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The Power of the Mind.

J. V. Coombs.

What wonderful things the mind can do! The mind solves the laws of gravitation, marshals worlds into order, clears up the sun's spots, mounts upon wings, cuts its way through the starry zodiac, and gives us glimpses of worlds beyond.

The speed of thought.

The mind can cure or kill, heal or make sick, create happiness or produce sorrow. It can reproduce the events of a lifetime in a moment. Where is the person who has not dreamed a life of events in a few seconds? You go to the hotel and ask to be called in time for breakfast. The next morning the clerk raps on the door. You give a half response. The clerk waits thirty seconds and raps again. During this time you dream that you arose, dressed, went to the depot, purchased a ticket, boarded the train, was injured in a wreck, and carried to your home, where loving friends were dressing the wounds. A man told me that once he was sinking to the bottom of a lake. He thought he was drowning. It was only nine feet from the surface to the bottom of the lake. Yet in the time it required for him to go to the bottom, only a few seconds, he thought of every mean act of his life.

Psychic phenomena.

In Philadelphia, in one of the hotels, several physicians have a large room where they are experimenting psychologically. They arrange, with trigger, iron railings, planks and sheets of iron. When a person is sound asleep they spring the trigger and all come crashing down. Of course, the sleeper is much alarmed, and he springs out of bed. They tell him not to be alarmed; that they were only experimenting, and ask him to tell them what he thought. A man from Aurora, Ill., gave this history: "I thought I came to Philadelphia to cross the ocean. I crossed to England, went down the Bonny Blue, visited the Catacombs of Rome, returned to Liverpool, took the steamer for home; when four days out we were caught in a terrific storm and tossed mercilessly about for fourteen days and nights. Finally the cargo was thrown over, but the crash came, and we were sinking to the bottom of the sea when

I awoke." All this ran through his mind in a few seconds.

Throughout the ages men have witnessed these wonderful powers of the mind, but Dr. T. J. Hudson, of Washington, D.C., was the first to give a correct working basis in *Psychic Phenomena*. He tells that there are two minds; one he calls the Objective, the other the Subjective. Other writers call these *activities of the mind, the Conscious and the Subconscious; the Outward and the Inner Man*. We prefer to accept the terms Subjective and Objective in this discussion.

The Objective mind.

The Objective and the Subjective.—The objective mind reasons, accepts and rejects, calculates, classifies, and takes notice of objects around us. Its medium is the five senses.

The objective faculties are the sentinels of the brain. It is their duty to decide what shall enter this temple, the brain. These sentinels keep watch at the door of the house and decide what must enter therein. If you can slip past these sentinels, the objective faculties, and plan a suggestion upon the subjective faculties, the suggestion will be acted upon. The mind is a house. There are two men here (two minds), the outward and the inner man. The man on the inside largely rules the house. He believes anything you tell him, and tries to do what you ask him to do.

But the man at the door tells the man in the house what to do. This sentinel is on the alert. He watches that no one passes him and suggests to the man in the house. What you have to do to influence the whole man is to elude the sentinel, pass him and suggest. This is often done while the man at the door is awake. But most of the time you will have to wait until the sentinel goes to sleep (hypnotism), then you can easily pass and enter into conversation with the man of the house.

The Subjective mind.

The subjective mind dominates in sleep, hypnotism, insanity, and mediumship.

1. The subjective mind is controlled by suggestion.

2. It has a perfect memory. It never forgets anything.

3. It cannot reason inductively.

4. It is the seat of the emotions.

5. It knows by intuition.

6. Telepathy is the power of the subjective mind.

7. In the subjective mind, many authors say, we are to seek for the power to move objects without physical touch.

It never forgets.

The objective mind exercises its power best when the body is in perfect health and in its normal condition. The subjective mind is more active in sickness and insanity. A diseased and feeble body constitutes a good psychic.

As a person approaches dissolution (death) the subjective faculties become more powerful. It is for this reason that persons dying may sing songs and repeat poems long forgotten.

As the subjective mind never forgets, at some time it may call up anything that had ever been heard or seen. Every word, song, speech or whisper has been planted upon the subjective mind. Some time these things may be lifted to consciousness. This is especially true in insanity and in nearing death.

Subjective impressions.

Not long ago, an old lady in an insane asylum was constantly repeating a Hebrew poem. She was illiterate and knew not one letter of Hebrew. The superstitious cried: "If this is not a spirit, what is it? I don't know; therefore, it is a spirit. Some supernatural power controls her." In the middle ages she would have been burned as a witch. But a physician started to find a solution of this phenomenon. He found that in her girlhood she had lived in the home of an old preacher, who was a Hebrew scholar. Often in his study he quoted the Hebrew poem. This servant girl heard him. It made no impression upon her objectively, but subjectively the poem was printed upon her mind. In the home of the daughter of this old preacher the poem was found. The insane woman no time in her sane moments could have quoted one

line, but in her crazy moments she used every word.

When the objective faculties are dormant, the subjective have full sway. In Cleveland a woman of eighty just before death sang an old song. The tune was minor. No one in the room had ever heard the tune. She had not thought of the song for fifty years. Before she took sick she could not have even remembered the name of the song. As she sang this plaintive minor silly people said, "It is a spirit." But in an old psalter, this song, words and music, was found.

Dreams and visions.

When the subjective controls, the dying Christian sings songs and sees angels; the wicked see demons and ghosts; the drunkard in his tremors sees snakes; the insane see departed friends, and the hypnotised see whatever you suggest. The insane have been known to repeat whole speeches that they never had committed. A boy of ten may read the speech of Patrick Henry. At forty, under hypnotic influence, he may repeat the entire speech. In religious frenzy the subjective dominates. By songs, prayers and frantic appeal seekers after religion become entirely subjective. They see angels and hear songs. Under these influences some ignorant person begins to harangue the audience. All who hear him know he cannot make an address. At once people declare he is converted and the Spirit of God has given him power of speech.

Dominance of the Objective.

Harmony of the Objective and Subjective.—The great orator, preacher, statesman or general is he who holds both the objective and subjective in perfect harmony. Neither must dominate. If the objective mind dominates, the man is cold, slow of action, repellant and over-cautious. He is void of sympathy, emotion, affection and magnetic powers. People shun him. He fails in business, for he will not venture. He inspires no admiration. In oratory he is afraid he will not use the correct word in the proper place. He cannot lift himself above his environments. Everything always goes wrong with him.

Reason abdicated.

If the subjective faculties dominate, they will drive a man to destruction. The subjective mind dominates *entirely* in the insane and idiotic. It controls the musical, mathematical, and oratorical prodigies. Blind Tom, the musical prodigy, had no objective mind. He was all subjective, hence idiotic. He remembered everything. Some one would play a piece of music. Blind Tom subjectively would repeat it, and miss not a note. The asylums are full of persons who let the subjective dominate.

Reason abdicated.—Held in proper bound, the subjective faculties are valuable beyond calculation. Art, music and poetry would be lost if the objective held control.

But it is dangerous to live too much on the subjective plane. Great poets, artists and musicians are largely subjective. Generally they are eccentric, sensitive and impulsive. Lord Macaulay said, "All poets are partially insane."

Reason gone to sleep.

Sir William Hamilton said musicians were men of poor judgment.

Macaulay says: "No man can be a poet or perhaps enjoy poetry without a certain unsoundness of mind. By poetry we do not mean verse, but the power to create vivid imagination." Those who dwell long in the subjective become visionary and weak in moral force. They are half crazy. Many persons of great genius are constantly surprising their friends by their strange actions. They commit indiscretions. They fall into sin and crime. People ask: "In the name of reason, why did they do these things? What reason for it?" There is no reason. Reason had gone to sleep. Musicians who are constantly under the gaze of people and who are drawing upon their subjective faculties in order to be brilliant, are easily tempted to commit wrong. The woman who has lived for hours in the whirl of gay society, who has been in the realm of the ideal, performing for hours upon the piano without thinking of what is going on all around her, is in great danger. All her reasoning faculties are dormant. Emotions fill her entire being. Under this half-hypnotic condition she is amenable to almost any suggestion. She may be pious, prayerful and cultured, yet she falls like an angel from heaven to hell. Brilliancy often is a dangerous thing. The woman in the dizzy dance is largely subjective. It is nothing unusual to hear *society* men scoff some women in the dance, because they are too *objective*.

Dangers of the dance.

The society man often says: "My partner was too objective to be interesting." To be *objective* is simply to have some sense. The woman in the dance who uses her good sense is too objective to these men. But most persons in the dance are subjective. They toss reason overboard, and become so entirely subjective that they take and allow liberties that would not be tolerated elsewhere.

Happy is the person who can hold all these faculties in harmonious equality.—*From Religious Delusions.*

Foreign Missions.

EXTRACTS FROM LETTER FROM MISS TONKIN, SHANGHAI.

How much one does understand of the heart yearnings of the apostle Paul over those churches he founded in heathen lands, when you work among the same people! Your heart is pained again and again with

the difficulties which you continually have to face, and you tremble for many of the converts, as you realise the awfulness of their surroundings, and the old habits are so hard to break. There have been many things to adjust and inquire into that require a great deal of prayerful thought, and especially while the old workers are away.

Revival at Wuhu.

We are praying now, and having prayer twice a day for a revival. We feel our churches need it, such as is described in Manchuria. Mr. Hunt has just returned from Wuhu, where he with Dr. McGillavary conducted a series of meetings, similar experiences being granted them. The work there had got to a very low ebb, and Mr. Paul, of our mission, thought perhaps a Bible institute might brush up a bit. It was well planned, and the lecturers came from all parts to give lectures on different subjects. All the missions were invited to come and participate. Prayer was made privately that it might be a blessing. Well, such a blessing came to them that it was decided to have special meetings right on after the week of lectures. There were no sermons preached, but such teaching as "The Revival at Sychar" and "The Four Men." These are two most remarkable little books written for such purposes.

The sprung plank.

These, and then a sprung plank in our Miller-rd. chapel, have more than once led many of the evangelists and others to great confession of sin, and in consequence revivals have resulted. This plank was a part of the floor, and without any warning it sprang up; all the top was beautiful with Mippo varnish, but underneath was filthy musty cobweb. A very forcible illustration. Such talks as these were given between prayers and testimony, and Wuhu was shaken mightily, both foreigners and natives receiving great blessing. Oh, we do long for such an one in Shanghai. We are praying the Lord to shake us up mightily.

We are having good times in our week-day preachings, every night there being 50 to 60 present.

If all is well, I am going to try and attend the Convention at Kuling in July.

The Personal Impress.—If you go into the mint you will see them place a bit of metal on the die. Noiselessly, and with a touch as silent as a caress, but with the power of a mighty force, the stamp moves against it. And when that touch is over, there is an impression upon the coin which will abide when a thousand years are passed away. So one life moves up against another, filled with the power and stamped with the image of Christ's likeness; and when that touch of parent or teacher or friend is over, there are impressions that will remain when the sun is cold and the stars have forgotten to shine.

Sunday School Union, S.A.

Annual Scripture Examination.

JUNIOR A DIVISION.

First prize, Marjorie Overall, Milang, 91. Second prize, Blanche Skewes, Mt. Compass, 86. Third prize, Bella Ingram, Unley, 85. Fourth prize, Charles Johnston, Unley, 84.

JUNIOR B DIVISION.

First prize, Elaine Skewes, Mt. Compass, 99. Second prize, Edith Waye, Mt. Compass, 98. Third prize, Doris Bowes, Norwood, 97. Fourth prize, Clarence Manuel, Unley, 94.

The papers on the whole are of only fair quality. In Section A most of the competitors seem to have confused two texts in the first question, "With what was Stephen filled when he did his great works and miracles?" Most of them answered, "With the Holy Ghost," instead of "Faith and power." In Section B only four or five seem to have grasped the question on their paper, "How did the apostles give witness of the resurrection of Christ?" Nearly all of them seemed to think that "how" meant "why," and tried to say why they gave witness, instead of "how" they gave witness. The first two papers were very good, and I had a difficulty in separating them.—W. Jackson.

MIDDLE C DIVISION.

First prize, Doris Rashleigh, Unley, 97. Second prize, Lily Uncle, Unley, 96. Third prize, Phyllis Johnston, Unley, 94. Fourth prize, Mabel Richardson, Henley Beach, 93.

It was only after very careful examination that I decided that 36 was slightly better than 37. A similar difficulty arose in awarding third place, and I took a long time in comparing 94, 88, 137 and 38 before giving the preference to 94. The work generally has been excellent, and the scholars have shown a good grip of the subjects covered by the questions. Some very good papers have been discounted by failure over some particular question (often one of the very easy ones), and in several cases only a small number of the questions have been answered. I noticed several cases where the writing was bad and the spelling faulty, but the answers clear and right to the point. This is satisfactory, as it shows that children who have very few educational advantages are being well grounded in Scripture knowledge in our Sunday Schools. The tendency to be wordy and to answer a lot more than the question is noticeable in some of the papers. Possibly the question may be partly to blame for this, although I tried to make them clear and definite. To summarise: I examined 62 papers; of these 12 gained 90 points or over; 9 gained 80 points or over; 10 gained 70 points or over; 16 gained 60 points or over; 8 gained 50 points or over. Only 7 were under 50 points.—K. W. Duncan.

MIDDLE D DIVISION.

First prize, Marjorie Harper, Unley, 99.5. Second prize, Grace Drechsler, Unley, 99.3. Third prize, Vera Manning, Grote-st., 98.5. Fourth prize, Phyllis Snook, Hindmarsh, 98.1.

The best five papers required careful scrutiny, and they were so well answered that I adopted

the plan of giving a credit for each answer that showed especial intelligence in handling the question, beside the necessary virtue of being correct; the first and second were running almost equal throughout, and the third and fourth were similarly situated; the fifth, which was only one mark behind the fourth, showed a well instructed mind, and deserves a prize, which I hope the Union, if possible, will grant. Beside these were four good papers which scored 93, 93, 92, and 90; two of them numbered 219 scoring 93, and 216 scoring 92, were refreshing examples of brevity and directness, but unfortunately they cut the tails off one or two of the answers too short before the full sense was delivered, otherwise they would have been "among the more honorable." There are 10 papers which were also good scoring, 80, 82, 82, 83, 84, 84, 86, 87, 87 and 89. They all had varying faults in some, whilst other answers were excellent. These inaccuracies are like "the little foxes which spoil the grapes," and it was a disappointment to me when I discovered them in otherwise good papers. No. 56, scoring 87, evidently felt it incumbent to quote a vast amount of irrelevant Scripture, beside his own personal opinion, as well as the correct Scriptural answer sandwiched in before he was quite satisfied to stop; filling four closely-written foolscaps, most of which was unnecessary and not answering the questions. This was also a fault shown by others, and they would have done better to have kept strictly to the questions, giving the full answer and no more. One grave weakness was shown by many of the scholars in their excessive anxiety to answer first the easy questions and then the more difficult ones, mixing up their answers out of proper rotation. Those that answered each in turn showed the best results.—William Charlick.

SENIOR E DIVISION.

First prize, Violet Dalwood, Norwood, 98½. Second prize, Eva Uncle, Unley, 96. Third prize, Linda Manning, Grote-st., 91. Fourth prize, Amy Gore, Unley, 90.

SENIOR F DIVISION.

First prize, Zeala Mann, Unley, 88. Second prize, Vera Bowes, Norwood, 86. Third prize, Basil Rudd, Norwood, 84. Fourth prize, Ruby Blackwell, Milang, 81.

I count the many hours devoted to the study of the merits of the 75 papers submitted to me as among the happiest of my life. Many of the papers agreeably surprised me by the comprehensiveness of the replies. The church possesses a valuable asset in the intelligent understanding of its teachings by the young people. The leading papers in Section E, 16 to 18 years of age, were especially creditable, and gave evidence of sound preparation for the examination. Some candidates evidently thought they would satisfy the examiner by writing at length on many matters entirely foreign to the questions. These replies were interesting, but of course failed to gain marks, and thus far the purposes of the examination represented wasted energy. While an examiner will welcome the most comprehensive reply if confined directly to the points of the question, it is not well to ask him to read a foolscap sheet or two chiefly of extraneous matter, in order to collect the fragments bear-

ing on the question. Candidates will profit in the future by noting this point.—W. L. Johnston.

TEACHERS G DIVISION.

First prize, Evelyn M. Williams, Norwood, 90. Second prize, Edwin P. Verco, Stirling East, 84.

TEACHERS H DIVISION.

First prize, Olive Jones, Unley, 98. Second prize, Beatrice Charlick, Unley, 97; Irene Mann, Unley, 97. Third prize, Ella Gore, Unley, 96; Mrs. G. S. Messent, Unley, 96. Fourth prize (special), Arthur G. Rudd, Stirling East, 95.

The papers in Sections G and H, Teachers Division, have been good. They show a good knowledge of the subjects on which they have been written. The papers were uniformly good. Some of them were so much alike in value that I have had considerable difficulty in deciding their comparative merits. It has cost me a good deal of thought and examination to decide this question. After some time I hereby submit the percentage awarded to each paper.—T. J. Gore.

SCHOOLS PRIZE.

Mount Compass, under 75 scholars, 42 per cent. North Adelaide, 75 and under 150, 15 per cent. Unley, 150 and over, 20 per cent.

SCHOOL	A	B	C	D	E	F	G	H	I	J	K
Mile End ...	11	849	77					8	2101	84	
Unley ...	69	5192	75	4	5	4	3	34	13201	20	
Queenstown ...	6	350	58						1	3	87
Henley Beach ...	5	384	77					1	3	1	41
Grote-st. ...	30	1947	65			2			8	14230	84
North Adelaide ...	25	1497	60						6	6	97
Prospect ...	5	229	45						1	135	1
Cottonville ...	8	526	65						3	2	1437
Hindmarsh ...	20	1331	66					1	8	5	251
Norwood ...	50	3333	66	2	1	2			16	16	310
Stirling East ...	13	863	66			1			1	3	7
Milang ...	22	1452	66	1				1	8	9	5526
Mt. Compass ...	8	641	80	1	2				6	1	1542

A. Number of competitors. B. Total number of marks gained. C. Average per centage of marks. D. Number of first prizes. E. Number of second prizes. F. Number of third prizes. G. Number of fourth prizes. H. Number of first certificates. I. Number of second certificates. J. Number on school roll over 8 years of age. K. Average per centage for school.

452 entries. 273 competitors. 111 first certificates, 75 per cent. and over. 75 second certificates, 60 per cent. to 75 per cent.

Guidance.—The Italian farmer may know his native country well. He may be able to traverse the long peninsula without a query. But not one farmer in ten thousand could climb one of those gigantic peaks of the Alps without a guide. He knows his country well, except the part that is above his normal sphere; and when he does ascend and treads on glaciers with their crevices, and gazes down into terrible ravines, right glad he is to follow in the footsteps of the mountain guide.

The man who lives in the low, material commonplace of life may go on after a sort in his own strength and wisdom; but if he means to climb, to reach heights of character, to face the dangers and responsibilities of progress, he will need the Guide—the Wisdom that is not his own.

Church Progress in the First Century.

Is it Attainable Now?

F. E. Thomas.

When we read in the Bible, and other writings, of the progress made by the early Christian church; how that influence spread from Judea, through Samaria, Asia Minor, and right through the Roman Empire by the end of the first century; how that 6,000,000 people were converted during the first seventy years of her existence, we cannot help but compare it with the present slow rate of church progress, and wonder why such results are not attained now. Had such progress been continued, the world would very soon have been brought to the feet of Christ; but such was not to be. The very success of the church seemed to bring about its degradation, and its spiritual decline; but of its effectual progress during the first century none will doubt. Even Paine the infidel recognised this fact, and was at a loss to account for it.

Modern mass movements.

Seeing that none doubt the fact of this great progress, the question presents itself as to whether such success is attainable now. It is our purpose in this article to take the affirmative view, and we will endeavor to show that, under like conditions, it would be attainable at the present time. Having affirmed this proposition, a further question remains to be answered. If like success is attainable, why is it not attained? That it is attainable is not a matter of fancy, but it is borne out by fact. The Welsh revival, the great forward movement in Korea, the mass movements in India, all bear record of such progress in limited spheres. But why are such forward movements not more general? It is an axiomatic truth that the same causes always produce the same effect, other conditions being equal. If then we trace the causes that led to such great results in the early times, and then compare them with the conditions which exist at present for the attainment of like success, we shall see wherein we fail to attain the attainable.

Our greater advantages.

Our task in this direction will be minimised if we recognise the fact that some of the causes that contributed to that success which attended past efforts are unchangeable, whilst others may be subject to change. The unchangeable factors are the divine. We still have the same Master as had the early church. Jesus Christ, "the same yesterday, to-day, and for ever," still stands in the midst of the seven golden candlesticks. His "Lo, I am with you alway, even unto the end of the age," is for us as much as it was for his apostles. His word is just as powerful now as when it stilled the storm, and brought forth Laz-

arus from the tomb. The gospel is still the power of God unto salvation to all who will believe it, and the Holy Spirit is still present in the world giving power to that word. Certainly he does not give us power to speak with tongues, as spake the apostles, but by the printed word he does more than that. By means of the printing press he enables men to preach in over 400 different languages, to ever-increasing millions of people. He has added power to the word, by the way in which it has withstood the crossfire of criticism for centuries. At the voice of the Master as he declares that his word shall not pass away, we hear an endless "Amen," echoed back from the most enlightened intellects of all who have made it a subject of serious study. The word of God, which is the sword of the Spirit, certainly had the brightness which belongs to a new blade when the conflict for Christ first began, but now it has the added glory of a tried weapon, which has been found true and effective, in many battles. Thus we see that the divine agencies in the progress of the church not only have not weakened, but they have received added power from past achievements. Therefore, other things being equal, the progress of the church should be even more rapid now than it was during the first century.

Church deterioration.

But, as we have seen before, the progress is not nearly so great. We must look elsewhere, therefore, for the cause of this, and see if other factors for success have changed. Either the difficulties to contend with, or the human agencies of the church itself may have changed, or a change may have taken place in both. It is a recognised fact by the British Admiralty, that if they were to cease increasing their navy, whilst their possible enemies went on building fresh battleships, their supremacy of the sea would be threatened. The result would be the same as it would be if the Admiralty were to destroy their own ships, whilst others remained at a standstill. But if Great Britain decreased her fighting power, while others increased theirs, it would be doubly dangerous. In like manner, during the time that has intervened since the formation of the church of Christ, the forces on the other side may have increased, whilst the church remained at a standstill; or the church may have become weaker, whilst the difficulties with which she has to contend remained at a standstill; or the church may have become weaker, and the opposition stronger. There is still another possibility, and that is, that while the opposition may have become weaker, the church may have deteriorated to a greater extent.

We consider that this is just what has happened.

Then and now.

Let us first take into consideration the forces of evil, or the difficulties which have at all times been opposing the progress of the church. We mean by these the direct opposition, and difficulties that the church has to overcome from without. As stated, we believe that this direct opposition has been weakened, and the difficulties from without have become less, since the first century. A brief comparison of the condition of things then and now proves this. The slaughter of faithful Christians then was looked upon with as great a delight, and by as large a number, as is a brutal pugilistic display at the present time. The nations of the world at that time tried hard to destroy the religion of Christ. The bitter opposition received made it impossible for the ambassadors of Christ to stay in one place for long. There were not fast steamers or railroad expresses to convey them to distant lands. If they journeyed that far, there were no cables or fast mail-boats to take back encouraging news to stimulate the home churches to greater enthusiasm. But now the church has full freedom. The teachings underlie the laws of many lands. The members occupy positions of power. All of the wonderful discoveries of science are at her disposal, every land is open to her ambassadors. The Babel of false religions and philosophies, which existed then and since, is becoming silenced, and "the voice of one crying in the wilderness" has re-echoed through the cities of many lands.

A loss of power.

Seeing that these things are so, we are forced, however unwillingly, to the conclusion that the reason for the decrease in the progress of Christianity is that the human agencies of the church have decreased in power. Whilst opposition without has become weaker, and difficulties from without have become fewer, the difficulties from within have become greater, and are stifling the power of the church. If such a state of things continues, we shall find that the opposition that the church has been successful in fighting in the past will once more become supreme. But wherein has the church become weaker and less effective, in combating the difficulties, which are less than those which the early church strove against so successfully? We have seen that the divine power has not weakened. It is not the Head of the church that lacks power, but the body. We are or should be co-workers with God. God is always ready to do his part, so that any lack of success is due to the failure of his co-workers to do their part. Christ's love for his church is ever the same, but does the church now, as a whole, love him so much as when first established? We believe not. That name which was once all-sufficient for those who loved God—the name of

Christ—is discarded, and replaced by others. That church, which once presented an undivided front to the foe, has been largely replaced by a great variety of misrepresentations of it. Instead of loving one another with that love that caused amazement to the heathen Pliny, so-called Christians are warring against one another with such energy that, were it directed against the devil, even this world would become too hot for him. Great sums of money are spent in multiplying chapels, and increasing the number of preachers, where they should not be needed, whilst millions have never heard of Christ after so many centuries. People in Christian countries are being gorged with every conceivable kind of theological and demoniacal sweetmeat, whilst those in distant parts are dying of starvation.

Lack of spirituality.

Although this condition of things accounts for a great deal of the lack of church progress, there is something which accounts for a great deal more, and that is, lack of spirituality on the part of those who have taken the name of Christ. We are referring now not only to the sects, but to those also who have been freed from sectarian slavery, and have decided to be known as Christians only. This lack of spirituality inside the church is doing it far more injury than anything from without, but the fault is not all with the congregation. A great many preachers to-day believe only part of what they preach, and preach only part of what they believe. They are preaching for the people, and not for the Lord Jesus Christ. Frightened to speak out against the evils of the day for fear of offending some of their congregation, they tickle the ears of the people with sensational sermons, which, when sifted, are found to be devoid of food for the soul. They are giving starving souls stones for bread, and serpents for fish. Popularity is being sought after at the expense of spirituality. Even many who do seem sincere teach for the doctrines of Christ the commandments and traditions of men. People are becoming so used to this treatment now that they do not care to listen to a sermon dealing with a subject requiring serious thought. The sermons must be of a light nature, or their eyes wander round seeking other items of interest, such as new dresses, or dust on the seats. Of course this does not apply to all, but the tendency is that way. Our forefathers could sit and listen to a two hours' discourse, but the twentieth century sermon must be restricted to a half-an-hour.

Self-sacrifice at a discount.

It is difficult to say whether this style of preaching is a result of lack of spirituality, or whether the lack of spirituality is due to it. Probably each has helped the other down. We believe, however, that the weakened state of the church is not altogether due to unfaithful preachers, but also

to the lack of enthusiasm amongst the members of the church. This is due largely to the fact that in many sects it is made so easy for people to become members. Every obstacle is withdrawn from before them except the collection plate, and they are not asked to sacrifice anything for the sake of Christ. The desire is to get as large a number as possible on the church roll, regardless of the means used to secure them, or their fitness to be placed there. No wonder then that the progress of the church is not what it should be! In the early days of the church it meant something to become a Christian. It meant sacrificing home, friends, and very often life for the Master. It meant disgrace, and often imprisonment.

Breaking down the barriers.

The devil suggested an easy way whereby he said that Christ could extend his kingdom more rapidly. Showing him the kingdoms of the world, he said, "I will give you all these, if you will fall down and worship me." Christ overcame the temptation. He knew what the result would have been, and Satan knew what the result would have been, had he not done so. If Christ had bowed down to Satan the kingdom would have belonged to the one whom he had thus acknowledged as supreme. But many of Christ's followers have succumbed to a like temptation. They have forsaken the difficult way of sacrifice which Christ taught and practised, and have chosen easy ways that have been suggested by Satan to increase the numbers on the church roll more rapidly. In so doing they have co-operated, and are still co-operating with Satan in weakening the church, and placing difficulties in the way of its progress. "He that is not for me is against me." This breaking down of the barriers between the church and the world accounts for the existence of the two great brakes that are retarding the wheels of the gospel chariot. These may be described as commercialism and indifference. We often attribute these two sins to the world, and point to their existence there as the reason for the slowness of church progress. But although they do exist in the world, their existence in the church prevents their being fought with such force and effect as they would be otherwise. So their existence in that part of the world which is in the church hinders the progress of Christianity to a much greater extent.

The love of the world.

Commercialism and materialism in the church bring about the other great evil of indifference. When Christians love other things more than Christ they become indifferent, and irresponsive to his claims on them. It needs not great power of argument to prove the existence of this sin in the church of to-day. We have only to notice how church members (we are dealing with these now) flock to concerts, circuses, theatres, and dances too, very often,

and neglect the church meetings. Anything is allowed to stand in the way of the weekly prayer meeting. No effort spent to get to a concert is too great, but any effort needed to attend the prayer meeting forms an excuse for absence. There is only one explanation of such a state of affairs, and that is, that those guilty of such neglect love amusement more than spiritual communion. The one is chosen, and the other is despised, until the one is loved, and the other is hated.

Much of this indifference can be traced to family life. At one time it was a common custom for the family to study the word of God daily, and offer up prayers to God for guidance and help. But this beautiful practice is fast dying out. The family altars are being broken down, the Bible placed on the shelf, and any kind of trashy literature is read in its place.

A purified church.

There is a tendency to-day towards pessimism, and this paper may seem to indicate that a gloomy view has been taken here. But that is not so. We believe in the ultimate triumph of good over evil. We believe that the church must prevail, but not the church as it is to-day. We are quite prepared to see the number of church members decrease, in anticipation of a great era of progress. When Christ went into his Father's temple, he drove out the money-changers, and those that sold doves. We hope the time will soon come when the church will be purified of commercialism and indifference. The number of members may be decreased, but power will be added, and greater progress will follow. God is ready to bless the church, but the church must get ready to receive the blessing. God's power to bestow is limited to a large extent by our capacity to receive. Were the Lord to bless us abundantly, while we were not doing our best, then we would be satisfied to remain idle, and let God do all. God expects us to do our best, and when he sees us doing that he showers down his blessings.

The road of progress.

The weakness of the church now as compared with that of the first century is a matter for regret, but not discouragement. There is no room for discouragement in those that have faith in God. Our past failures, and lack of power, but point toward the road of progress. Take God's warning, and brighter days will soon be ours! If we as representatives of the church of Christ are faithful to our plea, and enthusiastic in our practice of that plea, then we have the Lord's assurance that the gates of the unseen world will not prevail against us. The little stone cut out of the mountain without hands must grow as it rolls along. All things that stand in the way of its progress must fall before it, and in God's good time it will cover the earth.

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The Leader.

RELIGIOUS HYDROPHOBIA.

A series of articles on "The Theology of the Sacraments" has lately appeared in the *Spectator* (Wesleyan). The last of these is in the issue of last week, and deals with the question of baptism. As the articles appear in the form of "leaders," it may be assumed that they are an official statement of the Methodist position. In any case, the article referred to is characteristic of the representatives of that body when they undertake to write upon the subject of baptism. From that quarter we never expect a clearly reasoned out statement. Whether intentionally or not, the main purpose of those who write is not to tell us what baptism is from a Scriptural standpoint, but what it ought to be when viewed through Methodist spectacles. The result is not at all edifying. If the idea in the mind of the writer of the article we are now dealing with was to confuse the reader, he may congratulate himself on having done so. The old way of doing this was to write or speak at length on the covenants, and waste much time in attempting to prove that baptism had taken the place of circumcision, and that part of the law relating to circumcision had force in connection with Christian baptism. This line of argument is now exhausted, and in its place the issue is confused by a frequent reference to the baptism in the Holy Spirit. It is a method that is probably successful enough with the average Methodist, but we should imagine that the more thoughtful and open-minded amongst them would rather resent the tricks of controversy which are so frequently indulged in.

Baptism in the Holy Spirit.

As an ordinance appointed by Christ for the Christian church, baptism deserves better treatment than this. At the very least an attempt should be made in the direction of explicitness, and readers should not be led to believe that baptism in the Holy Spirit and baptism in water are one and

the same thing. In a very subtle way the *Spectator* does this. It tells us that "the Scripture references to baptism help to bring out its spiritual significance." To prove this it refers to the day of Pentecost and the outpouring of the Holy Spirit. "Here," it says, "baptism in its highest sense is declared to be a blessing coming from above, heaven descended, an outpouring of the Spirit." The well-informed student of the Scriptures does not require to be told that baptism in the Spirit and baptism in water are two distinct things, the first relating to a special time and circumstances, and the latter an ordinance in the church for all time—the "one baptism" referred to in Paul's letter to the Ephesians. It should also be understood that the "gift of the Holy Spirit," which is not the same as the baptism of the Holy Spirit, is something which is the outcome of faith and obedience. "Repent and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." This was Peter's declaration on the day of Pentecost, and is a more certain guide for us than Methodist theology. The baptism in the Spirit, however, cannot be dealt with at length in this article. For the present, we must simply protest against the Methodist way of dealing with the subject, feeling quite sure that it will not meet with the approval of any candid scholarship it possesses.

Pour and immerse.

After having mixed up things in delightful confusion, the *Spectator* proceeds to say, "Incidentally we may point out that the inspired use of the terms 'baptise' and 'pour' with reference to the Pentecostal gift should settle for ever the notion that baptism always means immersion. In these Scriptures it clearly does not. Instead of our being dipped into the blessing, the blessing is poured down upon us. This is God's way of baptising, and it tells us that all good gifts come from above." The above statement is an excellent example of Methodist logic when it touches upon the subject of baptism. Briefly stated, it amounts to this: That as the Holy Spirit was poured out upon the disciples upon the day of Pentecost, therefore, baptism means pour. The only mistake about the statement is that it confounds cause with effect. In the case of Pentecost, pouring was the cause, immersion was the effect, and it was because of this immersion that it is called the baptism in the Holy Spirit. The gifts or blessings of the Holy Spirit were poured out so plentifully that the disciples were overwhelmed by them. Baptism here is a figurative way of expressing profusion. As a matter of fact, the Holy Spirit being a person could not be literally poured out, but his gifts were, and so plentifully that the result is appropriately expressed as a baptism. Immersion may result from pouring, but pouring is not immersion. One of the ancient Greek

writers, Hippocrates by name, says: "Shall I laugh at one who baptises (immerses) his ship by overlading it; then complains of the sea that it engulfs it with its cargo?" Here, "overlading" is the cause, "immersion" the effect. We have no quarrel with our Methodist friends if they prefer to immerse a candidate by pouring water upon him. We would only suggest that the sensible way is, first of all, to pour the water into the baptistery, and then immerse him.

Explaining away.

We quite agree with the *Spectator* that "all spiritual blessings come from above," but we demur to the impression conveyed that all "are represented as poured out upon the children of men." In some cases they are not represented in this way. In John 4: 14, our Lord represents the Spirit as a well, the waters of which spring up. The fact of the matter is that the writer in the *Spectator* is so averse to the idea of immersion that he allows his bias to get complete control of him. As a further evidence of this, we may notice what he says about baptisms in the river Jordan. "That baptisms took place in the river Jordan," he tells us, "need not disturb us. Such baptisms take place now-a-days there, and are administered by pouring, the convert standing in the shallow water." Just so. This is precisely what would happen now-a-days if the people who went to the Jordan were Methodists; the trouble is that there were no Methodists in the days of John the Baptist. Sensible people want to know why it is said that John was baptising in Ænon near Salim, because there was much water there, if baptism only consisted of pouring or sprinkling a little water on the face of the candidates. Methodists, of course, attempt to explain this away, but they have to do so much of this kind of thing, and do it so badly, that the mere attempt suggests what a very poor case they have. This is bad enough, but there is worse to follow. What shall we think of a writer who tells his readers, after only making two New Testament references, namely, Pentecost and the Jordan, that "the only other allusion of importance is the figure of burial alluded to by Paul in both Romans and Ephesians." Evidently any statement is good enough for the readers of the *Spectator*. He certainly presumes very much on their intelligence, when he attempts to explain away the allusion to baptism as expressive of burial in Romans by saying, "But as Dr. Beet points out, in ancient Greece the sprinkling of a handful of dust was a valid burial, and he refers to the passages in Sophocles where this is shown." Certainly the quotation has the word "sprinkling" in it. Evidently this is all that Methodists ask for when they are endeavoring to sustain their view of baptism. The appropriateness of the word to the matter in hand is quite a matter of indifference. That Paul is not referring to the burial of an ancient Greek does not matter. It is necessary, however, to re-

mind the *Spectator* that Paul is referring to the burial of our Lord, and that we happen to know just how he was buried, and have no difficulty in seeing the connection between it and immersion. Neither had John Wesley, the founder of Methodism, for in his "Notes on the New Testament," under the head of Rom. 6: 3, we read, "We are buried with him," alluding to the ancient manner of baptising by immersion."

John Wesley.

In saying this, John Wesley is endorsed by the highest Biblical scholarship, a scholarship which is ignored by modern Methodists. It may be news to the readers of the *Spectator* that one of the reasons why Wesley was expelled from America was because he refused to baptise a child otherwise than by dipping, except the parents would certify that it was weak, and not able to bear it. In modern times his followers view the matter differently. Immersion is their pet aversion in theological matters. They may be susceptible to reason on any other subject, but on this they are not. It is clearly a case of religious phobia.

Editorial Notes.

Value of Co-operation.

In connection with the Chapman-Alexander mission services in our large cities there has been a hearty co-operation of the Protestant bodies, or the majority of them, and party lines, if not entirely obliterated, have been lost sight of to a great extent. Denominationalists have not gloried in their names, but have united to honor the name of Christ. The result has been that an immense impression has been made upon those usually outside the pale of church influence, and many thousands have expressed their decision to become Christians. The Saviour prayed that his disciples might all be one that the world might believe, and the success of such missions as those of the past few weeks is a striking commentary on this notable petition. The question naturally arises:—If partial and temporary union of the forces which make for righteousness meets with such gratifying results, what would be the effect if they were fully and permanently united? It requires no great stretch of imagination to conclude that the object the Lord had in his mind when uttering that prayer, the conversion of the world, would be within measurable distance. Nor have the blessings of co-operation been confined to those outside the ecclesiastical communions; church members have received a great spiritual uplift, and many have realised as never before how "pleasant" as well as "how good it is for brethren to dwell together in unity."

Is Union Possible?

Such hearty co-operation as that referred to in the great church work of evangelisation would have been impossible a few decades back, but party shibboleths are largely losing their power. The old and fierce debates on Calvinism and Arminianism, for example, are not possible now, and the pious predestinarian no longer accuses the advocate of a general atonement with teaching "damnable heresy" or *vice versa*. Indeed, it is now generally acknowledged that many of the distinctive doctrines of various denominations are not of sufficient importance to justify the separation of those who differ about them. Still, the divisions are perpetuated, although from time to time there are indications of a growing desire for union. Trust deeds and vested interests sometimes block the way, while in other instances sectarian feeling yet retains sufficient strength to hinder progress in the direction of that for which our Saviour prayed. Of course no union is really practicable or desirable that demands the sacrifice of principle. Before it can take place some common ground must be discovered which can be occupied by those desiring union without any compromise of conscientious convictions. We believe it is possible to find such a base, provided that those seeking it do so prayerfully and along the lines of New Testament teaching. We may restore "the unity of the Spirit in the bond of peace" if we are all prepared to accept the apostolic platform presented to the Ephesian church. "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all."

"Baptists" and "Congregationalists."

A careful examination of many points of difference in the light of the above declaration would result in the realisation that they are not insuperable after all. Take, for example, the influential bodies of Baptists and Congregationalists. They differ merely on the questions of baptism and name. These are the sole grounds on which they maintain separate organisations. And yet there is not so much difference even on the matter of baptism as is commonly supposed. Both agree that baptism is a command of Christ and binding on his followers. The one practises the immersion of believers and the other the sprinkling of infants. But while the Congregationalist sprinkles water, he cheerfully admits that immersion is valid baptism. In any friendly discussion it is not the Baptist, but the Congregationalist practice that is under question. The Baptist position is simply undebatable, and the debate must necessarily commence with the admission that it is right. It is the practice of sprinkling that is questionable, and while the Baptist is logically and conscientiously compelled to regard the Congregationalist as

unbaptised, the Congregationalist, on the other hand, is logically and Scripturally compelled to regard the Baptist as a baptised person. Immersion is therefore the common ground on which these two peoples may unite without any compromise of principle. In the same way the question of who are fit subjects of baptism may be settled. Beyond all doubt sincere believers are qualified for baptism. The Congregationalist has no scruples in so contending. But the Baptist does not believe in and cannot accept without a direct violation of principle the baptism of infants. The Congregationalist in discussing infant baptism has always to act on the defensive, for it is his position that is attacked. No one can or does for a moment criticise the Baptist for baptising a believer. His position is incontrovertible and unassailable. It is common ground. He practises the "one baptism," and the one admitted by all to be right. On the question of name it is possible that each side would have to make concessions and in the interests of union to choose some other appellation acceptable to each. As both claim to be Christians, perhaps the simplest way would be to drop the denominational and retain the name which is common property, and which honors him whose name is above every name. Here again there would be no compromise of principle or violation of conscience.

"Baptists" and "Disciples of Christ."

Take, again, the two large bodies of immersionists generally known as "Baptists" and "Disciples of Christ" or "Churches of Christ." The principal differences between them are with reference to the name, the importance of baptism, and the frequency of the celebration of the Lord's Supper. But can no common ground be found on which their differences may sink out of sight? Both agree that a sincere baptised believer is a Christian, a member of the body of Christ, and duly qualified to be recognised as a member of any local New Testament church. Some prominent Baptists contend that baptism is in order to the remission of sins and essential to church membership. Beyond all doubt, the baptised believer is safe, and there is no question about his position. This, then, is common ground on which they may readily unite, leaving the question of the precise importance of the ordinance an open question while they are one in practice. There is some room for questioning the Scripturalness of a monthly observance of the Lord's Supper, but all agree that the New Testament Christians "came together on the first day of the week to break bread," and here again we have a common and Scriptural ground which both may occupy without desertion of principle. The matter of name could be settled by the adoption of one that is undenominational and Scriptural, and which could be accepted by all. We are persuaded that it is along such lines that the matter of the union of believers is to be finally settled.

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.)

WHY WAR SHOULD BE ABOLISHED.

Isa. 2: 2-4; Matt. 5: 38-48.

Topic for August 9.

It is undesirable that the topic should be treated as giving a good opportunity for mental agility. The question whether under any circumstances it is right for men, and Christian men, to engage in war, is not going to be settled by a five minutes' Endeavor talk. Many Christians have agreed with Ruskin that "both peace and war are noble or ignoble according to their kind and occasion." Many men of noble Christian character have fought their country's fight. We might adapt to the case of our own empire, what the great Greek historian said long ago of Athens: "Reflect that this empire has been acquired by men who knew their duty, and had the courage to do it, who in the hour of conflict had the fear of dishonor always present with them, and who, if ever they failed in an enterprise, would not allow their virtues to be lost to their country, but freely gave their lives as the fairest offering which they could present." We think of Havelock and Chinese Gordon. Perhaps we recall Cromwell and his Ironsides, those "men of religion" who, as Macaulay puts it, held religious meetings, at which a corporal versed in Scripture led the devotions of his less gifted colonel, and admonished a backsliding major.

The Prince of Peace.

We need not debate the matter now. It should need no argument to show that war, as such, is opposed to the will and word of God, utterly alien to the spirit of Christianity. How can a follower of the Prince of Peace but deprecate the outbreak or conduct of war? Who can, without deep sorrow, consider the possibility of two Christian nations, like Britain and Germany, going to war? It is sad to know that some professed Christians have stirred up ill-feeling and encouraged war. Have they never read, "Blessed are the peace makers"? The *Southern Cross* recently said: "It is the moral side of this whole business on which our readers will do well to meditate. Great Britain and Germany, it must be repeated, are by declared faith, and no doubt by deep-rooted and genuine conviction, Christian peoples. They accept the Bible as the text-book of morals. They consent to the claims Christ makes for an absolute empire over human conduct. They pray every day 'Thy kingdom come, thy will be done on earth as it is in heaven.' And then each of these nations spends nearly £1,000,000 a week building in feverish haste new 'Dreadnoughts' against each other! Is it in this way that the will of God is being done on earth as it is in heaven?" Read the Bible, and consider its message of peace to men.

A needed advance.

A certain advance has been made. We have seen the establishment of the Peace Tribunal at the Hague. One of its important pieces of work was in connection with the unfortunate case of the firing on the English fishing fleet by the Russian warships when en route to the East during the war with Japan. Without the Peace Tribunal, possibly war would have resulted. Efforts have been made toward an advance on this. The Hague Tribunal does not take up a wrong till it has made a quarrel. The suggestion has been advanced that an International Congress should be established to make laws binding on all the nations, so that war might be abolished. We could hope it might be so. "The same laws of justice, of peace, and of regard for life and for the rights of others that our courts impose upon individuals, some international court should impose upon the nations. Some day we shall look back upon these times and see that, while in our personal relations we are living in the light of Christianity, our national relations are still in the Dark Ages of selfishness, passion and brute force."

So long ago as 1849, Victor Hugo, then president of a Peace Congress, said that the day would come when bullets and bombs would be replaced by votes, and when there would be one great senate which would be to all Europe what the Parliament is to England, and when cannon would be exhibited in public museums, just as instruments of torture are now.

Clearly we are far from this yet. Consider the present state of Europe. Germany has a naval programme involving the expenditure of 207 millions by 1917. Great Britain is wondering if it can build two Dreadnoughts for every one of Germany's. Russia has an army of 1,200,000 men (on peace footing); Germany, 619,000; France and Algeria, 604,000; Austria, 380,800; Turkey, 300,000; Great Britain, 252,000 (besides 150,000 native troops in India).

The cost of war.

The financial cost is not the only one. There is a great price beside—"misery, murder and crime—crime, misery, murder and woe." The Song of the Sword tells of part:

"Fight—fight—fight! though a thousand fathers die;
Fight—fight—fight! though a thousand children cry!
Fight—fight—fight! while mothers and wives lament;
And fight—fight—fight! while millions of money are spent.
Fight—fight—fight! should the cause be foul or fair,
Though all that's gained is an empty name, and a tax too great to bear;
An empty name, and a paltry fame, and thousands lying dead;
Whilst every glorious victory must raise the price of bread."

The monetary cost is great. It is said that the people of Europe are paying two-thirds of their taxes for war—that is for maintaining war armaments and for interest on war debts. Consider, say, the expense of the Boer War. Its estimated debt outstanding on 31st March, 1908,

was £117,049,000, with an estimated interest payable thereon of £3,017,000. (Five years before it was £159,000,000 with £4,328,000 interest). The sorrow and misery of war cannot be estimated. No statistics can tell the tale of blighted homes and broken hearts.

The Christ of the Andes.

At the highest point of the pass over the Andes between Chili and the Argentine Republic stands the famous statue, the erection of which Edward Everett Hale called "the most dramatic incident in modern history." The monument stands on a spot which for decades was "a bone of such bitter contention that no less than eight times the ill-feeling almost flamed forth into war." After a sermon by Bishop Marcolino on Easter Sunday, 1900, peace meetings were held, and Great Britain was asked to arbitrate. Peace was finally made in 1902. Here is a description of the statue.

"The Christ of the Andes lifts his cross 12,500 feet above the sea. The majestic figure, twenty-six feet high, is made of molten cannon filched by the Argentinians from the ancient Spanish fortress outside Buenos Ayres, at the time when Argentina asserted her independence of Spain. The left hand grasps the cross, which rises five feet higher than the head; the right is extended in blessing. A granite globe, weighing fourteen tons, on which are raised the outlines of the earth, supports the feet, and rests in turn on a gigantic column twenty-two feet high, which rises from a granite base. On the base is engraved this inscription from Ephesians (Eph. 2: 14): 'He is our peace, who hath made both one,' under the figures of the two Republics, Argentine and Chile, clasping hands. On another part of the base is inscribed: 'Sooner shall these mountains crumble into dust than Argentinians and Chileans break the peace to which they have pledged themselves at the feet of Christ the Redeemer.'

"The placing of that statue to Christ the Redeemer just where it is has sent a thought of peace and good will broadcast throughout the two nations. The statue had been there hardly a year when Chile turned her State arsenal into a boys' trade school. That was a splendid thing to do."

A Junior Endeavor Society has been started at Dandenong with a membership of 32. Some very good meetings have been held. Sister B. Brown very ably acts as superintendent.—H. Hart.

Churches of Christ C.E. Union, S.A.—At the quarterly meeting of the Executive of the above Union, the following business was transacted. The application of the new Junior Society at Broken Hill for affiliation with the Union was heartily received. Written reports presented by delegates from the various Societies were of an interesting and encouraging nature. It was resolved to ask the Conference Committee for the evening of Thursday, Sept. 23, for a C.E. Demonstration at Conference, A. G. Day of Balaklava to be asked to be one of the speakers. Twenty minutes to be allowed for Junior items. A sub-committee, consisting of the President, Vice-President, Junior Supt. and Secretary, was ap-

pointed to make final arrangements. The incoming President, Vice-President and Secretary were appointed a committee to draft a constitution for the Union to adopt. The election of officers resulted as follows: President, H. J. Horsell, York; Vice-President, W. C. Beiler, Grote-st.; Secretary, G. H. Mauger, Norwood; Treasurer, Miss Snook, Hindmarsh; Junior Supt., Miss D. Fischer, Grote-st.; Quiet Hour Supt., B. W. Manning, Unley.—W.C.B.

Correspondence.

Our Resurrection Body.

In your issue of 1st inst. I was pleased to find the matter so nicely put, and so Scripturally correct. But, alas for the continuity of truth. When he starts the seventh paragraph, he gets out of his depth into a bog, and in the next two paragraphs he runs foul of the Platonic-Popish doctrine of an intermediate state. I feel greatly interested in this. I have, in common with thousands of others, given up all belief in a hell of torment, as it is not a Scriptural doctrine. But I don't know where to place the rejectors of our Lord and his offers of salvation. Please to tell me if they too are to go to this intermediate state? Please tell me also if these so-called egos or spirits have bodies, or are they ghosts? I asked Miles Grant about it, and he says, "From a careful examination in the Old Testament of the word *ruach*, and *pneuma* in the New Testament, we are fully satisfied that these words are never used in the Bible to represent a conscious entity, or being that leaves man at death, to enter heaven, hell, or the 'spheres.' When the 'breath of life' permanently leaves the man he lives no more till the resurrection, when his physical system is reorganised. This breath of life is no more the man than the steam is the engine, or the wind the windmill. It did not enter us as an intelligent organism, neither does it leave us as such. In all the 785 passages in the Bible, where these words occur, we do not find one which teaches that when this spirit, or breath, is in man, it is the thinking, accountable part, or that it will ever think or ever did." Why is the Bible silent on this? Why are we not taught somewhere, that the *ruach* or *pneuma* is the real man? Seeing "we speak where the Bible speaks" is your motto, I hope to get light from you on this part of God's plan.

I am, Sir, yours,

PERPLEXED.

["Perplexed" asks too many questions at one time. In this case we will confine our attention to one of them, viz., that relating to "spirit." Our correspondent has consulted Miles Grant, and has apparently accepted his answer as conclusive. We do not know Mr. Grant, and are afraid that we cannot accept him as an authority. The citation given from him does not impress us. "Spirit," according to him, means no more than "the breath of life." If he is right, this meaning could be read into every passage where the word occurs. But as doing so would render many passages meaningless and absurd, it is evident that he is wrong. A reference to 1 Cor. 2: 11 will serve a double purpose. It will show the absurdity of making "spirit" only mean

"breath," and refute the statement that "we do not find one passage which teaches that when this spirit, or breath, is in man, it is the thinking, accountable part, or that it will ever think or ever did." In this verse the "spirit" is said to *know*, and as knowledge implies thinking, the passage affords a sufficient refutation of Mr. Grant's statement. Moreover, in this chapter Paul places the emphasis on spirit and not on soul. In his view, man is a trinity, consisting of spirit, soul and body, and the greatest of these is spirit. Both Paul and Peter teach that the body is not the man, but the tabernacle in which he dwells. Much more might be said, but this must suffice just now.—Ed.]

Please permit me a line or two touching the article, "Our Resurrection Body," by Joseph Pittman. Thanks to him for some of the helpful paragraphs. Pity it assumes the "dormant state" of the spirit of man from death of the body to the resurrection. The spirit "is received by God, and is kept safely, though apparently in a dormant state, awaiting the trumpet blast." The picture here suggested is not a very happy one. All the saints of God who have passed away are like dormant flies in the winter, waiting for the warm breath of God to stir them to motion, to life. Surely a disembodied human spirit is capable of conscious intelligent life; and in fact it must be so or we set up a condition which at once destroys the simple beauty of some language of Scripture. Bro. Pittman in quoting Phil. 1: 23, "I have a desire to depart and be with Christ," stopped short of the few words which give pointed significance to this passage; namely, "for it is very far better." "It is very far better" for the Christian to leave the world and the body of flesh to be with Christ. Paul revelled in a Christian experience not known so fully to many of us: it was a positive joy to him to live and magnify his Lord in saving men and building them up in Christian character. "I have all things and abound," he could say. "For me to live is Christ," and this meant that life to this man was a very blessed thing indeed; yet notwithstanding the blessedness of service in the flesh for Christ, as he looks forward to

the "departure" time, he says, "to die is gain." Is it thinkable that this man of God since he was beheaded in Rome has been, and will continue to be till the resurrection morn, like a dormant fly as regards any conscious intelligent life? A careful study of 2 Cor. 12: 1-4 shows plainly that Paul believed in the possibility of intelligent conscious life of the spirit of man apart from the body. A man who believed in the "dormant" theory could not well have written those words. The words do at least prove that Paul believed he might have been in "the third heaven," "in Paradise," and "heard unspeakable words" not in the body of flesh.

There is not much room for the "dormant" thought in 2 Cor. 5: 1-9. In the 4th verse the apostle seems to look right on to the resurrection, or the coming of the Lord whilst in the flesh, when that which is mortal about him will be "swallowed up of life." Immortal and incorruptible will be the new spirit clothing. Now come to verse 6: we are not in the Lord's presence whilst we are here in the body; then verse 8: "We are confident," and not only confident, but Christ is so precious that we are willing, and even prefer to "be absent from the body, and to be present with the Lord." To be present with the Lord, absent from the body, means to be like a "dormant" fly, does it? Is it possible that this is the meaning of the apostle?

People say sometimes, "Show us a passage where it says that at death the soul goes to heaven." Which is as simple as ABC to me. There is enough Scripture to satisfy anyone that Christ has gone to heaven, and if the Saviour does not return before my decease I trust to "depart and to be with him, which will be far better." To be with Christ will be heaven enough, praise God. I will still look forward with joyful anticipation to the manifestation of the Saviour's divine power and glory which he shall display by a complete victory over death and him that has the power of death, that is the devil. It will require the resurrection to complete the work of redemption, and to make manifest to all, men and demons, that he, Christ, is "King of kings and Lord of lords." Even "death shall be swallowed up in victory."—J. MORTIMER.



Mr. and Mrs. Strutton, Baramati, India.

The Spade Work of the Kingdom.

Solomon had three score and ten thousand that bare burdens, and four score thousand hewers in the mountain, for the building of the Temple; and we may be sure that the carvers, polishers, gilders and decorators would never have appeared on the scene had it not first been for the delving and the drudgery of those obscure men. It is just the same with our work to-day. If society is ever going to be lifted up, it will be because the church of God sends forth men to work at the basement. It is only as we work at the basement that we shall build up the top chambers. When Christ sent the apostles forth they did not begin with the philosophers, the poets, or the millionaires. They went through the villages preaching the gospel and healing all manner of diseases. There we have the very genius of Christianity. It seeks to raise humanity by giving its sympathy and exerting its strength at the very base.

Beginning at the base.

All through the ages the successful church has followed its Master in dealing with raw material and rough activities. If we look into history we see that the Christian church has not figured much at the top; but for generations it has had to do with the sunken masses, with barbaric tribes and fallen peoples. "Christ came to seek and to save that which was lost," and that must ever be the great work of the Christian church. The essential work of all civilisation—the influencing of the poor, the ignorant, the outcast and the savage—is peculiarly Christian work, but it always implies immense sacrifice. Solomon's men were willing to give up their homes and to make sacrifice by going into the strange regions that they might find the material for the Temple.

Quarry-work.

But what is that to bearers of burdens and the hewers in the mountains to-day? We have got thousands of missionaries who will make tremendous renunciations in order that the temple of a regenerated humanity may be built. It is pleasant to be a decorator at the top of the building; but it is another thing to go into the quarry and toil with harsh and unyielding material, to work in the rude forests, and to lift up axes on the mighty trees. These workmen of Solomon's were content too, to be ignored. They were simply "three score and ten thousand that bare burdens, and four score thousand hewers in the mountains." Solomon, Hiram, and Adoniram, the chief of the legions, and several others managed to get their names in, but those workers at the bottom only had a number.

Is it not true to-day, that the world owes most to those whom it does not know at all? The world owes most to the great host of humble workers, whose names are

never known, and whose service is altogether obscure and unhistorical. But the humble worker is going to get on the monument later on. Paul spoke of "others of my fellow-laborers whose names are written in the Book of Life." We are not numbered up above, we are named; and at the last day every man will receive his reward. How much glorious hope there is in all this work at the basement. The splendid Temple came out of the drudgery, and there are grand things coming by-and-bye out of our drudgery in the mission field. The missionary in other lands to-day is doing the rough work from which will spring eventually the splendid palace of a new and nobler civilisation.

Hewers in the mountains.

What hope, too, there is in the most despised men and women! Christianity is going to bring much out of them. Anybody knows a picture by Rembrandt when he goes to see it in the National Gallery in a fine frame. But we want a fine eye to go down into a cellar and to detect the masterpiece hidden under the dirt. Jesus Christ had that eye. He saw grandeur in the most fallen and obscure of men, and it has been his work and the work of his church to uplift and to save such. Let us be content to do any kind of work for God, it is all good, all honorable, it is all helping to build the great fabric of a regenerated race.

We may only put one little bit into the mosaic, but it is there, and the Master knows it, and we shall receive our reward. The bearers of burdens and the hewers in the mountains shall all be there when the temple is finished, and when it is filled with the gladness of men and the glory of God.

From the Field.

Tasmania.

LORIMA.—We visited this place a fortnight ago. On the way out we had a profitable service in the house of Mrs. E. Clark, on "Gads Hill"; then passed on over ice, round boulders and through bogs to the Forth. We held two meetings in the house of Mr. J. Bullock, and visited the residents. There are indications of good work being done. We purpose going out for the 25th.—W. J. WAY.

MERSEY BRIDGE.—The services are being held with profit and blessing to all. We hear of other families likely to settle in the district, and we are hoping it will result in larger audiences and the formation of a Sunday School.—W. J. WAY.

CIRCULAR PONDS.—Meetings for the breaking of bread and the proclamation of the gospel are still being conducted with light and blessing to those who attend.—W. J. WAY.

WESTERN CREEK.—Have just returned from W. Creek; spent five days preaching and visiting. On Sunday, 11th, immersed three young men and one young woman. We feel the work is still going on for the glory of God.—W. J. WAY.

West Australia.

BUNBURY.—On June 27 and 30 the S. S. anniversary was held. G. B. Moysey, of Fremantle, gave a splendid address. There was special singing by the children. On the 30th there was a tea, followed by a public meeting, which was presided over by T. Mann. The secretary read the report, which showed that during the year four had been added to the church from the school. Addresses were given by the chairman and Mr. Moysey. The last-named also distributed the prizes. A splendid programme was rendered by the school.—C. BUTCHER, July 11.

New Zealand.

AMARU.—A very successful social was held on June 25, the young people inviting those who are attending gospel services. Bro. Hastie made a strong appeal on behalf of Home Missions on June 7, and gave a helpful address on "Prevailing Prayer" at the gospel service. Active preparation is being made for a sale of work in a few months in aid of the building fund.—W. K., July 7.

ASHBURTON.—The brethren are busy lining the hall, and under the leadership of Wm. Olsen the sound of sawing and hammering is often heard late into the night. They have endured hardness as good soldiers of Jesus Christ by conducting their meetings for two years in an iron building all open to cold and draughts. They hope soon to be comfortable. The building seats 400 people, and was erected, as it is now being lined, by free labor. Who will help this noble band of workers? Send along a token of cheer direct to F. W. Greenwood, Cass st., Ashburton, N.Z.

South Australia.

NORWOOD.—We had a good meeting yesterday morning. Our offering for Foreign Missions has reached £130/11/6. The Chapman-Alexander mission affected attendance somewhat last night. There were seven thousand men present yesterday afternoon, and eight thousand persons last night at the above mission.—A. C. RANKINE, July 19.

HINDMARSH.—Wednesday, July 14, the quarterly business meeting of the church was held. J. J. Lee presided over a good attendance. The preacher's report for the quarter showed seven confessions, six baptisms and eight additions by letter. The attendance at the various meetings had been good, especially at the Lord's day meetings. Treasurer J. Brooker reported income including balance from last quarter £80/3/7½; expenditure, £75/0/7; balance in hand, £5/3/0½; outstanding liabilities on land and buildings, £270. H. Sweet reported a large increase of the number of members using the contribution envelopes, and stated that the use of them and the systematic way of giving had considerably helped the finances of the church. The reports of the various organisations of the church and Sunday School were very satisfactory. F. Plant was elected doorkeeper to fill a vacancy caused by F. Kersley removing to the country. The F.M. collection has reached nearly £13.—J. W. SNOOK.

QUEENSTOWN.—At the midweek service on July 7 a man made the good confession. Lord's day morning Sister Horne, from Grote-st., and Sister Halliday, from Stirling East, were received into fellowship. W. C. Brooker exhorted. Good meetings both morning and evening. Wednesday, 14th, the quarterly

business meeting was held. The report of secretary Harris showed still further progress. Average attendance at Lord's table, 80. Received into fellowship during the quarter 26, including those from the mission. W. C. Brooker was elected evangelist for a further term of two years. After several business matters had been discussed, Bro. Brooker commended the deaconesses and those with whom he had been associated for their efforts in the Master's cause. —A.P.B., July 19.

KADINA.—We have raised £5 for Foreign Missions. The annual business meeting of the church was held last Thursday. Bro. Brooker was elected a deacon. All the different departments are in a healthy condition. This morning four were received into the church who were baptised during the week. Bro. Rowland's sister made the good confession, and a young man was restored last Monday evening. We had a good congregation to-night.—E. G. WARREN, July 18.

Victoria.

WEDDERBURN.—Outlook continues bright. One by restoration Sunday last.—J. A. MILLAR, July 13.

COLAC.—Our meetings on Sunday nights have shown a fine improvement of late. Last night we only had five unused chairs in our hall. We believe a good time is ahead. The church is seriously considering securing a block of land, as work is handicapped in a hall, and rents are heavy. Members are attending well.—A.W.C.

BRUNSWICK.—Held a gospel service last Wednesday, when a confession was made. W. Downing presided over a good meeting at worship, when C. Quick exhorted on the words, "Look to yourselves." A good rousing song service, led by J. Barnden, preceded the gospel meeting. C. Quick preached to a full house. One immersion and another confession.—W.T., July 18.

MONTROSE.—Our meetings have not been quite so good lately owing to the very wet weather and the terrible condition of the roads, still a fine interest is maintained. For the last two Sundays Bro. Larsen has been faithfully telling the old, old story, and last night our hearts were cheered by seeing the mother of one of our Sunday scholars come forward and take her stand for Christ. We believe that others are not far from the kingdom. We had Bro. Swain with us for a Sunday, when we had the privilege of listening to two fine addresses. Bro. Swain's visit was to raise an interest in Home Missions, and we believe he was successful.—ROBT. LANGLEY, July 19.

SWANSTON-ST.—Good meetings. In the evening C. M. Gordon spoke on "Why did Christ Die?" Excellent lecture on Wednesday; subject, "Must Christianity Climb Down?"

DANDENONG.—On Sunday evening, July 11, it was our joy to baptise the only son of our late Charles C. Crisp. Last evening at our service one more made the good confession. We rejoice in the splendid devotion of the brethren.—HUGH GRAY, July 19.

NORTH RICHMOND.—We closed our mission on Wednesday evening with a thanksgiving service. There was one confession. Total, 8. Special praise is due to the missionary, Bro. Ludbrook, also Brighton choir, Miss Ludbrook, and others who assisted to make the mission a success. The whole church worked well.—T.C., July 19.

WINDSOR.—Good meetings Gospel services very encouraging. Several additions by letter since last report.—D.E.P., July 19.

NEWMARKET.—Bro. McSolvin gave an excellent address in the morning. Largest attendance at the Sunday School for five years. At the church business meeting last Wednesday the retiring officers were re-elected. Cash balance in hand of about £8, after paying all expenses. The building debt has been reduced by £15, and £8/5/- was spent on the renovation of the chapel.

MIDDLE PARK.—Good meetings last Lord's day. Bro. Holloway gave a good address in the morning, and Bro. Carter preached the gospel. One decision. The foundations of the new building have been laid and the work is being pushed forward.—J. McI.

SOUTH RICHMOND (Balmain-st.).—Splendid meetings last Lord's day. Bro. Main exhorted the church, and gave a very helpful and instructive sermon, with special reference to the new converts. One restored at night.

KYNETON.—By the permission of the Masonic Lodge, whose building we use, we have been enabled to place a large baptistery in the platform. On Sunday evening we held a baptismal service. The attendance was large. L. Johnston conducted a Bible study on "What is Baptism?" which was attentively followed by the audience. At the conclusion of the service one young man was immersed

New South Wales.

LISMORE.—The quarterly business meeting of the church was held last Wednesday, when it was unanimously resolved that steps be taken to form a Conference of the churches in the Richmond and Tweed River districts of New South Wales, realising that this will be a great help in the cause of primitive Christianity in this portion of the Lord's vineyard. The S.S. Union exam. took place to-day, when 24 scholars sat for examination. The Sunday School is preparing a service of song for the anniversary. The church anniversary will be celebrated by a tea and public meeting on Wednesday, Aug. 4.—E.A.P., July 10.

SYDNEY.—During the past week the church members have enjoyed the privilege of listening to a number of special addresses by S. G. Griffith on "Conversions as Related in the New Testament." The attendance has been fair. To day we had the joy of receiving two into fellowship, and this afternoon the scholars of the Lord's day school rendered for the anniversary service the cantata "Harry Neil: or Tried and True." The gospel meeting at night was a good one, the chapel being full. Good singing and a much appreciated address on "Agrippa and Paul" by S. G. Griffith—J.C.

ERSKINEVILLE.—Our mission (which had lasted 13 days) closed on the 16th with a total of 13 confessions. Bro. Colbourne's addresses were highly appreciated, and so was the work of Bro. Robins in directing the singing. In advertising the meetings the open-air band did good work, holding 15 open-air meetings in the 13 days. Our secretary assisted with a donation of printed matter, and Bren. Cook, senr., and Arthur Morton gave valuable assistance. On Sunday, 18th, at 11 a.m. we had a splendid meeting. Six converts were received into fellowship. J. Crawford gave an excellent exhortation suitable to the occasion. At 7 p.m. there was a crowded house for the gospel service. Two young men were baptised, making 8 baptisms to date from the mission.—H.G.P., July 19.

MARRICKVILLE.—Splendid meetings and interest. Just completed a week's mission with A. E. Illing-

worth as missionary, and although no confessions to report, a fine interest has been awakened. We are grateful to the Paddington church for allowing Bro. Illingworth to conduct this mission, and to Bro. Illingworth for his interest and great help. Chas. Watt commences his labors with the church here on Aug. 1.—T.C.W., July 19.

Queensland.

TANNYMOREL.—We have had another visit from Bro. Parslow, of Toowoomba. He held four meetings. One confession. On Sunday, July 4, Bro. Hoskins, from Toowoomba, paid us a visit, baptised two, addressed the assembly in the morning, and held a gospel service at night. Twenty-one met on Sunday morning, July 4, to remember the Lord.—F.K., July 13.

ROMA.—Last Lord's day 58 broke bread. We had with us C. Roberts, late of South Yarra, Vic., but now resident at Drillham in this State. During the day a brother of the above made the good confession, and was immersed straightway by the writer.—T.G.M., July 14.

BOONAH.—The meetings have improved very much lately. We have a very hard field to work, owing to the great number of bigoted people. Good meeting last Lord's day evening. One confession, daughter of W. Alcorn, and sister to W. Garnet Alcorn, evangelist, U.S.A.—W. UREN, July 7.

TOOWOOMBA.—Church work in all departments progressing nicely. Good attendance of members every Lord's day, and gospel services have a marked improvement. Bro. Parslow's illustrated charts are having the desired effect. A gospel service was held last Wednesday night at Bro. Anderson's house at Oakey by Bro. Parslow. One confession, Miss Anderson; this is the second from this family.—LEWIS A. HOSKINS, July 14.

MOUNT TYSON.—Bro. Parslow, evangelist, of Toowoomba, has for several months been paying fortnightly visits and faithfully preaching the gospel. A young people's class has been formed, and some twenty have joined and are taking an active part. On July 5 the young people held a social. About 50 were present to listen to a good programme. Good interest is being taken in the Sunday School work. Just recently one young man who has been attending Sunday School for the past three or four years and a regular attendant at the gospel services confessed Christ and was baptised.—HENRY E. QUIRE.

Acknowledgments.

VICTORIAN HOME MISSION FUND.

Churches—Geelong, £5; do, per sisters, 19/6 and 15/-; Kaniva, £27/10/-; Lillimur, £8/5/-; Bordertown, £8/15/-; Wampony, £4/3/- and £1/19/-; Waragul, 10/-; Lygon-st., per Miss Jane, £3/1/3; per Mrs. Haines, 13/-; per Mrs. Holloway, 11/-; Hawthorn, per Miss Jermyn, £1/11/4; Shepparton, £10; South Yarra, per Miss Blake, £1/14/3; Gordon, per Bro. Chapman, £1/10/-; W. T. Fenn, £1/10/-.

Towards liquidation of overdraft of £200:—Sister C. Middleton, N. Richmond, £2; Church, Taradale, £1. Total, £3. Previously acknowledged, £124/15/-. Total to date, £127/15/-.

M. McLellan, Sec.,
890 Drummond-st.,
Carlton.

W. C. Craigie, Treas.,
263 L. Collins-st.,
Melbourne.

W. W. DAYEY FUND.

Received with thanks:—Mrs. Winter, Moree, £1; Miss Winter £1.

The Servant of the Isle.

By Alice Louise Lee.

(Continued.)

From the window beside her, Maria glanced from time to time, and finally spied the Servant of the Isle beating into the harbor below. The wharf was deserted even by Cassie, the population of Muskegus, all except the postmaster, being ranged along the seats of the schoolhouse.

"I'm glad I left the light for Joe, and fixed his supper to keep hot," Maria thought, and played the prelude to "Throw out the life-line."

Aaron's parting words kept recurring to her: "Don't worry, Mariar. I've got a sort of an idear that may help you out." She found herself resting so securely on Aaron's guidance that the sight of Reuben Bristol on the back seat did not disturb her.

Reuben did no singing. He sat beside a window that commanded a view of the wharf; and, when he was not peering out into the moonlit night, his glance was shooting here and there around the room, skipping from face to face, but seeking most often the lawyer rusticator who occupied one of the front seats, and added a fine tenor voice to the song service.

On Brooks's knee, playing with his watch-chain, sat a yellow-haired little girl with big blue eyes and a face scarcely more childish than that of the young mother beside her. Occasionally the baby leaned her head against her father, and smiled sleepily at Maria, who was a great favorite of hers.

Presently Maria noticed that Reuben had pressed his nose against the window-pane, and was shielding his eyes from the light of the lamps on the wall. She glanced down at the wharf. Three figures were silhouetted against the canvas of the Servant of the Isle lying at the end of the wharf. Over the shoulder of one hung the mail-bag; the second she recognised as the captain. The third carried a suit-case. "I presume it's the man who wants to buy the lots," thought Maria.

Her conjecture was correct, as she learned after the close of the service. The captain, having heard of the meeting from the postmaster, Seth Green, had hastened home, swallowed his supper, and entered the schoolhouse as the service was drawing to a close.

Maria regarded him with some surprise, accustomed though she was to his mental ups and downs. She had fortified herself—and the missionary also—against his return, expecting to find him in the same stormy, unreasoning mood of the morning. Instead, his face glowed with suppressed eagerness.

The reason for this change appeared as soon after the benediction as the captain could secure the attention of Mr. Asa Brown; he could not yet bring himself to address his neighbors, although anxious that they should hear his suppositions concerning the newly arrived stranger.

"He's come over to lay to on the island a few days and spy out the land," announced the captain, and immediately he was the centre of an interested group. "He's after the hillside—"

the captain swelled with excitement; "he wants an outlook on the sea, and them of us that's got land up there will stand a good chance to sell."

"And there Aaron's got our hillside holdings!" cried Seth Green's wife.

"Ay, there's where Aaron's in luck again," muttered Silas Green.

"Well, he hain't got our land up there!" said the captain. "I knew enough not to sell—"

Maria laid her hand on her brother's arm. "Come, Joe, the parson's tired. We must go home."

The captain impatiently shook off her hand. "And that hill is what he's after—"

Brooks stood on the outside of the group, listening. There was a slight frown on his high, smooth forehead. "How much land does this man say he wants?"

"He didn't say," replied the captain; "but he looks rich, and he's come from down to Philadelphia. He'd heard of Muskegus clean down there. I shouldn't be surprised if he'd want to anchor to the hull hillside."

"If he does," Cassie added her shrill voice, "it 'ud be no more'n I've told 'em. I've said that the rusticators 'ud want to be ownin' all of Muskegus some day. I'd make 'em pay big; I would."

Lawyer Brooks bit his lip. His frown deepened. "See here, friends," he broke in with unexpected asperity, "probably this man has come here to get a building lot, and expects to get it at a reasonable figure. Now it's up to you to sell at so reasonable a price that his friends will all want to nibble at the bait. That's business."

The captain turned a hostile glance on the lawyer, but before he could speak Maria's fingers had closed firmly on his arm. "Joe"—her voice was low, very low, but this time it contained the note that always pierced the captain's understanding—"we must go home now."

As they passed out, she heard Silas Green say to Reuben, "It 'll likely be Aaron's land that 'll sell; 'twould be jest his luck!"

Maria glanced over her shoulder and marvelled; for, instead of his usual surliness at the mention of his brother's luck, Reuben was looking actually pleased. But the lawyer was regarding the captain uneasily out of narrowed eyes.

CHAPTER V. AARON'S IDEA.

The following morning, before the missionary was astir, the captain confided to Maria his reason for the firm belief that the stranger would buy of them, and buy liberally too.

"I tell ye, Maria, I know it. I met with a sign that never fails."

Maria came to the pantry door, her hands covered with flour. She ignored the hinted sign. "Joe, you know that Aaron's land is far better for building than ours—"

The captain interrupted impatiently, vigorously, the while blacking his shoes. "Jolly all

hands, Maria, if you ain't one to look on the black side. I tell ye I had a sign last night; and, if you ain't believin' 'em, I am, and I never knew this to fail. My luck's changed. Changed last night right along with the stranger's comin'. When I was makin' the hill comin' home, that pesky black cat come a tackin' to the path, and, when she seen me, instead of crossin' she turned tail and doubled on her course. I sh' be surprised after that if we don't sell the hull hillside to 'im; that is, all that belongs to us."

Maria sighed and went back to her biscuit-mixing. It was useless to reason with the captain in the face of signs. Besides, the captain encouraged was far more agreeable to deal with than the captain discouraged, and at present he felt so encouraged that he betook himself to his congenial occupation of making rhymes as he labored with the shoe-brush.

"I'll jest make up one for the stranger in case I sight 'im this mornin'," he chuckled. "A rhyme for luck."

Presently he was humming it joyfully.

"For Muskegus Isle you better tack;
On us you'll never turn your back."

"That's a good one," he thought, and looked longingly toward the pantry. The fact that his sister did not appreciate the poetry of his construction was a trial to him.

"I tell you what," he began at the breakfast-table to Maria and the missionary, "we'll coin money out of this old hillside. It's worth half a dozen Servants of the Isle."

"But the money is yet in the hillside, Joe," Maria reminded him quietly. "We haven't got it yet. Did you set a load of lumber over last night?"

The captain swallowed the last mouthful hastily, and tipped his chair back against the wall, avoiding Maria's eye and ignoring her question. He had forgotten the lumber; therefore he returned energetically to the mission of the stranger.

"Now, Mariar, give 'im a little time, can't ye? He'll look around a spell, of course; but, mark my words, he sees a pretty good thing here in land, and he'll end by anchorin' to a good bit of this hill; see if he don't! He's as fair-spoken a man as I've sighted in a long time."

"What's his name, captain?" asked the missionary, passing his cup for a fresh supply of coffee.

The captain laughed a jolly, infectious laugh, which shook his big frame and filled the room. "Well, parson, there you've got me! It's the most mixup I ever heard. He says it's Pennsylvania Dutch, and told me to speak 'im as Mr. S. It's a regular jaw-twister."

Mr. Asa Brown laughed. "Yes, I've heard some of those Pennsylvania Dutch names, and they're not easy to pronounce, nor easy to spell either."

After the missionary had left the house Maria got the ledgers down from their shelves, and went through her usual course of business questions with the usual results.

"Joe, did you bring the bread for Mahaly?"

"No, Mariar, jolly all hands! that stranger put Mahaly's bread clean out of my head—"
The rhyme caught the captain's attention, and he chuckled, softly repeating, "Put Mahaly's bread clean out of my head."

Maria sighed. It would fall to her lot to climb the hill, and explain the absence of the bread to Mahaly Fane.

"Did you bring Silas Green's barrel of sugar?"

The captain brushed his cap, and adjusted it before the glass. "I'll bring that to-day, Mariar. I told ye I come off in sort of a hurry last night, and the stranger kept a-talkin' to me."

After he had gone Maria sat long over her books without looking at them. Her brother's utter irresponsibility was a millstone hung around her neck. "In the face of everything I told him night before last—the dissatisfaction—the petition and all—he's as careless as ever."

She dropped her head on her hands, her thoughts tangling themselves with the proposition which she had taken to Aaron the previous morning until she came up against Aaron's parting words, "Don't worry; I've an idea—" There she stopped, relieved, and, leaving the breakfast-table standing, climbed the hill to the cottage of the assistant keeper of the light.

At the top of the hill she paused and looked about. She stood on Government land there, a large plot extending across to the high cliffs on the eastern side of the island. Above her towered the light, and nestling at its foot the two substantial stone houses in which lived the keeper and his assistant, Lete Fane. Often from the crest of the hill deep-sea vessels could be sighted to the east and south, but that morning the sky was dull and the horizon near. The wind was southerly and lazy.

"Joe may be becalmed this morning," thought Maria, her eyes following the captain, who was walking down the wharf with the stranger, his laugh reaching her clearly, and as care-free as a child's.

"Good morning, Miss Packer!" cried a gay, high-pitched voice behind her, and Maria, turning, greeted Mrs. Brooks, who was guiding her baby's wavering steps over a smooth stretch of path. "Say, 'Morning, Miss Packer,' Birdie," she commanded the little one; but the baby shook its fluffy hair, and held up two fat arms to Maria.

"She's such a little lazy!" complained Mrs. Brooks fondly, as the baby cuddled against Maria's shoulder. "She doesn't want to walk a step. She begs to be carried all the time, and she is so heavy!"

The mother laid her fresh face against the baby's softly. "Why, she's getting so lazy she won't even put her little hands into my hair, and she used to think that the greatest fun!" Mrs. Brooks ran her own fingers through her crown of yellow hair, setting it coquettishly.

The baby, uncomprehending, had laid her head on Maria's shoulder and closed her eyes. Maria looked keenly at the little face and the flushed cheeks, but said nothing to the mother. Later, in the kitchen, after explaining the absence of the bread to Mrs. Fane, she asked hesitatingly, "Mahaly, is the Brooks baby well?"

Mahaly put her arms akimbo, and frowned. "Why, I dunno, Mariar. She's getting some of her back teeth, and teethin' never agrees with young uns—neither," she added emphatically, "neither will the Brooks agree with me unless they pay their board pretty soon."

"Are they away behind?" asked Maria.

"Wall, I should say so. Brooks paid me five pounds the other day after he came back from

Boothbay, but that ain't half. He's goin' down to Portland after a while, and leave her here, he says. And she's nearly dyin' of homesickness now. Wants to go up Halifax way, where her ma lives. He keeps tellin' 'er they'll go after a while."

Then, as Maria started away, Mahaly called after her, "The captain told Lete this mornin' he expected to sell the sidehill for some great of money."

Maria bit her lip. "Well, it certainly is not sold yet," she returned hastily, and hurried away.

While Maria was far from sharing her brother's great expectations, she had—with the rest of Muskegus—reason to expect that the influx of summer people would lead sooner or later to summer residences.

"I am anxious to sell," she told the missionary that afternoon as they sat talking over the situation in regard to the mail. "If only we could turn the land into a boat—"

Mr. Asa Brown shook his head thoughtfully. "Not this year, nor next," he returned decisively. "But I'm resting on that idea which you said had occurred to Aaron. I have greater faith at present in his ideas than in the sale of land."

Maria's eyes fell to her hands folded in her lap. "Yes, so have I," she said simply.

The missionary shrewdly scrutinised her face. "Sometime," he told himself, "I'm bound to say to Aaron what is on my mind—sometime."

When Maria was again left alone, she cleaned the bird-cage, scrubbed the doorstone, and then sat down, trim and neat herself, with her sewing beside the south window.

Across the hillside, here and there looking and pointing, came the stranger with Seth Green. He was "stopping by Seth." Now they wandered over on Aaron's holdings to the shoulder of the hill, and now back to the Packers'.

When Seth saw Maria at the window, he called to her regretfully, "Tell ye what, Mariar; wish 't I'd hung onto my holdin's on this hillside."

The stranger's eyes narrowed in an expression of annoyance. He regarded Maria keenly as Seth explained, "That's Miss Packer—captain's sister."

Then he smiled, and, courteously removing his hat, came up to the window. "I am invariably obliged to perform my own introductions, Miss Packer. It's always necessary for me to pronounce my name, spell it, and then, after all, never hear it from strangers; but I blame no one for its omission; it's Van Schoick de Schweinx, and not spelled a bit as it's pronounced."

He passed on, laughing, but after a few steps turned back. "I am beginning to find out, Miss Packer, that I'm looked on here as a possible purchaser of all Muskegus. It puts me at a decided disadvantage, as I'm in quest of one small building site, and want to get that at as reasonable a price as possible," and again through his smile the man's eyes narrowed with annoyance.

"That's due to Joe's talking," Maria thought. "Joe sees things so big always, or else he's away down in the dumps."

During the afternoon the wind changed, and came strongly off shore, so that the captain had a fair home-bound "chance," and tied up to the wharf before dark. Maria, watching beside the

window, saw the Philadelphian talking to him. Later the captain climbed the hillside less buoyantly than he had descended it in the morning; and when he entered the cottage, his gloomy brow proclaimed that he was "down in the dumps."

—C.E. World.

To be continued.

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Decisions reported in this issue, 28.

The Foreign Mission offering at Norwood, S.A., amounted to £130/11/6.

We are sorry to hear that W. T. S. Harris, of Balaklava (S.A.), has been seriously ill. Although much better he is still laid aside.

At the last meeting of the Victorian Home Missionary Committee it was decided to fix the date for the next annual offering on the first Lord's day in December, instead of the first Lord's day in January as heretofore.

P. A. Davey writes:—"We are waiting for the CHRISTIAN with its account of the Centennial, for which we were praying daily. I closed my school classes to-day for this term. Our mission is moving on slowly, but we hope surely."

The Moravian Church is the greatest missionary church in the world. It has a membership of 64,567. Of these only 6,197 live in Germany, its homeland. Of its members, 32,478 are upon the foreign fields where its missionaries labor.

"Am delighted with the splendid improvements to the CHRISTIAN, and the paper is indispensable to me. I can't understand how any brother or sister can do without it. Shall always use my best endeavors to increase the circulation and influence."—T.W.S.

H G Payne has been appointed by the N.S.W. Home Missionary Committee to the position of Organising Secretary during Bro. Hagger's absence in England and America. All monies and correspondence may now be sent to him at 202 Wilson-st., Newtown, Sydney.

Lewis A. Hoskins, of Toowoomba, Qld., writes:—"Hearty congratulations to all concerned for the production of such a Sunday School magazine as *Pure Words*. Our scholars look forward with delight for its arrival, and to schools not in possession, I would say, get them, and you will not regret it."

A business man in China has given Dr. W. E. Macklin, one of our American missionaries, £600 with which to buy three acres of land adjacent to his hospital for enlarged work, and the Viceroy of Nankin has just given him £100 for his hospital. Dr. Macklin is now surgeon to the Imperial Maritime Customs, and commands a large influence throughout the empire.

S.S. UNION, VIC.—The next meeting of the General Committee will be held in the new hall, Swanston-st., on Monday, July 26, at 8 p.m. Full attendance of delegates requested. 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)

Charles Watt writes:—"Your correspondents are quite correct in their criticisms. Having read 'Progress and Poverty' and 'Social Problems' by

the late Henry George, as well as followed his various addresses in Australia with considerable interest, I certainly knew him to be anything but an 'irreligious and godless' man; nor am I quite sure that the author of 'Rent, Interest and Wages,' and 'The Clue to the Economic Labyrinth,' Flürschheim, is such, but I rather think so. George's name came in merely because the principle he advocated has been included in the socialistic propaganda; and the slip of placing him in the wrong category was one of those errors that are liable to creep into a short article on a long subject."

C. K. Milne writes with reference to Chas Watt's statement concerning Henry George, but in view of Bro. Watt's statement it is hardly necessary to ventilate the matter further. Bro. Milne's letter concludes thus: "I venture to express the thought that when we have more of Christianity and less of churchology, when we Christians live as the early Christians lived when they had 'all things common,' we shall exhibit the basic principles of Christianity in its fulness; we shall be as a city set upon a hill whose light cannot be hid; and men will be constrained to say that we have 'been with Jesus and have learned of him.'"

W. G. Oram writes:—"Your editorial note on 'Church Discipline' is well-timed, and should receive from church officers—and in fact from all who have the welfare of our Redeemer's church at heart—the closest attention. What you say is in many instances perfectly true. Last week a man was at my place pruning fruit trees. I noticed, from one tree, its main branch was taken. I inquired of him the reason. He said, 'That branch was dying (or dead), and to save the tree I cut it off. It has indeed reduced the size of the tree, but then new branches will probably form.' This illustration hardly needs any applying. We can hardly expect new branches (converts) whilst diseased branches (members) are allowed to remain."

FROM "THE AGE," MELBOURNE.—"That they All may be One." Melbourne: Austral Publishing Co. This work is described as "a century's progress and brief historical review of the effort to promote Christian union and restore New Testament Christianity." It deals with the development of the organisation known as the Churches of Christ, which was founded 100 years ago by men who sought a simpler creed than those they were obliged to subscribe to in the Presbyterian and other churches. The new church rests upon a recognition of the inspiration of the Bible as a progressive unfolding of God's will, coupled with a protest against all creeds and formularies of doctrine. Thus by eliminating differences of opinion between sects it is hoped that the broad beliefs of the Church of Christ may be taken as a basis of union. In view of this, however, it seems inexplicable that in a chapter entitled *The Plea We Advocate* appears the statement that "Christian baptism, we contend, is the immersion in water of a penitent believer in Christ. . . . Sprinkling and pouring are not Scriptural baptism. This we prove by an array of Scriptural, historical and philological evidence, which cannot be overthrown." In other words, this appeal to union on a non creedal basis includes a positive and partisan statement on one of the most troublesome points of creed which separate the churches.

When Visiting N.S.W.

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

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.

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

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Do you know the world is dying
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Everywhere we hear them sighing
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Fills the heart with hope and song,
They have waited, oh, so long,
For a little bit of love.

From the poor of every city,
For a little bit of love,
Hands are reaching out in pity
For a little bit of love.
Some have burdens hard to bear,
Some have sorrows we should share,
Shall they falter or despair
For a little bit of love?

Down before their idols falling,
For a little bit of love,
Hands are reaching out in pity
For a little bit of love.
If they die in sin and shame,
Some one surely is to blame
For not going in his name,
With a little bit of love.

While the souls of men are dying
For a little bit of love,
While the children, too, are crying
For a little bit of love,
Stand no longer idly by,
You can help them if you try;
Go, then, saying, Here am I,
With a little bit of love."

—E. O. Excell.

T. H. Scambler writes from Des Moines, U.S.A., under date June 10.—"Our school year ends to-morrow. Most of the Australians (about 15 in number) expect to continue at Drake. H. E. Knott expects to take summer work in one of the eastern universities. J. A. Saunders is in Colorado for a few months. S. H. Mathieson, of N.Z., will return home after the Centennial. He has had three years of successful work here, both in school and among the churches. He is among the speakers chosen to fill the Pittsburg pulpits on Convention Sunday. Barton Haggard, son of Dean Haggard of the Bible College, will accompany Bro. Mathieson, and they expect after a tour in Europe and Palestine to reach N.Z. about the end of the year. The churches will do well to keep Bro. M. there. The Centennial number of the CHRISTIAN has come to hand. It is good. We will give it to Bro. Medbury, Pres. of the Pittsburg Convention. A number of us hope to be at Pittsburg, and to meet a goodly delegation from home."

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Obituary.

FERGUS.—Sister Fergus—who had not been very long in membership with the church—after a long and painful illness passed to her rest. She was a good Christian woman, and highly esteemed by all who knew her. While regretting her loss to the church, we rejoice at the termination of her sufferings.

Wellington, N.Z.

J. J. FRANKLYN.

DICKSON.—On Saturday, June 19, our aged Bro. Dickson, one of the oldest members of the church, "fell asleep in Christ." He was a man possessed of a very quiet, sterling character, and during his long and honored membership did noble service for Christ and his church. He was a fine type of a Christian gentleman, therefore was generally admired for his thoughtful, upright and conscientious conduct in the church and in his business. While we are sorry to think that his place in the assembly of God's people will be vacant, still, we revere the memory of his eventful and godly life of 82 years, and desire to follow him as he followed Christ. On Sunday, 20th, a large number followed his remains to "the abode of the dead," there to await the day of final conquest. We hope to see them again, when the day of immortality dawns, and the shadows of earth's night are dispelled by the radiant coming of the Sun of Righteousness. "Even so come, Lord Jesus."

Wellington, N.Z.

J. J. FRANKLYN.

PEARCE.—The brethren here have been called upon to part with our highly-esteemed and old-time member Wm. Pearce, who died at his residence, "Poldea," after a brief illness of three days. The suddenness of the call has been an unexpected grief for his wife and family, but we share with them the comfort that through the Master we have the consolation and hope of

re-union with those whom we have loved and lost awhile. Our brother was at the Lord's table the Sunday previous, and he died not long before we were ready to gather around again, but while with sorrow we saw his place vacant which had been filled so long, we were consoled as we remembered he was at the feast of the Lamb. Bro. Pearce left behind him a widow, six daughters and two sons. He lived to see them all earnest and faithful workers in the kingdom of Christ.

Milang, S.A.

E.H.H.

FUNSTON.—Emily Funston, of Berwick, Victoria, fell asleep in Jesus on July 1, after four years of suffering bravely and patiently endured. She was baptised early in life by Stephen Cheek, and regularly filled her place in the church till very near the end. She lived a bright and useful life, beloved by all, thoughtful and unselfish in the home, where she will be sorely missed by her sorrowing mother and brothers and sisters. Although she suffered so greatly, she never complained, but bore all in the strength which Christ supplied. Her end was painless and somewhat sudden, but she was prepared to go. We laid her to rest in the Berwick cemetery, by the side of her father, the late James Funston, one of the pioneers of the cause and a pillar of the church at Berwick. One of her sisters, Mrs. Ferdinand Pittman, will receive the news far away from home, but they all have the Christian's blessed hope of a glorious re-union.

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