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Must Christianity Climb Down?

Coningsby Gordon.

Continued.

But, perhaps, by the statement under review, Mr. Sinclair means that Christianity must forego its claim to be a divine or supernatural religion. The trend of some of our modern thought is against the supernatural, and there seems to be an inordinate desire in certain quarters to prove that Christianity is simply an evolution of the human consciousness, with nothing superhuman about it whatsoever. All its reputed miracles are discredited by this view. The false vantage ground it occupies, in the estimation of this theory, is its claim to be superhuman in its origin and character, and, maybe, it is from this claim that Mr. Sinclair would have it climb down. But from this position it never can climb down without perpetrating its own destruction. Christianity is a revelation from God through the Lord Jesus Christ, attested by miracles, wonders and signs. To forego its claim to the miraculous would be to discredit its own character and to admit itself to be an imposture. This it can never do. Nor can any person or scholarship or philosophy of to-day tear Christianity down from this vantage ground. The attempt to do so has been made often enough, but failure has always been the issue. The man who attempts to show that Christianity is non-miraculous in its origin and nature is setting out on a pathway bristling with insuperable difficulties. It is a very easy matter to call the miracles of Christianity "incredible marvels," and to dismiss them from the category of possibilities by a wave of the hand or a rhetorical flourish, but such is a species of dogmatism which cannot be tolerated by the scientific spirit of the age. Here we have not the time to exhibit, even briefly, the proofs of the superhuman character of Christianity. Some words from "The Light of the World," by Professor Wilkins, however, may not be amiss. He says, "I have tried to give my reasons for believing that the Christian ethics so far transcend the ethics of any or all the pagan systems in method, in purity, and in power, as to compel me to assume for them an origin, differing in kind from the origin of any purely human system. I believe, with Dr. Pressense, that 'one resurrection at least cannot be denied: the resurrection of the

world,' and that must carry with it the resurrection of the world's Redeemer." That's it: Christianity differs in kind from all human religions, and the resurrection of the world's Redeemer stands forth in undeniable attestation of the difference. Naturalistic theories, which either ignore or shelve strongly attested historic facts, will never succeed in pulling Christianity down from its superhuman pedestal, or in forcing it to find its level among other religions.

The changing and the immutable.

Another assertion in the extract quoted is that "Christianity, like all other religions, is subject to the laws of change." May I be permitted to say that Christianity in all its essential features is not subject to the laws of change. We must distinguish between the circumstantial and the essential in Christianity. As an illustration of this distinction take the incident in which Christ washes his disciples' feet and enforces the sublime lesson of humility and service. The act of washing the disciples' feet was a mere circumstance, an accident depending on the social customs of that people and period. The act itself could be changed and has been changed without effecting the nature of Christianity; but the law of humility and love and service expressed in the act cannot be changed, for it belongs to the essential constitution of Christianity. That law is subject to no law of change; it is immutable. It may still be manifested in Oriental countries by feet washing, for feet washing is still a social practice there; but in our Western world it is not expressed in the act of feet washing, for the act has no place as one of the social courtesies of our life. The law is expressed in a thousand other ways, however, and no matter in what form it may find expression, it is ever the same. Thus with regard to much of our religious paraphernalia—the fashion of our church buildings, the hymn books we use, the methods of conducting our Christian activities, etc.—these may change with the passing of the years. Christianity allows the utmost elasticity in regard to these purely circumstantial details, but as regards the cardinal facts and principles and doctrines, they are subject to no law of change.

I repeat: Christianity in its essential constitution is amenable to no law of change. It is the same yesterday, to-day, and until the end of the age. As an ethical system it is precisely the same to-day as when formulated by Christ and his apostles. With all its advance in learning—its researches, its inventions, its sciences, its discoveries, and its philosophies, the world during the last nineteen centuries has been able to add nothing by way of improvement to the morality taught by Jesus and his apostles.

Unalterable facts.

Moreover, Christianity as a religion of facts has not changed. Its factual character is unchangeable. The life of Christ, the death of Christ, the resurrection of Christ, the ascension and glorification of Christ, these are the cardinal facts of Christianity, and like all facts they are the same yesterday, to-day and for ever. You may forget them, you may distort them, you may differ in your interpretation of them, but the facts themselves are subject to no law of change.

Unchangeable doctrine.

Christianity as a doctrinal system is subject to no law of change. Its doctrines are based upon its facts, and as the one is unchangeable, so is the other. Take, for instance, the doctrine of the atonement. In his Unitarian restatement of Christianity, my friend Mr. Sinclair does away with that doctrine altogether. But in doing this, does he really change Christianity? Not a bit. Christianity is one thing; a man's interpretation of it may be a different thing entirely. Christianity as an objective revelation is one thing; a man's subjective experience is another. The fact that a man may change his thought about Christianity and modify his interpretation of it, does not change its objective character. The doctrine of the atonement is there in the Christian Scriptures, whatever Mr. Sinclair may think of it. He may banish it from his thought, but he cannot banish it from Christianity.

According to Mr. Sinclair's own definition of Christianity, it is subject to no law of change. He tells us that Christianity "is not a set of doctrines, but two doctrines,

namely, the Fatherhood of God, and the Brotherhood of man." A good definition includes everything that essentially belongs to the thing defined, and excludes everything that does not so belong to it. Mr. Sinclair's definition of Christianity is not sufficiently inclusive. Its purview is not extended enough. It excludes many things that are included in Christianity. Men can believe, and many men do believe, in the Fatherhood of God and the Brotherhood of man, who are not Christians at all. But these two sublime principles, which have been brought into such beautiful light in the teachings of Christ, do belong to Christianity, and they are unchangeable. Christianity, therefore, in Mr. Sinclair's own definition of it, is subject to no law of change.

An absolute monarchy.

Christianity is not a latitudinarian arrangement in which every man is a law unto himself. It cannot be changed according to the prepossession or caprice of every individual interpreter. The kingdom of Christ is an absolute monarchy, the best possible form of government when the King is perfect, as Christ is. No man can wilfully modify or repeal the essential features of Christianity, without denying the authority of him who possesses all authority in heaven and upon earth.

At the bar of reason.

The next affirmation I have to consider is that "Christianity must be content to make its appeal to the court of reason, and the moral sense, conscience and experience of mankind." It is just there precisely that Christianity always has made its appeal. I am aware that in the course of church history certain corrupted forms of Christianity have made their appeal elsewhere. They have aimed at an arbitrary enforcement of their dogmas and doctrines. They have trampled rough-shod over the reason and moral sense of multitudes. But this never has been the procedure of real Christianity. It is very true that Christianity rests upon the authority of Jesus Christ, and that it will brook no interference with its fundamental facts and principles. But, nevertheless, it makes its appeal to the reason, the conscience and the experience of mankind.

Adapted to human needs.

Christianity as presented in the New Testament is pre-eminently a reasonable institution. The faith it calls for strikes its roots deep in the rational nature of man. There is no conflict between the Christian's faith and the Christian's reason. Faith makes a demand which reason cannot approbate. Faith rightly understood is a form of reason. Indeed, it is the highest form of reason; it is reason illumined by the light that comes from the throne of God, who himself is the Eternal, Energising Reason of the universe. Neither in its facts nor its requirements does Christianity alienate the reason or make too

stringent exactions upon it. In all its essential features it is conformable to the highest reason.

Those very doctrines in which Mr. Sinclair seeks to eliminate his restatement, such as the Deity of Christ and the Atonement, are not only conformable to reason, but, in view of the moral exigencies of the race, are demanded by a rational scheme of redemption. Unitarianism, in seeking to abolish these doctrines, proves itself to be a superficial system; one that has not taken full account of all the complexities involved in the great moral problem of sin and salvation. Christianity cannot be described as a philosophical system, but it is, nevertheless, based upon a profound philosophy of human nature, and a profound analysis of man's needs. Unitarianism, we fear, on the other hand, has not probed to the deepest depths of the human heart. In denying the Deity of Christ, and the atonement offered in the death of Christ, it does away with those very doctrines that are demanded by a rational interpretation of the needs of man as a sinful being. In presenting us with a Christ who is purely human, it thrusts us back upon our own resources, which means our own helplessness. This is why Unitarianism is not verified by the reason, conscience and experience of mankind. Deep down in the moral nature of man is the abiding consciousness that he cannot by his own unaided powers save himself. He feels the sad deficiency of his own nature, and the tragic futility of his own efforts. He feels the need of a *divine* Saviour, and because Unitarianism denies him such a Saviour, it will never commend itself to his conscience and experience. In making man his own saviour, Unitarianism promotes moral egotism. Its tendency is to magnify the moral powers of man and minimise the power of sin.

The cross and forgiveness.

Furthermore, Unitarianism in robbing us of the cross of Christ, robs us of the only objective assurance we have of the forgiveness of our sins. Take the atonement out of Christianity and not a soul of us can know whether we are forgiven or not. Ask the Unitarian if his sins are forgiven and he may answer "Yes." But ask him what objective evidence he has of his forgiveness, and he is obliged to answer that he has no such evidence. This means that his forgiveness is purely subjective, *i.e.*, he has forgiven himself, but cannot say whether God has or has not forgiven him. The cross of Jesus Christ is the only solid and satisfying objective ground of divine forgiveness. Take it away from us, and we have nothing more than our own subjectivity to lean upon. Because Unitarianism does take it away, because it calls the atonement an immoral doctrine and tears Calvary out of the gospel, it never will very generally commend itself to the moral reason and experience of our race. It will continue to be the failure that it has been hitherto. Christianity does make its

appeal to the reason, the moral sense and the experience of mankind, and it has not made its appeal in vain. It is precisely in the reason, the moral sense and experience of mankind that Christianity has received its strongest verification. The human reason, the conscience and experience of those who accept Christianity have all given an emphatic verdict in favor of it. They have all declared that Christianity, in its original form, is the one and only adequate redemptive force that has entered into human history.

The miraculous.

Mr. Sinclair further says that Christianity "must take her place in the arena, trusting, not upon miraculous reports and incredible marvels, but upon her own inherent nobility." It is evident that Mr. Sinclair is offended at the miraculous elements of the gospel. But before he can get rid of the miracles of the New Testament, he must get rid of the New Testament itself. Before he can restate the miracles of Christianity out of existence, he must show that the documentary sources of Christianity are not trustworthy. But this Mr. Sinclair cannot do. The reliable scholarship of to-day won't permit him to do it; for this scholarship is re-affirming the historical reliability of Matthew, Mark, Luke, John and Paul. And as these men are trustworthy historians, the miracles of the New Testament are not fabulous reports nor incredible marvels, but are real, factual occurrences.

The greatest miracle.

But I think Mr. Sinclair misjudges our attitude toward the Christian miracles. Am I not correct in saying that to-day we do not so much believe in Christ because of these miracles as we believe in the miracles because we believe in Christ? The greatest miracle in the New Testament, and, indeed, in all history, is Christ himself. Believing in him as he is presented to us in the New Testament, it is the easiest and most natural thing to believe in the miracles that he wrought; for they are just such works as we should expect from such a character.

The Deity of Christ.

I regret to have to say it, but it certainly seems to be true, that Mr. Sinclair does not believe in the New Testament miracles, because he does not believe in the New Testament Christ. The Christ in whom he believes is the creation of his own subjectivity. Because Mr. Sinclair's Christ is only a human being he can, of course, perform no miracles. Mr. Sinclair's denial of the incarnation or Deity of Jesus, involves a denial of all the reputed miracles of Christianity. But how does Mr. Sinclair get rid of the Deity of Christ? By a piece of *a priori* dogmatism. This sounds harsh, but it is true. He assumes that Jesus cannot be God, and therefore he was not God. The Unitarian starts out with the assumption that the Deity of Christ is an

impossibility, and then by a process of fantastic exegesis, by the repudiation or mutilation of those Scriptures which teach and infer that Christ is divine, he sweeps the doctrine of Christ's Deity out of the Bible. True scientific procedure first gathers its facts and then draws its conclusions; but this method reverses the scientific order: it reaches the conclusion first and then tries to mould the facts accordingly. The general result is that the facts have either been suppressed or distorted, and reason has been outraged.

Inherent nobility.

But how can Mr. Sinclair imply, as he does in this statement, that Christianity has won its way to the commanding position that it occupies in our world to-day, by fabulous reports and incredible marvels? Have the best and the brainiest, the most cautious and cultured of all men and women been conquered by incredible marvels and baseless illusions? Is not the statement a reproach upon the memory of the millions who have embraced Christianity, not as a result of simple emotionalism, but as a result of real, honest, and scientific investigation? Christianity has achieved its astounding victories, not by anything legendary, fictitious or incredible, but by its "own inherent nobility," and its miracles are no small contribution to its inherent nobility.

In search of truth.

But here I must stay my strictures upon Mr. Sinclair's remarks. In this lecture I have been occupied simply with the first paragraph of the report of his fourth lecture, but this paragraph brings us into touch with some of the vital points of difference between Unitarianism and orthodox Christianity. For Mr. Sinclair himself I have nothing but the most courteous and generous feelings. Like myself, he is a young man in search of truth. I would not for a moment impugn the sincerity of his aims. But I think he is mistaken. In the course of his lectures he has said many things, with which I am in most hearty agreement; but I do sadly deplore his effort to get rid of the great basic facts and doctrines of Christianity to which I have made reference.

Back to the teachings of Christ.

I agree with Mr. Sinclair that Christianity is not fairly represented in the creeds. With him I plead for the abolition of these creeds. They have had an obstructive influence upon Christianity. They have often hidden the real beauty and truth of Christianity in a wilderness of metaphysical verbiage. They have served to perpetuate divisions among the people of God. We need no creed apart from the New Testament itself. But Mr. Sinclair not only objects to the Christianity of the creeds; he objects to the Christianity of the New Testament. In view of what he has told us in his lectures, and knowing his

viewpoint, we hardly know whether to take him seriously when he tells us that "we must go right back to the simple teachings of the Master." Does not Mr. Sinclair know what is involved in going right back to the simple teachings of the Master? It involves an acceptance of all those cardinal points of Christianity which Mr. Sinclair's Unitarianism denies. It involves the acceptance of the Deity of Christ, of the miraculous element in Christianity, of the atonement, and of the resurrection. In short, it involves the abandonment of the fundamental features of Unitarianism. It involves being a Christian after the New Testament order, and not according to the Unitarian caricature. With all possible sincerity and solemnity, I re-echo Mr. Sinclair's words, let us "all go back to the simple teachings of the Master."

Conference, Nelson District, N.Z.

A Conference of representatives from the churches in the Nelson District was held in the chapel, Nelson, on June 3, 1909. The morning session was devoted to a prayer and praise meeting.

The afternoon was devoted to a business session to discuss matters affecting the local churches. U. R. Glover, President of the Conference, presided.

The minutes of the previous Conference held on January 1, at Spring Grove, were read and confirmed.

At the Conference held in January, a committee was set up to arrange a preaching plan to assist the country churches who have no preacher. After the confirmation of the minutes of the last Conference, a discussion took place as to the advisability of continuing the meetings in the country churches, viz., Tadmor and Stanley Brook, during the winter months, owing to the difficulty in getting the people to attend. All were agreed that the arranging of a preaching plan whereby assistance was sent to the churches in the outlying districts was a decided success. After a general discussion it was decided to continue fortnightly meetings during the winter months.

Bro. Glover reported that some eight or nine members of the church were living at Richmond, a promising town some eight miles from Nelson. It was resolved to write these brothers and sisters, advising them to commence meetings for morning worship. Also decided to write to members at Happy Valley and Rai Valley, re holding meetings to celebrate the Lord's Supper. It was also decided to write to the Takaka church with the view of arranging to send some one over once a month to help them carry on the work.

Bro. Knapp suggested that the churches in the Nelson District should endeavor to send to the AUSTRALIAN CHRISTIAN more reports of the work being done. It was also decided to try and arrange for a Nelson number of *Truth in Love*, a paper

issued by the Vivian-st. church, and edited by Bro. Franklyn. These papers to be sent to the various churches in the district for distribution.

Realising the good which is being derived from these Conferences, by bringing the local churches into closer touch with one another, and discussing methods whereby we may work more efficiently, it was decided to hold the next Conference at Wai-iti, on January 1, 1910.

The election of officers resulted in U. R. Glover and R. D. Martin being re-elected chairman and secretary respectively.

Mirrors.

We are mirrors. We cannot help being reflectors. We reflect in our character every influence that touches our lives. I am introduced to you. You speak one sentence—I know that you are an Englishman, or an American, or a Spaniard. You are a combination of reflections. We become like those with whom we associate. Two boys in a university in England roomed together for eight years. Toward the end of that time these two boys were so much alike that it became remarkable. They had reflected and reflected until one was almost the image of the other. If you called on one and found the other one instead, you might talk to him on the same subject, and expect to receive the same answers that you would from the other.

I once knew a girl who was growing so saintly that every one wondered. No one guessed her secret. She became very ill, and a dear friend of hers obtained permission to open a locket which she wore constantly about her neck. There she saw engraved on the inside of the locket the clue to the secret: "Whom having not seen we love." If we reflect the glory of the character of Christ, we shall be changed from glory to glory—that is, from character to character. *How* this is, I cannot tell. Had Paul written in these times, he would probably have used the photograph instead of the mirror as a symbol. I cannot tell how the impalpable shadow which appears on the plate is fastened there—no one can. And I cannot tell how character is changed. We reflect Christ for a time, and then we are changed, and then we are changed again, and then again, and so on from glory to glory. First the blade, then the ear, and then the full corn in the ear, and after that it doth not yet appear what we shall be. Do you not see the infinite possibilities of this? We are to go on and on. We are to be God's reflectors in this world. —Professor H. Drummond.

What then is the true way of loving one's friends? It is to love them in God, to love God in them; and to love what he has made them; and to bear for love of him what he has not made.—Fenelon.

Christ's Loving Request.

"This do in remembrance of me."—LUKE 22: 19.

J. E. ALLAN.

Christ was mindful of the spiritual needs of his disciples, hence he provided the beautiful feast of the Lord's Supper. His servant Paul realised the strength and beauty of the feast, and urged the church at Corinth to be faithful in the observance of it. The same admonition is needed in this advanced age of the church's history, for there is a lack of spirituality throughout the churches, and this can be traced to the indifference and laxity concerning spiritual things.

Spiritual advancement.

Brethren, this is Centennial year, and therefore it will be a memorial in the history of the church. We are advancing both numerically and educationally, let us also advance spiritually, for therein lies the strength of our position. Our minds have been directed to the lives of T. and A. Campbell, B. W. Stone, W. Scott, and many other noble and brave pioneers. Oh! may we be inspired by their illustrious lives, which were influenced and controlled by the mighty dynamic of spirituality. They were men of the Bible reading and Bible living character, and therefore valued the God-given, God-favored feast of living bread.

We might ask how are we to advance. Let me point out one method in this paper, i.e., the right observance of Christ's loving request.

The table and the mercy-seat.

I. *In the spirit of prayer.* Our Master sets us an example in this, because ere he instituted the supper and made his request, he prepared his soul through prayer on the Mount of Olivet. The sacredness of the supper deepens as we contemplate the subject in the prayerful spirit. And we hear, by faith, the still small voice of God speaking to Moses, "Take off the shoes from thy feet, for the ground whereon thou standest is holy ground." That thought is applicable in this connection, for where can we find holier ground than around the Lord's Supper? It is imperative that we cultivate the spirit of prayer, so that we shall discern "Jesus only" when we meet week by week. Then we shall grow in faith, our vision will be clearer, and love expand beyond the narrow, selfish limits of self. Christ would say, "This do in remembrance of me," in the prayerful spirit.

Crowned in the city of love.

II. *Spirit of adoration.* The highest object of adoration is set before our unworthy eyes, and yet we often fail to see the heavenly beauty of this supper. We wander listlessly through some art gallery and suddenly our attention is riveted on some

beautiful picture, and we are lost in admiration, but the object is only an inanimate irresponsible piece of canvas, the product of man. Whereas the supper is emblematic of the body and blood of the living Christ, an animate, responsive Saviour, the creation of God. Is he not the King of kings, the Lord of lords, crowned in the city of love, whilst the angelic choir burst forth in rapturous song? His kingly and majestic brow is encircled by the glorious diadem of immortality. Does he not justly claim our highest adoration? He expects his loyal subjects to approach his table and "do this in remembrance" of him in the spirit of adoration.

Too much levity.

III. *Spirit of thoughtfulness.* Prayer and spiritual admiration cultivate thought on holy themes, and one of those is the Lord's Supper. It is holy in its origin; holy in its purpose and meaning. Therefore we should observe the feast in a reverent and thoughtful spirit. There is too much levity at the Lord's day morning meetings; a deplorable lack of consecrated concentration on spiritual matters. Thought is essential in every branch of life, without it a man fails, with it he wins. Concentration of thought is required for either physical or mental development. Why not for spiritual expansion? The beauty of the feast is lost to the careless, thoughtless partaker, for he fails to discern the Lord's body. Let all worldly thoughts be dismissed from the mind, as we assemble around the Lord's table. Let us entertain heavenly thoughts. Christ was thoughtful when he made his loving request, "This do in remembrance of me."

"As we forgive."

IV. *Spirit of forgiveness.* How often we pray, "Father, forgive us, as Christ forgave," and yet fail to forgive some brother or sister. Here is where so many fail to rightfully observe the Lord's Supper, for the cruel, sinful monster of enmity is oftentimes manifested even at the table of love, peace and forgiveness. The sweet, ennobling, elevating spirit of forgiveness must be part of our lives, or else the peace and harmony of the supper are destroyed. The dying prayer of Christ, "Father, forgive them, they know not what they do," should ring in our ears, burn into our hearts, and be reproduced in our lives, for Christ freely forgave, and as we expect forgiveness, we must forgive. Life is too short and busy to waste time nursing childish wrongs. Let the Christly spirit of forgiveness flash from the eye, and sit enthroned upon the brow. Christ lovingly requested his disciples to meet and remem-

ber him. Oh, let us do it in the spirit of forgiveness.

A love-feast.

V. *Spirit of fellowship.* 1 Cor. 10: 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" God is in Christ, and Christ in God, and Christians are in Christ, therefore Christians are in God. Oh, what a blessed relationship. Brethren of Christ and sons of God. Christ and God are inseparable, so is the faithful Christian, for he has sweet fellowship with the loving Father and his Son; sweet fellowship which inspires the life, elevates the thought, and saves the soul. There is a blessed inspiration when kindred minds meet to remember him in spirit and truth. Dr. J. Cliffords says: "It nourishes high ideals, heroic ventures, holy aspirations, an intense impartial love." Words fail to express the sacred fellowship of the Lord's Supper, it is too deep, too holy, too sublime, sufficient to say that Christ wishes us to "meet and remember him" in the spirit of fellowship. Fellowship with God the Father, Christ our Saviour, the Holy Spirit our Comforter, and fellow Christians our brethren.

"One faith, one hope, one Lord,
One God alone we know,
Brethren we are; let every heart
With kind affection glow."

The windows of heaven.

VI. *Spirit of expectancy.* "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened to you." These Scriptural expressions can be applied to the Lord's Supper. The spirit of expectancy is essential to rightly and profitably "remember him." Expect great things and we shall receive them; for Christ will only give his gifts to the expectant soul. All idea of formality, respectability, and personal pride must be banished from the mind, for they are not in harmony with a Christly expectant spirit. Come to the table expecting a spiritual feast, inspiration, discipline, strength for the famished body, love, peace, and happiness, and we shall not go away disappointed. No! He will throw back the windows of heaven and from his bountiful storehouse pour forth innumerable blessings both spiritual and temporal. Expectancy creates joy, and joy is part of the Christ life. Joy of the companionship of Christ, fellowship of God, joy of knowledge of sins forgiven, and reward in store for the faithful soldier of the cross. Christ would say, "This do in remembrance of me" in the spirit of expectancy.

The Master's table.

VII. *Spirit of service.* Christianity is a system of service, because its Founder gloried in service for God and man. True service develops and ennobles mankind, and the higher the service, the better the en-

noblement and development. We are but servants of our Master, and as he went about doing good, living a life of service, so must we follow in his footsteps. The lazy, sleepy member of the church is out of touch with the life of Christianity, which is service. He is useless, and must be made useful. The church needs "workers, not shirkers." Let the Lord's Supper be a renewing centre, and if we come in the spirit of service, then we shall say with Isaiah, "Lord, here am I, send me." The work of God stirs the soul of man to thought, reverence and awe, to trust and praise. It will mean "deeper faith, braver devotion, fuller service, a real growth in grace."

Free from human encumbrances.

Conclusion. Brethren, the cry of the age is for a live Christianity, free from all human encumbrances. We have been entrusted with that need. Let us not sell our birthright for the pot of worldliness or of popularity. Let us cling to Christ and the old doctrinal paths, but above all, the path of spirituality. It leads to honor, glory and a crown of immortality. "Forsake not the assembling of yourselves together, as the manner of some is," but "present your bodies living sacrifices, holy, acceptable unto God." And "be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord." May your whole lives be tempered by the spirit of Christ, and every word, thought, and deed under his control. If the loving request of Christ is observed as indicated in this paper, it will mean a transformed idea of God, a loftier conception of life, a broader vision of humanity, and a deeper and abiding desire for service. Christ's loving request is "This do in remembrance of me."

On the Way to Pittsburg.

(D. A. Ewers.)

I.—LEAVING ADELAIDE.

In my boyhood days my father used to talk to me about the homeland until I could almost see the village in which he was born, and in my dreams played upon the parish common. He was not an educated man, as we generally count education, but he was intensely patriotic, and loved to talk to me of England and her greatness. I remember that I was fully persuaded that an average Englishman was superior in honesty, intellect, education, and above all, in bravery and fighting ability, to any two Frenchmen, Germans, or Russians. And there was no country like dear old England. Its climate, its resources, its government, were infinitely superior to those of any other land. Even Australia, which came second, was a long way behind. It is true we had some advantages here; for example, meat was cheaper, but it could not compare in flavor with the roast beef at home, and the same with everything else. And so it was that I grew up with the firm de-

termination to visit England when I was a man.

Woman again.

But, alas for my dreams and purposes! before they could be realised I fell in love, and all my castles in the air came tumbling down. What a deal woman has to answer for! A preacher with a family must, perforce, give up all ideas of that kind, and my dreams grew fainter until they ceased, and my desires became dormant, so that I almost thought they were dead. And now in my old age they have suddenly revived with all the intensity of my childhood experience. Vague longings have rapidly taken concrete form, and here I am sitting in my cabin in the "Moldavia" on my way to England and America. I can scarcely realise yet that it is true.

Fifty-six years young.

But am I old after all? I remember when I regarded fifty years as old age, but this was surely one of the mistakes that young people are so apt to make. It *must* have been a mistake, for as I write I am quite unconscious of feeling old. I will not admit that I am fifty-six years old; I am fifty-six years young, and I am determined to remain young for many years yet. It is true that the parting in my hair is rather wide, and that my forehead bids fair to soon reach my back collar, but many young people grow bald in these days. And what if the fringe remaining is bleaching at such a rate that it is only a question whether the last hair will be a grey one or a bald one? Are not many young men grey as well as bald? (By the way, why are there no bald-headed ladies?) And if I do wear glasses, what has that to do with age? Many professional young men affect spectacles, and why should not I? Some who know me may perceive that I am at least beginning to look old, but then looks are proverbially deceptive. No, I am a young man, young in heart at all events, and I mean to enjoy myself as such all the trip.

"He will hold me fast."

I think I have never felt more lonely than when I stood on the deck as the vessel was leaving the Outer Harbor of Adelaide. My dear ones had come to see me off, and with them several brethren and friends. The train left conveying them back to the city just as the boat was putting off from the wharf. Handkerchiefs were waving out of the carriage windows, and I could hear the voices led by J. E. Thomas, singing the refrain of Alexander's hymn, "He will hold me fast." I'm afraid there was one voice silent among them. And when they were gone I felt inexpressibly lonely and sad, but the words kept repeating themselves, "He will hold me fast." Everyone else seemed to have friends, but I was all alone, and while they laughed and talked I got away dismally by myself. After tea (we left at 6 p.m.) I retired to bed, and the

chorus, "He will hold me fast," kept going through my brain to the accompaniment of the propeller screw. I could not get rid of the words. They took possession of me. "He will hold me fast." Surely it is true. I have a long voyage before me. It will probably be six months before I return. I have never been parted for so long from my loved ones, but "He will hold them fast." The words mingled with the sound of the waves and the noise of the wind.

"He will hold me fast—

He will hold me fast—

For my Saviour loves me so—

He will hold me fast."

And so I fell asleep.

Religious Belief.

What difference does it make what you believe? A great deal. Norman Duncan, writing of Labrador and its people, gives an incident in point:

"Withal, there is everywhere a persistent spirit of religious fanaticism—a fear of presumptuous interference with the decrees of God.

"'Tis a wonderful sore hand, zur," said a 'liveyere' [nickname for natives] to the mission doctor. 'Sure, 'tis hurtin' so bad I can hardly bear it any longer.'

"No doubt; there was an abscess in the palm: the man was in agony—for seven days he had had no rest from pain.

"'I'll lance it,' said the doctor. 'It will ease you at once.'

"The patient drew his hand away. 'No, zur, no!' said he. 'I've no wish for the knife. 'But, man,' cried the doctor. 'I *must*—' 'No, no!' doggedly. 'I'll not stand in the Lard's way. I'll not have the knife. If 'tis his will for me t' get better,' he continued reverently, 'I'll get better; an if 'tis his blessed will for me t' die, I'll die.' 'I give you my word,' said the doctor impatiently, 'that if that hand is not lanced you'll be dead in three days!'

"And he *was* dead—within three days, even as the good doctor had said."

And yet there are people who think that the kind of religious belief one has is a matter of no *practical* importance.

Awaiting the Call.

Verses written by a brother who is an invalid.

O God, who art my nourishment,
My Comforter and King;
Thou art my Lord omnipotent,
Whose praises I will sing.

And now this weary heart of mine
Doth hunger after thee;
Feed me with thine holy word,
And mercy show to me.

Now, on this bed of sickness,
My weary body lies;
Awaiting for thine heavenly band
To bear me to the skies.

And as my journey nears its end,
With joy my heart doth weep;
I know thy promise that thou wilt
My soul for ever keep.

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The Leader.

ROMANISM AND PROGRESS.

The Catholic Truth Society has just issued two pamphlets entitled "History Falsified," in which it objects to certain historical books which are largely used in the educational systems of the Commonwealth and New Zealand. The author of these pamphlets, Mr. J. W. Wallace, makes the statement that "Neither Catholics nor non-Catholics know the extent to which history is falsified in the State schools of Victoria." And, referring to two histories which the Education Department of Victoria proposes to use, he says that "many parts of both are a travesty of the truth," and that the writers convey the impression that while "the ancient faith was paramount intelligence was suppressed and education was discountenanced," and that "it was only when her influence was destroyed that men opened their eyes and thought, and art, literature and advancement were encouraged." It is understood that the Director of Education in Victoria is giving the matter his consideration and making enquiries as to the truth of the allegations, and in due course we may expect to hear what decision he has arrived at. In the meanwhile, we believe we are entitled to say that this is a matter in which the ordinary citizen should have a voice. It is not a question that simply concerns Protestants and Catholics as such, but it is a question as to whether history should be re-written to suit the ideas of either side. Protestants, we are certain, desire no one-sided version of history. If the facts of history are against them, they still want the facts. And equally so, if the facts are for or against their Catholic neighbors.

The truth must be told.

But even supposing that both religious bodies were willing that the various facts which tell against them both should be expurgated, there still remains a considerable body of people, belonging to neither side, who would strenuously object to such a white-washing process at the expense of historical veracity. If history is to be

taught in our State schools, it must be history which does not suppress facts, but one which gives the proper coloring to the events with which it deals. In the history of Europe, for example, the Catholic Church bulks too largely to be free from criticism. Indeed, for centuries, the Romish Church was the maker of the history of Europe. Therefore, its policy, its methods, its teaching—all, as they contribute to the progress or otherwise of civilisation, are the proper subjects of historical analysis. If, in this analysis, it is discovered that certain of the Popes were notorious for their infamy, the fact must be recorded. And equally so, where the contrary is true. In like manner, if the facts of history clearly sustain the charge that the policy of the Romish Church has been inimical to intellectual development, well, the unvarnished truth should be stated. The only question then to be considered is, is it true that when "the ancient faith was paramount intelligence was repressed and education was discountenanced"? In the investigation of this matter, it is as absurd, as it is vain, for the Catholic Church to try and make it appear as if a great body of reputable historians had conspired together for the purpose of falsifying history in order to discredit the Church of Rome. It is a kind of literary bluff that only imposes upon the ignorant.

The Elizabethan period.

It is unfortunate for Mr. Wallace that the period he fixes upon for criticism is that associated with the reign of Queen Elizabeth. This period witnessed the early days of the Protestant Reformation, and coincident with them, the intellectual and literary development of the English people. In accounting for this intellectual awakening, the historian can find more reasons than one. Chiefly, however, he will give the Reformation movement as the moving cause. This period is described by J. R. Green in his "History of English People" as follows: "The victory over the Armada, the deliverance from Spain, the rolling away of the Catholic terror which had hung like a cloud over the hopes of the new people, was like a passing from death unto life. The whole aspect of England was suddenly changed. As yet the interests of Elizabeth's reign had been political and material; the stage had been crowded with statesmen and warriors, with Cecils and Walsinghams and Drakes. Literature had hardly found a place in the glories of the time. But from the moment the Armada drifted back broken to Ferrol the figures of warriors and statesmen were dwarfed by the grander figures of poets and philosophers." It was a period ushered in by a blaze of literary glory, the bright particular stars of which were Spenser, Bacon, Hooker, and Shakespeare.

The literary awakening.

This period of literary awakening derived its impetus and power from the fact

that the Bible, printed in the common tongue, was now in the hands of the people. "England," says Green, "had become the people of a book, and that book the Bible." Before the advent of Spenser and his contemporaries, it was practically the only literature the people had. The power of the book showed itself in many ways; not only in religious life, but in coloring the language of the people. The literature of the Elizabethan age got its power and beauty from Biblical thought and phraseology; and this is largely true of the literature of our own day. And, as it was the Protestant Reformation that gave the people of England a free Bible that they could read in their own tongue, it is to that Reformation we must give the credit of inaugurating the new era of intellectual development in England—not to the Church of Rome. The Romish Church kept back the intellectual development of England and the rest of Europe by its attitude towards the Bible. It kept the Bible locked up in monasteries. It locked up its treasures by keeping them hidden in a foreign tongue. Even when the Reformers defied Rome and translated the Scriptures into the language of the people, its hostility only became more virulent and cruel. Those who possessed the Bible or read it became the objects of a cruel and bitter persecution. They were tortured with a malignant ingenuity that baffles description. The fires of the Inquisition were kept alight by the bodies of those who sought for truth and liberty in the pages of Sacred Writ. And this is history—plain, unvarnished history. By it, the Romish Church must be judged. Its attitude to the Bible defines its attitude towards intellectual development. It is against all development which it cannot mould in exact agreement with its own policy.

Romanism against progress.

Professor Draper's "Conflict Between Religion and Science" is a very much misunderstood book. It is so, because it is supposed to be an attack on the Christian religion. It is not. It is rather a vigorous setting forth of the attitude of the Church of Rome to intellectual development. In his introduction, he says, "In speaking of Christianity, reference is generally made to the Roman Church, partly because its adherents compose the majority of Christendom, partly because its demands are the most pretentious, and partly because it has commonly sought to enforce those demands by the civil power. None of the Protestant churches has ever had such a wide-spread political influence. For the most part they have been averse to restraint, and except in a very few instances their opposition has not passed beyond the exciting of theological odium." In a chapter in which he points out how Rome struggled to preserve Latin as the sacred language, he tells us of the "hatred manifested by Rome to the restoration of Greek and introduction of Hebrew, and the alarm with which they

perceived the modern languages forming out of the vulgar dialects. Not without reason did the Faculty of Theology in Paris re-echo the sentiment that was prevalent in the time of Ximenes, 'What will become of religion if the study of Greek and Hebrew be permitted?'.... The rise of the many-tongued European literature was therefore coincident with the decline of Papal Christianity; European literature was impossible under Catholic rule."

The modern evidence sufficient.

It is scarcely necessary to study the past history of the Romish Church in order to ascertain its attitude towards progressive ideas. What is taking place in our own day is sufficiently eloquent on that point. The modern period gives ample evidence that Rome is not on the side of that individual liberty which is essential to true progress, either in learning or civil and religious freedom. The history of Protestantism is a history of advancement, that of Roman Catholicism one of stagnation. In view of these things, Protestant nations cannot afford to have their policy marked out for them by Romish officials. Nor can they allow Rome to be their dictator in matters pertaining to their educational curriculum. Still less can the body politic allow any religious organisation to insist that history be re-written, because it happens to offend their susceptibilities.

Editorial Notes.

Doctors and Drink.

It has long been felt that the cause of temperance would gain immensely if the medical fraternity opposed the use of intoxicants in cases of sickness. It is therefore gratifying to find that doctors are refraining from prescribing alcohol as a curative agent. In the following report the trend of medical opinion on the subject is duly set forth:—"At the annual meeting of the Victorian branch of the British Medical Temperance Association, which was held on Thursday evening, at the Medical Society's hall, Dr. Moore, the president, drew attention to the great change that has occurred in medical opinion in regard to the value of alcohol as a drug, and to the resulting diminution in its use in the treatment of disease. This was especially the case, he said, in the treatment of typhoid fever, pneumonia and septic diseases. He pointed out that in the Melbourne Hospital in 1874, with 3594 in-patients, the expenditure on alcohol was £1382; in 1880, with 3786 in-patients, it was £1023/6/3; and in 1881, with 3702 in-patients, it was £1046 19/2; whilst for the year ended 30th June, 1907, with 4328 in-patients, it was £129/6/6, and for the year ended 30th June, 1908, with 4410 patients, it was only £97/8/4. He also stated that there was a great diminu-

tion in the personal use of alcohol by medical men. Not only were many of them total abstainers, but many more, though not strict abstainers, scarcely ever touched alcohol in any form."

The English Church Pageant.

The English Church pageant, to which we referred in a recent issue, has not been allowed to pass over without criticism, and criticism of a practical kind. The scenes depicted have evidently been one-sided, and the militant Protestant party in the Church of England have thought it necessary to enter a protest by holding a counter demonstration, the particulars of which are as follows:—"A counterblast to the English Church pageant is being organised by Mr. Kensit and some of his followers. Their criticism is that some of the principal events of the Reformation have been omitted from the programme. The "Protestant Pageant Campaign" in Fulham includes 100 open-air meetings. The London County Council have granted permission for a Martyr Commemoration Demonstration on Eel Brook Common. This demonstration will be preceded by a procession of bands, banners, with models of the rack, spiked iron virgin, and tortures of the Inquisition. Special sermons will be preached in a number of churches and chapels, and in addition copies of Foxe's "Book of Martyrs" will be distributed at twenty-three Sunday Schools in the neighborhood of Fulham Palace."

Truth and Freedom.

The recent effort of the Catholic Truth Society to gloss over the facts of history is thus viewed by the Presbyterian *Messenger*. It says:—"The Catholic Truth Society sadly belies its name, if the pamphlets issued under its auspices represent its spirit. It is certainly not catholic, as far as the truth is concerned, for it confines itself to a statement of what it conceives to be true, and denounces everything else as heretical and false. Its audacity and impudence in this respect are indeed astounding. But the way it perverts the truth and contradicts the best authenticated facts of history, in order to bolster up its own dogmatism, is shocking to contemplate. And yet, forsooth, it would act as monitor to the Government of Victoria, and prescribe what should be taught as history in our State schools. We trust it will be taught a sharp lesson to go and learn what truth is before it sets itself up to teach others. By all means let us know what it has to say on the subject it deals with. The spirit of truth is a free spirit, and we should welcome the light from whatsoever source it comes. That is what we understand by being 'catholic.' But to blind oneself to what others believe, simply because it appears to contradict our own preconceived notions, is neither catholic nor truthful."

"Prayer is the door for ever open between earth and heaven."

What is Needed in Church Life?

A. W. Jinks.

Persistent individual effort is needed. Generally, nearly all the work is left to the evangelist to do. Many Christians, unfortunately, get into the way of looking on and criticising instead of helping by their sympathy, energy and money. They do not intend to get into that way, but become like that because they look on instead of helping. Work is a good tonic. Working Christians are generally healthy and robust. Working Christians can meet a great deal more opposition than lazy ones. We must not despair at any time. Despondent Christians never accomplish anything. Neither must we grumble so much as we do. Grumbling will not increase our usefulness.

Leading, not driving.

Then leading, and not driving, is needed. The business of a preacher is not to drive but to lead. "A minister can lead only as a church is willing to follow." Success cannot be achieved by the preacher doing all the work, but by members and preacher working together. It is true that all cannot be preachers. God does not intend that we should all be such in the public sense, but, in private, by conversation, and conduct, Christ can be represented and manifested by us. Preachers and members must strive to understand each other, so that, by persistent and harmonious work, great good shall be done.

Truth before popularity.

Faithfulness to what the New Testament teaches is also needed. When we become afraid of the divine message we lose our hold upon people. Charitableness, so-called, is not divine truth. Broadmindedness, so-called, will never make us powerful witnesses. While we should be tactful we should be courageous. Are we afraid of declaring the whole truth? I am proud to be associated with the Disciples of Christ because they will not agree in revival times to leave out the question of baptism. We need to be more decided than ever. We need to keep the New Testament plea before the people more than we are doing. We are apt to go in for popularising addresses, and so cause our hearers to lose sight of the vital and vitalising truths of the word.

Some personal questions.

Definite work is needed. Every member should strive to do something. Let each member ask himself or herself such questions as the following:—How many persons have I invited to the gospel meetings during the past twelve months? How many genuine prayers have I offered up for our evangelist? How much interest have "I" taken in the meetings myself? Am I more concerned—or, as much concerned—about spiritual success than I am about success in any other direction?

Sisters' Department.

SOUTH AUSTRALIA.

On July 8 the devotional meeting was led by Miss Norman, who gave us a nice talk on these thoughts: "God," "Work," "Friendship."

Additions from schools reported: Grote-st., 10; Mile End, 2; Unley, 1.

Dorcas.—The church at Balaklava has a Dorcas Society six months old. They meet fortnightly, have a membership of 20; average attendance, 11. On June 22, the Mile End Society held their first annual social, and we congratulate them on their year's work. Committee visited Queenstown Society on June 23, and found the sisters busy sewing for needy ones.—J. Spurr, Supt.

Hospital.—Received two bed jackets from Mile End; donation of 5/- from a sister; jam, clothing, wood, tea, sugar, cakes, etc.; one Bible, given to a patient in Light Ward. Visits as follows: Adelaide Hospital, 40; Children's Hospital, 3; Des- titute Asylum, 18; Home for Incurables, 2; Sick and Aged, 27; total, 90. Maga- zines, 696.—E. Brooker, Supt.

Foreign Missions.—A suggestion was made by the Committee that the Sisters' Conference should consider methods of work whereby interest in Foreign Missions would be more definite. The matter was referred for consideration at Conference.—Mrs. Haverland, Supt.

Home Missions.—We are drawing near to Conference, and have a good sum to raise for Home Missions. The sisters of S.A. would like to be able to hand the brethren £100 at Conference. Will the sisters of the country churches and those who have mite boxes in their homes please send them in by Sept. 2? I would be pleased to hear what the country churches are doing for Home Missions. Please send along any information with regard to work being done.—E. Ewers, Supt.

Prayer Meeting.—The committee visited the annual socials of Queenstown and York. Grote-st. Society was also visited. The meeting was led by Mrs. Mauger, who gave a helpful address. Received a letter from Mrs. Griffiths, of Mallala, informing me that she was sending a parcel of clothing for Dorcas work.—H. S. Adams, Supt.

Treasurer's Report.—Home Mission, £3 12/9½; Foreign Mission, £37/5; Collec- tion, £1/8/1.

Amounts for Foreign Missions for June as follows:—Nth. Adelaide Dorcas Society, 3/9; Nth. Adelaide, £1/6/3; Grote-st., 7/6; Unley, 12/5; Norwood, 8/-; York, 3/10; Junior Endeavor, Glenelg, 10/-; total, £3 11/9.

Amounts for Home Missions for June:—Williamstown, 8/-; Mallala, 10/10; Hind- marsh, £1; Norwood, 6/-; Mile End, 14/-; Norwood, 2/8; York, 9/-; Glenelg, £1/2/3; Unley, 6/5; Grote-st., £1/2/6½; Two do- nations of 10/-, £1; total, £7/1/8½.

Are You Praying?

W. J. Way.

Are your prayers to God ascending,
With the mystic incense blending,
Round the rainbow-curtained throne,
Where God reigneth—God alone?

Are you praying?

Know'st thou God is the dispenser?
Then fill up the golden censer,
Causing hierarchies to sing,
Through each corridor and ring,
Making majesty immenser.

Are you praying?

Are thy prayers the throne perfuming?
Are thy prayers thyself consuming?
On the golden altar burning,
Shade nor shadow cast by turning,
Christ himself thy soul illuming?

Are you praying?

Are your prayers to heaven aspiring,
Heart petitions never tiring,
Moving God to open portals,
To send light to other mortals,
Without Christ who are expiring?

Are you praying?

Do they hear thy heart's deep moaning,
The unutterable groaning,
At the everlasting doors,
Where thy soul its fervor pours,
At morn, noon, and in the gloaming?

Are you praying?

Prayer augments the soul's resources,
Prayer from sin thy soul divorces,
From thy heart and daily life;
In the calm hours and the strife,
Prayer the seal of Christ enforces.

Are you praying?

The Religion Daniel Had.

Daniel must have been fully ninety years old when his jealous rivals concocted their diabolical plot against his life. Failing to find any flaw in his administration of public affairs they attacked him through his religious convictions. The issue they made was a sharp one. Either renounce God or face the lions! The issue was as clean-cut as Martin Luther had to meet when he entered the Diet of Worms, and old General Von Froudsberg, tapping him on the shoulder, said, "My dear little monk, you are taking a step such as I or no other commander has had to encounter on the field of battle." If Daniel had been willing to play the coward, there were plenty of plausible pretexts and side doors of escape. He might have said, "My life is of great value, and prudence requires that I should not throw it away to please my enemies." He might have refrained from prayer—as too many sleepy and tired-out Christians do—and relied on the effi- cacy of prayers already made. He might have closed the lattice and locked the door, and prayed to his heavenly Father in secret.

When a man wants to dodge his duty, the devil will always show him a door of es- cape.

There are these things about Daniel's course that we wish young men to notice. First, the "Grand old man" did not send any apology to the king. Apologies are dangerous and belittling procedures; they take off the grace from the best actions; the fewer of them you have to make in life the better. Secondly, he did not bluster about what he was going to do. I am al- ways rather distrustful of people who unite with the church with very loud professions; they remind me of poor Peter's boastful "Though all men forsake thee, yet will not I." Daniel neither apologised nor played the braggart. He knew all about the fero- cious lions out in the royal park, and had made up his mind to face them when the time came. So he quietly went up to the chamber on the roof of his house, threw open his lattice, and *faced his God* "just as he did aforetime." Actions speak louder than words. There the old hero is, on his knees, three times in a day; and the very sight of him is as eloquent as Martin Luther's immortal "Here I stand; I cannot do otherwise; God help me. Amen." Daniel did not ask God to muzzle the lions, nor was there any intimation given him that such a miracle would be wrought. Martyrs, when they make up their minds to die for the right, expect that lions will bite and that fire will burn.

There are two roads for every young man in the journey of life. He must decide which he will take. The one is a smooth, easy path of connivance and compromise, with no lions to encounter. The other is by God's air-line of everlasting right; who- ever treads that path must expect to be bat- tered, and to have his name bespattered with ridicule and reproach. There are two kinds of church membership. In the one case Bro. "Facing-both-ways" stands with one foot over in the world, and the other in the church; he is secretly despised by both. The other type of religion is that of him who comes out squarely and "separate from sinners," not as pleasing men, but God— which trieth the heart. This latter sort of religion is at a premium in these days, for there is no superabundance of it.—*Theo- dore L. Cuyler.*

If you will let him walk with you in your streets, and sit with you in your of- fices, and be with you in your homes, and teach you in your churches, and abide with you as the Living Presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties, and while you own yourselves the sons of men, know you are the sons of God.—*Phillips Brooks.*

If your cup is small, fill it to the brim. Make the most of your opportunities, of honest work and pure pleasure.—*Dr. Van- dyke.*

THE SOCIETY OF
Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

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

THE PRIESTHOOD OF ALL BELIEVERS.

Topic for August 30.

Suggested Readings.

Heb. 7: 26-8: 6. 1 Peter 2: 1-10. Rev. 1: 4-7. Rev. 5: 6-14. Matt. 23: 1-12. Rev. 20: 6. Isa. 61: 1-6.

Our topic is, I think, intended to be treated from two points of view, which seem to continually need emphasising. The first point to note is that there is now no class priesthood. Strenuous attempts are being made to bring us under bondage again. Priestcraft means the worst tyranny. The second aspect of our subject is that every Christian is a priest. This means highest privilege and heaviest responsibility. We all need to realise more our high calling, and all too require a keener appreciation of the duties of our office.

No sacrificing priest—but Christ.

"Never," says R. E. Welsh, "is the word for 'sacrificing priest' employed in the Gospels or Epistles in reference to any Christian officer or agent. Jewish worship was full of the idea of priesthood. All the more striking and significant is it that in the New Testament there is no mention of a 'priest' in the Christian church. There are evangelists, teachers, etc., but never a 'priest.'" Here there is an extraordinary fact to be accounted for—difficult, indeed, to be explained if the views of modern would-be priests be accepted. The solution really is that "Christ was the fulfilment of all these priestly types. He gathered in himself all these priestly functions, and offered himself unto God 'once for all' as the final sacrifice unto God."

A few words from that robust opponent of priestcraft, J. C. Ryle, may be given. Writing about Christ as Priest, he warned of the evil of allowing another to usurp his place. If Christ is the Priest of our souls, let us beware of ever giving his place to another. Let no man deceive us into supposing that we need any clergyman, or minister, or priest of any church on earth, to be our spiritual director and soul's confessor.... No priest but Christ! No confessor but Christ! No absolver but Christ! No habitual private submission or bowing down in religion to any one but Christ! No spiritual director but Christ! No putting of our conscience in the power of any one but Christ! If we love peace, and wish to honor Christ, let us beware of the confessional, or the slightest approach to it. I declare I had almost rather hear my sons and daughters had gone to the grave, than hear they had adopted the habit of going to a confessional."

It is natural, and not inopportune, to make a slight advance on this. A goodly number of

people, whose conscience will not allow them to discriminate a special class of priests from out of God's "kingdom of priests," are, curiously enough, not troubled with any qualms regarding the use of the terms "clergy" and "laity." This unscriptural discrimination is pernicious, whether we are the subjects of it, or whether rejecting it for ourselves, we inconsistently apply it to others. "The Lord's people," wrote Bro. David King, "are, as a whole, the Lord's clergy, and the only clergy he has. Bishops, elders, pastors, are not designated clergy, otherwise than as the poorest and most illiterate of the flock are so designated; every one of whom is a clergyman, or a clergywoman, in the only sense in which the term can be applied to any."

It would be foolish to spend all our time on this part of the theme, to the neglect of the more glorious part. We shall not be content with proving that other folk are not priests in a special sense, but shall notice that we in a Scriptural sense are priests unto God. It is better to rejoice in our privilege than to object to others' pretensions.

"A kingdom of priests."

Note this R.V. reading of Rev. 1: 5, 6. We read in Ex. 19 that God said to his people of old: "If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure to me above all people; for all the earth is mine; and ye shall be to me a kingdom of priests and a holy nation." But the people did not keep the covenant, the conditions were not fulfilled. But now "God HATH MADE US a kingdom of priests." "It thus appears that the promise made conditionally to the ancient people, and not realised by them, on account of disobedience, is fulfilled to the spiritual Israel, so that now the priesthood is as wide as the kingdom—every subject is a priest."

Presumably every Christian knows that from a study of the Levitical priesthood we can learn much of the privilege and duty of the priests under the new covenant. We all know that the high priest typified Christ, and the common priest was a type of the Christian. When we read of the pure white robes of the priests and of their seven-fold washing, we reflect on the purity of life which God expects from us. (See Rev. 19: 8; Heb. 9: 10-14.) Milligan points out also that "the repeated applications of blood and oil signified that the aforesaid purity of heart and life can be secured only through the atoning blood of Christ, and the renewing and sanctifying energies of the Holy Spirit." (See Heb. 9: 14; 10: 14, 19; 1 John 2: 20, 27.) Further, "the separation of the Levitical priests from all secular pursuits was evidently intended to denote that the chief business of all Christians is to offer up spiritual sacrifices to God through Christ, and to attend to the concerns and interests of his kingdom." (1 Tim. 4: 8; 1 Peter 2: 5, etc.)

The work of the Christian priesthood.

Clearly the duty of a priest is to offer somewhat to God. But we object that this would favor Rome's position and be opposed to the statement that in the New Testament we have no hint of a "sacrificing priest" among Christians. In 1 Peter 2 we have the solution: "to offer up spiritual sacrifices." The spiritual priests

can only offer thank-offerings; none of their sacrifices are for atonement, for the one perfect sacrifice for sin has been offered "once for all" by Christ Jesus.

What are the "spiritual sacrifices" we must offer? I fear we sometimes congratulate ourselves on their being spiritual, as if they were more easily offered on that account. Here is a fair little summary of the sacrifices of God's priests: "1. They offer their *bodies* 'living sacrifices' in contrast to the bodies of dead animals, offered by the Jewish priests (Rom. 12: 1). 2. Their *faith* is a sacrifice. Paul wrote, 'And if I be poured upon the sacrifice and offering of your faith, I am glad' (Phil. 2: 17). That is to say, Paul was willing that his blood be poured out, like the wine poured on the meat offerings to render them acceptable to God, if by that means he could render the faith of the Gentiles more firm, and therefore more pleasing to the Lord. 3. Contributions in support of needy preachers of the gospel (Phil. 4: 18). 4. Praise to God, the fruit of our lips, give thanks to his name (Heb. 13: 16)." Notice that all these are distinctly called "sacrifices" in the New Testament. Are we offering these? Remember a priest *must* have something to offer.

Grote-st., Adelaide, Boys' Intermediate Society.

—Feeling the need and the benefit of a society for boys only between the ages of 13 and 18 years to retain them and keep their interest in the church, and with the object of better helping and training them for usefulness in the church, the above society has just been formed at Grote-st. At a tea given by various members of the church and arranged by the social committee of our Y.P. Society, 21 lads were present, all of whom intended joining the new society. A competition rally has been arranged, which we feel sure, judging by the enthusiasm of the lads, will be productive of a large influx of new members. At our first consecration meeting held Aug. 2, the superintendent of our Junior Society, from which 10 of our members have graduated, gave a very practical address on the theme "Our Source of Strength." Lookout, Musical and Missionary Committees have been appointed, and each member is placed on one of them, each committee being in charge of one of the Executive Committee, which are: A. J. Fischer, W. Palmer and E. P. Verco.—Will. C. Beiler, Supt.

Beethoven, it is said, after he became deaf, would sit and play on an old worn-out harpsichord that had long been unfit for use, and suppose that he was playing matchless harmonies. The instrument was so poor that not one chord in five responded. Here was one that gave forth some sound, and there was another; but even they were out of harmony. And I sometimes think God plays on a poor harpsichord when he takes this world to evolve the melodies of Divine love, so few chords respond at all, and so utterly inadequate are those that do respond to illustrate this crowning attribute of the mind—Beecher.

As flowers always wear their own colors and give forth their own fragrance every day alike, so should Christians maintain their character at all times and under all circumstances.—Beecher.

From the Field.

New Zealand.

RICHMOND.—On Lord's day morning, June 27, the first meeting for the Lord's Supper was held here. H. Griffiths presided, and there were present the following brothers and sisters, all residents of Richmond:—T. Martin, senr., C. Martin, H. Griffiths, and R. D. Martin, Sisters H. Griffiths, T. Martin, R. D. Martin, Eves and Griffiths. At the conclusion of the meeting a short business meeting was held, and it was decided to hold the meetings in the Oddfellows' Hall. H. Griffiths was elected treasurer, and the writer was elected secretary. Arrangements have been made for a brother to visit us each Sunday for the purpose of exhortation from the Spring Grove and Nelson churches alternately.—R. MARTIN.

DOMINION ROAD.—During the past month we have had several missions in our district, but our gospel meetings, we are glad to say, have not lost any of their interest. Mr. Grinstead has been speaking for the past twelve weeks on John's Gospel, and will continue to do so during August. We expect to have some addresses on the "Holy Spirit," in the work of conversion and in the growth of the Christian. Some of our young men have come out for Christ. During the month we have had our Junior Christian Endeavor social, which the youngsters thought a great success.—W.T.

ONEHUNGA.—We are pleased to report a steady and sure progress in the spiritual life of the church. Both Lord's day meetings are well attended. Last Lord's day Bro. Greenslade commenced a series of gospel addresses, which we pray may be rewarded. The membership of our Bible School is increasing. The teaching staff has been strengthened by Sister Mushet, from whom we are expecting good results. With three local churches we are holding Saturday evening united open-air meetings. These meetings are announced to the public as being undenominational. The 3rd inst. Bro. Grinstead gave his spirited address, "Christ in History," to a large and appreciative crowd of listeners.—JOHN RAW.

AUCKLAND (Ponsonby-rd).—The sisters' quarterly meeting was held on Tuesday, July 13. Sister H. Downey presided. The growth of interest in the movement was shown by the large attendance of sisters—between sixty and seventy—and the real enthusiasm displayed, resulting in a splendid meeting. Reports by working committees were given and discussed, also new suggestions as to their extension and success. Representatives from Richmond, Dominion Road and Onehunga assemblies gave reports regarding the work in those centres. Pleasant breaks were made in the business by a paper read by a sister dealing with "Women's Work," two beautiful solos by Sisters Cammell and Evans, and a reading by Sister Keegan.—M.M.B.

AUCKLAND (Ponsonby-rd).—At a large and representative meeting on July 14, held to consider how best to promote greater regularity in the contributing, it was agreed that it was necessary to impress upon all members to contribute as the Lord had prospered them, setting it apart week by week, and bringing it when they came to worship, of which indeed it is a part. The neglect of this practice seriously affects the finances of the church. Such neglect is not from want of will but from lack of thought. Brethren will be informed of the method by which it is hoped that the Scriptural teaching of a laying by week by week

will be honored. A good work is going on. Bro. Turner is a good and faithful worker. There are signs of progress in all the meetings, which is most encouraging.—E.C.

West Australia.

FREMANTLE.—Bro. Moysey is leaving on Monday next to visit America and to represent W.A. at the Centennial Celebrations in Pittsburg. He has been granted six months' leave by the Fremantle church. This has been very hurriedly done, as it was only last week that the first intimation came to the Fremantle church officers that he would go if at all possible. The church unanimously consented to his going. During his absence the preaching will be carried on by local brethren. Bro. Moysey was tendered a farewell social last night, when considering the short notice a fine representative gathering met to bid him God-speed. Bro. Lucraft was in the chair, and speeches were delivered by D. M. Wilson, and Albany Bell, from Perth, C. A. G. Payne, Jas. Leach, and W. E. Vinicombe. Bro. Moysey expressed his hearty appreciation at the action of the church in assisting him in realising what he had been afraid even to dream of.—W. E. VINICOMBE, July 30.

PERTH.—Since the arrival of Mr. Blakemore at Lake-st. an Adult Bible Class has been formed. We organised on June 4, when 32 members enrolled. We have now increased to 46. We have four committees, Membership, Social, Devotional and Singing. All the members are at work. The name chosen by the class was the Berean Bible Class.—H. ROBERTS, Aug. 2.

Tasmania.

MOLE CREEK.—After several months' earnest and faithful work, our esteemed Bro. Way has left this district for the North-west Coast. His labors amongst us have been very helpful; and his presentation of the gospel most fervid and faithful. We pray that the Lord will increase the number of those who like our dear brother have no ambition in life but to advance the Master's cause and make known the wonders of his redeeming grace. Our brother made the writer's house his headquarters, and worked a radius of about fifteen miles each way—Western Creek in the east to Lorima in the west—often travelling roads of the roughest description in the coldest and wettest of weather. As a result of his labors nineteen have obeyed the Lord, and there are more to follow. All seem anxious for his return to our midst, as the work seems to promise better things to come. We are hoping to be able to build a small meeting house at Lorima in the spring or summer. As to future enterprise, we urgently request the prayers of the brethren, and in regard to the building mentioned above should be glad to receive the practical sympathy of any of God's children. Such would be gratefully received and promptly acknowledged. Send to J. Byard, Senr, Mole Creek, Tas.—J.B., Aug. 5.

Victoria.

EAST SUBURBAN CONFERENCE.—From Aug. 1 to 6 meetings for the deepening of spiritual life were held in connection with the East Suburban Co-operation at the St. Kilda chapel. The Holy Spirit in his various manifestations and workings was the theme. The speakers were Bren. Perkin, Davis, Nightingale,

J. Pittman and G. P. Pittman, and the fine audiences that assembled nightly had a splendid time, enjoying sweet fellowship and receiving much valuable teaching, the addresses generally being of a very high order and worthy of wide circulation. At the business session on Wednesday the following brethren were elected:—President, J. Salisbury; Vice-President, W. H. Nightingale; Treasurer, R. Smith; Secretary, D. A. Lewis; Asst. Secretary, S. Flatman. On the second Wednesday in the month a meeting is held at the South Yarra chapel for delegates and office-bearers of all the churches co-operating, to which brethren of all the churches are cordially invited for conference and mutual help. The first meeting will take place on Sept. 8, when important business is to be discussed and the preliminary arrangements made for the next series of meetings.—D.A.L.

EAST SUBURBAN SISTERS' CONFERENCE.—The annual meeting of the above was held in the St. Kilda chapel on Aug. 4. Devotional meeting opened at 2.30 p.m., Sister Helmond leading. Business session commenced at 3 p.m. Vice-president Sister Cameron occupied the chair. Minutes of previous meeting were read and confirmed. Sister Wright sang a solo. A letter of greeting was read from Sister Lee. The roll-call was responded to by six churches. We were favored with solos from Miss McKie, South Yarra, Miss Perkin, St. Kilda, and Miss Metcalf, Windsor, and a recitation by Miss Munro, of Nth. Richmond. Mrs. Baker read an essay on "Work and Pleasure." Reports from the various churches were very encouraging. A fine spiritual tone pervaded the meeting. Election of Executive:—President, Sister Nightingale; Vice-Presidents, Sisters Cameron and Lindsay; Secretary, Sister Pendlebury; Asst. Secretary, Sister Tucker; Treasurer, Sister Munro. Superintendents of Committees:—Visitation, Sister Myers; Sunday School, Sister Pendlebury; Dorcas, Sister Armstrong; Temperance, Sister Munro; Tent Fund, Sister Kenner. Sister Nightingale was then welcomed to the presidency for the year 1909. We have to thank each church for refreshments provided during the year.—SISTER (MISS) PENDLEBURY, Sec.

MELBOURNE (Swanston-st.).—Good meetings yesterday. Bro. Bagley exhorted the church. In the evening Bro. Gordon took for his subject, "On the Road to Sodom." Held very successful church social meeting last Monday evening week.

WINDSOR.—Bro. Parker visited us on Wednesday last, and delivered his very interesting illustrated lecture, "A Tour Round the World."—D.E.P., Aug. 9.

COLAC.—Our meetings are very bright and encouraging. Bro. Connor's preaching has been listened to by many, who are greatly interested. Last Lord's day Bro. Connor took for his subject "The Pentecost of the Gentiles." Bro. and Sister Connor's little girl is improving in health.—J. G. LACY, Aug. 9.

HAWTHORN.—Good meeting and one confession last Lord's day.

NORTH MELBOURNE.—Two intelligent lads, brothers, were received into the church on Sunday last, by letter from Bendigo. Their mother had been received a week or two previously.—M.W.G.

BRUNSWICK.—Last Tuesday Sister Mary Thompson and Sister E. Terrell appealed for our support for Foreign Missions. The former told about a missionary who was about to be recalled after 20 years' preaching without a convert, when he baptised 2200 in one day. To-day H. G. Harward exhorted, and put the claims of the Bible College before us. Splendid gathering at the Lord's table, when three

were received in on faith and obedience. At night before a fine meeting C. Quick preached upon Jesus being the fulfilment of prophecy. Splendid attention. As Bro. and Sister Spicer were leaving us for Horsham, after rendering good service, the former was presented with a "Holman" Bible, and the latter with a morning hymn-book.—W.T., Aug. 8.

GEELONG.—Two confessions from the Bible School last night. Preparations are being made for the tent mission to begin the first Sunday in November.—T.E.

SOUTH MELBOURNE.—A church social was held on Thursday, taking the form of a pound night, to terminate our recent local mission, when the church presented our missionary, Bro. Quick, with a handsome umbrella, and Mrs. Quick with a hand-bag and purse, in recognition of their services. On Lord's day morning the church was very acceptably exhorted by P. Conning, and in the evening Bro. Holloway preached a powerful sermon to a large audience.—S. NORTHEAST, Aug. 9.

CARLTON (Lygon-st.).—Amongst our visitors on Sunday morning were Bro. Gibson, from Pakenham, and Bro. Pallott, of Yarrowonga. Bro. Mantell delivered a fine address. Bro. Bagley preached at night on "Three Bad Bargains." On Thursday night a church social was held, when about 225 members were present. A most enjoyable evening was spent. Solos were rendered by Bro. McPherson and Bro. Ward, an anthem by the choir, and short speeches by Bren. Linley Gordon, Bagley, Craigie, and McLellan. Miss Jennie Craigie was the accompanist. One of the main features of the gathering was to express to Bro. Gifford Gordon our appreciation of his services during the recent mission. Unfortunately Bro. Gordon was unable to be present. His brother, however, acted in his stead, and received on his behalf a cheque from the church as a practical expression of his effort during the mission.—J. McC.

BALLARAT (Dawson-st.).—Sister Pitts was the first to suggest that we should commence a mission immediately on the conclusion of the great Chapman-Alexander mission in this city. The matter was considered and determined upon, to start the night following the close of the great meetings. We succeeded in getting the help of J. Binney, of the Bible College, who has harnessed and worked splendidly with Bro. Mortimer, our evangelist. Here we give the result of the first week's work. The first night, Aug. 3, there were twelve confessions; the next night, four; the next, four; the next, two, making 22 in all, 19 of whom have been baptised and were received into the church yesterday morning. Many of these are from the Sunday School. Yesterday—Lord's day— notwithstanding rough, wet weather, there was a large meeting in Peel-st. to hear Bro. Binney's chart address. In the evening, Dawson-st. was packed with an eager audience to hear Bro. Binney sing and Bro. Mortimer preach. Bro. Mortimer has just been appointed an elder to co-operate with C. Morris in oversight of the church.—C. MORRIS.

HORSHAM.—Bro. Parker started his labors with the church here on Aug. 1. The meetings are improving, and we are looking forward to a good time.—H.J.K.

CASTLEMAINE.—Fine meetings yesterday. Six received right hand of fellowship. Two baptisms last night and another confession. The question of baptism is being much discussed. The leader of the united choir, in the recent mission, was baptised last night in the Baptist Church. He is a prominent member of the Presbyterian Church, and his baptism has caused much enquiry. The missionary we had in

the united mission, Mr. Andrew Allen, is himself an immersed believer. We often hear the query, "Why don't men practise what they preach?" but the trouble in these days seems to be to get men to "preach what they practise."—H.P.L.

Queensland.

WEST MORETON CIRCUIT.—Two restored lately at Rosewood. On July 26 we had a social at Mt. Walker to welcome our new Cornish organ from America. By charging a small sum for admission the sum of £2/9/- was raised, which will go toward the cost of the instrument. The chapel at Rosevale is often too small to accommodate the people. The church there has lately been strengthened by the addition of several brethren from different parts, who have purchased land in the vicinity. The Foreign Mission offering from the circuit was £6/11-. The outlook is bright for future work.—P.H.

South Australia.

NORWOOD.—We received Bro. and Sister A. Bradley into fellowship yesterday morning by commendation from North Sydney church, and a young woman who was baptised during the week. Three made the good confession last night. Mrs. E. Wiese, from Dinyarrak church, worshipped with us the past two Lord's days. A. C. RANKINE, Aug. 2.

NORWOOD.—We had good meetings yesterday. One made the good confession last night.—A. C. RANKINE, Aug. 9.

PORT GERMEIN.—Meetings are still well attended. We held our quarterly business meeting on July 28, which was followed by a social, and we had ample proof of the interest manifested in the cause here, as there were 70 present. Bro. Morrow acted as chairman, and we had very helpful addresses by Bren Mitchell and Garnett.—J. H. HALL, Aug. 4.

MILE END.—The writer began his work here on Aug. 1, and he was greeted by a fine meeting of the members, nearly everyone on the roll being present at the breaking of bread. All the organisations of the church are growing in numbers and strength, and prospects for the future are very bright.—R. HARKNESS, Aug. 9.

KADINA.—To-day we celebrated our church anniversary. At the morning meeting we had Sister Barr, Sydney Barr and Bro. Bell, from the Bews church. To-night a young man made the good confession.—E. G. WARREN, Aug. 8.

YORK.—On Aug. 3 we had two more confessions. These with four others were baptised the same evening. C. Fiedler exhorted the church, and the writer preached to a large congregation.—H.J.H., Aug. 9.

HENLEY BEACH.—We had about 60 present on Sunday morning. H. J. Horsell addressed the meeting. Bro. Manning preached. Two young women confessed Christ. We are holding a meeting to-night for the formation of a Y.P.S.C.E.—H.J.H., Aug. 9.

UNLEY.—Two young people—Ruby Allen and Keith Messent—were baptised on Wednesday evening and received into fellowship to-day. The elders have requested all the members to make it a rule of their life to pray earnestly daily for God's blessing on the evangelist, T. J. Gore, and the activities of the church. Owing to declining health, John Yelland has resigned from the diaconate, after faithful and valued service. The Sunday School has again taken the premier

position in the annual Scripture examinations. The teachers did remarkably well, which indicates the all-round efficiency of the work done. At the men's society meeting to-day, P. S. Messent read an excellent paper on "Conscience" before a good audience.—R.B., Aug. 7.

STIRLING EAST.—Last Wednesday a farewell social to Bro. Harkness, who is taking Bro. Ewers' place at Mile End for a while, and a welcome to Bro. Wiltshire, was held at the chapel. T. B. Verco occupied the chair. Several addresses were given by brethren. On Sunday Bro. Wiltshire addressed the church in the morning, and at night a good audience came together to hear the gospel proclaimed.—A.G.R.

GROTE ST.—Splendid meeting last Wednesday, being church day service following on the work of the great mission. Two made the good confession then. This morning Bro. Thomas spoke on "The Evangelistic Church." J. E. Thomas and R. S. Caldicot were welcomed into the office of elder, and Bren. W. J. Manning, Harding and Williams as deacons. These with T. Ryan were elected to office at the last quarterly business meeting of the church. Our S.S. is steadily increasing. Both Bible-class rooms were well filled this afternoon. The prizes and certificates won at the recent exam. were distributed by the supt. Good congregation to-night, Bro. Thomas preaching. Five confessions. The Foreign Mission Band hold their annual social on Tuesday, 17th. Addresses will be given by Sister Mary Thompson and Mr. Raws.—E.R.M., Aug. 8.

NORTH ADELAIDE.—The church celebrated its 24th anniversary by a tea and public meeting on Aug. 5. The chapel was tastefully decorated. The public meeting was presided over by Bro. Ludbrook. The secretary—Bro. Lyle, senr.—in his report stated that we commenced the year with a membership of 292. Our gains have been 13 and our losses 19. Seven have been transferred by letter, 4 removed by death, and 8 by roll revision. Seven have been received by confession and obedience; 6 of these are from the S.S.; and 6 by letters from other churches. The sec. feelingly referred to the death of some of our pioneer members, especially mentioning Sisters Hillman and Greenwell, and Bro. Clark, for several years an elder in this church. The financial returns for the year were satisfactory, being a little over £30 in excess of last year, and totalling £509/1/9, made up as follows:—Lord's Day contributions, £292/1/9; F.M. collections, £59/11/2; H.M. collections, £45/6/-; S.S. collections, £16/1/-; Temperance Alliance, £2; P.B. Fund, £34/19/11; collected in S.S. £19/17/-; Dorcas Society, £23/13/11; collected for Protestant organ, £25/8/-. There are 99 scholars in N.A. Sunday School, and 94 at Prospect, and the monies raised in these respective schools are all expended on charitable objects. We regret the resignation of Bro. Lyle as secretary after many years of faithful service. His son—W. Lyle, junr.—will in all probability take up the work. The chairman, in his remarks, referred to the absence of Sister Henshaw—the first time in the church's history that she had not taken an active part in our anniversary festivities (except when out of the State). Addresses were given by Bren. Thomas, Gore, H. D. Smith, and W. C. Brooker. Dr. Verco proposed a comprehensive vote of thanks.—V.B.T., Aug. 9.

New South Wales.

MENBETHERR.—One young woman confessed Christ on July 25, and was baptised last Lord's day. Continued on page 454.

The Servant of the Isle.

By Alice Louise Lee.

(Continued.)

Maria laid aside her knitting, and went about her preparations for supper. "I don't think it would take me that long to sell a little ground," she decided.

That Aaron had not sold a lot she learned from Cassie just as she was frying a tender cod. Cassie seemed always to burst the door in rather than open it, her head in advance of her feet, her hair flying wildly, and her bent old shoulders enveloped in a shawl.

"Have ye heard?" she asked unceremoniously, sitting down on a straight-backed chair.

Maria added a little dry wood to the fire, and put some butter in the skillet. "Heard what?"

Cassie tipped the chair forward on its front legs, and began rocking herself. "About Aaron's lots. Here that man from Pennsylvania has laid to on the island for days, waitin' for Aaron, and now Aaron won't sell."

"Won't sell!" echoed Maria in genuine surprise.

"No, won't sell," snapped Cassie. "Everybody else is offerin' of 'im lots, and offerin' 'em cheap; but he's bound to git one off Aaron's side hill—over t' shoulder, and Aaron won't even name 'im a price. Says he don't want to sell! Now I tell 'em Aaron's anchored t' somethin' in sight, or he wouldn't act this way. As I tell 'em, it's bad for the island to have 'im act this way. Everybody's talkin'."

"I presume so," returned Maria, dryly, "but the land's Aaron's. I don't know as any one can compel him to sell it." To herself, however, Maria wondered at Aaron's action.

"Seth says the man's bound to have it," volunteered Cassie, pushing her hair behind her ears. "Said he got sort of white around the gills when Aaron wouldn't sell. I tell 'em he acts as queer over it as Aaron. Most any spot hereabouts would make a good place for a house, but he's bound to have just that one. Says he'll pay down for it."

Maria said nothing, but turned the spluttering fish skilfully, and drew the skillet to the back of the stove.

"They're all talkin'," affirmed Cassie.

Still no reply.

Cassie poised the chair, and peered over the table. It was neatly spread with a white cloth and set with three plates.

"Company?" asked Cassie.

"The parson," returned Maria.

"O!" Cassie's tone contained a distinct note of disappointment. "And the captain when he comes," her eyes on the third plate.

Maria merely smiled down at the fish.

"I've just come from Lete's," Cassie went on, "and the lawyer's baby's sick. I tell 'em it's sick. Mrs. Brooks is scared, but Mahaly ain't. She says it's acted that way a long time."

Cassie arose. "I must be goin' on." She jerked open the door. "Queer Aaron won't sell. Everybody's sayin' he ought to for the good of

the island," and the door snapped shut behind the news-bearer.

As she left Maria turned and glanced at the third plate. Then she went to the back door, and stopped Asa Brown as he was entering. "Please go back and fetch Aaron over to supper."

She spoke quietly enough, but the invitation in the light of social usage on Muskeges cost Maria an effort. Aaron dining at Maria's table would furnish Muskeges food for reflection and conjecture until snow flew.

But to the missionary the invitation was simple and natural. "I'll fetch him!" he cried, boyishly delighted.

"I don't believe you will," responded Maria in an undertone as she went back to her fish. Aaron on the island never ate outside his own cottage. No one, not even Reuben, ever thought of inviting him, no one, that is, except Maria; and she had never ventured before.

A moment later Asa Brown returned. "Aaron will be over presently," he reported, and went up to his room.

Maria disappeared into the pantry smiling. Glancing out of the window as she lifted her kneading-board from the floor loaded, she saw Reuben coming down the path which passed the back door. There was a blackness on the man's face which caught Maria's attention. "His temper's up over something," she thought. "Reuben always did fly easily."

She was stooping after some flour when his angry voice reached her. The brothers had met just outside the door. "Wall, Aaron, Seth's been tellin' me what a fool ye are," Reuben burst out with an oath. "Ye always was that, but I s'posed that where money was in sight, ye c'd see an inch in front of yer nose."

The flour-scoop dropped from Maria's hand, and she started involuntarily for the back door. There was a fury in Reuben's tone which roused in her the sense of protection for Aaron. At the door she drew back. Aaron stood straight with the help of his cane, and was looking steadily at the other.

"I always thought ye was a fool!" Reuben's tones rose, and his hands clinched and unclenched in his strange rage. "And now I know it. Not to sell when ye git a chance! To hang onto yer land after it's all fixed ready to sell! Ye've got no right to. Ye've got to sell; that's all. Do ye hear me, fool? Ye've got to sell. I'll make ye, I will!"

Maria locked and unlocked her hands helplessly. She had never witnessed such an exhibition of passion as this, nor heard such oaths as Reuben used to enforce his tirade. She was astonished and frightened, but her admiration for Aaron penetrated her fear. He stood motionless and wordless, his eyes holding his brother's in a calmness that added fuel to Reuben's anger.

"Ye fool, can't ye speak? Have ye lost yer tongue? Ye limp, deformed, one-legged—"

A hand descended suddenly and ungentle on Reuben's shoulder, stopping his speech. "Your whispered brotherly endearments reached me way up on the hill,"—Lawyer Brooks's sarcasm cut Reuben's anger like a knife-blade,—"especially that neat little term 'fool.' While you were applying it to Aaron, I was fitting it on you"; and the lawyer laughed a sharp, stinging laugh.

Maria expected to see Reuben turn on him with blows. Instead, Reuben's anger was snuffed out like the flame of a candle. He turned pale beneath his tan, and his head sagged forward. He turned away without a word. His feet shuffled, and the shoulder beneath Brooks's hand twitched without dislodging the hand.

"You have a brother here, Aaron, that cannot command your admiration, eh?" the lawyer called back as the two disappeared around the corner of the house.

"Is he drunk?" demanded Maria tremulously.

Aaron limped in at the open door. "Not drunk, only mad," he answered, without raising his eyes. He was looking down at the thick cork sole that lengthened the shorter leg. When Reuben touched the subject of his brother's deformity, he knew he was probing the marrow of Aaron's life trial. Never as a boy had Reuben allowed the other to forget that he was not fashioned as other men are.

"O," cried Maria passionately, "if I had been a man, I should have hit him."

Aaron's face softened, and he held his head erect again.

"But why Reuben should get wild over your not selling your own land is a mystery to me," puzzled the missionary, who had hastened downstairs. "I never knew Reuben to want you to prosper before."

Maria opened the oven door. "And I never saw Reuben wilt as he did when Lawyer Brooks came." She laughed outright. "He was completely taken aback."

Presently, as they sat at table, Aaron looked up at the missionary. "You know, if it comes to the stranger's takin' my land or none at all, I'm goin' to put a price on it."

Brown nodded, smiling mischievously at Maria. "Provided you can't compel him to buy your next-door neighbors'—yes!"

Maria glanced quickly from one to the other. Then she raised the plate of hot biscuits, and passed it to the missionary. "The one nearest you is baked better than the rest," is all she said.

After tea Aaron and the missionary departed, and Maria busied herself about her work until it should be time to prepare supper for her brother.

"It hurt him so," Maria murmured as she cleared the table, "to speak of his lameness. Reuben was always twitting him when we went to school—Reuben has been so mean to him."

She shut her teeth with a little wrathful click, and sifted a layer of flour over a fish in the frying-pan. The captain never failed of having a hot supper no matter what the time of night when he arrived.

That evening he came late, having labored against a head wind. "Everything's agin' me," he complained as he kicked his shoes under the lounge, and pulled out his slippers. "Weather and folks—everything's agin' me."

"O no, Joe, not every one. Don't forget that Aaron didn't sign the petition—not every one."

The captain shook his head lugubriously. "Well, Aaron did act the part of a neighbor—but, Mariar, there's that black cat! The pesky thing! I wish 't 'twould die." He drew on his slippers, and cast his eye over the supper prospects. "If it wa'n't a sure way to fasten bad luck on me, I'd kill that cat; I would. Say, Mariar, haven't you got a glass of grape jelly?—I heard that cat yell." The captain regarded his supper pensively. "Yell, yell; that's no good—yell, yell." Say, Mariar, where's all the fellows to-night? Wa'n't but just women folks down t' landin'."

"There's a men's meeting in Silas Green's fish-house." Maria set the glass of jelly on the table. "The missionary is speaking to them."

"Wall, what was Cassie talkin' about Aaron and sellin' a lot? What's Aaron up and done?"

Maria related the facts, omitting all reference to the fact that Aaron had twice visited the cottage that afternoon. "Joe," she finished, "I judged from what the parson said at supper that Aaron is trying to make the stranger buy some of our land. That shows, doesn't it? that Aaron is a friend of—yours."

The captain's spirits at once arose. He would go down straightway after supper, hunt out the stranger, and close a deal with him. He scarcely waited to eat, so great was his haste and so sure of a sale did he become.

He came back an hour later with the parson, his face clouded. "That man is clean crazy, Mariar. He's set on Aaron's land. He wouldn't even hearken to me."

Maria looked at Asa Brown. "Will Aaron sell?"

The missionary nodded. "One lot, about the poorest one at that, for"—here he looked at Maria—"a hundred pounds! Brooks will make the transfer to-morrow. Lucky for all parties there's a lawyer on hand."

The captain hung his cap behind the stove. "And there I offered him a lot every whit as good for twenty. He's crazy!"

CHAPTER VII.

PLOTTERS IN REUBEN'S FISH-HOUSE.

A light tap on Maria's half-opened door was followed by a fluffy yellow head, and a high, piping voice. "Are you at home, Miss Packer? May I come in and wait?"

It was Mrs. Brooks.

"Mr. Brooks has gone over there," pointing from the window to Aaron's cottage, "with that man with the tiresome name. He has to draw up a deed or something, and he says that by-and-bye, when they get ready, he is coming to ask you if you'll go over and sign as a witness."

"O," hesitated Maria, "am I really needed?"

Mrs. Brooks seemed not to hear the question. Her childish light-heartedness seemed to have slipped from her like a discarded garment. She sat down beside one of the front windows, and looked sombrely out across the water.

"I hate the sea!" she broke out suddenly. "I wish I might never see it again."

Maria opened her eyes in surprise. From the shelf above the table she took down her knitting, and fell to work. "I thought you liked it—and Muskegus."

Mrs. Brooks rocked nervously. "No, I don't. I did when we first came, but I don't now. I

hate it here. I'd like to leave to-morrow, to-day! I wish I might have gone over this morning with the captain." Mechanically she fluffed out her curly hair. Then she sat up, and, putting an elbow on the window sill, rested her round chin on her hand. "How can you endure it to have that bell always clanging and tolling, and hear the awful moan that bellowing buoy gives? And then the wind and the water are always mourning too. They never stop—never. I wake up in the night, and the wind is always sighing and whistling through the lighthouse tower, and the water beats and sighs on the rocks, and above it all that bell tolls and tolls and tolls a death. And then that moan! that awful moan rises and falls and dies away. How do you endure it year after year?"

Mrs. Brooks twisted her hands together in her lap, interlocking her fingers and pressing them against one another until the nails were white. Her face was pale, and there were dark circles under her eyes.

Maria's tone was soothing, and her smile was bright. "Why, Mrs. Brooks, I should be lonesome if any of those sounds stopped. There are so few people here to make a noise that we need all those sounds to keep us awake during the day."

"It can't be, then, that you're ever afraid, or wish things were different, or that you had done differently,"—Mrs. Brooks shivered—"because then the bell would toll and toll and toll right at you. It's like a funeral all the time, and at funerals you always look back and wish you had done differently."

Maria was nonplussed. She said nothing, but her eyes met the other's sympathetically.

"Mr. Brooks laughs at me. He doesn't understand. He doesn't hear the bell nor the moaning. But I don't wonder you all here believe in signs, so many signs—I watch for them now myself—and since baby's not been well—"

Maria knit briskly. "O no, Mrs. Brooks, we don't all believe in signs. Don't depend on them. It's only a happen-so if they seem to come true. There, there, now, don't cry, dear. You're lonely here, and nervous. You'll go away soon, won't you? beyond the ringing and the roaring."

Mrs. Brooks dried her eyes, and became more cheerful. "I'm going home, up in Nova Scotia, next week. At least, Mr. Brooks thinks it's next week. But the baby certainly is not well. Mr. Brooks can't see it, but Cassie sees. She said so yesterday. I'll be so glad to get away, and get home."

Just then a hat passed the window, and was removed in the doorway. "Ladies, I'll be obliged to interrupt you a few moments," announced Brooks, bowing and smiling at Maria. "But we need a couple of witnesses over at Aaron's, and I'm going to ask you both to act as such."

Maria laid aside her knitting. At the mention of Aaron a slight color rose to her cheeks, and the knowledge of its presence made her vexed with herself.

C.E. World.

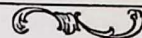
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From the Field—Continued.

Owing to some of the mines having closed down, also the general depression prevailing in our district, the church is undergoing a trying time as regards finance. Many of the brethren have had to leave the district in search of employment in other mines, thus weakening our forces, but we are glad to report that those who have gone to Greta have assembled and celebrated the Lord's Supper at the home of Bro. Cox, assisted by our evangelist, Bro. Neville. We are all delighted with the interesting articles appearing in our church paper.—S. G. GODDARD.

BROKEN HILL.—A large attendance at all meetings last Lord's day. Our hearts were gladdened at the close of Bro. Tuck's address when seven made the good confession. 50 C.E. members responded to the roll-call last night at the C.E. Convention. Our S.S. is growing in numbers and interest; 20 young men in Bro. Tuck's Bible Class last Sunday.—R. J. HOUSE, Aug. 6.

MARRICKVILLE.—Chas. Watt commenced his labors on the 1st inst. On the 5th the church held a social at which Bro. and Sister Watt and their two daughters were heartily welcomed. P. McEwing presided, and addresses were delivered by J. Fox, W. Day and G. Geoghan, after which Bro. Watt suitably replied. Quite an interest has been aroused; good meetings. All are working and looking forward to a great revival in the work.—T. C. WALKER, Aug. 8.

Here & There.

Decisions reported in this issue, 55.

M. McLellan's address is now 31 Cromwell-rd., Hawksburn, Vic.

Full house and two confessions at Paddington, N.S.W., last Sunday.

A scholar made the good confession at Lilyville, N.S.W., last Lord's day, J. Fox preaching.

The General Doreas (Vic.) will meet Thursday, 19th inst., in Lecture Hall, Swanston-st., from 10.30.

A Home Mission meeting will be held at South Richmond (Balmmain-st.) on Thursday, Aug. 19, at 8 p.m.

The S.A. Sisters' Conference will be held on Thursday, Sept. 23, at Grote-st.; morning session to start at 10.30.

J. Hollo'e, of 832 Lygon-st., is the secretary of the North Carlton church (Vic.) in place of A. E. Seedsman resigned.

A united rally in the interests of the College of the Bible will be held at the City Temple, Campbell-st., Sydney, on Tuesday, August 24.

G. B. Moysey sailed by the "Orontes" on Aug. 2 for England. He will attend the Centennial Convention at Pittsburg as the representative of West Australia. Australia will be well represented at the great gathering by the fine band of brethren and sisters who will be privileged to attend. Bro. Moysey has done a great work among the Australian churches, and well deserves this holiday and tour. We understand that he will visit the Holy Land on his way to Europe. We wish all our representatives a happy time and a safe and speedy return.

The visits of our missionary, Miss M. Thompson, and missionary elect, Miss E. Terrell, are being highly appreciated by the various churches. They

are visiting the suburban churches together, whilst the country churches as far as possible are being visited by Miss M. Thompson alone. The following is part of their tour:—Aug. 15, Geelong*; 16, Terang; 17, Colac; 19, Collingwood; 20, Montrose; 22, Cheltenham; 23, Sth Yarra*; 24, Sth. Richmond; 25, Williamstown; 26, Sth. Melbourne; 27, Dandenong; 29, Berwick; 30, Nth. Carlton*; 31, Nth. Fitzroy. Churches marked * have been asked to arrange meetings, but have not so far officially notified willingness.

The 28th annual demonstration of the S.S. Union of Churches of Christ in Victoria was held in the Independent Church, Collins-st., on July 29, presided over by C. M. Gordon (President), who said that it afforded him great pleasure to preside over such a splendid gathering, and on behalf of the Union thanked them for their interest in S.S. work. The programme consisted of action songs, recitations and dialogues given by scholars from the Nth. Richmond, Swanston-st., Brunswick, Ascot Vale, Cheltenham, Newmarket, Hawthorn, Nth. Melbourne and Brighton schools, also solos from Misses Gena Allen, L. Dale, and I. Burdeu. During the interval R. J. McSolvin (Past President) distributed the prizes and certificates to the successful competitors at the recent examinations, and in a brief and happy speech congratulated all on the success they had achieved. The chairman thanked all the performers and those who had helped to make the meeting a success. The items were well rendered, and reflected credit on the schools represented.—J. Y. POTTS, Hon. Sec.

Coming Event.

AUG. 30.—Monday, Swanston-st., Public Demonstration in the interests of the College of the Bible. Interesting programme by students. Suburban churches, please take notice.

BIRTHS.

GRIFFITH.—Born to Bro. and Sister Griffith, at Bozeman, Montana, U.S.A.—a daughter. All well.

LACY.—On July 24, 1909, at Rae-st., Colac, to Mr. and Mrs. J. G. Lacy—a son.

IN MEMORIAM.

HALDSWORTH.—In sad and loving memory of our dear sons—George, who died Aug. 11, 1900; John, died Oct. 31, 1901; also my son-in-law, Arthur Saggard, who died April 5 (late of Hawthorn);

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But Jesus loved them best."

—Inserted by their loving mother

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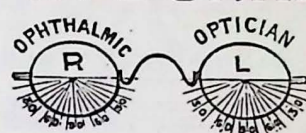
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Obituary.

TODD.—It is with sorrow that I have to record the passing away of our dear young sister, Miss Elizabeth Todd, daughter of our sister, Mrs. Rands, now of Ashburton. Our departed sister was baptised by me at the Valley church, some six years ago, when she was but thirteen years of age. She at once entered upon Christian work, and became secretary of the Girls' Bible Band, and also assisted in the choir. She was of an affectionate disposition, and beloved of all who had the pleasure of her bright Christian companionship. The Lord took her to his home on May 20, and her body was interred in the Southern Cemetery two days later by our Bro. Hastie. Touching references to her death were made at the services at the Valley, Roslyn and Duncdin churches on the following Lord's day, and deep sympathy is felt for her mother and other members of her family, who cannot but mourn their loss, while they rejoice to know that it is dear Lizzie's gain. We cannot understand his dealings; we only know that he is wiser than we, and say, Thy will be done.

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PARTICULARS in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished on application to the Principal.

The Correspondence Course in the Bible, conducted by H. G. Harward may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Further Particulars will be supplied on Application to H. G. HARWARD, 149 Pigdon St., N. Carlton

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