

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. 34.

THURSDAY, AUGUST 26, 1909.

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

The City of the Great King.

Jas. E. Thomas.

(Continued.)

Under the hill is a garden, said to be the site of the garden of Joseph of Arimathea, and therein is a tomb. It is called "Gordon's garden tomb," because this heroic Christian general was one of the greatest advocates of this tomb as being the one in which our Lord was buried. The very sight of it seemed convincing to me. There is the entry at the side as in Jewish tombs, and a great round stone fitted into a niche and still near the door. Perhaps it has never been rolled back since the angel of God moved it to free his Son. As I entered and stood with uncovered head in the room-like sepulchre, it seemed as though I entered into a communion with the Eternal, which no tongue can explain. Like the women that glad first Easter morn, I could see the place where they laid him. How different my feelings from the last scene. One seemed the calamity of the crushed Son of man, but here was the chamber of victory, from which came back to triumph and glory the Son of God. I looked upon the places hewn out of the rock wherein no bodies of loved ones had ever lain, save he who was most loving and loved of all. There are three places prepared, but probably one was all that was ever used.

"Near the grave of my Lord."

This spot seemed almost too sacred for one like me to stand in, this holy place, where once in the long ago they took the bleeding body of my Redeemer and when loving hands had tenderly wrapped him round, they laid him here. The enemy sought to hold him; officials of earth sealed the tomb; soldiers guarded the grave, but none could keep him. He arose. How sad it would have been if this tomb had never become empty, but thanks be unto God, he conquered—triumphing in death. What does it matter if these bodies, too, are lain in a garden grave or sleep beneath the ocean? It is enough to hear from this glorified tomb the message from our risen Lord, when he says I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die. The old gardener told us a very interesting thing. He said those who are still investigating have found graves

with other inscriptions, one of which was evidently upon a tomb of the time of Christ near to his, reading, "Buried near the grave of my Lord." This was evidently the dying wish of the one buried there. As I went at evening to my Jerusalem home, it seemed as though I had come down from a mountain of Transfiguration, where I had spoken with God about the decease of his beloved Son. How shall I ever forget that day?

"The Noble Sanctuary."

Our next journey was to the "Haram es Sheriff," or the "Noble Sanctuary," as the site of the temple is now called. It is generally known as the Haram. It seemed a strange travesty that when we went to the place of the palace of Jehovah, that was the scene long ago of the noble words and deeds by the Prince of Peace, that we had to take two soldiers, to guard us lest we heathen should be slain by these treacherous Mohammedans. These soldiers kept beside us all the while with drawn swords, which gave us a rather dignified and mar-

tial appearance. The whole temple area is 35 acres, and of course is mostly in ruins. The only two buildings of any note are the Mosque of Omar—or better, the Mosque of the Dome of the Rock, and the Mosque of El Aska. The former is built over the rock upon which Abraham is said to have lain his son Isaac. This is also the site of the threshing floor purchased by David from Araunah. The building is a magnificent octagonal structure, each side being 66ft. long. It was erected of wood by the Caliph Omar when he conquered the city, and later a stone building with a golden dome was placed here by the Caliph Abdel-Melek, about 688 A.D. The Crusaders rebuilt this and used it as a church, and finally the Sultan Suleiman erected this fine structure. The mosaic work and stained glass windows are most costly. The 32 windows are all of different pattern, and so proud was Suleiman of the work of the architect, that he had him beheaded lest he should do better for some one else. There are beautiful marble pillars, and on the floor are costly velvet carpets. We were shown some nails driven in the floor



Mount of Olives and Garden of Gethsemane.

by Mohammed that represent the remaining centuries. According to these there are 350 years yet to go. We were invited to put money thereon, in order to get a free pass to heaven. It seems as though the Moslems are going over to Rome, but they will go anywhere to get an honest mishlek for bucksheesh. The Moslems believe Mohammed ascended on his trip to heaven from this rock, and that the rock started after him. Fortunately the angel Gabriel caught hold of it, and stopped it, and it now hangs between earth and heaven. In proof of this the priest showed four marks in the rock, which he declared to be the finger prints of Gabriel. As my hand just fitted in them, I logically and geometrically concluded that my hand is equal to an angel's—which was the latest modern discovery. A further proof of this miracle was a little praying place under the rock, in which are altars for Abraham, David, and St. George. The Mohammedans believe that the rock is being miraculously kept in its position by the prophet Mohammed between earth and heaven. Poor, ignorant credulity, how deceived thou art!

Three hairs of the prophet's beard.

Another matter of interest was a case in which is said to be three hairs of the prophet's beard, which are taken out on the 27th day of Ramaddam (November), and washed, exhibited, and kissed by thousands. We were informed that on the day of judgment these hairs would be stretched from Mount Moriah across the Valley of Jehoshaphat to the Mount of Olives, and all must walk across. The faithful would be kept safe, but we poor heathen will fall into the valley below to our destruction. Perhaps this information may be helpful to students of eschatology. The other Mosque of El Aska is thought by the Moslem to be the centre of the earth. It is not so elaborate and not very interesting. An old scamp showed us what he said was a footprint of Jesus, and demanded bucksheesh for the lie; but I felt more like kicking him. We also saw a supposed cradle of Christ. Next to us was the court of the women. These poor women are never allowed to have the privileges of the men, nor meet with them. No religion ever thinks of women as it should but the religion of the Son of God. How empty and heart-sickening are all these heathenish systems. No wonder the land is cursed with the very presence of such men and their practices. Underneath the Haram, on the south-east corner, are some excavations and pillars supporting the top known as the stables of Solomon. They are probably more modern, having been built about the time of Herod. They show what a great work was undertaken to bring up the level area on the top of Mount Moriah. The gate that was probably the Beautiful Gate is shown, though it is now built in, and not used. We passed along through the courts of the Gentiles—of Israel, and of the women—and came out on

the north side, through the Sheep Gate, near which is the Tower of Antonia, built by Herod as a place for his guards, and outside we came to the Pool of Bethesda.

The Knights of St. John.

There are two pools really, one being 30 ft. and the other 55 ft. deep. They are of somewhat modern discovery, and are now being excavated as rapidly as charitable offerings will allow. Near this is the Church of St. Anne, named after the mother of the Virgin Mary, under which we were shown a grotto in which the family lived! The church is of the time of the Crusaders, with modern rebuilding. Our next visit was to the Muristan or Hospice of the Knights of St. John. This is on the site of a monastery founded by Charlemagne, and where two centuries later some Italian merchants built the Church and Monastery of St. Maria Latina. Later was built the chapel and hospice in memory of St. John Eleemon (the merciful), a patriarch of Alexandria, who lived there about 606-616. From this sprang the Order of the Knights of St. John, who to-day have in Jerusalem an ophthalmic hospital for the poor. Dr. Butler, one of the physicians there, told us that 60 per cent. of the cases they treat are the result of neglect and filth. It is a wonder more are not blind, considering the shocking uncleanness of these mothers of Jerusalem. The ruins of this church were presented by the Sultan to the King of Prussia (who became William the Great of Germany), and were taken possession of in his name by the Crown Prince Frederic. The present beautiful German Protestant Church was built, and the cloisters rebuilt, by command of William II., from 1893-98, and was opened in the presence of the Emperor and Empress on Oct. 31, 1898. It is conducted by Moravian monks.

Ecce Homo.

Near to this is a Russian Hospice, where we saw some pieces of the old wall, probably the second wall of Jerusalem. These excavations are very interesting. In one Latin orphanage we saw what is probably the genuine arch of the Ecce Homo, on which Pilate stood and said, "Behold the man!" It is about 10 ft. below the present pavement of the city. Passing along across the Via Dolorosa we came to the Pool of Hezekiah, and on to one of the most interesting and yet most disappointing buildings in the city—the Church of the Holy Sepulchre. This was built by Constantine, by request of his mother, the Empress Helena. This wonderful woman visited here in A.D. 326, when about 80 years of age, and she is reputed to have found the original cross. The hole from which this cross was dug and its cover is shown by a vagabond who when we went into this chapel was shrieking his prayers, but he soon straightened up and showed us the sacred spot, demanding "bucksheesh" for his trouble.

The unction stone is shown on which Jesus' body lay while being anointed. Near this is the so-called sepulchre, an enclosure about 6 ft. long, all illumined with marble, gold and lamps. There are 13 lamps each for Latin, Greek and Armenian, and 4 for the Copts. Each of these sects has its own chapel and peculiar relics. The greatest ceremony is at the Greek Easter, when thousands crowd into and around the church to get candles lit at the Holy Fire that is said to come down from God. This is one of the finest hoaxes in Jerusalem.

The tomb of Adam.

The Armenians show the tombs of Joseph and Nicodemus, while the tomb of Adam is also pointed out to the interested spectator. The place of flagellation has a chapel. The place of trial, the Chapel of the Cross, the place of the parting of raiment, and several other places of interest are all pointed out within an area of a few hundred square feet. The old Greek priests that loaf about, and the sleepy looking Franciscan friars, are almost too numerous to mention. They are apparently too secluded to be useful, and seem to spend their time talking with those poor deluded pilgrims who come in thousands to be deceived by them. Almost any place of the passion week can be pointed out by these obliging monks. The whole thing filled me with disgust. I do not believe that one place is genuine, and if Jerusalem were taken by the English to-morrow, I would think their first great work should be to knock down this centre of idolatry, superstition and deceit.

A remarkable discovery.

We took a very interesting walk outside the Jaffa Gate, past the Upper and Lower Gihon, to the east, round the Valley of Hinnom, and thence north up the Valley of the Kedron, or Jehoshaphat. We passed En Rogel or the "Well of Job," and then the Pool of Siloam, or Silwan, where children were bathing, and from one part of which women were filling their water pots. A wonderful discovery was accidentally made here in 1880, by a boy while bathing. He found a record which told of the construction of this pool centuries ago. Near by is the village of Siloam, in which lepers live. We saw them at a distance, and looking upon them we thought of those who called "Unclean!" to our Lord, and were healed by him. Poor lonely, suffering ones, they were pitiful to see; and yet this is the type of sin. No wonder God pities us. Coming past the Fountain of the Virgin, where children were filling their water skins, we came to the tomb of Absalom, into which Jewish boys throw stones with a curse; the tomb of Jehoshaphat; the pyramid of Zacharias, and the grotto of James. We met a Jewish funeral procession going to bury their dead on the side of the Mount of Olives, and near the Garden of Gethsemane 500 Austrian pilgrims were encamped.

I had reserved the last Sunday in Jerusalem for a quiet day of meditation. I went with others to the Church of St. George, which is outside the wall, where I heard the aged Bishop Blythe give a helpful sermon. I was interested to find here that an English architect had been sent from Cyprus to superintend the construction of a beautiful marble baptistery for the immersion of believers. The money was subscribed by a rich English Churchman, and the Bishop endorsed the idea. It seemed that a familiar text came again to be true in the introduction of such a Scriptural method—"Beginning at Jerusalem." The architect said it was a "crazy idea," but I tried to show that it was perhaps as sensible as the Scriptures that taught it. In the afternoon I went my last solemn and holy pilgrimage. I went to the top of the Mount of Olives, and climbed the tower of the church built here by the Empress Helena, on the reputed though mistaken site of the Ascension. In the distance I could see Mount Pisgah, where Moses stood and viewed the land he longed to enter, and Mount Nebo, where is his unknown grave. As I stood in wonder, Mrs. Alexander's beautiful poem came to me. Away to the east was the Dead Sea, and below me the winding Jordan, while between me and the Mountains of Moab I gazed on the beautiful Jordan Valley, and then the sun began to set.

In the footprints of Jesus.

As I turned to come down, it seemed that I was following where Jesus trod. I spent a brief hour in communion with him who often spent hours and the night long here alone. As I slowly descended, the moon rose, and I came along the winding path to Gethsemane. Here was the place in which, on such a moonlight night, over 1900 years ago, Jesus suffered the agony of those last hours ere he was betrayed. The garden is not the same, but it must have been near here. I thought perhaps if I only had my Lord here I could watch with him one hour. But he was there in spirit, and it seemed hard to leave again that spot once bathed with a Saviour's tears and made sacred with his blood. How blessed to think that in every Gethsemane there is an unseen Christ who feels our infirmities, for he has suffered more than any one can tell. It seemed now my work was over, and my joy complete. I had stood where he wept and suffered, I had prayed where he prayed, I had looked upon the hill of his anguish and death; I had stood within the empty tomb. My feet had stood within the gates of the City of the Great King, and the fifth gospel had made the others more real to me. Its memories will be with me always till I reach Jerusalem above.

Material things take their worth from man. They rise in value as he rises in intelligence and moral power. The only thing of real worth in the world is the human soul.—Dr. D. M. Pratt.

Letter from F. L. Hadfield.

I have not written for a long time, but as I had about two months' continuous sickness, followed by two weeks' holiday, perhaps those brethren and sisters who look for information through the CHRISTIAN will forgive me. During the holiday, which was enjoyed by my family and Bro. Hollis, as well as by myself, we visited three different mission stations, in all of which excellent work was being done. Two of the missionaries had just returned from a trip beyond the great Zambesi river, where they have been seeking fresh fields for themselves and their new workers. These Christians, baptised believers, brethren in Christ they call themselves, are of America. They are very practical, common sense, spiritual people. Though belonging to a body not nearly as numerous as our own, they are continually getting out new workers, and opening fresh stations. If we want to maintain a front rank place in the onward march of Christ's army in this great battlefield, we shall have to be up and doing.

Missionary up a tree.

The two brethren had some interesting experiences *en route*. One, who is an excellent rifle shot, fired twenty-five rounds of Martini ammunition into a herd of buck, and did not get one. The antelope tribe are terribly hard to kill. He believes this particular kind are unslayable, if you will pass such a word. The other thought he heard a buck in the grass, and going in to shoot it was met by a lion. The missionary found that he excelled in tree climbing beyond all his previous opinions. The lion, however, made off. According to most authorities here, a lion mostly clears from a man at the first reasonable chance. I have no desire personally to put the king of beasts to the test.

Both I and mine are in excellent health again now. It is a real pleasure to be into the collar again. To-day, Saturday, I have been out to Hillside, the second time in ten weeks, doing the timber work for the roof of the boys' house. It was quite like old times to be grafting away out there again. Three women were baptised there last Lord's day, by Bro. Agrippa; and a white lady, wife of Bro. Collings, was baptised in town by Bro. Sherrieff. I was still away. You see that the Lord is blessing us.

Wanted, a tank.

Referring to Hillside again, we badly want a large rain-water tank. The rains will be here soon, and we ought to get it up and filled. The finished article would cost about £12 to £14, but material only £6 to £7. We can make it ourselves. Who will send us a cheque for it, and so assist the health and comfort of myself and all who work there? "What thou doest, do quickly." Impure water is deadly here.

The Heart that Counts.

Who has not noticed an eloquent speech fall helplessly on an audience, while another address that could be criticised from every point of culture as to literary quality aroused all those high emotions and lofty purposes which it is necessary to awaken in order to the triumph of the kingdom of God? The difference was, that one lacked heart and soul, and the other pulsed and throbbed with virile life. Prof. Amos R. Wells adequately describes such an occasion, and brings out the philosophy of it in a poem entitled "The Story of Two Speeches":

"An eloquent word for the Master,
Yet half for the speaker, too;
For he sought as his gain the praises of men
And not the good he might do.

"So the angels sadly left it,
And for all of its lofty sound,
Men tossed it awhile to and fro with a smile,
And then let it fall to the ground.

"A stammering word for the Master—
Blundering, timid, and slow;
But the best he could do, for his purpose was true,
But his heart was a-thumping so.

"Yet the angels seized it, and bore it
On pinions happy and strong,
And made it a sword in the war of the Lord,
The struggle of right against wrong.

"For the battle is not to the giant,
The race is not to the fleet,
And an armor of might for the bitterest fight
Is found at the Saviour's feet.

"And the thrones in the highest heaven,
And the laud of the seraphim,
Are for weak ones that dare follow Christ any
where,
Yea, venture to fail—for him."

The Use of Talents.

There are always those who wrap their talent for service in the napkin of not-worth-while. They feel that they could not do much because their ability is so small, and, therefore, they do not try to do anything. They suppose that they are practising the much praised virtue of humility, while really they are evading duty and responsibility, and thus incurring blame and guilt. The truth is, no one, however small his ability, need live uselessly. God bestows no talents which he means to be wrapped up in napkins of any kind. Of course we cannot give what we have not. But we should give always what we have. We are never to say, "There is no use in my giving, for I have so little. It can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it, we shall not only lose it in the end, but also shall incur the penalty of uselessness.—J. R. Miller.

Between Christ and the Child.

Paper read by Frank T. Webber, Superintendent of Enmore Bible School, at the Churches of Christ Teachers' Conference, held in the City Temple, Campbell-st., Sydney, on July 15, 1909.

The subject upon which I have been asked to write a paper, is one which may be considered in either of two ways. There is no doubt, of course, that the author of the subject when he suggested it had in mind the Sunday School teacher as the one who rightly comes between Christ and the child, one channel of communication between God and the little ones. Yet in a sense nobody should occupy that position, for if we dare to stand between a child and Christ, who said "Suffer the little children to come unto me, and forbid them not," if we stand in such a way as to form a barrier between the child and Christ, then we are taking upon ourselves a very serious responsibility. We are committing an offence against God, for which we will most certainly have to render an account. It is a fact, although we may not always realise it, that as teachers we are in very grave danger of standing between Christ and a child, so that instead of teaching that little one to love him, we selfishly attract the love to ourselves. If after we leave our class the only thought the children have is their fondness for us, and not love for Christ, if we have not succeeded in teaching them to be loyal to their Sunday School, to reverence God's word, and to love truth and righteousness, then to a very large extent we may write *failure* across our work.

A living link.

But there is a sense in which every Sunday School teacher rightly and necessarily comes between Christ and the child, and has the glorious privilege, and at the same time the very great responsibility, of forming the link between the child and its God. Of course the *natural* link is the child's parents, and I believe it is the parents upon whom God first places the responsibility of teaching the children the "way of life," but unfortunately it is true that quite a number of people shirk this responsibility, and the only time many of the children attending our schools hear about Christ and learn from God's word is during the hour they are present at Sunday School on Lord's day afternoon. Teachers! do you realise the glory of the opportunity God has placed within your reach? Do you feel you would like to respond to the call: that you would like to serve God with all the power with which you are possessed? I believe you do, and that you would like to be the very highest type of Sunday School teachers, and believing this it is not my purpose to endeavor so much to

awaken in you an enthusiasm, but to, if possible, give some suggestions and perhaps cause some discussion, the outcome of which will be to help us all to better fit ourselves for the grand work in which we are engaged.

How to prepare.

In the first place, I would say that to be of much service we must *prepare*. It has been well said that "the difference between success and failure in the work of a Sunday School teacher is usually a matter of preparation." Lack of preparation will mean dissatisfaction to both teacher and scholars every time. Children are usually very quick to discern when a teacher is ill-prepared; they find it out at once, and not only is it distressing to the teacher, but is the cause of inattention and misconduct among the scholars. We never realise the pleasure there is in teaching until we prepare thoroughly and plan carefully. I am convinced that a good deal of the cause of early discouragement and weariness in Sunday School work is because many of us are too lazy to spend a little time in earnest, prayerful preparation.

We have lesson notes and commentaries placed in our hands, and instead of using these as they are intended to be used, as aids to study, we merely read them through a couple of times in order to get sufficient material to talk for twenty minutes or half an hour, the result being that we usually weary ourselves and bore our scholars. A teacher should be a constant reader of God's word, so as to become familiar with it as a whole, quite apart from the weekly study of the special portions set down for the lesson on the following Sunday. Of course most teachers labor under the disadvantage of not being able to obtain suitable and necessary books of reference; there are very few of us, no doubt, who are in possession of well stocked libraries, and we often feel what an advantage it would be to be able to read some of the many splendid works that have been written on teaching and Sunday School work generally. I am glad to notice that part of the business set down for consideration is the matter of a teachers' library. It is a disgrace to our churches that so little money is spent on Sunday School work. The Sunday School service is essentially a church service, and the least the church could do would be to supply the teachers with a library, but if they won't do that the only thing is for us to do it for ourselves. The schools should certainly help the teachers in every way possible in preparing for their work.

A definite plan.

Having prepared our lesson, there is still much to be learnt as to how it should be given. "To teach is to cause to know,"

and a mere half hour's *lecture* to a number of children may not cause them to know *anything*. There are some so-called teachers who don't even make an attempt to teach the lesson, but make use of what H. Clay Trumbull has called "the last resort of an incompetent teacher—a story book," but happily such teachers are few and far between, and I believe their number is lessening, still there is probably much room for improvement in the best of our teachers in their method of giving the lessons. It will be necessary for the teacher after having studied the scholars and their needs to have a definite plan as to what lessons he wishes them to get from the particular subject to be discussed, and then to let no side issue, or anything else, divert him from his purpose, but by judicious questioning and the use of pertinent illustrations, draw out from the scholars what they know, and in an attractive and interesting way present to their minds what he has during the week been storing in his own.

The science of teaching.

In a short paper like this, it is impossible for me to enter into the details of efficient teaching methods in the presentation of the lesson, suffice it to say that piety alone is only a half-way-house on the road to success. No one should be a Sunday School teacher who has not a deep-rooted spirituality and a character above reproach, but no one can make a real success who does not combine with this some knowledge of the science of teaching, and the measure of success will in most cases coincide with the amount of *teaching* ability. A good deal of the difficulty in obtaining scholars and the irregular attendance of the children is owing to the contempt they have for the antiquated methods in Sunday Schools as compared with the up-to-date methods of the day schools. Hamill, in his book on "Teacher Training," tells of a young American who refused to go to Sunday School though he was one of the best learners in a city day school. "They teach a feller something down here," he protested, "but up there"—with a look of disgust towards the village church—"they just mess me." Hamill also speaks of seeing a waggon load of darkeys, big and little, drawn by an old grey mule, trying to race the express train, and he says the public school teacher is the express, and the Sunday School teacher who makes mock of his work, and sneers at teacher training, is the grey mule.

School organisation.

An equally important aspect, though, of the teacher's work, is his relationship to the organisation of the school and his attitude towards the regulations that govern it. It is an old saying, but nevertheless a true one, that "well begun is half done," and to begin well on Sunday afternoon it is absolutely necessary first of all to be on time, and to be "on time" means to be a

few minutes early. A teacher who arrives at school just as the superintendent's bell is about to ring, or a few minutes after that time, not only upsets a number of other people and disturbs the order of the whole school, but comes to his class probably *irritated*, and *irritating*, and certainly not in a fit state of mind to accomplish his best work. It is an axiom, too, that there can be no real teaching without discipline, and it is here that many of our teachers are *miserable failures*. It is not because they are not able to *get* discipline, but is either because they do not realise the value of it, or have not the *energy* to insist on it. They come to the class in a lackadaisical sort of way, probably just as the opening exercises are about to commence, by which time the members of the class who have for some time previously been amusing themselves, as boys and girls are always apt to do, have got into such a condition of excitement and mischievousness, that it is almost impossible to bring them to order.

More of reverence.

Very often, too, little or no effort is made to teach reverence. Scholars are allowed to talk and laugh during the devotional exercises without any check. We wonder sometimes why children behave in a frivolous and disrespectful way in our church meetings, but may not some of the blame for this be laid at the door of the Sunday School? A bad habit contracted in the Sunday School will bear fruit in other places. Better not have a school at all than to have one without discipline. Many will say no doubt that in spite of the utmost efforts, some children cannot be made to behave as they should, which is probably true, still in most cases I believe it is because the scholars have learnt that we do not insist on being obeyed. Much may be done, too, if we gain the confidence and respect of the children, and this can hardly be attained if our only association with them is during one hour on Sunday afternoon. A teacher should try to enter into the scholars' daily experiences, to take an interest in their difficulties, pleasures and aspirations; in other words, the children should be able to find in their teacher a true *friend*. How many preachers are there who mourn the fact that their work has largely to be *platform* work. They find it so very difficult to get at close grips with the people, and would give much for the opportunity of a Sunday School teacher, who can enter so closely into the lives of the children, and use all the means of such close contact in influencing them in the right way. There is no other work that gives so much encouragement, that has such glorious opportunities for service, and that brings such certain results as the work of a Sunday School teacher.

Winning souls.

"John A. Broadhurst tells about the first soul he ever won for God. He was con-

verted about 16, and wanted to tell somebody about it, and he met a little playmate of his, whose name was Sandy. Broadhurst took him off behind a barn and told him the story. He knew he was telling a very crude story, but he told Sandy, and Sandy put out his hand and said, 'John, I thank you; I thank you, John, that is the prettiest story I ever heard,' and he gave his heart to Christ right then and there. He met him the next day. As he came up he just smiled and put out his hand and shook his hand and said, 'Thank you, John.' He is an old man now, with grey hair, and he said, 'We have lived in this city ever since, and I pass him almost every day, and during all these years I never passed Sandy in my life but he always did the very same thing; he would smile when he began to see me, and put out his hand, and take mine and say, 'Thank you, John,' and then go on about his work. 'When I get to heaven,' said Dr. Broadhurst, 'I want to see my mother first of all, then I want to see father, and *then* I want to see Sandy. I want to meet him and have him smile, and he will put out his hand and take mine, and he will say, 'Thank you, John; thank you, John.'"

Teachers, would it help you to bear the burden, would it brighten the pathway a little to have some scholar come to you when you are weary in the work, and thank you for the help you had given him? It may be that you will never have such an experience, but I am quite certain of this, that there is overflowing joy in store for all who conscientiously serve God in the Sunday School. Can there be anything grander than the thought that we stand "between Christ and the child"? God has committed the work into our hands, and he has confidence in our ability, and in our loyalty to him to carry it out, and whether our reward in this life be great or small, there shall come a time when, if we are true to the trust he has placed in us, we will receive that most glorious reward of all, when the Master will say to us "Well done."

Jesus preached from a lily, and from a handful of wheat, and from the stones of the temple, and from the vines, and from a coin. Lessons of faith and honor and purity and charity exhale with the morning dew. Every sunrise is the proem and every sunset the peroration of a noble discourse from God to his children. The man who feels with, and suffers with, and smiles with nature, to whom every flower and every grain of sand is a thought of God, and every leaf a note in a continuous coronation song, has an ever-increasing resource from which to draw as a wise lover and leader of souls. As Goethe says, "To such there come trooping up out of the meadows and singing down out of the skies thoughts like free children of God, crying out: Here we are! Here we are!" —William Mountford.

The Evil Eye and the Charm.

We often court the coming of the evil influence, and are willing to be fascinated and to turn our backs upon Jesus. Mysterious it is, for why should men cast away diamonds for paste? Mysterious it is, for we do not usually drop the substance to get the shadow. Mysterious it is, for a man does not ordinarily empty his pockets of gold in order to fill them with gravel. Mysterious it is, for a thirsty man will not usually turn away from the full, bubbling living fountain, to see if he can find any drops still remaining, green with scum, stagnant and odorous, at the bottom of some broken cistern. But all these follies are sanity as compared with the folly of which we are guilty, times without number, when, having known the sweetness of Jesus Christ, we turn away to the fascinations of the world. Custom, the familiarity that we have with him; the attrition of daily cares, like the minute grains of sand that are cemented on to paper, and make a piece of sand-paper that is strong enough to file an inscription off iron; the seductions of worldly delights; the pressure of our daily cares, all these are as a ring of sorcerers that stand round about us, before whom we are as powerless as a bird in the presence of a serpent; and they bewitch us and draw us away. The sad fact has been verified over and over again on a large scale in the history of the church. After every outburst of renewed life and elevated spirituality there is sure to come a period of reaction, when torpor and formality again assert themselves. What followed the Reformation in Germany? A century of death. What followed Puritanism in England? An outburst of lust and godlessness.—Dr. Alexander MacLaren.

There is no way of helping men but by bearing what they bear. No one will lighten a sorrow of which he has not himself felt the pressure. The saviours of society have still to be crucified. Jesus Christ would never have been the Lamb of God that bore away the sins of the world unless he himself had "taken our infirmities and borne our sicknesses." No work of healing will be done except by those whose hearts have bled with the feeling of the miseries which they have set themselves to cure. You must take blind beggars by the hand if you are going to make them see; and you must not be afraid to lay your white clean fingers upon the feculent masses of corruption in the leper's glistening whiteness, if you are going to make him whole. Go down in order to lift, and remember that without sympathy there is no sufficient help, and without communion with Christ there is no sympathy.—Dr. Alexander MacLaren.

Ah! what a wondrous thing it is to note how many wheels of toil one thought, one word, can set in motion!—H. W. Longfellow.

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

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

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

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

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

The Leader.

IS MAN IMMORTAL?

The question of man's immortality, that is to say, his continued existence after death, is one that has been freely discussed of late. Recently, the discussion has taken the form of asking "Is immortality desirable?" Mr. Lowes Dickenson, in a lecture delivered at Harvard University, has asked this question, and given it an answer by saying that it is both desirable and probable. And though the latter part of the answer lacks definiteness, it is possibly the only one he could give, looking at it from the standpoint he assumed. Outside of revelation, the matter comes under the head of probable things, or of things not coming within the range of scientific investigation. The question, however, of the fact of immortality may be left while we consider, very briefly, whether—admitting the fact—the fact itself is a thing to be desired. In the leading article of the *Argus* of Saturday last, the universality of the belief in man's immortality is suggested as indicating that, in the main, it is regarded as a desirable thing. "We are inclined to hold," it says, "that in the case of the continuance of life after death, the universal belief is evidence of an equally universal desire. As to whether that belief and that desire constitute an instinct like the homing instinct of the birds, and thereby prove that there is an objective fact which corresponds to the instinct, that is a matter which perplexes the philosophers, the spiritualists, and the Psychical Research Society."

Is it desirable?

Now while we do not object to the statement that belief and desire in this case go largely together, yet it seems to us that a great number who believe in it do not regard it as desirable. There are very many whose lives have not been a preparation for immortality, and to whom extinction at death would seem preferable. The Nirvana of Buddhism has attractions for many. Men and women whose lives have been dominated by sin and wickedness, without hope and without God in the world, would

rather welcome the idea that death was an eternal sleep. It is only when we regard the future life as a condition in which the undesirable things of the present are excluded that we look forward to it with pleasurable expectation. The desirableness of immortality, however, cannot be settled in this way. It still might be desirable, even though a majority of people did not regard it in that way. It might be, and we believe it is desirable, because of its larger outlook. It gives us a higher conception of life and of the dignity of man. The denial of man's immortality brings man down to a lower plane of existence and nearer to the level of the brute creation. Belief in it makes man conscious that he was meant for higher things—that in another sphere the possibilities of his nature may witness a higher development and the loftier aspirations of his soul find adequate expression. Banish the idea of immortality from man's mind, and you kill the motive power which bids him rise from the dust and behold the glory shining beyond.

Science and immortality.

The Christian has no difficulty in regard to this matter. The consciousness which he has in common with others, is backed up and made perfect by his faith in Christ. It is otherwise with those who reject Christ, and profess that they find no evidence of man's immortality in the details of scientific research. They take the position assumed by the materialistic school of physical science, that "conscious life is but a function of the brain and that, therefore, when the material organism of the brain is dissolved, as clearly happens after death, it is impossible that the life can survive." This is the doctrine of materialism now largely taught by Haeckel and the *Clarion*. It is assumed that science discredits the idea of immortality. But is this so? If science assumes any attitude at all to the question, it is not that of dogmatic denial. It is rather the position taken by John Stuart Mill, when he says: "There is no evidence in science against the immortality of the soul, but that negative evidence which consists in the absence of evidence in its favor." In other words, science does not regard it as a subject that comes within the region of its operations. This, however, scarcely represents the present position of things. Physical science has advanced so far as to confess its limitations. In the make up of man there are qualities that defy its analysis. Materialism brings man down to the level of the brute; enlightened science marks the distinction between the two, and as it does not run in one narrow groove, admits that an explanation must be found for the difference, elsewhere than in physical science.

Man and the animals.

It is a fact from which we cannot escape that man is called upon to live as though he were immortal. Carnegie Simpson, in

pursuing this thought, says, "Every time you act according to the ethical ideal, you are living as if you were immortal—that is to say, according to the principles and laws and aims which cannot be even stated, and certainly cannot be fulfilled, if you do not look beyond 'our bourne of time and place.' And this, I say, is the distinctive thing in man's life: the thing that makes it man's. The animal lives occupied with and obedient to the demands only of the finite, eating and drinking, propagation of species, self-defence, and so on. Man shares this finite animal life, but the distinctive about him is a life not arising from these things, and not satisfied with them—a life, the essential character of which is eternal, whether its actual condition be consistent with that or no." And this comes very close to the idea that the real man is not the material, but the immaterial—that the body after all is only the tabernacle in which man dwells for a short time.

Whispers of immortality.

In nature itself there are whispers of immortality. Death is never finally triumphant. T. E. Ruth, in his lecture on "The Problem of Immortality," says, "In the world nothing is really annihilated. There is a certain indestructibility in things suggestive of immortality. Nothing perishes, though many things take on different forms. Some poor particles have been whipped and lashed from one end of the universe to the other by fire, wind, and water. But there is not an atom less water than on creation's morning. 'No star is lost we once have seen.' Why we are told that not a sound has ceased to vibrate through space, not a ripple has ever been lost on the ocean. Then can true thought die and pure resolve and loving act? Shall atoms persist and men perish? What sort of mad world is it that allows trees to flourish in the sunshine and breeze and buries man in a hole in the ground? The law of nature is eternal germination." These whispers of nature may not be regarded as proofs, but are they not suggestive?

Assurance in Christ.

But what is a whisper in nature becomes a grand certainty when we listen to the voice of Jesus. In him we not only have the assurance of continued existence—but of eternal LIFE. In the New Testament, existence and life are not always the same thing. The latter is an infinitely higher and nobler thought. Here the Christian stands on solid ground. Immortality must be his, whether immortality be inherent in man or not. And this raises the question as to whether the New Testament teaches the continued existence of all men after death, or only immortality for the believer. In our opinion it teaches both. It assumes the first, and distinctly affirms the latter. There is no teaching more clearly set forth than this—that after death, the judgment. In view of this, all men must continue to exist after death. It is unthinkable that

men should die and be brought to life again only to be annihilated. The teaching which sets forth this idea is thus spoken of by J. Baldwin Brown, "The notion of a soul immortal enough to live through death, but not immortal enough to live on for ever, is too childish to be entertained beyond the school of literalists who delight in it. The world outside will be content to believe that that which proves its powers to live through death claims its immortality." We are quite aware that the whole of the future is not unveiled to us. The curtain is only raised a little, and we get dim glimpses of what is to be. Life here and life hereafter are great mysteries, to be unfolded in all their fulness, when it pleases the Father to do so. But, the subject is too broad and deep for us to enter into further. Let us close it now with the following citation: "Man, then, not only *may be* and *ought to be*, but, we are assured, *is* immortal. Death—that great fact—is not the greatest or final fact. There are facts greater, deeper, more significant even than death—facts about the nature of man, the character of God, the story of Christ; and it is upon these facts that the sure faith in the life immortal stands."

Editorial Notes.

The Mission Field and Unity.

The work in foreign lands is bringing home to the churches more vividly than anything else the evil of disunity. Missionaries returning to the Home land are eloquent in their denunciation. Thus Dr. Campbell Gibson, in speaking before his synod, asked pathetically "Can you not restore to us the unity of the Christian church?" And in his address, he spoke as follows:—"The churches which you have planted across the seas have not been won by your watchwords of division. In the days of the great persecution in China nine years ago, when the Boxers tested the Christians there, they did not test them by the Westminster Confession, nor by the Thirty-nine Articles, nor by our Twenty-four, nor by the sermons of Wesley. Instinctively they chose a more universal and a more searching test. Drawing a rude cross upon the ground, they called on their prisoners to trample it under foot, offering life and freedom to those who did so, and death to those who refused. In that hour of terror some fell from a scarcely-grasped faith, but many thousands—men, women, and children—could not bring themselves to put a contemptuous foot on the rudest symbol of the holy passion of their Redeemer, and they died unflinchingly, not as Anglicans, Wesleyans or Presbyterians, but as Christians, members of the one Body, holding the one Faith, inspired by the one Spirit; and so they gained the crown of life. The testimony of these martyrs, and the voice of the church which glories in

cherishing their memory, has one clear message for us in the Western churches, and it is this: 'It was never your words of division that won us and drew us to the faith and service of Christ. When you speak these words of division, your voice is the voice of strangers, and the flock of Christ will neither hear nor follow. But when you speak the word of the cross, you use an irresistible spell. In that sign you conquer us.' So far you all, no doubt, approve. But mark what follows. If divisions have no vital place in our mission to the world, if we cannot commend them to others, why perpetuate them among ourselves? If we earnestly desire that the young church in China should be one, have we no desire, and no urgent duty, as regards the unity of the Church of England?"

Archaeology and Egypt.

The work of excavation and discovery still goes on amongst the ruins of Ancient Egypt. The discoveries are not always of Biblical importance, though they never cease to be of interest in giving glimpses of life and manners and customs of bygone ages. The latest from Egypt is told by the *Christian World*:—"On the first Monday in July, or thereabouts, the Bible student has been accustomed for many years past to make a pilgrimage to University College, with the confident hope of finding a store of new sensations prepared for him by Professor Flinders Petrie. During the present week the guerdon of such a pilgrimage has been richer than ever. Here one may see the choicest jewellery ever brought out of Egypt, dried raisins and crumbs of bread three centuries older than Moses, a drinking-horn almost as old as Joseph, the only cylinder seal of the great Cheops ever found, and the sculptured walls of the palace of Pharaoh Hophra. The first two months of the season were spent by the British School of Archaeology at Qurneh, the Theban cemetery, and in one of the desert valleys there was found, only a few inches below the surface, a complete tomb of the XVII. dynasty, which has remained intact for 3,500 years. Upon the neck of the mummy—whose skeleton is shown—lay a golden collarette of four strings, each holding 400 tiny ringlets of solid gold, a pair of earrings and four bracelets of plain design, the weight of the whole being more than the half of a trov pound. The waist was encircled by a girdle of gold and silver, fashioned of beads, in imitation of seeds of wheat, and set off at intervals by tiny discs resembling pouches of stitched leather, the stitches being delicately engraven in the electrum. The tomb contained also the mummy of a tiny child, whose remains were treated in death with the same reverent care as the other. Around the neck was placed a string of 215 gold beads, and gold and ivory trinkets lay elsewhere. Among the objects interred with the dead, that their ghostly substance might sustain the departed in the underworld, were a bronze knife with its sharpening stone, a drinking-

horn with an ivory spout carved into the form of a bird's beak, a ball of linen thread, a pillow-rest inlaid with ivory and ebony, a toilet basket, ointments and salves, a suite of furniture, and even a fly whisk. Side by side with these there is a marble bowl, whose cup is supported by four monkeys, so admirably devised that their tails form a solid base. And by the side of the deceased lay some broken fragments of bread and a dish of grapes and dates, placed within reach of the ghostly hand."

The Palace of Pharaoh Hophra.

In the early spring, when the sodden site of Memphis was dry, Professor Petrie went north again and turned his attention to a mud hillock over which generations of tourists have scampered upon their patient donkeys when on the way to the Serapeum. Patient research soon revealed the fact that this hillock concealed the foundations of the palace builded by that Pharaoh Hophra whose fate at the hands of the Nebuchadnezzar was predicted by the Hebrew prophet, Jeremiah. This is the first complete royal palace in Egypt to be laid bare to the modern world, and its impressive scale—its length is 400 feet—is an eloquent witness to the majesty of the later kings of the Nile Valley. Even to-day the walls remain to a height of 10 or 15 feet, some of the columns were at least 50 feet in height, and of the massive halls, 40 feet in length, no less than seven remain. The kitchen service, although of brick, was no less spacious, and the fireplaces, which are still to be traced, afford vivid proof of the excellence of royal household arrangements 2,500 years ago.

Lord, what a change within one short hour
Spent in thy presence doth prevail to make!
What heavy burdens from our bosoms take!
What parched grounds revive us with a shower!
We kneel, and all around us seems to lour;
We rise, and all, the distant and the near,
Stands forth a sunny outline, brave and clear.
We kneel—how weak! We rise—how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee?—*Selected.*

LORD'S DAY,
September 5,

COLLEGE OF THE BIBLE
ANNUAL OFFERING.

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.)

TEMPERANCE.

Topic for September 13.

Suggested Subjects and Readings.

Self-repression—Rom. 13: 11-14.

Denial of lawful things—Matt. 5: 29, 30.

Excess is slavery—I Cor. 6: 9-20.

Dangers of excess—Jude 10-16.

Sober advice—Titus 2: 2-12.

Using, not abusing—I Cor. 7: 22-24, 29.

Topic—Temperance in all things—I Cor. 9: 23-27.

It is unfortunate that the word temperance should be used almost exclusively for abstinence from alcoholic liquors. Our topic is not intended to be thus confined. In the Old Testament we have injunctions against intemperance and in favor of self-control in the following respects: eating, wine-drinking, licentiousness, anger, revenge, greed of wealth. In the New Testament self-control, or temperance, is set forth as one of the fruits of the Spirit (Gal. 5: 23), and as a condition of entrance into the everlasting kingdom (2 Peter 1: 6). In the sense of moderation, temperance has to do with things in themselves legitimate; we cannot esteem it a good thing to be a moderate liar, or thief, or blasphemer, or wrong-doer in any way, but leaving positive, acknowledged wrong out of account, "right and wise balance between less and more, in many regions of life, must evince the presence of living Christian goodness."

Tennyson's oft quoted words should be committed to memory:

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncall'd for), but to live by law,
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence."

Milton long before had enjoined:

"Govern well thy appetite, lest sin
Surprise thee, and her black attendant Death."

Most, if not all, of us are intemperate in some particular. Thoreau declared that "all sensuality is one, though it takes many forms, as all purity is one. It is the same whether a man eat, or drink, or sleep sensually. They are but one appetite, and we only need to see a person do any one of these things to know how great a sensualist he is."

That vigorously written "Advice to 20th Century Business Juniors," bids us: "Be something; do something; fulfil the purpose of your being; and to this end, steer clear of all forms of self-indulgence." He carries the principle far—excess in drinking, eating, smoking, idleness,

etc. "Being in bed when you ought to be up; excess of leisure in proportion to activity; having *too much* of what was intended for recreation, and relaxation; when you should be energetically applying yourself to some worthier aim: being absorbed in any pleasure, pastime, hobby, or other pursuit which detracts from a more useful employment of your talents; at some 'sport' when you should be at *some task*—all these are acts of self-indulgence which tend to the degradation of manhood and womanhood."

Some are intemperate, not in the use of bodily food, but in respect of mental pabulum. Here is a story which possibly points a moral even for some young Endeavorers. A young boy was sitting on the bank of a river in Germany, many years ago, reading a "blood-and-thunder" novel. As he found himself getting stirred up by the exciting tale, he closed the book, and said, "This won't do; I am injuring myself; I cannot study so well after reading this; here goes,"—and he threw the book into the river. The boy was Fichte, one of Germany's great philosophers. Just as he who indulges in strong liquors wishes still a stronger beverage, as he who is accustomed to spiced and highly-flavored food loses his appetite for simpler and more wholesome fare, so does he who feeds his mind with trashy sensational books find less and less relish in good, healthy literature, or in the best of books itself. You cannot grow in grace and in knowledge if you persistently read trash, even if it be served up in a sentimental, semi-religious form. He who confines his reading to snippety magazines and novels is not a temperate man. Let us be "temperate in all things."

One of our readings refers to Paul's advice that we should use, but not abuse, the world (1 Cor. 7). How important the principle is will be noted when it is said that chapter 9 is really taken up with a particular application of this general rule. The "abuse" of the world which is deprecated by Paul is not "misuse" but "using to the full." Paul is not warning his readers against the leaving of right things for wrong, against wicked practices, or use of things in themselves reprehensible; no, he warns against an over-indulgence in legitimate things. All the things named by Paul were things in themselves right. Regarding this, the Apostle says, Do not use your right to the full; leave a margin even of good untouched. He who would be the best Christian will most strive to keep back from the border-line separating the allowable from the forbidden. Hardly any more striking text on temperance could be produced. Temperance, as already remarked, is an absurdity if applied to wrong things. We learn the need of moderation even in right things. In 1 Cor. 9, Paul by giving up his rights (his right to receive support from the Corinthian brethren while he preached the gospel) illustrated his great principle.

"I keep under my body," says Paul. He buffeted it. The word is picturesque, it is taken from the language of pugilists; it might be rendered, "I beat it black and blue." Graphically then we have the conflict between the higher and lower nature described. To keep the body under, is, according to the apt saying of a Sunday School boy, to keep the soul on top.

We have the best of authority for saying that he who ruleth his spirit is better than he who

taketh a city (Prov. 16: 32). Gautama, called the Buddha, or the Wise, taught this saying to his disciples: "If one man conquers in battle a thousand times ten thousand men, and another man conquers himself, he who conquers himself is the greater conqueror."

Writing of the Greeks, Sir Richard Jebb said: "One of their favorite maxims was, 'Do nothing too much.' They were naturally obedient in all things to a sense of fitness and measure,—what they called *kairos*, a word which means literally 'precision,' the instinct of drawing the line, as it were, at the right place." This instinct it was, Jebb remarks, which enabled the Greeks to construct such magnificent works of architecture, sculpture, and literature. Now the maxim, "Do nothing too much," might well be taken as a practical motto for life. He who knows where to draw the line has solved the irritating and perplexing problems which worry conscientious folk at times. He who acts by the motto has arrived at that sanity of mind and conduct which we all admire so much, the more so because of its rarity.

Widely interpreted then, our topic furnishes the occasion for a plea for a harmonious development. Body, soul and spirit must be attended to. Spiritual, intellectual and physical well-being must all be cultivated in due proportion and in the order named. Many, like Ephraim, are cakes not turned. Again, temperance applies to thoughts, and the expression of them. It condemns at once faddists of all descriptions, and abuses of the King's English in support of these or other subjects. Let your moderation be known unto all men.

"It is self-denial and simple, abstemious living that have given to the men who have played great parts in the world's history the sturdiness and endurance that have helped win their battles. The hardy, peasant-reared constitution of Luther helped him in his long struggle. The wiry Scotch frame of Knox, and the massive form of Cromwell, with powers unweakened by indulgence, gave them a foundation for their great work. The figures of Franklin, Washington, Jefferson, Lincoln, Spurgeon, Moody, spoke of Nazarene purity and vigor. Abstinence from luxurious indulgence is the best basis possible for a forceful, useful life."

THOUGHTS.

"Every moderate drinker could abandon the cup if he would; every inebriate would if he could."—John B. Gough.

Temperance is reason's girdle and passion's bridle, the strength of the soul and the foundation of virtue.—Jeremy Taylor.

A man who had been addicted to drink was asked by a companion in the office where he worked how he came to reform. The answer was as sensible as it was simple: "I found I could not support my family and the bar-keeper too, so I threw down the bar-keeper." Life is chiefly a choosing between things, those that we will keep and those that we will throw down, and a man's life may be pretty fairly judged by the things he gives up when the hours of decision come.

Christian Unity.

Ira A. Paternoster.

The subject of Christian Union is one that seems to be very much concerning some individuals at the present time, and their views on the subject are interesting, to say the least. South Australian papers during the past few weeks have been unusually blessed with either extended articles or reference to this important question.

In a recent issue of one of the leading dailies, was an address delivered by a prominent member of the Methodists, and in it he referred to the time when there should be a united church. But he particularly exhorted young men to stick to Methodism. He was proud that he was one of over 30,000,000 Methodists.

A plea for a State Church.

A week or two later an interesting letter appears headed "Christian Disunion," in which the plea is made for a "South Australian Church." It refers to the intention of "certain benevolent minded gentlemen who projected forming the colony of S.A., recognising the fact that the character, well being and prosperity of the settlement, as of any community, must largely depend upon the religious principles adopted, and therefore included in their scheme the creation of a S.A. church." The writer laments the fact that this church is not to be found, for, says he, "Were it possible for any of those primarily concerned in projecting what they termed a 'South Australian Church,' to return and see the issue they would probably be surprised to find instead of 'a church,' a something that can scarcely be otherwise designated than as an ecclesiastical 'jumble,' a mixture of all sorts and conditions of persons calling themselves Christians, or bodies calling themselves 'churches.' Such is the sad condition of affairs existing in South Australia, and our friend sees no one making an effort to remedy them for, 'In the Anglican Synod I several times moved for a special committee to invite the leading members and ministers of other bodies to a conference to consider some plan of co-operation or unity of purpose, but was opposed by the ritualistic cabal; nor have I seen anything suggested by any religious body to the same end, each seeming content to pursue its narrow way in total disregard of others.'"

A body seeking unity.

This letter was evidently written by one totally ignorant of the plea of one of the largest bodies of people in the world to-day, and certainly the most progressive, or else wilfully and maliciously disregarded the facts in the case. For a man to-day to say no religious body is seeking co-operation and unity of purpose is quite beyond a joke, and might be passed over without further observation if it were not for the fact that so many in the outside world are of the same opinion.

Why do so many religious leaders talk and write so much about 'Christian Union,' and then turn and preach a narrow sectarian gospel? For the man who confines himself to his denomination is naturally narrow. He cannot harmonise his denominationalism with his Bible. He is like a certain "New Theology" minister the writer was conversing with to-day. He said, "The higher critic must throw Christ and redemption through his blood overboard if he would retain his critical theory. We cannot harmonise the two."

Truth or tradition.

Such is the deplorable fact. Men think more of their "issues" than they do of their Bibles. They stake more on traditions than on truth. Christian union is sought by them, not on the plan of the Bible, but on a plan they would map out. The union of Christians will be wrought out very largely on personal lines. We will be a long while, if ever, uniting the different religious bodies as a body. It will only be accomplished through the individual efforts of the individual. When individual Christians in the different religious bodies can be brought to see their peccant condition they will naturally determine to remedy that fault as far as they personally are concerned. Christians must be willing to mix, but not compound, they should be taught under all circumstances not to lose their identity. Whether in the country far removed from a church of Christ, or in the city, be contented to always be known as a Christian, and your influence will go far toward working out the end for which our Saviour prayed.

Correspondence.

A TIMELY WARNING.

Sir,—The subjoined extract from an editorial article which appeared in a recent number of the *Christian Standard* (Cincinnati, U.S.), sounds a much needed and timely warning. The article in question is entitled, "The Present Confusion—Some Contributing Causes," and I would suggest that its publication in your columns would be both opportune and beneficial. The lines italicised in the extract are so treated in the original article, and some of our "broad" viewed preachers would do well to consider them.

Yours,

A BROTHER.

"The causes we have cited are sufficient to account for much discord that exists among us, but there is another which has been fruitful of more differences among brethren, divisions in congregations and frictions in brotherhood affairs than any or all of them. *It is the clandestine but concerted promotion of a propaganda of liberalism which is at war with the basic principles of the plea we make.* Men still young can recall the time when such expressions as 'the other denominations,' 'our denomination,' and 'our sister churches' began to be used among us. Coincidentally a certain type of minister began

to speak deprecatingly of our plea. The declaration of doctrinal differences was to be deplored. The old formula, 'faith, repentance and baptism,' was outgrown. We must prepare to adjust our position to meet some universal tide of sentiment that would soon sweep in on us all. We were the 'Disciples Church,' a denomination among denominations, in spite of all former contentions, and it was but decent to admit it, and be governed accordingly. A few thought nothing of these things; many looked serious and were silent; and another few, the old fossils—and the foundations of the earth are laid on such fossils—made protest with tongue and pen."

[We do not know of any preachers in the Australian Commonwealth to whom the above remarks would be pertinent, but if there are any "broad viewed preachers" elsewhere, it would do them no harm to read the "timely warning." —Ed.]

The Freedom of the Mind.

Free is the eagle's wing, cleaving the sun's ray;
Free is the mountain spring, as it rushes forth to-day;

But freer far the mind, greater its liberty;
No hand must dare to bind; God made it to be free.

You may chain the eagle's wing, no more on clouds to soar;

You may seal the mountain spring, till it leaps to light no more;

But the mind let none dare to chain, better it cease to be—

Born not to serve, but reign; God made it to be free.

Free is the mountain breeze, floating from airy height;

Free are the rushing seas, and free heaven's golden light;

But freer than light or air, or ever rolling sea,
Is the mind beyond compare; God made it to be free.

How vast the gift divine! than gems or gold more rare!

Keep watch o'er the sacred shrine; no foe must enter there.

Oh! let not error bind, nor passion reign over thee!

Keep the freedom of the mind; God made it to be free.

Just as you now play a piece without the music, and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin of set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.—*Frances E. Willard.*

Men must know that in this theatre of man's life it is reserved only for God and angels to be lookers on.—*Lord Bacon.*

Blessed are they who see the day of glory, but more blessed are they who contribute to its approach.—*Secker.*

From the Field.

New Zealand.

OAMARU.—Last Sunday evening there was a very large attendance, the occasion being the monthly address to young men. Bro Mathieson's subject was "The Manliness of Christ." One made the good confession. We are planning a gospel mission to be held in September and October, Bro. Mathieson preacher. Our prospects have never been brighter.—W.K., Aug. 11.

KILBIRNIE.—Three young ladies made the good confession during the last four weeks. Two are from the Bible School, and being the first visible fruits of three years' work since the formation of the school, to see them coming out was cheering. The brethren here intend, if suitable arrangements can be made, to form a separate church from Wellington South, of which we are at present a branch.—A.H., Aug. 12

NELSON.—Five additions, all young women, after a splendid sermon by Bro. Jones entitled "The Victorious Gospel." Two are scholars in the Bible School. Last Lord's day a song service was held in place of the usual gospel proclamation, when our evangelist gave short, pointed talks on "The Songs of the Bible," interspersed with hymns and an anthem. Our meetings continue to be well attended, and a good interest is maintained. Quite a number of disciples have recently taken up their residence at Richmond, a suburb about eight miles from here, population 700. This is a good field. Already the brethren, to the number of a dozen, meet for worship. An examination on the Bible School lessons for the quarter ending June, under the auspices of the Wellington Sunday School Union, was held recently, when 14 sat from our school. Five obtained prizes, and all with the exception of three gained certificates.—E. M. JACKSON, Aug. 11.

Tasmania.

PRESTON.—According to promise I have returned to Preston. During my absence of several months James Byard and Bro. and Sister Howard have kept the way of the Lord before the people. Through their faithful teaching and consistent living, the light and truth have searched many minds. To the present we have had four good meetings, one in the house of Bro. Howard and three in the public hall. The attendance has been good. We are visiting and trying to persuade men to turn from darkness to light and from the power of Satan to the living God.—W. J. WAY.

HOBART.—The Dorcas Class held the 22nd annual business meeting on July 27. Officers for the ensuing year were elected: Sister Brown, president; Sister Manifold, vice-president, Sister E. Speakman retiring; Sister Daniels, cutter and overseer of work; Sister Bradley, secretary and treasurer, Sister Cooper retiring. On Aug. 3 the anniversary social was held. Sister Cooper read the report for the past year. Eleven afternoon and thirty-nine evening meetings had been held, with an average attendance of nine, and 140 garments were made. The collection for the year was £12/15/6. Work sold, £5/3/1. Expenditure, £15/10/10. Money in hand, £2/7/9. There are 39 members on the roll—18 active and 16 honorary. A good programme was provided. The members of the Young Men's Training Class rendered a hymn very nicely.—A. C. COOPER, Aug. 17.

West Australia.

SUBIACO.—Good sermon last night by H. J. Banks. Two confessions. We have a large adult Bible Class. Good prayer meetings. Endeavor Society growing

Victoria.

BALLARAT (Dawson-st.).—God is continuing to bless us with additions. Following the 19 added—reported a fortnight ago—on Aug 15 three more were received, and yesterday five more, and at night two more confessions. We have had 35 confessions; 27 already added, others waiting for baptism. From Thursday, 12th, to Monday, 16th, we had timely aid from Bro. Harward, of the Bible College. Our audiences have been splendid. J. Binney remained with us till the 16th, and left with Bro. Harward. His work with us was very highly appreciated. Peel-st. chapel.—Record attendance at Lifeline meeting (65) on the 15th, when Bro. Harward gave the address. We have started a Junior Endeavor in Dawson-st. Sundays, 10 a.m.—J. MORTIMER, Aug. 23.

BRIM.—On Aug. 8 we received into our fellowship Bro. and Sister Johns, from W.A. We look to them for much help in the Lord's work. Gospel meetings continue to be well attended. Splendid attention is being given to the gospel message. Should any city brethren desire to see a land literally flowing with milk and honey, let him peregrinate toward our anniversary on Aug. 29 and Sept. 1.—HENRY BAKER, Aug. 19.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. Bro. Harward spoke on work of Bible College and its needs and claim on the churches for support. In the evening Bro. Gordon spoke on "Lot's Wife, and the Longing Look." Very fine address. Last Tuesday evening at the Improvement Class there was interesting debate on the topic, "Should the Commonwealth present a Dreadnought to Great Britain?"

CARLTON (Lygon-st.).—On Lord's day morning we had with us Sister Glenn from Ballarat. C. M. Gordon's address in the morning was very helpful and practical. At night there was a large meeting and a splendid discourse by Bro. Bagley upon "The Sighting Saviour."—J. McC.

BRUNSWICK.—The Temperance Committee held a gospel temperance meeting on Wednesday, when H. G. Peacock spoke. Good meeting at worship, when C. Scott, from Newmarket, addressed the members. Big meeting at night. C. A. Quick preached. His subject was "What Shall I do With Jesus?" Bro. Blomfield and Sister Annie Wilkin are sick.—W.T., Aug. 23.

CHELTENHAM.—Sisters Thompson and Terrell, our missionaries, gave highly interesting addresses to a splendid audience on Sunday afternoon. E. T. Penny presided, and spoke of our interest in F. M. work. The evangelist handed the visitors flowers on behalf of the missionary C.E. Committee, and a large variety of seeds and booklets from the Bible Class. After the meeting the Bible Class entertained our missionaries at tea, after which Miss Thompson gave an address on the women and students of India. We were all delighted with their visits.—T.B.F.

HAWTHORN.—Inspiring meetings on Lord's day. Six were received into fellowship, two who had been baptised the week previous, and four by letter. At night we had a big meeting and one confession.—T. H. PARKES, Aug. 23.

SOUTH YARRA.—On 18th inst. Miss Tilley, foreign missionary, gave a very interesting address at the mothers' meeting. Last Lord's day H. Swain addressed the church in the interests of Home Missions, and on behalf of the College of the Bible, and W. H. Nightingale preached to a good audience in the evening, his subject being "A Wedding Garment." Gospel meetings are well attended. We had a visit from Miss Mary Thompson and Miss E. Terrell this evening.—T.M., Aug. 25.

COLAC.—The church work here is in a good state. Meetings are very well attended, and many are interested. The brethren, however, feel that the work is hindered, both in execution, and in the lack of a sense of stability in the minds of the people, by the lack of a building. In addition the rent runs into over £31 a year for Sunday services and one week-night meeting. Baptismal services are held in circumstances that do not permit their moral effect to be enjoyed. The church has therefore paid a deposit on a block of land that is to cost £91, and which is close to the centre of the town. On this they hope to build as soon as it is cleared. They would be glad of help from their many interested friends. They have about 50 members resident who share in the work. They are raising 46/- a week for their local work, besides school expenses. Their F.M. collection was £4. This will show they are not a lot of shirkers looking for someone to carry their load. They have paid a £20 cash deposit, as stated above, and are arranging to collect weekly amounts. They have the promise of another £5 when the fund reaches £50. They invite help to secure the land as soon as possible, believing that the sooner a home is secured the better the results will be. Delay will mean loss of opportunity. Any contributions may be sent to Mr. E. H. Lewis, Murray-st., Colac. Are there any to help us to secure our object sooner able and willing than we will be able to do by ourselves?—A. W. CONNOR.

SOUTH MELBOURNE.—Bro. Rowlands exhorted the church in the morning, and in the evening Bro. Holloway's subject was "The Reforms of Jesus." After dealing with this in an able and instructive manner, one young man made the good confession.—S. NORTHEAST, Aug. 23

CASTLEMAINE.—Good meetings yesterday. One received into fellowship, and another confession at night. The writer has been called before the Castlemaine Ministers' Association, and found guilty of proselytising. Will probably give more particulars in a later report. The details are somewhat interesting, and may interest some who have never had the experience.—H. P. Leng, Aug. 23.

NORTH RICHMOND.—On Lord's day Bro. Davis addressed the church. Gospel meeting, fair attendance. At the close of Bro. Davis' address two young men confessed their faith in the Saviour.—T.C., Aug. 23.

South Australia.

MILANG.—Things are very bright for our forthcoming mission, which is to be conducted by C. A. Wilson prior to his removal to New Zealand. On Wednesday week a helpful meeting was given with papers on "What the Choir could do for the Mission," "What the Men could do," "What Sisters could do," "What Sunday School could do," and a talk by Bro. Whitfield. Special singing was also given. Cottage meetings are being held at Angas Plains and towards Narragi. Miss Leedham is com-

ing from Adelaide to aid the singing, and also Mr. E. Fischer. A good audience assembled on Sunday night, when the writer spoke on "The Great Sin of the Christian Church."

PROSPECT.—Our Band of Hope celebrated its anniversary on Aug. 16 by a social. The writer, as president of the society, occupied the chair. The secretary, Miss Alice Thompson, gave a very encouraging report; the average attendance had been greatly increased, and 21 new pledges taken. An interesting miscellaneous programme was then rendered. Dr. Verco gave a most instructive address, and the prizes were distributed. About 200 persons were present. Mr. Leslie Thomas presided at the organ.—A. M. LUDBROOK.

BALAKLAVA.—Mission in progress, conducted by Ira A. Paternoster. First week rain every night. Splendid forceful sermons by Bro. Paternoster. One confession to date. Men's meeting Sunday afternoon great success. Looking for fine weather this week.—A. G. DAY, Aug. 22.

KADINA.—Thursday evening, Aug. 19, two men were baptised and five young people made the good confession. During the last seven weeks twenty-one persons have confessed Christ. Eighteen have been baptised, and five have been restored. It is just the plain simple gospel message that is reaching the hearts of the people (John 12: 32). Every meeting is well attended.—E. G. WARREN, Aug. 22.

GROTE ST.—Meetings to-day well attended. Bro. Thomas speaking morning and evening. One of our S.S. teachers, Sister Ida Hancock, is leaving on Wednesday for America. Sister Maggie Carmichael has undergone a serious operation, but is now progressing favorably. The hand of affliction has fallen upon the home of Sister Gardiner. Her little boy, six years old, was suddenly taken away. We trust she will receive comfort from the divine presence in her hour of sorrow. Several of our members are laid aside by sickness, but we trust they will soon be restored to health again.—E. R. M., Aug. 22.

Queensland.

BRISBANE.—Splendid meetings yesterday. A large number of country and interstate visitors present. W. Charlick, from Unley, S.A., addressed the church at the morning meeting, and W. Waters, of Ma Ma Creek, preached at night. The church has sent a call to J. I. Mudford, now at the College of the Bible.—L. G., Aug. 16.

New South Wales.

BROKEN HILL.—Good meetings last Lord's day. One confession, a very promising young man. We are holding our S.S. anniversary on the 29th. Sorry to report the death of Bro. Miller, our oldest member, who received a sudden call home while sitting in his chair last Friday. We laid his remains to rest in the local cemetery on Sunday.—R. J. HOUSE, Aug. 18.

MERRYLANDS.—One young woman confessed her faith, and was immersed in Georges River yesterday by Bro. McGregor. She received the right hand of fellowship this morning by the writer, who presided. Bro. McGregor exhorted the church.—J. R. C., Aug. 22.

Bible College Annual Offering,
September 5,

Here & There.

September 5.

Annual offering.

College of the Bible.

A gift from every member for this worthy institution.

It is hoped the offering will exceed that of last year by a very liberal margin.

An interesting programme is promised for the demonstration in Swanston-st. chapel next Thursday (Sept. 2), to be given by students of the College. We understand that amongst the items will be a short debate. Members are urged to attend and show their interest in our educational work.

Decisions reported in this issue, 37.

A. B. Maston died on Aug. 28, two years ago.

Thirteen more confessions at Ballarat, Vic. See church report

Sister Gole, of North Fitzroy, fell asleep in Jesus on Aug. 22. She had been a great sufferer.

The address of the secretary of the church at Burnley, Vic., is O. A. Carr Green, 350 Burnley-st., Burnley.

The little daughter of Bro. and Sister A. W. Connor has been laid aside for 10 weeks. We are glad to hear she is now recovering.

G. T. Walden has photos for sale of Mr. and Mrs. Frank Filmer, missionaries, on Pentecost Island. Post free 1/-. Write to Stanmore-rd., Stanmore, N.S.W.

At Colac, Vic., on Sunday night every chair in the hall was occupied. The interest is good, and they look forward to a reaping time. In the news column is a special note of appeal from them. Send along a donation.

The Musical Society (Vic.) is preparing to give a concert in aid of the funds of the Kindergarten movement. A number of first-class artists will assist, and it is hoped that a substantial amount will be raised for this worthy cause.

Sister S. A. Hagger has been appointed by the Sisters' Executive, Vic., correspondent to isolated sisters. Church secretaries are asked to forward her any addresses of same they may have on their church roll to "Chesterford," Freeman-st., N. Fitzroy, Vic.

S.S.U., Vic.—The next meeting of the General Committee will be held on Monday, Aug. 30, in the new hall, Swanston-st., at 8 p.m. Full attendance of delegates requested. Special notice.—Annual Teachers' Conference and social will be held on Monday, Sept. 13, in the Christian chapel, Swanston-st., at 8 p.m. Good programme. Watch next issue.—J.Y.P.

On Thursday last J. Pittman, evangelist of the church at Windsor (Vic.), received £1000 by cable from Bro. Campbell, one of the members of the church in that suburb (on a visit at present to the old country), as a donation towards the building of a chapel. The work at Windsor has been hampered in the past by inadequate accommodation, and it is expected that this munificent gift will enable the church to make a good move forward.

The official farewell to our missionaries Sisters Thompson and Terrell takes place at North Fitzroy on Tuesday evening, Aug. 31, at 8 o'clock. In one sense each meeting has been a farewell meeting, for our missionaries will not return again prior to jour-

neying to India, and we hope members will loyally support their local meetings, both before and also after the official farewell, but do not forget to make a special effort to be present at North Fitzroy as well.

It is gratifying to learn from Sister Thompson, our missionary, that her reception during her tour is better than on any previous occasion. She is being welcomed wherever she goes and the trip is doing much to stimulate missionary interest. Miss Terrell also speaks highly of the kindness of the members. The following places have still to be visited: Aug. 30, North Carlton; 31st, North Fitzroy (official farewell); Sept. 1, Surrey Hills; 2nd, St. Kilda; 3rd, Blackburn; 5th, Doncaster; 6th, North Melbourne; 7th, Castlemaine; 9th, Wedderburn; 13th, Ballarat; 14th, Stawell; 15th, Horsham; 16th, Kaniva. We bespeak good meetings for the two missionaries in the suburbs and for Miss Thompson in the country.

N.S.W. Home Missions.

H. G. PAYNE.

AUBURN.—S. H. Mudge reports excellent meetings. Four additions by letter.

BELMORE.—G. H. Browne has taken 75 temperance pledges from Public School children. Good interest manifested generally. Four additions by letter.

ERSKINEVILLE.—Good meetings. One addition by faith and obedience. Two by letter.

NTH. SYDNEY.—J. Colbourne. One baptised believer added. Sickness in district has hindered the work.

WAGGA.—W. B. Hayes has visited Junee, Marrar, Fairfield, Richmond, Lake Albert and Forest Hill. One addition by faith and obedience.

SUMMARY.—Additions by faith and obedience, 2; baptised believer, 1; letter, 10.

FINANCE.—Receipts for month, £49/18/8; expenditure, £52/12/11; overdraft, £220/14/5.

Bro. Taylor, of Tasmania, has been engaged to labor in the Richmond River District, and will begin early in September.

The annual tea and rally has been fixed for Sept. 14, instead of Sept. 28, as formerly announced. Last year's meeting reached the standard set—the largest in our history. We want this to surpass it.

We also want our overdraft wiped out before Easter, in order that the Committee may be free to help other needy churches. Who will help? Send contributions to H. G. Payne, 202 Wilson-st., Newtown.

Foreign Mission Fund...

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

To Confectioners, and also those who are looking for a Good Investment.

FOR SALE.—Catering and Confectionery business, also Restaurant and Coffee Palace. This is the leading business in Launceston, and about the best in the State. A large catering business can be done throughout Northern Tasmania from this centre which at present is not undertaken. This is an exceptional opportunity for a progressive business man. Particulars from J. E. THURGOOD, Commission Agents 71 St. John-st., Launceston.

The Servant of the Isle.

By Alice Louise Lee.

(Continued.)

Maria sat immovable, the blood pounding in her ears, her cheeks hot. The next thing she heard was the one word "When?" from Reuben. "Be in Portland by noon of the fourth at the Ocean Hotel," replied the lawyer. "You can't miss it. Walk from the New York boat dock to the right half a block, turn up Wayland Avenue, and it's on the next corner."

"Where'll you be?" asked Reuben.

The lawyer laughed. "If you don't know, you can't tell, can you?"

Presently Reuben said, evidently in answer to some question: "Let's see. To-day's the first. I'll start the mornin' of the third. I'll take the chance to Bath in my dory if the day is fair; and, if it ain't, why, the third is the captain's day, and I can go with him."

After October first the captain carried the mail but three times a week.

Then for a time Maria could hear but a murmur of voices. Desperately she strained her ears, attempting to still the pounding of the blood in them. Tightly she locked her hands, and banished the memory of Reuben's words,—"I spoiled his luck for him then—I made 'im see that no woman like Mariar—"

"O, if only they would speak more loudly," she thought, "so I could know what it is against Aaron"—and then she knew, or thought she knew.

Two or three times the name of the Annie Rey reached her, and then Reuben's voice arose. "I've got to own her," he declared; "and I'm gittin' oneasy about the thing. If it ain't ready on the fourth—"

This was all she heard, but this was enough. There were movements inside the building, and in a moment Maria saw Reuben and the lawyer going down the sand toward the wharf. Waiting until they were well out of sight, she gathered up her trowel and empty pail tremblingly, and with not a thought of her geraniums climbed the hill side above her that she might avoid the settlement, and then picked her way over stones and through bushes until she reached Aaron's cottage. Here she paused a moment until she assured herself that silence reigned within; then she passed on to her own home, and, sitting beside the front window, awaited impatiently the coming of Aaron and Asa Brown.

Above her the canary sang and chirped unheeded. The cat jumped to her lap, and from there to the window-sill without arousing her. Outside, unchided, amid her dead flowers, the hens stood about, lazily sunning themselves. Finally Maria sighed. "That explains it," she said aloud slowly, but her thoughts had wandered from the Annie Rey.

The chugs of a motor boat aroused her, and brought her back from twenty years gone by. Out from the wharf into view shot Lete Fane's dory containing two figures. The lawyer stood up, and waved his handkerchief high toward the top

of the lighthouse hill, where his wife was watching his departure.

"The lawyer is smart—too smart," thought Maria. "Reuben alone, never could do it, but with the lawyer—I'm afraid—O dear! I just can't have it so!"

That Reuben had learned of Aaron's plans in some way, and intended getting the Annie Rey by fair means or foul, Maria had gathered from the closing remark she had overheard; and later, when she detailed the conversation to Aaron and the missionary, both men shared her opinion.

"The fourth!" repeated Aaron slowly. "That Portland lawyer told me he held the boat till the ninth, but"—he raised his head determinedly—"I'll not give up till I have to. I think I can be in Portland"—here he paused and studied the sky a moment through the window—"as soon as Reuben."

"That's wise," agreed the missionary; "and this is my plan for us both. We can make Portland in the Rising Sun by noon on the third if we leave here to-morrow—"

Aaron shook his head decidedly. "I guess no one 'ull leave Muskegus to-morrow," he interrupted.

The missionary glanced out also at the sky, asking in a surprised tone, "Why?"

"There's a strong sou'wester brewin'," replied Aaron.

CHAPTER VIII. AN ANXIOUS NIGHT.

During the night the rising wind announced the coming of the sou'wester, and toward morning Maria was awakened by the beating of rain against the window. Her first thought as she awoke was one of thankfulness that she had been successful the previous evening in presenting to the captain the subject of the partnership. Her next, the depressing reflection that there would be no foundation for a partnership if Aaron lost the Annie Rey.

"He can't go to-day," she told herself, "and dear knows when he can! But then, Reuben is here; Aaron can reach Portland as quickly as he does."

This was a comforting thought, which would have been more reassuring, however, had Lawyer Brooks been imprisoned on Muskegus also. "But we don't know what mischief he may be up to," sighed Maria.

She dressed, and descended to the kitchen, lamp in hand. She built the fire, and cleaned away every trace of the process in silence. Then she lighted a second lamp to make the room more cheerful, and said aloud, "Anyway, it can't be helped, and so there's no use worrying over it."

Added to this philosophy was her almost unconscious reliance on Aaron. In their youth he had won her, all unknown to himself, by his fine and sympathetic nature, his upright manliness. She had felt for his deformity, in view

of the way it was regarded on the island, a sort of indignant tenderness. She had admired his courage, and the quiet, determined way in which he wrestled with obstacles. She had pitied his diffidence, but never until the past few days had she realised his strength, or imagined him capable of self-assertion, never dreaming that her own trust in him was responsible for the development of these latent qualities.

Cutting biscuits into halves, she laid them on the toaster; but her thoughts were on neither her work nor the storm raging outside. They were dwelling on certain things Reuben had said yesterday. "I've often wondered why," she murmured; "and that explains it, but then—that's twenty years back. There's no use thinking what might have been, but I don't wonder Reuben feels satisfied with his work."

Here the captain came tramping down the stairs, rubbing his hands. "Why, Maria, if this wind blows up much more we'll have as rough a storm as took the Portland to the bottom. The sea's makin' turr'ibly."

He raised the curtain, and peered out into the grayness of the dawn. The wind shook the house. It swept the rain in sheets across the island, straining at the trees, twisting and whipping their tops, and carrying away their branches. It picked up the sea, and, rolling up the water, hurled it against the rocks with terrific force.

The captain ate breakfast hastily, and, donning rubber boots and oil-clothes, hurried down to the beach. Maria stood beside the window watching. As the light became stronger, she could see other men in oil-clothes and sou'westers watching the harbor with its colony of dories. Time had been when the water had overtopped the southern rock barrier of the harbor, and swept mooring-buoys and dories out to sea. Now from the dense gray wall where water and sky met, rolled the great frothing waves that leaped straight at this barrier, and baffled, tossed their helpless white arms high above the wall, and fell back with a roar of defiance to gather fresh strength.

Close under the wall the old Servant of the Isle lay at anchor, rocked harmlessly by the spent force of the waves. Maria looked at her anxiously. "She never has been taken out by a storm," she reassured herself.

The opening of the back door drew the watcher from the window. Aaron stood outside, his oil-clothes dripping, half protected from the storm by the trees and the projecting roof. He closed the door until only his figure was visible, in order to shield the interior from the driving rain, and asked hastily,

"Did you tell him, Maria?"

Maria understood and smiled. "Yes, last night. Joe's enthusiastic over the prospect, Aaron, but—you know Joe. There's some things on the paper that he's bound to bluster about; he will want you to change and do his way—"

Aaron suddenly squared his shoulders. "Change? No changes will be made." Nevertheless, he looked anxiously for Maria's approval.

Maria was quietly decisive. "I told you you must be firm with Joe. It's for his good, as well as yours. I"—she faltered a bit—"I trust your judgment—always—beyond his."

Aaron turned his face suddenly away, and almost closed the door. Through the narrow opening his voice came a trifle unsteadily. "If I'm sure of your trust, Mariar, I can be firm and—"

Another voice interrupted Aaron. "Hello, Aaron, is that you? Is Mariar inside there? Wall, I want to sight her a minute," and Lete Fane's bulk occupied the doorway. He held the door carelessly open, standing on the threshold, thereby allowing the rivulets which were running off his oil-clothes to meander over the white floor.

"Mariar, whenever this wind lets up so you can steer straight, we want you up on the hill. Mis' Brooks's baby is took with a spell, and the women folks is frightened half to death; and I don't think, myself, that it's goin' to weather twenty-four hours. But don't try to git up there now, for you couldn't h'ist yerself against this gale." Lete pushed his sou'wester to the back of his head, looking worried. "I'm goin' down now to the beach, and mebbly when I come back I can help ye up; for that baby's got to have something done for it, and there's no such a thing as gittin' a doctor from the main to-day. The Servant of the Isle even would see bottom the first sea she took."

Lete turned, and raised his voice. "Aaron, d' think the wind'll hold all day?"

"No," Aaron called back, "I think it's bound to fall away along after noon."

Lete shook his head. "But the sea'll run too strong—and Mis' Brooks is a'most wild now. That baby won't last."

After he had gone, Maria got out an old-fashioned hand-bag, and collected into it all the remedies she possessed. Then she sat down and waited, her sympathies with the childish mother on the hilltop.

"How I wish," thought Maria, "the wind would fall away so Joe could go after the doctor!"

Near noon the captain came back. "Guess the wind's as high as it will be," he announced. "Has the parson been over to breakfast?"

"No," replied Maria. "I guess he thought it wouldn't be worth while to come over in such a storm."

The captain hung his oil-jacket on the outside of the house, and tramped with his muddy boots into the room. "Wall, I see Aaron just now goin' into his house; so I'm goin' over and talk to him about this business of ours."

Maria, her face against the window, smiled at the pronoun, but said nothing. The captain's tone showed his elation.

"I ain't goin' to have them extr'y trips fixed like that, of course," he continued, taking down a paper from behind the clock and tucking it into his pocket. "I'll soon bring him to terms about that. And then there's some other things I've been thinkin' about that's got to be different before I sign this paper. The paper I won't sign till he's come to time," rhymed the captain, with joyful certainty as he tramped out again.

Maria waited.

An hour later he came back. Wordlessly he left his oil-coat outside the door. Wordlessly, and with unwonted quiet and meekness he removed his boots and got into his slippers. Then he slyly tucked the paper behind the clock, and went upstairs.

Maria arose, deliberately tiptoed to the clock-shelf, and opened the paper. Not a word in it had been changed, but the captain's name was affixed thereto, and Asa Brown's as witness, the crude articles of partnership, holding, of course, only in case the Annie Rey should be purchased.

Maria smiled, and began paring potatoes for dinner; but before she had finished Lete Fane came for her.

"Mariar, I know it's rough on yer, such a climb in the teeth of the wind; but the baby's a'most gone, and Mis' Brooks's plum wild. If ye can—"

Maria laid aside her paring knife. "Of course I'll go with you if I can be of any use. Joe," she called from the foot of the stairs, "I'm going up with Lete now. You'll have to get your own dinner."

She found Mrs. Brooks, as Lete had said, almost beside herself with grief. Her childish face was white and drawn, and her pretty yellow hair dishevelled. She hung over the little bed where the baby lay, wringing her hands and weeping.

"Won't you send your brother for a doctor?" she pleaded when Maria entered. "They tell me you can make him do anything. Please send him for the doctor, please, Miss Packer, please."

Gently Maria drew her away from the baby. Soothing, coaxing, she led her into another room and made her lie down.

"If the Servant of the Isle could weather the storm, Joe would fetch a doctor," Maria explained; "but it would be madness to take her out in this gale."

Presently the convulsive sobs of the mother ceased; and, when Maria re-appeared, she closed the door softly, saying, "She's asleep."

"Thank goodness," breathed Mahaly, softly. "She's worried me to death with her goin's on."

"How'd you ever do it?" asked Lete.

Maria looked troubled. "I promised her that if she'd go to sleep, Joe would go for a doctor as soon as it's safe."

Lete whistled under his breath. "Wall, Mariar, it's my notion that the storm'll outlast the baby."

Maria feared this also. All the afternoon she and Mahaly worked over the little figure while the storm roared in unabated fury outside. The household went on tiptoe, fearing to awake the mother.

"She's worse'n useless," declared Mahaly in a hoarse whisper, "and she takes on till I can't stand it." Then thoughtfully, "I wonder how old she is; she's jest a baby herself, with no more sense; but then, you can't help takin' to her, she's so sweet."

At four o'clock the storm seemed to redouble in volume and fury. It howled through the lighthouse tower, and, tearing bricks from the chimney, banged them against the roof, and rolled them noisily to the ground.

"O dear suz!" sighed Mahaly; "this racket'll wake up Mis' Brooks."

She ran in, reproaching herself bitterly that she had left the baby a moment. "Can't you make her open her eyes and look at me?" she pleaded to Maria. "I fear she's dead—my little lamb! She lies so white and still."

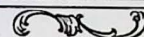
—C.E. World.

To be continued.

American Standard Edition

of the

Revised Bible.



We have now the following in stock:

Size—8½ in. x 6½ in. and 1½ in. thick

Long Primer Type.

CLOTH BOARDS, red edges 8/6. by post 7/6

EGYPTIAN SEAL, limp round corners, red under gold edges 10s. 6d. by post 11s. 6d.

EGYPTIAN SEAL, divinity circuit, round corners, red under gold edges 13s. by post 14s.

PERSIAN LEVANT, divinity circuit, leather lined to edge, silk sewn, round corners, red under gold edges 25s. by post 26s.

EGYPTIAN SEAL, divinity circuit, leather lined to edge, silk sewn, round corners, red under gold, Indian paper, ¼ inch thick 27s. 6d. by post, 28s. 6d.

PERSIAN LEVANT, divinity circuit, leather lined to edge, silk sewn, round corners, red under gold edges, Indian paper, ¼ inch thick 30s. by post 31s.

The last two of these books weigh but 27 ozs.

Size 8 in. x 5½ in., 1½ in. thick—

LEVANT, divinity circuit, calf lined to edge, silk sewn, round corners, red under gold edges, Indian paper, ¼ in. thick 29s. by post 30s.

PERSIAN LEVANT, divinity circuit, leather lined to edges, silk sewn, round corners, red under gold edges 17s. 6d. by post 18s.

EGYPTIAN SEAL, divinity circuit, leather lined to edge, round corners, red under gold edges 12s. 6d. by post 13. 6d.

EGYPTIAN SEAL, divinity circuit, round corners, red under gold edges 8s. 6d. by post 9s. 6d.

EGYPTIAN SEAL, limp, round corners, red under gold edges 7s. 6d. by post 8s. 6d.

All these books contain 12 maps and extensive and newest references.

We have the same book, cloth bound, red edges, for 4s. 6d. by post 5s. 6d.

—O—

New Testaments.

Size 4½ in. x 3½ in.—

EGYPTIAN SEAL, divinity circuit, round corners, red under gold edges 3s. by post 3s. 3d.

EGYPTIAN SEAL, divinity circuit, round corners, headbands, silk book-mark, red under gold edges 4s. by post 4s. 3d.

PALESTINE LEVANT, divinity circuit, leather lined to edge, round corners, red under gold edges 5s. by post 5s. 3d.

PERSIAN LEVANT, divinity circuit, leather lined to edge, silk sewn, round corners, red under gold edges 6s. by post 6s. 3d.

Austral Co.,

528 & 530 Elizabeth Street, Melbourne

Coming Events.

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.

SEPTEMBER 16.—The Foreign Mission Study Class will meet in the Lecture Hall at the rear of the Swanston-st. chapel on Thursday, September 16, at 8 p.m. Leader, Mr. P. A. Dickson. Subject, "Day-break in the Dark Continent,"—Africa. All are cordially invited to attend.

Acknowledgments.

FOREIGN MISSION FUND.

Victoria—Churches—Fitzroy Tabernacle, Gore-st., £9/10/-; Swanston st., per Miss Huntsman, £1/17/4. Sister McClure, Mitre Lake, 5/-; G. Goudie, Ultima, £1/5/-; Chinese Brethren, £7/12/10. Queensland—Church and School, Roma, £18/19/10; Bro. and Sister P. Browne, 8/8; Sister Colvin, Brisbane, £3. Tasmania—Churches—Hobart, £6/1/10; Kellie, £5/13/0.

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

NEW SOUTH WALES FOREIGN MISSION SUNDAY.

Name.	1905.	1906.	Increase.	Dec.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Auburn	1 19 8		1 19 8	
Albury	0 15 0		0 15 0	
Belmore	1 14 3	3 12 0		1 17 9
Bungawalbyn	2 1 6	3 10 0		1 8 6
Chinese	6 14 3		6 14 3	
Canley Vale	2 12 0	3 4 6		0 12 6
Dubbo	0 10 0		0 10 0	
Enmore	72 15 4	45 0 0	27 15 4	
Ersleville	1 8 4	2 11 0		1 2 8
Hurstville	4 14 4	2 10 3	2 3 11	
Hornsby	5 1 9	5 0 0	0 1 9	
Hamilton	0 15 6		0 15 6	
Inverell	8 11 2	15 2 1		6 10 11
June	3 10 0	2 6 0	1 10 0	
Kellabakh	0 14 0		0 14 0	
Lilyville	1 15 0	1 4 3	0 10 9	
Moree	10 4 0	2 6 8	8 1 6	
Mosman	5 5 0		5 5 0	
Marrickville	1 13 4	2 9 7		0 16 3
Marrar	0 12 6		0 12 6	
Merewether	1 4 6	1 15 6		0 11 0
North Sydney	2 10 0	1 13 0	0 17 0	
Ogimbal	1 0 0		1 0 0	
Paddington	10 7 2	5 17 9½	4 9 4½	
Petersham	4 3 4	5 15 1		1 11 9
Rookwood	2 8 0	4 1 7		1 13 7
Sydney	13 2 0	12 7 8	0 14 4	
Seven Hills	1 0 0	1 0 0		0 1 0
Tuggerah Lakes	0 10 0	0 11 0		0 1 0
Taree	4 5 0	6 1 0		1 16 0
Tyalgum	0 5 0	0 15 0		0 10 0
Werris Creek	0 10 0		0 10 0	
Wingham	0 16 0	1 19 6		1 3 6
Wagga	1 0 0	1 13 0		0 13 0
Mr. and Mrs. Rathbone (Ormond)	2 2 0		2 2 0	

Total, £178 9 9 131 13 3½ 67 1 10½ 20 8 5

SOUTH AUSTRALIA SPECIAL JULY COLLECTIONS.

(FOREIGN MISSIONS.)

Received by Thos. Colebatch, Treasurer S.A. Foreign Missions.

Norwood and Maylands	..	£130 12 3
*Hindmarsh	..	11 15 0
Nth. Adelaide and Prospect	..	50 0 0
Grote-st.	..	48 4 2
Unley and Cottonville	..	41 12 10
Stirling E. and Aldgate Valley	..	32 9 4
Owen	..	20 0 0
York	..	15 3 9
Alma	..	15 0 0
Milang (forwarded direct)	..	14 10 0
Mil-End	..	9 16 3
Balaklava	..	10 18 9
Long Plain	..	8 0 0
Glene'g	..	7 11 10
Henley Beach	..	6 12 6
Bews	..	5 4 10
Kadina	..	5 0 3

Strathalbyn	..	4 1 0
Williamstown	..	3 10 0
Goolwa	..	3 2 6
Mallala	..	3 1 0
Broken Hill	..	3 0 0
Port Pirie	..	2 0 0
Butler	..	2 0 0
Port Germein	..	1 2 0
Willunga	..	1 0 0
Lochiel	..	0 10 6
Moonta	..	0 8 6

£456 7 3

*This church has hitherto contributed £41 additional in 4 quarterly instalments through the year.

WEST AUSTRALIAN SPECIAL JULY COLLECTIONS.

(FOREIGN MISSIONS.)

Received by C. Garland, Treasurer W.A. Foreign Missions.

Churches—		
Fremantle	..	£10 6 4
Perth	..	17 15 6
Boulder	..	2 11 0
Northam	..	2 7 8
Brookton	..	1 5 3
Gooseberry Hill	..	0 10 0
Maylands	..	1 18 6
Subiaco	..	14 19 3
Donnybrook	..	1 0 0
Claremont	..	1 14 0
Kelmscott	..	1 0 0
Bro. Francis, Pingelly	..	1 0 0

OTHER OFFERINGS.

Churches—Fremantle, £3/1/10; Lake-st., Perth, £1/16/-; Gooseberry Hill, 3/-; North Perth, 19/8. Sisters' Conference Drawing Room Meeting, 5/6. S. School, Lake-st., Perth, £3 (for orphanage work at Baramati); C.E. Society, Lake-st., Perth, 11/3; Promises—Bro. Sylvester, 5/-; Bro. Eaton, 20/-; Sister Miss Illingworth, 10/-; Chinese Mission, Perth, £2/2/6.

*PHONE, CITY 38.

R. & A. E. Barnes, L.D.S.,

DENTISTS.

78 Gertrude St., Fitzroy. High St., Kyneton.

IN MEMORIAM.

MASTON.—In loving remembrance of my dear husband and our father, A. B. Maston, who departed this life August 28, 1907.

—Inserted by his wife and family, Raglan-st., Mosman, N.S.W.

MCCANCE.—In loving memory of "Will," who fell asleep August 28, 1907, aged 25 years, beloved son of Robert and Mary McCance and beloved brother of Mrs. Gibson, Donald, Percy and Olive. "For so he giveth his beloved sleep." He rests from his labors, and his works do follow him.

WANTED.

Light situation wanted by young lady, member of church. Care of child, or as companion. In country. E.M.D., c/o Austral office.

Partner wanted. Irrigation block. Well improved. Lucerne laid down, capable of carrying double the cows being milked at present. Write A. Balding, Wyuna Town, Victoria.

FOR SALE.

Piano, good as new. Cheap Write M.L., Austral Office.

Church of Christ, Sandringham, Vic

New Library, Abbott-st. Worship, 11.15 a.m.; Bible School, 3 p.m.; Gospel Meeting at 7 p.m., conducted by F. M. Ludbrook. Brethren spending holidays in neighborhood specially welcomed.

Land Seekers.

This is worth considering.

170 acres, rich black soil, NEVER-FAILING CREEK runs through the property. This land has been known to grow 4 TONS HAY to the acre. CAN BE IRRIGATED THROUGHOUT, and only 4 miles from railway station. On splendid road, and 12 miles from Launceston, which has a tri-weekly steamer service to Melbourne. 6 roomed house, barn and all necessary outbuildings. £12 per acre. TERMS IF REQUIRED. Similar land in Bacchus Marsh and Warrnambool is worth £100 per acre.

For further particulars write to

J. E. Thurgood, Farm Salesman,

91 ST. JOHN ST., LAUNCESTON.

Palmwood Villa, No. 35 Herschell Street, off North Quay, **BRISBANE.**

First-class Private Board & Residence.

Large, Airy Rooms, Newly Furnished.

MRS. NEILEN.

Schreck's Poultice.

SCHRECK, SONS & Co., proprietors of the above remedy, wish to inform the public that on account of the wonderful success attending its use, they have been compelled to open a Branch and Factory at 235 Gertrude St., Fitzroy, to meet the increasing demand, where all information and Testimonials can be had. All wounds and sores will be dressed, free of charge, between 9 and 10 a.m.

SCHRECK'S POULTICE

has now established beyond doubt its power to cure long standing and supposed incurable diseases as Tuberculosis, Hip-disease, Tumors, Rheumatism, Gout, Hydatids, Bad Legs, Piles, Raw Eyelids, and all Skin Diseases. Never known to fail for Poisoned Sores, Abscesses, Boils, Carbuncle, Jar, Whitlow, Sprain, Burns, Chilblains. One or two applications will convince anyone it has no equal.

Depot: 355 Elizabeth Street.

Branch & Factory: 235 Gertrude Street, Fitzroy.

All Chemists, 1/6 & 5/6; Posted, 4d. and 9d. extra.

BOARD AND RESIDENCE.

Mrs. Carnaby, 2 Royal Terrace, Nicholson-st., opposite Exhibition, Melbourne. Comfortable accommodation for visitors. Double and single rooms. Moderate terms. Highly recommended.

In quiet Christian musical home, comfortably furnished, two double bedrooms (fireplaces) Use dining-room, kitchen, bathing-box. Private grounds, campers; sheltered ti-tree, pines. Use above Lunch, teas, catered, if previously advised. Home situated best part Esplanade; 8 minutes R.S. Recommended. Accommodation limited. Sister, "Tweedehome," Esplanade, Sandringham

When Visiting N.S.W.

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

A GENUINE STARTLER

Mechanical Butterfly Post Card

FIFFI,
Queen of the Air!

It will give the
Girls the Jump!

FLIES ABOUT WHEN ENVELOPE
IS OPENED

THIS is the very latest sensation in Post Cards. A bright-hued and very natural looking Mechanical Butterfly is wound up and enclosed in a strong envelope, and when opened the Butterfly suddenly springs upward and flies about in a most life-like way. The effect is startling. Anyone would believe it is alive. Can be used repeatedly. Price, only SEVEN PENCE EACH, post free, or Two for One Shilling, different colors. A very interesting toy.

OBTAINABLE ONLY FROM
THE UNION MANUFACTURING & AGENCY COMPANY,
299 ELIZABETH STREET, MELBOURNE.



What is Spirit?

I am afraid that my inexperience as a writer and the very poor way in which I placed before you Miles Grant's position in my letter which appeared in your issue of July 22, has caused you to unwittingly misrepresent his conception of the meaning of the word "spirit" in your reply. I think that it is only fair to Mr. Grant that I should more carefully state his position. In my last I quoted Mr. Grant, who tells us: "When the breath of life leaves the man, he lives no more till the resurrection, when his physical system is reorganised."

You have assumed that "breath of life" is Miles Grant's sole conception of "spirit," and proceed to demolish this conception. I think that it is only fair to Mr. Grant that I should state his position with greater exactness, and with your kind permission will do so. He tells us in his work "The Spirit in Man; What is It?" "The word 'spirit' is used in four senses in the Bible, as follows:—1. To represent a being. God is a Spirit. Angels are spirits, and demons are unclean spirits. 2. The word 'spirit' is used to denote a power proceeding from a being. Hence we read of the Comforter, or Holy Spirit, as that which proceedeth from the Father. 3. Spirit is used to represent a state of mind—as a haughty spirit; proud spirit, etc. 4. The same word is used to denote the atmosphere we breathe, without which all beings upon this planet would die."

So, Mr. Editor, you will see that Miles Grant's claim is that "spirit" means "a being," "a power proceeding from a being," "mind," "atmosphere," and his claim is, in addition, that in every instance in which the word occurs in the Bible, its interpretation will be found under one of these four headings.

I think that the word spirit in 1 Cor. 2: 11 refers to the mind. "What man knoweth the things of a man save the spirit [mind] of man which is in him? even so the things of God knoweth no man but the spirit [mind] of God." I understand that man consists of body, soul and spirit. I understand by the body that which was created out of the dust of the ground. I understand by the soul the animal life common to all things that breathe. I understand by the spirit the power of God by which man lives, mentioned in Psalm 104: 29, 30: "Thou hidest thy face, they are troubled; thou takest away their breath [ruach], they die and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth." The spirit comes from God, and its presence in man causes soul or animal life. When man dies, the spirit returns to him who gave it.

You say that Paul and Peter teach that the body is not the man, but the tabernacle in which he dwells. God said to Adam, "In the day thou eatest of the fruit of the tree thou shalt die." If the body is the house, and there dwells a man within it, then God was speaking to the man inside of the house, and it was this entity which God threatened with death. "Dust thou art, and unto dust shalt thou return," was spoken to the man, the responsible being.

I thank you, Mr. Editor, for your courtesy in permitting a reply.

"PERPLEXED."

["Perplexed" must take the responsibility of having misrepresented Miles Grant. We did not.

In justice to him, however, we allow "Perplexed" to correct his own misrepresentation. It still appears, though, that "Perplexed" regards "spirit" in man as simply "breath." If so, what sense is there in Hebrews 12: 23, the "spirits of just men made perfect," if we read it the "breaths of just men made perfect"? The question, however, is too big to be dealt with in a foot-note.—Ed.]

The Resurrection Body.

In your note to "Perplexed" you seem to take it for granted that Miles Grant holds that spirit means no more than breath of life, but that is not so. He holds that though the original words are translated in so many ways the following four definitions will cover them all. The word "spirit" in his judgment means: 1. An intelligent being. 2. A power proceeding from a being. 3. A state of mind or feeling. 4. The breath of life. Supposing then we now take your passage (1 Cor. 2: 11) and apply definition 3, where is the difficulty?

You seem to take it for granted, as does my friend Bro. Mortimer, that the spirit of or in a man is the real man; but that is just the proposition that needs proving. I know of no passage in the word of God that allows us to think so. We are told that the spirit goes to God who gave it, but will any one give us a definition of that spirit—in the words of the Holy Spirit? Bro. Mortimer's passages I feel are altogether against the idea of conscious existence between death and the resurrection. I fear, Bro. Editor, your space will hardly allow an exposition of these passages, unless very brief. Hence I remark that Phil. 1: 23 is in my judgment not speaking of the return of the spirit of Paul to the presence of Christ, but with the return of Christ. Paul would have glorified God by his life or by his death—but the presence of Christ is very far better. See Luke 12: 36, where the same word translated "depart" is translated "return"; also compare Emphatic Diaglott translation: "I have an earnest desire for the returning and being with Christ, since it is very much to be preferred." Again, take 2 Cor. 12: 1-4. I do not see how Bro. M. comes to his conclusion. I prefer Miles Grant's, that "in the vision Paul had he did not know whether he had been carried away bodily or whether he only saw it mentally, as John did on the isle of Patmos." What the passage has to do with the state of the dead I do not know.

Just a word on 2 Cor. 5: 1-9. It seems such a pity that our brother should spoil such a grand definition of this passage by reading into it "dormant flies" and the state of the dead, when he has in his first sentence shown us that it is the coming of the Lord that the apostle has in view. Paul does not want to be unclothed. He does not want to die. But why not, if death to him means the presence of Jesus? He desires something better than death, and that is that he may be clothed upon, that which is mortal may be swallowed up of life. 1 Cor. 15 will tell us when that will be. In the meantime 1 Thess. 4: 13-18 is good enough for me. Yours truly, G.

[We will permit a short reply from Bro. Mortimer if he desires to send one, after which the discussion must close.—Ed.]

W. DONAHAY.

OPHTHALMIC OPTICIAN
181-183 Collins St., Melbourne.
Sight Testing Free.

Books, Stationery and Fancy Goods.

New Books & Magazines

By Mail Steamer
Every Week

Mechanics' Institutes and
Libraries supplied
....at Lowest Rates....

School and College
Books & Stationery

BIBLES
and
HYMN
BOOKS.

M. L. Hutchinson,

GLASGOW BOOK WAREHOUSE.
805-807 LITTLE COLLINS-ST., MELBOURNE

Sister Bell notifies brothers and sisters that her

REGISTRY OFFICE

supplies selected Servants (male and female).

Pot Plants, Seeds and Flowers always in stock.

169 St. Georges Rd., North Fitzroy, Victoria.

COMPARE Ward Bros

A.N.A.
SEWING MACHINES.

at £3 10/- to £9 15/-

with the Machines offered to
you at much higher prices by
travelling Agents Comparison
will prove that

WARD BROS. PRIZE A.N.A.

is equal, and in many respects
superior to these high-priced
Machines.

We arrange terms to suit you,
guarantee every machine for
25 years and pay freight to
your nearest Railway Station.

Write for Illustrated Catalog "A"

WARD BROS. 36-38 ERROL ST. N. MELB
224 CHAPEL ST. PRAHRAN
And Throughout
the Commonwealth.

Obituary.

MORRIS.—On Aug. 6, Sister Mrs. Morris, age 75 years, fell asleep in Jesus. For many years our sister suffered with bronchial trouble in an acute form. She was a bright Christian woman, nevertheless. She united with the Unley church when Bro. Colbourne was preaching there. Her hope was in Jesus. For many years she was associated with the Norwood church. May God comfort the sorrowing relatives.

Norwood, S.A.

A. C. RANKINE.

MESSNER.—Carl Messner departed this life on Aug. 8, age 72 years. For some time his health was failing before he passed away. He suffered from an internal trouble. Bro. Messner united with the Norwood church many years ago, and died in the hope of the gospel. We extend our Christian sympathy to all the bereaved family.

Norwood, S.A.

A. C. RANKINE.

CRAWFORD.—On July 31, Jesse Crawford passed into rest at the ripe age of 77 years. About twelve months ago the feebleness of age crept upon him and from that time he gradually became weaker until on the above date he fell asleep. He was immersed by David King in England, fifty years ago, and has walked consistently for half a century. Though somewhat of a retiring nature, he was a most conscientious and earnest Christian, and earnestly strove to live up to his ideal of a true follower of Jesus. Until he was unable to leave his home, he was a constant attendant at the Lord's table, and during his closing days his happiest time was when remembering his Lord in his own home with the brethren who visited him. The church in Brisbane has lost an esteemed and loved brother, but for him "to die is gain," as

it had been "Christ to live." He passed away trusting in the precious promises of our heavenly Father, and rejoicing in Christ Jesus, and was laid to rest in the Toowong (Brisbane) Cemetery on Aug. 1. Bren. Watt and Clydesdale conducted the service at the graveside. We deeply sympathise with the daughters, who are left fatherless, but pray that the God of all comfort may sustain them in their dark hour.

Brisbane, Q.

L. GOLE.

God's Spirit and the Spirit's Work.

BY W. C. Morro, M.A.

New and Second Edition.

This is a most valuable booklet of 86 pages, neatly printed on feather-weight paper.

CONTENTS:

1. Catalogue of Scripture Passages containing Allusions to the Holy Spirit. This chapter alone is worth much more than the price of the book, especially to the busy Bible student. 2. The Personality of the Holy Spirit. 3. The Sphere of the Spirit's Activity. 4. The Miraculous Work of the Holy Spirit. 5. The Baptism of the Holy Spirit. 6. God's Spirit in Man's Conversion. 7. The Indwelling Spirit. 8. The Witness of the Spirit.

Price 6d. post free

Rally Buttons, Any Color or Design.

Advertising Buttons, Club Buttons, &c., made by A. W. PATRICK, Photo Enameller, 469 Nicholson st., North Carlton.



W. J. AIRD, OPTICIAN,

(many years with the late T. R. Procter)

125 Collins Street, Melbourne,

(opp. Dr. Bevan's Church.)

Spectacles accurately tested. Oculists' prescriptions prepared. Rimless Eye-Glasses and Spectacles a Speciality. Correspondence solicited.

Phone 134.



NATARA

(OCKENDEN'S)

DRIES UP A Cold in the Head In a Few Hours.

THE BEST REMEDY YET INTRODUCED

Price: 1/6 & 2/6

ALL CHEMISTS.

WHOLESALE:

ROCKE, TOMPSITT & Co.

Melbourne, Victoria.

A seasonable advertisement which appears in our columns for the first time is that of NATARA. The "Rehabite" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in warding off a cold when taken in the early stages.—The Rehabite.

JOSEPH ALLISON,
Furnishing Undertaker and Embalmer,
183-5 ERROL STREET,
NORTH MELBOURNE.

BRANCH—

Mount Alexander Road, Moonee Ponds.
Funerals supplied to any extent in Town or Country.
Telephone 751. Telephone 251 Ascot.

COLLEGE OF THE BIBLE, MELBOURNE.

TEACHING STAFF: Principal, H. G. HARWARD; A. R. MAIN, W. W. MANTELL.

Federal Conference Executive.

President, G. T. Walden; Vice-President, J. E. Thomas; Treasurer, T. B. Verco; Secretary, D. A. Ewers; Assistant Secretary, W. Beiler.

Executive Committee.

New South Wales—A. E. Illingworth, T. Hagger, S. G. Griffith, L. Russell. South Australia—R. Burns, J. Manning, John Fischer, A. C. Rankine, T. H. Brooker. Victoria—F. G. Dunn, A. Millis, W. C. Craigie, R. Lyall, F. M. Ludbrook, C. Hardie. Western Australia—H. J. Banks, D. M. Wilson. Queensland, L. Gole, C. Watt. Tasmania—W. R. C. Jarvis.

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

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

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

Treasurer: W. C. CRAIGIE, Little Collins St., Melbourne.

Secretary: CHAS. HARDIE, Henrietta St., Hawthorn, Vic.

380 LYGON ST., CARLTON.
1 659 NICHOLSON ST., NTH. CARLTON.

Phone 1192.

JOSIAH HOLDSWORTH, Undertaker.