the hot season, with water drained from other fields, which will percolate through the rock and, perhaps, ensure a sufficient supply to irrigate from. We also have a new preacher on trial there, Tabaji Krishnaji, who visits a village every morning, and preaches near by in the evenings.

We have had very heavy rain, accompanied by severe storms, during the past week. More rain has fallen in the time in this district than has for over twelve years. At Diksal we had eight inches in seven days, and the amount recorded here is over ten inches, more than half of the annual average. One of the results of the storm and rain has been seen at Tandalwadi, where the school-house roof has collapsed, with part of the wall of one side. Our bungalow here lost about twenty tiles. You will get some idea as to the severity

of the storm when I mention that along the road between Baramati and Diksal, trees of twenty or thirty years' standing were either blown up, roots and all, or, as we noticed in about fifteen or twenty places, the trunks snapped several feet above the ground. However, every one is very happy over the prospects of a really good monsoon. Rain is general almost everywhere, and now that there has been a slight break, people are sowing the first crop.

I have put in several acres of cotton at Diksal. The rain held up there nearly a week ago, and I put the two pairs of bullocks, and the two men on to sowing at once. They will return to Baramati in a day or two for the fields here, which were ploughed and got ready in the hot weather.

We return to Diksal for four days tomorrow a.m. We are putting repairs to the Tandalwadi school in hand at once; it should only mean closing it for a couple of weeks, and for that time Vinayek will join Wamanrao in village preaching round about here.

We have had three births here since last report; a son to Vinayek Powar; and a daughter each to Narayen and Shunker.

We have been asked to open an English school at Diksal. The station master there says that he can promise us 30 boys whose parents wish them to study English. If we are able to secure a Christian graduate or a matriculated master we may open the school, as the fees paid would clear tuition expenses.

Baramati is also asking for a school; they want us to open a technical one and teach weaving, carpentry, blacksmithing, drawing, etc. The difficulty in the way is that we have not sufficient time at our disposal to attend to all that such a school would require of us, for the present.

The prospects of good harvests for this year in India are, so far, better than they have been at the same period for about twelve years. In this district we have had as much rain during the past fortnight as generally falls for the first two months of the monsoon. Our yearly average is but twenty inches, and we have had more than ten already.

June 14, '09.

To do good is to repel every enemy and to answer every sneer.—Dr. Parker.

I would give nothing for that man's religion whose very dog and cat are not the better for it.—Rowland Hill.

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.—Ruskin.

All true spiritual life must widen the soul; the more we live with Jesus the more impossible will it be for any of us to be narrow. We want to be as broad in our sympathies and in our views as he was; and neither broader nor narrower.—J. R. Harris.

From the Field.

South Africa.

NAMIWAWA (Zomba District).—Am glad again to report that the Lord is still blessing us and the work here. Last Lord's day two were added to the Lord in baptism, and our meetings were well attended. At breaking of bread 112 were present, and at the gospel meeting 186. We ask your prayers, brethren, for us in this country. We are always praying to God for a white teacher to come here for this battle, and we believe if it would please him he will send us someone. We are all well, but remember us in your prayers. May the Lord bless you all in Christ. —ELLERTON M. KUNDAGO, May 31.

New Zealand.

LOWER MOUTERE.—J. G. Price is now laboring with the church here, and since coming one young man was baptised, and received into the church.—C. LIMMER, June 28.

DUNEDIN.—The annual offering for Home Missions was taken up on Lord's day, July 4. In view of this a rally was held in the Tabernacle on the previous Thursday. Members of the Dunedin and suburban Churches of Christ were present. Addresses dealing with the importance and needs of the work and the responsibility of each member to assist were given by T. H. Mathieson (Oamaru), T. Arnold (vice-president Conference Executive), J. M. Routledge (treasurer Home Mission Committee) and W. J. Hastie (Tabernacle), and two anthems were rendered by the N. E. Valley choir. The previous Friday evening the choir held their second social evening of the year. It has been decided to hold a mission in the Tabernacle at an early date, to be conducted by Bro. Hastie.—L.C.J.S., July 5.

CHRISTIAN WOMEN'S BOARD OF MISSIONS.—The work of organising auxiliary branches of our society is still in progress. At the time of our Easter Conference we had eight auxiliaries; since then four others have been organised in different centres. We are praying and trusting for a great spiritual awakening among our sisters in New Zealand. We are sure that God will mightily use us, when we have made his will ours. We have under consideration the preparing of a syllabus, for our N. Z. Society, so that we may all be found studying the same theme at our monthly meetings. Our finances will of course increase with the augmenting of our numbers. Our first quarter's receipts were considered very satisfactory, and a promise of a bright future, in which our aim will be reached, and we shall have at least one evangelist in the field we have chosen (New Zealand), supported entirely by the efforts of the New Zealand C.W.B.M.—MARY LOWE.

WELLINGTON SOUTH.—Since Bro. Turner left for Auckland at Easter the work has gone along quietly. R. A. Wright, M.P., of Vivian-st., has been preaching to fair audiences. A number of our members have lately taken letters of transfer. We have now made arrangements with a brother to take up the evangelist's work on Oct. 1, and are going to work up the district so that the people will be advised of his coming. The work at Kilbirnie is going ahead. One young man made the good confession and was baptised. Two ladies have been restored and on

brother received by letter. The morning meetings there are better attended now than they have ever been before.—A.H., July 30.

KILBIRNIE.—The Bible School here held its third anniversary on June 20 and 23. The meetings were all well attended. On Sunday afternoon the presentation of prizes took place, and Bro. Gray, from Vivian-st., addressed the scholars. Bro. Nimmo conducted the singing, and the scholars responded heartily, the singing at all the services being excellent. Bro. Hazell preached acceptably at night. On Wednesday night the scholars' tea and entertainment were a great success. The secretary's report showed that the roll number was 120, with an average attendance of 80. The highest attendance for the year was 94, and the mark aimed at was 100, so the numbers were not far short. A copper has been erected through the generosity of the brethren, and the sum of £15 has been collected toward building a room for the infant class. This class has a roll of 50, with the excellent average of 38. During the evening Bro. Hearle, superintendent, who is also the teacher of the infant class, was presented a handsome marble clock as a wedding present from the scholars. Bro. Hardham made the presentation. Kilbirnie is becoming noted for its successful anniversaries, and it is expected that the work will make good progress this year.—A.H., June 27.

Victoria.

BRUNSWICK.—Total confessions for the mission, 17, one being restored. Bro. Jenkin briefly addressed the converts and received them into fellowship. Splendid meeting at worship, when J. Baker, from North Fitzroy, conveyed congratulations from the brethren there for the success we had achieved, and afterwards exhorted. The building was packed at night, when C. Quick resumed preaching. Special praise is due to the missionary, Bro. Bagley, and to the organist, Sister Annie Barnden, who was untiring in her efforts. W.T., July 13.

FREE KINDERGARTEN CENTRE, NTH. MELBOURNE.—There has been a steady progress, with an average attendance for June of 26, with 35 names on the roll. Nurse Terrel has pronounced the Kinder free from contagious diseases. 13 mothers attended the monthly meeting held on June 30. The band of voluntary workers is increasing, and several young sisters have come to the assistance of the director during their midwinter vacation. The hon. supervisor continues her faithful oversight, and has expressed her satisfaction at the progress of the work. We desire to thank all the friends who have visited the centre and contributed by gifts, small or large, and the Doncaster "Benevolent Society" represented by the following:—Mr. and Mrs. Tully, Mr. and Mrs. G. Gordon, Mr. and Miss Petty and Mrs. Smedley, for gifts of flowers, fruit, milk, biscuits, pastry, books and toys. Mrs. E. H. Chown gave a parcel of children's clothes, cards, etc.; Miss Hill, a parcel of clothing; Mrs. Had-dow, half a dozen shirts; Miss Darnley, half a dozen towels; Mrs. Campbell (Lygon-st.), parcel of clothing; Brother (South Yarra), 2/- in cash, and three mallets. A. D. ALLAN.

ST. ARNAUD.—A very painful accident happened to Bro. Tuck's little girl last week. She fell over a kettle of boiling water, and is lying seriously ill in the hospital. We all deeply sympathise with Bro. and Sister Tuck. The Orange Lodge celebrations took some from our meeting yesterday, but despite that fact we had a good time.—July 12.

SOUTH MELBOURNE.—The mission closed on Friday evening, when Bro. Quick addressed a fairly good meeting. Total number of confessions, four. On Lord's day morning Bro. Mansell exhorted the church very acceptably. Bro. Stevens (who leaves this week for South Australia on a two months' leave of absence owing to ill-health) preached a powerful sermon on "Saving Faith," after which two ladies made the good confession.—SAMUEL NORTHEAST, July 12.

CARLTON (Lygon-st.).—On Sunday morning we were pleased to have Bro. and Sister Owen and family, from Derby, Bendigo, who have entered into business in this district, and purpose putting in their membership with us. H. Swain exhorted the church acceptably, and Bro. Bagley resumed his work at night after nearly three weeks' preaching at Brunswick.—J. McC.

GEELONG.—Both services were well attended yesterday. At the close of the evening service, one young man and two young ladies made the great confession. We have been pleased to receive into our midst Bren. Briggs and Robertson, from the church at Nth. Fitzroy.

CHELTENHAM.—Splendid meetings lately, with visitors Bro. and Sister Gibson, North Carlton; Bro. Roy Le Page, Northcote; Bro. and Sister Sharp, Brighton. The Bible Class have just held their annual social. The report by F. Butler showed increased attendances and interest. In a nice speech Bro. Butler presented the evangelist with a beautiful large framed group of the Bible Class, and in doing so spoke of the gratitude of the class for the labors expended by their president. Bro. Fischer was completely taken by surprise, and suitably responded.

SOUTH RICHMOND (Balmains-st.).—The mission closed with fifteen confessions and one young man restored to fellowship. The last week saw the best attendances and interest. Bro. Gale and the whole church worked well. An earnest spirit prevailed throughout. A thanksgiving meeting will be held next week.—G. P. PITTMAN.

FITZROY TABERNACLE.—Good meetings. Fine address from Bro. Davis, Bible College, morning, and Linley Gordon evening. Prospects good.

SOUTH YARRA.—W. Meekison exhorted the church. Four were received into fellowship. W. Nightingale addressed a meeting of men at 3.30, and in the evening delivered an excellent address on "Christian Union," at the close of which one young woman made the good confession before a crowded meeting. Two were also immersed, making a total of 13 confessions and one restored. Eight of the additions are from the S.S. We are greatly indebted to the following choirs for their valuable help in their turn:—Windsor, Prahran, St. Kilda and Brighton. Their assistance and co-operation were very much appreciated.—T.M., July 11.

NEWMARKET.—The 26th S.S. anniversary was held in the Kensington Town Hall, on June 27 and 29. From 600 to 800 people were present on each occasion. Linley Gordon and H. Swain delivered powerful addresses. Bro. Barnden, of Brunswick, trained and led the children in their singing. The entertainment was a great success. The superintendent, Bro. Alford, was presented with a beautiful writing-case, and Miss Bragge received a Bible from her class. On Thursday a tea and bioscope entertainment was given. The school is well managed, and is growing. The church meetings are improving, and the evening services are well attended.

CROYDON.—The church has been successful in obtaining the services of T. M. Davis, of St. Kilda.

Bro. Davis exhorted the church last Lord's day, and spoke in the afternoon. Splendid interest.—A.A., July 12.

MEREDITH.—Splendid interest is being manifested in the gospel meetings. Bro. Shipway is delivering very forcible addresses on a series entitled "Mountain Heights of Scripture." On July 4 a young lady made the good confession, and on last Saturday evening was baptised. Some fifty in number assembled, among whom were some who had never before witnessed the ordinance. Good meetings last Lord's day.—A. McKAY, July 12.

DINYARRAK.—We were pleased to have with us in fellowship to-day H. Clipstone, from the Bible College, and E. Edwards, evangelist from Bordertown. The former presided at the Lord's table, while the latter exhorted the church from Isaiah 43: 10, "Ye are my witnesses, saith the Lord." It was good to be there. In the afternoon, Bro Edwards gave a stirring deliverance of the old-time gospel to a good congregation. The monthly visits of our evangelists are indeed times of refreshing to us in these remote parts.—L.R., July 11.

STAWELL.—The work in the town is progressing very favorably. The evening services are improving, despite the state of the weather. We are specially interested in a number of families, and believe that they are interested in us. We have started a school, and that too is making satisfactory progress. We hope through it to get a footing in several families. We would again draw the attention of interstate travellers to the great advantage of a break of the railway journey at Stawell, and if such break were to include a Sunday we would come in for some of the advantage. If change of work is as good as a holiday we will endeavor to help them to enjoy a good one. We recently had a visit from Bro. Clow, of Maryborough, who preached for us on one Sunday.—A.P.A.B., July 12

South Australia.

NORWOOD.—We had good meetings yesterday. The offering for Foreign Missions is now over £30. The Simultaneous Mission is being fairly well attended. We had three confessions at our gospel service last night.—A. C. RANKINE, July 12

GROTE ST.—Our Junior C.E. Society held their annual meeting this morning. Miss Kemp, of N.A., gave a very interesting address. The anniversary services will be continued on Wednesday evening. Our attendance this morning was not quite so large as usual. The F.M. offering did not reach the amount we desired, but is still coming in; £45 has been received so far. Bro. Thomas preached to-night. Splendid sermon and good congregation. Our S.S. commenced practice to-day for Conference service. The Adelphian literary competition will be held at Grote-st., July 22, 27 and 29. We hope to see large attendances.—E.R.M., July 11.

HENLEY BEACH.—Our meetings keep up well, mid-week meetings being particularly good. We were asked by the F.M. Committee to try and raise £5 on July 4. The offering has reached £6/10/-. T. H. Brooker gave a helpful address on that date, and H. J. Horsell delivered the gospel message at night. July 11, Ira Paternoster kindly assisted us in the morning and A. Fischer at night.—H. J. HORSELL.

YORK.—J. W. Cosh preached the gospel on July 4. We had the pleasure of fellowship with R. J. Clow, of Maryborough, Victoria, to-day. Our brother gave a good gospel address at night. We expect to reach our F.M. apportionment of £15.—H. J. HORSELL.

PROSPECT.—Last Sunday we celebrated our S.S. anniversary. The writer spoke in the morning, D. A. Ewers gave a fine address in the afternoon, as did W. Jackson at night. All the services were well attended, especially that in the afternoon, when the secretary's report was read, the scholars rendered several choruses and recitations, and the prizes were distributed.—A. M. LUDBROOK

KADINA.—We had a splendid congregation to hear the gospel to-night. The writer gave an address on "A Hospital of Waiters." Four made the good confession, and one young man was baptised.—E. G. WARREN, July 11.

Tasmania.

SOUTH ROAD.—We are glad to say that the morning meetings are well attended, and also the gospel meetings. E. Taylor preached last Lord's day, and we expect A. Taylor next Sunday. We are much indebted to these brethren for their help. Gospel meetings are still being held at Preston. Many thanks are due to J. Byard, who has kept the meetings on while W. Way is at Mole Creek. Our Sunday School is progressing.—ROBERT HUTTON, July 10.

PRIMROSE PARK.—Last Lord's day Bro. Hutton, of South Road, met with us, and exhorted the brethren. In the afternoon he addressed the Sunday School. The children contributed their offerings for Foreign Mission, the amount realised being £1.—A. R. TAYLOR, JULY 6.

Queensland.

VERNOR.—We were cheered by a visit from C. M. F. Fischer, of Bundamba, last Sunday, who exhorted us on "The Test of Discipleship" in the morning, and in the evening spoke on behalf of Foreign Missions to a good audience, and was attentively listened to. We sadly need evangelistic aid here in order to spread the gospel.—O. ADERMANN, July 3.

WOOROLIN.—It is now 14 months since we left Vernor and came to settle in this district. In all, nine members left Vernor church. We have maintained our position and gained one in number. We had with us Bro. Süchting for three weeks in June, from Vernor, who addressed us on two Lord's days. We had commenced to remember our Lord's last wish every alternate Lord's day since we came here, but on the recommendation by letter from Bro. Collins (Brisbane church), and also as suggested by Bro. Süchting, we have now formed ourselves into a church and elected our officers. We ask for a continuance on our behalf of the prayers of the brethren that we may increase in number to the honor of King Jesus. There is a large field here available and plenty to do for a real earnest and energetic worker, if there should be anywhere one on the look out for a place to distinguish himself and is prepared to make a sacrifice. We have also commenced a Sunday School, and have already 10 scholars, with a good outlook for more.—J. H. ADERMANN, July 3.

CHILDERS.—Our anticipations have not been fully realised in regard to the number of increase, still we have four additions to report. Two were immersed by Bro. Thompson, over sixty being present at the service. Two others have been received in, one of these from the Baptists. This brings our membership to twelve. A prayer meeting has been started, and the Sunday School increased by nine.—R.H., July 5.

TOOWOOMBA.—Interest all round well maintained. Mission services held at Sister Anderson's house at Oakey, many neighbors present. Mr. Anderson made the good confession. Usual preaching and visiting at Mt. Tyson. Mr. McIntyre so impressed that he afterwards decided, and our Bro. Quire drove him into Toowoomba, and he was baptised. Two confessions at Tannymorel. We have been much encouraged since taking up work at Tannymorel. A young men's students' class has been formed at Toowoomba, and bids fair for useful preachers.—LEWIS A. HOSKINS, July 1.

New South Wales.

BROKEN HILL.—We held our quarterly church meeting on the 5th inst. Good number of members present. Bro. Wright presided. The writer gave the secretary's report, which was very encouraging. Increase for quarter, 53; by baptism, 42; by letter, 5; restored, 2; from Baptists, 4; total membership, 92. Bro. Hunt gave treasurer's report, which showed a small balance in hand. Bro. Mossop's report on the building fund was also considered satisfactory. Bro. Tuck spoke of work done for quarter. An outline of S.S. work was given by Bro. Mossop, superintendent, stating that rapid progress was being made, and that they were being pressed for class room.

PADDINGTON.—Good meetings both morning and evening. We received into fellowship by letter from Hobart Miss Bradley. There were two confessions at night.—A.E.I., July 4.

MEREWETHER.—The cottage prayer meetings are still being held at Hamilton. On June 16 we had our record attendance, 26 being present. At the close of an address by Bro. Neville two young women made the good confession. Sister Mary Thompson, from India, visited us last Tuesday. Her lecture "The Women of India" was much appreciated by a crowded meeting. Our Foreign Mission offering amounted to £2.—S. G. GODDARD, July 7.

BELMORE.—Another decision at Belmore. Bro. Browne commenced seven days' mission in the chapel last night. A crowded meeting.—W.H.H., July 5.

ERSKINEVILLE.—On 1st inst. the writer returned to Erskineville restored in health, after a rest in the country. We are indebted to Bren. Triglone, J. Crawford and Geoghan and local brethren for platform work during the evangelist's absence. On 4th inst. a baptised believer was received into fellowship. On the same day Bro. Colbourne began an eight days' mission. Good meeting, one confession. On 5th another good meeting and another confession. The brother who confessed Christ on Sunday was baptised.—H.G.P., July 5.

Continued on page 390.

"The Relation of Baptism to the Blood of Christ."

G. L. SURBER.

We have reprinted this splendid pamphlet, which puts the way of salvation so forcibly and yet so lovingly.

2d., post free. Quantities at reduced rate.

The Servant of the Isle.

By Alice Louise Lee.

CHAPTER IV.

THE IMPORTANT STRANGER FROM PHILADELPHIA.

With trembling fingers Maria smoothed her hair and pinned on her hat. Despite her anxiety to see Aaron she had no desire to swell Cassie's budget of news; therefore she waited until her late informant had disappeared over the brow of the hill before hurrying down to the cliff cove.

At the top of the cliff she turned to the right and paused irresolutely on the natural rock steps by which Aaron descended to his sea retreat.

The cliff cove was typical of Aaron in more ways than that of its isolation. The other islanders, mooring their dories in the harbor, pulling their small boats up on the beach, piling their lobster-pots anywhere, had seen in the cove only a jumble of useless rocks jutting out into deep water. Aaron had seen in it the possibilities of a safe retreat difficult of access for the inquisitive rusticator, a private harbor where he could gather around him all his property which pertained to the sea, and where he could work unmolested.

To this end he had successfully battled with nature. He had dynamited the rocks until a safe moorage was provided for his boats. He had riveted to the boulders a plank landing which at high tide ran far down into the water. Against the wall of the cliff he had erected a two-storey fish-house with a place for every bit of fishing-tackle, and everything in its place, well cared for.

His neighbors viewed the results with time-honored comments. "Aaron's in luck to think of this," they told one another. Reuben added sullenly, "He's more in luck to have the money to do it with."

Now in preparation for his Portland trip Aaron's dory was tied up beside the landing, partly filled with dried fish. This cargo he intended to take as far as Boothbay by the smooth "inside passage." There he would leave his dory and go by train to Portland. On the seat of the boat lay the old satchel and the cane.

Aaron himself was busily sorting fish and tying them into bundles. He stood in front of a long wooden rack or "flake" spread thickly with the sun-dried catch. He worked with apparent slowness, bent slightly forward, an attitude made habitual by the shorter leg.

"Aaron's as slow as Reuben," the islanders argued sagely; "and, if he wa'n't s' lucky, he could never git s' much done."

They overlooked the fact—all except Maria—that back of Aaron's movements was a strength and sureness which accomplished things, and which Reuben did not possess. There was also, back of the strength of arm, a strength of will and purpose which his brother also lacked.

Unfortunately, however, Aaron had one point of weakness to which Reuben was a stranger.

Mr. Asa Brown, coast missionary, recognised it, and had mentioned it once to Maria. The coast missionary was apt to tell to Maria the thoughts that he guarded from the other islanders.

"Aaron is handicapped by his diffidence," said the missionary. "If he believed in himself half as deeply as I believe in him, he'd show himself the man that he really is."

Maria had made no reply.

"It's that bad leg that's done it," Mr. Asa continued. "He's the only cripple on the island; and in his boyhood, I imagine, every one regarded him frankly as useless."

"Yes," admitted Maria simply, "almost everyone did."

Mr. Asa pondered over that reservation. Then he continued thoughtfully: "And now he has proved himself the most efficient man on the island; but the old diffidence clings to him, a barrier against companionship. What he needs is to be with people who value him for what he is and will ignore the way he walks."

Again Maria had made no reply.

But, as she stood on the rock step, a portion of Aaron's diffidence assailed her; and it was with difficulty that she raised her voice above the voice of the surf pounding against the boulders below. "Aaron; Aaron."

Aaron raised himself quickly, and looked up. At the sight of the small blue-clad figure above his face lighted unmistakably, and his eyes brightened. "What is it, Mariar?" he called, hastening to meet her.

Maria stepped lightly from boulder to boulder toward him. Her cheeks flushed softly, but she spoke directly of what was on her mind—the entering of Aaron's house the previous evening.

Aaron listened with a puzzled face. He removed his hat, and ran his fingers through his shortened hair, glancing occasionally at the satchel in the dory.

"The man, whoever it was," finished Maria, "stood there so long that I got nervous. It looked queer; but, when I saw the match struck in your room, I was sure it must be you until Cassie said just now you were down to Seth's when Joe came in."

"That explains," began Aaron slowly. "I couldn't recollect pulling that curtain down, but there it was."

He broke off abruptly, and explained. "When I got in last night about ten, I found the shade of my bedroom window was pulled down clean to the bottom of the sash, and I couldn't remember doin' it. I didn't think much about it, though, for I was busy gettin' ready to go to-day. It's queer. Nobody ever comes to the house—except, of course, Reuben—when he wants to borrow something,"—Aaron was speaking half to himself,—and Reuben knows where to find me evenin's when I'm gettin' ready for lobsterin'—"

"Then there's nothing gone?" asked Maria, anxiously. "You didn't miss money or anything?"

remembering the mission on which Cassie said he was bound.

Again Aaron shook his head. "No, there's nothin' missin'." He spoke in an oddly hesitating way, being unused to confiding his affairs even in a slight degree to any one. "I know, because after I come home I went through the old desk where I keep my papers and bank-book and money. I hunted out a paper and counted my money. There was no great of money—just the amount I've saved over and above the outgoes of the summer, but it's all there," nodding toward the old satchel in the dory.

"I'm glad," responded Maria simply.

Again Aaron's face brightened, and his tone became reassuring as he folded his arms on the huge boulder against which he was leaning, and summed up the matter succinctly. "There's curious folks on Muskegus, Mariar, but no thief. 'Twas some one just snoopin'."

There the matter was dropped, but the interest and caretaking on the one side and the touch of confidence on the other made it easier for Maria to refer to the other subject about which she had come to speak, and gave Aaron courage to answer her frankly. She approached the matter hesitatingly, with an absence of her usual directness.

"I've been thinking about something, Aaron—I can't talk it over with Joe—not until it's settled, that is—some way, I'm not successful in counselling with Joe—" She leaned over hastily, and picked at the moss on the boulder lest Aaron should see that she was swallowing a lump in her throat.

He shifted his position uneasily, and scanned the distant passage between the Georges.

Maria disposed of the lump, and stood erect once more. "You see I feel I must do the best I can for Joe," she went on firmly. "Maybe I have not done right holding him back from charging much on freight and errands for our folks here."

"I guessed all the while it was you," muttered Aaron, "and not Joe."

"I couldn't bear to charge old neighbors much; and then I thought, if Joe was easy with the charges, it would make up for his—" She checked herself. Never had she spoken in this strain of the captain before. She fell to pulling moss again.

But Aaron understood, and answered her unspoken thought. His answer included more than Joe, perhaps; for a shadow crossed his face, and his gaze again searched the Georges. "It's hard work, Mariar, tryin' to buy folks' regard. I guess it's one thing that can't be bought."

"No," responded Maria faintly. "I see my way hasn't bought it for Joe, and it's my way—he thinks—that's left him without money; so I must do the best I can for him with what money I have."

"Mariar, no!" protested Aaron hastily. He understood the captain so well.

She stood up straight on her rock pedestal, a brave little figure, her blue sailor hat set straight and prim above a face glowing with unselfish purpose. "Yes, with my money. I have about £400, all that's left of what father had. I want to put a gasoline engine in the Servant of the Isle, so Joe can bid for the mail. Will four hundred do it, or shall I have to go in debt?" The words tumbled out eagerly now.

"I wanted to ask you if you would see about it in Portland—you have the judgment that Joe lacks—if it's not too much trouble—"

Aaron interrupted gently. "Nothing would be too much trouble that you wanted me to do, Mariar, but let's stop and think a minute about riggin' the Servant of the Isle with an engine."

Maria locked her hands in front of her with an unconscious sigh of relief, but at Aaron's first words her face fell.

"Mariar," he began slowly, "it wouldn't pay." The reasons he set forth so clearly that his auditor felt their force. First, the Servant of the Isle was too old and the hull too rotten. Secondly, she was too small to meet the demands of the rapidly increasing freight and passenger traffic, even if the captain secured the carrying of the mail. "And besides, Mariar, Reuben would likely go and put a bigger boat 'on, just as he's intendin', and underbid Joe, and then where 'd all your money be? You could never haul it out of the hold of the Servant of the Isle under Joe's management."

Away off between the Georges appeared a mere speck on the surface of the sea. Maria's eyes were turned in that direction, but she could not see the approaching speck. The lump had risen again in her throat, and her fingers were tightly intertwined. Aaron looked up at her as long and steadily as she regarded the distant speck, but his eyes saw.

"Don't worry, Mariar," he said at last. "I've got a sort of an idear in my head that may—well, may help you out. Wait till I get back from Portland. Maybe it's no great of an idear, but I'll know then." He hesitated, and turned toward his fish-flakes. He spoke so low that his voice was almost lost in the noise of the sea. "I'd do anything, Mariar, to help you out; I've never seen the time I wouldn't."

Maria heard, but made no reply. Without further speech she climbed the rocks and sought the path, her face turned up the hill. Aaron did not look back, either, until his dory had shot out of the cove and was parting the water with a steady movement, driven on by its powerful little engine. Then he turned and scanned the hill-side, and waved his hat. Maria stood in the doorway. She glanced guiltily down at the houses on the harbor, and then, responding with a flutter of her handkerchief, hastily went inside and closed the door. Her face was flushed.

"I hope," she murmured, "that Cassie didn't see."

It was an hour before Maria allowed herself another look out-of-doors; and, when she did, she saw that the speck approaching by way of the Georges had resolved itself into a little launch, the Rising Sun, welcomed from Portland to Eastport. It was the house-boat belonging to Mr. Asa Brown, coast missionary.

The coming of the missionary was a great event in the isolated settlements along the coast where his work lay. In Muskegus, the outmost island sentinel of that part of the sea, he was often the only visitor for months at a stretch after the departure of the summer boarders.

Maria felt the stir of excitement that presently pervaded the island. She took a hasty inventory of her pantry stock, and then climbed the steep, narrow stairs, and threw open the doors and windows of her spare chamber.

"Now that Aaron's gone he'll probably lodge here," she told herself confidently. Usually he lodged with Aaron and ate with the Packers.

"Mariar! Mariar! Be ye to home?" yelled an excited voice.

Maria put her head out of the window. A small barefooted boy stood beneath, scratching one begrimed shin with the toes of the other foot. His voice contained the shrill note passed down to him from his grandmother Cassie.

"Parson's come, Mariar," he shouted, although her head was not a half-dozen feet above him. "He's brought along an orgin that ain't a quarter's big's yours, but it can make 'nuff sight bigger noise, 'n' he's goin' to shift it over t' schoolhouse 'n' have a meetin' at seven o'clock, 'n' you're to come and play it!"

Having poured all this out in one breath, Silas Green the second raced down the hill, bent on finding some one else who had not heard of the wonderful portable "orgin," and nearly fell over Mr. Asa Brown climbing the path to Maria's.

"Hello, there, Si!" greeted the missionary.

"Hello, yerself!" returned the youngster joyfully, showing all his teeth. Every one—except possibly Reuben—smiled at the sight of the coast missionary. The latter's high opinion of Aaron was an offence to Reuben.

Mr. Asa Brown was a young man, full of activity and helpfulness. Himself the son of a fisherman, he was acquainted with the dangers and privations, the isolations and superstitions, of the coast life, and seemed a part of that life still, despite his college education and ministerial training. Contrasting him with former missionaries of short and unpopular service on the coast, Seth Green summed up the difference well, and from his standpoint wisely. "Asa hain't had all he knew eddicated out of 'im. He can lend a hand with us at anything."

The missionary repeatedly proved the truth of Seth's assertion. As he talked with the men, he "lent them a hand" with their work. If they were weaving lobster-pot heads, he wove as skilfully as any. He was second to none in the management of a boat, either motor or sail. He could show as fine a haul of fish any day as the best of them, and salt it down as quickly; but for anything like real companionship on Muskegus the missionary sought the hillside cottages.

Only one now stood open to receive him, its mistress smiling a welcome from the doorway, and Mr. Asa Brown swung his hat in response, and quickened his pace.

"I'm fairly homesick on the island without Aaron," he told Maria a little later, as they sat down to an early supper. "And if I should happen on here some time when you and he were both gone, I should be tempted to turn the prow of the Rising Sun back toward the main."

It was not often that a bit of appreciation came Maria's way, but the pleasure which softened her eyes was more for the appraisal of Aaron than of herself.

After supper, as the missionary stood beside the south window, scanning Aaron's cottage, he exclaimed suddenly: "By the way, Miss Packer, how much land does Aaron own around here? Does he own the broad shoulder of the hill over there beyond his house? That's the most sightly situation on Muskegus."

Maria, dishcloth in hand, came to the window. "Yes, he bought that stretch of Seth Green years

ago, when the rusticators first began coming here. I remember Seth asked a big price for it, not because he thought the land was worth it, but because Aaron had the money to pay. At that time," a slight smile curved Maria's lips, "the folks said Aaron was queer to buy up so much land here away from the shore. Now they say he's lucky."

The missionary laughed. "Yes, that's about the way Muskegus people regard Aaron's doings. Now he owns the best parts of the hill to build on." She pointed. "He owns up to the Government land around the light, and over yonder to the graveyard, and this way to that post just at the corner of our house, and down the hill to the path. Aaron's land"—Maria's tone was unconsciously colored with pride—"is all surveyed and staked into lots ready for buyers."

Maria nodded. "We own out North here all ways—the steepest part of the hill. Aaron owns the best parts of the hill to build on." She pointed. "He owns up to the Government land around the light, and over yonder to the graveyard, and this way to that post just at the corner of our house, and down the hill to the path. Aaron's land"—Maria's tone was unconsciously colored with pride—"is all surveyed and staked into lots ready for buyers."

"Um," said the missionary musingly, as Maria returned to her dishes. "Of course every move, then, which tends to transform the island into a summer resort is money in Aaron's pocket; and yet"—with a sidelong glance at his hostess—"he didn't sign that petition. I wonder why." Cassie had met Mr. Asa Brown as he disembarked from his boat, and faithfully detailed the news.

Maria stopped with a saucer of milk for the cat. "No, he didn't sign the petition," was all the response she made.

After the dishes were washed and the table ready for the captain's supper when the wind should bring the Servant of the Isle into harbor, Maria put off her blue calico dress, and donned her best dress of blue cloth. It was made severely plain; yet there was in its small wearer a certain youthful elasticity of movement and proportion of form which relieved the primness of the gown.

In the eyes of the islanders Maria had her little weaknesses in regard to dress. Reuben Bristol's wife, on the front seat of the school-house that night, probed them as Maria took her place on the platform behind the tiny organ. "Maria's shifted into her best dress," whispered Mrs. Reuben to Mrs. Seth Green. "She never misses a chance to show her best clothes."

Mrs. Seth laughed good-naturedly. "Well, Sairy, if you 'n' me could show off clothes like Maria can, we'd shift ours oftener."

"Huh!" snorted Reuben's wife. "What about her hat? There ain't another woman on Muskegus Maria's age that would be seen with a hat on."

Mrs. Seth adjusted her bonnet, and made no reply save to open the singing book and whisper, "Did the parson give out page eighty or ninety?"

The strains of the song rolled out presently, and blended with the never-ending concert of the sea,

"Pull for the shore, sailor, pull for the shore;
Heed not the rolling waves, but bend to the oar."

—C.E. World.

To be continued.

From the Field—Continued.

ENSKINEVILLE—During the past week we have been holding special services in our meeting house in connection with the simultaneous mission. These services have been conducted by Bro. Colbourne, and we believe that a large amount of good work has been done. The meetings have been well attended, a large number of strangers being present every night. For the week we had eight confessions. We have been so encouraged by the attendances that we have decided to continue the mission another week. All other departments of church work are in a most flourishing condition.—GEO MORTON, July 12

BELMORE.—Splendid meeting last night and one confession, making four (all adults) during last two weeks. There are indications that our membership will be further increased shortly.—W.H.H., July 12.

Here & There.

Decisions reported in this issue, 57.

In connection with the S.A. Conference to be held in September a united meeting of the Baptists and Churches of Christ is to be held in the Exhibition Building.

Will the secretaries of all South Australian churches, and also Broken Hill, please remember to forward their statistics to the Conference Secretary before August 1st?

Mary Thompson is expected to reach Victoria at the end of the month, and together with Miss Terrell will visit the Victorian churches as far as possible during the month of August.

A suggestion has been made by Wm. Charlick for the S.A. Auxiliary of the British and Foreign Bible Society to raise funds to send one million gospels of Luke and Acts for distribution in China either as free gifts or to be sold at a nominal figure.

Good attendance at Swanston-st., Melbourne, last Sunday morning, and excellent address by A. L. Gibson on "Our Personal Responsibility to God." The evening meeting was well attended. Bro. Gordon spoke on "The Ark of Refuge."

Brethren are asked to pray for the mission at Brighton, which begins on Sunday. Visitors from sister churches will be heartily welcomed at the week-night services. F. M. Ludbrook will be the song leader, and T. B. Fischer the missionary.

"Many thanks for the extra copies of the Foreign Mission number. The general get up, and the clean, clear type, does you credit. We distributed them, and were successful in securing nine new subscribers."—LEWIS A. HOSKINS, Toowoomba, Qld.

We have in stock six copies of the programme of the Centennial meetings in Sydney, issued by the Centennial Committee. As they are now out of print, possibly some of the brethren would like to have these last copies. Price 5d., post free.

A. R. Benn writes:—"There is a slight error in your quotation of Weymouth's rendering of Phil. 11:7 in your leading article of July 1. You have there the word 'lightly' instead of 'tightly.' Just one letter wrong, but it makes the verse almost meaningless. A misprint, I suppose."

S.S. UNION, VIC. (Churches of Christ).—The 28th annual demonstration and distribution of prizes will

take place in the Independent Church, Collins-st., on Thursday, July 29. Holders of hon. members' cards are entitled to admission. Obtain one now from delegates of Union Schools. (See Coming Events.)

The Melbourne simultaneous missions have so far resulted in 77 decisions, and there is one mission still to be held. The wet and cold weather interfered somewhat with the attendances, but considering all the circumstances, the effort may be pronounced a decided success. Souls have been saved, the churches interested and aroused, and the public advertised of our existence. Even where the direct results are few an effort of this kind cannot be made without bearing good fruit for many days.

S A SISTERS, ATTENTION! There only remain two months before Conference, and if we are to raise the £100 we have promised to raise if possible for Home Missions, we shall need to move rapidly. Over £40 is still required. Will every sister in every church please help at once? See your church collector, and if you have none send direct to Mrs. Ewers, Parker-st., Mile End, Adelaide. Collectors please send all money in hand and wake up the other sisters. Mite Boxes to be in by the first week in September.—E. E.

AN APPEAL.—The General Dorcas Society is absolutely without funds or material, and just now there are many calls for help. This society is always willing to aid the poor in our churches to the extent of its power. It is two years since our last appeal, but the committee feel it unreasonable to expect the sisters, who so willingly give their time, paying fares, etc., to be the sole contributors to its funds, and earnestly seek the co-operation of our ever-generous brethren in this matter. Parcels of clean secondhand or new clothing may be sent c/o Mrs. Dow, Swanston-st. chapel, and monetary contributions to Mrs. W. C. Craigie, Harcourt-st., Upper Hawthorn.—M. CRAIGIE, President; E. E. HILL, Sec., General Dorcas.

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R. H. Bardwell kindly forwards the following extracts from a letter received from J. E. Black, formerly of Hawthorn and Swanston-st. churches, and now of Albury. We are pleased to notice the evidences of faithful pioneer work in that important town, and trust that a strong church will soon be established there. "Up here at Albury, I found a splendid fellow, by name Henry, who had been connected with the Methodists, but who reading his Bible found out the right way and went to town and was immersed by Bro. Swain. The Lord's day following our meeting he intended opening a school for the poor children, and as this is congenial work, I offered to join him. He had rented a little cottage, whitewashed it, made forms, and had everything ready. We started with eight scholars, but after three Sundays' use it was sold, and we were out. Nothing daunted, he canvassed his stable and turned it into a schoolroom, and there we have met for just on twelve months, and our school has now 32 scholars on the roll. He and I started breaking the loaf in remembrance of our Lord about the same time, and now we meet at his house. Our congregation consists of him and his wife, Mrs. B. Alan and myself, and a Mrs. McEacharn, who was a Miss Evans, and belonged to the Glenferrie church. So you see we are a small portion of the Glenferrie church transplanted to Albury. Besides this, three Sundays ago we started evening meetings, he and I taking it in turns to preach. We get all the school children and some of the mothers. We have a little organ, and although the singing is not up to Leidertafel pitch, we make a noise and do our best."

Pioneers in New Zealand.

3 Pollen-st., Grey Lynn, Ashburton, N.Z.,
June 28.

Re the pioneer Thos. Jackson, his letter from N.Z. appeared in the *Christian Messenger*, 1845. In the *British Millennial Harbinger* for 1851, p. 329, there are letters from N.Z. alluding to Bro. Jackson and the progress at Nelson, N.Z. Among the converts was Hannah McArthur, from Nottingham, England, who expresses her regret for opposing them there. The church in Nottingham had sent to Nelson a free parcel of books, the *Christian Baptist*, etc.; this gift was highly valued, and with a reciprocity of feeling and enterprise that is an example to imitate, a brother sent the price of a similar parcel to C. Wallis to forward to a friend in England, and also £10 towards the expense of an evangelist for Somersetshire. In 1850 Bren. Rattray and McCaul wrote to the *Millennial Harbinger*, England, referring to the discontinuance of the meetings and of the then re-establishment, but before 1862, to which M. W. Green refers, there was another suspension because of a disagreement. Bro. McNair desired to be baptised. Four of the members, two of them relatives of mine, required from him a Christian experience. His reply that he had come to begin to live a Christian life did not satisfy, and as the rest decided that he should be baptised they left and became the charter members of the first Baptist Church in Auckland. Bro. McNair lived for years a consistent life, and could with joy in truth give

a Christian experience dating from his baptism. My wife and I in 1862 were taught the way of the Lord and immersed by M. W. Green. My relatives who witnessed our immersion raised privately the same objection. What of the case of the Philippian jailer? Re Bro. Jackson. He and his wife came again to Auckland after Bro. Green left, and about 1880 they left for San Francisco, from which city I have only heard from them once. I conclude that they are not alive now.—EDWIN CARR.

Acknowledgments.

W. W. DAVEY FUND.

Thankfully received: C. Middleton, North Richmond, £1; J. S. D. Barnes, Homebush, £1; N.R., 2/6; J. Scott, Springvale, Broadford, £2.

FOREIGN MISSION FUND, N.S.W.

F.M. Sunday Collection—Enmore, £75; Sydney, £13/2/0; Petersham, £3/14/1; Auburn, £1/17/5; Mosman, £5/4/3; Chinese Church, £1/1/1; Canley Vale, £2/12/1; Hornsby, £5/1/8; Lilyville, £1.

Coming Events.

JULY 28 (Wednesday)—"A Ramble through Foreign Mission Fields." Limelight Lecture (125 pictures, all new), illustrating phases of mission work in different parts of the world, at the Christian Chapel, North Fitzroy, by J. W. Baker. Tickets, 6d. and 3d.

JULY 29.—S.S. Union of Victoria (Churches of Christ). The 28th Annual Demonstration will take place on this date at 8 p.m., in the Independent Church, Collins-st. (Dr. Bevan's). Good programme. Collection will be taken up during the meeting. All members interested in the work are asked to reserve Thursday, July 29, and come. (See Here and There.)—J.Y.P.

IN MEMORIAM.

SAUNDERS.—In fond remembrance of our dear loved ones, Albert Edward, who fell asleep at Bendigo, July 13, 1907; Ruby, who entered into rest at Maryborough, Sept. 27, 1893.

To memory ever dear.

"The Lord gave and the Lord hath taken away"
"Thy will be done."

—Inserted by the family.

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Christian Example.

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Often by reason of the crowd of worldly affairs and our own spiritual stature, we cannot see Christ. But there are sycamores in the road by which he will pass. He has given us the means of grace—Scripture, prayer, ordinances, trees planted by the wayside. Let us ascend; we shall not only see Christ, but he will come and abide with us.—*Wordsworth.*

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