

## The Ideal Church.

*Concluded.*

By Gifford Gordon.

3. A Progressive Church. My conception of the ideal church is a progressive church. Progressive in its attitude toward the education of her preachers. The time was when any man with a desire to preach whether well qualified or not could go and do so, and notwithstanding his lack of education was the means of enrolling the names of many precious souls on the books of life. But those days are gone, never to return. This age demands educated preachers. Preachers that can unfold in best of English, the best of style, and in deepest earnestness, the gospel of Jesus Christ. The use of bad English, a boorish and uncultured style does not uphold the dignity of the church, and in these days such a preacher is held up in ridicule, and has little chance of accomplishing very much.

### *The need of education.*

This age demands an educated preaching staff, in order to defend the claims of the church, Jesus, and the Bible. The enemy is abroad. The wolf is going about in sheep's clothing. The very worst kind of infidelity, scepticism, agnosticism and rationalism is couched in what is known to-day as "Modern Scientific Criticism," which teaches me that my only God is my deeper self. He is the self of the universe. That there is no such thing as punishment, no far off judgment day, no great white throne and no judge external to myself. That my only judge is my deeper self. In speaking of Christ, it says, "Many a British soldier has died as brave a death as Jesus. An immense amount of pious nonsense has been spoken and written about our Lord's agony in Gethsemane." No greater blasphemy ever fell from the lips of scribes, Pharisees, or prejudiced Jew, neither from the lips of Voltaire, Payne, Hume, Ingersoll, or others of their school. This blasphemy is being advocated by men great in intellect, great in education, great in person, and I say it demands educated preachers to check its destructive influence, and finally crush its doctrines to powder. Then, friends, any institution dedicated to the purpose of educating young men as preachers of the gospel—such as our Bible College, for instance—should meet with the consecrated co-operation of us all.

In the second place, the ideal church is progressive in every department of work. She makes no discrimination. You don't find her booming one phase of her work at the expense of other phases of her work. She believes in being fair, and thus her Sunday School is an up-to-date graded school, composed of men, women, and children. It is not recognised as a kindergarten institution, but as a Lord's day Bible School, contributing much toward the dissemination of the gospel throughout the world.

### *Aggressive work.*

In being fair, you don't hear her exalting the home work above the foreign, or the foreign work above the home. In the words of her great Head, "the field is the world." The Dorcas Society, the Temperance Society, the Benevolent Society, and all other auxiliaries are in an aggressive condition. She believes in progression. There is no standing still. There is no stopping to grieve over the past. But with every department well organised, with preacher and congregation united in the bonds of love, and with Jesus her great head and leader, she continues her imperial march under the blood stained banner of the cross, on, on to victory.

### *True progress.*

4. A church that recognises the all authority of God, the divine Sonship of Jesus, and the inspiration of the Bible.

Infidelity denies the Scriptures and Christianity. Atheism denies the being of God. Scepticism weakens the faith in the reliability of evidence so that religion to the same extent has no practical hold on man. Agnosticism says it does not know whether God exists, therefore no one surely knows. But, friends, this world is becoming too enlightened to tolerate such beliefs to-day. What intellectual being can look out upon this great world of nature, and beholding its mighty wonders, deny the existence of God? The greatest scientists of the day, the men who are searching for a reason for the existence of things, acknowledge their utter helplessness unless they recognise a Supreme Being.

Who can study God's divine Book, its morality, its spirituality, its love, its benevolence and then pronounce it a dead letter?

Who can investigate the claims of Christianity, study its marvellous influence, mighty power, phenomenal progress, and then deny its heavenly origin? No, friends, intelligence revolts against it and will not accept it. True it is that there are many advocates of the "New Theology," who are advocating strange ideas concerning God, the divinity of Jesus and the Bible; these men might have their day, but they'll have their day and cease to be. And yet the amusing part about it is, they delight to call themselves the "progressive" party. Do they rightly designate themselves? We think not. Progression must be within the limits of true religion itself. That is not true progress which changes the essential nature of the Christian facts. To say that our only God is our deeper self, to deny the divine Sonship of Jesus, to rob the Bible of its miraculous element, would not mean progression, but a sad and serious retrogression.

### *Resuscitated theories.*

Another reason why we claim these men have wrongly designated themselves is because they claim to be advocating something new, when their doctrines are but a modern hash-up of old heresies, many of them dating back to the apostolic age.

Are they not advocating what the dreamy gnostics advocated in the second century? They believed that Jesus was human, but not divine, that he was merely a man upon whom divinity descended at his baptism in the form of a dove, but leaving him before his crucifixion. They also denied the resurrection of the body. Then the Ebonites, Arians and Sabellians believed and advocated practically the same thing. Progressive, and yet advocating old and exploded theories of nineteen hundred years ago.

### *Soon forgotten.*

Our final reason for believing that these men have wrongly designated themselves is, because their memory and influence in the course of a few years dies and is forgotten.

Look at Lucian and Celsus of the second century! Rank infidels, men who tried to laugh and ridicule the religion of Jesus out of existence. Certainly they had some in-



fluence in their day, but what does the average man know of these men to-day? Nothing whatever.

Look at Porphyry of the third century, a very scholarly man, who tried to argue the religion of Christ out of existence, and whose influence had its weight in its day, but again I ask, what does the average man know about Porphyry? Nothing at all.

Then think of Julian, the apostate of the 4th century, another scholarly man who tried to legislate the religion of Christ out of existence, but after putting forth the best efforts of almost a lifetime, he gave up, and in utter despair exclaimed, "O thou Galilean, thou hast conquered." And so will history repeat itself, and in a few centuries from now, the generation then living will know no more about Voltaire, Payne, Hume, Blatchford, Campbell and others of their respective schools, than this generation knows of Lucian, Celsus, Porphyry and Julian. They die, and are forgotten, but Jesus Christ, crowned with the glory of all history, comes down through the centuries, still the supreme model, the inspiration of great souls, the rest of the weary, the fragrance of all Christendom, the one divine flower in the garden of God.

#### *True to her mission.*

5. The Ideal Church is as true as steel to her great Christ-given mission — the evangelisation of the world with the gospel of the grace of God.

For that gospel she will accept no substitute. Men might propose a system of Humanitarianism, or Socialism, or Determinism as adequate and reasonable substitutes, but ignoring such unreasonable proposals, she is determined as of old to know nothing among men save Jesus Christ and him crucified. She still hears the clarion voice of the prophet of old, declaring that the "knowledge of the Lord will cover the earth, even as the waters cover the sea." And thus she is on the lookout for men and women in her ranks, of education, purity of soul, deep and earnest consecration, of power and influence. Men and women strong in will, in purpose, and in faith, who will not shrink at danger, but willing to go even unto the uttermost parts of the earth with the simple story of the cross.

#### *Realising the ideal.*

And thus as the years come and go, bringing with them better systems of education and more enlightened people. As men of religious standing pass away and others are called upon to fill their places. As conservatism and dogmatism give way to the right of liberty in the non-essentials of Christianity, and as sectarianism gives way under the unifying influence of the love of a common Lord and Master, we see the Church of Christ approaching its ideal. Behind her lies her periods of preparation, probation, conquest, power, decline and servitude. She has experienced her days of joy, and nights of sorrow; her days of prosperity and nights of adversity, but

still before her is the love of God, the cross of Christ, the blood of martyrs, the eternal city, with all its glories, the happy re-union with those loved long since and lost awhile, the meeting with Jesus, and the presentation to the Father, each having a mighty effect upon the millions who constitute the Church of Christ, and who are living in glorious anticipation of that never-to-be-forgotten day when they will join hand in hand and truthfully sing,

We are not divided,  
All one body we;  
One in hope and doctrine,  
One in charity.

O, glorious day! Before her imperial march infidelity, scepticism, and destructive criticism will vanish as the mists before the rising sun. Triumphant she enters the benighted regions, and before the illuminating rays of her divine truths, temples are burned, idols ground to powder, and children rescued from the jaws of a horrible death.

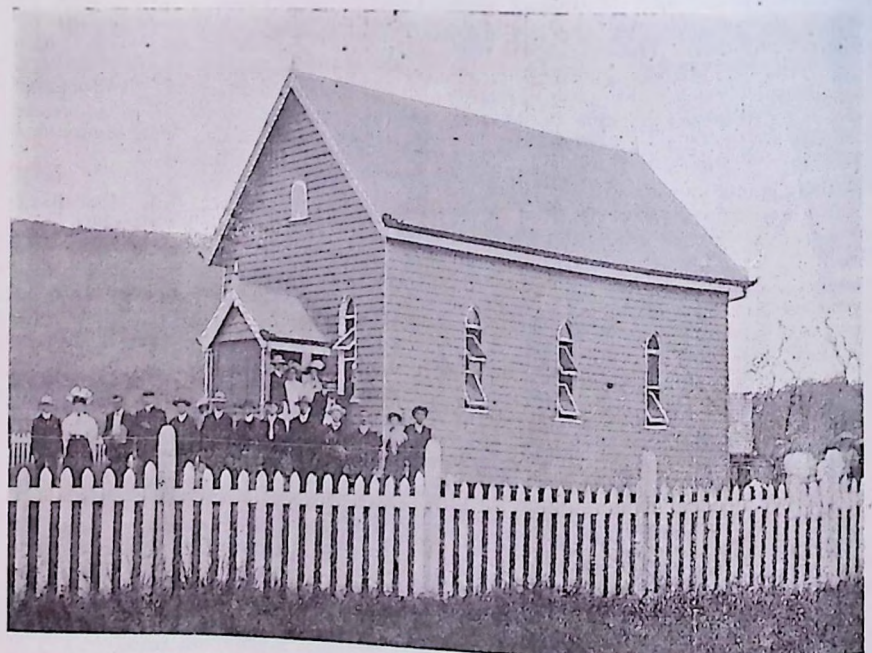
#### *Millennial dawn.*

In view of her majesty and power will the nations beat their swords into ploughshares, and their spears into pruning hooks, and war shall be no more, for the people will walk in the name of Jehovah God for ever and ever. Then will the wolf dwell with the lamb, and the leopard shall lie down with the kid, the calf, the young lion, the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together, and the lion shall eat straw like the ox. The sucking child shall play on the hole of the asp, and the weaned

child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain, saith the Lord. O, reign of peace. And members of the Church of Christ, know ye that the gospel of God's grace, chanted by angels o'er Judea's hills, proclaimed to men by apostles, prophets, teachers and preachers, so full of hope and love, is alone responsible for such a reign of peace. Live this gospel, and most assuredly will you stand with that great multitude whose voice is as many waters, and mighty thunders, and who sing Hallelujah: for the Lord our God, the Almighty reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto him, for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given unto her that she should array herself in fine linen, bright and pure, for the fine linen is the righteous acts of the saints. Blessed are they that are bidden to the marriage supper of the Lamb.

No amount of wealth sets one free from the obligation to work—in a world the God of which is ever working. He who works not has not yet discovered what God made him for, and is a false note in the orchestra of the universe.—George Macdonald.

In my daily life I am to ask: "How would Christ have acted in my circumstances? How would he have me act? How would Christ fulfil my duties, do my work, fill my place, meet my difficulties, turn to account all my capacities and opportunities?" This is to be the law and inspiration of my whole life.—A. C. A. Hall.



New Chapel at Mount Walker, Queensland.

An account of the opening services will be found in our reports "From the Field."





## Why We Believe the Bible.

By Amos R. Wells.

### II.—PROOF OF THE BIBLE FROM SECULAR WRITERS.

*What if we were shut up to proving the Bible from itself?*

We should be abundantly able to do so. The Bible is its own conclusive evidence of its authenticity, as we are to see further along in this course of studies. But the Christian is sure, if he is aggressive, to meet many types of doubters, and some of them will be most easily convinced by proof of the Bible from outside itself. Such proof also serves to strengthen the faith of the believer. Lack of space compels us to deal only with the New Testament, whose authenticity is most likely to be attacked by sceptics, and most important to be established.

*What is the evidence of writers who were not Christians? First, of Josephus?*

There is a remarkable passage in Josephus's "Jewish Antiquities" (Book XVIII., Chapter III., Section 3), referring to Jesus as the Christ, speaking of his wonderful works and popular teachings, and describing his crucifixion by Pilate and his resurrection. Josephus was born in A.D. 37, soon after the crucifixion. It is constantly argued that this passage must be an interpolation, but it is found in all the Josephus manuscripts, and is precisely in the style of the Jewish historian.

*What is the famous mention made by Tacitus?*

This masterly Roman historian, of the generation following the apostles, wrote that Nero charged the Christians with his own crime of the burning of Rome. Tacitus adds a reference to the crucifixion of Christ as a criminal by Pilate in the reign of Tiberias.

*What is the evidence to be drawn from Celsus?*

Celsus, a little younger than Tacitus, was a determined foe of Christianity. In his works he refers constantly to the Christian records, instancing many important facts recorded in the Gospels; and he was evidently familiar also with the other books of the New Testament.

*What is the evidence of other non-Christian writers?*

Lucian, the Grecian "Mark Twain"

(born A.D. 124), pictured the constancy of the Christians under trial, and painted a grotesque portrait of Paul. Porphyry, the foe of Christianity who wrote about A.D. 295, makes many direct quotations from New Testament books, and mentions them often by name. After his time, the references to the New Testament in heathen writers become continually more numerous.

*Passing to Christian writers, what is the evidence of Clement of Rome?*

He has been thought to be the Clement mentioned affectionately by Paul in Phil. 4: 3, but modern scholars hold otherwise. At any rate, Irenæus, who was probably born between A.D. 120 and A.D. 130, says that this Clement was well acquainted with the apostles. Clement of Rome wrote a long letter to settle a dispute among the Christians in Corinth, and in that letter he cites the four Gospels, the Acts, and five of Paul's letters, together with Hebrews, First Peter, James, and the Revelation,—fourteen books and seventy-three references. This ancient epistle was probably written before A.D. 100, or not long after the last of the New Testament books.

*What other very early writings have we?*

The Epistle of Barnabas, which was held so sacred by the early Christians that they sometimes bound it up with the Bible, and it is thus attached to the most ancient of our New Testament manuscripts, the Sinaitic. Modern scholars do not believe that it was written by Paul's companion, but it is certainly as old as A.D. 120, and possibly still older. This epistle makes several evident citations from the Gospel of Matthew, even prefacing one quotation with the words, "It is written," never used except to introduce quotations from Holy Writ.

*What other document has come down to us from the same time?*

"The Teaching of the Twelve Apostles," a condensation of Christian doctrine and practice, discovered less than thirty years ago. It may be as old as the Epistle of Barnabas, and was certainly written before A.D. 140. It makes four references to "the Gospel of our Lord," in such a way that a written record is clearly meant, and it uses sentences that seem to have been taken from Matthew, Luke, and John.

*Who was Polycarp, and what is his testimony?*

He was born A.D. 69, and died a martyr's death, A.D. 155. He was a disciple of the Apostle John himself, and became bishop of Smyrna. At his trial he was bidden to deny Christ, and nobly answered, "Eighty-six years have I served him, and he never did me an injury; how then can I blaspheme my King and Saviour?" He wrote a long letter to the church at Philippi—a letter containing some definite citations of the New Testament, especially of Matt. 26: 41, and 1 John 4: 2-4.

*What witness is borne by Papias?*

Papias was a bishop in Phrygia, and was a contemporary of Polycarp. Possibly he also talked with the apostles; at any rate, he knew some of Christ's own disciples. He wrote a book on Christ's teachings, in the course of which he describes how Mark wrote his Gospel from information given him by Peter, and how Matthew at first wrote his Gospel in Hebrew, and people had difficulty in understanding it.

*What is the evidence of Justin Martyr?*

Born in Samaria near the close of the first century, he became a learned Christian scholar, and was put to death under Marcus Aurelius about A.D. 166. We have three of his writings, defences of Christianity, in the course of which he makes about two hundred references to and citations of the New Testament, especially quoting from all four of the Gospels, which he usually calls "Memoirs of the Apostles." He speaks in one place of a fact concerning Peter as coming from "his Gospel." That fact is recorded in Mark, who got his facts from Peter.

*What is the evidence borne by Marcion?*

Marcion was a contemporary of Justin Martyr, and knew Polycarp, the disciple of John. He was so ardent a disciple of Paul, that he refused to receive the other Gospels, but accepted Luke's alone, because Luke was a companion of Paul. He made up a New Testament of his own, consisting of Paul's Epistles and Luke's Gospel, and thus by his rejection of the other books gave evidence that the rest of the church accepted them.

*What does Irenæus tell us?*

Born in the first quarter of the second century, Irenæus became, in A.D. 177, bishop of Lyons. He remembered Polycarp, so that he was only one remove from the apostles, and he knew other disciples whom the apostles had taught. In his writings Irenæus speaks of the four Gospels as having existed from the time of the apostles, and gives a definite account of the origin of each of them, mentioning their writers by name. Similar exact testimony is given by the contemporaries of Irenæus, Clement of Alexandria and Tertullian of Carthage.

*What is the witness of later writers?*

Of course, as Christian books became more numerous, quotations from the New



Testament increase. Indeed, if the New Testament had been entirely destroyed about A.D. 400, it might be almost completely recovered as cited in the pages of the early Christian writers.

*How does all this compare with the history of the classics?*

Says Rawlinson, "It is of very rare occurrence for classic works to be distinctly quoted, or for authors to be mentioned by name, within a century of their publication." Herodotus is said to be cited only once in the first century, once in the second, not at all in the third, and twice in

the fourth. The first quotation of Thucydides is two centuries after his history was published.

*What is the conclusion to be drawn from all this evidence?*

We may be sure of the authenticity of the New Testament writings, that they were written by the apostles and immediate disciples of Christ and in the first century; and this certainty rests upon a series of ancient quotations whose like cannot be adduced to prove the authenticity of any other book of ancient times. —*C.E. World.*

## West Australian Conference.

### FOREIGN MISSION DEMONSTRATION.

The Conference opened this year with a Foreign Mission meeting in the Lake-st. chapel, on March 21. H. J. Banks presided, and in a few opening remarks referred to the change in the order of meetings, and hoped that missionary effort in the heathen lands will ever remain in the forefront. He complimented the Chinese Class upon their enterprise in sending one of their number into the foreign field, and he had great pleasure in stating that they intended sending five more scholars into the field during the next five years. A. Lucraft delivered an address on "The Missionary Spirit, the Church's Great Need," in the course of which he showed that the missionary spirit was a spirit of faith, a spirit of love, and a spirit of sacrifice. W. L. Ewers gave some very interesting facts about our Australian Station. G. B. Moysey spoke of the great success which had attended the efforts of the missionaries in the South Sea Islands.

### BIBLE SCHOOL MEETING.

A large and enthusiastic gathering assembled at the public meeting of the Bible School Union. E. R. Berry, the President of the Union, occupied the chair, and in a brief address appealed for an increase in the list of honorary members. G. A. G. Payne spoke on the objects of the Bible School. These objects were, in a few words, to win the scholars for Christ. He emphasised the importance of Bible study, and showed the difference in the condition of pagans and those who closely studied the Word of God. H. P. Manning delivered a stirring address on "The Best Means to Obtain the Objects of the Bible School." Three things were necessary in obtaining the salvation of the child; namely, a staff of consecrated teachers, a definite line of teaching, and a vital relationship between the church and the Bible School. The teachers failed in their work if they did not encourage their scholars to attend the gospel services. The following resolution was unanimously carried: "That every member of the church and

as many more as possible be urged to attend the Bible School."

### CENTENNIAL.

On Thursday, March 24, G. B. Moysey, the delegate to the Pittsburg Centennial Convention, gave an interesting and instructive lecture, entitled "My Visit to the Pittsburg Centennial, and Notes by the Way." There was an interested audience and his lecture was listened to with the greatest attention.

### GENERAL CONFERENCE.

The business session was commenced on Good Friday morning. A short devotional meeting was led by D. A. Wilson, and at 10.30 the President, G. B. Moysey, took the chair.

The roll call of delegates showed the following churches to be represented:—Balbanup, Boulder, Brookton, Bunbury, Claremont, Collie, Fremantle, Gooseberry Hills, Kalgoorlie, Kelmscott, Maylands, Northam, North Perth, Perth and Subiaco.

Fraternal greetings were received from the Victorian Conference, N.S.W. Conference, Federal Conference, H. Clipstone, F. G. Dunn, S.A. Conference, T. H. Scambler (U.S.A.). The President extended a warm welcome to W. B. Blakemore and A. J. Saunders, recently from America.

The President, in his address, struck the note of optimism from the very start. We had every reason to feel proud of the satisfactory progress made during the past century of our existence as a people pleading for a return to primitive Christianity. The success of the past was small when compared with the possibilities of the future. It had been demonstrated that a people could be held together by the Bible and the Bible alone. He thought the future of the cause in the West was big with promise. In conclusion, he asked for personal and individual consecration to the Master's service.

The Executive report told of the good work done by our President when representing us at the Centennial celebrations in Pittsburg, and also of the splendid services rendered by the Sisters' Conference,

who had helped the Committee to the extent of £87. The statistical table, which was adopted, showed that we had 20 churches with a membership of 1326. There are also 12 Bible Schools with 1068 scholars and 128 teachers.

The total amount received during the year was £582/2/6, against £640/3/7 in the previous year; and our expenditure was £719/15/10, as against £599/10/1 for the previous year. This unsatisfactory state in the finances called forth much discussion, and it was decided to urge the introduction of a better system of receiving the contributions.

The Home Mission Committee's report spoke of the good work done in the country by the Home Missionaries, Bren. J. S. Mill, W. L. Ewers and H. P. Manning. These gave interesting talks on the work in their respective fields.

Election of officers and Committees:—President, H. Wright; Vice-President, W. B. Blakemore; Secretary, H. J. Banks; Assistant Secretary, R. W. Ewers; Treasurer, H. Wright. H. J. Banks was warmly thanked for his splendid services as Secretary during the past strenuous year.

Home Missionary Committee: A. Bell, D. M. Wilson, G. A. G. Payne, W. Vinnicombe, H. J. Yelland, A. W. Manning and J. Rhodes.

Foreign Missionary Committee: H. J. Yelland, Sec.; C. Garland, Treas.; E. Eaton, J. Platt, W. B. Blakemore, L. Owen, E. E. Neilson, H. J. Banks, and F. D. Pollard.

Temperance Committee: F. Buckingham, S. T. Upham, H. Miller, G. Burchill, H. Rodier, H. Redman, J. Platt.

An animated discussion took place on future work, and gratification was expressed at the generous offers made to meet the growing demands of the country districts.

### HOME MISSION RALLY.

The Lake-st. chapel was well filled in the evening, when a great Home Mission rally was held. The retiring President, G. B. Moysey, occupied the chair, and in a brief opening address spoke of the importance of Home Mission work in West Australia. As pioneer work was done by the settlers, so by pioneer work must be done by the church in this vast and new field.

W. B. Blakemore, of the Perth church, spoke on "Australia for the Australians." He said that the policy of the Commonwealth was to claim Australia for themselves, to the exclusion of the Asiatic. He said that we were laying the foundation of a new State, and urged the young men to lay down their lives for the creating of a Christian country.

A. J. Saunders spoke on the "Importance of Home Missions." He showed the importance of mission work in the country and city.

H. J. Banks delivered a stirring address on "The Vitality of the Gospel." The earliest results of the preaching of the



gospel were marvellous indeed. All the people went out to hear. 3000 were added to the church on the occasion of the first gospel sermon. He repudiated sympathy with the clamor for a new gospel. Long after the pyramids of Egypt had crumbled to dust, the old gospel would remain untarnished by the mildew of time.

#### SATURDAY.

The business was resumed on Saturday morning at 10 o'clock. The Foreign Mission Committee's report was read and freely discussed. The financial statement showed a credit balance of £25/14/9. Greater interest was shown in Foreign Missionary work this year. The Subiaco, Claremont and Perth C.E. Societies have pledged themselves to support native workers in the field, while the sisters had contributed to the support of a native helper at Pentecost.

The Chinese Mission Class had met regularly twice a week. During the year four were added by faith and obedience. One direct result of the class was that Jas. Own intended proceeding to China to preach to his own countrymen.

The Temperance Committee in their report regretted that they had not been able to do much aggressive work. Petition forms were sent out urging the Government to hasten on temperance reform. A strong committee was formed this year to aid the Temperance Societies in their efforts to gain Local Option for this State.

#### SUNDAY SCHOOL UNION.

The business session of the Sunday School Union was held on Saturday afternoon. The President, E. R. Berry, occupied the chair. The report showed that there were 11 schools in the Union. At the annual examination 92 candidates sat, and out of this number 65 passed. The school at North Perth had secured the shield for premier school, and a new scheme for deciding the school premiership had been introduced. The financial statement showed a credit balance of £2/3/1. Three short addresses on "The Teacher and his Work" were delivered by Bren. J. S. Mill, D. M. Wilson and W. L. Ewers. An animated discussion followed.

#### CONFERENCE SERMON.

A large attendance assembled on Sunday, March 27, at 3.30 p.m., to hear the Conference Sermon. W. B. Blakemore delivered an eloquent and inspiring address on "The Mastery of Jesus." Christ asserted supremacy over the physical, mental and spiritual side of man's nature. All other reformers failed because they did not meet all the requirements of man.

The crusaders of old used to bear a painted cross upon their shoulders. It is to be feared that many amongst ourselves take up crosses which sit just as lightly—things of ornament merely.—D. Moore.

#### Help Thou my Unbelief.

During a time of great sorrow, the following lines were written by a sister of the Church of Christ, Norwood, South Australia, who is 80 years of age:—

Bend, stubborn knees, and melt, thou heart of stone

Before the God, to whom thy secret sins are known.

Cry, cry aloud, "Come Thou to my relief;  
Lord, I believe; help Thou my unbelief."

Low at Thy footstool imploringly I lie,  
A posture meet for sinners such as I,  
Washing the dust from Thy feet with my tears,  
Wiping them dry with my aged hairs.

Lord, hear my cry; Thou knowest my bitter grief,

Lord, I believe, help Thou my unbelief.

Send down Thy Spirit, heavenly Dove,  
Fill my sad heart with His peace and love.

Lord, let me not of Thy love suffer loss,  
Nail my offences on to thy cross.

Save me, O Lord, tho' of sinners the chief,

Lord, I believe, help Thou my unbelief.

—H. Dawson.

#### The Bible does not Become Obsolete.

One of the most prominent characteristics of books written by men, for the purpose of imparting information and instruction, is that they very quickly become obsolete, and must be cast aside and replaced by others. This is particularly true of books on science, text-books, school-books and the like. Indeed, it is a matter of boasting (though it would be hard to explain why), that "progress" is so rapid in all departments of learning as to render the scientific books of one generation almost worthless to the next. Changes in human knowledge, thought, and opinion occur so swiftly, that books which were the standards yesterday are set aside to-day for others, which in turn will be discarded for yet other "authorities" to-morrow. In fact, every book which is written for a serious purpose begins to become obsolete before the ink is dry on the page. This may be made the occasion of boasting of the great progress of humanity, and of the wonderful advances of "science"; but the true significance of the fact is that man's books are all, like himself, dying creatures.

The Bible, on the other hand, although it treats of the greatest and most serious of all subjects, such as God, Christ, eternity, redemption—is always the latest, best, and only authority on all these and other weighty matters whereof it treats. Centuries of "progress" and "advancement" have added absolutely nothing to the sum of knowledge on any of these subjects. The Bible is always fresh and thoroughly "up-to-date." Indeed, it is far, far ahead of human science. Progress cannot overtake it, or get beyond it. Generation suc-

ceeds generation, but each finds the Bible waiting for it with its ever fresh and never-failing stores of information touching matters of the highest concern, touching everything that affects the welfare of human beings.—From "Life in the Word," by Philip Mauro.

#### What are You Sowing?

Mr. Moody once pictured himself as meeting a man who was sowing seed, when this conversation ensued:

"Hallo, stranger! What are you sowing?"

"Seed."

"What kind of seed?"

"I don't know."

"Don't you know whether it is wheat or thistles?"

"No, I can't tell; but it is seed, and I am sowing it."

Mr. Moody's comment was, "You would say that he was a first-class lunatic, wouldn't you?"

Then he applied it to the foolishness of one who is sowing for this life and the hereafter, without regard to the kind of seed or the harvest it must surely bring. The harvest is the result, and it has to be of the same nature as that which is sown.

Among the common people whom we know it is not necessarily those who are busiest, not those who, meteor-like, are ever on the rush after some visible charge and work; it is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look, and out of which we gather the deepest calm and courage.—Phillips Brooks

Life from Christ, by faith.  
Life in Christ, a vital union.  
Life for Christ, a loving service.

—D. W. Whittle.

#### THE JUBILEE HISTORY

of the  
Churches of Christ  
in  
Australasia.

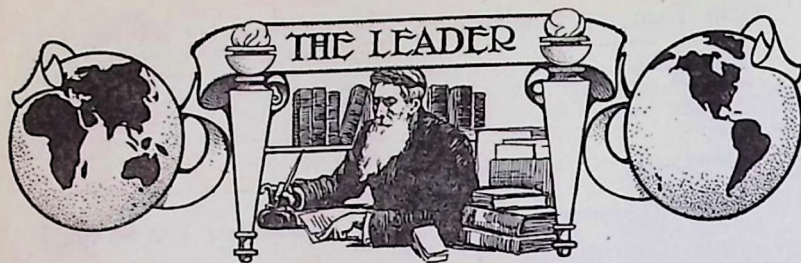
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The Jubilee History makes a handsome volume for presentation. It is a good first prize for Sunday Schools.





### A POLICY OF ISOLATION.

There is no country in the world where religious freedom obtains to a greater extent than in Australasia. All religious bodies stand upon an equal footing, and in the political world none can claim greater privileges than the other. In all the States there is perfect freedom in the matter of religious worship, and it is only required that the members of the various religious bodies shall not contravene the civil law or interfere with the liberty of other subjects. In all the public offices in the gift of the States, there is no religious test applied. Protestant, Roman Catholic and Jew are alike eligible for office. There is no distinction on account of religious creed. In this way various nationalities of different creeds become one people, and are found working together for the common good. This desirable state of things is not inconsistent with distinctions in religious ideas or faithfulness to them, unless those ideas have ulterior ends in view which are more or less of a political nature. In the latter case, the natural result would be the introduction of an element of discord and a disunity of purpose which would extend itself outside the religious area.

### Common ground.

In the great world of Protestantism there is much diversity of opinion in regard to matters of doctrine. This diversity of opinion is a cause of separation and is expressed by the different names which obtain in Protestant communities. But while this is so, it is felt that there is common ground on which all can meet. However widely they may differ in religious views, there is enough of the vital element of Christianity in them all to make them feel that they can stand upon one common platform when moral and social questions demand their attention. Indeed, there are questions affecting the general welfare of the community in which they feel at liberty to ask for the co-operation of all right-thinking men and women who realise that there are moral and social evils that require to be restricted by a better administration of the laws which touch upon them. Outside of the Protestant community, one would imagine that most aid in the direction indicated would come from the Roman Catholic organisation. In view of the fact that it professes to take the same Bible for its creed, and worships the same Christ, it might be reasonably expected that it would

stand side by side with Protestants in carrying on an aggressive warfare against the social evils which are destroying the manhood and womanhood of the community. But, as a matter of fact, it does not. Why it does not, is a matter that calls for enquiry.

### Why it stands aloof.

In pursuing this enquiry, we will find that there are several reasons why Roman Catholicism stands aloof from aggressive action in social reform. The first reason is found in the fact that Roman Catholicism has a lower standard of morals than Protestantism. To prove this, it is not necessary to enter into a long discussion, for there are certain well known facts which prove the truth of the assertion beyond the shadow of a doubt. No religious organisation can claim to possess a high standard of morals which makes no determined stand against the gambling evil which is so rampant in Australian communities. Still less can such a claim be recognised, if it not only refrains from aggressive action, but actually encourages the evil by using it on an extensive scale for raising funds for religious purposes. "The Roman Catholic Church," says the *Spectator*, "has no moral sense in the matter of gambling. An agnostic like Herbert Spencer can find that gambling, being essentially selfish, and anti-social, is wrong. But the Romish Church fattens on the degrading habit, and fosters it by its practices." The attitude of the Church of Rome to the drink evil is another evidence of its low standard of morals. It would be safe to say that the greater part of the drink trade of Australia is in the hands of Roman Catholics. The majority of publicans are of that persuasion, and the fact that their following that occupation does not affect their standing in the church shows that the church regards the calling as perfectly legitimate. It is not surprising, then, that the Roman Catholic Church has refused to co-operate with Protestants in their crusade against these two giant evils.

### Who are the bigots?

The reason which Archbishop Carr gives for refusing to co-operate with Protestants in the cause of social reform is that he refuses to be associated with bigots. Invited by the Social Reform Bureau to co-operate with it in promoting social purity, the Archbishop declined to do so, and gave

as his reason: "That there are many of those who are members of this association who mistake their vanity for merit, and their bigotry for zeal. Unfortunately for us, their vanity and their bigotry are exercised to our disadvantage as far as lies in their power. Therefore, it is, that I cannot have any part in any social work that they undertake." It is unfortunate for himself that the Archbishop made any allusion to bigotry. Unfortunate, because the Church of Rome all through its history has afforded the most shocking examples of bigotry the world has known. If the persons he refused to work with were bigoted opponents of the Church of Rome, they, at any rate, demonstrated that, in the face of a common evil, they could rise superior to their bigotry, and associate with people whose religious principles they disliked, in order to promote the general well-being. The Archbishop could rise to no such high level. He would rather foster among his people the feeling that with Protestants there is no common ground on which they can work together for the social and moral uplifting of the people.

### A policy of isolation.

And this is the policy of Rome—to isolate its people. It will enjoy all the privileges of Protestant toleration, and the liberty which is not possible in other than Protestant countries, but is desperately afraid that the association of Catholics and Protestants for the promotion of morality may lead to breaking down barriers and letting in the light. Therefore, its policy is one of separation. It will take all it can get out of the State in the way of office and good billets in the public service, but all the while it is teaching its people that while they are in the State they are not of it, but are a people who have ends to serve and ambitions to realise, which ultimately mean a condition of things in which Rome will exercise supreme power. This policy of isolation has been frequently exemplified. Recently, it was given expression to in the formation of a regiment of cadets, to whose ranks none were to be admitted who were not Roman Catholics. The legislation which permitted this invidious distinction deserves the severest condemnation that can be meted out to it. Apparently another attempt is to be made in the same direction. Archbishop Carr has lately approved of the formation of an Irish-Australian regiment, and doubtless steps are now being taken to give effect to the idea. If so, it is about time that Protestants awoke to a sense of their responsibilities, and made it their business to see that religious exclusiveness formed no part of its constitution.

### Religious distinctions.

We desire that our Roman Catholic fellow citizens shall enjoy all the privileges that others do, but we decidedly object to the State making a distinction between one religion and another. In the government



of the State, and bodies immediately under its control, the Government has no right to create a distinctly religious organisation. And, as it is clear that the policy of the Romish Church is one of isolation, and that the Government of the country is to be used for the furtherance of that policy, which is neither more nor less than incipient disloyalty, it will be the duty of Protestants and others to see to it that the obedient servants of Rome have not too great a say in the government of our country. This is a question that Protestants will have to face some day. The sooner they face it the less mischief they will have to undo.

## Editorial Notes.

### Popish Intolerance.

Mr. Fairbanks, Vice-president of the United States under ex-president Roosevelt, visited Rome two or three months ago, and prior to his arrival arrangements were made for an audience with the Pope, and also for the deliverance of an address to the Methodists in Rome. On his arrival Mr. Kennedy informed him that if he addressed the Methodists the Pope would not grant an interview. Mr. Fairbanks stated that he had been accustomed to speak to either Catholics or Protestants as opportunity offered, and could not break his engagement. The American Methodist Church offered to release him, but he declined their offer and gave his address. The incident caused quite a stir in America, and many cables were sent to Mr. Fairbanks congratulating him on the stand taken. Archbishop Ireland, of the United States, thereupon appeared in print, explaining that the Methodists in Rome were a trouble to the Catholic Church, that they were "pernicious proselytes," and that a Catholic society had been organised to off-set their work. The cables now inform us that ex-president Roosevelt, who had arranged for an interview with his Holiness, has been refused the honor unless he would promise not to address the Methodists. The Americans will rejoice that he promptly refused to submit to any such intolerant stipulations. It is abundantly evident that the old spirit of Popish intolerance is as strong as ever in Rome. The presence of Protestant churches in the city of Rome and their religious growth gives the authorities of the Holy Church great uneasiness. Of course, if the Pope still wielded the temporal power, such a thing would not be permitted. As J. W. McGarvey says in the *Christian Standard*, "There is another aspect of the case, which is evidently overlooked by the 'Holy Father,' infallible as he is, and by all his complaining clergy, or they would keep as mute as mice about this affair. If they, with all their wealth and splendor, with the Vatican palace containing eleven hundred

rooms and covering seven acres of ground, their multitudes of Cardinals and Doctors of Divinity, their enormous College of the Propaganda, and a populace trained for many generations back to believe that their souls are in the hands of the priests, cannot hold their own against a little Methodist Church with a few hundred Methodists, they ought to give up the contest and retire from the field." Nothing can be more evident than that if Rome only had the power Protestantism would nowhere be tolerated. Fortunately, she has not in this age of enlightenment got the power.

### L. L. Carpenter.

One of the best known brethren in America was L. L. Carpenter, who was called home last February. He had visited most of the States and been in Canada. Born in 1832, he entered Bethany College in 1855, and commenced his work as a preacher in 1857. During his ministry he baptised over 7000 believers. He was the first life member of the Foreign Christian Missionary Society, and was an enthusiastic Sunday School worker, being for ten years State Sunday School evangelist in Ohio. For 25 years he was President of Bethany Assembly, of which he was one of the founders. He was also a very successful evangelist. But of late years he has given his time principally to the dedication of church buildings. American brethren have a custom of "dedicating" their buildings when they open them, and Bro. Carpenter was always in great demand for this work. A chapel is seldom erected free of debt, and the special work of the brother who conducts the dedication is to raise the amount due on the opening day. This is generally done on the Lord's day by a vigorous appeal to the congregation. Bro. Carpenter dedicated no less than 752 church edifices, and raised over £400,000 at these services. F. M. Rains, who probably comes next to Bro. Carpenter, has dedicated over 600. By this means the full cost of the building is generally provided for on the day of opening. At the veteran's camp-fire meeting in Pittsburg last October, he had the honor of being chairman, and feebly presided over that grand gathering. He was a man of intellectual ability, with a never failing fund of innocent humor and an unshaken confidence in the Word of God and the ultimate success of primitive Christianity. "An optimist of optimists" he called himself. "Tell all that I die in the faith of the Lord Jesus" was his last message. "He was a good man, and full of the Holy Spirit."

### The "Layman's" Missionary Movement

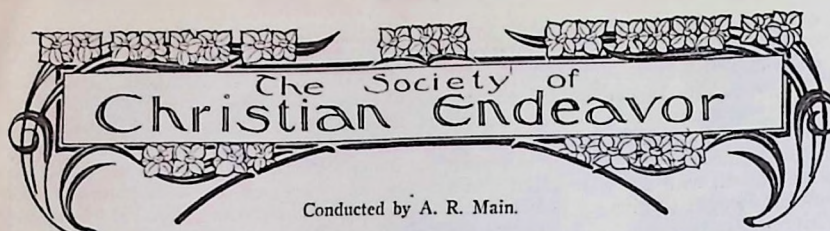
This is a remarkable American organisation holding conventions in seventy-five cities to bring the men of America into line in missionary work. Their two great watchwords are, "The Evangelisation of the World in this Generation," and "We Can do it, and we Will." The movement is undenominational and is being led by prominent business men and others. It

has been decided that the United States should be responsible for the evangelisation of 600,000,000, and Canada has undertaken to endeavor to reach 40,000,000, over seven times its own population. By the laymen taking hold of the work so energetically, the city of Toronto has in little more than a year increased its contributions from £25,000 to £80,000. The South Presbyterian Church in three years has advanced from £44,600 to £82,500. These are but samples of how the missionary spirit is growing and the missionary money is coming for which the Laymen's Movement is largely responsible. J. Campbell White, a great worker and speaker in this organisation, estimates that to reach 600,000,000 by the churches of North America would require only 24,000 missionaries, or one to every 25,000. That is less than one for every 800 Protestant church members. At present the number supported is 7476, of whom 2270 are wives of missionaries. It is considered that the total cost of the army contemplated would be about £9,600,000, including about ten native helpers to every missionary. These hard-headed, practical business men affirm that this is an entirely practicable proposition, and they mean to go about it in a business-like way. "In one city recently 82 laymen spoke in 82 pulpits on the same Sunday, presenting the spirit and aim of the Laymen's Movement," and we are informed that "many men are adopting new standards of stewardship, giving one-fourth, one-third, one-half, or three-fourths of all they earn to the extension of the kingdom of Christ in the world." Mr. White says, "Within the next six months we hope to see the seventy-five leading cities of America adopt a worthy missionary policy, and put it into immediate operation in their churches. If this is done, it will shake the nation. If this nation moves, it will move Christendom. And when Christendom moves, it will shake the world." The practical results of this movement will be looked for with great interest. At present it appears as though there will be an immense awakening in missionary interest. In fact the awakening has begun. Already we hear of one million of converts prayed for and expected in Korea this year. Who shall say that the evangelisation of the world is impossible in this generation?

### A Persian Fable.

"A Persian fable says: One day  
A wanderer found a lump of clay  
So redolent of sweet perfume  
Its odors scented all the room,  
'What art thou?' was his quick demand.  
'Art thou some gem from Samarcand,  
Or spikenard in this rude disguise,  
Or other costly merchandise?'  
'Nay, I am but a lump of clay,'  
'Then whence this wondrous perfume—say!'  
'Friend, if the secret I disclose,  
I have been dwelling with the rose,  
Sweet parable! and will not those  
Who love to dwell with Sharon's rose,  
Distil sweet odors all around,  
Though low and mean themselves are found?  
Dear Lord, abide with us, that we  
May draw our perfume fresh from thee."





## CHRISTIAN GRACES.

Topic for May 9.

Suggested Subjects and Readings.

Forgiveness—Col. 3: 12, 13; Matt. 6: 14.  
Purity—Matt. 5: 8; 1 John 3: 1-3.  
Meekness—Matt. 5: 3, 5, 9; Num. 12: 3.  
Hospitality—Heb. 13: 1-3; 3 John 5-8.  
Godliness—Tit. 2: 11-14.  
Love—1 Cor. 13: Col. 3: 14.  
Topic—The Christian Graces—1 Peter 4: 7-11;  
Col. 4: 6.

Grace is one of the great New Testament words. Its highest reference is to the free, unmerited favor with which God honors his people. "The grace of the Lord Jesus" is a common part of apostolic benediction. The word ordinarily translated "grace" "primarily means that which gives joy, the beauty, loveliness, goodness, which bring delight. The graces express the 'beauty of holiness.' Hence kindness, favor, goodwill—the loving spirit which inspires these virtues. Then naturally the gifts and favors which are the fruit and expression of goodwill." By the Christian graces of our topic is meant those traits of character which naturally appear in the lives of those who experience the Father's loving favor and know "the grace of our Lord Jesus Christ."

### A group of virtues.

Faith, hope and love are the three immortal graces. Much will pass, but these are imperishable. Of love, the greatest of all, you remember the masterly analysis which Prof. Drummond espied in 1 Cor. 13. Of a number of ordinary virtues, the supreme thing is composed. Love is made up of patience, of kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity.

Humility is at once one of the rarest and most beautiful of things. Confucius said it was "the solid foundation of all the virtues." Ruskin called it "the first test of a truly great man." Whittier wrote:—

"The dear Lord's best interpreters  
Are humble human souls."

Augustine said it was the first, second and third thing in religion; and of pride he wrote, "That which first overcame man is the last thing he overcomes."

Rivalling humility in its own beauty and intrinsic worth, and in the worth which comes from rarity, is unselfishness. We know how Christ rebuked the self-seeker, and how he praised him who is content to serve.

One of our readings speaks of sobriety. Mac-knight's note is helpful. "The word [for, 'to be sober'] signifies to rule both the passions of the mind and the appetites of the body with wisdom. When applied to the mind, as in this passage, it signifies to be meek under provoca-

tion; when applied to the body, it signifies to be temperate in the use of meat and drink and other sensual gratification." "Temperance," says one, "is corporeal piety: it is the preservation of the divine order of the body."

Space fails to speak in detail of thankfulness ("the tune of angels"), courtesy ("love in little things"), forgiveness (a grace so essential, so breathing the Spirit of the great Forgiver, that its absence excludes from hope of pardon), hospitality (specially commanded by God's apostles). This last seems to bring us down to earth. Well, graces appear on earth. It is noteworthy that the apostle Paul classes our willing offerings for the alleviation of distress among the graces. After speaking of faith, knowledge, earnestness and love, Paul pleads for a contribution of money in the words, "See that ye abound in this grace also."

### "Chorus your virtues."

In 2 Peter 1 we have a helpful lesson. Christian virtues do not flourish alone. You cannot have one grace, as you should have it, apart from other graces. It is idle to practise one diligently and neglect others equally important. "Each one is better, purer, more powerful, when associated with all other virtues." So in 2 Peter 1 the apostle tells us to "add" one virtue to another (A.V.) or "supply" (R.V.) in one virtue another just as needful. The word translated "add" is a word meaning "to lead a chorus" or "to furnish a chorus at one's own expense." "Our word 'chorus' is a transliteration of the Greek. Peter urges us to chorus our virtues. Just as one instrument in an orchestra is joined to another, or stop after stop in an organ is drawn out till a large number are chorused together and can make harmonies and glories of music impossible to a single instrument or a single note, so virtue is to be added to virtue, till the whole character is a chorus of virtues, and makes the music of heaven."

### Gracious speech (Col. 4: 6).

No wonder speech is included in our topic, since it occupies a large—in some of us, a very large—place in our lives. If we possess the virtues already dealt with, our speech will be gracious. If the speech be harsh and unchristian, then the graces are absent. Speech is with grace when it is gentle, kind, winning, Christlike. The folk listened with wonder to the "gracious words" of the Lord Jesus. Speech is not with grace when it is cynical, hypercritical, sarcastic, unkind or untruthful. But it is not enough for our speech to be with grace; it must be "seasoned with salt." It must be wise as well as winning. It must have good sense and point, if it is to help answer every man. Our speech must be free from insipidity. You have had food out of which the salt was inadvertently left in cooking. You remember how it tasted.

Paul implies (what, also, we know!) that some Christians' speech may be like that. Therefore the apostle gives a double exhortation—do not forget the grace; be sure and put in the salt. If it came to a point, I should rather have speech without salt, than speech without grace; but I would rather that both were present. It must be noted that what is wanted is a *seasoning* of salt. The speech has not to be like a meal of salt—some folk who try dreadfully hard to be witty and pointed, and to shun insipidity, should not. We would even prefer a meal of no salt than a meal of all salt. Paul's way is best.

### Getting thoughts for the meeting.

Study the Bible first, and see what God has for you in the passage selected for the meeting.

See what others have thought on the subject, using the Christian Endeavor helps, and make that the starting point for your own thought on the Bible.

Carry a Christian Endeavor note book with you, and jot down any impression or observation you may come across.

Practise the truth to which the subject points, and your life will be sure to give you something to say in the meeting.

Pray God to give you a helpful thought for the meeting, and above all seek to help others by your prayer meeting participation, and not to show yourself off.—*Endeavorers' Daily Companion*.

### Christian Endeavor Work in India.

Herbert Halliwell, the C.E. organising secretary for India, told a press interviewer in London: "In five years we have more than doubled our membership. When I went out in 1904 it was 17,000; now it is over 40,000. The figures are not the best of it. Christian Endeavor in India means a great deal of real help for the Indian churches." "What kind of help?" "Financial, for one thing. C.E. is training young people to realise their personal responsibility. They get interested in aggressive work, and contribute to maintain teachers and schools. Indian C.E. makes for the self-maintenance of the Indian church. It means service, too. The young men become aggressive workers; they go out on preaching tours among the villages for a fortnight or so at their own charges, and they get so enthusiastic that when they go home again they raise funds to support a teacher. That has happened in several places. Then the Sunshine work is popular and helpful, though we don't call it 'Sunshine' work in India—I suppose because we have so much sunshine there; we call it 'Acts of Mercy.' An Indian Endeavor develops on native and original lines. I think you will be interested in the names of some of our committees. We have the Finger-and-Toe-Nail Committee, which renders very necessary and hygienic service for little ones; the Suppression of Bad Language Committee; the Ring-the-Bell Committee, whose members take their duty in turn; and the Church Committee, which consists not of staid deacons, but youngsters who clean and sweep and so on. Some of the girls do good work on a Wash-the-Babies-Committee—they go round and help the mothers to look after the little ones; and the members of the Good Order Committee sit among the pinnies in church and keep them quiet."





Address Communications concerning Australian Missions to T. B. Fischer, Glebe Avenue, Cheltenham, Victoria.

### S. J. Mathieson's visit to Baramati.

Bro. Mathieson, on the way to New Zealand to engage in evangelistic work, spent a few days with Bro. and Sister Strutton, at our Australian station. The following is the impression of his visit.

Calcutta, March 6, 1910.

I am wondering if any of our people disbelieve in mission work. It might be a good investment to charter a ship, and send them over to this country to see for themselves. There is no room for scepticism, I can assure you, if only a very superficial view of actual conditions is obtained. Everywhere we have been during the past four weeks we have found able and consecrated men and women patiently engaged in a most heroic fight against the worst superstitions on the one hand, and the worst diseases on the other. Medical missionaries will go in and out among plague stricken people ministering to them with their own hands and even burying the dead when their own people because of fear, are unwilling to perform these last rites. Schools are conducted with remarkable efficiency. The hospitals and dispensaries are well equipped generally, but through lack of money many of these are far from what the mission workers wish them to be. Not the least among our own mission stations is the Australian work at Baramati.

Leaving the train at Diksal we drove for three hours in a tonga (an Indian cart), arriving at Baramati at midnight. Bro. and Sister Strutton were expecting us, and gave us a royal welcome. We were glad also to meet Miss Terrell. Two days were spent looking around, and it is simply wonderful to me to see the progress that has been made in the time that the mission has been established.

It is true that not a large number of converts have been secured, but the conditions are such all over India that a gradual permeation of Christian teaching must precede any large ingathering of intelligent Christians.

Baramati itself has a population of about 15,000, but on Thursdays—bazaar day—there are 50,000 people in the market place.

We accompanied Bro. Strutton and the two native preachers to their usual stand in the bazaar, and although we couldn't understand the language, we could see that our preachers succeeded in holding the attention of the great crowd of people that gathered around. After the preaching, the people bought copies of the Gospels so readily that all that had been brought along were quickly disposed of.

The Australian brethren should be proud of the work which has been inaugurated at Baramati.

I wish I had the time to tell you about the College at Jubbulpore, the orphanages at Damoh and Mahoba, and the schools and hospitals at Harda, all missions carried on by the American churches. Outside of our own people we have visited Panditi Ramabai's mission at Khedgaon and quite a few colleges, schools and churches in the larger towns. We leave India for China in a few days and hope to reach Sydney on April 17.—Yours in Christ, S. J. Mathieson.

### What the gospel can do in India.

A missionary writes home as follows: "And, oh, how it uplifts men in this land! I saw one man, low-browed, a carrion eater, looking like the missing link between man and the brute creation; a man whose only perquisites from the community were the cattle that died a natural death or from disease, for this was the only meat he ever got to eat; a man who could not count beyond ten, and was not sure whether he had eleven or twelve children. Yet this very man, converted too late in life to acquire an education for himself, had three sons in college, who were to go out as ministers, lawyers, or doctors to uplift their people and tell the poor carrion eaters, crushed for two thousand years beneath the wheel of caste, that there was hope for them also, and a better life here and beyond.

### Ignorance in India.

"In British India only, is a total population of nearly 232,000,000, of whom 218,416,826 are totally illiterate. The educational problem of the womanhood of India confronts us by the facts even more startling. There are in British India 14,000,000 girls of school-going age, and out of this immense number only 405,000 are under any instruction. Only one girl out of every thirty-four receiving even a primary education! And the rest?—growing up to motherhood without even a word of learning or sympathy for anything of the kind."

If Jesus the Christ had not tasted death for every man, there would be no need for world-wide missions. Since he did, the fact must be published in the hearing of all mankind. Else he died in vain. So we are told that the testimony is to be borne in its own time.

It was in a mission field that enough converts were found in one time and place—2,222—to demonstrate that 3,000 baptisms on the day of Pentecost were not impossible.

Services rendered for Christ never stop.—*Talmage.*

### The Clogged Channel.

By S. D. Gordon.

Out in Colorado they tell of a little town nestled down at the foot of the hills—a "Sleepy Hollow" village. But some enterprising citizens ran a pipe up the hills to a lake of clear, sweet water. As a result, the town enjoyed a bountiful supply of water the year round without being dependent upon the rainfall which you know is very slight out there. And the population increased and the place had a regular western boom. One morning the housewives turned the water spigots, but no water came. There was some sputtering. There is apt to be noise when there is nothing else. The men climbed the hill. There was the lake full as ever. They examined around the pipes as well as possible, but could find no break. Try as they might, they could find no cause for the stoppage. And as days grew into weeks, the people commenced moving away again, the grass grew in the streets, and the prosperous town was going back to its old sleepy condition when one day one of the town officials received a note. It was poorly written, with bad spelling and grammar, but he never cared less about writing or grammar just then. It is said in effect: "Eff you'll jes pull the plug out of the pipe about eight inches from the top, you'll get all the water you want." Up they started for the top of the hill, and dug into the pipe, and found the plug which some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how large a reservoir of water can be held back by how small a plug. Out came the plug; down came the water freely: by-and-bye back came prosperity again.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing, with clear, sweet, life-giving water. And here all around us the plain is so dry, so thirsty for those waters! And the connecting pipes between the reservoir above and the parched plain below are there. Why then do not the refreshing waters come rushing down? The answer is very plain. You know why. *There is a plug in the pipe.* Something in us clogging up the channel and nothing can get through. How shall we have power, abundant, life-giving, sweetening our lives, and changing those we touch? The answer is easy for me to give—it will be much harder for us all to do—*pull out the plug.* Get out the thing that you know is hindering.

I am going to ask every one who will, to offer this simple prayer—and I am sure every thoughtful, earnest man and woman here will. Just bow your head and quietly under your breath say to him: "Lord Jesus, show me what there is in my life that is displeasing to thee; what there is thou would'st change." You may be sure he will. He is faithful. He will put his finger on that tender spot very surely. Then add a second clause to that prayer—"By



thy grace helping me, I will put it out whatever it may cost or wherever it may cut." Shall we bow our heads, and offer that prayer, and hew close to that line,

steadily, faithfully? It will open up a life of marvellous blessing undreamed of for you and everyone you touch.



## Tasmania.

**HOBART.**—Splendid meeting of Bible School teachers was held last Thursday evening, when matters of great importance to the school work were discussed over the social cup of tea and good things provided by the sisters. Bro. and Sister N. Cooper, who have been recently married, were the recipients of a nice silver tea-pot as a token of the esteem in which they are held as teachers in the school. G. Manifold, evangelist, has started a series of ten addresses on "The Christ," and we are having splendid meetings, and six were given the right hand of fellowship on Lord's day morning. At the gospel meeting Sister A. Paterson rendered a charming vocal item, which was greatly appreciated.—W. R. C. Jarvis, April 11.

## Queensland.

**MT. WALKER.**—On Easter Monday the church held their anniversary in connection with the opening of our chapel. We had a glorious day, and Bro. Mudford, of Brisbane, was with us, also Bro. L. Gole, who acted as photographer, and above all, the privilege of having Bro. Hoskins, of Toowoomba, who was smiling when he came, and laughing when he left. He gave us some splendid speeches and homely talks, and interested us in many ways. We enjoyed his company very much, and we think he enjoyed ours. We had also brethren from Boonah, and many from neighboring churches. About 200 sat at the tables. In the evening we had a splendid mixed programme of singing, recitations, and speeches. Bro. Mudford gave us a splendid address. After many years of talking and waiting we have at last succeeded in erecting our chapel, a nice, neat and cosy little structure, with an organ and baptistery complete, at a cost of about £250. Nearly £150 has been paid off, and we intend to wipe off the balance before our next anniversary. The church is in good working order, a position obtained by the labors of Bro. Hansen, and maintained by the untiring efforts of our present evangelist, Bro. Mason. We have some fine young people in the church, who are training for service. We received a nice address last Sunday night from Bro. Henry Ruhlman, who will by the time Bro. Hansen returns be a splendid preacher. Our Sunday School is making good headway. If any good brother or sister down there, or anywhere else, wishes to help us wipe off our debt on our chapel, we offer no objections.—F. Henriksen.

**BOONAH.**—The church has lost quite a number of members lately by removal. There was a fine gathering at the gospel meeting on Sunday night. Bro. Alcorn gave a splendid stirring address and received many congratulations at its conclusion. Bro. Baxter, who has been in indifferent health for some time past, left to-day for a trip to England. We trust that he will return much benefited by the change. We expect another young brother to go from Boonah church to the College of the Bible next month.—T.F.S.

## South Australia.

**PROSPECT.**—Our anniversary social was held on Thursday, April 7, and passed off very successfully. Dr. Veroo presided, A. C. Belcher presented a cheering report, and Bren. H. D. Smith, Warren (of Kadina), and J. E. Thomas were the speakers. Friends favored with special singing. Refreshments were handed round at the close. The chapel was neatly decorated, and there was a capital attendance.—A. M. Ludbrook.

**GLENELG.**—Messrs. R. Burns and R. Findlayson conducted the evening services during the evangelist's visit to Melbourne. We wish to thank them, and to assure them that their service was much appreciated. We have had a visit from J. Inverarity junr., from West Australia. On Friday he favored the young people with a talk on the Teacher Training Classes. We are getting splendid meetings, and on Sunday we had the joy of baptising Miss Jessie Norris. Now that this seaside resort is assuming normal conditions, after the summer season, we are looking forward to a time of aggressive work for our Lord and Master.—E. W. Pittman, April 18.

**KADINA.**—Lord's day morning, April 10, Sister Annie Aird was received into fellowship by her grandfather, Bro. Wright, in the absence of the writer. To-night we had another good crowd to hear the message, "Naaman the Leper's Obedience."—E. G. Warren, April 17.

**OWEN.**—Three young people were baptised into Christ on Sunday morning, April 10. Good meeting in the evening. Jas. Gordon preaching, when two more came forward and made the good confession. These were buried with Christ in baptism this morning, and received into fellowship. Cause progressing favorably.—W.J.M., April 17.

**NORWOOD.**—Our usual evangelist, S. G. Griffith, is away at Maylands, holding a fortnight's mission, but still we are glad to report good meetings morning and evening. J. Fischer, from Grote-st., spoke in the morning. His exhortation on "Growth" was much appreciated and helpful to all. He took for his text the words, "Consider the lilies of the field, how they grow." A sister who had obeyed the Lord in his own appointed way was received into fellowship. J. Manning took the evening's service, and preached from Isaiah 1: 18.—W. Sando, April 17.

## SOUTH AUSTRALIAN HOME MISSIONS. (H. J. Horsell.)

Reports for month received from the fields:—  
Mile End.—D. A. Ewers reports good interest manifested, and good attendance at the mission being conducted by I. A. Paternoster. £10/7/- and baptism.

Maylands.—H. D. Smith resigned April 3. Bro. Griffith is at present conducting a mission. E. J. Paternoster is to continue the preaching for some few weeks afterwards.

Glenelg.—E. W. Pittman has returned from

his holiday. He reports good meetings. £10 12/3 the result of H.M. offering.

Goolwa.—J. T. Train writes to say the anniversary services were very successful. Meetings keep up well. 20 members on roll are isolated. Additions, 2 by faith and baptism.

West Coast.—R. Harkness sends a cheerful first report. Held 3 afternoon meetings at Butler, 2 evening meetings at Yaran-yacka, 3 morning and 1 evening meeting at Tumby Bay. He says the gospel motor is running splendidly and the folk are surprised at the ground he gets over. Prospects are bright.

Narracoorte.—Theo. Edwards notifies that he and wife arrived and have commenced labor there. He is hopeful of doing good work. No reports received from Ports Pirie and Germein, nor Kadina, Bren. Wilson and Warren being away on holidays.

Financial.—The Treasurer reported £125 to 15/4/10 received as result of annual offering. We have yet to hear from 7 or 8 churches. Will those responsible please hurry along the offerings. We desire to publish full statement of gifts from all the churches in pages of AUSTRALIAN CHRISTIAN immediately. Send now. The churches and isolated brethren who have given are heartily thanked.

## New South Wales.

**NORTH SYDNEY.**—On Wednesday, April 13, in the chapel, a very enjoyable social and reunion was held. The event, arranged by the sisters of the Sewing Class, was attended by about 160 persons, and had a dual object. The meeting was opened with praise and prayer, led by G. D. Veroo, from Mosman, after which a very enjoyable programme of vocal and instrumental items was disposed of. Before refreshments were handed round the chairman, D. W. Johnston, in a few well chosen words, referred to the valued services rendered to the church almost from its inception by our organist, Miss E. O'Connell, and on behalf of the members handed her tokens of their esteem and appreciation in the form of a silver-backed brush and silver mounted comb, both enclosed in a handsome case. The recipient, taken by surprise, made a suitable but brief response. Then followed another well deserved presentation to Bro. Colbourne. Bro. Phillips, in a brief and comprehensive speech, referred to the noble and self-sacrificing work performed by Bro. Colbourne, and to the fact that his health now made it necessary for him to take a short holiday, and requested his acceptance of a purse of sovereigns. Touching references were also made by Bren. Sundstrum, of Dunedin, N.Z., G. D. Veroo, Mosman, and Dr. Bardsley, who each testified of the high regard felt for our beloved evangelist. The earnest hope was expressed that the holiday about to be taken would have the desired effect, and be the means of restoring renewed health and vigor to Bro. Colbourne, who in his reply thanked all for their expressions of affection and good wishes. We trust that our Father's richest blessing will attend Bro. Colbourne and his good wife in their brief stay in the country, and that on their return they may be both spared long to continue as shining lights for our Master.—W.J.M.

**LISMORE.**—We have been pleased to see increased audiences and several visitors at our meetings. Sister Lamotte, from Sydney, is with us again for a time, and Bro. Taylor, from Enmore, was with us last Lord's day. On Saturday last Bro. Saunders baptised one of the aborigines from the reserve, who had walked in six miles to obey his Lord. The quarterly business meeting was held on Wednesday last. Good reports were received. The resignation of H. Partridge as deacon was accepted, and R. F. Walker and H. Streckfuss were elected deacons. On Sunday morning F. B. Withers gave an excellent exhortation to the church on "Feed My Lambs," which was much appreciated by those present.—E.A.P., April 12.



**PETERSHAM.**—On Sunday, 10th inst., Bro. Clydesdale preached his farewell sermon at Petersham. It was a strong, impressive address, and at the close we had the pleasure of seeing a young girl confess her Saviour, and she was immersed on the following Tuesday. On Monday, 11th, a farewell social was tendered Bro. Clydesdale. Everything was very tastefully arranged, and the platform was occupied by Bren. Colbourne and G. D. Verco, with Bro. Goode in the chair. Some nice speeches were made both by visitors and our own brethren. By the church Bro. Clydesdale was presented with a purse of sovereigns; by the Lord's day School, with a pair of gold-rimmed spectacles, and with a Gladstone bag, suitably engraved, by the C.E. Society. He very feelingly thanked the donors, and after a cup of tea was partaken of a very pleasant evening was brought to a close. On Tuesday night, the church officers and a number of the members went to the Central Railway Station to see him off, and just as the train moved out of the station, they sang "God Bless You." Bro. Clydesdale goes to labor in the Wagga-Junee district.—G.B., April 13.

## Victoria.

**POLKEMMET.**—The work here is progressing under our evangelist, J. Parker. New Testament gospel preaching has not lost its power. A lady and gentleman made the good confession and were baptised into Christ two weeks ago, and received into fellowship on last Lord's day morning.—R. Oliver, April 12.

**MONTROSE.**—The meetings of late have been very encouraging; fine attendances and good addresses. On April 3 Bro. Smedley gave us a very fine exhortation. The Sunday School has a good attendance and interest. The Adult Bible Class is going along nicely, and should prove a great blessing to those who attend. By a special effort we have been able to reduce the debt on our church building. Bro. Larsen is still with us, working hard. We hope soon to see the fruit of his labors.—Robt. Langley, April 18.

**WILLIAMSTOWN.**—Nice meetings to-day. Bro. Enniss spoke morning and evening. This evening we were pleased to have with us Bro. and Sister Ross Manning, from Grote-st., Adelaide. Several members are at present on the sick list.—S.R.F., April 17.

**PRESTON.**—Good meeting this morning. Bro. Jarvis exhorted the church. We were favored at night by a visit from Bro. Bagley, State Evangelist, who preached on the question, "Whom say ye that I am?" Good interest manifested.—W.S., April 17.

**COLLINGWOOD.**—We had a good meeting this morning. A young man—a baptised believer—who has been taking an active part in our debating society, united with us. There was a good attendance at the gospel meeting, and one confessed Christ. The prospects are very encouraging.—April 17.

**BRIGHTON.**—Tuesday, 12th inst., prayer meeting. F. Pittman spoke on "Stewards of God." Lord's day, April 17, Bro. Penny, of Cheltenham, exhorted the church. Sister Hayden and daughters, from Norwood, S.A., were welcomed to our meeting. Gospel service, F. Pittman spoke on "The Jailor and the Purple Seller." Adult Bible Class well attended. 1000 copies of our paper to be issued. Gospel service at Sandringham led by F. M. Ludbrook.—G.H.W.

**CARLTON (Lygon-st.).**—Bro. and Sister W. Green and Bro. and Sister Ross Manning, from Grote-st., Adelaide, met with us. A. R. Main spoke in the morning, and Horace Kingsbury at night. At the close of the address we were pleased to see a young man step out and make the good confession. The Bible Class social in the lecture hall on Monday evening passed off splendidly. The Dorcas Class, together with a few visiting friends, had a very pleasant outing at Fern Tree Gully on Saturday last. In connection with the Bible School, F. Payne has got the cradle roll in hand.—J.McC.

**GEELONG.**—The Sunday School is improving, and the church services are well attended. We had the largest gathering last Sunday night since we took over this church. Bro. Gordon has made a wonderful impression upon all who have attended the services, and it is only the start of great things for Geelong.—H. Loftis, April 18.

**MIDDLE PARK.**—Splendid meetings last Lord's day. At the morning service we had an exhortation from T. Bagley, Bro. Harward presiding, and we had the pleasure of receiving into fellowship one new member. In the afternoon we had a record school attendance of 93, and at the Training for Service class over 30 were present. The evening service filled our building to overflowing. We had one immersion and two confessions, Bro. Harward giving a most impressive address.

**SOUTH YARRA.**—Lord's day, April 10, we had with us as visitors Sister E. Dudley, Shepparton, and Sister Boys, Bendigo. Douglas Lang exhorted the church. Good attendance at gospel meeting. April 17, Bro. and Sister S. Chipperfield with us; there was a good meeting. Bro. Chipperfield gave a very good address. In the evening W. H. Nightingale's subject was "Repentance." Interest is keeping up.—T.M., April 18.

**BRUNSWICK.**—The Bible School anniversary was a great success. On Lord's day afternoon F. M. Ludbrook told us all about the "Boy Scouts," he being assisted by 30 of the local "scouters," who showed us how they saluted the British flag, and how they "called," the latter causing much amusement. Stewart Stevens preached at night; topic, "Championing the Faith." Attention splendid. On Monday the entertainment with the prize distribution was held under the presidency of J. G. Barrett. The secretary, C. Forster, read his report, which showed the number of scholars to be 260, average attendance 190; and 26 teachers, average attendance, 22. 9 additions to the school. Included in the programme was a pretty tableau, "The Seasons," by Miss Mary Barrett's girls, and two splendid dialogues, all of which were well applauded. Excellent singing by the scholars, under the baton of J. Barnden, was rendered, ably assisted by an orchestra. Bro. and Sister Quick were among the visitors. The Town Hall was packed to its utmost throughout.—W.T., April 19.

**WONGA PARK.**—We held Bible School anniversary services on April 10 and 14. On the Lord's day afternoon we had Bible readings and songs by the scholars, and the writer addressed them on "David and Jonathan: the Man with an Arrow, or Wonderful Love." In the address, he urged all to love, even as God commanded his love toward us in that while we were yet sinners Christ died for our sins. Thursday evening saw between 70 and 90 present to hear the children acquit themselves very ably. The hymns practised were well rendered, and much appreciated by the friends. We were pleased to see a party from Croydon present, and from Bro. A. Ammon and Sister Mrs. Bishop we received vocal assistance. The prizes were to the following: Bible Class, Miss I. Kneel, 1; Master A. Kneel, 2; First Class, Miss A. Kneel, 1; Master L. Hall, 2; Infants, Miss W. Read, 1; Miss D. Kerr, 2.—H. Wilson Cust.

**CASTLEMAINE.**—The anniversary services in connection with the Sunday School were held on Sunday, April 10, and were a great success. T. J. Cook, of Bendigo, was present, and addressed the church in the morning, the school in the afternoon, and preached to an immense congregation at night. The services were held in the Mechanics' Institute, and fully 500 people were present on Sunday night. The singing of the scholars and choir was a feature of the meetings, and reflected great credit on the conductor, J. B. Gray. Many visitors from Bendigo and Harcourt were present. The usual tea meeting was held on Wednesday, April 13, and was very successful. A public meeting, over which Bro. Cook presided, was largely attended, and a splendid programme of action songs, recitations, etc., was given. Sisters Taylor, Jernyn and Everett, and Bren. Sumpton, Leng and Andrews

deserve special praise for work rendered in getting up the programme. At the request of a large number of people, the Hall was taken again last night. The anniversary pieces were again sung, and Bro. Leng preached to a crowded and attentive audience.—E.C., April 18.

**BRIGHTON.**—On April 3 Mr. Morris, on behalf of the Young Men's Improvement Class, gave an interesting account of his travels through the principal towns of Europe. It was varied and amusing. A vote of thanks was tendered to Mr. Morris. On April 13 the meeting took the form of a debate on the second coming of Christ, Mr. Ludbrook taking the pre-millennial and Mr. Pittman the post-millennial view. The views presented were interesting and enjoyable. These meetings are held every Wednesday evening at 8 p.m., in the lecture hall, Wilson-st.—R.S.C.

**HARCOURT.**—Splendid meeting last Sunday night. At the conclusion of Bro. Millar's address one made the good confession. Interest good.—J. Bauer.

## Obituary.

**SPOTSWOOD.**—Through an oversight, no obituary notice has been sent concerning our esteemed Sister Ethel Spotswood, who passed away on Dec. 10, 1909. She was a bright Christian, and though afflicted for the last three years of her life and almost totally blind in the last twelve months, yet she was a noble example and the means of help to many who went to see her. Ethel was the second daughter of the late John Spotswood, and was born near Dalkey, S.A., a little more than 33 years ago. She accepted Jesus as her Saviour, and united with the church at Carew (now Wampony) while only 13 years of age, being immersed by J. Colbourne. She has worked faithfully as a teacher in the Sunday School and in other ways, at Wampony, and late at Stirling East and Prospect. She has been a member of the church at Grote-st. since the death of her beloved father in 1900, and though unable latterly to get to the meetings she is beloved and missed by all who knew her. She lived to do what she could for Jesus Christ and those around her, and death came as our Lord's messenger to free her from suffering and bring her into his presence. She was buried in the Woodville Cemetery, where many of her loved ones lay. To the sorrowing sisters and all that mourn her loss there comes the assurance that she is for ever with the Lord.

Adelaide, S.A.

JAS. E. THOMAS.

**JOHNSON.**—Our young sister, Ada Johnson, fell asleep in Christ on March 10, after an illness extending over nine months. She was but 18 years of age. She gave herself to Jesus in a mission held by the writer in Williamstown during January, 1908. She then united with the church in Swanston-st., of which she remained a member until the time of her death. She loved the Lord Jesus Christ; loved his church; loved his people. From the time of her baptism, which was indeed an act of public self-consecration to her Lord, she had a judgment more mature than her years of the duties and joys of the Christian life, and aimed consciously and constantly to so live that Christ might be seen and honored in her life. She was not blessed with robust health, and her uncle, Bro. Jas. Burns, tells me that there was often a far away look in her eyes as if she were anticipating some future event not in keeping with this life; and he adds that "she truly possessed a beautiful Christian character for one so young in years, and such a life as hers can be recommended to others." Our deep sympathy is with her parents, sisters and brother; but while sympathising with them, we rejoice also because Ada has left with them the fragrant memory of a beautiful life—a life that was truly hid with Christ in God.

Melbourne, Vic.

C.M.G.



## FINDING THE WAY,

## A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

(C.E. World.)

## Continued.

Driving down the canon on the way home late in the afternoon, Hilliard pulled up his horses, and paused to look across the stream.

"Hello! Who are these?" he said. "Surveyors? What are they doing in here?"

A party of young men, roughly clad, carrying the instruments and axes that gave evidence of their errand, were making their way with some difficulty along the steep bank.

"I don't see how we're going any further here," one of them called back to somebody behind him. "This ledge breaks off just ahead. Maybe I can make it. I'll see."

"Wait a minute," the other man shouted in answer. "Better get across the creek. If you should slip there—Here, Lathrop! Be careful of that level."

He came into plain view above the thicket of young firs at his right as he spoke; and Jack Hilliard, catching the sight of his tall figure and sunburned face, started up with a low whistle of surprise. But the young man carrying the level had stepped forward, disregarding his chief's warning. The footing was more than precarious. A low-sweeping branch thrust against the heavy instrument on his shoulder, pushing him outward. He struggled for an instant, lost his balance, and fell, plunging heavily into the swift, dark water below.

"O Jack!" Frances screamed. "The falls are just down yonder; a man was drowned there—"

Hilliard slipped the reins into her hand, and sprang out over the wheel, running toward the creek. But the man whose orders had gone unheeded lost no time in looking for help. He swung himself down, and dashed into the water, waist-deep at that point, before any of his dazed subordinates realised what had happened. The sharp-pronged branches of a fallen tree, catching upon the clothing of the reckless victim, and delaying him for one instant as the water swept him down, gave the hairbreadth space of time necessary for his chief to reach him. In another moment both men stood upon the bank, breathless and dripping, with the ill-used level lying wrenched and battered at their feet.

The taller man looked up and caught Hilliard's eye. He started forward with outstretched hand, forgetting his drenched garments and his justifiable annoyance. There was a perceptible pause of hesitation as Jack attempted to drag him toward the phaeton after the first greetings; but presently he submitted to his captor, and came forward laughing.

"I've caught him," Jack announced. "The rascal, to think he could hide from me out here in these wilds! O, I forgot; you haven't been introduced. Frances, this is Ware, Norman Ware, a classmate and chum of mine in earlier youth. I suppose I ought to tell you her name is Stafford now, but she's going to change it to-

morrow; and the other one's my sister. You villain, you've flustered me until I've forgotten all my manners. As if it wasn't enough to be a bridegroom, without having your best friends start up from the creek to confront you in this fashion!"

Ware made acknowledgment of this informal introduction as simply as it was given. His bedraggled and dripping state did not seem to embarrass him especially, since he had once made up his mind to face the occupants of the phaeton. He stood beside the wheel, laughing down at Jack's confusion from the height of his splendid stature, and putting lightly aside the commiserations and compliments that Frances poured upon him. Apparently the rescue of submerged assistants was but a trifling variant in his day's work.

"I tell you, you'll have to stand up with me to-morrow," Jack said suddenly. "I was going through this thing without friend or brother to uphold me; but, now that you've appeared, in the character of a hero, the Fates make it plain that you're marked out as my best man."

"But, Hilliard," Ware began, and broke off laughing. "Man alive, I haven't any civilised clothes with me. Anything for old times, and all the congratulations on earth; you know that, old man; but these boots—"

"You are coming to dinner with us to-night, Mr. Ware," said Frances. "That much is certain; and then we shall see. At six o'clock; and the orders are that you must appear in camp uniform."

"Six o'clock? That gives me time to get into a dry uniform, at least. And I'll see—O, perhaps there will be a way to contrive the other business for you, Jack; I've just thought of it. Did I say how much I thank you? I'll be with you at six."

"And that is your Norman Ware!" Frances said to Jack as they drove on. "I don't wonder you've talked about him. Brave and cool, and quick as lightning; but it makes me shiver to think what might have happened there. Those falls are only twenty feet high; but they would dash the breath out of a man, and break him like a straw, the water runs so frightfully fast in these deep little creeks. It's lucky for that boy that Mr. Ware kept his head."

"And you didn't know where he was working?" Margaret asked. "How strange you men are! You'll go for a year without writing, and be just as good friends as ever. You told me you had sent his invitation to Denver."

"He was there the last I heard of him," said Jack. "He's been in this part of the country since December, he says."

"They're surveying for a new railroad," Frances added. "I know he has talked to daddy about a right of way, but I never dreamed he was your chum. They have a camp about half

a mile from the house. But, Margaret,—at the risk of making Jack jealous,—did you ever see such magnificent shoulders? And don't you wish I had let daddy give me a great church wedding, so you could walk down the aisle with Mr. Ware?"

## CHAPTER II.

## "I'M GOING TO MARRY YOUR SISTER"

When Ware walked up to the ranch-house just before six o'clock, he found the wide piazza well peopled with Staffords and Wallaces and Hilliards, discussing the question of accommodation for the night in the frankest and merriest fashion. The roominess of the big house, already taxed to its limit, had been laid under further demands by the unexpected arrival of the Darrows, who had decided not to "wait until next morning for Lawrence." There was also an extra Wallace girl, the oldest of three sisters, invited and most royally welcome, but unlooked-for under all previous reports. The bishop was just explaining to the assembled throng that for his own part, he preferred to sleep in a hay-loft, when Jack Hilliard laid his hand on Ware's shoulder, and marched him up before the authorities.

"Ladies and gentlemen," Jack announced, "Mrs. Stafford and bishop and all of you, allow me to present the rest of the bridal party. This is Mr. Ware, who is providentially present in time to attend me during the happiest and awkwardest hour of my life. I'll tell you the rest of their names in a minute, Ware; but the state of things demanded a general proclamation first."

Ware's sun-bronzed face colored just a trifle deeper under the gauntlet of laughing eyes and outstretched hands; but he dropped into the spirit of the occasion at once, meeting its blithe unconventionality with ready fellowship. Nothing in all his years of Eastern life or in his experiences at camp and headquarters had prepared him for a bridal atmosphere so informal as this; but he knew the blessed, wholesome realities of life when he met them, and the fact that the Wallaces and the bishop and Margaret Hilliard were garbed in the most irreproachable of up-to-date apparel could not make him feel ashamed of his high-laced boots and belted blue flannel shirt. It is just possible that he knew—being a man, every inch of him, and not yet thirty at that—what was the meaning of the telegraphic glance that the Wallace girls exchanged as he made his way to the vacant seat at Mrs. Stafford's side; but the Wallace girls claimed only the smallest share of his attention for the brief five minutes before dinner was announced.

He found himself next to Margaret at table, though there had been no premeditated order in the marshalling out of the guests. They fell into talk of the East—college life, and athletics, and yachting: things that Ware had known and liked in the years before he set his hand to his work. He paused in the midst of a vivid bit of recollection, something about an intercollegiate boat race; Margaret's beautiful eyes, kindling with sympathy, flashed up into his.

"O, how well you remember it! And doesn't it make you mortally homesick?" she said.

"Homesick?" Ware repeated. "Out here?" His voice was full of laughing incredulity. "You don't mean it, do you, Miss Hilliard? Not when



you're looking straight out of that window and up the gorge yonder?"

"The mountains are all that Frances ever claimed. I can't say more than that. But truly, in these horrible little towns, where people are living for nothing but money, and nobody thinks of making a permanent home—I have been commiserating Frances for choosing to live in one of them, even with my brother. It's the human side of the life here that I was thinking about. Perhaps I ought to say the inhuman side."

"Don't you see that in your great cities?" Ware asked. "I thought Jack wrote me at one time that you were in residence at a social settlement."

"Yes, but there is so much besides! At least, there is the effort to help. And here I think you haven't even the chance to help. It is all greed and scramble and crude barrenness. I mean in the towns. Ranch life—like this—is poetry."

"I'm not sure that there is no chance to help," said Ware. "You mean, of course, that we don't have congested districts and slums and factories. But we have labor problems enough, and that means a chance for socialised Christianity. Of course, I'm not in the towns very much. Since I left Denver, and came up here to take this position with the Cedar Hill office, I haven't been in town for three weeks at any one time. It's out-of-door work with us mostly, and maybe that makes a man an optimist in spite of himself. Any way, it always startles me to hear anybody finding fault with the West. Now, if you were turned loose on these hills, with a transit and a chain, and orders to find a trail for human progress—"

"And you're going to run a railroad—smoke these beautiful mountains to spoil them. Just how many miles of desecration will there be? And what object can your company have in view to justify it?"

Ware's glance was only a trifle keener as he turned toward her, but she felt the slight differ-

ence in it. She did not know that she had thrust him sharply upon the dilemma that confronts many a truthful man bound in honor to betray no whit of his employer's secrets. The questioning flash was gone from his eyes as quickly as it came.

"O, a railroad doesn't hurt the mountains," he said. "Not United States mountains. They thrive on screaming engines. Take a genuine pleasure in balling them up with snow blockades and landslides. There was a place down in Colorado, three years ago, where I had a chance to see the United States variety of mountain asserting its authority over such a mere transient circumstance as a railroad."

Jack Hilliard, just across the table, lifted his eyes and smiled at his chum as Ware struck out smoothly into his thrilling tale of a snowslide. Jack knew what Margaret never guessed, that the conversation had been switched deftly from a dangerous track.

"You've fixed it up with your sense of propriety all right about helping me out to-morrow?" he said to Ware after dinner. "Got over your fright about the boots?"

"I've sent a wire up to Cedar Hill, telling Ford to get some good clothes down here for me to-morrow morning by Number 5, on pain of death if he fails," Ware answered. "We had to send a man over to the station to ship the remains of that level back to headquarters. I'm thinking the wake they hold over it won't be a particularly joyous occasion. It must have struck a boulder as Lathrop went down with it; it was wrenched and jammed all out of shape. But you don't care anything about surveying instruments, not to-night. I won't talk shop. Are they going to give us some music?"

To be continued.

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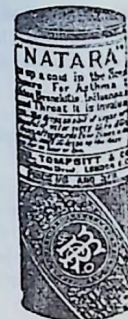
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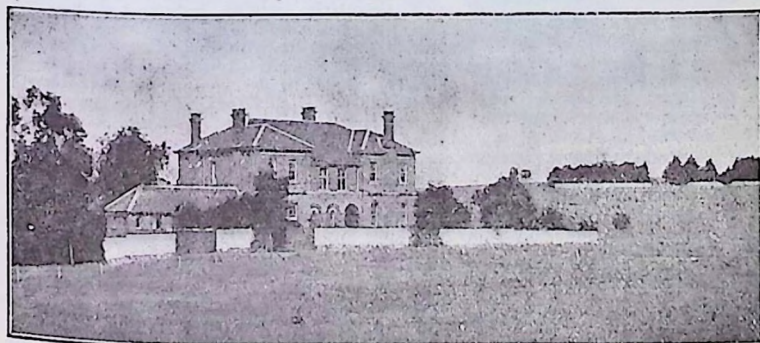
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New Zealand Advisory Board—C. F. McDonald, W. J. Hastie, C. F. Sundstrum, J. Routledge, and J. Inglis Wright.

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

Particulars in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished on application to the Principal, H. G. HARWARD, College of the Bible, Glen Iris, Melbourne.

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## Here & There.

### NOTES ON THE N.Z. MIDDLE DISTRICT CONFERENCE.

(By a Visitor.)

As the delegates took their seats we regretted to notice the absence of such well-tried counselors as George Gray, Jas. Hunter, junr., and Robert Wright, who in recent past years rendered such valuable service.

R. B. Davis did splendidly as President, and by his tact and geniality conducted the meetings firmly and judiciously.

Despite the fact that last year's income for Home Mission work fell short of the average, the tone of the meetings was decidedly optimistic and much progress in the ensuing year is confidently expected.

Bren. More and Chas. Wilson, evangelists, were on their first visit to the district, and by their advice contributed in no small measure to the success of the gathering.

The former's predilection for "tea" soon became apparent, while Bro. W. declared that the Spring Grove roast venison beat even the stuffed ducks of Milang of old time memory.

The G.O.M. of the Conference was Edward Lewis, who has been a preacher of the gospel for 60 years.

A new departure this year was the formation of a Bible School Union, whose headquarters for the present year will be at Nelson. It is hoped ultimately to form a Union embracing the Bible Schools connected with our churches throughout the Dominion.

The most lively session proved to be that dealing with F.M. report, and several items requiring explanation which no one present was able to give, were ultimately referred to the incoming Committee to report upon.

Benjamin Hay, who recently paid a visit to the New Zealand Mission at Pulawayo, South Africa, gave an interesting account of the splendid work which is being done among the natives.

James Barton—the oldest disciple in Australasia—and who is now in his 90th year, though residing near by, was unable to attend the meeting, though many of the visitors were pleased to call to see him.

On Friday night at the Home Mission Rally some splendid addresses were given by Bren. W. L. Jones, J. G. Price, More, Griffith and Wilson.

The hospitality of the Waimea brethren was beyond praise. Dinner and tea were served to delegates each day in a large marquee placed near the chapel, and the splendid service of the sisters and brothers who were in charge must have entailed much labor and self-sacrifice.

All the public meetings held under the auspices of the Conference were largely attended, especially the H.M. Rally on the Friday night, when the building proved too small for the occasion.

The meetings were brought to a close on the Monday night by a splendid thanksgiving service—a fitting termination to a splendid Conference.

J. Clydesdale commenced work as evangelist at Wagga, N.S.W., last Lord's day.

The British and Foreign Bible Society requires the services of a colporteur-evangelist. For particulars, see advertisement.

Errett's "Letters to a Young Christian" should be kept in stock by every church, and a copy presented to every young convert.

Bro. and Sister Page, of the church at Nelson, N.Z., paid us a visit as they were passing through Melbourne on their way to Europe.

"The Ideal Church," by Gifford Gordon, the concluding part of which appears in this issue, was the sermon delivered in connection with the Victorian Conference.

The Central Teachers' Training Class, conducted by C. M. Gordon, was well attended last Monday night, and great interest manifested in the lesson by all present.

The many friends of Bro. Richard Judd, of Cheltenham, will regret to hear that he is lying seriously ill in the hospital, the doctor holding out no hope of recovery.

C. A. Wilson, formerly one of the students of the College of the Bible, has been elected President of the Middle District Conference of the Churches of Christ in New Zealand.

Last Sunday evening three adults were baptised in the tent at Junee, N.S.W.; these constituted the first-fruits of the mission there. There was a crowded tent on that occasion.

At Bordertown, South Australia, a gospel mission will be commenced on Sunday, April 24. E. Edwards is the resident preacher. T. Bagley, Victorian State Evangelist, will be the missionary.

The Mile End mission entered upon its third and last week last Sunday evening. Bro. Paternoster preaching to a large congregation. One man so far has confessed Christ and been baptised.

Training for Service Class, Fitzroy Tabernacle. Results of examination:—Miss Sherwell, 100; Miss Swain, 97; Miss Downing, 96; Mr. Olmeyer, 95; Mr. Cartnell, 93; Miss L. Swain, 91; Miss Lilley, 84.

W. A. Strongman, who has been preaching for the church at Preston, met with an accident on Friday last. A motor-cycle ran into him and damaged him considerably, but he is now getting on all right.

The Cheltenham church was favored with a surprise visit from Bro. and Sister C. F. McDonald, of New Zealand. Bro. McDonald is in Victoria for health reasons, but we are glad he is improving.

S.S. Union, Vic.—Annual business meeting will be held on Monday evening, May 9. Church members interested in S.S. work are asked to reserve this date. Watch next week's issue.—J. Y. Potts, Hon. Sec.

D. M. Wilson, of Perth, W.A., writes: "I am pleased that the CHRISTIAN is getting a glimpse of the 'Bible School vision.' I am satisfied that the sooner we start to build on the right foundation the better for our future prospects. I hope you will continue to give the matter prominence and push 'Teacher Training.'"

We notice that E. L. Batchelor, of the Grotest. church, Adelaide, has been re-elected by a substantial majority as representative of the district of Boothby, in the House of Representatives. We extend our congratulations to him, and wish him a life of usefulness and happiness in the honored position for which he has again been chosen.

One more promise of 1000/- for N.S.W. Home Missions has been received since last issue. Three more are required to make up the number on which the first gift was conditioned. There are a number of brethren in the Mother State who could participate in this matter, and who would enjoy heaven better for having done it. Send on your promise at once to Thos. Flagger, P.O., Junee, N.S.W.

T. Bagley reports that a circuit has been formed comprising the Maryborough, Bet Bet and Dunolly churches. Bro. Leng has been invited to

take up the work. He will be assisted by local brethren, among whom are Bro. Beasy, of Dunolly, T. Batty, of Bet Bet, and G. Bridgman, of Maryborough. Preaching services will be conducted in the several churches every Lord's day. The circuit gives promise of a bright future. It will be entirely self-supporting. This system of work may be carried on with good results in other parts of the State.

The annual meeting of the New Zealand Anti-Opium Association was very largely attended last evening, says the *Dominion* of March 5. Mr. J. G. W. Aitken, president, was in the chair. The Hon. G. Fowlds, who was unable to be present, telegraphed as follows:—"My blood fairly boiled when I read the report of the International Anti-Opium Commission recently held at Shanghai. Every true Britisher who reads that report must feel humiliated. I hope your meeting will help to remove the opium stain from the British escutcheon." Australia joins with New Zealand in this indignant protest.

The Victorian Temperance Committee elected at Conference held its first meeting on April 11. All the members were present with the exception of Bro. Davis, who was unwell, and Bro. Oram, who is absent in the country. Bro. Barrett was elected president for the 7th year, Bro. Davis secretary, Bro. McSollin to represent the Committee of the Victorian Alliance, and Bro. Oram press representative. Much regret was expressed at losing the services of Bro. Woodbridge, who declined to be nominated on the Committee, but he has consented to attend unofficially when possible and assist the Committee.

From time to time, says the *Christian*, we have had quite a chorus of pronouncements from the Judicial Bench on the intimate connection between drink and crime. One of the most striking and circumstantial is the pronouncement of Lord Coleridge, delivered last week at the Cardiff Assizes. His Lordship, addressing the jury, said:—"I cannot help observing—and while observing I shall never weary of pointing out—that a great proportion of the cases arise from drink. I have kept during the twelve months preceding Jan. 1 this year, a careful record of all the criminal cases brought before me, and I can tell you as a matter of fact, that forty-four out of every hundred of these crimes would never have been committed except for drink. Gentlemen, it is not for me to point out remedies; my duty is fulfilled when I draw your attention to the facts, and I need hardly point out what happiness, what increased happiness to the community, what lessening of expenditure in gaols and in asylums, what moral improvement, would result from any improvement in the habits of the persons who come before me charged with crime. I am not a politician, I am only a judge; but I think it my duty, when facts like these come before me, after close investigation, to direct public attention to them."

A singularly weighty testimony comes from Mr. Justice Bucknill, who said at a social meeting in connection with the "Legal Temperance Society" at Lincoln's Inn:—"Unfortunately, the longer I have to act as one of His Majesty's judges in the High Court, the deeper and deeper grows the feeling that so many poor fellows whom I have to send to prison come before me because they have forgotten the virtues of Temperance." It will be remembered how, at the "Divorce Commission," another distinguished legal luminary declared in effect that, could drink be done away with, the door of that dreadful court might be almost closed, for there would be little or no business to do! Thus, whilst the judges unite to denounce and condemn, it saddens some of us to see that a distinguished archdeacon has recently gone all the way to Manchester to pronounce modified benedictions over the drink traffic.

Richard G. Moulton, Professor of Literary Theory and Interpretation in the University of Chicago and the apostle of the literary study of the Bible, author of a valuable work bearing that title, and also of the Modern Reader's Bible, which is the Revised Version "presented in modern literary form," said in a literary lecture on Deuteronomy, recently delivered in Louisville:



"Considered merely as oratory, the book of Deuteronomy surpasses everything of its kind. About twenty years ago, when I was yet young in this particular work [of literary Bible study], I devoted three successive evenings to a test of this. The first evening I took Demosthenes' famous oration on "The Crown," the masterpiece of Greek oratory, and read it through at one sitting; the second evening, Burke's speech on "American Taxation," the masterpiece of English oratory; and the third evening I read through the book of Deuteronomy. The effect produced by the latter was incomparably greater than that of either of the others. There was but one passage in Demosthenes that came at all up to the standard and power of Moses' farewell orations." Thus, says the *Gospel Advocate*, testifies a man who handles the Bible simply as literature, apart from any questions of inspiration or historicity or religious faith; who is peer in his chosen line of scholarship, thoroughly competent to judge in matters of style, literary power and value. In the course of the lecture he simply recited with feeling and expression a goodly portion of the book of Deuteronomy, and, upon myself, at least, the effect was very great. It also revealed to me what power the Word of God can have when impressively recited without any comment whatever.

D. A. Ewers writes:—"I have received a letter from J. L. Brandt dated March 31. He had been to Japan and China, and was then on his way to India. He writes, 'Our Conference in Pittsburgh was so brief that we could make no definite plans and arrangements to include Australia in our itinerary around the world.... Your letter revives my desire and enthusiasm to make you a visit and preach the gospel of Christ to the brethren and world beyond the equator. We would go direct from here, but we have limited tickets on to Europe and New York City. We expect to reach home at mid-summer, and as we have declined all invitations to conduct meetings in America, we will make this tentative proposition. If you will arrange for a gospel campaign in Australia covering a period of six months or more, we will promise, the Lord willing, to visit you, leaving the States some time next fall, or we can arrange to leave at a time most suitable to begin a gospel campaign. In the States, most evangelists are accompanied by a singer. Would such a helper be advisable in Australia? Mrs. Brandt would probably go with me. I would be willing to leave all arrangements as to places and dates with the brethren, and leave the compensation with them.... We shall not give up our visit to Australia, and hope you will give favorable consideration to our suggestion, and begin at once to plan for an extensive campaign for Christ.' From the above it will be seen that the visit of Bro. Brandt depends upon arrangements for a six months' campaign. I and the other brethren understood that he was coming in any case. C. R. Scoville and S. M. Martin, another well known and successful evangelist, are also willing to visit Australia, leaving the matter of remuneration to the brethren. I shall be glad to receive practical suggestions from any of the brethren and lay this before the next meeting of the Federal Executive to be held on May 20. Address, Mile End, S.A."

### COMING EVENTS.

APRIL 24 & 27.—Cheltenham Special Church Anniversary Services. Sunday, 24th, 11 a.m., H. G. Harward. 7 p.m., J. W. Baker. (Special anniversary thanksgiving at morning service.) Wednesday, 27th, 5.30 to 7. Great Tea. Usual Tariff. 7.30, public meeting. Chairman, T. B. Fischer. Speakers, H. Kingsbury and J. C. F. Pittman. Topic, "The Ideal Church," her ministry to (a) the young; (b) the regions beyond; (c) the home fields. Meeting will close in convenient time for town visitors' train. Special singing at each session. Will you be there and I?

## The Australian Christian.

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### ACKNOWLEDGMENTS.

#### VICTORIAN MISSION FUND.

Church, Doncaster, special collection, £13/13/-; Do., per Sister G. Cameron, £1/18/6; Conference Fees: Doncaster, 20/-; Bayswater, 10/-; Lygon-st., 20/-; St. Arnaud, 10/-; Malvern, 10/-; Church, Gordon, 12/6; South Yarra, per Miss Blake, £2/1/4; Geelong, £6/5/-; Meredith, 20/-; Cheltenham, per Mrs. Stayner, £2/15/7; Maryborough, 25/-; Bible College Students, 20/-; Bro. J. Tully, Doncaster, 20/-; Bro. D. J. Butler, Pokemmett, £5; Sister Morley, 10/-.

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Colporteur-Evangelist wanted by the British and Foreign Bible Society for work in South Australia. To take services, give lantern lectures, and distribute Scriptures. Salary, from £130 to £150 per annum, and travelling expenses. Apply, John H. Sexton, Secretary Bible House, Grenfell-st., Adelaide.



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## Sisters' Department.

### VICTORIA.

The first meeting was held on the 1st inst., President Mrs. F. M. Ludbrook in the chair, and conducting the devotional portion of the meeting, choosing for the Bible reading part of Matthew 6, suggesting as a motto for the year—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts," and saying, "We are called to serve, not by any special peculiar visitation, nor by any mystic voice, but as someone has said, 'A need known, and a power to meet it constitute a call.' I like to think of our service being what S. D. Gordon calls surrendered service, not the forced surrender of the captive, and the grudging service given by him, but the glad joyous service of love, the willing service whose only limit is the limitation placed by God."

The new representatives were welcomed, and the Catering Committee thanked for their efforts, the new members receiving special praise. Accounts were passed for payment, and the suggested syllabus submitted and approved. It was resolved to place a record on the minutes of the faithful service rendered the Executive by Mrs. Chown.

The next meeting of Executive will be held on May 6, at 2.30, and at 3 o'clock the Prayer Meeting Committee will take charge of the meeting.

### SYLLABUS, 1910-11.

- May 6—Prayer Meeting Committee. Paper, Mrs. Davies.
- June 3—Devotional. Mrs. Pittman. Short reports of Sisters' work.
- July 1—Prayer and Praise. Devotional. Mrs. R. Lyall. Foreign Mission Committee.
- Aug. 5—Devotional. Mrs. Ludbrook. Paper, Mrs. Chown.
- Sept. 2—Devotional. Mrs. Pittman. Reports of Sisters' Work.
- Oct. 7—Prayer and Praise. Devotional. Prayer Meeting Committee.
- Nov. 4—Devotional. Mrs. R. Lyall. Paper, Mrs. Watts.
- Dec. 2—Devotional. Mrs. Ludbrook. Home Mission Committee.
- 1911.—Jan.—
- Feb. 5—Praise and Prayer. Devotional. Mrs. Ludbrook. Reports, etc.
- March 5—Devotional. Mrs. Pittman. Temperance Committee.
- April 7—Devotional. Mrs. R. Lyall. Paper.

### SOUTH AUSTRALIA.

The Executive met on April 7. Mrs. Haverland led the devotional meeting; subject, "Abiding in Christ." Interesting letters were read from our missionaries on the foreign fields, Mrs. Strutton, Mrs. Percy Pittman, Miss Terrell and Mr. Filmer.

Sunday School Additions.—Grote-st., 1; Mile End, 1.

Obituary Notices.—Sister Eliza Crittenden, of the Port Germein church, had received the home call.

Hospital.—Since last report, the work has been carried on in a quiet manner. Small gifts given to bring sunshine to the hearts of the sick and aged. The Committee thank the York Junior Endeavourers for eggs, fruit and vegetables, also all who have given magazines. Visits, as follows: Adelaide Hospital, 17; Consumptive Home, 5; Destitute Asylum, 14; Sick and Aged, 17. Total, 53. Magazines, 366.—E. Brooker, Supt.

Foreign Missions.—Together with the Prayer Meeting Committee we paid a visit to the church at Norwood, where we had a good reception, and disposed of 21 mite boxes. We have also sent to Pentecost a parcel of clothes, contributed by different churches and sisters. The sisters at Long Plain have sent the sum of £1/16/- towards our work.—Mrs. Haverland, Supt.

Home Missions.—So far we have not been successful in obtaining permission to hold a united meeting. We expect to hold one at Mile End during the month. We hope the sisters throughout the churches will take an interest in Home Mission work, as the time will soon come to give an account of our work.—A. Fischer, Supt.

Treasurer's Report.—Receipts for March.—Home Mission, £5/8/7; Balance in Bank, £18 9/3; Total, £23/17/10.

Foreign Mission.—Receipts, £4/8/2; Balance in Bank, £11/5/11½; Total, £15/14/1½.

General Fund.—Receipts, 11/5½; Balance in Bank, £6/14/6; Total, £7/15/11½.

Collection, 10/8½.—L. Messent.

Leader for next devotional meeting, Mrs. Cull.

Amounts for Foreign Missions during the month:—Nth. Adelaide, £1/10/3; Grote-st., 10/4; Norwood, 5/1; Long Plain, £1/16/-; Prospect, 9/-; Glenelg, 7/6; mite box, 2/9; Total, £5/6/11.

Amounts for Home Missions during the month:—Long Plain, £1/11/-; Mile End, 11/-; York, 3/2; Miss Jones, 5/-; mite box, from Milang, 4/3; mite box, Mile End, 3/2; Total, £2/17/7.—A. E. Manning, Sec.

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