

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. 35

THURSDAY, SEPTEMBER 2, 1909.

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

SPIRITUALISM.

Thomas Hagger.

It is sometimes thought that "Spiritualism," or as the writer prefers to call it, "Spiritism," is a harmless kind of thing, and that we can adhere to it, even while professing to follow the Lord Jesus Christ. This is written in order to show the true nature of this system, and consequently as a warning to those who have not yet been, but may be in danger of thus being seduced by Satan.

"Familiar spirits."

I. *What is Spiritualism?* It is that system which professes belief in the possibility of holding communications with the dead. This is that which the Bible designates by such terms as "necromancy," "sorcery," "witch-craft," "consulting with familiar spirits," "divination," etc. Many of the so-called communications to-day are due to the tricks and deceptions of mediums; these have been exposed again and again. But in some instances there are certainly communications with spirit-beings. Who are they? They are either the spirits of those who have passed from the earth, or they are evil spirits who impersonate or counterfeit the departed ones. If we listen to the testimony of the spirits and their friends we shall be assured that the former is the correct idea. But what evidence have we that these spirits are truthful, and are not trying to deceive us?

Lying spirits.

In the one case which the Bible records at some length (1 Sam. 28: 3-20), we find that it was all a matter of pretence on the part of the spirit. But, somebody will say, did not Samuel actually appear at that time, and does not the cry of the woman indicate this? No; the spirit revealed to her that her visitor was Saul, and she cried out because of this, as her statement, "Why hast thou deceived me? for thou art Saul," clearly shows. We could not imagine that the Lord would permit Samuel to return to the earth, and speak to Saul in a way that he had forbidden men to receive communications (Deut. 18: 9-14). On this occasion it was a spirit impersonating Samuel.

In the parable of the rich man and Lazarus, it is distinctly taught that the dead do not return to communicate with the living (Luke 16: 27-31). The only conclu-

sion, then, that we can come to is, that in every case of supposed spirit communication there is deceit and fraud; it is either the trickery of the medium, or a case of impersonation on the part of some spirit-being.

Doctrines of demons.

If these spirits who do communicate are not the spirits of our departed friends, who are they? The Scriptures teach that a body of angels rebelled in heaven, and were cast down to (tartarus) hell (2 Peter 2: 4; Jude 6). These fallen angels have been and are now endeavoring to ruin men (Rom. 8: 38, 39; Ephesians 6: 12). They are characterized in their actions by fraud and deceit (2 Cor. 11: 14, 15). Is it not clear, therefore, that all actual communications with spirits are not with those who have departed this life, but with demons? Those who give heed to these messages are giving heed to "seducing spirits," are holding to "doctrines of demons," have as their religion demonology, in short are following that which is of a Satanic source.

Forbidden in Scripture.

II. *What does God's word say about this?* Does it encourage or discourage such a thing? Let us listen to some Biblical statements on this matter.

Lev. 9: 31—"Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them; I am the Lord your God."

Deut. 18: 9-12—"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among thee anyone that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord."

1 Sam. 15: 23—"For rebellion is as the sin of witchcraft."

Isaiah 8: 19, 20—"And when they shall say unto you, Seek unto them that have familiar spirits, and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living

should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them."

Gal. 5: 19-21—"Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery...of which I forewarn you...that they which practise such things shall not inherit the kingdom of God."

Rev. 21: 8—"But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers...their part shall be in the lake that burneth with fire and brimstone."

A solemn warning.

Thus we see that in the Old Testament God forbade his ancient people to have anything to do with this thing, while in the New Testament it is classed with fornication, idolatry, etc., is called a work of the flesh; and we are solemnly informed that those who practise it shall not inherit the kingdom of God. God's word not only discourages communications with these fallen spirits, but forbids them, and declares that there is no heaven for those who indulge in such.

A Satanic delusion.

Let us turn from this brief consideration of this Satanic delusion, assured that we cannot "drink the cup of the Lord and the cup of demons," that we cannot "partake of the table of the Lord and the table of demons" (1 Cor. 10: 21). We must choose between communion with Christ and communion with evil spirits; we cannot have both. The revelation made by God through Christ is sufficient and final (Heb. 1: 1-2: 4; Jude 3; Rev. 22: 18, 19). There is no need for messages from the spirit world; Christ and his apostles have told us all we need to know. Reader, turn from the "doctrines of demons," commonly called Spiritualism; shun the demonology or witchcraft of the present day; let your confidence be in the revelation of God through Christ; anchor your soul to the Rock of Ages, who has stood the test of passing centuries, and has saved and satisfied the souls of many. Christ or demons? Which shall it be? May every reader cry emphatically—"Christ."

Mary Magdalene.

J. W. McGarvey.

Many years ago my wrath was kindled by discovering how false and libellous is the reputation which has been attached to the name of one of the noblest women that ever lived. Her name, in its Latin form of Magdalen, has been the chosen title of houses for the reform of fallen women. She has been represented as one of the harlots with whom the Pharisees associated slanderously the name of Jesus; and the fact that he had cast seven demons out of her has been held, especially by those who deny the existence of demons, as proof that she had been one of the most outrageous of sinful women. Even that which gives her her greatest fame, her testimony as to the resurrection of Jesus, has been accounted for by the supposition that she was still affected by the insanity which was superstitiously thought to be possession by demons; for a noted infidel has said that the church owes the story of the resurrection of Jesus to the hallucination of a frantic woman. To say of a woman with an irascible and ungovernable temper that she has seven devils in her, is to compare her with Mary as she is supposed to have been when Jesus first met her.

A misfortune, not a sin.

To suppose that one possessed by demons was unusually wicked is as gross an error as to deny the reality of demon possession. No one was ever reproached by Jesus or the apostles for being in this condition—not more than for being sick or blind or deaf. It was a misfortune, and not a sin. The fact, then, that Jesus cast seven demons out of Mary proves nothing as to her previous character. It proves only that her condition, either mental or physical, had been such that demons found it possible to get possession of her. Whether they caused temporary insanity, as in case of the two demoniacs of Gadara, or some physical disability, as in many other instances, we are not informed. She may have been afflicted, for aught we know, as early in life as the little daughter of the Syrophenician woman whom Jesus met between Tyre and Sidon. But whatever the details of her affliction may have been, it is quite certain that it was gratitude for her relief by Jesus which caused her to devote her life to his service. She appears to have been, and to have remained, an unmarried woman, and her affliction had probably prevented her marriage in early life.

Not the woman who was a sinner.

The fact that the earliest mention of Mary's name is found in the eighth chapter of Luke, immediately after the account in the seventh chapter of the woman who was a sinner, who came into the house of a Pharisee where Jesus was dining, washed

his feet with her tears, and wiped them with her hair, has led some to bunglingly suppose that this woman was Mary. There is not the slightest ground for the supposition. As well suppose that the sinful woman was Joanna, or Susanna mentioned with Mary in the same paragraph.

An unblemished reputation.

In this first mention of Mary, she is found in company with Joanna, the wife of Chusa, Herod's steward; with Susanna, and with other women who went about with Jesus and the twelve, "ministering unto them of their substance" (Luke 8: 1-3). This shows two things in regard to Mary: first, that she was "a woman of substance," such as enabled her, together with her female companions, to minister to the wants of twelve men, who, without secular employment, were engaged in the work of Christ. She had not been, like many of the objects of the Lord's benefactions, in the depths of poverty. Her home, as the name Magdalene (a woman of Magdala) indicates, was in this town on the lake shore a few miles north of Tiberias; but she followed Jesus and the twelve in their wanderings sufficiently to look after their temporal wants; and on their last journey to Jerusalem, she followed them thither. All of this indicates that she was a woman in independent circumstances. At the same time, the female company which she kept lifts her above suspicion as to her reputation. It is in the highest degree improbable that the wife of Herod's steward would be permitted, even if she were so inclined, to associate so intimately with a woman of smutted reputation. There is every reason, then, to believe that Mary was a woman of unblemished reputation, and of such substance materially as to enable her to exercise benevolence with a free hand.

Last at the cross.

When at last Jesus was suspended on the cross, we are told by Luke that "all of his acquaintances and the women who had followed him from Galilee stood afar off seeing these things" (22: 49). But later, and before the darkness set in, some of them ventured nearer, and were permitted by the good centurion whose cohort was standing guard about the spot, to pass through his lines and draw up near the cross. Some who thus ventured, and on whom the centurion had compassion, were his mother; his aunt, Mary, the wife of Clopas, and Mary Magdalene. The considerate centurion also permitted one man to go with them as an escort. Here they passed through the most heartrending scene that was witnessed on that fateful day. One of the most impressive pictures I have

seen represents these women as they return weeping into the city, Mary leaning on the arm of John, and all, as they climb the steps leading to a dwelling, glancing back to the three crosses on a distant hill, while a black cloud which had helped to deepen the darkness was slowly passing away. A large crayon copy of this picture hangs in the chapel of the College of the Bible. If Mary Magdalene came to the city as thus depicted, she remained there but a short time; for she and "the other Mary" (mother of Jesus) returned to Golgotha in time to see Joseph and Nicodemus with their servants bearing away the body of Jesus. They had probably feared that his body would be dragged out with those of the two robbers to some unclean spot where the carcasses of dead beasts were thrown; and they were resolved to follow it. What a relief was it to see that, on the contrary, it had been wrapped in a linen shroud by the kindly hands of friends who were probably strangers to them, and what a surprise to see it laid in a costly rock-hewn sepulchre which only a rich man could own! Not knowing that Nicodemus had already wrapped about the body a hundred pounds of the material for embalming it (John 19: 39), the two women, after carefully noting the locality of the tomb, and observing "how the body was laid," returned to the city and "prepared spices and ointments" (Luke 23: 33, 34). Here was another draft on Mary's purse, but before she completed the purchases the sun went down, the Sabbath came on, and the completion of the task was postponed till the first day of the next week (Mark 16: 1).

Days of darkness.

Where the two women spent the two following nights and the intervening Sabbath, we are not informed, or what interviews they may have had with the other women and the male disciples, but that these were sleepless nights, and this Sabbath one of dark despair, we may be sure. Even on the third morning the first announcement of the resurrection of Jesus found the male disciples "mourning and weeping" (Mark 16: 10); and if this was the condition of the men, what was that of the women?

First at the tomb.

We know little about the effects which the women hoped for from the drugs with which they intended to embalm the body of Jesus, but it is quite evident that some haste in applying them was thought necessary; for on the third morning they started "while it was yet dark" to resume the task (John 20: 1). Their company now included the two Marys already mentioned, Joanna, Salome, Mary the mother of James, and other women whose names are not given (Matt. 28: 1; Mark 16: 1; Luke 24: 10). They were delayed by the purchase of additional drugs, so that the sun was up when they reached the tomb (Mark 16: 2). From the fact that our Mary's name is mentioned first in all of the narratives, it

is clear that she was the leading spirit of the group. When they came within sight of the tomb, and saw that it was open, she immediately whirled and ran away, to report the startling news to the male disciples. Knowing that Peter and John were together, separated from the others, and not so far away, she ran to them and cried out, "They have taken away the Lord out of the tomb, and we know not where they have laid him." This she inferred from the fact that the large stone had been rolled away. It was so large that some of them had said as they came along, "Who shall roll us away the stone from the door of the tomb" (Mark 16: 3). Mary rightly inferred that the body had been removed. They were not aware that the tomb had been guarded by Roman soldiers, or they would not have hoped to get to it at all. All of the soldiers were now gone, the resurrection having taken place before the arrival of the women. While Mary was gone, the other women went into the tomb, saw the two angels, heard their announcement, and ran away to tell the other group of male disciples.

A vision of angels.

Mary's announcement to Peter and John started them without another word running at their utmost speed, to verify her words. John, being the younger, outran Peter and came first to the tomb. Mary followed as fast as she could, but, being almost out of breath from running both ways, she came to it after Peter and John had hastily inspected it and gone away. She stood there alone for a time. The high excitement which had sustained her thus far gives way, and she found relief in a flood of tears. She stoops down at last and looks in through the low opening, and sees two bright angels. They were seated on the stone floor, one where she remembered that the head of Jesus had been laid, and the other at his feet. One of them, as if surprised at her distress, demands of her, "Woman, why weepest thou?" She answered amid her sobs, "Because they have taken away my Lord, and I know not where they have laid him." These were doubtless the same two angels who had spoken to the other women. They were not seen by Peter and John, though they were there. Why they appeared only to the women we may not know till we meet them in heaven. I intend, if I ever see them and identify them, to ask them why.

The risen Master.

Just as Mary answers the angels she heard a footstep behind her, and, turning her tear-dimmed eyes, she saw a man whom she supposed to be the gardener, and heard from him, "Woman, why weepest thou? Whom seekest thou?" Instantly jumping to the conclusion that he had removed the body because the tomb was in his garden, she answered at once, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." She

thought he would gladly give up the body to anyone who would relieve him of it; for who cares to have the dead body of a stranger in his possession? Instantly she hears from him in a tone which can not be mistaken, "Mary!" She turns herself, facing him, and exclaims, "Rabboni!" She had been looking for her Lord's dead body, and now that she sees him alive, in a transport of joy, she is about to seize him, when he says, "Touch me not," and gives for it a reason which for the time is a mystery. The Lord and the angels in an instant disappear, and leave her once more alone by the empty tomb. She goes once more to the male disciples, and tells them what she has seen and heard; but her story, like that of the other group of women who had preceded her, is rejected as an idle tale (John 20: 18; Luke 24: 11). Before the sun set that day, they learned that women could tell the truth as well as men. I don't know what Paul afterward thought about this testimony of these women; for in his enumeration of the witnesses of the resurrection (1 Cor. 15: 5-8), he says not a word about that of the women. Perhaps this was because he was writing to Greeks, with whom women were not in high repute for veracity.

Women in heaven.

Here the curtain of history drops on the career of Mary, but one can not doubt that she who had been the prime leader of her sex during the personal ministry of Jesus, and who was the first to see him after his resurrection, took a leading part also among her sisters in building up the Jerusalem church, the "mother of us all." There are not very many among the radiant band whom I hope to see in heaven whom I shall be gladder to know and greet than Mary Magdalene. There will then be no more marrying or giving in marriage, but what would heaven be without its women? And what a gap among the redeemed women if Mary should not be one of them!

Foreign Missions.

Letter from F. G. Filmer.

Pentecost, June 3, 1909.

We are now back at work again. The steamer landed us on May 25, about two miles north of here; the captain said that the anchorage here was too bad. I spoke to a man who came here with a three-masted ship last week, and he reckons it a very good place to anchor.

It took us a week and a day to get all the timber, furniture, etc., back here; we had two very small boats; the large boat I was depending upon borrowing was broken up in that hurricane. We are very thankful to the natives for having got this place ready for us. It is not a bad little place at all as a make-shift. Three rooms, lime walls, with a verandah back and front.

Some of the natives from Ranwady, Warlu, Ranup, and other places, came to assist in the removing of things. It was hard and slow work. I find that it has been sufficient to tire the most of them, and yet the real work has not commenced.

Before going to Sydney I left two natives in the Ambrim hospital. Both had greatly improved upon our return, so we brought them home, but the bigger one, who is a leper, has broken out again on the hand. Poor boy! he is such a fine fellow. We have him staying near here, and are dressing his sores, if not in the hope of curing, at least of alleviating.

Mrs. Filmer has not had the fever yet, but I am afraid, for on the first two or three nights our net was not mosquito proof, and so fever mosquitos to the extent of 20 or 30 got in on each occasion. Found the work still going along nicely. Several deaths, a few births, one or two of the Christians in trouble of one sort and another. I have been out on the reef to-day, trying to do a bit of blasting with dynamite. It will take some time to get a safe passage through for the launch at low water. Have had some bad attacks of fever since return.

A Man amongst Men.

"Every preacher ought to be neatly and becomingly attired. The personal appearance of a minister will have much to do in determining his success among his people. They look for him to be tidy and clean in his makeup, and he should never enter his pulpit without this careful preparation. He need not be jauntily dressed. A fop has no place in the pulpit. No one respects a dude, either in the ministry or out of it. To be the best-dressed and best-groomed man in all the church is no compliment to the preacher. The disposition to have his clothes cut after the fashion of the clergy—vest buttoned to the top, coat minus a collar, but plus an upright band—evidences a pride of advertisement not in keeping with his sacred calling. Why should he wish to have people recognise his profession by his garb? A lawyer dresses like other people, so does a physician. Why should a preacher want to wear a long, black, clerical coat and white necktie, and make himself look unlike every other man in his church? Is he not of them, or does his ministry raise him above them? God forbid. The preacher who is going to get into the hearts and sympathies of men, and win them to his divine Lord, is going to be as much like them as possible, building up no barriers of criticism or aloofness. It is not a preacher so much to-day who is going to win countless men to Christ, but a *man*, a godly, Christ-like man, a man with a message, a man neatly attired, a clean man, both in and out, who sets no store on hair parted in the middle, but who sets all store in having the sinner parted from his sins."—*Frank Tal-*
mage.

"That they All may be One."

Jas. E. Thomas.

The delivery of the historic and significant "Declaration and Address" by Thomas Campbell, and the commencement of the effort to restore primitive Christianity as manifest in the early church, has been worthily remembered in Australia as in other lands. The great Centennial gatherings in Sydney were an inspiration to all who went, and the result of these will be far-reaching. It is possible, however, to reach more by the printed page than in any public gathering, and thus the publication of an excellent volume bearing the familiar name, "That they All may be One," was a wise and commendable act. It is to be hoped that this interesting book will be purchased by hundreds and sent broadcast as a contribution to the movement with which we are identified. It is possible to make the plea for which we stand very widely and intelligently known through means of this printed messenger.

A valuable encyclopaedia.

The book is worthy of a place in the home of every disciple in Australasia. It is well gotten up by the editors, Messrs. Gore, Walden and Illingworth, and they deserve the congratulation and thanks of the brotherhood. The mechanical work has been ably done by the Austral Publishing Co., and is quite up to the high standard already attained by our enterprising publishing house. The book contains 211 pages of well printed information, well illustrated. It is withal a marvel of cheapness, and is within reach of the poorest. The first 100 pages consist of a concise and instructive review of the work of the past century, and are a valuable encyclopaedia of information concerning the inception, struggles, growth and present numerical strength of the movement. The statistics are comprehensive and up to date, and are admirably summarised in a chapter by G. P. Pittman.

History of the movement.

This part is largely historical, and the record of the early struggles and triumphs of the grand pioneers is helpful to read. F. G. Dunn and D. A. Ewers ably trace the rise of the reformation or restoration movement, and emphasise the leading features of these years of faithful service rendered by heroes long since gone to their reward. In his opening remarks, Bro. Ewers traces what might be called the evolution of the effort. He shows, in facts perhaps new to some of his readers, that the commencement of the work was not due to the labor of one year, or the efforts of one man, but was the result of a series of events culminating at the outset with the declaration of Barton W. Stone and his brethren in 1803, and ultimately consummated by the union of those associated

with the Campbells with those laboring with Barton Stone, in 1831-2, at Georgetown, Kentucky.

Achievements of the century.

T. J. Gore contributes a chapter showing the encouraging growth and helpful character of our splendid educational institutions. There is a fine chapter on our missionary societies and their work, by A. C. Rankine, which is full of encouraging information. S. G. Griffith deals with the more limited field of social and benevolent work, and rightly gives a very prominent place in this chapter to the splendid work done by the women of our churches in America and in Australia. The statistics of the Christian Women's Board of Missions are a striking testimony to the consecrated efforts of Christian women. T. B. Fischer deals in an interesting manner with the work of young people, and shows us cause for gratitude at the progress of our Sunday Schools and C.E. Societies. It is a very significant thing, however, and worthy of attention, that our church membership is far greater than the number of our Sunday School scholars. Does this not indicate the necessity of making even a greater effort to increase in numbers and influence our Sunday Schools?

The great debates.

The chapter on debates and controversies is especially commendable, and Bro. Watt is here found in his element. While we are thankful that the necessity for such keen and sometimes bitter contention seems to have passed, yet we owe a great debt to those great minds and hearts who fearlessly contended in the beginning of the movement for the faith once for all delivered to the saints. Not only are we as a people indebted to Alexander Campbell and others for their noble and masterly efforts, but the whole Christian world is more or less indebted to Campbell especially for his memorable debate with Owen, and Protestantism is for ever a debtor to Campbell for his skilful debate with Bishop Purcell. This chapter is calculated to make people read these debates, even though sometimes considered dry reading, and in the perusal of such they will doubtless get their spinal columns strengthened.

Australasia and Great Britain.

A chapter dealing especially with the cause in Australasia is also very fine. It is written in Bro. Moysey's usual comprehensive even if somewhat voluminous style. It traces characteristics of the early churches and workers well worthy of our imitation. One statement is so worthy of our attention that I quote it: "Finally, it may be said of the pioneers and their churches

that their convictions of truth were deeper, their grip more tenacious, and their individual efforts to extend the gospel more general and energetic, than those of the present day, while defections and losses were relatively fewer. This arose largely from the manner and circumstances in which they received the truth. They bought the truth at the price of cherished and lifelong convictions." At first I felt inclined to debate this statement, for I am sure we lack not men to-day of the fibre of their fathers, and yet on reflection does it not seem that perhaps we hold truth as too easily gotten and too cheaply bought? Whether we accept this paragraph without further qualification or not, we can at least seek to measure up to the sterling qualities of those who have so faithfully labored.

The information of this part of the book is completed by a chapter on Great Britain and Ireland, which indicates the rather more conservative and yet no less faithful methods of our English brethren.

Exposition of our plea.

The second part of the book deals with doctrinal and devotional themes, ably discussed by various brethren. The opening chapter on "The Plea We Advocate" is written by C. M. Gordon in his usual concise, logical, and able manner. It is a splendid epitome of the plea we make to the world. This chapter gives a tone to the whole of this part of the book, and its notes are continually resounded by the various writers that follow. It would occupy too much space to review all the chapters, but a brief reference to some of them may be permitted. A. R. Main contributes a good article on "The Person and Office of Christ," and truly says, "The centre of Christian union is Jesus Christ. The nearer we are to him, the nearer we are to each other." Thos. Hagger is on familiar ground in writing on the "Gospel Plan of Salvation," and presents his theme in a most Scriptural and convincing manner. M. Wood Green deals at length with the two great ordinances of the church in the manner of a master of his theme. This chapter should be read by all young Christians especially. F. M. Ludbrook gives a clear and devotional study of the great commission. It is given in his usual original way, and one can almost imagine him standing before us with the essential supply of manuscript. Bro. Ludbrook speaks as one full of his subject, and deserves our thanks.

The future of the movement.

This portion closes with a fine article by F. D. Power, one of our greatest preachers in the United States. He discusses in an optimistic strain the future of the movement. It is rather more retrospective than prospective. The argument is that the plea has been necessary in the past, and has been successfully proclaimed, but there is still a great need for its being made known. As long as division exists, and errors are

tolerated and even endorsed, it is necessary for men to proclaim the simple truth of the gospel. The greatest influence we may have is by our example, by showing forth a restoration of primitive Christianity in our churches and in our individual lives. Bro. Power firmly believes that in this way our greatest victories are yet to be won. The success of the past is our prophecy of the future.

Several pages are given to a useful bibliography of books written by Disciples of Christ, which shows a creditable array of books and talent. The book closes with an abridged but useful copy of the "Declaration and Address" of Thomas Campbell. Every Disciple should read and study this. It is fitting that so great a contribution to Christian union should have this prominent place in the book.

An evangel of union and love.

The publication deserves nothing but praise. The Austral Co. have undertaken the publishing of this valuable book at the risk of financial loss. It is published at the lowest possible cost, as any reader must admit, with the sole purpose of making known more widely the nature of the restoration movement and the truths for which we contend. The whole has been embellished with splendid photographs of pioneers and workers, as well as historical spots and buildings connected with the movement. Pictures of the editors and writers are also given. A copy of this book should be in every home and given to every Christian minister. It will help to remove misunderstanding, and to proclaim far and near the precious truths of the New Testament that are dealt with therein. May God bless this evangel of union and love, this messenger of salvation and hope, this story of struggles and victory, to thousands of readers in many homes, and in many lands.

The Call to Unity.

R. G. Cameron.

One of the most remarkable developments in the religious sphere during the last twenty years is the growth of the union sentiment. It is sometimes said that "unity is in the air," but better than that, it is in the minds and hearts of thousands of God-fearing, Christ-loving people in all the denominations. It is coming, too, to have quite a large place in the religious journals of the day, and comes up for discussion in some form or other in almost all great religious gatherings. It is a live question to-day.

Notable utterances.

In a recent number of *The Bible in the World*, a publication issued by the British and Foreign Bible Society, there are several references to this subject, the most notable being the announcement that "co-

operation and the promotion of unity" is one of the subjects set down for discussion at a Missionary Conference to be held in Edinburgh in June of next year; and a commission has been appointed to investigate the question and prepare a report for presentation to the Conference." In the same paper an address by the Bishop of Chester at a Bible Society auxiliary anniversary is published, and one division of his address is headed, "The Study of the Bible and the Re-union of Christendom," and the speaker quoted from a work written by another bishop, and with approval, the following:—"Our best hope of reaching agreement as to the constitution, polity, functions, and authority of that which is known as the church of Christ lies in the different Christian communions betaking themselves afresh to the study of God's word, in the same manner as science investigates God's works in order to learn the laws of the natural world." And again he quotes:—"If it be true that there is sufficient guidance in Scripture (as to the form and polity of Christianity)—if we may indeed determine thence with certainty, on questions which are now separating us, the will of God and the mind of Christ, if only we will lay aside our prejudices, and not be guided by mere feeling, but will patiently and diligently and impartially study the word of God as others are studying his works—then what a glorious future of the true union of Christendom is open before us!" There is no intelligent and well-informed member of those churches which are known as simply Churches of Christ but will heartily endorse those sentiments.

Missions and union.

Another article in the same paper is entitled, "The Call to Unity," and is by Sir Andrew Wingate, K.C.I.E., and from which I cull the following:—"History furnishes us with a warning. It was the ambition of Europe to possess the Holy Land. Jealousies defeated the Crusades, and for 800 years since have maintained the Muhammadan crescent floating over the Cross of the Holy Sepulchre. Are similar dissensions to-day hindering the advance of the kingdom of Christ? There are villages in England and Scotland where there are two, or perhaps three, places of worship for a few hundred souls; while there are areas in India with a million inhabitants and not a single missionary. Korea, Manchuria, China, cry aloud for teaching. Africa rewards a hundredfold even one worker. . . . Both in China and India, the desire for one united church is growing. . . . Unity is the most powerful evangelistic agency. Our Lord prayed that all who believe on him may be one. Why? 'that the world may believe.'"

Yet another excerpt from the same publication, and this time from a reported speech by the Bishop of London:—"Then, as he looked round, he saw something which, the more you think of it, seems a great sight. We hope and we live in the

belief that some day Christendom shall be re-united, and that all these divisions shall cease, and that once again Christ shall look down and see a united church; for he prayed, you remember, before he ascended into heaven, 'that they all may be one.' If that is so, do you not see what a grand thing it is to have one bond of unity? to have *one* Bible—not to have one Wesleyan Bible, one Roman Catholic Bible, one Anglican Bible, and so on; but to have *one* Bible. And therefore, as you look over our divided Christendom, you see the supreme importance of having a Society which has given us in every language *one* Bible."

A Biblical basis.

And the wonderful and cheering feature of these citations from denominational writers and speakers, for us, is the fact that they recognise that the Bible must be the basis of the unity for which they are looking. Let the religious world once learn that truth, and then go a little further and realise that the Bible *only* must be the basis of unity, and the time when our Lord's prayer shall be answered will be within measurable distance. May the happy day soon dawn!

New Zealand Mission at Bulawayo

Writing under date July 4, to the General Secretary, Bro. Hadfield says:—"We have no additions to report this month, but yet God's blessings have been great all round. Three women have decided for Christ at Hillside, and God willing, will be baptised shortly. The schools have just gone into recess for the winter holidays, after a most successful examination in the day school. A very important step has been taken this month in the choice of a church committee, which without design numbers like the old Jerusalem church seven members. We have just so many, no more and no less, that we could recommend for this work. They are to serve as a committee for twelve months, and then as deacons, if after being proved they shall be found blameless. Our special annual collection has also been taken up this month, which though a bad month in light of the fact that 'hut tax,' £1 per head, is due now from the natives, they have given excellently, having contributed about £14, in addition to the regular contributions and school fees. The list is not yet closed, and before it does so on July 11, we hope to raise as much as last year, that is from all sources about £34. We greatly need it just now, for the Hillside work is a big drain on the town church. Don't forget us in your prayers. My health is now improving wonderfully, and everything looks just as full of promise and hope in the work as it possibly could. The doctor says I am likely to have a little permanent trouble; but doctors are often wrong, and, by the way I am improving, I think he will turn out to be so."

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/-.
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The Leader.

JOHN CALVIN.

The four hundredth anniversary of the birth of John Calvin was commemorated in Geneva last July by laying the foundation stone of what is called an International Monument of the Reformation. The association which has the matter in hand, in setting forth the objects of the movement, says: "The monument, as planned by its promoters in Geneva, will be, primarily, neither a local nor a merely theological monument. The motive of the celebration is comprehensive, international, and inter-denominational, being intended to commemorate the Protestant spirit of men like Calvin, Coligny, Knox, Milton, and others; and its effects, together with that of the Lutheran movement, upon the church, the state, and the individual." It is intended to raise the sum of £30,000 to accomplish the end in view, and Protestants in every land have been invited to co-operate. What the precise nature of the monument is, we cannot say. We can only hope that it is something more than a monument in marble, and will find some expression in active work for the dissemination of Protestant principles. Apart, however, from the question of the best means of perpetuating the memories of the great reformers, we are glad to see that something is being done in recognition of Calvin's great work as a religious teacher and reformer in the sixteenth century.

The popular view of Calvin.

It has to be confessed that in the popular mind the name of John Calvin does not occupy a prominent place. It will never occupy the same place in the minds of the people as Luther does. Luther is the popular hero of the reformation, and deservedly so. His life was more full of dramatic incident, and broader and freer than his Genevan fellow-worker. Calvin was essentially a student, while Luther was by nature and habit a man fitted for the hurly-burly of life—a militant citizen of the kingdom of heaven. In some respects, however, the in-

fluence of Calvin was wider and deeper than that of Luther. Calvin's system of theology made a deeper impression upon the religious world than anything Luther wrote. The former was a scholar of high attainments; the latter was not. Wilfrid R. Rowland says of Calvin: "When Calvin had secured a certain amount of freedom from the controversies in which he had been immersed for fifteen years, he turned his attention to the establishment of a university. The foundations were well and truly laid. He stirred the imagination of the people so effectually that the people responded with generous contributions. Some of the greatest scholars of the day became the professors, while students from all parts of Europe flocked to the new seat of learning. It is safe to say that Calvin with his great reputation brought a prestige to Geneva which it never had before. It became a model city, and raised the whole standard of citizenship in Europe. It became the fountain-head of Protestantism, and from it streams of influence issued which even to-day have not ceased to flow. Here the Huguenot Church of France, the Dutch Reformed Church of Holland, the Presbyterian Church of Scotland, found their inspiration."

Calvin and Calvinism.

The Germans spoke of Calvin as "the theologian," and of that other student reformer, Melancthon, as "the Preceptor of Germany." Neither of these men figure so largely in the popular mind as some other of the reformers; nevertheless they were equally necessary to the cause of Protestantism. Perhaps, in the long run, their influence was more deeply felt. In our own day we are beginning to appreciate more highly the work that Calvin did. In order to understand this work, we have to put on one side the prejudice created in our minds by the association of Calvin with Calvinism. A rather difficult thing to do, no doubt, seeing that the two are almost inseparable. The name of Calvin has been so firmly fixed in connection with the gloomiest of all theologies, that we are scarcely able to do justice to the man. His view of predestination, with its narrow and unlovely limitations, was made by him to be the corner-stone of the Christian faith. From this doctrine the enlightened Christian of to-day turns away with deep repugnance. And though the religious world has emancipated itself from the yoke of this doctrine, traces of it are still to be found in theological text-books which are still in use.

The burning of Servetus.

Another obstacle to the proper appreciation of Calvin's services to the cause of Protestantism is found in his persecution of the heretic Servetus. This is the one great blot in the life of Calvin. Of this incident in his life the historian says: "The burning of Servetus remains a blot upon the reputation of Calvin, for he acted as leader of the prosecution in the historic

trial which brought the heretic to the stake. Unfortunately, the whole of Christendom was consenting unto this man's death. Scarcely a voice was raised in feeble protest against the dreadful burning of this Spanish heretic, though it is true that Calvin himself pleaded for some less cruel form of death. No excuse is possible except to say that three and a half centuries have passed since that day. Christendom has learned much in the interval, but it has still much to learn." Our Roman Catholic friends are not likely to let Protestants forget this incident in their history. Protestants, however, have the grace to be ashamed of it; but though ashamed of it, they have no intention of falsifying history by obliterating it from their records. They let it stand there as a memorial of what the Romish Church had taught them.

Intolerant of evil.

It is not strange, therefore, that we approach the study of the life of Calvin with a distinct bias against him. But this bias, natural enough as it is, should not prevent us doing justice to an otherwise noble character. The religion of that day was harsh and stern. The Protestant form of it was deeply in earnest, and was in open warfare against immorality in every shape and form. In this campaign against evil, Calvin was the leading spirit. Intolerant he was, without doubt. He drafted and strongly carried out regulations which were vexatious and needlessly severe; he knew no other standpoint in government, morals or theology than his own, but he had other qualities that entitle him to respect and admiration. He was, we are told, refined, conscientious, pure, faithful, honest, humble, pious. He attracted men by the strength of his character, the loftiness of his aims, and the directness of his efforts. He had the common human affections. He loved his wife and mourned her death. He grieved over his childlessness. He took delight in his friends; and they were the noblest in the Protestant Church. Somewhat of the forbidding aspect of his life may perhaps be accounted for by the unnatural life he was forced to lead. He desired to spend his days in study; whereas he was forced to incessant, multifarious, and most prominent labor. Experience shows there is no harder master than a timid man forced to lead. Again, his health must be taken into account. He was a walking hospital. Such men are not apt to be gentle. The wonder is that he showed so patient a spirit.

Favorable testimonies.

Those who have studied his character well, do not agree with the popular verdict regarding Calvin. Beza, his biographer, writes: "Having been an observer of Calvin's life for sixteen years, I may with perfect right testify that we have in this man a most beautiful example of a truly Christian life and death, which it is easy to calumniate, but difficult to imitate." Ernest Renan speaks of him as "the most Chris-

tian man of his generation." Professor Dorner says: "Calvin was equally great in intellect and character, lovely in social life, full of tender sympathy and faithfulness to friends, yielding and forgiving towards personal offences, but inexorably severe when he saw the honor of God obstinately and malignantly attacked." Of Calvin it may be said, as of many others of a narrow creed, that their lives are better than their creeds. Even in our own day, we come across men and women whose wrong conceptions of religion make them unlovely, but who, otherwise, are estimable and desirable neighbors. And so the impartial study of the life of Calvin leads us to the conclusion that his memory deserves to be perpetuated, side by side with the great reformers who have done so much for the advancement of the race.

Editorial Notes.

The World Student Christian Federation.

Recently a remarkable Conference has been held at Oxford. It consisted of delegates from University Student Associations in all parts of the world. This movement is significant, and hopeful. The *British Weekly* informs us that "during the last four years there have been established Christian associations in 225 universities, colleges, and schools scattered throughout the world, and the membership of the federation has been increased by 35,000. There are now 2,060 associations, with a membership of 138,000 students and professors. Special mention should be made of the Chinese and Japanese movements, in which large success has been met with of late. These movements, which were planted and fostered by foreigners, are now practically indigenous. Last year 26,000 students were engaged in the study of missionary questions. During the last four years, from the North American and British Student Volunteer Movements alone, 1,400 volunteers have sailed for the mission field, and are now working under various missionary societies."

Persecution in Spain.

Every now and then we hear of cases which clearly indicate that the Romish Church has not changed its policy. It only requires the opportunity and the power to be as intolerant as it was in the days of yore. Here is one example as reported by the *London Christian*:—"The case of Pastor Luis Lopez Rodriguez continues to engage the earnest and prayerful thought of Christian people at home and elsewhere. It may be recalled that the prosecution arose on account of the pastor having assisted at the burial of the child of one of the mission teachers, the nature of the ceremony being according to evangelical views. It was then discovered that before the mother became a Protestant, the child was (without the

father's knowledge) baptised in the Roman Catholic Church. According to the law of Spain the parish priest had the right in these circumstances to bury the child after his own fashion, and he took the matter to law. The outcome of the trial was that the pastor, with his brother and two friends, were sentenced to two months' imprisonment, and also fined. Later, the Supreme Court confirmed this unjust sentence. Spanish converts are looking to Protestant England, and are hopeful that even at the eleventh hour something may be done to avert the painful experience which the carrying out of the sentence would bring."

Distributing the Word.

A great work is going on in the distribution of Bibles throughout the world. It is one of the best and cheapest means of preaching the gospel. Books get where the preacher cannot go. The Bible is a silent but eloquent preacher. And so we learn with pleasure of the report that reaches us of the work being done by the Association for the Free Distribution of the Scriptures. The following tells of some of it:—"As in past years, so in 1908, great numbers of Bibles, Testaments, and portions of Scripture were circulated throughout the world by the Association for the Free Distribution of the Scriptures. It is particularly gratifying to note that many hundreds in different parts of Russia have found salvation through the preaching and distribution of God's word. At one of the prisons on the Dnieper, where there were 4,000 inmates, the chief governor was moved by the tears of the prisoners. He asked what thanks should be rendered to the visitor who had given them the New Testaments, and, answering his own question, exclaimed, 'Believe the gospel that he has preached to you! Don't you see that he has put before you the way for starting a new life, being assured that your sins are forgiven and blotted out?' From India, F. Bower writes that the distribution of God's word has been a great help to his work. There are now hundreds in the Kunankulam district who possess copies of the Scriptures. Also among the unconverted Indians there is considerable concern arising from the interest shown by many of their compatriots in the 'Christian Book.' The work is spreading among all classes, not excepting students and Brahmins. In China, too, the efforts of the Society are prospering, particularly amongst the young; and many in the Sunday Schools are diligently studying the Scriptures. There are indications that the Bible has already penetrated into many of the least accessible parts of Africa."

Jesus or Christ?

The *Hibbert Journal* is a quarterly magazine in which all sorts of religious questions are discussed. Friend and foe alike meet in its pages. Hybrids also write for it, and these are a kind of foes we like the least. One of these, the "Rev." R. Roberts, writes of "Jesus" as a good man, but rejects

"Christ." Here is part of the reply given by Professor Moulton:—"And, let it be remembered, what has done all this is the New Testament as it stands, and the Gospels first of all. It is Jesus, then, whose triumphs are witnessed to-day by missionaries in every quarter of the globe. But if this Jesus is nothing more than a supremely good Jew of the olden time, of whom we know very little, so that a learned man from somewhere or other has even determined him to be a myth, how are we going to explain the way the world is going after him? The simple fact is that neither Jesus nor Christ could do it: Jesus Christ alone can work the marvel we see to-day. Those who think it all incredible should go and look for themselves. They would find men and women of races and cultures and languages lying poles asunder all taking hold in their different ways of this unlettered Jew of long ago. By an instinct that men cannot explain, they all find in him their own countryman and contemporary, the Friend of their daily life, the Strength of their realised weakness. Who less than the Son of man, he who is Universal Man because he was God over all, could thus meet the heart's needs of every son of man? The earliest message of Christian preachers was 'Jesus Christ is Lord.' It is the message still, and we win our way to it through paths of rigid historical and higher criticism, comparative religion, and broad unprejudiced modern outlook on the facts of life to-day. To deny it is to throw away the only key that can unlock the mystery of the world."

The Book that Civilises.

The Bible alone has civilised whole nations. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books—philosophy, poetry, history, fiction—but if you would refine the judgment, fertilise the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book reverently and prayerfully, until its truths have dissolved like iron into the blood. If you have no time, make time and read. The book Daniel Webster placed under his pillow when dying is the book all should carry in the hand while living.—*Dr. Wright Hillis.*

It is not the rare gifts, the possessions of the few; it is not great wealth, great learning, great genius, or great power—it is not these things that make the possessors happy. It is health, it is friendship, it is love at home; it is the voices of children; it is sunshine. It is the blessings that are commonest, not those that are rarest; it is the gifts that God has scattered everywhere.—*G. H. Morrison.*

That which we are, we shall teach, not voluntarily, but involuntarily.—*Emerson.*

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.)

VANITY FAIR.

Topic for September 20.

Suggested Subjects and Readings.

A stranger here—I Peter 2: 11-25

A passing pageant—I John 2: 15-17

Satan's offer—Matt. 4: 8-11

What is not vanity?—Heb. 12: 25-28

Made a spectacle—I Cor. 4: 6-13

The end of vanity—Rev. 18: 1-8; 21: 1-5

Topic—Pilgrim's Progress Series. IX. Vanity Fair—Ecl. 1: 12-18; 2: 1-11.

There is no doubt as to the meaning here. Bunyan was familiar with the fairs of his own time and country. The effect of these was not good. The allegorist used well-known practices to point his moral. "This passage," writes John Kelman, "is one of the permanent and priceless gifts of religion to literature. The world is very sensitive, and all ordinary and direct criticisms of it are keenly resented. But in this brilliant picture it has consented to recognise itself. The genius manifest alike in the name and in the description is so irresistible, the mingled sarcasm and pathos of the passages so true to life, that no course was open for the world but to adopt the title or to change its ways; and when frankness and repentance were the only alternatives which John Bunyan left to it, it boldly chose the former."

The way to the Celestial City,

Bunyan says, "lies just through this town." If you would avoid it, "then must ye needs go out of the world" (1 Cor. 5: 10). The whole passage is a fine commentary on the familiar expression, "in the world, but not of it." It is remarked, in illustration of the wrongful attempt to shun the path through Vanity Fair, that "the Prince of princes himself, when here, went through this town to his own country." Most of us believe Bunyan was right in this. We remember that some have tried to avoid this path. Some, in the past, desiring to be free from contamination, left the haunts of men. If Bunyan was right, the hermits of old, and those to-day who seek personal holiness by way of the cloister, are alike wrong. They have, while seeking for communion with the Master, forgotten the Master's method. Christians are the salt of the earth: one hint is that the salt is not absolutely apart from that on which it exercises its preserving power. Asceticism and monasticism are condemned as good neither for the world, nor for the devotee. Christians have a place in Vanity Fair, a work to do in it—the work of Christian and Faithful.

The eccentricity of Christianity.

I think it was Prof. Drummond who spoke of the eccentricity of Christ (the Nazareth family

even thought him mad), and pointed out that "eccentric" means out of the centre, and further, that it is quite true that the Christian must be, from the world's view "eccentric." The worldling and the child of God have different centres in life. Their conduct is different, their whole outlook, their viewpoint, is different. A hubbub was created in Vanity Fair; the townsfolk thought Faithful and Christian were mad (1) because of their dress; (2) on account of their curious speech; (3) because they made light of the wares of the town. Bunyan here gives the characteristic distinctions between the Christian and the worldling. Note that the folk of the town at once recognised the difference. What about our case? Is it the fact that every disciple is manifestly in but not of the world? Do folk need to be told of your profession? That was not Bunyan's ideal. It is not the true position. The distinction between the lives of Christians and of non-Christians should be easily seen.

The trial.

Again, with such a wealth of material detail is impossible. One suggestive study is to be found in the names presented by Bunyan. Faithful and Christian had no hope of an acquittal. Their trial was false, like that of their Master. The judge was Lord Hategood. It is agreed that Bunyan here took for his model the infamous Lord Jeffreys, of the reign of James II. A reading, say, of Macaulay's account of "the bloody Assizes" would not be amiss. The witnesses were Envy, Superstition, and Pickthank. It is very striking that Envy should appear. He who bore witness against the prisoner, "envied him those 'principles of faith and holiness' at which he sneered.... His tongue was bitter because his heart was sore. In fact, men often envy Christians, although they refuse to have that for which they envy them." Study each jurymen's name, and little speech. Each is significant—Mr. Malice, Mr. Live-loose, Mr. Hate-light, etc., etc. Of course the issue was certain; Faithful was slain.

"Judge, witnesses and jury have, instead

Of overcoming thee, but shown their rage."

That Hate-good should wish to give a verdict against a Christian is, of course, a tribute to Christianity. If evil-minded or wicked men were found to be favoring the religion of Jesus it would be a bad sign. "Woe unto you when all men speak well of you."

The charge.

The indictment itself is interesting. The charge was a threefold one: They had disturbed trade, stirred up strife, and won a party to their opinions. Each is a fairly serious charge under certain circumstances; whether it be wrong or not to do these things depends on the nature of the trade and of the disturbed opinions. John Bunyan's own indictment in 1661, may be compared. "He hath devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of our sovereign lord the King," etc. On the charge of disturbance of trade, Kelman says: "This is an old story. From the earliest days of

Christianity, persecution has grown acute when commerce was touched by the new doctrines. The first opponents of Christ were (as Professor Ramsay points out) the sellers of hay for the beasts of sacrifice in Ephesus. The image makers of Ephesus, and the men whose hope of gains lay in the Philippian damsel with the spirit of divination, were the men who first framed this charge against Faithful. Bunyan's lawyers have certainly not been the last to frame it." It will of course be noted that in Demetrius' complaint at Ephesus, and in every plaint of a man of evil trade since, there is witness borne to the power and progress of Christianity.

Worldliness.

Now to define what worldliness is. Remark, first, that it is determined by the *spirit* of a life, not the objects with which the *life* is conversant. It is not the "flesh," nor the "eye," nor "life," which are forbidden, but it is the "lust of the flesh," and the "lust of the eye," and the "pride of life." It is not the earth, nor the men who inhabit it—nor the sphere of our legitimate activity, that we may not love; but the way in which the love is given which constitutes worldliness. Look into this a little closer. The lust of the flesh. Here is affection for the outward; pleasure, that which affects the senses only; the flesh, that enjoyment which comes from the emotions of an hour, be it coarse, or be it refined. The pleasure of wine or the pleasure of music, so far as it is only a movement of the flesh. Again, the lust of the eye. Here is affection for the transient, for the eye can only gaze on form and color—and these are things that do not last. Once more—the pride of life. Here is affection for the unreal. Men's opinion—the estimate which depends upon wealth, rank, circumstances.

Worldliness then consists in these three things: Attachment to the Outward—attachment to the Transitory—attachment to the Unreal; in opposition to love for the Inward, the Eternal, the True; and the one of these affections is necessarily expelled by the other. If a man love the world, the love of the Father is not in him. But let a man once feel the power of the kingdom that is within, and then the love fades of that emotion whose life consists only in the thrill of a nerve, or the vivid sensation of a feeling; he loses his happiness and wins his blessedness. Let a man get but one glimpse of the King in his beauty, and then the forms and shapes of things here, are to him but the types of an invisible loveliness; types which he is content should break and fade. Let but a man feel truth—that goodness is greatness—that there is no other greatness—and then the degrading reverence with which the titled of this world bow before wealth, and the ostentation with which the rich of this world profess their familiarity with title; all the pride of life, what is it to him? The love of the Inward—Everlasting—Real—the love, that is, of the Father, annihilates the love of the world.—
F. W. Robertson.

The first anniversary of the Footscray society was celebrated on August 10. The chapel was filled with an enthusiastic audience, a large number of kindred societies responding with suitable

quotations in poetry or prose. The President (Mr. Stewart), after welcoming the visitors, introduced C. M. Gordon, who addressed the meeting on "The Duty of the Church to the C.E.," A. R. Main taking as his topic "The Duty of the C.E. to the Church." The soloists were Misses Lena Kemp and Violet Lee, and Mr. D. Stewart. The secretary's report showed splendid progress. There is a membership of 42, 33 active and 9 associate, with an average attendance at the meetings of 45 young people. The several committees—Sunshine, Prayer, Lookout, Music, and Missionary—have done good work. Numerous visits have been paid by the Sunshine Committee to the homes of the sick and aged. Flowers with texts have been regularly distributed. The Prayer Meeting Committee has conducted prayer meetings each Sunday prior to the gospel services. The Missionary Committee is actively engaged in canvassing for shares in the missionary motor boat "Endeavor." The election of officers at the half-yearly meeting resulted as follows:—Superintendent, Mr. Allan; President, Mr. Stewart; vice-president, Mr. T. Saunders; secretary, Miss Rosa Lee; treasurer, Mr. F. Kerr; organist, Miss Coxhead. During the evening a handsome dressing-case, suitably inscribed, was presented to the secretary by Mr. Allan, on behalf of the members, as a token of their esteem and appreciation for past services.—Rosa Lee, Secretary.

On the Way to Pittsburg.

(D. A. Ewers.)

III.—A MIDNIGHT VISIT TO W.A.

We arrived at Fremantle after midnight on Monday instead of 7 or 8 o'clock on Monday morning, and so I missed meeting about 50 of the brethren who assembled in Lake-st. chapel to take lunch with me on Monday. However, my sons, Rob, Will, and John, with H. P. Manning and W. B. Blakemore, the preacher at Lake-st., were on the wharf. We went out to Perth by a special mail train, and most of us sat talking till it was time to catch the 6 o'clock train for the port. Here I saw my granddaughter No. 2, who arrived a few weeks ago. Really, it almost makes one feel old to think he has two grandchildren. Bro. Blakemore tells me he likes Perth, and finds the Perth brethren not different in their heartiness from those in America. I gathered that the church was in a prosperous state, and the work generally looking up. Contributions are larger, I believe, than at any previous time, and altogether he feels much encouraged. He has a five years' engagement with the church, so it will be useless for other churches in the East to think of inviting him. I did not see Bro. Banks, but hear that his work is progressing favorably at Subiaco. This is a habit the work gets into when Bro. Banks is around. I know that churches in the Eastern States will try to win him from the West, but I sincerely hope they won't succeed. He cannot be spared.

H. P. Manning is preaching at North Perth and Maylands, two of the suburbs.

At the latter place the work has been so prosperous that they have had to enlarge their chapel. W. L. Ewers has a tough field in Northam, but prospects are brightening. He also takes an interest in the work for some distance along the line toward Albany. Rumor has it that he contemplates securing a permanent assistant before the end of the year. G. B. Moysey, so well known in other States, holds the fort at Fremantle. I was delighted to meet him on the wharf as the steamer was leaving, and to learn that he was coming on a week later. The church has kindly granted him 6 months' leave of absence to visit the big Convention. Bro. Moysey has done splendid service in Australia for the last 36 or 38 years to my personal knowledge, but he is still young enough to thoroughly enjoy the holiday. I am only sorry we did not know in time to arrange to travel together. It is somewhat singular that while five of our preachers are visiting the Convention, they all go separately. We may be more fortunate, some of us, in returning.

What changes have taken place in the Golden West since T. H. Bates first unfurled the banner of primitive Christianity there somewhere about seventeen years ago. At first the work prospered; then internal trouble arose, and for a while it almost seemed as though it must make shipwreck. Finally, however, the spirit of union, which is the spirit of Christ, prevailed. Mutual concessions were made, difficulties were overcome, and once more peace ruled. No serious trouble has since arisen, and there are now, writing from memory, some 15 or 16 churches with about 1400 members, and some 7 or 8 preachers devoting their lives to the work of the gospel. The W.A. brethren are progressive and aggressive, and I shall be greatly surprised if we do not hear of substantial headway being made in the near future. With an area extending over one-third of the Continent, and with resources as yet practically untouched, the Western province is bound to become one of the principal States of the Commonwealth. A peculiarity of the Westerners is their intense optimism. They believe in their country, and out of the abundance of their hearts their mouths speak. Now, in South Australia you don't hear much about the resources and future of the State. I suppose there is at present no State in the Commonwealth more solidly prosperous, but the South Australians either have not much faith in the future, or else so much confidence that they can afford to say little about it. In W.A. the people talk freely of the future, which in their minds is all aglow with promise, and I believe they are not mistaken. I am confident, too, that the Churches of Christ are destined to share in that prosperity, and their progress in the past is but the promise of much greater things to come.

Piety is the genius of the entire matter; but piety when it confronts sin has got to become grit.—C. H. Parkhurst.

Not Forsaken.

Hear the pledge of Jesus Christ: "I will not leave you comfortless; I will come to you. Lo! I am with you alway, even unto the end of the world." As long as God lives and our souls live, so long does this pledge stand. It is true, we cannot always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it for ever and for ever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depth of sorrow and anguish when the presence is hidden from us. But it is not because God is absent. It is because we are stunned, unconscious. It is like passing through a surgical operation. The time comes for the ordeal. The anæsthetic is ready. You are about to become unconscious. You stretch out your hand to your friend, "Don't leave me, don't forsake me." The last thing that you feel is the clasp of that hand, the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you feel is the hand; the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there, even when all else fails. Our friends die, our possessions take wings and fly away, our honors fade, our strength fails, but beside every mouldering ruin and every open grave, in the fading light of every sunset, in the gathering gloom of every twilight, amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet mighty voice that says, "I will never leave thee, nor forsake thee. In all thy afflictions I will be with thee, and the angel of my face shall save thee."—Henry Van Dyke.

Prayer is self-slaughter, in so far as the will and the supreme desire of the heart may be concerned. Prayer is self-renunciation; prayer says, Lord, thy will be done, not mine. Thus the divine will is done by consent, human and divine, and is the law, in its own degree, of the universe; the soul then falls into the rhythmic movement of the creation, and the man is translated out of individuality into personality in its broadest definitions, and he is part and parcel of the great unity which swings like a censer round the altar divine.—Dr. Parker.

What we can do is a small thing, but we can will and aspire to great things. Thus, if a man cannot be great, he can be good in will; and what he, with his whole heart and mind, love and desire, wills to be that without doubt he most truly is.—John Tayler.

Keep the altar of private prayer burning. This is the very life of all piety.—C. H. Spurgeon.

The Resurrection Body.

I note from the CHRISTIAN, Aug. 26, you will permit me a short reply. I will try to be brief.

Can I help "Perplexed" at all? In Luke 1: 46-47 Mary's soul magnifies the Lord, and her spirit—*pneuma*—rejoices in God her Saviour. Substitute breath for spirit in this passage, and what absurdity it is! Take Stephen's dying prayer to his Saviour, whom he had just seen, and probably then saw, standing on the right hand of God: "Lord Jesus, receive my" breath! What a parody this would be on the dying prayer of Stephen! I would suggest to "Perplexed" that he hug a little closer to Jesus and leave Miles Grant to go his own way. Jesus said, John 8: 12, "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life." Nearness to Christ will remove perplexity.

To my friend "G" I would say, a real man is composed of body, soul and spirit. The body is absolutely useless without the soul or spirit, but it does not at all follow that the spirit is a nonentity without the body. I cannot find that the Bible teaches that the natural man has an immortal soul or spirit, but it does teach me that man has a spirit—sometimes called soul—which may have and has after death conscious life; and in the case of the believer whose body has fallen asleep in Jesus, his soul is immortal—"Whosoever liveth and believeth in me shall never die"—and at the resurrection he shall have an immortal body and stand forth perfect and glorious, by the power and to the everlasting praise of his divine Lord.

In reference to Phil. 1: 23, "Having the desire to depart and be with Christ," James Macknight says *re* the word in question, "The simple word *lucin* signifies to loose from a port, and the compound word, *analucin*, to return to port. Hence it is used to express one's returning from a feast, Luke 12: 36. And because on such occasions people were commonly joyful, the stoics, whose philosophy taught them to die cheerfully, made use of the word *analucin* to signify to die, in which sense it is used likewise, 2 Tim. 4: 6. Or it may be translated to return; namely, to God." In both Phil 1: 23 and 2 Tim 4: 6, Paul is the subject of the departure and not Christ. The movement is by Paul, and in the first passage is definitely stated that the desired departure is that he might "be with Christ."

"G" is also in company with Miles Grant, and he has another not very good companion, that "Emphatic Diaglott." If he thinks of following the teaching of this book he had better put the book in the fire. I think here of the quotation:

"We figure to ourselves the thing we like;
And then we build it up:
It may be on the rock, or on the sand."

The author of the "Emphatic Diaglott" must have had his right eye on his creed, and his left eye on his work, when he prepared that dangerous book. Burn it, and keep to the Authorised and Revised Versions, or for a change take Weymouth or Alexander Campbell.

Re 2 Cor. 12: 1-4, "G" parts company with Paul for Miles Grant, not a good change at all. Paul says he was "caught up even to the third heaven"; again, he says, he was "caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter." Paul did not know when he had this wonderful experience, whether he was in the body or out of the body. Let me repeat, Paul must have believed in the possibility of conscious life away from the body.

It is a pity "G" cannot see the connection between this passage and the subject under consideration. My letter to be short must close.—J. MORTIMER.

From the Field.

New Zealand.

HAMPDEN.—On August 8 we had G. Wilson, of Oamaru, preaching in the evening, when a young girl, a member of the S.S., confessed Christ, and was baptised on the following Tuesday by T. H. Mathieson. Good attendances at the gospel meetings, conducted alternately by the Oamaru and local brethren.—J.B., Aug. 18.

WANGANUI.—We had the joy of baptising two young men (brothers) last Sunday night, who had formerly been connected with the Roman Catholic Church.—T.H.R., Aug. 18.

Victoria.

WINDSOR.—Good meeting Sunday morning. One received by letter.—D.E.P., Aug. 30.

BET BET.—On Sunday evening last A. W. Jinks preached on "Jeremiah and His Deliverance." One made the good confession.

HAWTHORN.—Good meetings yesterday. Two confessions at night.—T.H.P.

MONTRON.—On Friday, Aug. 20, we were highly privileged to have with us our beloved Sister Mary Thompson, missionary on furlough from India, and Sister E. Terrell. We were pleased to have a good audience, as Miss Thompson gave us a splendid address, in which she told us of the great work in India, and of the great need of those who sit in darkness. Miss Thompson's curios made her address all the more interesting. Sister Terrell gave a very fine address, which was listened to with rapt attention. On Monday, Aug. 23, we had with us Bro. Parker, who gave his very entertaining and instructive lantern lecture entitled "A Trip Round the World," which was much appreciated by all. The work is still in good order with a good interest.—ROBT. LANGLEY, Aug. 25.

WARRNAMBOOL.—On Thursday, 26th inst., a splendid audience listened to a programme of elocutionary and musical items contributed by the young people of the school, and everybody left wanting more. All branches of effort still flourishing.—J. G. SHAIN.

CROYDON.—Since last report we had the pleasure of extending the right hand of fellowship to four new members—Bro. and Sister Organ and son and daughter, from Cheltenham. We also had a very instructive lantern address from Bro. Parker. Bren. Davis and Perkins continue their labor of love, coming all the way from St. Kilda to help their brethren.—A.A., Aug. 30.

BRUNSWICK.—Three received in on letters, two being Bro. and Sister E. T. Clapham, from Wanganui, New Zealand. Fair gathering at worship. W. H. Nightingale, from Sth. Yarra, addressed us on "Mission Work" very acceptably. C. Quick spoke to a full house at night; topic, "Familiarity with Sin." Good number at the breaking of bread meeting held subsequently.—W.T., Aug. 30.

BALLARAT.—Two more confessions on Aug. 29. Audience packed the chapel, and many in the back room listening though unable to see the preacher.

SOUTH MELBOURNE.—The Band of Hope celebrated its anniversary in Dorcas-st. chapel last Wednesday evening, taking the form of a rally, when quite a number were represented, each society taking part in the programme. Mr. Eunson gave a splendid address to the children. On Thursday evening we had a visit from Sister Terrell and Sister Thompson, who gave interesting talks on Foreign Missions, which had the effect of arousing deeper interest in mission work. On Lord's day morning the church was exhorted by Bro. Marrows, and in the afternoon the Sunday School commenced their anniversary practice. In the evening Bro. Holloway preached to a fair audience.—S. NORTHEAST, Oct. 30.

TARNAGULLA.—The local Council has refused to let us have chairs any longer for our gospel meetings. We are, therefore, having forms made at once. In this part New Testament truth is being stoutly resisted.—A.W.J.

DUNOLLY.—A. W. Jinks and Bro. Beasy are still keeping the flag flying.

BET BET.—The Temperance Society met last Friday. There were about 80 present.

SOUTH YARRA.—On Monday, 23rd inst., we had Sisters Mary Thompson and Miss Terrell, our missionaries, with us. They gave very interesting addresses, and Sister Nightingale sang an appropriate solo. Good meetings last Lord's day. Amongst the visitors was Sister Terrell. C. A. Quick gave an inspiring address, and W. Nightingale preached on "The Gospel Stairway." Sister Hampton was received by letter. D. A. Lewis is spending a few weeks' holiday in Queensland.—T.M., Aug. 30.

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PRESTON.—Three good meetings at Preston to-day. Eighty-five scholars present this afternoon. The Bible girls sat for their first exam in connection with "Teacher Training." Good meeting (fifty-seven present) to-night Bro. Goodwin's subject, "A Sure Detective." We would appreciate from church secretaries an early reply to the appeal sent out for our building fund.—W. A. STRONGMAN, Aug. 29.

COLAC.—On Wednesday, 27th, we held our half-yearly social, which was a great success. There were over 100 present, including many of our Baptist brethren and sisters, and friends of the members of the church. Bro. Connor was the chairman, and gave a very encouraging address at the opening of the meeting. A good programme was appreciated by all. Bro. Dunn, President of the Life Line Adult Bible Class, gave a short speech. On Lord's day, 29th, we had a splendid meeting at the breaking of bread, Bro. Connor speaking. In the evening the hall was full up. During the week we secured more seating accommodation, and these were all in use. Things are bright and hopeful.—J. G. LACY, Aug. 31.

CARLTON (Lygon-st.)—We were delighted to have Dr. Thos. Porter, of Sydney, with us on Thursday evening last, from whom we had an excellent address. A. C. Rankine, of Norwood, S.A. (*en route* for America), was also present. Amongst the visitors on Sunday morning were Bro. Goudie, of Birchip, Bro. Swan, from Kerang, and Bro. McCallum, of Kaniva. F. G. Dunn exhorted the church, and T. Bagley preached at night on "Prepare to Meet thy God." Good attendance at both meetings. We regret that we are losing T. Renton, who leaves this week for Sydney.—J. McC.

HARCOURT.—On Monday, 23rd, we held a social to say good-bye to Sister Olive Symes. Bro. Caldwell presented her with a silver-mounted salad bowl, on behalf of the members, and spoke of the service she had been to the church and school and the great loss we would feel. The chairman, A. E. Gartside, also spoke of the willing and valuable work she had given in singing God's message, and the pleasure he had in conveying her to the churches around this district to do so. Bro. Leng, from Castlemaine, also spoke. Sister Symes had been with him in several missions, singing night after night, and her beautiful voice had moved men and women. The chapel was full. Several members came from Castlemaine. On Friday, 20th, the residents held a social at the Rechabite Hall, which was also full, and the chairman, A. E. Gartside, presented Sister Symes with a beautiful silver tea and coffee service from the residents. On Wednesday our Sister Symes was married to A. E. Horton, of the Windsor church. They were married by Bro. Leng. The chapel was nicely decorated, and was crowded to overflowing. The wedding tea was held in C. Symes' residence, where a great many guests assembled and the usual toasts were honored. A very great crowd were at the station to say good-bye.

BRIGHTON.—On Friday last a number of friends assembled to bid farewell to Sisters Mrs. Ford and three daughters, Miss Willis, and Miss Terrell. A programme was rendered and short addresses delivered, after which all adjourned for refreshments, when small tokens were presented as an appreciation of services. Meetings at Sandringham are good, Bro. Ludbrook conducting.—Aug. 31.

CASTLEMAINE.—Last night we had a crowded meeting. The writer spoke on "Conversion to God," and five made the good confession. There is an intense interest in the town at present. We have taken the Mechanics' Institute for Thursday night,

and are holding a public meeting over which Dr. Cook will preside, and the writer will give his reasons for resigning from the Castlemaine Ministers' Association. We pray that the result of this may be the salvation of many souls.—H. P. LENG, Aug. 30.

BERWICK.—At our mid-week prayer meeting we had the pleasure of a visit from C. A. Wilson. His address was much enjoyed. On Sunday, the 29th, we had visitors with us, Bro. Wright, from Emerald, who presided in the morning, and Sister Mary Thompson, who spoke in the afternoon to a full house on the work in India.—E. E. H., Aug. 31.

South Australia.

NORTH ADELAIDE.—Two from the ranks of the Sunday School—Rita Downs and Frank Thomas—were welcomed into the church last Lord's day morning, having previously obeyed their Lord in baptism. The F.M. offering for N.A. and Prospect totalled £50.—V.B.T., Aug. 30.

MILE END.—Yesterday we had good meetings. In the evening the preacher's theme was "The Rock of Ages." An elderly woman, a young man, and a girl confessed Christ.—R.H., Aug. 30.

YORK.—One baptism since last report. We were pleased to have with us to-day K. W. Duncan, who gave a helpful address. W. C. Beller delivered the gospel message at night. Good meetings.—H.J.H., Aug. 29.

HENLEY BEACH.—We commenced a Y.P.S.C.E. on Aug. 23. 16 persons joined as active members, and 4 as associate members. President, H. J. Horsell; Vice-president, J. W. Cosh; Corresponding Secretary, Miss M. Lawrie; Recording Secretary, B. Rivett; Treasurer, W. Stanford. To-day C. Fiedler gave a good address. We had a large congregation in the evening, when the writer spoke upon the theme "Why I Belong to the Church of Christ." There were two baptisms.—H. J. H., Aug. 29.

UNLEY.—Last Lord's day the prizes won at the Sunday School Scripture examination were distributed by Frank Verco. Addresses were delivered to the children and their parents by T. J. Gore, M.A., and W. L. Johnston. W. E. Wood has been baptised and received into fellowship. He was a convert from the Chapman-Alexander mission. To-day Mrs. Manuel passed to her rest after a long illness borne with exemplary cheerfulness and trust. We deeply sympathise with her parents—Bro. and Sister W. Jones, and her two sons, in their bereavement.—R.B., Aug. 29.

MILANG.—Notwithstanding great floods of water preventing traffic, our meetings have been fine. Bro. Wilson, who has been invited to conduct a mission prior to leaving for New Zealand, is here. Starting with the Junior Endeavor to-day, an address was given on "Sunshine," and the missionary gave out membership cards for a new society—"R.T.H.O."—"Ready to help others." The morning worship was attended. Several visitors from Adelaide were made welcome. Sister M. Leedham, from Grote-st., gave a speaking message in song. For the Sunday School it was decision day, and the missionary addressed the scholars on "Habits," with a living illustration, when we had the joy of seeing Vera, youngest daughter of our esteemed Sister Blackwell, nobly make the good confession. To-night a fine meeting assembled to hear Bro. Wilson on "The Question of Questions," assisted by a good choir, and E. Fischer, of Grote-st., as leader of singing.—H. EDGAR HALL.

QUEENSTOWN.—On Lord's day, Aug. 22, at the gospel meeting, three who had previously confessed Christ were immersed. W. C. Brooker delivered an address. On Monday, 23rd, 16 members of the Young Men's Class, with the President, Bro. Lawton, accepted the invitation of W. C. Brooker to spend an evening at his home. Music, singing and games were indulged in, and Sister Brooker provided supper. On Lord's day, Aug. 29, one sister and two brothers were received into fellowship, a large number breaking bread. W. C. Brooker exhorted. At the gospel meeting Bro. Hawkes delivered an address, after which the father of a family who are already members made the good confession. The attendances at mid-week meetings are on the increase.—A.P.B., Aug. 30.

KADINA.—Last Lord's day the writer with another deacon visited Wallaroo to assist the brethren there in the morning meeting. Bro. Kilmire came to Kadina to exhort the church, as our evangelist was away at Bews. We had a nice meeting at Wallaroo. Last Sunday morning at Kadina three were added to the church by faith and obedience. In the evening Bro. Neill spoke to a splendid gathering. On Thursday one was immersed, and one young lady confessed Christ. This morning one received the right hand of fellowship. To-night Bro. Warren spoke to a full house—a service to men only, with a male choir. At the close two young men made the good confession.—W.G.C., Aug. 29.

Queensland.

CONFERENCE, TOOWOOMBA DISTRICT.—A Conference of representatives was held in the chapel, Toowoomba, on August 5. The chair was taken by H. Quire, and at roll-call the following delegates answered:—Mount Tyson, Bro. and Sister H. and Sister M. Quire; Tannymorel, Bro. Fred. Blackwell; Meringandan, Bro. Sutcliffe; Chinchilla, Bro. and Sister Flett; Goondiwindi, Bro. Bowles; and a large number of local brethren. The report of the secretary showed a membership of 94; 46 added to the roll during the year (26 baptisms, 13 by restoration, 7 by letter); 13 had been removed by revision of roll, and the 94 mentioned all regularly communicating. H. Parsons presented the treasurer's statement, which showed the receipts to have been nearly £200, and about equal to the expenditure. The evangelist, J. W. Parslow, gave a short report. District reports were then received from the visiting brethren. A kindly and harmonious discussion took place on the foregoing reports, and on the following propositions:—The church building, the needs of the district, preparation of a preacher's plan, city visitation work, city evangelistic mission, and the formation of an Executive Committee. Much useful business was transacted, and the work for the future placed on a more permanent and satisfactory basis. The business session closed at 1 p.m. Re-assembling at 7.30, the half-yearly public business meeting was held. The evangelist occupied the chair, and presided over the largest gathering of members and friends the church has ever known. After the opening exercises glowing accounts of the present condition of and the work accomplished by the various church departments were presented in the following order:—Secretary and treasurer, L. A. Hoskins; Dorcas, Sister Mrs. Greenwood; Young People's Society, H. Coleman (showing active membership of 37); Sunday School, the superintendent, Bro. Hoskins (scholars, 79; teachers, 5); Temperance Society, Bro. Reeve,

Continued on page 502.

The Servant of the Isle.

By Alice Louise Lee.

(Continued.)

Just then Lete came tramping into the kitchen, dripping but cheerful. He had come up from the shore. "Wall, the wind's shifted. Back of the gale is broke, I expect, and the boat is all safe and snug."

Following him came the captain. "Yes, the storm's broke, but there's enough to it yet."

Mrs. Brooks caught at the encouragement in the men's voices. She ran to the kitchen, crying, "O, captain, now you'll go for a doctor for my baby, won't you? Please, captain—"

Maria quietly closed the door, and only the broken murmur of the mother's pleading reached the watchers beside the baby. But when the captain passed the window, Maria noticed that he was wiping his eyes.

"Captain's soft-hearted, ain't he?" commented Mahaly, also observant.

"Yes, Joe's sympathetic," returned Maria, but she did not dream to what a length his sympathy had carried him until much later.

Meantime a change came over Mrs. Brooks. She no longer moaned and talked, but vibrated silently between her child and the window overlooking the harbor, where she stood with her face pressed against the pane, straining her eyes into the fast-falling darkness.

The backbone of the storm, as Lete said, was broken. The rain presently ceased. In an hour the moon arose, and shone fitfully behind angry scudding clouds. The wind became a whip-lash, sharp and uncertain; but the sea roared and moaned and frothed dangerously. Two hours passed, and the same conditions held. Three hours, and the wind became steadier; but the sea still roared a warning to those familiar with its voice.

At nine o'clock Mahaly rose, and looked perplexedly at the suffering baby. "If we had a water bag," she said doubtfully, "we could try hot water at the back of its head."

Maria moved with alacrity. "I'll fetch mine," she said, and started down the path.

"I wonder," she thought, as she saw a light in her living room, "if it will be safe in the morning for Joe to go—and the others."

To her surprise the missionary was the sole occupant of the cottage. He sat beside the table reading, but his face betrayed no great interest in his book. He looked up uneasily when Maria entered.

"Where's Joe?"

Asa Brown laid his book face down on the table, arose, and threw out his arms in an assumption of a careless yawn. Behind the carelessness lay plain anxiety. "Why, Miss Packer, didn't you know? It's half an hour since—they left."

Maria gasped. "'They—left?'" Her face paled, and her lips became dry. "Do you mean Joe's gone for a doctor?"

The missionary nodded. "Half an hour ago."

Maria sat down, suddenly weak, but with a thrill of pride, nevertheless. Her brother's phys-

ical bravery redeemed in her eyes many of his faults.

Then she remembered the plural pronoun the missionary had used. "'They?'" she repeated. "Who went with him?"

The missionary turned his back deliberately, and poked at the fire. "Aaron," he answered briefly.

A cry, hastily choked and stifled, escaped Maria. She shrank back as though the missionary had dealt her a blow. Aaron! and that awful sea with its deadly undertow! She caught her quivering lips between her teeth, and fought for self-possession while the missionary with unnecessary noise opened and shut the draughts, raised the lids, looked at the fire, and banged them on again.

After a short interval Maria arose, and, opening the door of a cupboard, took out the hot-water bag. Her face was colorless and her eyes unnaturally bright, but her voice was quite steady as she spoke.

"I hope you can make yourself comfortable here until—they—come home, because I must go back to Lete's. Mahaly and Mrs. Brooks need me."

Asa Brown turned with a cheerfulness he was far from feeling. "Comfortable? Why, of course, Miss Packer; and don't you worry about the Servant of the Isle. The captain is as cool-headed on a deck as a piece of ice in December, and Aaron isn't a whit behind him. I'm so confident that they will make it both ways in good shape that I've laid out plans for to-morrow. Let's see. It's nine o'clock now. By five to-morrow morning I'll trust the Rising Sun confidently to old Father Neptune if he keeps on getting calmer at the rate he's improving now. In that way we'll get the start of Reuben by several hours at least, because the sea won't be fit for a dory until later, and the captain doesn't start before nine."

Maria smiled a brave good-night. "I hope—your plan will work," she faltered.

All the way up the hill she listened to the sea shudderingly. "The baby isn't worth it," she muttered rebelliously. "The Servant of the Isle can't live in such a sea."

Lete Fane, however, took a different view of the situation, and one characteristic of the islanders' view of Aaron. "Wall," said Lete, "it's resky, it's blamed resky; but they'll pull through on two counts. First, the captain can handle a boat—none better. He never loses his head—on shipboard, that is. And, if he has Aaron with him, he's bound to float, Aaron's that blamed lucky."

"I wish I might think that, too," responded Maria, turning to the sick room.

The mother had drawn a chair to the head of the little bed, and sat motionless, her hands clasped in her lap, her eyes fixed on the little face.

The hours passed. Consciousness came to the child, and went again. Mahaly and Maria sat

by, unable to do more. Within the room was silence; outside, the sound of the sea.

"Two hours there, and two back," thought Maria, her gaze alternating between the baby and the window. "At the best, two hours over, and two back, and they started at eight o'clock."

Midnight came, but brought no Servant of the Isle. The moon rode high now in a clear sky, and the water had ceased its moan. "O, if they only had waited!" thought Maria. Now they could have made the chance without danger.

Her eyes were now more often to the window than to the child, her anxiety playing tricks on her vision. One moment she was sure she saw the sails of the Servant of the Isle; the next, the sails had disappeared, and only the whitecaps rode the waves.

At one o'clock she arose impulsively, and drew down the shades. "I can't stand it, to look and look, and see nothing," she thought, and then found the minutes longer and more fraught with forebodings not to look.

At two o'clock Mahaly, her head resting uncomfortably against the back of her chair, fell asleep. The house was quiet. The wind, slow now and steady, souged and wailed through the lighthouse tower. The tolling of the bell and the moan of the whistling-buoy were painfully distinct, but Mrs. Brooks did not seem to hear them.

"I must look," said Maria aloud at last; "I must look again."

She moved swiftly to the window, and was raising the shade when steps sounded outside, and two voices, one belonging to the captain, the other less familiar, though sometimes heard on the island. Mahaly awakened with a start. The mother raised her head; but Maria, her strength deserting her, sank back into a chair. Her lips moved, but no words escaped them.

The doctor had arrived.

Maria could hear her brother's voice, suppressed with difficulty, ringing with its most exultant note as he talked to Lete in the kitchen; therefore she knew all was well with the Servant of the Isle and its occupants.

Inside the sick room the doctor worked for half an hour, and then, turning to the girlish mother, who was hanging on to his every word and action, said cheerfully: "Now, Mrs. Brooks, I want you to go to bed. This little girl will be keeping you busy chasing her in a few days, and it's necessary that you get a good rest."

He turned to Maria, lowering his voice. "Take her away, and make her lie down, Miss Packer, if you can fetch it."

With childish trustfulness in the doctor's promises and presence Mrs. Brooks followed Maria. In the kitchen they encountered Lete, bursting to impart the news of the rough chance as related by the captain.

"I tell ye," he cried, slapping his knees, "I didn't know it was in Aaron to do such a thing; but Mis' Brooks, 'twas a mighty pretty thing he done for that baby of yours."

"Aaron?" whispered Mrs. Brooks. "Aaron?" "Aaron took the chance with my brother," explained Maria.

Mrs. Brooks's eyes widened, and into them crept a look of fear. "I didn't know—he didn't tell me he would take Aaron." She clasped her hands together, and looked down at them, motionlessly listening as Lete continued.

"Why, it seems that, when they'd got in the harbor over to the Point, the captain couldn't make the landin'. Ye see it was a sou'wester, and the tide was runnin' in too. So the captain stayed by his boat; but they hove a dory over, and Aaron made the landin' in 'er, and brought the doctor off. How he ever done it—but then, Aaron's lucky, we all know. If he wa'n't, you wouldn't have got the doctor till mornin'."

Mrs. Brooks still stared down at her hands. "And, it was Aaron who did it," she murmured.

Later, as Maria sat beside her bed, and laid a cool hand on her brow, the little mother suddenly opened her eyes.

"Do you hear the moaning and tolling and the wind? They have all begun since I heard about Aaron. O, yes, they have. I didn't hear them before. They began, those awful sounds, to make me remember."

She lay a moment straining her eyes at the ceiling. "Baby will live, and Aaron saved her. It's all so strange. There's something I must do, and what will Charlie think?" She turned her head, looking earnestly at Maria. "What will my husband say to me when he knows?"

"There! there!" soothed Maria. "It's nothing you must do to-day, is it?"

"I don't know," murmured Mrs. Brooks, closing her eyes wearily. "I don't recall the date. If—to-day—is—the—" her voice trailed away into the silence of sleep; and Maria, rising, went softly to the window, and sat down in an easy chair.

A sound arose faintly from the harbor, and the moon shone down clearly on the Rising Sun putting out. "They'll reach Portland to-day," thought Maria, "but will it save the Annie Rey?"

With the question in her mind, she rested her head against the chair-back, and slept.

Daylight found the baby out of danger, sleeping quietly; and, when the Servant of the Isle sailed at nine, the doctor was on board. At nine also Mrs. Silas Green took Maria's place as nurse; and Maria, leaving Mrs. Brooks still asleep, as she supposed, started down the path with Lete.

"Reuben's gettin' ready to go some'ers or other this noon," Lete informed her. "Reub's always sailin' around the country. He ain't done a thing towards gettin' ready for lobsterin'."

"That's not thrifty," returned Maria.

She entered her own house, thankful to be alone. Rebuilding the fire, she fed the bird and the cat, sitting down, finally, to her own breakfast, facing, as usual, the south window, which commanded a view of Aaron's cottage.

Presently she glanced out, and gave an exclamation. "The poor child! I hoped she'd sleep all the morning." Then, "Whatever is she about? I wonder."

It was Mrs. Brooks, hatless and coatless, her hair uncombed, and rumpled, hurrying toward Aaron's untenanted cottage, carrying an envelope in her hand. When she reached the door, she stooped hastily, and then started away, running like a frightened child; and Maria saw she was empty-handed.

"A letter for Aaron!" ejaculated Maria, hastening to the back door. "Mrs. Brooks, Mrs. Brooks!" she called.

Mrs. Brooks stopped, and looked around, but did not reply.

"If you wanted to see Aaron,"—Maria hesitated—"or have left anything for him, he's not home."

"But he will soon come." There was a frightened enquiry in the assertion.

"No, he has gone across," Maria replied vaguely. "He'll not be home to-day, nor to-morrow; I don't know when."

Mrs. Brooks took a few steps uncertainly in advance. "To-morrow is the fourth. He ought to get my letter before the fourth. He ought to get it to-day."

Instantly into Maria's mind flashed Mrs. Brooks's assertion of a few hours earlier, that there was something she must do.

"Is the letter important?" Maria asked.

"O, yes, very important," hesitatingly. Then appealingly: "I can't help it, can I? He'll see when he comes that I've done my best to warn him—and Charlie can't be angry with me, either—I dread so to have him angry."

She wavered a moment, and then ran on up the hill, leaving Maria standing in the doorway, thinking intently. The letter contained a warning which would anger the lawyer; therefore it was of importance to Aaron; yet the mail had gone out on the Servant of the Isle at nine o'clock, and to-morrow would be October fourth.

Suddenly Maria's lips became a red line of resolution. She hastened across the hillside, and secured the letter from under Aaron's unlocked door.

"There's just one way that I can be sure of its reaching him," she said aloud; "and as for Reuben,"—the tiny lines about the corners of her eyes appeared,—"he'll be doing his brother a good turn without knowing it."

—C.E. World.

To be continued.

Graces Made Visible in Actions.

Our Master does not care about quantity, but about quality and motive. The slave with a few pence, enough to stock meagrely a little stall, may show as much business capacity, diligence, and fidelity, as if he had millions to work with. Christ rewards not actions, but the graces which are made visible in actions; and these can be as well seen in the tiniest as in the largest deeds. The light that streams through a pinprick is the same as pours through the widest window. The crystals of a salt present the same faces, flash back the sun at the same angles, whether they be large or microscopically small. Therefore the judgment of Christ, which is simply the utterance of fact, takes no heed of the extent, but only of the kind of service, and puts in the same level of recompense all who, with however widely varying powers, were one in spirit, in diligence, and devotion. The eulogium on the servants is not "successful" or "brilliant," but "faithful," and both alike get it.—*Dr. Alexander Mac-laren.*

The measure of a man's difficulties is the measure of God's trust in him.—*William T. Gunn.*

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From the Field—Continued.

senr.; Boys' Club, C. Young; Singing Class, A. Coleman; Students' Class, Bro. Parslow. H. Quire and Bro. Blackwell also spoke briefly of the work at their centres. Other pleasing items were rendered during the evening. The Sunday School sang in splendid style hymn 609 Sankey's, and the Boys' Club, No. 7. Two handsome books were presented as prizes from Sister E. Bagley (Victoria) to the boy and girl securing the greatest number of marks for the year, the winners being Eva Parsons and Harold Hoskins. The S.S. rally prizes were awarded to Sister K. Stuart 1st, Linda Eastgate 2nd, and handsome text-cards to F. and M. Turner, L. Parsons and E. Reeve. A number of the visiting brethren remained in the city over Sunday, and in spite of the inclement weather there was a record attendance (54) at the Lord's Supper. In the morning three new members (1 by baptism, 2 by letter) were welcomed into the church. The church has received a wonderful stimulus as a result of the Conference gathering.—LEWIS A. HOSKINS.

New South Wales.

BROKEN HILL.—Fine meeting last Lord's day. Three received the right hand of fellowship. Two S.S. scholars made the good confession at night. Six baptisms at the week-night service. We are holding our S.S. anniversary next Sunday.—R. J. HOUSE.

INVERELL.—At Gumflat, on the 15th, a daughter of Bro. Laidlaw came out and made the good confession of faith, and was baptised on the 22nd, in the morning. On the same night a son of W. Fox, and a son of Bro. Shutz, made the good confession. These will be baptised on the 29th. Our attendance is getting a little better, but there is still room for a much larger congregation. These confessions are partly the result of our Bro. Waters' visitations and preaching in these country places. We are making arrangements for our 4th anniversary on the 29th prox. Any brother who can come along will be heartily welcomed.—H. COOK, SENR., Aug. 25.

PETERSHAM.—On Sunday morning, Aug. 22, Bro. Charlick, from Adelaide, exhorted the church very acceptably.

PADDINGTON.—The Master's work in this district is very encouraging. Our meetings on the Lord's day are large, and the spiritual power therein is increasing. We are seeing many come forward to obey Christ. To-day (Aug. 29) we held our Bible School anniversary services. The building was nicely decorated, and much labor had been expended on the erection of a suitable platform. At the morning service there was a good attendance, and W. W. Macindoe delivered the address. The afternoon meeting was not as large as we expected, but a heavy rain storm came on just before the commencement of the service. However, it was a good meeting. The singing under J. W. Mossop (conductor) and Miss Amery (organist) was beautiful. The supt. (Bro. McKnight) presided, and S. G. Griffith (City Temple) spoke. At the evening service our building was packed. The children excelled themselves with their chorus items, and reflected much credit upon the conductor. Our subject was "The Children's Friend." We were delighted to see four Sunday School girls and one woman come forward. The public meeting and distribution of prizes promises to be a good time. In conjunction with some other preachers in this dis-

trict, we are holding men's meetings every Sunday afternoon, and believe that permanent blessing will be the result. Our annual mission (a fixed institution almost at Paddington) is planned for Oct. 11 to 31.—A.E.I., Aug. 31.

F.M. COMMITTEE, N.S.W.—The Committee held its monthly meeting on Aug. 28, Mr. Gole, President, in the chair. Correspondence was read concerning the aborigines' camp at Lismore. The church at Lismore has, up to the present, ministered to the spiritual needs of the aborigines, but the Government demands that the natives shall live as much as possible on the reservations at some distance from the towns, and at Dunoon reserve they are too far from the Lismore church for the members to do what they would, and Lismore church asks for help to place a teacher at the camp. They have a suitable one in mind. The Federal Committee granted £5 and the N.S.W. Committee endorsed their action. Very welcome and interesting letters were read from Bro. Filmer on Pentecost Island. The Chinese Class at Sydney reports an average attendance of 35 and 19 teachers, also the resignation of secretary. More teachers are required. A brother and sister from Enmore have decided to devote their lives to F.M. work among the aborigines, and are commencing their training to that end. Bro. Rankine and Sister Hancock, from Adelaide, were present, and Bro. Rankine spoke a few words of encouragement. The new collectors' receipt books were handed round. When they come into use each subscriber—if of only 1d.—will receive a tiny picture of one of our missionaries as part of the receipt.

Here & There.

Decisions reported in this issue, 37.

G. A. Sewell has been appointed secretary to the church at Bet Bet, Vic.

East Suburban Conference monthly meeting to be held at Sth. Yarra chapel on Sept. 8.

New South Wales brethren please remember the Home Mission tea and rally at City Temple, Sept. 14. See Coming Events.

S.S.U., Vic.—Annual teachers' conference and social will be held on Monday, Sept. 13, at 8 p.m., in Swanston-st. chapel. See Coming Events.

Sunday School teachers, superintendents and workers should read the particulars of the S.S. Commentaries for 1910 on page 501. Order now.

Will all those who desire accommodation during the coming Adelaide Conference please communicate with Robt. Harkness, Parker-st., Mile End?

Miss Olive Symes of Harcourt, Vic., was married to Mr. A. E. Horton, of Windsor church, on Aug. 25. Congratulations and best wishes to the happy couple.

In the Christian chapel, Glenlyon-rd., Brunswick, on Wednesday evening, Sept. 8, a meeting will be held in the interests of Home Missions by the Sisters' Executive. Music by church choir.

Miss Terrell, who is proceeding to India as a missionary, would be glad to receive some dolls' heads. She will make complete and well-dressed dolls of them on the voyage. Send to F. M. Ludbrook, 151 Collins-st., Melbourne.

Mr. John Urquhart will deliver an address at the preachers' meeting in Lygon-st. chapel on Monday, Sept. 6, at 2.30. Subject, "The Inspiration of the Scriptures—the Question of the Hour." We hope all the preaching brethren will be present.

N.S.W. secretaries have received a request that Centennial roll-books be sent to the Organising Secretary by Aug. 27. Will those who have not complied with this request please post roll-books direct to W. R. Warren, 203 Bissel Block, Pittsburg, Pa., U.S.A.

At the Toowoomba District Conference, Queensland, a resolution was passed supporting the request made by the Federal Conference, re their appeal for the Federal Evangelistic Fund, to support the cause at Broken Hill and other places. Their membership is 94. They have forwarded 10/-, and trust that the F.E.D. will meet with a liberal response elsewhere.

Last Tuesday evening the Home Mission Committee of the Victorian Sisters' Conference invited the collectors for the fund and the officers of the churches to a social gathering. The President, Sister J. A. Davies, occupied the chair, and gave a cordial welcome to all who were present. Addresses were delivered by Sister J. Pittman and Bren. W. C. Craigie, C. M. Gordon, T. Bagley and H. Swain. The announcement was made that it was intended to hold a Home Mission meeting during the Centennial week, and to ask the brotherhood to celebrate the Centennial year by liberal offerings to Home Mission work.

Bro. Len Gole, of Brisbane, writes:—"Let me express my keenest appreciation of the work accomplished by the College of the Bible during the first years of its existence. The initial stage has now passed, and we confidently look forward to great results as the outcome. Situated so far away, the Queensland brotherhood have not yet felt its influence, but I believe the College is to be a means of great power in Australasia, and especially towards the extension of our plea in this great land of the North. God bless the Management, the Faculty, and more than all, these consecrated young men who are striving earnestly to fit themselves for efficient service for the King of kings."

The last meeting that Miss Terrell and Miss Thompson will hold together takes place at North Melbourne on Monday, Sept. 6. It is expected that Miss Terrell will leave immediately after this for South Australia and have a few weeks there with her friends before visiting the South Australian churches. Miss Thompson will continue her visits as follows:—Sept. 7, Castlemaine; 9th, Wedderburn; 13th, Ballarat; 14th, Stawell; 15th, Horsham; 16th, Kaniva; 17th, Bordertown; reaching Adelaide on Sept. 19. This tour has been an extended but highly satisfactory one, and wherever the missionaries have gone they have had very hearty receptions, and a fine interest has been aroused.

The Federal Conference held in Sydney most enthusiastically decided to raise a Federal Fund to assist the church at Broken Hill, and asked the Executive to see the money spent promptly and the cause pushed ahead. The Executive decided to ask from all of our churches a contribution of not less than one penny per member, and have forwarded such a request by letter. The following churches have responded:—Tasmania—Burnie, £2; Launceston, 5/6. Victoria—Brighton, £2; Bayswater, 3/6; Mildura, 10/-. N.S.W.—Enmore, £3/13/4; Mosman, 5/-; Queensland—Toowoomba, 10/-. South Australia—Unley, £2/2/-; Moonta, 1/-; Stirling East and Aldgate Valley, 10/-. Total, £12/0/4. The Executive granted Broken Hill 20/- per week, and have paid from 1/6/09 to 24/8/09, £12. Will the other churches kindly respond promptly; also those Christians who gave personal promises?—T. B. VERCO, Treasurer.

Acknowledgments.

N.S.W. HOME MISSION FUND.

From churches, per collectors—Erskineville, £2/3/4; Eomore, £7/5/5; Lilyville, 13/6; Inverell, 19/6; Taree, £1/1/; Canley Vale, £3/10/11; From churches towards support of their evangelists—Erskineville, £4; North Sydney, £11/5/; Wagga, £3; June, £1. Individual contributions—Bro Slater, Erskineville, 10/; Sister Solomons, Singleton, 10/; Bro. and Sister Stimson, Dubbo, £1; Sister Newby, Taree, 10/; Bro. Latimore, Comboyne, £1/12/-; H. Clark, Kangiara Mines, 2/6; R. Campbell Edwards, Melbourne, £10. Sisters' Conference, 15/6. Total to Aug. 16, £49/18/8.

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VICTORIAN HOME MISSION FUND.

Churches—Warragul, 10/-; Swanston st., per Miss Huntsman, £2; Ascot Vale, per—Mrs Potts, 15/8; Mrs. Pinkstone, 11/4; Miss D. Brown, 16/6; Miss A. Stewart, 15/3; Miss E. Davis, 9/3; Colac, £6. "C." 11/-; A. J. Hagger, N. Fitzroy, £2; A. Sister, Malvern, £1.

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Coming Events.

SEPTEMBER 13.—The Annual Teachers' Conference and Social will be held in the Swanston-st. chapel at 8 p.m. on the above date. All interested in S.S. work are invited. See Here and There. Good programme arranged. Come.—J. Y. Potts.

SEPTEMBER 14.—Big United Annual Home Mission Tea and Rally, City Temple, Campbell-st., Sydney, Tuesday, Sept. 14, 1909. Tea Tickets, 6d. First Sitting, 6.15 p.m. Song Service, 7.15. Rally, 7.45. Geo. T. Walden in the chair. Addresses by S. G. Griffith, on "Our Duty to Home Missions." Chas. Watt, on "The Value of Home Missions." Recitation by Miss Stella Kingsbury. Musical Programme by Churches of Christ Musical Union. An Offering for Home Mission Work will be taken. A Large Crowd Expected, so COME EARLY. Last year's meeting reached the standard set—the largest in the history of our work in N.S.W. Let this surpass it.

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.

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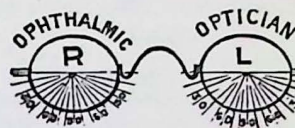
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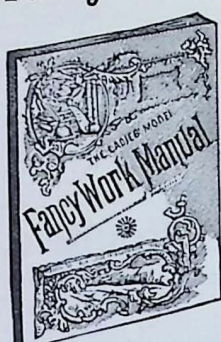
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