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Discoveries in Egypt.

Professor Flinders Petrie Throws Light on Abraham

Prof. Flinders Petrie, the well-known Egyptologist, and leader of the British School of Archaeologists in Egypt, has a gratifying report to make of the discoveries of that historic soil during the past winter. The explorations were made on the eastern side of the Nile delta, from twenty to eighty miles north of Cairo, and throw not a little light on the fascinating story of the Hyksos shepherd kings and the Israelite cities.

A great camp.

The unearthing of the great camp at Tell-et-Yehudiyeh yielded important traces of the conquerors, and showed that it was embanked by barbarian invaders and contained many graves of Hyksos age, viz., 2,500 B.C. The camp, which was certainly older than the eighteenth dynasty, was about a quarter of a mile square, and originally enclosed by a huge mound of earthwork. The makers were apparently ignorant of brick and timber work, or gateway as a means of defence, but defended themselves by archery over long slopes of approach. Their only way into the camp consisted of a sloping road over two hundred feet long, which rose to the top of the bank.

The celebrated Hyksos.

When, in the course of a few generations, they abandoned their slopes and archery defence, they employed skilled masons of Egypt to build a massive stone wall with about eighty thousand tons of the finest limestone brought from the Mokattain hills, some twenty-five miles away. Most probably the city was the celebrated Hyksos, capital of Avaris, whose inhabitants the learned Josephus described as an unlettered people from the East who won Egypt without battle. The latter statement seemed to imply that the shepherd archers defeated the Egyptians in a series of skirmishes, while avoiding anything in the nature of a pitched battle.

Semitic immigrants.

The contents of the graves of these Hyksos within the camp threw no inconsiderable light on their history, and enabled archaeologists for the first time to arrange an

approximate record of the Hyksos kings. Groups of scarabs and much black incised pottery had been found, the Hyksos borrowing Egyptian forms of domestic pottery, inasmuch as they, like all nomadic people, originally used vessels of wood and leather. It appears practically certain that they were of Semitic extraction, who drifted down from Babylon, occupied Syria, and finally Egypt.

Historical patriarchs.

Professor Petrie hazards the conjecture that the Biblical Abraham himself was in reality a "late Hyksos chieftain," and points out that the story of the patriarch's wanderings corresponds exactly with "the mode of life of the Hyksos." When so many scholars have refined the father of Israel away to an unsubstantial form, it is some relief at hearing his historical character maintained by so learned an authority as the distinguished Egyptologist. It should not be overlooked that the Hyksos were famous hunters, like Ishmael and Esau, and were also a pastoral people.

Israel in Egypt.

Almost of equal interest is the announcement that Professor Petrie believes himself to be the finder of the identical city which the Israelites built for Rameses II. at Tell er Retabeh, in the Wady Tunlat. Tracing its history from before the twelfth dynasty, it was first walled by the Syrians, and subsequently made a store city for the products of Syria under Rameses II., and from its position was evidently the city of Rameses, on which the Israelites were employed. Half of the front of the temple of Rameses, together with a granite group of the king, with the god Atrun and a fragment of a large granite tablet were also discovered, showing the temple site.

A new Jerusalem.

Considerable surprise will also be evoked by the discovery of a large mound of the town and temple Omas, which the Jewish High Priest erected in Egypt as the New Jerusalem. Omas, according to the well-

authenticated Jewish annals, fled from persecution in Palestine, and founded a new temple in Egypt about 150 B.C. This, singular to add, is situated close by the site of the Hyksos city of Avaris. Covering some six acres, the mound rose to a height of over seventy feet, crowned by buildings reaching to ninety feet above the plains. Large numbers of sacrificial fires in pottery ovens used at the foundation had been excavated beneath the mound, while the highest point of the fortified town, consisting of four acres of houses, was reserved for the temple and its courts, the temple being a copy of that of Zerubbabel at Jerusalem, and half the size of Solomon's temple. The eastern wall of the town still remains, and in one place twelve feet high—it was originally twenty-five feet high—the masonry being of the style of Jerusalem and not Egyptian. A curious discovery in the "Temple of Omas" consisted of a piece of the builder's account of one named Abram or Abraham, recording the number of bricks which this Jew had delivered.

Josephus corroborated.

The professor's discoveries indicate beyond doubt correspondence with the statements of Josephus, and also reconcile many supposed discrepancies in the celebrated historian's description. It is also now seen that the form of the town was designed to be a copy of the temple hill at Jerusalem, or, in other words, that it was intended to be a New Jerusalem in the "land of the palms"—Egypt.

The ancient Goshen.

Excavations were carried on at Saft el Henneh, the ancient city of Goshen, where upwards of a thousand graves yielded abundant relics in the shape of amulets, beads, glasswork, pottery, etc., from the eighteenth dynasty down to Roman times. Of these "finds" later disclosures will be made to the world, and thus add another to the many chapters by which the romance of early Egyptian life and story has spoken in strange voice to the present age.—*The New York Observer.*

Castlemaine Ministers' Association.

H. P. Leng's Resignation.

At a very largely attended meeting, which was held in the Mechanics' Institute, Castlemaine, on Sept. 2, H. P. Leng gave his reasons why he resigned from the Castlemaine Ministers' Association. There were fully 500 persons present. The interest was intense. Dr. Jas. Cook, of Bendigo, occupied the chair. The chairman asked all members of the Church of Christ in the hall to stand. A great many people stood up. He then asked those who did not think Mr. Leng was a fit and proper person to be a preacher of the word of God to sit down. No person moved, and there were loud cheers. Bro. Leng, who was loudly applauded, said:—

I have been accused, and found guilty of proselytising by the Castlemaine Ministers' Association. I am here to defend my reputation, and the truths of God's word. I became a member of the Ministers' Association after being asked by the President to attend such meetings. I was formally welcomed into the Association. When I joined, no mention was made to me of a constitution; in fact, the secretary declared that so far as he knew, there was no constitution. I understood, when I joined, that the object of the Association was to discuss subjects affecting public interest. I was not aware that doctrine would be discussed at all. When did the trouble begin? After the United Mission just closed one of my members asked me if I would baptise a young lady who wished to be baptised and remain a Methodist. After the circumstances were explained to me, I said "Yes." After being asked to call upon that young lady, I did so. She mentioned that she desired to be baptised, but desired to remain a Methodist. I told her that her position was inconsistent, but understood her case, and would therefore accede to her request. She told me of a friend of hers who was interested in baptism. A time was fixed for meeting her, but, in the meantime, her mind had been changed by another preacher. When I went to the appointed place, in order to have a conversation with her about baptism, I found Mr. Daly present. He upbraided me, and accused me of dishonorable conduct. A short time after I heard that I was to be called before the Ministers' Association, and later I got the following letter from the President:—

Dear Mr. Leng,—As definite charges of proselytising since the United Mission have been made against you, and, as such charges are detrimental to the cause of true religion, and, if true, prevent that unity and brotherliness which are aimed at in a Ministers' Association, I have called a meeting of the local Association to enquire into them, and at that meeting (which will be held in the vestry of the Baptist Church, on Monday, 23rd inst., at 10 a.m.), you will have full opportunity of explaining the matter. If

no satisfactory explanation is given, I must advise you that it will be my painful duty to move that your name be removed from the list of members, and you be expelled from the Association. I, myself, will ask an explanation concerning the son of Mrs. —, resident of Hall-st., and concerning Miss —, both of whom you have lately baptised, or are about to baptise. Probably, other ministers will desire explanations in cases belonging to their congregations. I shall be sorry to move in the matter, but am compelled to do so, as it was on my motion that you were admitted to our Society. At the time I proposed to you, I was aware that active proselytising was being carried on in your congregation, but attributed it to ignorant and irresponsible people connected with it, believing that you, yourself, were above such contemptible and dishonorable conduct. No one will be more pleased than I if you can give a satisfactory explanation.—I have the honor to be, faithfully yours, E. A. Hagenauer, President of the Ministers' Association.

I replied, asking that the meeting be open to the public. This was refused, and, finally, I attended the meeting, and it was the largest meeting that I have attended in the connection. The President stated that in order to have harmony in a Ministers' Association, every minister must recognise the validity of the ordinances as administered by others. I was closely questioned about certain cases; and, in connection therewith, I was accused of sheep-stealing. In effect, I pointed out that the people confessed Christ in order to obey him. I tried to make the matter clear to the Association; but, in spite of the evidence adduced, they were resolved to take action. The end of the matter was that the following resolution was passed:—"Mr. Hagenauer moved that after hearing the talks of Revs. Daley, Hagenauer and Leng, this Association is of the opinion that Mr. Leng is guilty of proselytising." This resolution was carried and I resigned.

I find I am not the first man who has been tried by the Ministers' Association. Some years ago (of course the Association did not consist of the same ministers then) a minister was brought before them, and four grave charges laid against him. What do you think one of these grave charges was? "That Mr. — had invited a Methodist to drive with him to his appointments on the Sunday, and may, in doing this, lead him from his church." This charge seemed to me, on first thoughts, to be very trivial, but my mind reverted to the Scriptures, and I remembered a case recorded in the 8th chapter of Acts, where an Ethiopian officer invited a preacher to ride with him in his chariot, and as they rode, the record says, he preached unto him Jesus, and as they went on their way they came unto a certain

water, and the eunuch said, "Here is water, what doth hinder me to be baptised?" and they went down into the water, both Philip and the eunuch, and he baptised him. It's a dangerous thing to ride with ministers. You can scarce wonder that members of a Ministers' Association object to it.

I regard people as free-will agents. In regard to the young lady in question, I simply instructed her as to what Jesus Christ demanded of her. I have been accused of sheep-stealing. Whose sheep are they? They belong to Jesus Christ. If the sheep hear a voice leading them to God, people should be careful how they prevent them from following that voice. Where did Methodism get its members? By proselytising! Where did Presbyterianism and the Church of England get their members 400 years ago? By proselytising! All churches got their members by proselytising. Trace it back to the New Testament church, raised by Christ and his apostles, and organisation after organisation would drop out of existence. It is back to that church we must go for unity. When I joined the Ministers' Association, I understood it had no constitution, but that it was simply a meeting to discuss the social and moral welfare of the community. I have done nothing I should not have done, and I would do the same thing again. I was adjudged guilty by the Association, and I appeal to the meeting to decide; I leave my reputation in your hands. I thank you sincerely for your kindness in coming to the meeting, and for your courtesy to me. I shall be pleased to answer any questions.

Mr. F. Menzies, Congregationalist minister, tried to make out that Mr. Leng had no right to join the Association, seeing that his doctrines were entirely different from those held by the other preachers. Mr. W. A. Millikan, Methodist minister, asked a question *re* John Wesley's view concerning sprinkling and immersion. Mr. Leng, in reply, said every preacher should know where he stood when joining the Ministers' Association. Why did the ministers, knowing where he stood, invite him to be a member? No mention of doctrine had been made to him, or he would not have joined. What law of honor had he violated? He was under no law of honor to keep his mouth shut in matters affecting Jesus Christ. The whole trouble hinged on one case, and he had as much right to speak to that girl as any other minister. He resigned from the Association because a resolution was passed, accusing him of contemptible and dishonorable conduct. He was pressed to resign before that, but he refused in face of the threat to expel him. It was rumored he was kicked out of the Association.

Mr. Menzies: We are not responsible for that.

Mr. Leng: I know; not straight out, perhaps. He had every right to call the meeting, as his reputation was suffering. He had no interest in keeping anything secret. He wanted the whole truth to be known.

In regard to Mr. Millikan's question, he would not dispute that John Wesley allowed baptism by either sprinkling, pouring or immersion, but what about a child?—it had no choice. He left the whole matter in the hands of the meeting.

The meeting closed with prayer.

Sisters' Department.

VICTORIAN.

Secretary, Miss Hill, Blenheim-st., Balclava.

The Executive met on 5th inst., Mrs. Chown leading devotional. Mrs. W. A. Kemp gave an interesting paper on "Work Amongst the Juniors." Messrs. Bagley and Swain were present as a delegation from Home Missionary Committee, asking sisters to aid in Centennial celebrations by having a tea in Lygon-st. chapel on Oct. 12, between the afternoon and evening sessions of Home Mission rally. It was resolved to ask churches to supply tables as in former years, and carried unanimously. It was resolved to give a souvenir of her visit to Miss Thompson. Additions from schools: Ascot Vale, 1; North Carlton, 3; Middle Park, 1; Hawthorn, 1. Next meeting, October 1, will be "Prayer and Praise." The Temperance Committee give items. The Executive meet at 2.30.

Hospital Visitation.—Children's Hospital, 2 visits; distributed 60 books and a number of cards, donated from the Sunday School at Brim. Postal note for 15/-, per Bro. Craigie. Alfred Hospital, 1 visit. Benevolent Asylum, 3 visits; distributed 12 books. Mrs. Cameron reports: 2 visits to Alfred Hospital, and 2 to Old Folks' Home. Books given away, 111. Mrs. Morris: Queen Victoria, 1 visit; Eye and Ear, 3 visits; Melbourne and Homœopathic, 2 visits. Books and magazines distributed, 60, also home comforts. Miss Petchey: 3 visits to Alfred Hospital. Distributed 40 magazines and illustrated papers; also 2 men's undershirts, the gift of General Dorcas. Mrs. Thurgood: Melbourne Hospital, 3 visits; Homœopathic, 3 visits. Books and magazines distributed, 102, also home comforts. Members of following churches visited: Ascot Vale, Collingwood, Brighton, Emerald, North Melbourne, South Melbourne, North Fitzroy, Richmond, South Richmond and Malvern.

Home Missions.—The Committee have held two meetings during the month, at Fitzroy and Collingwood. Good stirring addresses were given to good audiences. We have a fresh supply of mite boxes, which we will gladly send to any given address. May I ask the sisters to do their very best to make the coming meeting, to be held on the 12th of October, a grand success? It is a good cause, and every member should feel it a joy and privilege to help evangelise our home land—Victoria. Let us each one work, pray, and give. Talk about it in your meetings, and study the

needs. Get a map and look at the large towns in Victoria where the gospel in its fulness has never been proclaimed. The work that is being done is only like a drop in the ocean in comparison with the great need. May God stir us all to feel our responsibility in this matter.—L. Pittman.

Dorcas.—Two meetings have been held, with a good attendance at each. Received parcel of secondhand garments from Mrs. Zelius, also parcel from Mrs. Dent. 12 garments have been sent to Free Kindergarten. 4 men's flannel shirts and 3 bed-jackets have been given to Mrs. Thurgood for distribution; 1 bed-jacket, 1 mantle, 1 child's dress and shirt given to needy cases. £5 given to the W. W. Davey Fund.—M. Craigie, Supt.

Prayer Meeting.—The Committee visited North Carlton on 31st ult. 19 sisters present. Mrs. Trinnick presided, reading Col. 3, and commenting thereon. Mrs. Forbes gave an interesting account of the organisation of North Fitzroy Sisters' Meeting, telling how helpful these meetings had been. She also read a short paper on "Prayer." It was proposed by Mrs. Gibson that the sisters meet weekly, and it was decided to do so on Tuesdays, from 3 to 4 p.m., in the chapel.—F. Heinzie, Sec.

SOUTH AUSTRALIAN.

The Executive met Sept. 2. Miss Tite led the devotional meeting and gave a talk on "Individual Effort," Attendance good. Letter read from Mrs. Ewers, with kind remembrances. Sunday School additions:—Norwood, 4; Grote-st., 1; North Adelaide, 2; Queenstown, 1; Glenelg, 1; Henley Beach, 1; total, 10.

Obituary.—Sister Morris, of the Norwood church, and Sister Manuel, of the Unley church, had been called home.

Dorcas.—The Superintendent visited the York Society and found the sisters busy at work. The work of the Dorcas Committee has been very helpful to the societies, and I wish to thank all those who have assisted the work during the year.—J. Spurr, Supt.

Hospital Visitation.—Have been able to visit some of our church members, besides our general visitations. The Committee thank all those who have given books and magazines, also those Dorcas societies who have given warm garments for the aged in the Destitute Asylum. Visits for the month as follows: Adelaide Hospital, 29; Destitute Asylum, 7; Children's Hospital, 1; Sick and Aged, 26; total, 63. Magazines, 660.—E. Brooker, Supt.

Foreign Missions.—Amounts for the month: North Adelaide, 16/2; Prospect, 15/-; Grote-st., 8/3; Hindmarsh, 5/9; Unley, 11/-; York, 7/3; Queenstown, 17/5; Norwood, 17/6; total, £4/18/4.—Mrs. Haverland, Supt.

Home Missions.—Sister Fischer has taken up the Home Mission work until Conference, as Sister Ewers has left for a holiday to the West. Letters were received from Long Plain and Alma, with

donations enclosed. If any other country churches have Home Mission contributions, will they please forward same to the Secretary as Mrs. Ewers intimated. Amounts as follows: Alma, £5; Glenelg, £1/7/4; Long Plain, £1/15/8; Grote-st., £1/0/1; Mile End, £1/8/6; York, 7/4; Norwood, 12/2; Unley, 8/5; Donation, Mrs. Cribb, 2/6; Miss Manning's Sunday School Class, 10/-; Milang, 12/-; Queenstown, 8/2; Henley Beach, 3/-; A friend, 3/-; total, £13/18/2. Total amounts from Mite Boxes, £5/8/11½; total, £19/7/1½.—Mrs. Fischer.

General Business.—Proposed Bren. Hayward and Riches be re-elected auditors for Sisters' Conference. Proposed, 3 minutes be allowed for nomination of officers at Conference. Proposed, Mrs. Cutt and Mrs. Haverland be the Courtesy Committee. The President will lead the devotional meeting in October.—A. E. Manning, North Parade, Torrensville.

Not every accepted prayer is immediately an answered prayer.—Matthew Henry.

Even for those who are living well, there may come a clear call to live better. Then merely to live well will be sin.—C. G. Ames.

It is to the stoop of the soul that sin comes. Let it be upright, keep fast by its integrity, and there is never danger, never harm.—J. F. W. Ware

Secondhand Books

FOR SALE.

GOOD, CHEAP BOOKS.

Spurgeon's Fac-simile Pulpit Notes, 1/6, posted 2/-.

Spurgeon's Feathers for Arrows, 1/6, posted 1/10.

Spurgeon's Twelve Sermons on Ritualism, 6d., posted 9d.

Spurgeon's Twelve New Year's Sermons, 6d., posted 9d.

Spurgeon's Sermons (cloth), 1/6, posted 2/-.

Spurgeon's Sermon Notes, Ecclesiastes to Malachi, 1/6, posted 2/-.

Spurgeon's All of Grace, 6d., posted 9d.

Beecher's Sermons, 3/-, posted 3/6.

Foster Fraser's The Real Siberia, 2/-, posted 2/6.

Debate on The Destiny of the Wicked (Carpenter and Hughes), 3/6, posted 4/-.

The Great Salvation, Zollars, 2/-, posted 2/6.

What All the World's a Seeking, Trine, 2/-, posted 2/6.

Life of Elder Walter Scott, 3/6, posted 4/-.

New Testament, with Apostolic References, Jackson, 3/-, posted 3/6.

The Problem of Problems, Braden, 4/-, posted 4/6.

AUSTRAL PUBLISHING COMPANY,

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Centennial Thanksgiving Offering.

£1000 for Victorian Missions by October 12.

This is the day of Centennial rejoicing and thanksgiving. One hundred years have gone by since the publication of the famous Declaration and Address. In Australia we have recently held our Centennial in commemoration of this fact. Our brethren in America are to hold their Centennial meetings in Pittsburg, Pennsylvania, in October next. They are expecting an attendance of 50,000 representatives at this Convention. Some of our States are proposing to hold Centennial meetings contemporaneously with the great meetings in America. Western Australia and Victoria are making plans to do so. Probably the other States will do likewise. Everywhere among us we hear the song of Centennial praise and thanksgiving.

A century of progress.

God's hand has been with us during the century. He has given an abundant increase to our labors. Our movement for the restoration of New Testament Christianity is now represented by 11,702 churches and 1,332,873 members. The comparative growth of the great Protestant religious bodies from 1890 to 1907 has been as follows:—Congregationalists, 34 per cent.; Presbyterians, 42 per cent.; Methodists, 43 per cent.; Baptists, 45 per cent.; Episcopalians, 53 per cent.; Lutherans, 64 per cent.; Disciples of Christ, 105 per cent. We have churches in the United States, Canada, Great Britain, Australia, New Zealand, New Hebrides, Africa, China, India, Japan, Tibet, Philippine Islands, Scandinavia, Mexico, Jamaica, Porto Rico, Cuba and Hawaii. We have a large number of evangelistic, educational, and philanthropic agencies at work. Surely the Lord has honored our efforts. Surely we can give him especial praise and honor at this period.

New century visions.

The twilight of the dying century is rapidly giving place to the golden glimmerings of the oncoming new century. Death is always succeeded by life. Sunset always gives place to sunrise. The death of the old century means the birth of the new. Standing with our faces toward the East, whose empyrean is gorgeous with shafts and columns of light and splendor, it ill becomes us to rest upon our laurels, or to fold our arms in easy contentment with what we have accomplished. If we have conquered old worlds there are still new worlds to be conquered. Retrospect and prospect alike should inspire us with renewed diligence and holier consecration. To boast of what we have done during the recent century and not purpose and plan to do larger things in the new century, would be a miserable way of showing our gratitude to God for all his manifold blessings.

Our souls should thrill with mighty resolves, noble purposes, and large anticipations as we review the conquests of the past century and look forward to the prospects of the new century. If we are worthy of the trust God has placed upon us, we shall "attempt great things for God, and expect great things from God."

Victorian Centennial memorial.

As a fitting Centennial memorial, Victoria proposes to raise £1000 for Home Missions. To do this would be a worthy expression of our gratitude to God. An appeal is being sent out to every member of the Church of Christ in Victoria, to assist in raising this fund. Our Home Mission Committee urgently call upon every member for a contribution to this offering. Let there be among us a veritable contagion of enthusiasm in respect to this offering. Let us unite cheerfully and lovingly in this splendid attempt to enlarge our evangelistic activities in this State. There can be no more laudable way of commemorating the blessings and achievements of the past century than by making this special effort to extend the knowledge of the gospel in our own beloved homeland.

How it can be done.

Brethren of Victoria, can you do it? You can if you will. We have 7,500 members in Victoria. To raise the £1000 then would require a contribution of 2/8 per member. Is there one among us unwilling to contribute that amount? Surely not. Consider carefully the following schemes:

SCHEME I.

20 give £10	0	0	..	..	..	..	£200
40 give 5	0	0	..	..	..	..	200
50 give 2	10	0	..	..	..	..	125
200 give 1	0	0	..	..	..	..	200
200 give 0	10	0	..	..	..	..	100
200 give 0	5	0	..	..	..	..	50
400 give 0	2	6	..	..	..	..	50
1500 give 0	1	0	..	..	..	..	75
2610							£1000

This scheme still leaves 4890 members unaccounted for.

SCHEME II.

1500 give £0	1	0	..	..	..	..	£75
1000 give 0	2	6	..	..	..	..	125
500 give 0	5	0	..	..	..	..	125
300 give 0	10	0	..	..	..	..	150
200 give 1	0	0	..	..	..	..	200
50 give 2	10	0	..	..	..	..	125
20 give 5	0	0	..	..	..	..	100
10 give 10	0	0	..	..	..	..	100

3580 members

£1000

This scheme leaves 3920 members unaccounted for.

This money can be raised with ease if we all individually do our best. *Let every member contribute.*

Promptitude.

This money is to be raised by October 12, when we are holding big Centennial meetings in Melbourne and throughout the country. A prompt response is therefore necessary.

Send all moneys to

W. C. CRAIGIE,

Treas., Centennial Thanksgiving Fund,
263 Little Collins-st., Melbourne.

Watch the CHRISTIAN for further information respecting this fund, and the meetings referred to.

Now, dear fellow members of the Church of Jesus Christ in Victoria, let us all get into line for this great Centennial Thanksgiving Offering. Let not one of us hold back. Remembering how great things the Lord has done for us, let each one of us give as the Lord has prospered us. Praying that the spirit of the Lord will move you to send a liberal response to this appeal,

Yours in the cause of the ancient gospel,

C. M. GORDON, Doncaster.

On the Way to Pittsburg.

(D. A. Ewers.)

IV.—FROM FREMANTLE TO COLOMBO.

Leaving Fremantle at 7.30 a.m. on Tuesday, July 27, we had a favorable run to Colombo, which we reached at 7 p.m. on Wednesday, August 4. It is a monotonous trip, but the monotony was varied to some extent by sports and other events. There were about 40 passengers in the second saloon, and about 20 or 21 in the first. But there is a great gulf fixed between the two, and the Jews have no dealings with the Samaritans. Of course I belonged to the second class, and we had not proceeded far before a meeting was held and a sports' committee selected. Most of the passengers subscribed 5/- each, and all kinds of competitive sports for small prizes were engaged in every day except Sunday. The majority of the passengers entered into these with zest. I have heard a good deal about gambling on board the mail-boats, but have seen very little of it here. A few games of cards were played, but not for money, and two or three small sweepstakes were got up on some of the sporting events.

An unhappy passenger.

Among the passengers was an Indian with his European wife and seven small children. The poor fellow was ordered from Sydney for his health, but soon after leaving Fremantle his mind became un-

hinged. He occupied a cabin next to mine, and for a time things were somewhat lively. Among other delusions, he thought his wife was too friendly with the cook. I heard a passenger gravely assure him that the cook was married and had a family of 16 children, but even this did not allay his anxiety. Finally a steward was told off to watch him, and he had to be confined in a hospital cabin by himself. Some of the lady passengers were a bit nervous at first. He was taken to the lunatic asylum at Colombo.

Religious services.

On Sunday morning, I attended the Anglican service conducted by the captain in the first saloon. It was the first of the kind I had been to for nearly 40 years. I remember the first time I went. Another naughty boy induced me to play truant from morning Sunday School and go with him to the church service in North Adelaide. The sunlight shone through the colored windows upon the clergy in their white gowns, and the novelty of it all somehow frightened me, so that I began to whimper, and my mate had to take me out. I could not have been more than seven or eight years of age. I have only been once or twice since until last Sunday, and it was all very strange. I could not find my place in the prayer-book, but I enjoyed the beautiful service as the captain read it before a very small audience. No address was given. There is a young Anglican curate on our end of the vessel who has been on a trip to Australia for his health, and I understand he will officiate next Sunday. In the evening I preached in the second saloon, but did not use the large prayer-book belonging to the vessel, which was kindly placed at my disposal. My congregation was very select, consisting of just 15 adults and a well-behaved baby. I preached a short sermon on "The Gospel the Power of God unto Salvation," but did not feel comfortable. The curate selected the hymns for me, and an Episcopalian lady acted as pianist.

As others see us.

It is astonishing how little the public know of the movement we are identified with. A gentleman from Mosman Bay, who had met some of our people, asked me, "How many members of your church are there in Australia—500?" He was considerably surprised when I told him there were 23,000 members of Churches of Christ in Australasia. Another, a Baptist lady from Dulwich Hill, thought we only had one church in Sydney and one preacher—Mr. Walden. One man had not even heard of us. Considering that all three were intelligent and fairly well-informed persons, and that they came from Sydney, where we so recently held our great Centennial celebrations, this is rather depressing. We sometimes think we are making an impression on the public, but it is only when we come into close contact with people, as we

necessarily do on a long voyage, that we realise to how large a proportion of them we are either utterly unknown, or else classed with some of the little faddist bodies such as Christadelphians, Latter Day Saints or Seventh Day Adventists. I need not say that I have been disseminating a little information, and that a few at least of my fellow-passengers know something more of our work and objects than they did a few weeks ago.

Foreign Missions.

Letter from Mrs. Davey, Japan.

We are all upon the mountains once more, and hope by the end of summer to be able to take up the work in good earnest again. We are having the same privileges here this season as last summer. It is a treat to meet in fellowship our missionaries in the church services. To repeat the Lord's prayer together in *English* never seemed so sweet before. We have had fine discourses from Mr. Shore, Secretary of the Canadian Methodist Mission, and Professor Burton, of Chicago University. Our own missionaries meet after this service at one of the homes for breaking of bread. So with Sunday School at 9.15 a.m., we have quite a blessed time. Whilst we are enjoying this resting time, we think much of our brethren still in the summer's heat, holding the fort. Pray for them and us, that this next year will be our very best.

News from Mrs. Strutton, India.

We are at Diksal just now, and are hoping to have the work finished in a day or two. There are two bricklayers and their two helpers, and four of our own men all busy finishing off, either white-washing or preparing the floors. The latter have to be beaten with water. This soft rock then hardens and makes a solid floor. Our new man, Ganpatrao, pronounced Gun-putt-row, is doing well at Baramati. His wife is to come to us shortly. We have known him for years. Miss Terrell will enjoy having her as teacher and interpreter, for she knows English well. She will also be my Bible-woman. We were glad to hear of the meetings in the churches. Sometimes I think those at home hardly realise how barren our lives are with regards to help from meeting with others. We have a little during the hot weather, but we miss the whole-hearted gospel teaching. Sad to say many of those we meet in the hills are members of the American Marathi Mission, of which a number hold "New Theology" views, and speak of all as the children of God, whether Parsees, Mohammedans, Hindoos, or Christians, as long as they live a good life. This being so, one wonders why they come here at all to preach.

Letter from Mrs. F. Filmer, Pentecost.

We have two meetings every day at 7.30 a.m. and 6.30 p.m. There are also sores

to be dressed every day, and a little sick baby is under my care. We have a three-roomed house. There is no necessity for our being lonely, for hundreds of lizards reside in our thatched roof, and are of various colors. It is rather interesting to watch them running about, but when they come down to our sideboard and pry into things we do not feel very friendly towards them. They are from six to eight inches long.

Mr. Filmer went to Ranwady last Monday with the intention of returning the same evening, but he was taken with fever, so had to stay there. I sat up till 10 o'clock for him, and was about to retire when Thomas, the teacher in our village, and his wife, came up. They thought it was not nice for me to be alone, as I might be frightened, so they said they would stay on the verandah all night. I thanked them and said they had better go home and get some sleep, for I was not frightened. It seems wonderful that although I was too nervous to sleep in a house alone in Australia, I was not at all nervous about staying alone in a heathen land. "As thy days, so shall thy strength be."

There is much to be done here. So many are still in darkness. I shall never forget how I felt the first time we visited a real heathen village; my heart ached when I looked at those faces, and felt that not one of them knew anything about God and his love. God grant that soon they may all belong to him. The little boy Douglas, of whom Mr. Filmer spoke when in Australia, returned with us from the Ambrim Hospital. I have him to help in the kitchen, to wash dishes, clean knives, boots, etc. I was very much amused on Friday. I gave him a pair of shoes to clean. On going to the kitchen fifteen minutes later, I found him brushing the inside of one. He had cleaned the outside with the polish, including sole and heel underneath, and evidently thought it could not reach perfection without being cleaned inside as well.

I like the work very much. I have not seen a white woman since arrival, and it may be months, perhaps years, before I shall see one.

The Way to Happiness.

The gospel of Jesus never says, Be happy. The gospel does not deal in little ironies. But the gospel of Jesus says, Be holy; aim at the highest, and happiness will come. Forget it; trust in God; do the next duty; go round by Calvary, if the road lies there. And like sweet music falling among the hills, or like a fragrance wafted we know not whence; like the springing of water where we never looked for it; like the shaft of light breaking the cloud above us; like an angel unbidden, happiness will come. Like its Lord, we shall find it when we sought it not. Seek happiness first, says Jesus, and be baffled. But seek ye first the kingdom of God, and all these things shall be added unto you.—G. H. Morrison.

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The Leader.

PROTESTANT INTOLERANCE.

The apostolic injunction to "live peaceably with all men" is one that we recognise as expressing a sentiment which should be of universal application. The apostle, however, in giving utterance to it, realised that it was not always easy to give it practical expression in daily life. He therefore modifies the exhortation by saying "if it be possible," and he did so because he knew that there were times and occasions to which the exhortation could not apply. In his own experience he had discovered that no matter how sincere his own personal wishes might be, there were forces arrayed against him which sometimes made peaceable relations impossible. Indeed, against his will and desire he frequently found himself forced to be a disturber of the peace. And Paul's experience has been the experience of reformers in every age. Error, long entrenched in the hearts of the people, cannot be dislodged without some trouble, and hence it is that in the conflict between truth and error the smiling face of peace is no longer visible. The history of the past is eloquent of this, and never more eloquent than when the cause of strife has been differences in regard to religious matters. In this respect, in modern times, the religious world has shown manifest signs of improvement. There is now a larger toleration accorded to conflicting religious opinions, and a general recognition of the fact that in this twentieth century a man is allowed the fullest liberty to express his views on any religious question. Notwithstanding all this, there are evident signs that the intolerant spirit of the past lives in the present, and shows its cloven hoof on very little provocation.

The Ministerial Association.

An evidence of the existence of this spirit is shown in the recent action of the Castlemaine Ministerial Association in its dealings with Bro. H. P. Leng. In another part of

this journal a full account is given of the whole matter, and from this account it will be seen that the action of the Association was both arbitrary and unwise. Doubtless by this time the Association has begun to realise how unwise its action was, and would very willingly recall what it had done in practically excluding Bro. Leng from its ranks. What it did not take into account was the possibility of Bro. Leng not quietly submitting to being made the victim of an unjust accusation. In justice to himself and to the church of which he was the representative, he could not be silent under a charge of adopting dishonorable methods in the preaching of the gospel. He was therefore justified in calling a public meeting for the purpose of stating the whole case and appealing against the verdict of a biased coterie of ecclesiastics. In a town like Castlemaine, the action of a body like that of the Ministerial Association soon becomes public property. It passes quickly from tongue to tongue, and assumes all kinds of hues and proportions in the passage. Moreover, the action of the Association was telegraphed to the great Melbourne dailies, and probably to newspapers in other States. We have not observed, however, that Bro. Leng's vindication has been given the same prompt and widespread publicity.

A growing trouble.

When Bro. Leng joined the Association, he did so without any idea that he would be muzzled in regard to the expression of his religious views. He thought that he could with advantage work with other preachers for the general good, and on common ground. The Association knew what his views were before he joined, and should have realised that he was not the kind of man who would submit to the dictation of an Association as to how and when he should express them. From the evidence before us, it does not appear that Bro. Leng went unduly out of his way to gain converts. All that he did was to make known the way of salvation as he understood it. And here our preachers occupy different ground to that held by paedobaptist preachers. With the latter, in the case of enquirers who have been "sprinkled" in infancy, there is no need to require of the enquirer that he should be baptised, as what has been done is regarded as valid baptism. With our preachers the case is different. Infant baptism is properly regarded as unscriptural, and therefore is not recognised. They must urge upon the believing penitent the necessity of baptism. And this is the cause of all the trouble, and the responsibility for this trouble must rest upon the shoulders of those who have departed from the plain teaching of the New Testament. This trouble with our religious neighbors is likely to grow rather than decrease. The spirit of enquiry is abroad, and the position of our paedobaptist friends is not strong enough to stand intelligent investigation.

Acts 2: 38.

The Chapman-Alexander Mission, just concluded, will have helped very much to promote a spirit of enquiry in regard to baptism. Surprising as it may seem, it is nevertheless true that one of the Scripture citations on cards given to enquirers is taken from Acts 2: 38, "Repent and be baptised every one of you," etc.—a passage of Scripture usually ignored, but when used leads to enquiry as to its meaning, and, of necessity, opens up the whole question of baptism. In view of this, and other circumstances, it is more than likely that our preachers will be called upon increasingly to give a Scriptural exposition of the subject. From what we gather from the *Spectator*, it would seem as if our Methodist friends felt the pressure more acutely than others. In the issue of that journal for Sept. 3, in one of its current topics, we read that the subject "is at an acute stage," and goes on to say: "If our people place themselves under the influence of Baptist teaching, they must expect to hear Baptist doctrine, just as if they went to a Roman Catholic Church they would hear Roman Catholic dogma. Some friends who were spending a Sunday in Melbourne sampled the preachers, and found themselves in the Collins-st. Baptist Church. There they heard the Methodist deia of baptism, and infant baptism generally, denounced in unsparing terms, terms that almost made their hair stand on end." The *Spectator* concludes by saying, "We can only counsel our own people who desire to hear Methodist doctrine to attend their own churches."

"On the Rock."

In the previous issue of the *Spectator*, Mr. William Seamer is very much troubled about the subject. In a long letter we find the following:—"If we are silent on this question, others will not be, and if not taking too much space I should just like to offer a word or two of criticism and warning regarding a cheap little booklet that has circulated at least up to the twenty-fourth thousand. It has come under my notice several times, and I have been surprised to hear people recommend it as 'good.' It is called 'On the Rock: or, Truth Stranger than Fiction.' It is not truth, neither is it good fiction, as the following will show. It is a story into which is interwoven the adult immersionist theory. The argument is written in dialogue form, and the term 'men of straw' does not justly describe the champions the writer creates to argue against his own theory.... If it were truth, or even good fiction, it would be the strongest argument that the sceptic could use in favor of avoiding Christianity. But when given to our young people (as it often is) in a time of anxious enquiry, they are apt to overlook all but the argument, and the book is specially pernicious if their own minister or teacher appears to avoid discussing baptism."

"The good old days."

Now, with one of our preachers excommunicated, and one of our books placed under "ban," it almost looks as if we had got back the "good old days" of the Inquisition. We have known some preachers who rather invited excommunication, but our good Bro. Leng is not of this sort. He will probably survive the "discipline" he has been placed under. It will give him time to consider the problem of trying to "live peaceably with all men," and still retain his manhood. It will also give him an opportunity of proving that it is possible for him to be steadfast to his conceptions of truth without any manifestation of bitterness. If we know him at all, we believe he is one who will "speak the truth in love." In the calm consciousness of having the truth on his side, he can go on his way as though this disagreeable episode had never happened. As for the little pamphlet "On the Rock," well, it has got an advertisement that will make the curious want to read it. To forbid the reading of a book is sometimes the surest way of getting it read.

Sheep-stealing.

"Sheep-stealing" is an ugly phrase, but quite out of place as applied to religious communities. If it is at all appropriate, it is quite certain that none of the Non-conformist churches can escape the charge. The Methodists, for example; where did their "sheep" originally come from? There is a want of dignity about this cry which is very much to be regretted. It is a sign of conscious weakness, and suggests the necessity of reform in some direction.

Editorial Notes.

Light as a Corrective.

In view of the recent agitation for the protection of the morals of our young people, the following from *Zion's Herald* may be read with interest:—"It is now seriously proposed by Police Commissioner McAdoo, of New York, that cities should double their electric light equipment, in order to furnish greater safety for the pedestrian public and to rid their precincts of low resorts. He is of the opinion that nothing would more thoroughly rid a city such as New York of bad characters or more quickly clean up certain streets than would light. The light remedy, he claims, can not be equalled for efficiency and cheapness. The ratio of less light, more crime, and of more light, less crime, would seem to hold very generally. *Electricity* remarks editorially that the enclosed arc light has played a very important part in this connection. The older types of lamps could be blown out, and their mechanism was frequently defective; but the lamps of the enclosed style defy the weather and protect the city about as much as do the police. Arc lights are cheaper than

police officers, and a brightly lit city is the greatest known offset to criminality in any stage or form."

A Methodist Scholar.

E. H. Sugden is the scholar of Victorian Methodism. He conducts a querist column in the *Spectator*. Each query is indicated by a number. The following is an answer which we are glad to give because it shows that scholarship can rise superior to theological bias:—"183. In Doubt asks how St. Paul's words in 1 Cor. 1: 14, 'I thank God that I baptised none of you,' etc., agree with Acts 2: 38, 'Repent and be baptised.' It will be seen from Acts 18 that when Paul was at Corinth he had with him first, Priscilla and Aquila, and afterwards, Silas and Timothy. He probably committed the actual baptism of his converts to be administered by these and other helpers. Of course they were baptised, but not by Paul's own hands; and afterwards, when divisions arose in the church there, and some were saying, 'I am of Paul,' and others, 'I am of Apollos,' he felt glad that he had not himself baptised many of them, lest they should have said that he had baptised them in his own name, and not in the name of Christ."

Acts 2: 38.

The Chapman-Alexander Mission Card for Enquirers, with its quotation from Acts 2: 38, seems to be bearing fruit. Mr. Sugden here answers another question bearing upon it:—"183a. In Doubt also asks how Acts 2: 38, which speaks of receiving the Holy Ghost after baptism, is to be reconciled with Acts 10: 47, which speaks of receiving him before baptism. Usually the gift of the Holy Ghost was, in the apostolic times, bestowed after, or, rather, in connection with baptism; but in the case of Cornelius and his friends, it was given before baptism, so as to assure Peter that he was justified in baptising these men, who were Gentiles. Otherwise Peter would hardly have ventured to baptise them at all. They were the first Gentiles who had desired to become Christians, and Peter was doubtful whether they could be received into the church without having been first circumcised, until by the descent of the Holy Ghost upon them he was assured that God had received them."

The Advance of Temperance.

The cause of temperance is slowly but surely making headway. An anti-drinking movement is making itself felt in all parts of the world. The following report of the International Congress shows something of the growth of the temperance sentiment:—"The twelfth International Congress on Alcoholism opened recently at Kensington. Special Congress sermons were preached at St. Paul's and Westminster Abbey on the Sunday. Among 400 delegates from abroad was the Crown Prince of Sweden; Germany sent a contingent of over 120. Many men and women of note were among the 1400 members and associates. Papers

were read on temperance teaching in schools, and it is noteworthy that, with the exception of two papers, the language used throughout the session was German, as being most intelligible to the majority of the delegates. While on the Continent much anti-alcoholic teaching is being given, yet it was pointed out that in Austria such teaching must not be given to children under fourteen, or, in secondary schools, under eighteen. In Hungary young people are not allowed to join temperance associations. The scientific study of temperance is advancing among German students. Seven years ago a German student could not be induced to become an abstainer; now there are 400 members of the Temperance Association in the seventeen German Universities, and abstainers are also tolerated in the beer-drinking clubs, of which there are 200. The result of temperance teaching in America was shown by the fact that two million positions were closed to men who were not abstainers. At a reception held at the London Temperance Hospital, a paper was read by a foreign delegate showing from statistics that the use of alcohol in the medical treatment of pneumonia and enteric was a loss rather than a gain. Professor Laitinen, of Helsingfors University, delivered the Norman Kerr Memorial Lecture in the theatre of the Victoria and Albert Museum, and gave the results of his own experiments, showing that alcohol, even in small doses, affects the blood and weakens the resisting power of the body against disease germs."

Personal.

Many of the brethren are aware by this time that Mrs. Pittman and I have been accepted by the English Foreign Missionary Committee for service as missionaries at Daltonganj, Western Bengal, India.

For many years we have had the desire to go to "the regions beyond," but have been prevented hitherto. Within the last few weeks an opportunity presented itself which we felt we could not resist. We realise the importance of the work in connection with the Austral Publishing Company, but it has been our conviction for many years that the first duty of every Christian is to see that those benighted people who have never had the opportunity of accepting Christ as their Saviour, should have that opportunity without delay.

In the part of Bengal to which we are going, there are 3000 villages and towns where the name of Jesus has never been preached. If it were possible for us to take with us an army of 3000 preachers, together with enough money for their support, we could provide each of them with a life work, in a "parish" all to himself. In view of this appalling need, we feel sure that we shall have the prayers and "God-speed" of the brethren in all the churches.

Our English brethren have at work at Daltonganj a native evangelist, Paul Singh, a man of great ability, and spiritual power,

Continued on page 530

THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

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

LIFE LESSONS FROM EPHESIANS.

Topic for October 4.

Suggested Subjects and Readings.

- The eternal purpose—Eph. 1: 1-14; 2: 10.
My great desire—Eph. 1: 15-23.
My spiritual resurrection—Eph. 2: 1-10.
The old man and the new—Eph. 4: 17-25.
Walking in the light—Eph. 5: 1-21.
Social relationships—Eph. 5: 22-6: 9.
Topic—Life lessons for me from the book of Ephesians—Eph. 4: 1-6, 25-32.
(Consecration Meeting.)

Nearly every verse in the letter gives a life lesson. There is no possible substitute for a careful study of the Epistle itself. Endeavorers are expected for the meeting on October 4 to be able to tell of some text in the letter which they know to be helpful in life. No reading of another's thoughts can be so profitable as the personal word. I suppose Ephesians has been at least as often referred to in this page as any other book of the Bible. We have had very many paragraphs on its teaching.

The Epistle.

The letter is possibly the most profound piece of literature in the world. So rich is it, to such heights does Paul soar, that, while we can come to it and get treasure enough to repay our labor, yet we must admit that the sublimity of thought puts many of the Apostle's ideas beyond our reach. Presumably the Ephesian Christians were meant to grasp them. This being so, we have a tribute to the exalted position to which a church nurtured by apostolic care could attain as regards knowledge of the faith. Such a wonderful treasure has the Apostle revealed therein, that some entertained the "quaint conceit that Paul, by sending to them a composition so magnificent as this Epistle is wished to compensate the Ephesians for the books they had burned at their conversion, books so numerous and valuable that 'they counted the price, and found it 50,000 pieces of silver' (Acts 19: 19). In this "divinest composition of man" (as Coleridge called it), "the greatest and most heavenly work of one whose very imagination is peopled with things in the heavens, and even his fancy rapt into the visions of God" (as Alford styled it), the overwhelming thought of the Apostle is "the ideal splendor and perfectness of the church of Christ, and the consequent duty of holiness which was incumbent on all its members." Though we may largely agree with Grotius that "Paul here equals the sublimity of his thoughts with words more sublime than any human tongue has ever uttered," yet I should imagine that the Apostle never so much felt the poverty of human language as here: his mind was teeming with thoughts so great that there was scarcely room for them to work,

then when he came to utter them, they crowded one upon another so fast that there were hardly words enough or of adequately rich meaning to convey the thoughts. So we need not wonder if we cannot grasp all his thought.

"Key Words."

F. B. Meyer's little book, "Key Words," would repay a reading. Everyone knows that different authors have favorite expressions. Take, for example, the words, "in Christ," "heavenly places," "filled," "walk," in our letter. It is wonderful how the words and thoughts recur. Read the Epistle carefully through at one sitting, and these will appear to stand out.

We would particularly commend to the notice of would-be participants such passages as the following. Paul's teaching on the church (1: 22, 23; 5: 25-27). If any Endeavorer shows a lack of appreciation of that divine institution, an exposition of these passages would do him good. The wonderful prayer of 3: 14-19. Ponder it well. See the paradox of verse 19—"to know the love of Christ, which passeth knowledge." That love is so free and accessible we may all know it in part; but it is so rich and great as to be beyond our comprehension. Christian unity as dealt with in 4: 1-6. If ever our hopes of "Christian union" be realised, the basis of union must be that referred to here. The Christian fight and armor (6: 10-17). This beautiful passage is not so familiar that new inspiration may not be drawn from it.

The seven "walks" of Ephesians.

The following interesting sample study is adapted chiefly from Peloubet:—

1. *The walk "according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience"* (Eph. 2: 1, 2).

It is instructive to note that these are those who are represented as *dead in sin*; they were dead to God and to the spiritual life, yet "very much alive to the promptings of that malign trinity of evil, which is ever set upon the ruin of the souls of men."

2. *Walk in good works* (Eph. 2: 10). "Do all the good you can, to all the people you can, by all the means you can, in all the places you can, as long as ever you can, for Christ's sake."

3. *"Walk worthy of the vocation wherewith ye are called"* (Eph. 4: 1). "Christian" is the loftiest title on earth, and demands the purest and manliest living.

D. L. Moody says: "Paul was called suddenly to represent Jesus Christ, and from that time what a different man he was! When Lincoln was called to be President of the United States, it was a very high call, and he walked differently from what he did before. When General Grant was called to the head of the American army, and afterwards to the White House, he walked worthy of the positions which he held. I heard one person say that it would be impossible for Grant to do it, but he did do it."

4. *"Walk not as other Gentiles walk"* (Eph. 4: 17). Unless one is willing to be accounted singular and to offend silly and wrong-headed persons, one cannot be an out-and-out disciple of Christ. The path of the worldling diverges from the

straight and narrow way, and we cannot walk with him if we would walk with Christ.

5. *"Walk in love"* (Eph. 5: 2). Love of God, which requires obedience to his law of purity, a clean body to be the temple of his Holy Spirit. Love of man, of the weak, the tempted. Go on errands of love. Let your daily "walk and conversation" be in the atmosphere of love. Rejoice in the prosperity of others, and seek in every way to increase it. That is what God does, and living thus is imitating him.

Amos R. Wells has two pretty verses:—

"Walk in love,—the little midget,
On that happy Children's Day,
Short of memory, long of fidget,
Had but this wee verse to say.
And she said it! Shrilling highly,
All the children's hum above,
Her sweet face averted shyly,
Thus she said it: 'Walk in, Love!'"

"Ah, my dainty little maiden,
Though the roomful laughed at you,
Yet that rendering is laden
With a meaning wise and true.
Teach us, dear, to throw wide open
Doors where waits the heavenly Dove;
Ever be that glad word spoken,
Morning, evening, 'Walk in, Love!'"

6. *"Walk as children of light"* (Eph. 5: 8).

"Walk in the light, so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

"Walk in the light, and thou shalt find
Thy heart made truly his
Who dwells in cloudless light enshrined,
In whom no darkness is.

"Walk in the light, and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God himself is light."

—Bernard Barton.

7. *"Walk circumspectly"* (Eph. 5: 15). The world is watching you. Christians are a city set on a hill. Our example teaches while we are asleep.

My body is the temple of my God,
For he has said it! Well or poorly kept,
My glory or disgrace, a fair abode
Or dismal foulness, still my God is there.
And every deed I do or thought I think,
Makes record on the temple instantly:
No temperance but clears a window-pane,
No self-denial but wipes up the dust,
No burst of laughter but admits fresh air,
No generous deed but sweeps a cobweb down,
No loving word but fills a vase with flowers!
Better than sceptre and a royal robe
To bear the broom and use a cleaning cloth,
A janitor within the house of God!—A. R. Wells.

Ma Ma Creek, Q.—Our Society is progressing favorably. More interest has been taken in the meetings since Bro. Waters has chosen some splendid topics. We have appointed Sister Sherman and Bro. Waters as delegates to attend the Endeavor Convention in Brisbane next week.—L. Pollock, Sec.

Obituary.

WINTER.—On August 26, at her home, 11 Bendigo-st., Burnley, our Sister Mrs. Jane Winter passed away to the heavenly mansions. She had attained the ripe age of 89 years, and had been one of the earliest members of the church in Melbourne, having been first brought to the knowledge of the truth under the preaching of H. S. Earl in 1864. Sister Winter was an earnest and consistent follower of the Saviour, and in her own quiet and unobtrusive way, delighted to work in the cause of the Master she loved. Our sister's hope was bright to the last, and she had been looking forward to her departure to be with Christ, which is far better.

Burnley, Vic.

O.A.C.G.

LOPDELL.—The church at Invercargill has suffered a severe loss by the death of John Francis Lopdell, one of our most persistent and active workers. He was a believer many years before coming in contact with the plea for primitive Christianity. In the early summer of 1900 he became acquainted with J. Greenhill through open-air meetings held by him in the gardens. As the outcome of several conversations, our departed brother became convinced of his duty in regard to baptism, and "put on Christ" on the first Lord's day in September of that year. He was a consistent and devoted Christian, zealous for good works, endeavoring to utilise every opportunity of spreading the truth as it is in Christ Jesus. Of keen intelligence, well educated, genial in temperament, with a saving sense of humor, he was a preacher's friend. His heart, his hand, his home, were all open to those engaged in the Lord's work. He leaves behind a wife, three daughters, and seven sons, all believers and active in the service of Christ.

Invercargill, N.Z.

W.D.L.

MANNEL.—On August 29, our sister in Christ Mrs. C. E. Mannel passed away at the age of 39. She was the daughter of Bro. and Sister Wm. Jones, of Thomas-st., Unley. Nearly three years since, C. E. Mannel, her husband, of Kerang, Victoria, died at an early age. Sister Mannel came into the church at Park-st. at the age of 14. She soon became a Sunday School teacher. At the death of her husband, she returned with her two boys, Roby and Arnold, to live with her father and mother. Our sister was very highly esteemed by the church in Park-st. She was much beloved by her sisters in Christ, and in the Lord's work. She knew for some months that her life in this world was drawing to a close. She made all needful dispositions in her family and then calmly awaited the summons. Her faith was strong, and her trust pure and simple. She loved the church, and delighted to assist in its work as far as she could. Failing health prevented the accomplishment of her full desires. The heartfelt sympathy of the church goes out to all her relatives, to her brothers, and to her father and mother, who have been for twenty-five years members at Park-st., and are much loved and esteemed. We pray that the blessings of a loving heavenly Father may rest on all the bereaved ones, and specially on the dear boys. In the cemetery at Mitcham the body of our sister was laid in the hope of the glorious resurrection.

Unley, S.A.

T.J.G.

GOLE.—After an illness extending over several weeks, Sister Thos. Gole, of North Fitzroy, passed into the presence of her Redeemer on Sunday, August 22. Some months ago our sister underwent a severe operation, which, however, only gave a temporary respite, for the disease soon reasserted itself, and at times caused severe agony. Our sister decided for Christ, and was baptised in the Memorial Chapel, Launceston, in 1886, and was received into fellowship at North Fitzroy in May, 1894. During her membership here she was very active in the varied ministries of the church, and her presence will be greatly missed in the visitation work and sewing class and W.C.T.U. She was of a bright, cheery disposition, and so quiet and ladylike in her manner that it will be difficult to fill her place. The gracious influence of her life was exerted to the full for her Master, and before going home she had the joy of seeing her youngest daughter accept Jesus Christ, thus having the great satisfaction of knowing that all her children were safe in the fold. In the dark days of the operation and the subsequent suffering the strength of her faith in her Saviour was manifested by quiet confidence and trust, and when the last hours came, her faith and conviction in the reality of the divine promises deepened, and she passed out of the tabernacle of flesh with the full assurance that for her absence from the body was to be present with the Lord. A memorial service on the 29th was largely attended. The sympathy of the brethren goes out to Bro. Thos. Gole and family of four daughters, and to her son, Bro. Len. Gole, of the Brisbane church.

North Fitzroy, Vic.

J.W.B.

VANSTAN.—Bro. Vanstan, aged 74, died on August 3. He joined the Dawson-st. church, Ballarat, on December 23, 1871, and was a faithful Christian until his decease. For many years he acted as secretary for the church, and showed great fortitude and Christian resignation during the two and a half years he was laid aside. His demise was a happy release. He leaves a wife and family of five—three sons and two daughters—all grown up. Two of his sons are useful members in the Fremantle church, W.A.

Ballarat, Vic.

C. MORRIS.

MORFFEW.—Our young Sister Alice Morffew fell asleep in Jesus on August 21, after a very brief illness, which was not thought to be serious until the day before she died. She was only 17 years and 7 months old, and was baptised about two months ago. For a long time she attended the church meetings, and has been very regular in her attendance since her baptism. The step she took in uniting with the church gave much comfort and hope to the family and church, and was a source of peace to her own mind when she realised her end had come. She rests in hope. The funeral was largely attended.

Ballarat, Vic.

C. MORRIS.

MAIN.—Bro. Main, one of the founders of the church of Christ, Coppin-st., North Richmond, passed away at the residence of his only daughter, Mrs. Husband, Tunstall, on August 24, at the great age of 90 years and 10 months. The church people in the district were always in attendance to the departing brother, also the brethren from Coppin-st. Bro. Main was a colonist

of 51 years, and about 41 years he had been a member of the church, being baptised by O. A. Carr in the Lygon-st. church. He was an active member of North Richmond up to the time he removed to Tunstall, and continued his regular attendance until he became too frail to take the train journey, when several brethren took it in turn to go out to Tunstall to break bread. The funeral at the Melbourne Cemetery was largely attended. He leaves three sons, one daughter, and a large number of grandchildren and great-grandchildren.

North Richmond, Vic.

D. G. HUSBAND.

LONGLEY.—On August 27, at West Subiaco, West Australia, Walter Harry Longley, aged 67 years, passed to his reward. He had been in indifferent health for some time, but the end came quite suddenly, after retiring to rest apparently well. He leaves a widow and ten children, eight of whom are church members. Bro. Longley was a member at Subiaco, West Australia, and his smiling face and happy greeting will be missed. The Lord will comfort the bereaved ones.

Subiaco, W.A.

H.J.B.

McEWIN.—J. McEwin, of the church at Harvey, West Australia, fell asleep in Jesus on Monday, August 17, after a long attack of typhoid fever. He had gone to Bunbury for skilled medical attendance, and we laid his body to rest in the prettily situated cemetery of that place. Bro. McEwin was an old member of the Church of Christ, and had resided in this State for eleven years. He was a man of strong faith, with whom it was ever a delight to converse. He had reached the age of 56 when the call came, and leaves a widow and six children, one of whom is Mrs. T. H. Scambler, at present in America. We commend them all to the "God of all comfort" in this hour of sorrow.

Subiaco, W.A.

H.J.B.

A Brahmin's Question.

A young Brahmin put this question to a missionary, "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" "Why, yes, to be sure they do," he replied. "What I mean is," continued the Brahmin, "do they in their hearts believe that the Hindus would be better and happier if they were converted to Christ?" "Certainly they do," said the missionary. "Why, then, do you act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the Civil Service, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and 150 miles away is another, and 100 miles in another direction is a third. How can the Christians of England expect the people of India to be converted from their hoary faith with so little effort on their part?"—*The Witness*.

with a small church already formed under his ministrations.

We shall of course leave Australia with many regrets. Our work among the churches and at the Austral Company has been a great joy to us. We have met with invariable kindness and assistance, and we desire to thank the brethren everywhere for their goodness towards us. A host of precious memories will be cherished in our hearts, and we shall always pray for heaven's choicest favors to be bestowed upon the beloved brethren in Australasia.

G. P. PITTMAN,
Manager.

The Future Management.

Owing to the fact that G. P. Pittman intends taking up missionary work in India, the position of Manager of the Austral Publishing Company becomes vacant at an early date. The Directors of the Company, in considering the question of filling the vacancy thus created, decided to offer the position of Manager to Bro. F. G. Dunn. Bro. Dunn, who has held a responsible post in the Victorian Government Printing Office for the past eleven years, on receiving the offer gave it careful consideration, and finally decided to resign his position in the Public Service and accept the offer of the Directors. He will enter upon his new duties about the middle of October, and will continue to act as Editor of the CHRISTIAN.

From the Field.

New Zealand.

CHRISTCHURCH.—A thanksgiving social was held to mark the clearing off of the whole of the church's indebtedness. It also marked the beginning of a new term of service for our much esteemed evangelist, Ralph Gebbie. The services are well attended, and the addresses of Bro. Gebbie are well appreciated. The Bible School, under the superintendence of J. Rhind, is very much alive, and crowding us out. Especially is this the case of the Bible Classes under Bro. and Sister Gebbie's care. The former has been located in a large marquee, while the latter has grown too large for the vestry. The Lord's day services of the 29th were specially bright and cheering. In the morning our aged Bro. Judd gave us a stirring address on "The Odor Filled the House," while in the evening Bro. Gebbie gave a masterly address on "Launch Out into the Deep."—H.L.

ASHBURTON.—We are having splendid meetings. Great gatherings at night to hear the gospel message so interestingly presented by Bro. Greenwood. Our Endeavorers have rallied in force at the annual socials at Tinwald and Willowby, making a good impression at both places with their numbers and original greetings. The sisters' sale of work was held on Aug. 26 and 28 and was a success beyond our hopes, resulting in a clear profit of £40. The church is in good heart and working harmoniously.—F.W.G., Sept. 4.

DUNEDIN.—The mission conducted by W. D. Little and W. J. Hastie was concluded on Friday evening last, when a large audience was present. Eight confessed Christ during the mission. Alex. Thompson, on behalf of the church, presented to Bro. Little a token of thanks and appreciation for his services. Last evening Bro. Hastie took as the subject of his sermon "Family Religion."—L.C.J.S., Aug. 6

NORTH AUCKLAND.—Milton Vickery began his labors with the churches in the district last April. The meetings have been well attended and a good interest aroused. Week-night Bible classes have been started at Hoteo North and North Albertland. There have been three additions at North Albertland, two at Hoteo North, and last Sunday, at Wellsford, at the close of Bro. Vickery's address on "The New Birth," two men made the good confession. The churches here are pleased at the improvements in the CHRISTIAN.—B.

Tasmania.

HOBART.—We have had the pleasure of welcoming the Sisters (3) Kershaw, of Victoria. Bro. Manifold took the confession of Percy Jones. Sister May Jones has changed her name with the assistance of our evangelist to Mrs. E. Cracknell, and has taken up her abode at Geevestown. The auxiliaries such as the Endeavor, Young Men's Improvement Class, Dorcas and the Bible School all show an upward tendency. On Sept. 1 the Bible School anniversary tea and entertainment proved a great success, the children doing credit to themselves and their teachers. The superintendent's report was most encouraging, the secretary's was one of the best yet read, and the treasurer's showed a substantial amount to the credit of the school. For some years the collection in the school was abolished on account of a bequest by the late Bro. Davies on condition that no money would be collected from the children, but in actual practice it worked badly, as the spirit of giving was practically stifled, and the teachers therefore decided to re-introduce the collection, and we are glad to say it has proved a success; so much so that heretofore calls were made upon the church, whereas now the school is able to finance itself. H. Rodd, who has been connected with the school for many years, vacated the position as superintendent, as his health is somewhat indifferent. The teachers elected him as "superintendent emeritus." On behalf of the school and church, Bro. Rodd was presented with a splendidly upholstered easy chair. We have lost by death Sister Morgan, senr., who has been unable to attend church for some years through ill-health; Sister W. Lewis, a woman of middle life and sterling qualities, after a short illness, and also Sister Parker (mother of our esteemed organist), who has been a sufferer for some time past. We have had the pleasure of a visit from C. Hale, and he has kindly lent assistance to the church here, and we are pleased to record that the church at Tasman's Peninsula has procured his services for a term of six months, and the church is to be congratulated, as it is the first country church that has engaged an evangelist. C. Hale reports one confession at Tasman's Peninsula. W. R. C. JARVIS.

West Australia.

FREMANTLE.—Since G. B. Moysey left, the preaching has been conducted by A. Lucraft. Bro. Payne is in charge of the mid-week meeting. Good meetings

to-day. Bro. Blakemore addressed the church. Nearly 90 broke bread. The Sunday School under Bro. Pallot is also increasing. At the conclusion of our gospel meeting a young man, eldest son of our esteemed Bro. Leach, made the confession. We also received into fellowship Mrs. Knight, formerly of Fitzroy, Victoria. There is every indication of an increased activity on the part of the church.—W. E. VINICOMBE, Aug. 16.

KALGOORLIE.—The usual anniversary services of the S.S. were held during August. The exercise, "The Centennial Call," was given twice by the children by special request. Besides the usual class-prizes, Bro. and Sister Franks presented eight silver medals to the prize-winners of each class, and a handsome gold medal to the dux of the school. "Promotion Day" was observed on the last Sunday in August, the school having been graded a year ago according to Moninger's system. As the children were promoted from one class to another, they were given test questions by the supt., who also presented each with a diploma suitable to their respective grades. In the evening Bro. Mill spoke on "The Dew of Youth," and at the close one young man made the good confession.—C.H.K., Sept. 3.

BROOKTON.—W. L. Ewers has paid us three monthly visits, and has preached at Brookton and at the West Brookton hall, some nine or ten miles distant. We held our inaugural church meeting on Aug. 28, at which we elected five deacons, two deaconesses, treasurer, agent for CHRISTIAN and other literature, and secretary; Bro. Ewers was in the chair. The church was organized with 23 members, and since, through the faithful preaching of Bro. Ewers, the number has now reached 30. Two confessed Christ on Aug. 29; at the same meeting another immersed believer united with us. At the baptismal service on Monday night two came out, and two more on Tuesday. We have been holding the meetings in the Baptist chapel at Brookton, which we can use once a month at a low rent. Bro. Ewers' addresses have been very much appreciated.—F. D. JONES, Sept. 1.

Victoria.

BLACKBURN.—Our Bible Class held its first social on Sept. 7. The chapel was richly and neatly decorated by the young ladies. A good programme was enjoyed by a large audience. Supper and social intercourse closed a very pleasant evening. G. Holloway acted as chairman.—M. RUGLEN, Sept. 9.

MEREDITH.—Good meeting last Lord's day evening. Bro. Shipway spoke on "Heaven." An intelligent scholar made the good confession. A splendid interest is being manifested, and others are making enquiries. Our anniversary will be held on Sept. 26. We expect to have Bro. Harward with us as preacher. A. MCKAY, Sept. 6.

STH. MELBOURNE.—Splendid meetings all day. Bro. Stevens, who has returned after two months' leave of absence, exhorted the church in the morning very acceptably, and at night preached to a large audience. One received into fellowship. The Sunday School is shortly to hold a book concert with the object of re-opening the Sunday School library.—S. NORTHEAST, Sept. 13.

HORSHAM.—Good meetings last Lord's day. Present with us—T. McCallum, from Ascot Vale, and Sister Crump, from Maryborough. In the evening Bro. McCallum preached to a good audience. Good interest manifested in the work.—D. HENDERSON, Sept. 13.

WARRNAMBOOL.—One confession last Tuesday, and another to-night (Sunday). Every meeting full of interest, especially the Bible training classes. Splendid band of young consecrated workers. Opposition strong, but Christ stronger.—J. G. SHAIN, Sept. 12.

PRESTON.—Many strangers present in an attentive audience to-night. Members are interested in Bro. Goodwin's message. Lack of a chapel still hinders us. We gratefully acknowledge the following donations to our building fund:—Churches—Taradale, 10/-; Inverell (N.S.W.), 6/-; and Cosgrove, Newstead, Croydon, Windsor, Drummond, Mildura, Brunswick, Lygon-st., and Stirling East (S.A.), 5/- each. We would be glad if other secretaries would send an early reply to our appeal.—W. A. STRONGMAN, Sept. 12.

FOOTSCRAY.—Two ladies received the right hand of fellowship. Bro. Allan exhorted the church, taking "The Christian's Armor" as his subject. In the evening the chapel was crowded. Bro. Allan spoke well, and made our position plain in regard to Christian baptism. Four were immersed. Two more made the good confession.—T.E.

BRUNSWICK.—The Sisters' Home Missionary Committee held a meeting last Wednesday to arouse interest in Home Missions. Sister Mrs. Pittman and H. Swain gave addresses. On Lord's day, J. Jenkin was to have exhorted, but having received a message that his brother had died, Bro. Shirt, from Nth. Fitzroy, was invited to fill the breach, and this he did very acceptably. Good meeting at night, when C. Quick spoke on "What is the Use of Baptism?" To-night Bro. Parker gave his lantern lecture, "A Tour Around the World."—W.T., Sept. 13.

CHELTENHAM.—Delightful meetings all day. Bro. and Sister Bryce received in by letter from Kyabram. In the afternoon our evangelist delivered an address in the Protestant Hall in connection with the anniversary of the W.C.T.U. Full meeting at night, and one baptism. Photographic view lantern service on Tuesday in aid of the British and Foreign Bible Society, when solos were given by Mrs. Chapman and Miss Butler, and quartette by Misses Inez Judd and Ivy Woff, and Messrs. C. and V. Woff, with the evangelist in the chair. On Sept. 19 H. Swain is occupying the platform all day in the absence of T. B. Fischer in Sth. Australia.

BALLARAT (Dawson-st.).—Since last report three more confessions, and one received formerly immersed; making 36 new members received on six successive Lord's days. Gospel meetings, chapel packed and many unable to be accommodated.

WEDDERBURN.—Mission services commenced last Sunday evening. Interest steadily increasing. We had the pleasure of listening to a fine interesting address by Sister Thompson on Foreign Mission work, on Thursday evening. Attendance over 180. The prayers of the brethren for the mission services will be helpful. Pray for us.—J. A. MILLAR, Sept. 13.

BURNLEY.—The opening meeting of the Band of Hope was held Sept. 9 in the chapel. A splendid programme was rendered, which was much appreciated by the large audience. Next meeting, Oct. 7, and continued monthly.—A. TAYLOR, Sept. 13.

DONCASTER.—The forty-sixth anniversary of the church took place on Aug. 29 and Sept. 1. On the Sunday morning Bro. Main exhorted the church, and in the evening Linley Gordon preached to a large audience. The Wednesday following came the tea and public meeting. Doncaster is noted for her tea meetings, and by no means fell short of her reputation on this occasion. The evening's programme was characterised by splendid singing under the efficient

leadership of our esteemed Bro. Petty, and a splendid address from C. M. Gordon on "The Ministry of Tit-Bits." Future prospects bright.

CASTLEMAINE.—Intense interest here at present. The Methodist minister preached a sermon styled "A Reply to Mr. Leng and Dr. Cook on Baptism," and last Friday night the Dr. replied to the sermon. The meeting was held in the Mechanics' Institute, and standing room was not available. Bro. Cook was in great form, and spoke for an hour and forty minutes, and held the attention of the crowd from start to finish. When it was over there was not much left of the other man's arguments. Record meetings at the chapel both morning and evening yesterday. Extra seats had to be provided last night to accommodate the crowd. One added by faith and obedience this week. The local paper is giving us splendid reports, and letters on the subject appear almost every day.—H. P. LENG, Sept. 13.

CARLTON (Lygon-st.).—On Sunday last we had the pleasure of receiving three into fellowship, the Misses Scott (cousins), who were influenced under the preaching of the gospel by Bro. Bagley in the recent Brunswick mission. The fathers of our sisters were baptised by H. S. Earl in the Lygon-st. chapel over 40 years ago. Amongst our visitors at the breaking of bread were Sister Johnston, from Adelaide, Mrs. Clapham, senr., also her daughter, Mrs. Geo. Bagley, from America, who is on a visit. Bro. Bagley exhorted the church, and discoursed at night upon "The Rebaptism of Twelve Men."—J. McC.

STAWELL.—The meetings are still improving, the attendance being larger, and the interest more intense. Last Sunday evening we had, not counting children, twelve non-members, and at the invitation, after a discourse on "Conversion," three of these made the good confession. The Sunday School is growing. Our midweek Bible class is proving very profitable to our members and those of our friends who come along. We are at present studying John's gospel.—A.P.A.B., Sept. 13.

HORSHAM.—J. Parker preached in the Temperance Hall to one of the largest meetings that have been held for a long time. There were over 60 present. Subject, "Will a Man Rob God?" The morning meeting was well attended. We had six members from Polkemmett.—H.J.K.

SOUTH RICHMOND (Balmaln-st.).—Fair meetings last Lord's day. One confession.

MIDDLE PARK.—Our work here is steadily progressing. Bro. Carter continues preaching for us. We had one baptism a week ago. Attendances at evening meetings well maintained. We had the pleasure of a visit from Bro. McSolvin, representing our S.S. Union, and he gave the children a very apt little address at the close of the school. Our new building is growing apace. We have arranged with Bro. Harward to open with a few weeks' mission commencing some time in November, and he will then continue with us for a twelvemonth or so, giving us a start off in our new home. We are looking forward to great things for the Master.—J.S.M.

CHINESE MISSION, CARLTON.—The scholars gave a very successful tea and public meeting on Tuesday, Sept. 7, in the Christian chapel, Lygon-st. Over 600 sat down to tea. The public meeting was well supported, and the scholars provided an interesting programme of readings, recitations, solos, etc. Bro. Pang (who had recently returned from China) and Bro. Dickson gave very helpful addresses. Altogether a very enjoyable time was spent. More workers are needed in this corner of the Lord's vineyard.—A. BAKER.

MORELAND.—The work is progressing. The church has secured land in Davis-st., just off Sydney-rd., having a frontage of 50 feet, by depth 155 feet. A considerable deposit has been paid, and we hope through the liberality of the brethren to meet all obligations as they come due. We are unable at present, to hold gospel meetings owing to pressure of space in the only available hall within convenient reach, but hope to soon have a building of our own. Last Lord's day we had an exhortation on "The Position of the Cross in the Christian System," by J. G. Barrett. Bible College collection amounted to £1/8/3. We take this opportunity of expressing our indebtedness to the students of the above institution for the help they have rendered to the young cause here.—J.H.

BALLARAT (Dawson-st.).—Our Junior Endeavor, which was commenced on Lord's day morning, Aug. 22, at 10 a.m., is progressing splendidly. The membership numbers 22. The president and his wife, Mr. and Mrs. Mortimer, gave us our first tea and social at their house on Thursday last, when a delightful evening was spent. Several of the older members of the church were with us, including Mr. and Mrs. Pittcock. There were just upon 50 people present. The evening closed with a vote of thanks to the host and hostess.—M. WILKINS.

South Australia.

BALAKLAVA.—The mission conducted by I. A. Paternoster closed on Aug. 29 with five additions. A very encouraging meeting for men was held on Aug. 22 in the Institute Hall, when about 100 were present. Aug. 29 was anniversary Sunday, and a special young people's service was held in the afternoon. In the evening the last gospel service of the mission was held, when two made the good confession, and one formerly baptised was received into fellowship. The plain and forcible presentation of the truth by Bro. Paternoster has done the church good. We were sorry when the closing time came, because we felt just ready to go ahead in the face of the weather. However, the people have been made to think, and we are expecting in the near future to reap the fruitage from the good work done. On Sunday night, Sept. 5, a young man made the good confession. As the result of a recent election one additional elder and deacon were formally set apart to their respective offices on Aug. 22, when Bro. Paternoster gave a good practical address respecting the duties of elders and deacons, also of the church's duties to the officers.—A.G.D.

GLENELG.—On Sept 8 we had a very enjoyable meeting for a two-fold purpose—to express our thanks to God for a very successful series of 19 Wednesday evening lantern services, and to accept from our Chinese brother Ah Sing a present of a beautiful clock for the chapel. Short speeches were delivered by Bren. Bailey, Bolton, Wright, Weng, McPhee, Ah Gim and Pack Queen. Songs were rendered and a reading by the Chinese, and also a beautiful recitation by Miss E. Burford. On behalf of the church the chairman, E. W. Pittman, presented to each of the Bros. Inverarity, David and Lenord, a set of solid gold links and studs, as a recognition of many services rendered to the church.—E.W.P., Sept. 12.

NORWOOD.—On Thursday, Aug 19, a farewell was tendered to A. C. Rankine and Mrs. Rankine, prior to a visit to America. J. E. Thomas presided. Farewell addresses were delivered by T. J. Gore, J. Man-

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The Servant of the Isle.

By Alice Louise Lee.

CHAPTER IX.

MARIA DELIVERS AN IMPORTANT MESSAGE.

Maria had determined to take the letter to Portland herself. It was the only way in which she could be certain of its reaching Aaron that day. To be sure, if she could send it over to the Point before two o'clock, the little steamer White Wings would take it to Bath. From there it would go on the express late in the day to Portland; but the Browns lived in the suburbs of the city, where, Maria felt sure, the mail was not delivered in the evening. The idea of a special delivery stamp or of the telegraph or telephone did not occur to her, unused as she was to anything save the calm routine of life on Muskegus.

The centre of her hastily formed plan, then, was to reach Long Point in time to take the White Wings to Bath; therefore the thought of Reuben came like an inspiration. Reuben, Lete Fane said, intended to start at noon.

As she approached the group of houses clustered thickly at the head of the little beach, she heard Sarah Bristol's voice call querulously:

"Drop that work, can't ye, Reuben? and come along to dinner. The potatoes 'll be cold. And hurry up, or you'll git such a late start ye won't make Bath to-night."

Reuben heard, and moved more slowly in consequence. He finished stowing a small store of dried fish into his boat, leisurely sculled his punt to shore, and started toward his home and scolding wife. In front of his door he met Maria, who preferred her request briefly but urgently.

Sarah, hearing her voice, stole to the door, and closed it all except a crack, over which she laid her ear stealthily. A few feet away, Cassie opened her son Silas's door, stuck her head out, and frankly listened.

Reuben took off his hat, and scratched his head, his eyes never encountering Maria's, but sliding from her hair downward to her nose, her lips, her hands, and thence to the ground. "Why, yes. I s'pose I can," he made answer with slight courtesy.

"Are you sure you can get across before two o'clock—that is, before Joe starts back?" She made no mention of the White Wings.

Reuben shifted his gaze back to her hair. "Why—I guess so. I hadn't intended to go by way of the Point, but I guess—" He paused, giving her an opportunity to recall her request; but Maria, remembering the many times the Servant of the Isle had brought freight gratis to Reuben, raised her head proudly, and merely said, "It would be a great favor to me if you'd set me across before Joe starts back."

Reuben's gaze reached the ground again. "Well, all right, but I've got to start in half an hour."

Maria turned back. "I'll not keep you waiting."

No sooner was Maria out of sight—but not out of hearing—than Sarah Bristol raised her voice in the deliverance of an ugly opinion. "Well, it beats me what favors some folks is al-

ways askin'. Why didn't she go over in the Servant of the Isle? Ye're a fool, Reub. Bristol, to stir out of yer course."

Here Cassie, panting from her exertions, and adjusting her shawl as she came, joined Maria with the explanation that she guessed she'd go up the hill "to see Mis' Brooks's baby."

Usually Maria, understanding her motives, would have been amused. Now she scarcely heard.

"The doctor said she could likely go away next week; but I tell 'em I wouldn't stir with that baby till the signs come right, if I was Mis' Brooks."

"The doctor seemed to know what he was doing last night," returned Maria.

Cassie, puffing, and foreseeing that she could not endure much longer the pace Maria was setting, asked abruptly, "Goin' to be long?"

"No."

"Comin' back with the captain this afternoon, I surmise."

"No."

"O, goin' over to get dressmakin' done, then."

No reply.

Cassie changed her tactics. "I guess Sairey don't want ye to take the chance with Reuben," chuckling maliciously. "Sairey's heard sometime that ye didn't faver Reuben when he was young, and she's always been aidgewise to ye."

Maria made a gesture of impatient dissent, and quickened her pace.

"Sairey's gettin' to think she's about all there is on Muskegus since its sartin Reub 'll have the mail and a boat." Cassie was half running now. "She says they ain't goin' to live on here; they're goin' over to the Point. Now, did ye ever? I tell 'em she's always felt above the Muskegus folks because she come from the Point before she was married—"

Here Cassie's voice failed her, and she dropped behind, watching Maria's hurrying figure sourly. "She's awful afraid some one will find out what she's goin' to the Point for!" muttered the old woman, baffled.

Half an hour later Reuben guided his dory past the rock barrier and out of the harbor. In the bow sat Maria, trim and upright, hair smooth, hat on straight and firm, despite the fact that her face was flushed with her exertions and her hands gripped her bag and umbrella with unconscious tenseness. Half of Muskegus were watching curiously from their doorways, but Maria did not care.

"If only I can reach the Point in time for the White Wings," was the burden of her anxiety, "so that I won't have to ask Reuben to carry me on to Bath!" She shrank from taxing his forbearance thus far.

The trip was made almost in silence. Once Reuben glanced back at the cottages on the hillside, and vouchsafed gruffly, "Guess Aaron ain't astir yet," and when he received no reply did not enlarge on the subject.

Here and there, as they neared the mainland, they came on lobster-trap buoys tangled and floating, the traps having been swept from their shoals by the storm. Seeing this, Reuben remarked, "Guess likely we'll hear of damage done yesterday to shippin' on the coast."

"I hope not," responded Maria, absently, straining her eyes toward the Point, which they were nearing.

"Is it there?" she thought, her fingers tightening convulsively on the handle of her umbrella. "Yes—there it is—no, it's only the building beyond. Yes—I think—I—" A wooded island cut off her view, then other islands and other points of land running down into the sea.

Her suspense made the motion of the boat seem a snail's pace, and magnified the lapse of time. In every passing boat she momentarily saw the White Wings, and her heart choked her. At last they moved around the Point, and approached the landing.

"It's there yet," cried Maria aloud, involuntarily.

"Of course," rejoined Reuben; "Joe never starts back until two."

Maria hastily recollected herself. "O, yes, of course; I remember. He's probably at the post office now." But she had no intention of waiting to ascertain the captain's whereabouts, having left an explanatory note for him at home."

At the end of the wharf lay the little Bath-bound steamer, evidently ready to start, while over her deck, on the gang-plank, and on the landing swarmed men, women, and children, residents of the Point for the greater part, excitedly talking to the captain and sailors. Maria, bent on getting inside the cabin, and out of Reuben's sight, paid no attention to this excitement. Neither did Reuben. He did not even wait to see what became of Maria, but, turning his dory about, sped down the harbor, and threaded his way among the islands out of sight.

"Is it a sure thing that she's gone to the bottom?" asked a man at the cabin door.

"Pretty sure," answered some one beside Maria. "She'd 'a' been sighted at Becker's Island long ago; she was to take on fish there."

"Hasn't been seen, then, since she left here?"

"Nope. She pulled anchor four hours ahead of the storm. They've telegraphed and signalled all along the coast, and there's no trace of her."

"Well, commented the first speaker, "the Halifax was an old boat, too old to risk in a sou'-wester, and such a sou'-wester as we had yesterday. Old man must 'a' had bats in his belfry when he pulled out."

Maria listened with little interest, too little to tempt her to question. She had heard, of course, of the Halifax. It was a tramp freight-schooner plying between Halifax and different points on the Maine coast, but her mind was not focussed on the fate of tramp schooners. Now that she was safely on the way to Portland, a dread of the journey assailed her, the shrinking timidity of those unused to travelling.

When she left the boat at Bath, her timidity caused her to confuse a simple direction; and she lost her way in going to the railway station, although the distance is short.

"O, I'll miss the express, and then what will I do?" she said aloud, as she made a wrong turn at the street corner.

She approached a group of men in front of a grocery, and addressed the white-aproned proprietor.

"Turn to the left, and you're right there, ma'am," he said, pointing. "Plenty of time for the express."

As she passed on, she heard one of the men say, "How many were aboard her?"

Some one replied, "Why, she carries two only—captain and mate. Mate's all hands and part owner, but this time—"

Maria turned the corner, and lost the rest of the sentence, not imagining what she was losing. She found the train waiting, and scrambled on board almost in a panic. Dropping tremblingly into a seat, she pressed her face against the window, and stared out at the darkening world.

"What shall I do in Portland?" she almost sobbed. "It will be pitch-dark, and how shall I ever find my way to the Browns? O, dear me!"

Presently she became calmer. "I'll get to—him—some way," she muttered, and, setting back into the corner of the seat, relaxed her tense muscles.

All about her, people were talking about the lost Halifax.

"I heard in the station," one man called to another, across the aisle, "that two bodies had washed ashore with the wreckage up near Beagle's Cove, but the other—"

"Why, there were only two on the boat!"

"No, three. Seems they had a passenger this trip."

"My dear," asked a sweet-voiced old lady ahead of Maria, "may I trouble you to untie my veil?"

In order to untie and properly disentangle the veil from the hat, Maria was obliged to move forward beside the old lady, and after the task was completed, the two talked awhile.

"Going to the Browns!" cried the old lady, after an interval. "Why, bless your heart, I live within two blocks of them. You take the same car I do. I'll show you the way."

Maria breathed more freely.

"But isn't the loss of the Halifax a dreadful thing?" inquired her companion. "Dear me! Those that follow the sea never know when the end will come. But why they should start out in the teeth of a storm I can't see. Men do get so reckless. I hope the papers will get out extras to-night, telling us all about it."

The newsboys were crying the extras on the streets when the two women boarded a street car. The old lady bought a paper, but Maria did not. Her mind was travelling ahead to her arrival at the Browns', and she was looking at her coming in a new light, which caused her to shrink.

"They may think it queer of me to come," she thought as she left the car, and, following the old lady's directions, walked two blocks to the left, "especially Mrs. Brown. I've seen her so seldom, I'm afraid she'll think it queer."

She walked past the house, looking up at it in dread, although it was not a formidable residence, merely a two-storey brick, well lighted, and cozy in appearance. In front of the next house was an arc light, and beneath it Maria turned, coming back with a step very unlike her usual sure, brisk walk.

"It seems as though I could never ring that bell," she began, when an end was put to her doubts by the sudden opening of the door.

Some one within had seen her, and down the steps ran the missionary, seizing her hand with boyish enthusiasm. After him came his wife, as heartily cordial in her own calm way. In the doorway stood Aaron, with kindling eyes. He had come so hurriedly that he had forgotten his cane; but, as Maria glanced up, he involuntarily straightened until only the toe of his cork sole rested on the threshold.

In the midst of a dozen questions and exclamations, Maria found herself in the library.

"We're so glad you're here; but how did it happen?" cried Mrs. Brown.

"Why, we haven't been in the city four hours ourselves, Aaron and I," added Asa Brown. "This is a regular surprise party, but a deal pleasanter than are most surprise parties."

Aaron said nothing, but his gaze did not wander far from Maria's face.

As for Maria, she could not at once speak of the letter. She was flushed and tongue-tied. Aaron seemed so different here that she felt strange and uncertain of herself and her errand. He seemed so much more at ease in that pretty decorated library with those who appreciated him, and surrounded by evidences of taste and comfort, than on Muskegus, in his bare cottage, and among the people that thought of him only as lucky.

"You're exhausted," said Mrs. Brown, sympathetically. "They've told me how you watched all night." She pushed Maria gently into a chair, and unpinned her hat.

"A cup of hot tea and a good dinner will revive you!" cheerfully ejaculated Asa Brown, securing the traveller's umbrella and coat. "Fortunately we haven't had our dinner yet. Aaron and I have been chasing up that man Bronson, and of course you'll be interested, Miss Packer, to know that everything's square with the Annie Rey. Bronson has seen neither Brooks nor Reuben, and has heard from neither. So you see we feel pretty gay, although we did come on a wild-goose chase."

"But it's to-morrow," cried Maria, her tongue loosened, "that something is to happen."

Aaron, seated in a Morris chair, facing her, leaned forward. "What is it, Maria? I knew something was wrong, or you wouldn't have come."

"Why,—I think—I was afraid—" She produced the letter, and laid it in her lap, because she was ashamed of the trembling of her hands. "Mrs. Brooks put it under your door—" she looked down persistently at the letter. "She said it must reach you before to-morrow, and I—I was so afraid it wouldn't get to you in the mail that I brought it. She seemed very much worried about it."

—C.E. World.

To be continued.

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From the Field—Continued.

ning, J. Colebatch, from the Foreign Mission Committee, and W. J. Harkness. G. W. Jenner, the secretary, presented Mr. and Mrs. Rankine with a travelling bag each and a substantial cheque from the congregation. He stated that 21 years ago, when their preacher took charge, there were about 25 members, and the numbers now were 825. The debt on the church was also liquidated last year, and the property was valued at £2000. G. D. Wright, the superintendent of the Sunday School, handed Mr. Rankine a silver pencil case, from the church football club, of which he was president. Lieut. Col. S. Price Weir, on behalf of the organisations of the church, handed the son of Mr. Rankine (Reginald) a writing companion. On Wednesday last the Dorcas Society presented Mrs. Rankine with a travelling rug. Special music was rendered by the combined choir of Maylands Mission and Chapel-st. Tabernacle, under the organist (Miss Mobsby). The farewell services on Sunday, Aug. 22, will long live in the memories of the members of Chapel-st. Crowded congregations listened attentively to Bro. Rankine's farewell messages, and at the conclusion of the evening discourse the large congregation, numbering between 700 and 800, rose and sang "God be with You till we Meet Again." Fully a hundred members of Chapel-st. assembled at the Adelaide railway station on Wednesday afternoon to see Mr. and Mrs. Rankine off, and many affectionate good-byes were said, and just before the train steamed out of the station the members joined in singing one of Alexander's beautiful hymns—"God will take Care of You"—W.

GROTE-ST.—Jas. Manning addressed the church this morning. Meeting for men this afternoon. There were 70 present. Bro. Thomas spoke on "Squaring Accounts." Splendid meeting to-night, Bro. Thomas preaching. The song service is well attended and much appreciated. Bro. Gard is doing a good work in this direction.—E.R.M., Sept. 12.

HENLEY BEACH.—Sept. 5, good meetings. One received by faith and obedience. Excellent addresses by J. W. Cosh and Edwin Verco. One received to fellowship this morning. H. J. Horsell gave an address. E. C. Mauger delivered a nice gospel address at night.—H.J.H., Sept. 12.

YORK.—The usual quarterly missionary meeting in connection with the C.E. was held on Sept. 9. The writer presided over a good gathering. Various C.E. societies sent greetings. Ira Paternoster gave a fine address. We were pleased to welcome home again Sister E. Terrell, who had a few things to tell us. Miss H. Lawrie, of Henley Beach, rendered a song, and the Misses Lawrie a duet. A quartette by our own Endeavorers was well given. Very fine meetings to-day. A. P. Wilson addressed the church, and the writer spoke on "The Great Salvation" in the evening. There were five baptisms.—H.J.H., Sept. 12.

UNLEY.—The 27th anniversary was celebrated last Lord's day, when the preachers were W. L. Johnston and R. Harkness, B.A. Services largely attended and inspiring. W. Burford presided at the public meeting on Wednesday, and J. E. Thomas and H. J. Horsell gave addresses respectively on "Bible Reading" and "Prayer." P. S. Messent (secretary) read the annual report, which stated that during the year there had been 39 baptisms, mostly of young people from the Sunday School, and 13 members received from sister churches. The losses were 22 transferred to other churches, and 3 by death. Present numerical strength—Unley, 420; Cottonville, 19. Sunday

School—Unley, 252 scholars and 28 officers; Cottonville, 20 scholars and 3 teachers. Endeavor Society, 43 active members; Junior Endeavor Society, 26 actives and 27 associates. Dorcas Society, 24. Weekly services at Home for Incurables regularly maintained. All branches of the church work are doing well. During the year the total receipts were £522. Church building debt is now £720. The organist and choir contributed much to the profit and pleasure derived from the meeting. Owing to contemplated removal from the district, Frank Verco is resigning offices of church deacon and joint superintendent of the school. His useful labors and genial personality will be greatly missed.—R.B., Sept. 12.

Queensland.

WALLUMBILLA.—Splendid meetings all day yesterday (5th). Bro. Mason (who has just concluded his labors with the Roma church) was with us, and exhorted the church in the morning and preached at night. There was a good audience.—W.T.M., Sept. 6.

GYMPIE.—Good gatherings on the 5th, when Bro. Collins (of Brisbane) was with us. He addressed the church, and gave the gospel address at night.—S.C.T., Sept. 7.

ZILLMERE.—We had a visit last Lord's day from Bro. and Sister Burrows, Brisbane. Our brother addressed the church and preached to a good audience at night. Being without a preacher, we are pleased our Brisbane brethren are so kind as to give us help from time to time.—J.B., Sept. 7.

WOOROLIN.—Pleased to report three additions, two youngest sons of C. Adermann, and one young man of the Congregational Church. We had with us O. Adermann, from Vernor, on the 5th inst., who gave two very instructive addresses. I would repeat my last plea, that there is a very large field available here, and trust to hear very soon from some willing brother to offer himself to come and help us.—J. H. ADERMANN, Sept. 8.

New South Wales.

AUBURN.—On Aug. 29 one decided for Christ. Sept. 5, crowded meeting, and one more confession. A pleasing feature of our gospel meetings is the number of strangers attending. The credit of this is largely due to the members, who are working together in perfect unity.—S.H.M.

MEREWETHER.—On Aug. 15, at Hamilton, we received into fellowship a brother from the Baptist Church. We owe much to Bro. Wright, for the earnest way in which he is preaching. Our evangelist spent three days at Greta, 32 miles from Merewether, commencing Aug. 22. A hall was hired for gospel services, which proved a great success. Bro. Neville preaching to people who stated that it was the first time they had heard the gospel declared. We are anxious to hold a week's mission there, but the want of funds is our drawback. There is every scope for our church in the district, as it is a fast growing coal-mining town, and religious services are only conducted occasionally. We invite the assistance of N.S.W. Home Missionary Committee, as Merewether is not strong enough to bear the whole of the expense, but can supply reliable workers.—GODDARD.

MEREWETHER.—Our building rang out again with the songs of the school children last Lord's day, Aug. 29. Bro. Neville conducted the service, also the singing to great credit. The meeting was continued

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on the 31st ult., when the successful children received their prizes. The chairman's address, also the report of the school superintendent, J. Wright, added to the enjoyment of the evening. A further feature was the inauguration of the New Testament League, which has already a membership of 24.

SYDNEY.—Good meetings to day. Bro. Clydesdale gave an impressive address on "A Great Deliverance," taking for his text Psalm 40. At the night service, quite a number of strangers were present. S. G. Griffith gave a splendid gospel address on "Judgment without Knowledge" (John 6: 9). At the conclusion a sister made the good confession. Some of our aged members are laid aside through illness. The Band of Hope recently started is making good progress. Our annual tea is to be held on Oct. 5, the occasion also being the farewell to Bro. Griffith. J. J. Franklyn, of Wellington, N.Z., takes up the work as evangelist about Dec. 14.—J.C.

Here & There.

Decisions reported in this issue, 58.

Two additions at Brighton, Vic., since last report.

Six confessions at Paddington, N.S.W., last Lord's day.

We are pleased to hear that Bro. Harris, of Bala-klava (S.A.), is improving in health and able to get about a little.

The Bible Investigator, edited by John Urquhart, monthly 4d., is an excellent periodical for all Bible students. Of all booksellers.

The Prayer-meeting Committee of the Victorian Sisters' Executive will hold a meeting at Swanston-st. chapel on Tuesday, 28th inst., at 3 p.m.

The marriage between Miss Annie Smedley and Mr. Edwin Morrison took place at the house of the bride, East Doncaster, on Aug. 18, Wm. Smedley officiating.

The treasurer of the Bible College (W. C. Craigie) requests that secretaries will forward all amounts collected for the Bible College without delay, in order that they may be included in the list of acknowledgments to be published in a week or two.

The *Mount Alexander Mail*, a daily paper in Castle-maine, printed a four column report of the public meeting held by our brethren there. The proprietors printed many extra copies, but they had to issue a second edition of the paper on Friday to supply the demand.

S.S. UNION, Vic.—Next meeting of the General Committee will be held in the new hall, Swanston-st., on Monday, Sept. 27, at 8 p.m. Business, to consider alteration of date in connection with annual examination, etc. All delegates are requested to attend, and to come prepared to discuss the question.—J. Y. Ports.

T. B. Verco, Federal Treasurer, informs us that the churches are not rushing him with donations towards the Broken Hill fund. He says, "Surely with the good intentions expressed at Sydney Conference, and the splendid progress at Broken Hill, the money must be burning a hole in the pockets of the brethren." Has your church sent along that "penny per member"? If not, see to it at once.

J. J. Franklyn writes to say that he has accepted an engagement with the Sydney church, and will leave Wellington for the new field on Friday, Dec. 3. Owing to a close attachment with the brethren in N.Z., it

will be hard to say good-bye, and he and his will always cherish the most kindly feelings towards the people endeared by reason of much kindness and consideration, spread over many years.

Will superintendents and school secretaries please note that the Children's Day exercises will as usual be given the first Sunday in November where convenient, and that as soon as they come to hand it will be wise to commence preparations. The service this year, entitled "The World-wide Call," is in the printer's hands, and is on the eve of being sent out. We hope that this year's Children's Day will eclipse all previous efforts.

The date for the closing of entries of the Churches of Christ Cricket Association is fixed for Wednesday, Sept. 22, 1909. A meeting of delegates will be held on that date to draw up the season's programme. The hon. secretary, Mr. A. Hagger, 68 Freman-st., N. Fitzroy, would be pleased to receive applications from any churches desirous of entering the Association, and would be very grateful for any donations towards the funds of the Association.

The Burwood Boys' Home will presently receive the sum of about £423 as the result of a legacy bequeathed by the late R. C. Dunn, of Christchurch, N.Z. The Melbourne executors are F. G. Dunn and A. E. Varcoe, and Bro. Dunn (no relative of the deceased) has received advices that a draft for the amount has been forwarded to the Union Bank, Melbourne, and awaits collection. The Melbourne executors are to decide in what way the money bequeathed can be best used in the interests of the Home.

Mr. John Urquhart delivered an instructive address on the inspiration of the Scriptures before the Melbourne Preachers' Association in Lygon-st. chapel on Sept. 6. He contended for the full inspiration and entire inerrancy of the Bible, adducing the testimony of the Scriptures themselves, and meeting the principal objections to the theory. He commended the Churches of Christ for their attitude towards the word of God, and urged the preachers to resist earnestly the onslaught of the higher criticism. Prolonged applause greeted the lecturer as he resumed his seat.

Acknowledgments.

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NOVEMBER.—Opening of new church at Middle Park in November, and Harward mission.

IN MEMORIAM.

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—E. A. Crisp.

PROCTOR.—In loving memory of Mother, who was called home Sept. 22, 1907, from Dandenong.

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South Africa.

On my voyage to the British Islands it was my privilege to see two South African cities—Durban in Natal, and Cape Town in Cape Colony. The vessel remained for over one and a half days at the former place, and so a splendid opportunity was afforded to become acquainted therewith. It is a beautiful, clean, and up-to-date city of 60,327 people—27,327 whites, and 33,000 colored. In the matter of religion, I noticed that the Roman Catholic element seemed to be strong; most of the Protestant denominations are represented, the Mohammedans have a mosque, even the Christian Scientists have a footing, but in all that fair city the best cause on earth has no place—there is no church that wears only the name of Christ.

At Cape Town, the vessel only remained a few hours; but through the kindness of Bro. Young, the secretary of the church at that place, I was able to see as much as possible in the limited time. This city has a population of 77,668—44,203 whites, and 33,465 colored. The religious bodies usually found in all Australian cities are here, with the addition of the Dutch Reformed Church among those professing to be Christian, and the Mohammedans, who have a mosque in this place also. There is a little church of the New Testament faith and order meeting in a pretty little chapel in the suburb of Observatory. At present there is a membership of only 30, it having been much reduced by removals during the commercial depression which has passed over the colony.

From enquiries made, I learned that in all South Africa, with its more than one million white population, there are only about 100 white brethren. A magnificent work is being done at Bulawayo among the natives by the New Zealand churches, J. Sherriff, Bro. and Sister Hadfield, and a few others. But should not more be done among the white residents? While the British brethren sustained (in part) Bren. Francis, Cowin and B. Ellis in that field as evangelists for one year each, at present there is not an evangelist in all that great and coming country laboring among the whites, and supported by those who are Christians only.

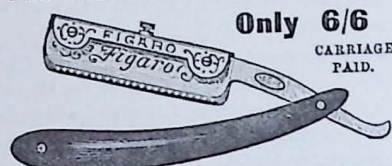
Would it not be well for Great Britain and Australasia to unite in making a continuous effort there, say for a period of five years? If in this way one or two good evangelists could be supported, surely at the end of that time the local brethren would be able to continue the support of evangelists' unaided. I say Great Britain and Australasia, because the brethren who have gone there, and those who are likely to go, are from these places. Doubtless the brethren in that land, although few in number, would be able to do

something, but certainly if anything is to be done, aid must be received from outside.

Is not the great plea we are urging worth such an effort as that? If in all the world this is to be advocated, South Africa must not be overlooked.

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