

THE Australian Christian

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

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

Vol. XII., No. 33.

THURSDAY, AUGUST 19, 1909.

Subscription, 6s. per annum. Single Copy, 14d.

The City of the Great King.

Jas. E. Thomas.

Jerusalem has been in all ages the centre of interest because of its association with some of the most familiar as well as pathetic scenes in the history of the world. It was probably the city of Melchisedec, the king of Salem, and priest of God. It is therefore one of the most ancient cities in the world. We read of it, too, in connection with the conquest by Joshua, when he slew its king. David in later years captured it from the Jebusites. By its walls fell the hosts of Sennacherib. For 477 years the Jews held it, till their capture by Nebuchadnezzar. It was restored by Zerubbabel, and was in the hands of God's own people till its awful destruction by Titus in 70 A.D. Thus 2000 years of pre-Messianic history seem gathered around the hills of Zion. It was the centre of the Jewish religion, and to it came the Jew to meet Jehovah. What millions of pilgrims went up to its beautiful temple long before Jesus came! The joy of all God's people was Zion, and in their songs they daily remembered its glory.

Beautiful for situation,
The joy of the whole earth, is Mount Zion,
On the sides of the north,
The city of the great King.

Departed glory.

But over the gates of the city we must write to-day "Ichabod," for its glory has departed. There are no beautiful palaces; nor is there the grandeur of God's holy temple. No magnificence and splendor in the train of kings and princes; no kings or queens come from afar to hear the wisdom of its rulers, nor hear from its holy men. The prophets of Israel do not walk its streets, and the harp of its minstrel is silent. No message has come from its seers since the words of Jesus were fulfilled when not one stone was left upon another. The holy city has since then had a chequered history. Roman, Greek, Persian, Christian and Turk have in turn been its masters. The Caliph Omar conquered it in 637, and the followers of the false prophet held it till in 1099 the zealous but misguided Crusaders captured it. The mighty Saladin wrested it from them, and the Christian nations have since then had little to do with the government of Jerusalem. The city

was probably built again as it now stands by Suleiman in 1542. At the present day the city contains, according to latest statistics, about 100,000 people, about two-thirds of whom are Jews. The dirty streets and miserable dwellings have no attraction for us, nor do we care to stop long and watch the cosmopolitan, unique and interesting crowd that daily throngs its streets and pass in and out of its gates.

The attraction of the past.

All the attraction of Jerusalem lies in the history of the past. Thousands of pilgrims visit it annually. Christian travellers love to look upon its hills and walk through the surrounding valleys. Day by day men come from afar to look upon the spots most sacred to the heart of a believer. Why do they come? Like the wise men who came to Bethlehem to see him when a babe, so pilgrims come from afar to see Jerusalem, to see the places made for ever sacred by Jesus our Prophet, Priest and King. It was here he lived and labored, who became man for our sakes. Through its streets he often passed, by its crowds

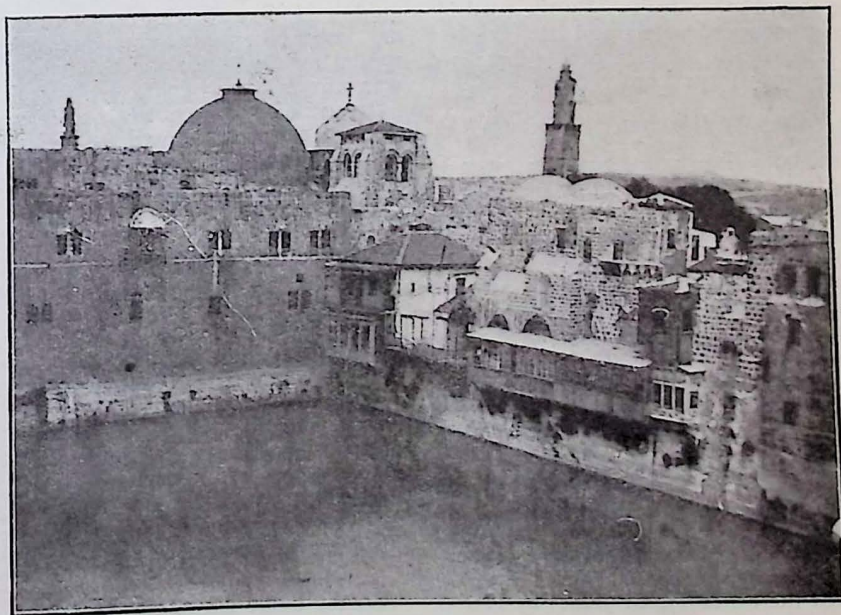
he was sometimes hailed as King or jeered at as a Nazarene, and at last they hissed him to his cruel death. Along its sorrowful way the Cyrenian bore the cross of his Lord, and outside its gates, in the sight of a frenzied mob, was crucified the Lord of glory. Under the shadows of its lonely hill they buried him, and at last within its walls he stood as the risen Lord. From its gate he went upon his last earthly walk, and in sight of its holy temple he ascended to his Father.

Imperishable memories.

If the sad singers by the rivers of Babylon had known all this about Jerusalem, they would have added some new memorial strains to their hymn, as they sang

If I forget thee, O Jerusalem, let my right hand forget her cunning;
If I do not remember thee, let my tongue cleave to the roof of my mouth;
If I prefer not Jerusalem above my chief joy.

It is true the old Jerusalem has been destroyed, but its memories can never pass away. The mount of suffering and of glory



The Pool of Siloam.

is still there. Because it is the city of the great King and the scene of his greatest victories, we love it. What blessed visions of sacred scenes; what holy joy to look upon these monuments of the Christ that speak afresh the things of long ago!

Two Jerusalems.

So much has been written and said about Jerusalem that it is difficult to tell of a visit without traversing already familiar ground; and yet the story is one which we may hear many times and not grow weary. In my daily walk about Jerusalem I adopted no particular order. I just went to the next place of interest, and thus continued till I had fulfilled my mission. The narrow and dirty streets are so winding and uneven that it would be difficult to direct a person to some places in the city. One must be rather sure-footed to get over its slippery stone pavements at all, in many places. There are really two cities—the old Jerusalem within the walls, and the newer and more modern city without the walls. In this latter we stayed at Olivet House, near the Mount of Olives, a splendid home kept by Mr. Hensman and his good wife. No more comfortable place could be desired.

Money-changers.

Near by are splendid buildings consisting of a Russian Hospice, residences of consuls and European residents, a school conducted by Church of England missionaries, and St. George's Church of England. My first walk was with my companion and a missionary from Cairo who had become familiar with Jerusalem by a month's residence. We went along Christian-st., which is one of the chief business thoroughfares. Some of the people looked quite respectable, and their European wares seemed familiar, while others were very unsavory. Near the Jaffa Gate were stalls laden with luscious oranges and other fruits. By the roadside we saw money changers and letter writers that reminded us of such people that lived in the days of our Lord.

The Valley of Hinnom.

The Jaffa Gate is the main entrance to the city, and was enlarged at the time of the visit of the German Emperor in 1898. We turned down David-st., which seems in size and cleanliness a very unworthy memorial of the shepherd king. Here we came to the Tower of David—which is of course not the one of Bible times. It is probably 400 years old, though the most ancient foundation perhaps dates back to the time of Herod. The whole structure could be easily knocked off the earth by one good cannon ball, in fact, it looks as though it will fall down without such assistance. The Moslem Crescent waves on its tower, and it is used as a garrison for lazy, poorly paid Turkish soldiers. We saw an interesting Armenian church, said to be the scene of the beheading of James by Herod, and named after him. Near this is the

chapel and school of the London Society for Christian work among the Jews. This is a fine work, and is being much blessed. I heard Canon Brown preach on the Sunday at Christ Church, and enjoyed the very simple service. His text was a helpful and familiar one in Psalm 16: 8.

Just inside the Zion Gate we were shown a room called the Cenæulum—which is the traditional room in which Jesus celebrated the last Supper, and is also said to contain the tomb of David. It was a dingy place, and a curious looking apology for a tomb of the royal dead, and is probably one of the many impositions of Jerusalem. We passed out of the Zion Gate in order to inspect the Valley of Hinnom, which is familiar to Bible readers. The word means "the valley of the groans of children," and reminds us of the offering of their children by Ahaz and Manasseh and others following this terrible practice. Here is the field of blood, where the traitor Judas was buried; near it is the Dung Gate, or place of refuse.

Mount Zion.

Returning to the city, we passed along winding streets to Robinson's Arch, which is named after its discoverer. It is the interesting remains of a stone bridge that once spanned from the temple to the palace on Mount Zion. It shows a span 42ft. long, and was one of the two bridges constructed in ancient times. Remains have been discovered 40ft. below the present level of the city, and another foundation below that, which will give some idea of the present height of the city over that which used to be.

The wailing place.

Passing along a winding, narrow street and down a dirty lane we came to the famous Wailing Place of the Jews. Our guide said it was best to return on the Friday, when the Jews were preparing by special mourning for the Sabbath. This was a wonderful sight, and though the mourners did not seem to act as frantically as some exaggerated accounts indicate, yet it was a sorrowful scene, and I stood with profound reverence at such a sight. I learned from our guide that one poor woman was weeping for her husband and child, who died not long since. There were stately Jews with purple velvet robes and costly caps, and poorer people by their side. All had the same doleful lament. The place is a part of the original wall of the temple mount, and the pavement stones have been marked through the many centuries by the feet of the sorrowful. They joined in reading parts of the Book of Lamentations, and their favorite 79th Psalm. It seemed a sad commentary on their former glory for these children of Abraham to have thus to sing:—

O remember not against us former iniquities;
Let thy tender mercies speedily prevent us,
For we are brought very low.

And when nothing but the voice of the tyrannical Moslem seems to come they still continue:—

Help us, O God of our salvation,
For the glory of thy name, and deliver us,
And purge away our sins for thy name's sake.

They have many solemn and sorrowful litanies, of which I give one:—

For the palace that lies desolate;
For the temple that is destroyed;
For the walls that are laid low;
For our glory that is vanished;
For the great stones that are burned to dust;—

and after each line of wailing they say,

Here sit we now in solitude and mourn.

Too sacred to enter.

The Jews never enter the temple proper. It is too sacred to tread upon. When the great Rothschild was there, he was carried through the Haram so that his feet might not touch its holy pavement. I believe God will some day, for his name's sake, remove the sad wail of his suffering people and bring them to possess the city once again. Perhaps that day is nearer than we think.

We now passed again through narrow lanes and motley crowds, till we came into the quaint market place. It is just a row of dirty covered streets, with stalls each side. Of course the streets are too uneven to permit of vehicles coming in, as they are like a never-ending flight of steps. This is the Jewish idea of grading the pavement. Donkeys or women have brought in their burdens, and the alert but lazy salesmen sit down to await their customers. All kinds of fruit and produce were arrayed for sale, looking in some cases tempting, and sometimes otherwise. We saw a little oil mill with a blindfolded camel working it. Two women were grinding meal in one house, as in the days of the downfall of Jerusalem, when one was taken and the other left. Wherever we go there seems some repetition of a familiar scene in Bible narrative, and these are made real to us now.

Without the gate.

The Damascus Gate, through which we next passed, is the most artistic of the four gates of the city. It is called the Conqueror's Gate, because through it entered the Mohammedan conquerors of Jerusalem. The ruins of a previous gate that have been discovered underneath this are probably the remains of the very gate through which Jesus passed on his way to Calvary. We had now traversed the course supposed to have been taken by our Saviour as he was led to his death, known as the Via Dolorosa, and we came at last to the hill without the city wall, upon which was enacted the sorrowful tragedy of love. There can be little doubt as to the identity of this halloved spot. Just outside the gate, by the

side of the main road on which the crowd would gather to shout their curses, and rejoice in their apparent victory, near the place where Jesus was probably buried, in sight of the temple mount, which seemed to be a necessity in a crucifixion, and on a hill like unto the shape of a skull, seems to coincide with the Bible description of Golgotha. There could be no more likely place. Words fail me as I seek to recall the feelings in my heart as I remembered that awful day. Here I stood, where perhaps those devoted women stood as they beheld the Son and Friend bearing his cruel shame. From this place they heard his voice as he prayed for his murderers, and at evening they heard his last cry and saw him die. It fills me with emotion whenever I think of it, and the feelings of my heart can never be recorded. There came to me at once the thought of the injustice—Why should *he* bear it alone? We often ask that when we suffer. From man's standpoint there is no explanation, but our Father knew that it was for the blessing of a universe, and for the salvation of men. Its joy lasts through all eternity. I wonder whether this vision of blessing for all ages came to him as the comfort of the cross. What humiliation, to hang there and endure the jeers of a murderous multitude, what anguish and loneliness; even feeling that God forsook him as he bore my sins in his own body on the tree. To think, too, that his own suffering never took his sympathy from others. He still prayed for them. There came to me the thought that must have been with the apostle when lost for words he said, "Thanks be unto God for his unspeakable gift," and I sang softly to myself again the hymn I love in thinking of Calvary, but now it was more real than ever.

There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.
We may not know, we cannot tell,
What pains he had to bear;
But we believe it was for us,
He hung and suffered there.

And there came to me some new meaning in the beautiful words of many hymns that I had learned and sung since my earliest childhood. What wealth of art and literature, what emotions in song and story, what conquering sympathy and love are around that spot made for ever sacred by him who died for our sins on this lonely hill. The greatest fact in the history of earth or heaven is Calvary. The Greek finds the centre of his universe in the Church of the Holy Sepulchre, the Mohammedan finds it in the Mosque El-aksa, but the Christian finds his centre at Calvary. Around it we gather and shed our tears and find our hopes while weeping. At Calvary we offer our gifts of love, and man is drawn to God by his uplifted Son and for all eternity we are made one again.

To be continued.

Psalm 23.

Alan Price.

"I am thy Shepherd. I came down
And gave my life for thee;
I left my home and royal crown,
And died on Calvary.
"I live again to tend my sheep,
To shelter them from harm;
O doubter, trust me still to keep
Thy soul from all alarm."
"O Lord, my Saviour, Shepherd dear,
Who guides me from above,
I cannot want, since thou art near,
I cannot doubt thy love."
"In pastures rich, I've made thee lie,
I've found thee streams of life;
Thy soul restored when death was nigh,
And sheltered thee from strife.
"I've led thee in the narrow way,
The way of truth and right,
Pray, wand'ring, fearful, loved one, pray,
Be trustful e'en at night."
"Yes, Lord, I'll trust thee in the gloom,
The darkness of despair
Is banished at the very tomb,
For Jesus, thou art there.
"A table spread among my foes,
Is set by thee for me,
A cup of blessing overflows
In cheerful memory.
"It tells me that as sure as thou
Hast borne the cross for all,
So sure thy goodness follows now
And keeps me lest I fall.
"Thus year by year, nay, hour by hour,
I'm kept throughout my days,
Till raised by resurrection power,
I live to sing thy praise."

The Work of the Students.

During my visits to the country churches in the interests of the Home Missionary Committee, I have enjoyed many opportunities of observing the work done by the students of the Bible College, and also noting the feeling displayed towards them by the members generally. I, therefore, desire to testify to the splendid work that is being carried on by these young men on their week-end trips, and the esteem, respect and love with which they are regarded by those churches with whom they have been and are laboring. They are, undoubtedly, filling positions which otherwise might remain vacant, and are doing a work that merits and commands the whole-hearted sympathy and practical support of the brotherhood. Already the signs are not wanting that indicate the statesmanlike wisdom of the promoters of the institution, and which are auguries of still more splendid achievements in the future.

H. SWAIN,

Assist. Sec., Vic. H.M. Com.

Putting on the Armor.

I ask you, have you ever estimated, are you now estimating rightly, what it is that you have to fight for? To make yourselves pure, wise, strong, self-governing, Christ-like men, such as God would have you to be. That is not a small thing for a man to set himself to do. You may go into the struggle for lower purposes, for bread and cheese, or wealth and fame, or love, with a comparatively light heart; but, if there once has dawned upon a young soul the whole majestic sweep of possibilities in each human life, then the battle assumes an aspect of solemnity and greatness that silences all boasting. Have you considered what it is that you have to fight for?

Have you considered the forces that are arrayed against you? "What act is all its thought had been?" Hand and brain are never paired. There is always a gap between the conception and its realisation. The painter stands before his canvas, and, while others may see beauty in it, he only sees what a fragment of the radiant vision that floated before his eye his hand has been able to preserve. The author looks on his book, and thinks what a poor, wretched transcript of the thoughts that inspired his pen it is. There is ever this same disproportion between the conception and accomplishment. Therefore all we old people feel, more or less, that our lives have been failures. We set out as you do, thinking that we were going to build a tower whose top should reach to heaven, and we are contented if at the last we have scrambled together some little wooden shanty in which we can live. We thought as you do. You will come to think as we do. So you had better begin now, and not go into the fight boasting, or you will come out of it conscious of being beaten.—*Dr. Alexander Maclaren.*

One of the most popular and best recognised of men's qualities is benevolence, in the various forms of generosity and liberality. And is not a man's benevolence very largely like a hunter's tinder box? Traversing the wilderness in rain or in snow, he carries neither light nor warmth with him; but in his pocket he has his box, with which, by dint of flint and steel, he can strike out sparks, which shall catch the tinder, and from which, by a good deal of pains, taking shelter, he can at least kindle a fire by which to cook his victuals or warm his meals. Is not the spirit of benevolence a thing by which, as a man makes a fire with a tinder box and flint and steel, one plies motives and instruments, until at last he comes to a fire large enough to answer some practical purpose?—*H. W. Beecher.*

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—*Fenelon.*

On the Way to Pittsburg.

(D. A. Ewers.)

II.—FROM ADELAIDE TO FREMANTLE.

It was not a pleasant trip from Adelaide to Fremantle. We left on Thursday, and on Friday it grew rough. As a result my breakfast and I quarrelled and parted company. Saturday and Saturday night were worse. We struck a gale, and twice the boat hove to to repair damages to hatchways, etc. For several hours we had to go at reduced speed. Sunday was a slight improvement, but I had to keep my berth from Thursday night till Monday morning. It was a solemnly stirring time. I was not happy. In fact, I began to doubt whether the trip to England and America was not after all a great mistake. All the poetry and romance departed. I almost wished my father had never told me anything about the dear home-land. The home I felt interested in was Mile End, Adelaide, and I never loved it more. Why did I leave it? Great Britain and the United States and even the Pittsburg Convention lost all their attractiveness. I felt as never before the beauty of the hymn, "From pole to pole let others roam, And search in vain for bliss. My soul is satisfied at home. The Lord my portion is." I thought of aeroplanes, and dirigible balloons, and wondered whether, if I got an extended leave of absence and remained in America for a year or two, the science of aerial navigation might not be sufficiently advanced to allow me to return that way. I thought of many other things, some of them unlawful to be uttered.

Might have been worse.

And yet I might have been worse. I did not miss many meals, though I lost several. My steward looked after me like a son. Whether he pitied my misery, or was won by my many personal attractions, who can say? It is just possible the half-crown I tipped him, or, more likely, the prospect of future half-crowns, may have conduced to his thoughtfulness. Any way, he is not a bad fellow. He brought me tasty things and kept me posted up in news of our progress, etc. Then I have a large four-berth cabin all to myself. This is an advantage of travelling at this season. One disappointment is that the rough weather has delayed us so much that, according to a notice posted this (Monday) morning in the saloon, we shall not reach Fremantle till 1 a.m. to-morrow morning, and we ought to have been there about 8 this morning. It had been arranged for me to meet as many brethren as wished in the Lake-st. chapel, Perth, to-day, but as we expect to leave to-morrow morning at 7.30, I don't expect now to get up to Perth at all. I should so much have liked to renew old friendships. There are some fine brethren in W.A. The cause there has, like every-

thing else in the State, been affected by the commercial depression. But that is only temporary, and as it passes away, I am confident that with the great future of that magnificent State, the cause of primitive Christianity will grow as rapidly as, if indeed it does not surpass, that in any other part of the Commonwealth.

Ship-mates.

Generally, when travelling, I extract a good deal of interest from the company and study of fellow-passengers, but for reasons already given, I have not so far been able to do so this trip. I find, however, that of the sixty odd passengers in our second saloon, fully half disembark at Fremantle. One elderly gentleman who came on at Adelaide applied to the steward in the saloon for a seat at a table where there were no ladies. This amused me, and I at once arranged to be seated near him, thinking he would turn out a character, but he leaves us at W.A. He is a Boulder resident, and seems of a very quiet, retiring sort. I have noticed to-day that a large proportion of the passengers are elderly men, so if they can enjoy voyaging and sight-seeing, a young middle aged man like myself should be able to, though I confess so far the effort has not been an unqualified success. However, I am looking for better things after leaving W.A., as my steward, who seems to know all about it, assures me we shall have a fine trip to Colombo. But at the best, it is a lonely voyage. Half the enjoyment of travelling is in congenial companionship, and there are no comrades like our own brethren. How I wish I had one for a chum! However, I know there are those whose thoughts accompany me. One of my correspondents wrote me that I should "be waited round the world by the prayers of brethren." I like to think of this.

Foreign Missions.

Letter from H. H. Strutton.

Baramati wants more rain. Diksal has, strange to say, beaten it, and the crops there are much better looking. This is, of course, an anxious time with the farmers, as they haven't had a really good season for 12 years, and are thoroughly pessimistic. Our Diksal property is looking fairly well. We have about five acres in cotton, which is well up, and the balance in various lentil grains. As to the buildings, we have had the out houses repaired (work still going on, in one place), and through having been slipped up by several local masons, have turned to and done the inside plaster repairing and the whitewashing and putting up of ceiling cloths ourselves, so that the cottage is neat and clean inside and, with some necessary furniture brought out from Poona, is now quite homelike. The outside of the walls still need repairs to the plaster

in places, but we don't need to hurry with this, as there is a wide verandah all round, and the rain can't get at it. Will have it done as we can get men or have more spare time. Just now there is a large Government bridge going up a few miles from Diksal, and all but the indifferent men are at work on it.

A good investment.

Now that we have been able to see to the more pressing work ready for the rains, and get the embankments repaired to prevent washaways, and dig trenches near the well for catchwater, and a few other things, we feel like congratulating the Committee on having purchased the property. The bungalow and out houses alone would have cost as much to build as was given for the whole, and they ought to last another 100 years. Then the well has had almost £100 spent on it, and the Parsee owner's nephew, who had the power of attorney to fix up the deeds, etc., called in again the other day, and when he saw what we had done round about the well and the water running in through the rock said, "Oh, why hadn't we done this before? Why, you've got 10 feet of water in now, whereas you wouldn't have had more than 1 foot otherwise." As a matter of fact, we hadn't more than about 6 feet then, but he was surprised at the result. The trenches and embankments didn't cost more than 10/-.

Native preachers.

I am not yet sure as to the advisability of keeping on the man Tabaji there as preacher. At present we think that it may be well to transfer Wamanrao there and let them go out to the village together, as it seems right (as well as Scriptural) to let preachers go out two and two to the heathen. One alone never seems a success; he is apt to shun all rough work and only follow lines of no resistance. Then we want a man who would be able to meet the Brahmin more as an equal. Baramati calls for such a man, especially as I can't always be with the preacher now, on account of the growth of the work. We have one in view who will come, but his wife is earning as much as he is at present, and the two would want about £3 per month, but we have known them well for over 12 years, and they are worth it. The woman is a good English speaker, and would make an ideal teacher for Miss Terrell in language-study, so we may try and fix matters up with them. We won't make any of these changes without further thought, but these seem to us to be the lines on which the work should proceed. The man, Ganpatrao R. Kanse, is one who could hold his own with the best educated man in discussion.

Technical schools.

Have seen the head official here again this morning about the school (technical), and he wants us to start one, but at present

the municipality is undecided regarding making the present English school more effective, and also taking over the Anglo-Vernacular Education Society's local school, which is supposed to have technical teaching given in it, so I will wait a little before deciding. There is no doubt about the opening later on, but it won't hurt to wait and see what their move will be. Am going in a few days to interview the Bamp-tas again.

Conference of Churches of Christ, South Africa.

The fourth annual Conference of the Churches of Christ in South Africa was held in Burger Hall, Pretoria, on Good Friday. The gathering was not as large nor as representative as last year, visiting brethren being present only from the nearer churches at Johannesburg and Roodepoort—Capetown, Bulawayo and Forest Vale and Blantyre being so distant as to make it very difficult for representatives to attend a Conference each year. We had with us, however, a very welcome visitor from a yet greater distance in the person of Benjamin Hay, of New Zealand, who was breaking his journey in South Africa on his way to the Home-land.

In the absence of Bro. Hadfield, the Chairman-elect, the chair was taken at 11 a.m. by W. Barrett, of Pretoria. After praise and prayer, the chairman, on behalf of the Pretoria church, spoke words of welcome to those assembled, and especially welcomed Bro. Hay, who fittingly and feelingly responded.

The report of the Conference Committee on the work of the year ended March 31 is, in condensed form, appended, and, therefore, need not be dwelt on here.

Reports on the work of the past year at Capetown, Johannesburg, Pretoria, Bulawayo, Forest Vale, and Roodepoort were given, and a statement made by the Conference Secretary regarding the mission at Blantyre.

The Conference paper, which occupied the larger part of the afternoon session, was entitled, "Christianity and Socialism." The paper, of which the writer was W. Duff, had evidently been very carefully and thoughtfully prepared, and while the standpoint taken was that Socialism is the natural corollary of Christianity, the paper afforded much food for thought, and was duly appreciated.

The usual collection towards the funds of the Conference Committee realised £3 10/1.

Next year's Conference will be held in Johannesburg, under the presidency of W. Birkett. The Conference Committee for the ensuing year again consists of six Pretoria brethren, while the appointed writer of next year's Conference paper is Horace Hudd.

After making these arrangements, and passing the usual votes of thanks, the Conference was closed by the singing of "God

be with you till we meet again," and the pronouncement of the Benediction.

Pretoria, July 7. J. Potts, Sec. CONFERENCE COMMITTEE'S REPORT.

Since last Conference, two special meetings and seven ordinary meetings of the Committee were held. The members of the Committee who served through the year are W. Barrett, E. Barrett, Horace Hudd, and J. Potts. Bro. Hadfield was present at our two special meetings held on May 2 and 7, and Bro. Hills also attended in connection with the Blantyre mission, at the invitation of the Committee, on May 7 and November 11. Towards the end of November, Horace Hudd left on a six months' trip to Australasia. His assistance with the secretarial work, which was most valuable, has been greatly missed—especially in the preparation for the Conference.

A copy of the minutes of last Conference was posted to each church secretary in June last, and a report of the Conference appeared in the *Bible Advocate* dated June 12, and also in the *Australian Christian*. About the same time the appeal decided on at last Conference on behalf of the native mission work at Roodepoort, Forest Vale and Blantyre was published in the same magazines. The quarterly reports sent out by the Committee to the churches during 1907 were continued, but owing to the absence of Horace Hudd, it has not been feasible to issue since October. Two reports only, dated July 28 and October 30, have been issued since last Conference.

The work among the natives at Roodepoort, which is the only mission work carried on under this Conference through the Committee, has been prosecuted during the past twelve months with the same vigor and success which has marked it from its commencement, rather more than two years ago. The native evangelist, George Khosa, has continued to labor in the work during the year to the entire satisfaction of the brethren on the spot, and also of the Committee. There were 40 additions to the native membership during 1908, 39 of them being by immersion. The present year has begun even more favorably, there having been 22 immersions to the end of March. We are sorry that Richard Wood, who was very largely the means of the native work at Roodepoort being taken up, has found it necessary to move some distance along the Rand. We trust that the supervision which is so necessary in the case of native missions will be maintained as fully as possible by the brethren still at or near Roodepoort.

The conditions obtaining throughout South Africa during the past year have shown little improvement so far as the position and prospects of the white churches are concerned. We all recognise that at the present stage the work of keeping the churches together is decidedly difficult and often discouraging. The statistical returns show a net decrease in the white membership of the five churches of four. On the

other hand, the work among the natives continues to afford cause for a large measure of rejoicing. There have been substantial increases in the native membership both at Roodepoort and Bulawayo (including Forest Vale).

Owing to his having left Pretoria for Bulawayo ten days before Conference, Bro. Hills, who continues to act as secretary to the Blantyre mission, was unable to furnish a report thereon in time for Conference. The information received, however, is to the effect that since Bro. Hollis left Blantyre in October last, the native evangelist and teachers left in charge of the work have continued it, and gained quite a large number of converts, whom they have baptised. There is little doubt that a very fruitful field is offered in British Central Africa. The difficulty is that of ways and means.

Little or nothing was done during 1908 in the direction of keeping in touch with brethren living in places where there is no church. The efforts made previously to reach these met with such small success that there was little encouragement to persevere. The unsettled times through which we have been passing have also, we know, caused the removal of many from the places they were in, so that the addresses we have are now of little use to us in endeavoring to communicate with them.

The bulk of the five short tracts of which we had 1000 copies each printed in Dutch after being translated by Bro. Duyts, of Carolina, is still on hand—the demand not having met our expectations. We hope that where these can be utilised, churches or individual brethren will not hesitate to obtain a supply from us.

Coming to the financial position, there was a balance in hand at the date of last Conference of £6/19/6. The receipts to March 31 last were as follows:—Collection taken up at last Conference, £6/4/6; from the church at Johannesburg, £10; from the church at Pretoria, £18; from individual brethren, Pretoria, £13; and last, but not least, from our good New Zealand brother, Benjamin Hay, now present with us, £20; Total, £74/14/-. Our expenditure has been:—Hire of hall for last Conference, 10/-; last year's Conference lunch and tea, £4/16/-; native evangelist at Roodepoort (12 months), £60; Total, £65/6/-, leaving a balance in hand on March 31 of £9/8/-.

It will thus be seen that the response to the appeal which was decided on at last Conference—apart from Bro. Hay's very generous contribution—has been nil. The question is, if it is not possible for the native evangelist's salary to be met by the South African churches themselves. Are we not now justified in expecting the native members at Roodepoort themselves to help to support the teacher and evangelist to whom they owe so much?

Note.—During the Conference £2 per month was guaranteed from the Roodepoort church towards the native evangelist's salary.—J.P.

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

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

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

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

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

A PEACE CAMPAIGN.

One of the significant events of the past few months is found in the peace visit of representatives of British churches to Berlin. It is significant because it indicates that the churches deem it necessary to do something of a practical nature for the promotion of the world's peace. The churches as representative of the teachings of the Prince of Peace have hitherto only at distant intervals delivered their message from the pulpit; but, in the present crisis, they have deemed it necessary to do something more than this. It was felt that a strained relation was growing up between Great Britain and Germany, and that such a relation might easily develop into a state of actual warfare. And it may be said here, that of late both nations have been playing a rather dangerous game. Germany began the game by its extraordinary activity in the dockyards, and Great Britain continued it by its declarations that this activity was a menace to its naval supremacy, which demanded a like activity in the same direction. It is sometimes said that the best way to secure peace is to be prepared for war. In a sense this may be true, but it is also true that preparation for war is one of the things that makes war possible. Nations do not fight, if they can avoid it, if they feel that they are unprepared for war. But that preparedness which begets overweening confidence makes war possible on the slightest provocation.

Some justification.

It may be admitted that Great Britain has some justification for its war scare, by reason of the militant attitude of Germany, and the Machiavellian policy it pursues in the world of diplomacy. It is argued that as Germany is an inland power, its only object in building up a great navy must be to wrest the supremacy of the sea from Great Britain. This may be so, but in the game of politics it is not always that which seems obvious that supplies the real reason.

Under cover of an ostensible design, the real objective may be adroitly hidden. It is a well known fact that Germany covets territory near home—territory that will give her a larger sea-board. In the acquisition of this she may meet with opposition from Great Britain, in which event she must be prepared to meet that opposition on something like equal terms. The desire of Germany to absorb Holland and Belgium more reasonably accounts for her activity in ship-building than the idea of an unprovoked descent upon the shores of Great Britain. But, whichever view of the situation is taken, the fact remains that the peace of Europe may be easily disturbed in the near future by one of the greatest wars of modern times.

The churches as mediators.

And as the air is full of the portents of war, it seems to us that the churches of Great Britain have done wisely in trying to act as mediators in the interests of peace. It may be that the mission of the representatives of the churches may ultimately prove to be fruitless; nevertheless, they have done their duty. They have expressed the Christian sentiment in regard to war; and in so far as they have done so, they have hastened on the time when the quarrels of nations shall no longer be settled by the sword, but in the peaceful halls of arbitration. The latter desirable consummation, it is to be regretted, is very considerably retarded by the spirit of "jingoism" which animates the utterances of both the British and German press. From these utterances it is impossible to gather the real feeling of the peoples of the two great nations. Political and commercial wire-pullers have their representatives in the press as well as elsewhere, and the people only learn how they have been fooled when it is too late. Thus, by press representations we have been led to believe that the people of Germany are thirsting for war with Great Britain. The testimony of the peace representatives, however, is quite in the opposite direction. One of them, Dr. Newton H. Marshall, writing in the *British Weekly*, says: "There has been one general impression produced upon us representatives of British churches so far. We have found everywhere—amongst German clergy, in German commercial circles, among the leaders of municipal life, as well as in the homes which we have been privileged to enter—unanimous, profound, and, indeed, indignant repudiation of the suggestion that Germany desires war with England, or anything but the most friendly rivalry in the world's markets.... That English people should fancy the Germans their enemies, and should expect war in the near future, is quite unintelligible here. That politicians in responsible positions, and considerable reputation, should foster this feeling, is felt to be criminal in the extreme, and the only comic relief which the situation obtains from the German point of view is the ridiculous way in which would-be serious jour-

nals have treated the invasion scares, and especially the airship nightmares."

Manifestations of friendship.

There is only one objection to the foregoing statement, and that is that it does not seem consistent with Germany's frenzied activity in building Dreadnoughts. It would have been more satisfactory if the German people who repudiated the idea of war with England had given a credible reason for the extensive warlike preparations going on in their midst. Nevertheless, we quite believe that no direct invasion of Britain is intended. If England does not interfere with Germany's designs on non-British territory, there will be no war between the two countries. So far, the two countries have never met in open warfare. They have been allies, but never foes. As things are at present, the peace representatives met with an enthusiastic reception from all classes. J. H. Rushbrooke, another of the representatives, after speaking of the fine reception they received from those in high places, says: "What of the common people? These have never been a force on behalf of war, save when interested people have been able successfully to appeal to their passions. In the official receptions everywhere accorded, they had little or no part, but they thronged railway stations and churches, and gave such evidences as was possible that they, too, had but one desire—the desire of good-will. Dr. Rendell Harris might well say, as he did in Berlin: 'I would trust the cause of peace to the rulers, the learned, or the poor; but not to irresponsible scribblers who do not know what it is to have a conscience.'"

The country of Luther.

We are quite conscious that the designs of Germany are open to considerable discussion; but be these what they may, there can be no question that the peace representatives have helped to promote a better feeling between the two foremost nations of Europe. These two nations have more in common than any other of the European powers. They stand together as the representatives of the Protestant faith in Europe. Britain itself is under a great debt to Germany, and this debt was freely acknowledged by the representatives of the churches. As one of them said: "It pleased God, through the life-work of a great German, to break the power of mediæval tyranny over the souls of men. Behind all that is best in the religious life of modern England, it is not too much to say, there is the unique personality and influence of Martin Luther. Should not such holy memories form an insoluble bond?" Christians throughout the British Empire, at any rate, should feel that they owe to the land which gave Luther birth some return, enough, at least, to make them earnest advocates of a lasting peace. War at any time, and with any country, is a relic of barbarism. It can only be justified when an unscrupulous invader is the aggressor,

otherwise it must be deprecated as a blight upon our modern civilisation. And, if we have succeeded in putting a stop to private wars, which were common in earlier days, may we not hope that ere long, war between Christian nations should be an impossibility? Meanwhile, we realise the force of the Saviour's words, when he said, "Blessed are the peace-makers, for they shall be called the children of God."

Editorial Notes.

Christian Science.

Notwithstanding all that has been said in the way of exposing the absurdities and contradictions of "Christian Science," it nevertheless seems to be making headway. The reason of its popularity is explained by J. Warschauer, M.A., when he says:—"And perhaps I may be permitted to say by way of introduction, that, astonishing as has been the rapid spread of Christian Science, the explanation is probably not so far to seek, considering the nature of its appeal and its promises. It is quite unlike other religions—they only promise salvation at most, but Christian Science promises health, relief from bodily pain and sickness, and in that respect it addresses itself to a universally felt want. A merely spiritual message may fail to get listeners, but one which promises to cure all the pangs that flesh is heir to will never lack an eager and appreciative public. To state it quite simply, and, I hope, not offensively, a person need not be particularly spiritually-minded to be drawn towards Christian Science."

Sickness and Pain.

Sickness and pain, Mrs. Eddy says, are only "mental errors." If so, the question is asked, how are we to deal with children, say in the case of a baby cutting his or her teeth? Or again, in the case of animals suffering from pain or disease? Mr. Warschauer puts the case in this way:—"Christian Scientists are somewhat limited in their outlook, after all; for it so happens that human beings are not the only sufferers from pain and illness—animals are subject to diseases, and often to the same diseases as men. Now, the question may sound ludicrous, but that is not my fault; if a man's rheumatism is an illusion, what causes the same disease in a dog or a chimpanzee? And if an embrocation may be used with good effects in the latter case, why may it not be used in the former? Isn't it obvious—this is what it comes to—that this whole pretentious philosophy about the unreality, the imaginary nature, of pain breaks down the moment we test it? If drugs cannot cure, as Christian Science says, they cannot kill; will some earnest follower of Mrs. Eddy's show his faith by swallowing a small, but sufficient dose of cyanide of potassium? Mrs. Eddy says, 'As power

divine is the healer, why should mortals concern themselves with the chemistry of food?' I have only one answer to make: this kind of talk will begin to be convincing when some Christian Scientist sustains existence on a diet of sawdust."

Is Evil a Reality?

Christian Science denies that it is. By doing so, it discredits itself in the judgment of all clear-thinking people. Its two-fold denial of pain and evil make it the most dangerous of all modern heresies. The teaching which insists on the non-existence of evil is properly described as moral poison. The position is thus placed before us:—"In the pamphlet from which I have been quoting Mrs. Eddy says in plain words that what seems *vice* is only *illusion*, and that such illusions are 'not real, but unreal.' Among the things Christian Science denies she enumerates 'death, evil, sin, disease.' Now I have only one name for a teaching which denies sin and declares vice to be an illusion: whether given from a pulpit or scattered in Christian Science literature, it is neither more nor less than moral poison. I know that Mrs. Eddy is not consistent. In the same pamphlet in which she denies sin she also speaks of healing sin, just as she almost in one breath denies matter and affirms it; but the fact remains that her fundamental axiom—God is all, and God is good—excludes sin and evil, declares them to be non-existent. And that way danger lies."

The Zionist Movement.

The Zionist movement, says the *Southern Cross*, has had to be abandoned, so far as Palestine is concerned. The difficulties in the way were insurmountable, for the country, not naturally fertile, is already well populated, and the property interests, the racial prejudices and the religious associations of both Turks and Christians are too strong to permit of the Jews reoccupying the land to the exclusion of other peoples. It is now suggested that the site of the proposed colonisation be transferred to Mesopotamia. The region, where flourished one of the most ancient and the most splendid of civilisations, is now a waste, inhabited by only a million people, who are, outside of a few cities, mainly nomadic. It lies open to occupation, therefore, and it needs intelligent irrigation only to render it capable of supporting many times its present population. It is a land, too, full of historic associations for the Jewish people. Ur of the Chaldees, near the confluence of the Tigris and the Euphrates, is the traditional cradle of the race, the home of Abraham. To Babylonia the Jews were carried in captivity; there lived the national hero, Daniel, and the prophet Ezekiel. It was the Hebrew scholars and rabbis of Babylonia who prepared the most authoritative version of the Talmud, or book of the law. The revolution in Turkey, and the more liberal attitude of the new government, has greatly

encouraged the Zionists. The most obvious of their difficulties now is the great expense of installing a proper system of irrigation. It has been estimated that it would cost two hundred million dollars. But the Jews have plenty of money, and the advocates of the Mesopotamian plan hope that the wealthy men of the race can be convinced that Zionism is something more than a beautiful dream. It is chiefly as a refuge for the harried and oppressed Hebrews of Russia and Eastern Europe that the project commends itself to rich Jews.

Signal Lights.

We may sometimes envy those pilgrims of the desert who were only obliged to look out of their tents each day in order to learn whether they were to remain quiet or go ahead; and if they were to move, knew just whither to bend their steps. But our God is as truly with us every hour of our life-journey as he was with the children of Israel. He will be our guide even unto death. We have an infallible word of God as a lamp to our feet and a light upon our pathway; and in dark hours of bereavement what a cheerful gleam it pours into sorrowing homes and hearts! The best proof that my Bible is God's book is that it has a clear "thus saith the Lord" over the path that leads to heaven, and a most distinct "thou shalt not" over the gateways that seem very inviting, and yet lead down towards hell. As the night-watchman beside a railway track swings his red lantern in token of danger, so our loving God hangs out a red light of prohibition and of warning on every road to ruin. One of the prime duties of every faithful pulpit is to turn God's signal lights on the track of human life. Not only does every Christian have his Bible as the rule of his faith and practice, but he has the peculiar help and instruction of the Holy Spirit. Christ's promise is that he will thus guide us into all truth. In addition to this, he has the example of Christ himself. "Follow me" means, go where you can have my presence and my blessing; and when a professed Christian cannot carry Christ and a clean conscience with him, he has no right to stir one step.—*Theodore L. Cuyler.*

What we call society is very narrow. But life is very broad. It includes "the whole world of God's cheerful, fallible men and women." It is not only the famous people and the well dressed people who are worth meeting. It is everyone who has something to communicate. The scholar has something to say to me, if he be alive. But I would hear also the traveller, the manufacturer, the soldier, the good workman, the forester, the village school teacher, the nurse, the quiet observer, the unspoiled child, the skilful housewife. I knew an old German woman, living in a tenement, who said, "My heart is a little garden, and God is planting flowers there."—*Henry 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.)

LIFE LESSONS FROM ROMANS.

Topic for September 6.

Suggested Subjects and Readings.

What sin does for man—Rom. 1: 18-32.

Justification by grace—Rom. 5: 1-11.

Yielding to God—Rom. 6: 12-23.

The burden of the flesh—Rom. 7: 14-25.

Freedom by the Spirit—Rom. 8: 1-17.

Fulness of redemption—Rom. 8: 18-30.

Topic—Life lessons for me from the book of Romans—Rom. 12: 1-21. (Consecration meeting.)

Clearly the best possible preparation for the topic is a reading of the whole Epistle, at one sitting if at all possible. Scrap reading does not do justice to the books of the Bible, least of all to the Epistles. Fancy treating a friend's letters as we do those of Paul!

We know nothing of the founding of the church to which the letter was sent. We know people from Rome heard the gospel on Pentecost; probably they took home the news. Probably the letter was written from Corinth (A.D. 58), during Paul's stay of three months after the uproar in Ephesus. Advantage was probably taken of Phœbe's approaching visit to send the letter (16: 1, 2).

To praise the Epistle were an impertinence. Christians of every stage of progress have found help in it. It is sufficient here to quote the words of W. Tyndale (after Luther): "Forasmuch as this Epistle is... a light and way unto the whole Scripture, I think it meet that every Christian man not only know it, by rote and without the book, but also exercise himself therein evermore continually, as with the daily bread of the soul. No man verily can read it too oft, or study it too well; for the more it is studied, the easier it is; the more it is chewed, the pleasanter it is, and the more groundly it is searched, the preciouser things are found in it, so great treasure of spiritual things lieth hid therein."

In "The Messages of the Books," Farrar calls the letter "Paul's Homily of the Salvation of Mankind." He says the thought which runs through the whole is the universality of sin, and the universality of grace. Its four main positions are: 1. All are guilty before God. 2. All need a Saviour. 3. Christ died for all. 4. We are all one body in him. The fundamental theme of the Epistle is in 1: 16, 17. Justification by faith, as opposed to works of law, is repeatedly stated.

The power of God.

Who ever preached half a dozen sermons without taking Rom. 1: 16 as a text? It is the preacher's constant comfort. He realises his weakness, his inability to do much of his own accord; he is ashamed at times of his own failings and poor efforts; he is weighed down with

the thought of the tremendous forces of evil. But he thinks that, after all, these are not incompatible with success. His is not the power, else failure must result. He may be ashamed of his inadequate presentation of the gospel, but he glories in the gospel itself. He rejoices that God could not devise an inadequate instrument for the salvation of men, and, like Paul, he too is "ready to preach the gospel." That is the only thing the apostolic preachers did preach. I dare say Paul could have written as nice a little moral essay as any to-day; from his apt quotation from Avatus, it would seem as if a course on Greek poetry would not have been beyond him. But when he was confronted with the need of the world, its awful sin as graphically described in Romans 1, he felt there was but one theme possible—the gospel, which alone is God's power unto salvation, the only lever by which the world can be raised.

God just and justifier.

Read 3: 24-26. There is not space for an exposition. Yet see the problem. Man sinned. Divine justice cannot overlook sin. Then how can man be saved? This was the greatest problem ever conceived. The answer was the cross of Christ—the "trysting-place where heaven's love and heaven's justice meet." In the light of this passage and of that cross read the enormity of sin. We are coming more and more to think of sin as if it were an unfortunate occurrence; we need to see its heinousness. Again, it is becoming quite a popular occupation with some to attempt to read the punishment of sin from the weakened human estimate. I cannot help thinking that if sin were something so terrible that for God to be both just and justifier Christ must die, then almost any fate is possible for the wilful rejector of Christ.

"All things work together for good."

Hardly any verse in the Bible is more loved than this (8: 28). It would surely be difficult to find a Christian whom it has not helped. Familiarity will not spoil another notice of it. The first thing to note is that the glorious promise is attached to a specific condition. It does not say that "all things work" for just anybody. No; it is a special promise to God's children, to those who (a) love God, and (b) have responded to his divine call. We must ever meet the conditions before we can claim the promises. But how slow we are to claim them! Some of the promised blessings are so glorious that we hesitate to appropriate them. Rom. 8: 28 gives such a promise. We have felt that it could not be. "All things," we read, but "some things" we think. We can see, we imagine that the things we try to do well, but bungle, may yet be put right by God. Or the evil which Satan brings upon us, the wicked devices of evil men, may well be overruled by God for our good. True, but that does not exhaust the "all things." I take it there are a good many bad things which come upon us as a result of our own folly and sin. Are these included? Why not? If we will not deliberately go into sin, but fulfil the conditions, I think God will overrule even these for our good.

Now look at another word—"work together." It does not say, certain things will be followed

by good. It does not say that, because it does not mean. Out of the things themselves God works good. There are infinite power and wisdom and love displayed. Compare that other word of Paul's: "Our light afflictions... work a far more exceeding and eternal weight of glory." If you take it that affliction is followed by glory, of course you have a consoling thought, but in that case you have watered down the apostle's word past all recognition.

Practical maxims.

From the beginning of chapter twelve, the Epistle becomes homely and practical. We are continually struck with this alternation in reading the letters of Paul. Side by side with his sublimest doctrinal passages are words of homely counsel. The doctrine is not left as an end in itself. Right belief is good only so far as it leads to right action. Yet notice the plain intention of the writer that right conduct should be based on right belief. Read carefully the beginning of chapter twelve. Paul does not say, "But enough of doctrine and labored argument; I turn to other themes." No; he says, "I beseech you, therefore, by the mercies of God"—thus presenting this practical life as the fitting outcome of his doctrinal statements. As H. C. G. Moule suggestively puts it: "As out of some cleft in the face of the rocky hills rolls the full pure stream born in their depths, and runs under the sun and sky through green meadows, and beside the thirsty homes of men, so here from the inmost mysteries of grace comes the message of all-comprehensive holy duty. The Christian, filled with the knowledge of an eternal love, is told how not to dream, but to serve, with all the mercies of God for his motive." This merits more than a passing thought. One of the great lessons of Romans is the close connection between true faith and noble conduct, between orthodoxy and orthopraxy.

The law of God.

Romans 14 lived up to would mean a revolution in most of our lives. The weak brother who steeped himself in its teaching would not be so peevish, so cantankerous, so generally irritating and hard to live with. The strong brother would not be so aggressively strong, so overbearing and ready to stand on his rights or dignity. Each verse in the chapter gives a life-lesson. The importance of duly safe-guarding our influence is taught. We learn that from one aspect a person may be within his rights, and yet from another doing deadly wrong. No one has a right to ride rough-shod over the feelings of others. No one has a right to spoil his influence. We must ever consider the probable effect of our conduct on those weaker than we. We learn, too, to look on the weak one as still a brother for whom Christ died.

"Think gently of the erring;

Oh! do not thou forget,

However darkly stained by sin,

He is thy brother yet;

Heir of the self-same heritage,

Child of the self-same God,

He has but stumbled in the path

Thou hast in weakness trod."

The N.Z. Mission at Bulawayo.

In sending his monthly report for May, to the General Secretary, Bro. Hadfield writes:—

My report is somewhat behind time, owing to a protracted illness from which I have been suffering for about eight weeks. It has been of the same nature as that I had in Pretoria. I did not care to say much about it while I was ill, but now, by the grace and mercy of the everlasting Father, I am about my work again, and in a fair way to complete recovery.

Hillside.—During my illness, Bro. Hollis has been teaching the boys who were previously working full time, but now are being trained for teachers; work half time; school half time. Another excellent young native has also gone into training there, and he, with Thomas, who will also be taught at Hillside, makes the number up to four.

Our day school in Bulawayo breaks up in two weeks (the end of June); then we have three weeks' holidays, part of which I hope to spend with my wife and family, recruiting my health, at a mission about 70 miles from here. After that I shall take up the work at Hillside again.

The mothers at Hillside have asked us to start a children's school there. This we purpose doing if spared at the re-opening after the holidays.

Church meetings in Bulawayo were excellent for May, and six were immersed.

Day school was somewhat disappointing. We lost nine children during my illness; all but one were Roman Catholics, and as no reason was given, we assume the same priestly interference we have met with before.

Church Committee.—We are about to elect several members to act in this capacity, with a view to appointing them as officers in say 12 months, if they prove worthy.

Bro. Anderson's return is now a little uncertain as to time, some of the brethren wishing him to remain over English Conference. He is helping Blantyre a lot. Bro. Hollis continues to faithfully occupy his place here.

With sincere love from all to all.

Sisters' Department.

WEST AUSTRALIAN.

The Executive Committee of the Sisters' Conference met on July 21. The devotional meeting was led by Sister Robinson. An interesting address was given by Sister Cecil. The business session was presided over by the President, Sister G. B. Moysey.

Home Missions.—Collections for last quarter from H.M. boxes realised £11/10/-, several more boxes being placed in fresh homes.—Mrs. G. B. Moysey, Supt.

Foreign Missions.—The amount of collections from F.M. boxes was not available,

as several more items have to come to hand, but a good sum is assured.—Mrs. Yelland, Supt.

Hospital.—Fruit, flowers, lollies and comforts have been distributed, and have been much appreciated. Fremantle Hospital, 6 visits; Perth Hospital, 12 visits; Home of Peace, 5 visits. 1458 books, magazines and tracts distributed.—Mrs. E. Fergusson, Supt.

Prayer and Praise.—The committee visited Subiaco and Maylands. Fine meetings, much enthusiasm being aroused.—Mrs. H. J. Banks, Supt.

Isolated Sisters.—There are 93 names on the roll, but the addresses of only 87 are known. Each sister on the committee is writing to ten.—Mrs. G. Payne, Supt.

Temperance.—This phase of our work is most encouraging. We have been obtaining signatures in favor of local option, for presentation to Parliament in the near future. These petitions have met with universal support.—Mrs. E. E. Schofield, Supt.

Native Helper.—rd. a month from every sister in W.A. to support a native helper (Samson) in the island of Pentecost, and we are glad to report that the sisters are not only giving, but are also petitioning the throne of grace on behalf of our Bro. Filmer, his helper, and his work.—Mrs. J. M. B. Robinson, Supt.

Rokeyby-rd., Subiaco.

Mrs. E. Cecil.

SOUTH AUSTRALIAN.

The devotional meeting was presided over by the President, Mrs. Mauger, the subject being "The Love of God." The attendance was much improved. Mrs. F. Pittman sent her love to all the S.A. sisters. Bro. Horsell wrote the brethren, suggesting that the sisters hold their Conference on Sept. 23. Sunday School additions:—Unley, 2; Mile End, 5; York 4; North Adelaide, 1; Glenelg, 1; Hindmarsh, 3.

Dorcas.—The committee visited the Glenelg society on July 22, and Unley society August 4. Parcel of clothing received from Miss Atkinson, Willunga.—Mrs. Spurr, Supt.

Prayer Meeting.—The President visited York society during the month, but owing to sickness and the wet weather, no other visits were paid.—Mrs. Adams.

Hospital Committee.—Received from Grote-st. society, two warm garments; from Hindmarsh, two bed jackets, thankfully received by two old ladies in the Destitute Asylum. Fruit, flowers, cakes and many comforts have been distributed. The committee thank all who have supplied literature.—E. Brooker, Supt.

Foreign Missions.—No correspondence to hand this month. Committee are working hard. Would like all the Foreign Mission mite boxes to be in by Sep. 2. Amounts for the month as follows:—Grote-st., 5/9; Glenelg, 5/-; Hindmarsh, 10/8; N. Adelaide, 3/7; York, 5/6; total, £1/10/6.—Mrs. Haverland, Supt.

Home Missions.—The committee have arranged a Home Mission rally on Aug. 10, at Grote-st. Bro. Thomas to preside. Brethren Brooker, Fischer, and Harkness to speak; interspersed with songs and recitations. All the country churches have been written to, asking them to send their contributions for Home Missions by Sept. 2, also that the mite boxes be sent in by the same date.—E. Ewers, Supt.

Amounts for the month:—Aldgate Valley, 10/-; Queenstown, £1/13/7; Norwood, 17/4; Nth. Adelaide, £1/11/-; Mile End, 9/-; York, 12/2; Unley, 11/1; Grote-st., £1/1/7; total, £7/5/9.

General Business.—Leader for next devotional meeting, Miss Tite, of Henley Beach. Proposed that the Sisters' Conference be held on Sept. 23, at Grote-st.

N. Parade, Torrensville. A. E. Manning.

VICTORIAN.

Monthly Executive meeting held in New Hall, August 6. Owing to absence through illness of Mrs. Ludbrook, Mrs. Chown led devotional. Mrs. A. Hagger was appointed to write to isolated sisters. Apologies for absence were received from Mrs. Hunter, Miss Connor, Mrs. Ludbrook, and Mrs. W. Dickson. Correspondence included letter from General Conference Secretary, saying Home Mission Fund was £300 in arrears, and asking help of sisters to reduce debt. After discussion it was resolved to hold a Home Mission Re-union without tea, in October, and to have a Home Mission collectors' meeting during this month. Additions reported from schools:—Brighton, 2; Brunswick, 7; South Melbourne, 1. Sisters T. Hagger, Thompson, and Terrell were welcomed to the meeting. The two latter gave short talks, and Miss Heinzie read a paper entitled "Hope." Afternoon tea was served to give an opportunity to have a little talk to Miss Thompson. Next month Mrs. Ludbrook will lead devotional, and Mrs. W. A. Kemp give a paper.

Home Missions.—The additions, by faith and baptism, since last Conference through the labors of our Home Missionaries have been 25; restored, 1. Sisters have collected since Conference £64/13/5. Every member of the church should feel their responsibility to help evangelise Victoria. The Lord calls us to be co-workers with him. May we all willingly respond. Three meetings to be held this month. Please watch CHRISTIAN.—L. Pittman, Supt.

Dorcas.—Three meetings have been held since last report, with a good attendance at each. Received—parcel of clothing and 3 pairs of shoes from Mrs. Funston; parcel consisting of 10 remnants of material, 1 gross buttons, 6 pairs socks, 1 cap from anonymous donor; 10 children's handkerchiefs and 2 cushions for Kindergarten from Mrs. Holdsworth; five shillings donated by Miss Hill, and five shillings from Mrs. S. J. Cowley for General Dorcas work; parcel of ladies' garments from N. Melbourne. Large parcel of miscellaneous

goods has been sent to Kindergarten; nineteen new garments, two pairs of stockings, and in cash five shillings, have been distributed to deserving cases. On June 9 five of the Committee visited Middle Park society, and spent a very pleasant time with the sisters there. They are to be congratulated on the good work they are doing.—M. Craigie.

Hospital Visitation.—Miss Petchey reports 3 visits to Alfred Hospital; distributed 45 Sunday magazines and tracts. Miss Jerrems, Children's Hospital, 2 visits; 65 books and a large number of picture cards. The Hospital staff were kind enough to send one of our little Kinders to the Convalescent Home for a fortnight. Benevolent Asylum, 2 visits; 12 books distributed. Mrs. Thurgood, 3 visits to Melbourne and 3 visits to Homœopathic Hospitals; distributed 126 magazines and illustrated papers. Members of following churches visited:—Balmain-st., Richmond; Collingwood; Fitzroy; Preston; South Richmond; North Melbourne; Swanston-st. We wish to thank the following for the many books and papers so kindly sent for the sick ones: Sisters Chown, Downes, L. Mitchell, Payne, Ascot Vale Lord's day School.—E. C. Thurgood.

Temperance.—A successful meeting in conjunction with the Band of Hope was held at Footscray on July 21. A splendid programme was provided by Mrs. Nightingale. Stirring address from Mr. Allan. Two pledges taken.—J. Sharp.

South Yarra Mothers' Meeting.—We were pleased to receive a visit from the Sisters' Prayer Meeting Committee. Sister Trinnick presided, and gave a short, interesting paper. Mrs. Harward and Mrs. Kelso gave readings. 26 women were present.—E. A. Griffin.

Foreign Missions.—The Sisters' Foreign Mission Committee held a meeting at Ascot Vale on Aug. 12, at 3 p.m. Mrs. Strutton writes: "We have had a busy time lately, making things snug for the rains. We have been to Diksal to help repair the schoolhouse, damaged in the late storm. As soon as we show our faces again at Baramati we get a number of folk here for medicine; they won't even allow us a day to straighten things up." Mrs. Strutton says how pleased they are to know that Miss Terrell is going out to them, as they badly need her help. Miss Tonkin writes that she is still very busy, some of the workers being still on furlough. She says: "We have what is known as the green or mouldy month, continually wet, and muggy. Everything in the house feels wet. Your clothes if hanging in your room get wet, and if not watched, turn green; and then, oh! the mosquitoes are dreadful—their sting irritates for days. Altogether, this month (June) is very trying." Miss Tonkin says the work is going on nicely. The attendances at the meetings steadily improve, and the Bible studies during the week are proving a source of joy and strength to all who attend.—H. Ludbrook, Supt.

From the Field.

Tasmania.

SOUTH ROAD—Good meetings last Lord's day. We had Bro and Sister Barnes, from the Nook, with us. Bro. Barnes exhorted from Hebrews 12. We are pleased to have Bro. Way with us again. He preached last Sunday afternoon. To-day he has gone to pay a visit to the church at Primrose Park, but will be here again Wednesday evening, and on Thursday he will go to Preston, and will labor among the people there for a few weeks. We ask the brethren to join us in our prayers for him while he is working in that part of the Lord's vineyard.—ROBERT HUTTON, Aug. 9.

New Zealand.

DUNEDIN.—E. D. Hastie, who has left for the United States, was tendered a social at the Tabernacle on July 23, and was the recipient of a travelling rug and pair of brushes from the Christian Endeavor Society and Young Men's Bible Class, and of a purse of sovereigns from members of the church. Bro. Hastie intends to study for an evangelist. On Aug 3 the Tabernacle Ladies' Sewing Guild held a successful sale of work in the Tabernacle Hall. The principal stall-holders were Mesdames I. Hislop, Alexander, and C. F. Sundstrum. Preparatory to holding a mission in conjunction with W. D. Little, Bro. Hastie has been delivering a series of special sermons both at the Tabernacle and suburban churches. The mission commences on the 9th inst. Mr. Powell, superintendent of the Leper Home in India, who is travelling through N.Z. in the interests of the lepers of India, exhorted at the service on Lord's day morning, Aug. 1.—L.C.J.S., Aug. 9.

AUCKLAND.—Bro. Turner is still laboring with the church here. The meetings are increasing in numbers and interest. The attendance at the week-night prayer meeting has trebled during the last three months, and Bro. Turner's address have been much appreciated. The Band of Hope, the Christian Standard, held the usual monthly meeting on Aug. 3. A large number gathered to listen to an excellent programme given enlively by the ladies. The platform was tastefully decorated. Mrs. Carnahan presided, and Mrs. Burnett made a splendid "maiden" speech. A pleasant social gathering was held in the chapel on Aug. 5, for the purpose of welcoming Sister Turner and family, and also a party of newly arrived brethren and sisters from the Old Land.—Bren. Ferguson (5), Sisters Ferguson (3), Bro. and Sister Fleming and Bro. Robinson. Bro. Davies presided. Words of welcome, advice and encouragement were ably spoken by Bren. Grinstead, Bryden, Laing and Harris, and were responded to by Bren. Turner and Ferguson on behalf of the guests. An enjoyable programme was rendered.—F.D., Aug. 8.

Victoria.

MONTROSE.—Meetings keeping up well. On Aug 1 the lady who previously decided was baptised, and notwithstanding that it was one of the wettest nights we have had, there were over 40 people present. Bro. Larsen is preaching the old, old story with no uncertain sound. On Tuesday, July 27, a pretty wed-

ding was celebrated in our new chapel, the contracting parties being Albert Jackson and Sister Jessie Badger, both members of the church in this place. F. M. Ludbrook performed the ceremony. The chapel was beautifully decorated. The young couple were the recipients of many beautiful presents. Being the first couple married in the new building, Bro. Ludbrook on behalf of the church presented them with a beautifully bound copy of the Scriptures and a church hymn-book. On the following Monday, a very successful and enjoyable kitchen social was held, when a very large collection of useful kitchen furnishings (the gifts of the brethren and well-wishers of the happy couple) was presented by the writer for the givers to the happy couple.—R.L.

MILDURA.—All departments of church work in a healthy and satisfactory condition. We are preparing for a month's mission to commence Sept. 9. H. P. Leng, of Castlemaine, is to be the preacher. Successful competitors in the recent S.S. Union exams, received their prizes and certificates yesterday.—R.G.C., Aug. 9.

GOLDEN SQUARE—The anniversary services in connection with the Bible School were held on Sunday the 8th, Wednesday the 11th, and again on Sunday last, 15th inst. (owing to unfavorable weather). All the meetings were well attended, and crowded at nights. The usual tea and entertainment by the scholars on Wednesday was a splendid success, the tea being served in the chapel and the entertainment in the Army Barracks, presided over by the superintendent, J. Southwick, who has recently been appointed to the position in lieu of R. T. Midland resigned. The secretary's (Sister E. Hinton's) report showed the school to be in a sound condition financially, and a power for good in the district. Regret was expressed at the resignation of our teacher Sister T. Hinton, who has rendered good service. Bro. Smith has stepped into the position, and thus the work continues.—J.S.

SOUTH MELBOURNE—Splendid meetings all day. G. Nicholls exhorted the church in the morning, and in the evening Bro. Holloway gave a very interesting discourse on the early days of Jesus.—S. NORTHEAST, Aug. 16.

FREE KINDERGARTEN CENTRE, NTH. MELBOURNE.—There are now 38 names on the roll, with an average attendance of 27, and a staff of voluntary helpers numbering 16. A special feature of the month's programme was a visit paid to the Zoo. Several helpers assisted the Director; the authorities were attentive, and the Kinder. had a good time. R. Lyall kindly contributed the tram fares. By invitation of the ladies of the committee the Hon. Supervisor met the Director and helpers in a social conference on July 19, when Miss Wilson gave a most helpful talk on the work. Mothers' meeting on July 28 was the largest yet held. The Kindergarten will be in recess from August 23 until Sept 3. Amongst the visitors for the month were Mr. G. Gordon, Mr. and Mrs. Smedley, Mrs. Petty and Mrs. McLellan. Gifts acknowledged:—Parcel of clothing, "Anonymous"; per Mrs. Sharp, Brighton, second-hand clothing, jam, etc.; Mrs. Campbell, six new garments; Mrs. Craigie, parcel of clothing, shoes, etc.; General Dorcas, eight new garments; Mrs. B. H. Alston, parcel second-hand clothing; Doncaster Benevolent Society, parcel of clothing, bag of potatoes, case of apples; large jar jam, milk and flowers, Mrs. Maclellan (Big Store); tin of biscuits, Miss Hill; 5/- in cash.—A.D.A.

SOUTH YARRA.—The 15th anniversary of the church and S.S. was held Aug. 8, 9 and 11. Lord's day morning Wm. Wilson exhorted. At 3 p.m. F.M. Ludbrook addressed the S.S., and in the evening W.

Nightingale preached to a crowded audience. Monday, public meeting, D. A. Lewis in the chair. Good programme by scholars and choir. The singing by the children under the leadership of F. Lewis was exceptionally good. Gifford Gordon gave a very interesting address, taking for his topic "For Christ and the Church." C. M. Gordon presented the prizes. Bro. Tully was also present. Wednesday, children's night. A bio cope concert was held, free to the scholars. Secretary reported 46 additions for the year, 20 by obedience and 26 by letter; 5 losses; increase, 41. Average attendance at meetings for worship, 79; gospel meetings, 145. S.S. scholars on roll, 152; average attendance, 107. 15 teachers; average, 14. Additions from school, 10. School contributes to Burwood Boys' Home and Children's Hospital. Church revenue from all sources, £222/19/3, including F.M., £11/17/9; H.M., £13/9/2; evangelist fund by special weekly contributions, £54/13/-. Debt reduced by £50. All departments of work improving. Good meetings last Lord's day. W. Nightingale spoke morning and evening.—T.M., Aug. 16.

BRUNSWICK.—Held a gospel meeting last Wednesday; fair gathering. Good meeting at worship, when R. J. McSolvin exhorted. In place of the ordinary gospel service we had a gospel "song service," part singing in solo, trio, quartette; an anthem and congregational praise contributing to the programme. The girls from the J. E. assisted. C. A. Quick spoke briefly on John 20: 24-31. The building was filled, and splendid attention given. Our chapel is now too small for our requirements. At the evening breaking of bread service a sister from Ballarat was received in (on letter).—W.T., Aug. 16.

ST. ARNAUD.—The first wedding in the new chapel was celebrated last Tuesday, the chief parties being J. Elder, from Ballarat, and Sister Lottie McDonald from the St. Arnaud church. The chapel was nicely decorated. Bro. and Sister Elder have taken up their abode at Ballarat. We shall miss Sister Lottie, who was a great help with the singing. Good meeting last evening. With the advent of fine weather we hope to see a much better attendance.—W.G.O., Aug. 16.

HAWTHORN.—By the liberality of one of our officers, all the members and some friends were invited to a social on Tuesday, Aug. 10. A very pleasant evening was spent. The house was full, and justice was done to all the good things provided. We also made it the occasion of presenting C. M. Gordon with a silver-mounted umbrella as a token of appreciation of his labors during our recent mission. On Lord's day evening last we had a big meeting, with good interest.—T. H. PARKES, Aug. 16.

HORSHAM.—Bro. and Sister Spicer, from Brunswick, were present Lord's day. Meetings continue well attended. Preaching conducted by Bren. Crouch and Henderson.—D. HENDERSON, Aug. 16.

TUNSTALL.—Bro. Main, one of the founders of the Coppin-st. church, and who is in his 91st year, is seriously ill at his daughter's residence in Spring Vale Road, Tunstall. Bren. Arthur Edwards, H. Edwards, Bignell (2) and Sisters Edwards, all of the Blackburn church, attended at Bro. Main's residence this afternoon and broke bread. H. Edwards, formerly of Harcourt, joined in prayer.—E. G. HUSBAND, Aug. 15.

NORTHCOTE.—One received in last Sunday, baptised during the week.

WINDSOR.—The school is practising for its anniversary. Special offering for S.S. on Aug. 29.—D.E.P.

West Australia.

SUBIACO.—We are making preparations for our 11th anniversary, to be held on the first Sunday in September. We have also just inaugurated an organised adult Bible Class with the following officers:—President, Bro. Ewan; vice pres., Bro. Burchill; secretary Bro. Patterson; treasurer, Bro. Fishwick, and a look-out committee of five. Our evangelist, H. J. Banks, was elected as teacher. We enrolled 10 new members last week. We have decided to study the book of Acts. Next Lord's day we decide on the name and motto. We have adopted the recognised Bible Class button worn by all members.—G. O. BURCHILL, Aug. 4.

COLLIE.—At the close of the gospel address on Lord's day, July 25, a young man made the good confession, J. T. Stone speaking.

Queensland.

MA MA CREEK.—The work here moves steadily on. The writer has been speaking to splendid audiences every Lord's day morning and evening. Some are greatly impressed with Bible truths. We are busy preparing for the S.S. anniversary. The picnic in connection with the above will be held on Sept. 25, and anniversary services on Lord's day, Sept. 26. The students of the Training for Service Class recently took examination, and results were entirely satisfactory. A move has been made to establish a Dorcas society. Good interest prevails in the Y.P.S. work, and all other phases of the work are in a healthy condition.—W.W., Aug. 10.

GYMPIE.—On account of ill-health, Bro. Comer (evangelist) was compelled to leave us. He was with us some ten weeks, and during that time seven made the good confession, were baptised, and received into the church. The work has fallen back again on the officers, who continue the meetings as usual. Since Bro. Comer's departure we have bid farewell to Sisters Duncan (2), Gosley, M. Richards and Bro. D. Trudgian, all having to depart on account of their respective duties. We need the prayers of the brethren.—S.C.T., Aug. 2.

BUNDAMBA.—We were cheered by a visit of our Bro. Wallace, of Brisbane, on August 11, who gave us an exhortation in the morning and preached at night to a fair audience. On the 8th we were again cheered by a visit of Bro. and Sister Burgess, late of Victoria, and Sister Smith. Our brother gave a powerful exhortation on "Christ in You the Hope of Glory," and preached at night on "The Hem of His Garment." Although the weather interfered a little, we had a nice meeting.—GEO. GREEN, Aug. 13.

ZILLMERE.—On July 23 we held a church social. A good number attended. We were pleased to have with us Bro. Clydesdale, from Sydney, also Bro. and Sister Burrows, from Brisbane. On August 1 T. W. Burrows addressed the church in the morning and preached the gospel to a good audience in the evening.—J. BRUCE.

South Australia.

HENLEY BEACH.—On August 8 we had with us our evangelist, H. J. Horsell, who gave us a good address, and in the evening B. W. Manning, from Unley, spoke to a fair audience, and at the close of the address two young ladies confessed Christ.—M. NOBLE, Aug. 9.

PORT PIREE.—During the past few weeks we have been favored with visits from T. Ryan, M.P., and Sister Ryan; Sister Laurie, from Alma; R. W. Duncan, M.P., and Sister Duncan; Bro. Jackson, Nth. Adelaide; Bro. Riches, Mile End, and Bro. Rolfe, one of the deacons of the Broken Hill church. The latter hopes he will be with us for a considerable period. The work at Port Germein is still very satisfactory.—W.T.M., Aug. 9.

MILE END.—Fine weather prevailed here yesterday. About seventy members were present at the breaking of bread. In the evening a fine congregation assembled. One confession.—R.H., Aug. 16.

GROTE ST.—Meetings are splendidly attended. Five recent converts were welcomed into the church this morning. The first of a series of men's meetings was held this afternoon. Bro. Thomas spoke on "Why Some Men Fail," and three confessed Christ. To-night Bro. Thomas delivered a splendid sermon on "Christ, An Essential Companion," and three more made the good confession.—E.R.M., Aug. 15.

NORTH ADELAIDE.—Last Lord's day evening, after an impressive address from Dr. Verco, a promising lad from the S.S.—Frank Thomas—made the good confession.—V.B.T., Aug. 16.

NORWOOD.—We had fine meetings yesterday. Last Thursday evening one made the good confession and was baptised straightway. Two more received by letter yesterday also, and one received from the Baptists, and one made the good confession last night. A young man confessed Christ at Maylands and was baptised Thursday evening last.—A. C. RANKINE, Aug. 16.

KADINA.—Good meetings to-day. In the morning one was received into fellowship. He was baptised last Thursday evening. We were pleased to have Sisters Mrs. Lewis and Mrs. Wright, senr., and Bro. Wilson, junr., with us. They have all been laid aside through illness. To-night we had a full house, when the son of Sister Anear was baptised, and an elderly man made the good confession.—E. G. WARREN, Aug. 15.

HINDMARSH.—On Aug. 11 the annual Foreign Mission social was held. I. A. Paternoster presided over a good attendance. The secretary, Mrs. Milne, stated that it was just 20 years ago that the first auxiliary missionary meeting in connection with the church was held, and since that time they had been able to send along regularly for a number of years £41 per year. The following officers were elected for the ensuing year:—Patron, A. Glastonbury; President, G. E. Duncan; Vice Presidents, J. J. Lee, I. A. Paternoster; Committee, Wm. J. Brooker, J. Proctor, J. Hills, Wm. Wilkinson, Miss A. Duncan, E. Wilkinson, H. Smith, with the officers of the church; Treasurer, Mrs. A. Glastonbury; Secretary, Mrs. A. Milne; G. Duncan and I. A. Paternoster, delegates to the State Missionary Board. A special choir gave several musical items, Miss A. Duncan being accompanist. Miss W. Doley and Wm. A. Edquist gave musical selections; duet by G. Duncan and P. Hasse; solos by Miss E. Weeks and Miss Denholm; short reading by I. A. Paternoster.—J. W. SNOOK.

GLENELG.—Fine meetings all day Sunday. J. Butler, from the church at Cheltenham, Vic., was with us. Mrs. Carter, Mr. and Mrs. E. W. Wheeler, Mr. Hassall Wheeler and Miss Dorothy Wheeler were received into membership from Park-st., Unley. Another young man was baptised at night. We have commenced a class for the training of young men in general usefulness, with a membership of 18.—E.W.P., Aug. 16.

Continued on page 470.

The Servant of the Isle.

By Alice Louise Lee.

(Continued.)

"Mr. de Schweinx is obliged to leave this afternoon; Silas Green takes him across," the lawyer explained as he led the way across the hill side; "but, as he wishes to settle for the land before he goes, I am to take charge of the signed deed; and, when your brother comes back to-night, we will have the acknowledgments, and then I'll send the complete deed to the owner."

The captain was also justice of the peace.

"I understand," replied Maria, as they entered Aaron's living room.

The room was very unlike the one she had left. On every side were the evidences of the sex of the housekeeper. The ceiling was smoke-stained. The stove was rusty and besprinkled with ashes. The floor was marked and unscrubbed, and dust lay everywhere. Along the wall was shelf after shelf piled with books and magazines kept dusted by reason of use.

In the centre of the room was the table littered with papers. On one side was Aaron, his eyes following his finger as it travelled thoughtfully along the lines of a legal document. In the presence of the two strangers, suave men of the world, Aaron's diffidence had assailed him mightily; and, when Maria and Mrs. Brooks entered, he only bent further over the table in confusion, his finger wavering in its progress across the paper.

Brooks dropped into a chair on the opposite side of the table, and dipped a pen in the ink-stand. "Just a moment, ladies," he smiled, "and we will be ready for your signatures."

Mrs. Brooks, having regained some of her lost vivacity, was rummaging the bookshelves and commenting on the contents.

"O Miss Packer, come here," she cried, seizing a magazine. "Fashions! Would you ever think it of Mr. Bristol here? A fashion magazine!" She eagerly turned the pages. "Isn't this gown a beauty, Miss Packer? O, I love pretty clothes, don't you? I'd do almost anything for them. I—"

"Now, ladies," interrupted the lawyer.

He arose and stood aside, nervously pulling his white moustache while the signatures were being affixed in due form to the deed.

Maria had not seen a specimen of Aaron's penmanship since their school days. It was an awkward, labored hand, with large letters, tremulously formed, the signature of a man unused to writing and disliking the process.

After the witnesses had signed, Mrs. Brooks ran back to her fashion magazine for another moment's glance, while Maria awaited her in the doorway. The lawyer resumed his chair, and blotted the ink carefully, while de Schweinx arose and drew a wallet from his breast pocket.

"I can't make the sum exactly, Mr. Bristol," he began, unstrapping his wallet, "but the fault is on the right side." He drew out some crisp bills, and a paper which he laid down first. "An express-order for one hundred and fifty." Then he

counted out the rest slowly, "Two fifty, three fifty, four fifty, five fifty."

Aaron ran his fingers through his hair. "There's fifty too much, and I can't make a fetch of the change, either."

There was an instant's silence while the lawyer folded the deed. Then Aaron pushed a hundred dollar bill toward him. "Can you change it, Mr. Brooks?"

The lawyer leaned back with a light laugh. "Not I. Why not give your cheque, Aaron, for the balance? I'll endorse it if Mr. de Schweinx will accept—"

The stranger waived aside the suggestion. "Certainly, Mr. Bristol, give me your cheque for the surplus. It doesn't need any endorsement, I am sure."

Aaron arose. "I can do that way," he responded, limping toward his bedroom door. "I'll fetch my cheque book."

On the way he paused at sight of Mrs. Brooks devouring a fashion plate. "Take that magazine with you, Mrs. Brooks. The parson brought it. Take it with you."

O, if I may!" cried Mrs. Brooks. "I'd love to look at it."

She rolled it up, put it under her arm, and in passing gave the papers scattered on the table a sharp look. Just as Aaron reappeared with the cheque book she joined Maria, but lingered a moment on the door-stone. Ahead of them, in front of Maria's door, Cassie was raising her shrill voice. Behind them sounded the stranger's laugh and well-modulated tones.

"See here, Mr. Bristol; it's useless for you to attempt a wrestle with my name. It's unpronounceable and unspellable. If you have no objections—"

Maria, going forward to meet Cassie, lost the rest of the sentence. Mrs. Brooks lingered, singing softly and pulling carelessly at the low-hanging spruce branches over the door-step.

"Been over t' Aaron's, have ye?" shrilled Cassie. "I declare! I tell 'em that of all the years we've lived here I've never been inside his house."

"We went over to witness his signature to the deed," explained Maria carefully. "Mr. Brooks came for us."

Cassie's head was craned eagerly forward in the direction of Aaron's open door. "His house 'ain't very comfortable, is it?" she asked. "I tell 'em Aaron has money enough to board, but he's too stingy to use it."

"Stingy!" cried Maria, indignantly. "Aaron's not stingy!"

Cassie peered at her curiously. "Some folks," she remarked insinuatingly, "is always ready to fly the minute Aaron's name is spoke. Everybody else thinks Aaron's stingy. 'Tight's the shingles on the roof, I've heard Reuben say many a time."

Maria bit her lips, but held her peace.

"How's yer baby?" asked Cassie, turning suddenly on Mrs. Brooks, who joined them in the living room.

"She's better to-day. I left her with Mahaly. She has played more to-day than in days before. I left her trying to catch the sunshine on the floor."

"A bad sign," cried Cassie. "I wouldn't want no child of mine to try to pick up sunshine. It means there's shadders just ahead, black shadders."

Mrs. Brooks shivered. "O, no, no! I am not going to listen to your signs—no!" but still she shivered.

Maria sat down laughing. "Why, Cassie, the parson was telling yesterday about his boy. When the child was a baby, he used to catch sunbeams by the hour; and here he is eight years old, and has never needed a doctor in his life."

"I am so glad!" cried Mrs. Brooks.

Cassie began to rock, sitting on the edge of a straight-backed chair. She changed the subject frowningly. "Parson went up coast this mornin', didn't he?"

"Yes," responded Maria, "but only for a matter of three days. Then he will stop here on his way back to Portland."

Those three days were uneventful to Maria except for a visit from Aaron the second day. He came to show her a schedule of freight rates he had made out, rates intended to be both just and generous.

"And these are to be charged to every one, Mariar," he said hesitatingly, bearing in mind Maria's generosity with the islanders.

"I know," returned Maria; "it would be better that way now, but—you know—I explained the reason—when you have the business, it will be attended to—Joe's so careless."

Presently she asked, "Aaron, have you seen Reuben since the night he acted so out here?"

Aaron shook his head. "I can't make Reuben out lately. The day I came from Portland he wanted to borrow some money of me, and I didn't have it. Now since I sold my lot he knows I've got some, but he hasn't come back for it—he said he wanted it to go to the Point with, but he didn't go."

"He wouldn't come to borrow money after the way he acted that night," declared Maria.

"He's kept out of my way since that night. Twice he's shifted over out of his path so as not to meet me. I can't see why he should have taken on so over the sale."

"I never liked Reuben," exclaimed Maria. "It doesn't seem possible he's your brother."

There was a sudden lighting of Aaron's eyes, but he took no advantage of her unconscious comparison. Instead, he rubbed his cane absently against the cork sole, and spoke again of the Annie Rey and the partnership. Aaron never went out now without his cane; its use materially modified the awkwardness of his gait.

As he arose to go, Maria reiterated with a straightening of her lips, "You fix everything out hard and fast for Joe to sign, and then let me take the paper and talk to him."

Aaron paused. "We'll wait and let the parson put it into shape."

As for the captain, not realising that the star of his fortune was again about to climb to the

zenith, he was exceedingly low-spirited. He failed to compose rhymes even to accompany the mail bag to the post-office over at the Point. Nor did he notice those with which his conversation unconsciously bristled. He saw signs and countersigns—mostly of evil to come, and failed to be favorably impressed by Maria's cheerfulness.

"Jolly all hands, Mariar!" he declared peevishly one night. "Ye don't seem to care whether I git cheated out of carryin' the mail or not. Ye sail along, talkin' to folks just the same 's if they hadn't been underhanded with me. I spoke ye talkin' to that scamp Reuben this mornin'."

"So you did," returned Maria calmly. "He was asking me if you brought the cracked corn for his chickens last night."

The captain squirmed uncomfortably, and glanced around in search of a diverting subject. His eyes fell on the cat worrying at a nail embedded in the floor. "Here, you," addressing the cat, "leave that nail, and chase yer tail. I want a fair chance to-morrow and a good wind; for there's a lot of freight to set over, and—"

"Then you forgot Reuben's corn both last night and to-night."

"Well, Mariar, I can't make a fetch of everything to once. You seem to think the old Servant of the Isle 'll hold as much as a three-master. But, when I do fetch Reuben's corn, he'll pay for it, he will! I'll put a good charge on, Mariar, and you needn't say me no, neither."

For once Maria made no remonstrance.

The third day, in the middle of the afternoon, Asa Brown returned. Maria saw the Rising Sun approaching just as she was starting out with pail and trowel after a certain kind of soil in which to pot her geraniums. Shading her eyes with her hand, she stood a moment watching the progress of the house-boat. "He will likely lodge with Aaron, as usual, and cat with us," she told herself.

The Rising Sun was skimming the water lightly over beside Gull Rock, a mile away. Behind her, with wings spread, a two-masted schooner was running before the wind. The passing of the two boats agitated the adjacent buoy. The bell, caught by the choppy waves, jangled discordantly at first, and then, rocked by the long swell from the larger craft, settled into a steady toll.

"Poor little Mrs. Brooks!" thought Maria. "I hope she isn't listening."

The mournful bell was sounding the knell of the beautiful Muskegus summer. Between the rows of phlox and China asters, frost-bitten and withered, Maria stepped lightly. Half way down the hill side was Aaron's cow grazing on the dying grass. The sun was dim and already nearing the horizon, while in the air was a sharp promise of the long, cold winter with its leaden, turbulent sea. The hemlocks, stunted by the wind and bowing their heads towards the south, were the only green things in sight, so quickly had the cold nights obliterated the records of summer.

Down the hill went Maria, with her quiet, easy step, daintily lifting the skirt of her fresh blue calico out of the way of the stones and dirt. She was bareheaded, but so well was her hair secured by pins and comb that the wind picked at it in vain. About her shoulders was a white knit shawl, old-fashioned and prim; yet in some mysterious fashion Maria escaped the effect of primness.

In the shadow of his doorway Aaron stood looking down at her.

"Wall, Mariar," shrilled Cassie from her son Silas's cottage. "Where be ye started for?"

Maria paused, holding up pail and trowel. "After loam for my geraniums."

"Where d' ye git it?"

"Over beyond Reuben's fish house," answered Maria, moving away.

"Mariar," called Cassie eagerly. She recollected a bit of news she had not yet detailed. "Mahaly was down this mornin'; and she says Brooks has paid their board, and he's goin' across to-day—goin' to take the chance with Lete. Miss Brooks 'ull stay a spell longer. Mahaly said he had a pocketful of money. I guess money must come easy to lawyers."

Maria laughed, and went her way along the one short road Muskegus boasted, a grass-grown track that led her in and out among the cottages scattered along the harbor, past the fish houses and over-turned dories, past fish-flakes and lobster-pots, and on to Reuben's fish house.

This house was the last building on the harbor, and stood quite alone. It was a low, one-storey structure, in bad repair. Here and there along the roof a shingle was gone. In the sides were cracks where the boards by reason of age and sun had shrivelled and drawn apart. Like all of Reuben's possessions, his fish house bore the marks of shiftlessness. The term "lucky" was never applied to Reuben.

To a certain area behind this fish house Maria repaired every autumn for soil in which to pot her geraniums for the winter. There was a tangle of low hemlocks scarcely higher than bushes, beneath which the soil was rich and black. Kneeling here, well screened from view, she set her pail down, and pushed her trowel into the soil.

Presently she heard voices within the fish house, Reuben's and the lawyer's. The two were talking in low tones, and Maria paid no attention until Aaron's name reached her, accompanied by an oath. Reuben was speaking.

"If he hain't, then we're out that much."

Then the other sternly: "Remember, Reuben, you are just where I would have you. Forget yourself again, if you see fit."

Again their voices sank; and Maria, working on, glanced through the branches up the hill side. Aaron was hastening down the path to the wharf. "The Rising Sun's in," thought Maria.

"The lucky old fool!" came from the fish house. "I've never seen his equal for luck in every way but one. If he'd been lucky with her, I should take it for a sure sign, and never meddled with him; but there he's failed. I stopped him goin' there twenty year back."

The trowel dropped from Maria's hand, and she sat back suddenly on her heels.

Reuben's voice arose in a rough exultation. "Yes, if it hadn't been for that—I'm the only one that ever got ahead of his luck; but I made 'im see that no woman like Mariar would be willin' to tie up to such a cripple as he is. I spoiled his luck for 'im then, and I'll spoil it again—"

The lawyer's voice broke in on this tirade dryly, sarcastically. "Well, Reuben, let me tell you. You led me to suppose that your brother was, as you call him, a lucky fool. I find he's"—Maria lost the words here—"maybe wiser than you will like in this matter."

C.E. World.

To be continued.

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From the Field—Continued.

GOOLWA.—Our Sister Hall has had to pass through a season of sorrow and bereavement, diphtheria having claimed her oldest child as its victim, a bright little girl of 10 years. Our sympathy goes out to the sorrowing parents. At the gospel service to-night the writer spoke on "The End of Life" to a packed audience. Feeling reference was made to the little one, who had been the means of winning her mother to Jesus. Favorite hymns were sung by girls of the Bible School.—J.T., Aug. 15.

QUEENSTOWN.—On Aug. 9 the monthly meeting of the Band of Hope was held. Bro. Pilkington presided. 120 were present. The programme was rendered in an efficient manner. Mr. McKell, organist Baptist chapel, Port Adelaide, contributed several items on the organ. An instructive address was delivered by Mr. Murphy, Baptist preacher.—A.P.B.

QUEENSTOWN.—The annual meeting of the Dorcas Society was held on Aug. 4. Sister Harris presided. There were 40 present, including representatives from sister churches. W. C. Brooker and Bro. Harris spoke of the good work done. The midweek meetings conducted by our evangelist are well attended. Yesterday about 80 broke bread. W. C. Brooker exhorted. In the evening, at the gospel meeting the building was crowded, when after a stirring address by W. C. Brooker, two young men made the good confession. The choir, under Bro. Pilkington, are rendering good service. At the conclusion of the meeting Bro. Brooker with twelve brothers and sisters proceeded to the residence of Sister Franks, who that day had reached the age of 86, and is unable to attend our meetings, and broke bread with her. The officers gave her as a birthday present a woollen shawl.—A.P.B., Aug. 16.

New South Wales.

LISMORE.—The semi-jubilee of the Church of Christ in Lismore was observed on Lord's Day, Aug. 1, when J. P. F. Walker, one of the pioneers of the cause here, presided at the Lord's table, and the earnest addresses of Bren. Walker and E. C. Savill were much appreciated. The gospel service was a time of blessing, when one young man confessed the ever-blessed name. On Wednesday, Aug. 4, the tea and public meeting were held, presided over by the writer, when a large and enthusiastic number gathered together to partake of the good things provided by the sisters, whose untiring efforts were crowned with great success. The public meeting was all that could be desired. Helpful addresses were given by A. M. Gould, F. T. Saunders, J. P. F. Walker, F. R. Furlonger, W. H. Jeffries and H. Hermann. The reports were all encouraging.—E.A.P., Aug. 7.

CHINESE MISSION.—The teachers and scholars tendered a social on the 12th inst. as a welcome home to Australia to Bro. Pang. Unhappily the passengers could not land that evening, which proved a disappointment to many who were looking forward to welcome our brother and his wife. Nevertheless we wished him God-speed and many years of usefulness in Australia. Both teachers and scholars spent a very pleasant evening together with a programme of solos and addresses by teachers and scholars.—E. J. PRIDDETH, Aug. 8.

NORTH SYDNEY.—One formerly immersed has been received into fellowship, and a gentleman has been immersed in connection with the church at Mosman.—J. COLBOURNE, Aug. 16.

SYDNEY.—Four received in by letter this morning, and quite a number of visitors present. Bro. Fox, jun., gave a very acceptable address on John 12. Night service well attended; fine address on 1 Cor. 1: 22 by S. G. Griffith. Bro. Lech, one of our oldest workers, is laid aside by illness. A Band of Hope is about to be started under the guidance of Bro. Logan.—J.C.

Here & There.

Decisions reported in this issue, 30.

One confession at Erskineville on Sunday night.

S. S. UNION, VIC.—The next meeting of committee will be held on Monday, Aug. 30.

One confession at North Perth, W.A., on Sunday, Aug. 1, H. P. Manning preaching.

The new secretary of the Dawson st., Ballarat, church is A. E. Pittock, 118 Lyons st., Ballarat.

The N.S.W. Home Mission annual tea and rally will be held on Sept. 14, not Sept. 28 as previously stated.

"The improvement in the paper is very much appreciated by the subscribers here."—E. A. PARKER, Lismore, N.S.W.

The Victorian Sisters' Home Missionary Committee will hold a meeting in Collingwood Tabernacle, Stanton-st., on Thursday, 26th.

W. H. Jeffries, one of the elders of the church at Lismore, N.S.W., has had his home destroyed by fire. Bro. Jeffries and family only escaped with their lives.

The demonstration by students of the College of the Bible will be held in Swanston-st. chapel on Sept. 2, instead of August 30 as previously announced. See Coming Events.

F. M. Ludbrook is now conducting gospel services on Sunday evenings in the new Public Library, Sandringham (Vic.). We call attention to the advertisement of the meetings in another column.

"I must join in with the many others in congratulating you on the improvements you have added to the AUSTRALIAN CHRISTIAN, and I don't know how any brother or sister could be without it."

G. T. Walden informs us that Horace Kingsbury will be open to an engagement to labor with a church or accept the position of a State Evangelist any time after November of this year. He is now preaching for the church in Harrodsburg, Kentucky, but he wants to return to Australia. The Centennial Committee have selected Bro. Kingsbury as one of the preachers of the Convention City. His address is Harrodsburg, Kentucky. Any church desiring to cable him can have a code by applying to G. T. Walden.

The usual monthly meeting of the N.S.W. Temperance and Morals Committee was held on the 13th inst. This committee has been strengthened by the addition of advisory delegates from churches not otherwise represented on the committee. The secretary reported that successful meetings had been held at Enmore (in connection with the Band of Hope anniversary), Auburn and Erskineville, speakers at these meetings being respectively Mr. Langley, of Church of England, Bro. Walden, and Mr. Albert Bruntwell, of N.S.W. Alliance. At the request of the N.S.W. Alliance arrangements were made for a deputation from that body to visit the Committee at next meeting in order to plan before it the place of campaign in the No-License fight.

Coningsby Gordon writes:—"In your report of my lecture on 'Must Christianity Climb Down?' in the paragraph headed 'Adapted to Human Needs,' I am made in one sentence to say just the opposite of what I did say. The sentence as it stands in the paragraph referred to reads: "Faith makes a demand which reason cannot appraise." It should be: "Faith makes no demand which reason cannot appraise." As the misprint may cause a difficulty in the minds of some of your readers, I ask you to kindly insert the correction."

With universal consent members are highly delighted with the series of missionary gatherings conducted by Sisters Mary Thompson and Edith Terrell in the suburban churches and by Sister Thompson in the country. The following churches will still receive visits:—South Yarra, Aug. 23; South Richmond, 24th; Williamstown, 25th; South Melbourne, 26th; Dandenong, 27th; Berwick, 29th; North Carlton, 30th; North Fitzroy, 31st (official farewell); Surrey Hills, Sept. 1st; St. Kilda, 2nd; Blackburn, 3rd; Doncaster, 5th; North Melbourne, 6th; Castlemaine, 7th; Harcourt*, 8th; Wedderburn, 9th; Bendigo, 10th; Ballarat, 13th; Stawell, 14th; Horsham*, 15th; Kaniva, 17th; Bordertown*, 19th. Churches marked * have so far sent no reply to confirm arrangement. We hope all our members will be able to arrange to hear our missionaries at some one or more of these meetings.

TO SUNDAY SCHOOL TEACHERS AND WORKERS.

For some time past we have been printing on the Sunday School Leaflets the text of the Scripture reading. This does not seem to have found universal favor, although we have only received a few complaints. As we wish to make these Leaflets as serviceable as possible to the majority, we shall be glad to receive expressions of opinion on the question. Let every superintendent, secretary and teacher write us a postcard to say whether it is best to continue to print the Scripture reading on the Leaflet. All correspondence should be addressed Austral Publishing Co., 528-530 Elizabeth-st., Melbourne.

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Since last report we have to submit the following synopsis of the work:—A. W. Connor continues in Colac; H. Leng, Castlemaine; Theo. Edwards, Geelong; A. R. Benn and E. Edwards, at Kaniva, Bordertown and district; J. G. Shain, Warrnambool; W. G. Oram, St. Arnaud; Henry Baker, Brim and Wilkur; H. M. Clipstone, Lancefield; L. Johnston, Kyneton; A. Strongman, Shepparton and Cosgrove; A. B. Chappell, Gordon; J. E. Shipway, Meredith and Elaine; Geo. Black, Warragul.

Six confessions at Castlemaine. Eight additions by faith and baptism at Warrnambool; three at Geelong; one at Kyneton; one at Meredith; one at Dandenong.

The Committee is giving a finance subsidy to the church at Wonga Park, where M. Bell is preaching.

We are £300 in arrears, and most earnestly appeal to all the members to contribute liberally to keep the work going. Please note Conference Secretary's new address—M. McLellan, 31 Cromwell-rd., Hawthorn.

Acknowledgments.

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Coming Events.

AUGUST 27.—The annual meeting of the Churches of Christ Cricket Association will be held on Friday, August 27, at 8 p.m., in the vestry, Lygon-st. chapel. —G. A. DICKENS, Sec.

SEPT. 2 (Thursday)—Swanston-st., Public Demonstration in the interests of the College of the Bible, Interesting programme by students. Suburban churches please take notice.

SEPT. 5.—Dandenong Town Hall. Anniversary services afternoon and evening. Preacher, Mr. C. M. Gordon. Monday, Sept. 6, in chapel. Public meeting. Singing, addresses, etc. Trains from Dandenong at 9.35 and 10.20 p.m.

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Obituary.

HAMBLY.—Much sympathy is felt for Bro. Hambly, sent., and family, in the loss sustained by the death of his daughter through a burning accident at Bega, in this State, and our prayers are that they sorrow not as those that have no hope, but that they shall see their loved one in the home eternal prepared for those that love our Lord and Saviour.

Lismore, N.S.W.

E.A.P.

McGREGOR.—At 10 o'clock on July 17, our dear Sister Florrie McGregor, 21 years and 6 months of age, was summoned into the presence of her Lord. She was the first-born and eldest daughter of our much-esteemed Bro. John McGregor, "Bon Accord," Merrylands, N.S.W. We laid her last mortal remains to rest at Woorora, on Monday, July 19, Bro. Roe, of Rookwood, officiating at the grave. Our dear departed sister was united to Jesus Christ at George's River some nine and a half years ago, and has lived a life of faithfulness to her Lord and Master. During the last four years of her life she was an invalid, but for faith, and patience in suffering, she was a living example to us all, living for, and ever looking unto Jesus, the author and finisher of her faith. She was loved by all with whom she came in contact, and indeed had a circle of loved ones who only knew her by correspondence. She delighted to talk of heavenly things, and consequently was a source of great earthly joy to her home, especially to her parents. Her removal has created a blank here, but we thank God to know that she has gone to fill a place prepared for her in our eternal home. She delighted to speak of, and so satisfied was she in, the promises of her Lord and Master, that

the last lines of one of her favorite hymns suitably speak her heart—

"O may the unction of these truths
For ever with me stay;
Till, from her sin-worn cage dismissed,
My spirit flies away."

N.S.W.

JOHN R. CATTANACH.

DUNN.—On Monday, Aug. 2, our aged and esteemed Robert Carter Dunn entered into his rest. It is now nearly forty years since our brother united with the little band of brethren in Mataura, and from that time onward he was known as a faithful, consistent member of the church. About fifteen years ago he, with his wife, removed north, into the Nelson district, where he was associated with churches of Nelson, Spring Grove and Wai-iti. His health for many years was very precarious, and the loss of his aged partner a few years ago saddened his life still more. Some two years ago he came south, and made his home in Christchurch, where he has lived a very retired life owing to his sad affliction (cancer). Our deceased brother was a close student of nature, revelling in the study of the heavenly bodies. The heavens, to him, declared the glory of his God, and caused him to desire the beauties yet to be revealed. On Thursday, Aug. 5, we laid his remains to rest, R. Gebbie officiating at the grave side. The Burwood Boys' Home had a warm sympathiser in Bro. Dunn, and that institute has greatly benefited by his decease.

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