

Out of the Spoiled Stone.

By C. M. Gordon.

Should it ever be your good fortune to visit the Academy of Fine Arts in the city of Florence, Italy, your attention will be strongly arrested by Michael Angelo's famous statue of David. The sculpture represents David, in the full vigor of his young manhood, just in the act of letting loose the string of his sling in his contest with Goliath of Gath. His face betokens the nature of his emotion—his strong dependence upon Jehovah, his splendid assurance of victory in the name of the Lord of hosts. As you stand in admiration before this figure, worshipping at the shrine of the genius that created it, you will probably be surprised to learn that the statue was sculptured from a block of marble that had lain for years upon a rubbish heap in Florence, spoiled apparently, blackened by exposure to the weather and regarded by all as worthless. The block had been taken from the famous quarries at Carrara, the incompetent hands of some unskilful artist had wrought upon it and spoiled it, and then cast it aside as of no value. But later on, Michael Angelo, passing by, noticed it, was struck by the fineness of its quality and the possible beauty within it. He had it removed from the rubbish heap to his studio, and there, out of the spoiled and discarded stone, he created that magnificent work of art—that almost pulsating figure of the youthful David, who eventually became Israel's greatest king and the most gifted poet of the Hebrew nation.

Redemptive power.

How suggestive of the work of Jesus Christ! What Michael Angelo did for the spoiled stone, Jesus Christ is doing for our spoiled humanity. Upon the rubbish heap of the world are countless human beings despoiled by sin, ruined apparently beyond repair, reeking in a putrid filth, seemingly beyond redemption, lolling in the abyssal sinks of iniquity, from the human viewpoint far beyond the reach of reclamation. But Jesus Christ comes along with the argus eye of love, with a courage that never despairs, with a spiritual perception that pierces the darkness of man's degradation and beholds the light of his divinity still glowing within. He sees in the ruined, shattered manhood the possibility of beauty, the spark of nobility, the prospect of a

renovation which amounts to a complete transfiguration, and, stooping gently, he lifts the wasted life, reclaims it from the rubbish heap, implants within it a new reformatory principle, nourishes it upon the omnipotence of his love, and by the sheer force of his spiritual genius, he re-creates that life, and presents man in the glory of his redemption, an object worthy of his God, his Saviour and himself.

Re-created manhood.

The Foreign Mission field affords us a host of such examples of re-created manhood. Let us look at a few of them.

Henry Drummond, in his "Tropical Africa," tells the story of Moolu. Moolu had been raised amid the debasing influence of African heathenism, and, as a consequence, he stood upon a low moral level. But Christ found him there, and out of the spoiled stone of his life he created a figure beautiful to behold. Drummond says of him: "I never saw Moolu do an inconsistent thing. He could neither read nor write; he knew only some dozen words of English. But I could trust him with everything. He did his duty and never told a lie. The first night of our camp, after I had gone to rest, I remember being roused by a low talking. I looked out of my tent: a flood of moonlight lit up the forest; and there, kneeling upon the ground, was a little group of natives, and Moolu in the centre, conducting evening prayers. Every night afterward this service was repeated, no matter how long the march or how tired the men. I make no comment. But this I will say: I believe in missions for one thing, because I believe in Moolu."

Christ sculptured from the pagan material of Moolu's life, a figure so beautiful in its Christian simplicity and fervor, that the great Henry Drummond, cultured in mind and heart, an author of universal distinction, scientist and professor in one of Scotland's great universities, was proud to take him by the hand and call him "brother." And as we look out into the deep, moonlit glades of the African forest, and behold Moolu reverently directing the hearts of his fellow servants to the great God above, and doing it every night, no matter how great the fatigues of the day,

shall we not too, believe in Moolu, and by consequence believe in missions?

Henry Richards tells us the story of "Paul, the Apostle of the Congo." His original name was Nloko, which means "a curse," and a curse he was veritably to missionary, people, and himself. But the magic touch of the Master came upon his life, and the curse became a blessing. After his conversion he asked to be sent as a missionary to the hardest field in the district. He was sent to Kinkanza, a place where it had previously been impossible to gain admittance for the gospel. Here, under stress of great trial and persecution, Paul,—for such he was re-named at the time of his conversion—labored on in the ministry of the word. He preached with a fervor and a passion not often equalled in the history of preaching. He was not permitted to live within the village, so he pitched his solitary tent beyond its limits. Behold him, ye Christians of Australia! A lonely black man, assaulting that citadel of paganism. After much labor he gained a proselyte. He, too, was hounded out of the village, and he came and pitched his tent alongside of Paul's. Soon came another. And another! And still another, and many others. Paul, the Apostle of the Congo, died in 1902, and left as his monument a church of 600 members in Kinkanza, to say nothing of the many that had gone out from that church to preach the gospel to others. Brethren, I tell you, it would not be easy even here among the enlightened Christians of Australia, to duplicate the fidelity, the heroism, the magnificent persistency of purpose and passion for souls as seen in this black-skinned apostle of the Congo.

A splendid example.

King Khama of Bechuanaland is another living illustration of the re-creative power of Christ. As chief of his people, he showed such statesmanlike qualities, particularly in his dealings with the drink traffic, that he has been called the "Alfred the Great" of South Africa. To the British Administration he wrote: "I dread the white man's drink more than the assegais of the Matabele.... I pray your Honor never to ask me to open even a little door to the drink." And by strictly prohibitive legislation he closed all his doors against

the drink. White traders would persist in violating his laws, however, and managed to sell a lot of liquor among his people, and this went on until Khama banished them and their belongings beyond his territory. The firm and principled statesmanship, the moral and religious manhood of that African chieftain, puts to everlasting shame the sorry and incompetent methods displayed by many of our politicians and authorities in relation to the drink evil. If all rulers and legislators in Christian lands would follow King Khama's example, this evil, this blighting, blood sucking evil, this vampire of the nation, this despoiler of the home, this social nemesis, would be banished for ever from the world.

Story of Bonjolongo.

Dr. Royal J. Dye tells the story of Bonjolongo, who was once a member of one of the most bloodthirsty tribes of the Congo. He was a mercenary soldier in the ranks of King Leopold's native troops for seven years, and was often sent on punitive raids against tribes that did not pay the tax. This employment suited his brutal appetite. A murderer and a cannibal of the deepest dye was Bonjolongo. After serving his time in the military levy, Bonjolongo heard of Jesus Christ from some itinerants from our mission at Bolenge. He subsequently visited Bolenge itself, and was so much moved by what he saw and heard there that he accepted the gospel. After his baptism he returned to his native village, gave liberty to all his slaves, put away his plural wives, at the cost of his entire fortune redeemed his little daughter whom he had previously sold to be the slave wife of a chief, and then gave his life to the preaching of the gospel.

But what need we of further witnesses? The consciousness of every Christian; the history of missions, from the Pentecost of Jerusalem to the Pentecost in the New Hebrides; the long line of evangelists from Paul the Apostle to the Gentiles, to Paul the Apostle of the Congo; the shining lives of the ransomed of the earth; the ever-widening area of Christian experience, all bear concurrent testimony to the re-creative power of Christ. Out of the spoiled stone of our fallen manhood and womanhood he is fashioning figures mantled in the beauty of holiness and clad in the garments of God.

Consecrated effort.

And how his influence is telling in our world! Through the consecration and energy of modern missions the world is feeling his touch as it never felt it before. Listen to this comparison: In 1810, almost every country in Asia and Africa closed to the gospel; in 1910, every part of the world open to the gospel. In 1810, Christendom did not believe in missions; in 1910, it is accounted a disgrace for a church not to support missions. In 1810, comparatively no Protestant Christians in heathen lands; in 1910, over 2,000,000 such Chris-

tians. In 1810, only 100 foreign missionaries at work; in 1910, 22,000 such missionaries. In 1810, the Bible was translated in only 65 different languages; in 1910, it is translated in almost 500 different languages and dialects. In 1810, only about £1000 spent on foreign missions; in 1910, about £5,000,000 spent on foreign missions. In 1810, no medical missionaries; in 1910, thousands of such missionaries who treat 3,000,000 patients on the foreign field. In 1810, no mission hospitals or orphanages; in 1910, 400 mission hospitals and 500 orphanages. In 1810, no native ministry at work; in 1910, 93,000 native pastors, teachers and evangelists at work on the foreign field. In 1810, no Christian educational institutions on the foreign field. In 1910, 30,000 schools and colleges operated by Protestants on the foreign field. In 1810, no printing presses or religious papers or periodicals on the foreign field; in 1910, 160 publishing houses, and 400 mission periodicals published on the foreign field.

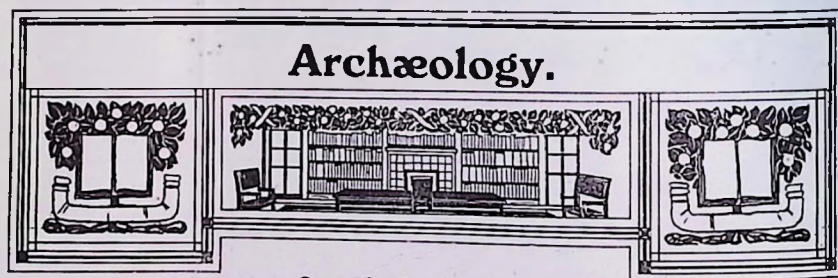
A succession of triumphs.

It has been said that God is not in the present system of evangelisation, and that that is the reason why it is not a success. On the contrary, I say that God has placed his royal *imprimatur* upon the present system of evangelisation by crowning it with such a succession of triumphs and trophies as fill us with astonishment and thrill us through and through with thanksgiving and hope. The signs of

the times are prophetic of the ultimate Christian conquest of the peoples of the world. There is such a shaking of the bows of Lebanon as this world never heard before. I hear the footfalls of the Master on every portion of our planet, and I feel the world vibrating beneath the tread of his marshalled hosts. I hear the song of the gospel evangel in every quarter of the earth, and it is sweeter far than the music of the spheres or the carols of the angels. I see humanity swinging further and further within the radii of the influence of Christ; and being lifted nearer and nearer as a consequence to the gates of heaven. I see in the events of time the gradual evolution of God's gracious purposes respecting the race, and the sure and certain vindication of the authority of his truth, the power of his righteousness and the supremacy of his love.

Imperial vision.

And, oh! fellow Christian, fellow toilers, fellow pilgrims, I appeal to you in closing to catch a wider vision of the imperial doings of our Master; to see the length and breadth and height and depth of his imperial purposes; to feel the throbbings of his imperial heart, and the sublimity of his imperial life; and to go forth from this meeting, feeling more and more the constraint of his love, and the impelling supremacy of his truth, so that holier vows of consecration may be upon your lips and holier and mightier purposes in your hearts.



Archæology.

Sennacherib the Great.

W. St. Chad Boscawen, the great authority on Archæology, writes in the *Christian World* as follows:—

There has now been added to the Assyrian collections of the British Museum a monument that will prove of the greatest interest to students of Biblical history. Of all the non-Hebrew characters in the Old Testament, there is none of greater importance than Sennacherib, King of Assyria. His invasion of Palestine in B.C. 702, and his embassy to Hezekiah in the subsequent siege of the city of Jerusalem, which was devised by divine interposition, are all incidents known to the Biblical reader; and any monument throwing light upon these events and their chief actors must be of special interest to the Bible student. There is now exhibited in the Assyrian Room of the British Museum a fine terra-cotta cylin-

der of Sennacherib, which is certainly one of the finest monuments yet recovered from the grave mounds of the Assyrian capital. The cylinder is eight sided, and is inscribed with seven hundred and forty lines of beautiful cuneiform writing. It contains a full account of the principal events of the first four years of the king's reign, and also the record of two campaigns hitherto not known—that is, war in Cilicia and Asia Minor, including a siege and capture of the city of Tarsus. The most valuable portion of the inscription is the full account of the building of Nineveh and its palaces by Sennacherib, who found it a poor and neglected city, not fitted to be the capital of his great empire. In six years he built a splendid palace—that explored by Sir Henry Layard—which, he says, was "the palace having no equal, the

wonder of the whole earth." He built some eight miles of fortification walls seventy feet thick, and in which were fifteen gates, the names of which he gives. He laid out a beautiful park, in which he had a collection of wild animals in a botanical garden in which were strange plants and trees from all parts of his great empire, it being a kind of Nineveh Regent's-park. In this portion of the inscription there is one very interesting passage. The king says that among the trees planted were "trees that bore wool" and that "they picked this wool and made garments of it." Now this is undoubtedly the earliest known mention of the cotton tree. The account which the king gives of the broad streets, the mighty fortifications and the splendid palaces throws much light upon the description of the wicked city given by the prophet Nahum (chapters 2 and 3), who lived probably only a short time after Sennacherib. The Hebrew prophet mentions the streets and the broad ways, and the king says, "he made straight the streets and laid out the broad ways." So also Nahum speaks of the wealth of the city: "Take ye spoil of silver and gold, and there is no end of the store and glory." So Sennacherib calls Nineveh the city "full of rich treasure of silver and gold, the storehouse of works of art." The dwelling place of the lions of Nahum (2: 11) is evidently a reference to the royal park laid out by Sennacherib, and all things seem to show by this inscription that the Hebrew writer knew the Assyrian capital well. His terrible denunciations of the well favored harlot, "the mistress of witchcrafts," is commonly applied to Istni, of whom we are told in Scripture Nineveh "was the beloved city." The historical portion of the inscription opens with an account of the defeat of Merodach-Baladan, king of Babylonia, who a few years previously had sent an embassy to Hezekiah. Sennacherib defeated the Babylonians and their Elamite allies at Kish, a little south of Babylon. Merodach-Baladan fled to the marshes on the shores of the Persian Gulf, and Babylonia was taken and sacked.

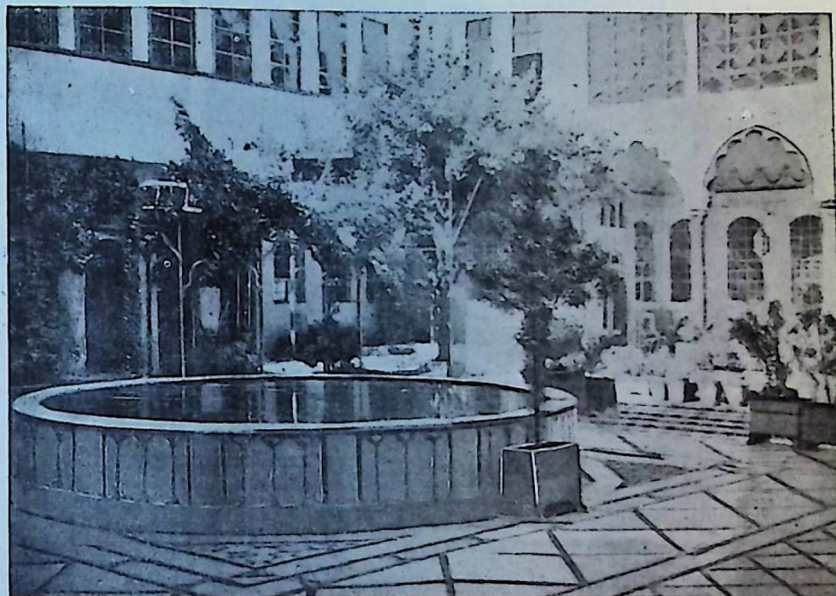
A full account is given of the war in Palestine, of the capture of Zidon, Askalon and Ekron, and the siege of Jerusalem. There is no reference to the catastrophe which destroyed the Assyrian army, but the abrupt termination of the campaign, and the sudden return of Sennacherib to Nineveh, indicate a change of policy. The abrupt ending agrees with Isaiah (37: 37). Sennacherib, king of Assyria, departed and went and returned and dwelt at Nineveh. Here the tribute and embassy of Hezekiah followed him. The passage in the 'Taylor cylinder is well known, but the new cylinder is so well written that I may translate and quote the passage:

"Thirty talents of gold, six hundred talents of silver, precious stones, antimony, etc., couches of ivory, ivory portable thrones of elephant skin, woods of various kinds, the rich treasures, and his daughters and the women of the palace, male and female

musicians (these) to the midst of Nineveh, the city of my lordship, after me he caused to be brought. To give gifts and tribute and render service he sent his envoy."

This passage is not new, but it is additional evidence of the accuracy of the Bib-

lical account. The whole inscription is of such importance and so splendidly preserved that I hope shortly to publish the full text and translation of it, which will enable students to study it for themselves.



Interior of a House in Damascus.

Here we have a view of the interior of a house belonging to a wealthy Damascene merchant. The water supply of the city being imperfectly regulated, many of the public wells are frequently dry. The numerous fountains in the houses are supplied from the Barada, which corresponds with the ancient "Amana" or "Abana"; while the southern brook El-Awaj ("the crooked") is the ancient Pharpar, whose waters were considered by Naaman "better than all the waters of Israel" (2 Kings 5: 12). Owing to the lofty situation of Damascus, frost is not uncommon in winter, but nevertheless fire-places are never seen in the houses. Living being very cheap, beggars are rarely seen in the city. The population is about 125,000, and the Damascenes are extremely proud of their town, to which, by the way, there are an extraordinary number of allusions in the Bible. Abraham's steward was "Eliczer of Damascus" (Gen. 15: 2).

Middle District Conference, N.Z.

The fourteenth annual Conference of the churches comprising the Middle District was held at Spring Grove, on March 25 to 28. The following churches were represented:—Spring Grove, Nelson, Richmond, Motueka, Wai-iti, Stanley Brook, Wellington, Wellington South, Petone, Palmerston North, Pahiatua and Wanganui.

Bro. R. B. Davis (Wellington) presided. The Conference opened with devotional exercises led by Bro. E. Lewis.

The morning session was chiefly taken up by formal business, when two more churches were received into the Association, viz., Motueka and Richmond.

At the commencement of the Friday afternoon session the President delivered a telling address on "The Spiritual Phase of the Church's Mission."

Although the statistics showed a decrease in membership, owing to some churches failing to send returns, and not being reckoned at all, and another church recently

formed out of members of one of the larger churches failing to affiliate, yet the reports from the field were on the whole very encouraging. The church at Palmerston North (Bro. More, evangelist) has made striking progress. It commenced two years ago with three members, and now has a roll of thirty-one. The work in the Nelson district was reported as very hopeful. Bro. Price has labored there among the outlying churches during the year.

The following motion with respect to this field was carried:—"That considering the urgent needs and just claims of the North Island, the Committee be released from keeping an evangelist in the Nelson district during the ensuing year."

The Pahiatua church asked the help of the Conference in supplying a preacher to them, the church pledging itself to pay £1 per week toward his support. It was found that the amount received for Home Mission work fell below the average owing

to the financial stringency of last year. The Committee's report was adopted.

The Executive for the ensuing year was elected as follows: President, C. A. Wilson (South Wellington); Vice-president, J. Bewley; Treasurer, D. Campbell; Committee, Bren. Owen, Day, Davis, and Williams. It was resolved to issue a quarterly report on Home Mission work in the *Glad Tidings* monthly published at Wellington.

At night the building was crowded at the Home Mission rally, when the following phases of the subject were dealt with: "Definition," by W. D. More (Palmerston North); "Need," by J. Griffith (Spring Grove); "Working," W. L. Jones (Nelson); "Result," J. G. Price (Motueka); "Do they Pay?" C. A. Wilson (Wellington). The items were interspersed by some splendid singing by the Spring Grove and Nelson choirs.

The Foreign Mission demonstration was held on the Saturday evening. Bro. Benjamin Hay, who had recently visited the mission in Bulawayo, gave an interesting account of South Africa and the nature of the work there. Miss Craig, the enthusiastic President of the Foreign Mission Committee, also delivered an excellent address.

The Lord's day meetings were enthusiastic throughout, the visiting brethren speaking at the meetings. The evening meeting at Spring Grove was full to the doors to hear the Conference Sermon preached by C. A. Wilson, of Wellington South.

On Monday the Conference was continued, the whole day being occupied with Foreign Mission and Bible School sessions.

A very great deal of interest was manifested in the South African Mission, the delegates and visitors taking up a remarkably active discussion, and proving that they were keenly appreciative of the good work being accomplished by Bro. Hadfield and his fellow-laborers.

One source of regret was the fact that one of the native preachers, Agrippa, had found it necessary to resign his position, and the Conference looked upon this as a distinct loss, for Agrippa was recognised as Bro. Hadfield's right-hand man.

The missionary's proposed furlough was discussed, and also the proposal of the General Secretary to send a New Zealand brother to take Bro. Hadfield's place until his return.

The personnel of the new Foreign Mission Committee is as follows:—Sisters A. Johnstone, Callum, Craig, Richards, Pritchard, Bren. Campbell, Williams, and Mathieson.

Probably the most interesting part of the whole Conference was the Bible School session. The delegates had come fully resolved that a Bible School Union should be formed, and now it is an accomplished fact. It was recognised by all that the Bible School had not, in the past, received the attention and consideration which the important nature of its work demands, and the brethren were therefore determined to remedy this and to bring such an important

institution right into the very front rank of the church's activities.

After adopting a constitution, the following were elected as the first Executive Committee, viz.: President, F. V. Knapp; Vice-president, J. Griffith; Sec., M. Jackson; Treas., F. J. Phillips; Visitors, Bren. Jordan and Glover; Committee, Bren. Jones, P. Boddington, E. Griffith, and P. Bolton.

A recommendation was made to the Executive of the Bible School Union to confer with the Executive of the Auckland and South Island Unions, with a view of establishing a Dominion Bible School Union.

The outstanding feature of the Conference is the unbounded enthusiasm that was apparent throughout the deliberations. Apart from the actual work accomplished, the educational value of the Conference will be difficult to estimate, for the delegates have gone back to their churches carrying with them the spirit of love and earnestness which permeated the whole proceedings.

The next Conference will be held at Wanganni at Easter, 1911.

Correspondence.

The Intermediate State.

As you have published Bro. More's reasons for believing that the "disembodied spirit" is conscious, and with Christ during this period, and agreeing with him "that this subject may be discussed without endangering our faith or devotion, whichever side of the doctrine we espouse," I add that difference of judgment on such subjects should not endanger church fellowship, as it unhappily has in the past, causing separations, and gatherings that need not have been. Christian fellowship is based on faith and obedience. A babe in Christ is as truly in it as the brother with the highest attainments.

Conscious Spirits.

That our God and Father, and our Lord Jesus are conscious spirits is held as firmly by those who do not believe that a disembodied spirit can be conscious, as by those who affirm that it can be and is. Relying on Heb. 1: 3; Phil. 2: 6; Rev. 21: 3; 22: 4; 1 John 3: 2; and Rev. 1: 14, 15, they hold that the Almighty and Jesus are embodied conscious spirits; so are the angels of God, the Scriptures indicating something of their nature and appearance; so also are the demons or wicked spirits, and their chief, the devil. We cannot fully describe the embodiments, but there are distinguishing differences, and therefore form. We cannot conceive of intelligent action except through an organism: the spiritual body at the resurrection supplies this necessity. Those who do not believe in the consciousness of a dead man's ascended spirit, will not be beguiled by mariolatry, the Papal doctrine *re* the invocations of saints, spiritualism, and similar evil delusions, and they can rejoice that God has ministering angels, who aid us to resist the devil and the wiles of his wicked spirits.

Bro. More makes no mention of the soul, and so differs with many *re* the personality of man.

He thinks that the spirit carries it, hence his assumption that "death restored Christ to his primitive or spirit state." Not so, for death held him until "God raised him from the dead, and made him to be visible," thus releasing him from the great enemy. Jesus understood this, for "in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save out of death (marg., R.V.), and having then been heard for his godly fear," Heb. 5, was (Rom. 1) "declared to be the Son of God in power" by resurrection. We are required to believe that God raised him (Rom. 10).

The issue is not affected by the truth of the pre-existence of Christ, but it is by the fact that "the Word became flesh and dwelt among us," and that subsequently at his resurrection "became a life-giving Spirit," 1 Cor. 15. The testimony of Jesus to the existence of conscious spirits as recorded by Luke is believed by all sects and parties, but the Lord's statement is only negative, and does not indicate that the spirits of dead men are conscious.

Paul's statement in 2 Cor. 5 is against Bro. More's conclusion, for he by citing verse 1 and omitting verses between 1 and 7, deletes what is pertinent to the issue, and distorts the apostle's teaching. The full passage tells of three states of the personality: first the fleshly temporary dwelling, or clothing, in which there is the longing for the everlasting habitation, or spiritual body; but Paul alludes to another possible but undesirable state of the personality between the two mentioned, i.e., the naked or unclothed state by the dissolution of the body. To be for ever with the Lord is the Christian's hope, and Paul if alive at the Lord's coming would be glad to part with his fleshly body, or if dead to be raised in a spiritual body. He has no desire for the bodiless state.

Being with Christ.

Citing Phil. 1, Bro. M. affirms that "the apostolic definition of being with Christ was communion, immediately upon his departure or death, and consequently prior to his resurrection." But Paul is again writing of three states; two of these are life and death, and the third is being with Christ, which is very far better than either of the others. Paul thought so, for of the two he says, "What shall I choose, I wot not," or I do not make known, but in the hope of the third he rejoices. See chapter 3 of same letter, where he expresses his desire to be found in Christ, by attaining to the resurrection out from the dead. To be in the first resurrection was to him the prize of upward calling, among those who are Christ's at his coming, as the Lord said (John 5: 28-29), as Paul wrote to Corinth and Thessalonica; in truth, all the apostles preached the same gospel which brought our incorruptible life to light, and that the many saints would be for ever with the Lord was by a resurrection, and Scripture teaches a continuous being until then, not of the body, but the person.

The personality of the saved is now in a natural body, but the promised life is hid with Christ in God. At our Lord's manifestation the animated spiritual body will have a glorious likeness to him; see Rom. 8; Phil. 3; 2 Pet. 1; 1 John 3. If we die, our personality is safe in his keeping, as Paul writes, 1 Tim. 1. The Lord will

keep that which he commits to him until that day.

Paul and the Pharisees.

Acts 23 is cited to prove that Paul believed in the existence of conscious spirits, but as stated before so do those who do not believe that a disembodied spirit is or can be conscious. A living man is described as body, soul, and spirit. When the spirit returns to God who gave it, the man is dead; where, then, is the personality? The Scriptures teach of continuous being after death by the term sleep, to which they connect a change, and awakening by the voice of the Lord. It is not supposable that the decaying body sleeps, nor is it Scriptural that it is raised. Where, then, is the personality? There is but one personality; is it in heaven or in Hades? The Lord knows, and calls from the latter Jesus as the first-fruit. Our resurrection is to be like his, so we have an example. Jesus on the cross commended his spirit to God; where then was Jesus? Not in heaven, but in death. Jesus was also buried. The personality is evident. Jesus had poured out his soul unto death, or in N.T. language, "he gave himself an offering." Here soul and self are synonymous, by Acts 2. Jesus was not kept in Hades, for God raised him from the dead. The personality is very evident, and was seen until the ascension to heaven.

Jesus' flesh did not corrupt, but if we die our flesh will dissolve, its career ended; but the soul or self continues, and is raised a spiritual body in the image or form of the heavenly.

We should note that spirit is a possession of both man and beast, that it is given by God, that it is the spirit of life or breath of life, for these terms are used interchangeably; it is spoken of as the spirit of man, and the spirit in man; it animates, Gen. 2: 7, and re-animates, Rev. 11: 11; Psalm 104: 29-30; the spirit of life enables our organisation to act; it is God's spirit. "If he gather unto himself his spirit and his breath, all flesh shall perish together," therefore the spirit of every man who dies returns to God; and mark this well, this is said of all irrespective of character. Man is never called a spirit, nor is manhood ascribed to the spirit.

In Matt. 10: 28, our Lord warns his disciples that God is able to destroy body and soul in Gehenna. The idea of personality is thus conveyed exclusive of the spirit; further, that which no man can kill is called the soul, and must mean the personality or real self.

A study of "Ruach" in the Old Testament, and of "Pneuma" in the New, will show that these synonymys are used, 1. For an intelligent being; 2. For an influence proceeding from such a being; 3. For disposition or state of mind or feeling, such as proud, meek, lowly, quiet, etc.; 4. The spirit or breath of life.

The article under review is almost identical with what was published in *The Christian Age* by H. January and republished in the *Millennial Harbinger*. Milton in his treatise on Christian doctrine affirms that man is a living being, one individual, the whole man is soul, and the soul man, the breath of life a divine virtue fitted for the exercise of life and reason. A. Campbell says that pneuma in the Septuagint is rendered breath of life. In his notes he says, "There are three states of human spirits, distinct from each other. The first state is in union with an animal

body, the second state is separated from the body. This commences at death, and terminates at resurrection. This is precisely what is called Hades. The third state commences with the reunion of the spirit and body." In another note he says Hades "is the mansion of spirits." "We call the receptacle of the body the grave, and the place of departed spirits Hades."

I have endeavored in this paper to write as dispassionately as Bro. More.

Auckland, N.Z.

E. CARR.

New South Wales Letter.

The pioneers in the Restoration movement taught much against the use of what they called "the language of Ashdod," and pleaded for the use of a pure Bible speech. There is a great necessity, at the present juncture, to say much along the same lines, as very often we hear terms and expressions used which are certainly not in harmony with Scripture teaching. Now and then I hear a preacher talking about "my church," and "my elders and deacons," and "my members," and feel inclined to ask him how he came into possession, and if he purchased them, how much he paid for them. For a preacher to talk in this way would be just like one of the members of a human body, say a hand, speaking in the possessive of the other members of the same body. They are the preacher's fellow members, but certainly not his possession. The church is Christ's, the elders and deacons and members are Christ's.

Then sometimes we hear an evangelist spoken of as "the minister." But any one who serves the church in any capacity is a minister, thus the elders (called the pastors and bishops) are ministers, the deacons are ministers, the helps are ministers, the evangelist is a minister, the chapel caretaker is a minister, and so on. When used in the restricted sense here being criticised it is unscriptural and so is the idea which it represents. Modern ministerialism is not only unscriptural, but it is a failure in securing and holding the people; all forms of clericalism "stink" in the nostrils of the unconverted world. It is on this matter that some fear the Restoration movement will get side-tracked. God forbid! Let us determine to adhere strictly to the New Testament model in this as in other matters.

And so we might go on. The term Sabbath is frequently applied to Sunday when the Scriptures call it the "Lord's day," "the first day of the week." The beautiful term church, which in the Word of God is applied to that spiritual institution of which Christ is the Head and converted men and women are the members, is frequently applied to the house in which the church meets. The Lord's Supper is sometimes spoken of as "the sacrament," when in the Word it is called "the communion," "the Lord's Supper," "the breaking of bread." Let us call Bible things by Bible names, and thus "hold fast a form of sound words."

Another matter that your correspondent thinks should receive attention at this juncture is the question of church discipline and the leakage that is going on. It seems that from the severity of years ago there has been a swing of the pendulum to the other extreme, and now instead of

discipline there is the wholesale revision of roll, which in my judgment is a curse. The instruction to the church at Thessalonica to withdraw herself from disorderly walkers is just as plain as the instruction to believers to be baptised (2 Thess. 3: 6). It would be good if each assembly in the land would settle down with Bibles in hand to a study of this subject. Offences are of two kinds; against the individual (Matt. 18: 15-18); against the community (1 Cor. 5: 7-13). A. Campbell has said, "To cut off an offender is good, to cure him is better, to prevent him falling is best of all." I believe that if there was less revision of roll, and more Scriptural discipline in the assemblies, the leakage which is rightly deplored would largely decrease. Let us try it, brethren.

New South Wales is evidently going forward in Home Missionary work this year. Some large gifts have been promised, and thus already about two-thirds of last year's income is assured. We shall see more evangelists at work, and consequently greater progress made. Every member in the State is asked to help to make this year the largest yet. Let individual efforts to bring people to obey the truth be multiplied; let the offerings for Home and Foreign Missionary work be increased. If any reader is unable to join the number who this year will contribute 1000 shillings each to Home Missions, do not fail to send on what you can. Your smaller gift is required this year as much as the larger ones.

This letter is written from June, 292 miles from Sydney, on the rail line to Melbourne. A little church has faithfully met here for years, and just as faithfully contributed to all the enterprises of the brotherhood; but thinking that her time had come for a little help, she has been urging the Home Missionary Committee to send the tent here for an effort. So far the meetings have been well attended; the visible results, however, are small; four have made the good confession. Several others are enquiring, and possibly before the mission closes a number more will obey the gospel. After the mission your correspondent hopes to see a small chapel erected and an evangelist stationed here to help this church and the one at Marrar (16 miles away), and perhaps extend to reach and organise some of the isolated brethren in other places accessible. The brethren here deserve success, and the writer trusts it will be increasingly theirs as the years go by.

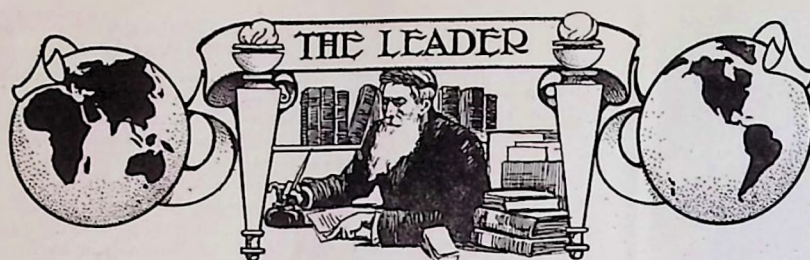
June, April 24.

THOS. HAGGER.

How Preachers can Help Churches.

By A. W. Jinks.

- By not losing their tempers.
- By preaching in a sensible way.
- By being willing to give spiritual advice, especially when it is sought.
- By being prepared to give and take, bear and forbear.
- By taking an interest in them.
- By remembering that old heads cannot be put upon young shoulders.
- By not preaching long sermons.
- By encouraging them to ask questions.
- By preaching in such a way as to cause them to desire to give attention to the word.



UNITY VERSUS CO-OPERATION.

It is recorded by a traveller recently returned from a visit to the United States that, on wishing to send a cable message to New Zealand, the telegraph attendant had to confess that she had never heard of such a place. It is needless to say that our travelling friend received a severe shock, and had a good deal to say about the defective character of American education. It is, however, only fair to assume that this was an isolated case, and that Americans generally have some idea of the geography of Australasia, and know that there are other lands outside of their own territory. Australasia certainly occupies a considerable amount of space on the map of the world, and for that reason can scarcely be overlooked, but it has the misfortune to be, comparatively speaking, the discovery of recent years. And this newness of ours is apt to be a trouble to us when we leave our own shores and visit the older lands of the world. It is not long, however, before we discover that our youthfulness as a nation has some very substantial compensations. We may not have any considerable historical background to boast about, but, on the other hand, we are not handicapped by traditions and usages which the older lands have inherited from a distant and non-progressive past. In beginning a new life, remote from old associations, we have been able to emancipate ourselves from political and religious disabilities that still hang as a millstone round the necks of our kinsmen beyond the seas.

Disabilities of other lands.

It is only necessary to glance at the religious newspapers which come to us from Great Britain to discover that the heritage into which its churches have entered into is not only humiliating to them from a religious standpoint, but also from that of citizenship. This is true whether we are considering the favored class, as represented by the so-called national church, or those which stand outside this circle, as represented by what are called the free churches. The first of these ought to feel the humiliation of occupying a position which is an utterly false one, while the latter realise their humiliation to the full, in having to submit to legalised tyrannies, foreign to any right conception of religious liberty. In this respect, the churches which we have established in these new lands of ours are in a much happier and more desirable position. The shadow of the Es-

tablished Church is not over us, nor are we struggling for our rights in a deplorable political-religious contest. From this vantage ground, we are able to watch the struggle in the home-land, our prayers and sympathies being with those who are resolved to obtain their freedom from the galling bondage of ecclesiastical tyranny. In our own land, we have achieved our freedom without cost and without fighting, but in the old country the fight has been long and bitter, and the end is not yet. While we wonder that the struggle for freedom should last so long, let us not forget that our friends beyond the seas are fighting against centuries of tradition and of long encrusted usage.

The silver lining.

There is, however, a silver lining to the darkest of clouds. The silver lining in this case is found in the fact that, with a common enemy to fight, the Nonconformist churches of Great Britain are being brought more closely together. It is being brought home to them that a closer unity of aim and purpose is an essential factor in a campaign that will result in ultimate victory. With this end in view, a programme of definite action has recently been discussed by the National Free Church Council. J. H. Shakespeare, M.A., a distinguished member of that Council, has submitted what is called a "programme of definite action." In furtherance of his idea, he proposes to establish a federation of all Nonconformist churches, to be known as "The United Free Evangelical Church of England." In expounding his programme, he said: "First, I advocate a United Free Church of England, as distinct from the Established Church, not in opposition to it, but as representing the non-sacerdotal idea; a United Free Church, with its different sections, autonomous and yet working together with a common policy and in full co-operation. I want to see on every notice-board 'The United Free Church of England,' as the outward and visible sign of a great fact, even though we may read underneath 'Methodist Section,' or 'Congregational Section,' as the case may be." The chief merits of the above proposal are, first, that it expresses the desire for union, and, second, it is, we believe, the first definite step taken in Great Britain for union on a large scale.

Not unity.

With very much that W. Shakespeare said in expounding his programme we can

heartily agree. We are with him when he says, "Nothing could be more disastrous than that the church should cease to insist upon the ideal of Christian unity, or that the longing that His people may be one in Him should cease to be a burden laid upon the hearts of the followers of Christ. It is impossible that thoughtful and earnest Free churchmen should long continue to accept the present situation, which is so appallingly different from all of which the church should hope and pray." The foregoing expression of ideas is all that could be desired, but when we come to examine the lines on which he proposes to realise this unity, we discover that it leaves very much to be desired. As a matter of fact, the proposed scheme is not one of unity, but of federation. It is the federation of all the churches with their existing differences and various denominational names, and all these to be covered by one general name. This is not "the Christian ideal of unity." It is something very different. It is rather the creation of an organisation for political and religious purposes. As its name implies, it is to be a counter demonstration to the Established Church. It is to bring into existence two bodies of people known as the "Church of England," though differing in essential particulars. The name itself violates the ideal of Christian unity, and falls into the error of nationalising a church by the name it adopts.

Co-operation versus unity.

In view of the conditions which obtain in Great Britain in regard to the inequalities which exist in the religious world through the existence of a national church, we can quite see the necessity there is for the co-operation of all the Nonconformist churches—they must co-operate if they are to obtain religious and political equality. This co-operation, however, cannot be regarded as the ideal of Christian unity. Mr. Shakespeare himself felt that his position as a Baptist required some sort of explanation. This explanation he gives as follows: "Even with regard to the ordinance of baptism, as I conceive it," he says, "I am always prepared (as Milton's Arcopagitica implies in a noble passage) to let it go out into the open field, and to trust the issue to the individual who has the New Testament in his hand." And so would we, as far as the soundness of the position is concerned. The difficulty would be that the individual, in any proposed union, under existing conditions, would not be allowed to go out into the open field with the New Testament in his hand in regard to this question of baptism. He would have to keep silent as to his convictions, or else there would be trouble. In this matter, as in other things, the ideal of Christian unity can only be reached by fidelity to the ideal set forth in the New Testament. And as baptism happens to find a place in this ideal, it follows that any union that ignores it cannot be Christian unity.

Obedying conscience.

In the past, Mr. Shakespeare reminds us, men "sustained their separation on conscience." It is well to be reminded of this. In the past, men obeyed conscience, though in doing so they forfeited their lives. These men won for us the measure of religious liberty we now enjoy. They were loyal to their convictions of truth, and we may not be otherwise. It may be, as Mr. Shakespeare says, that we are now witnessing the "decay of the denominational idea," but in so far as this is true, it does not mean that there is no religious truth left about which conscience demands we shall make a stand. Those who stand for the New Testament idea of baptism cannot think so. We are glad to see, however, that the idea of unity is still to the front. Imperfect attempts to attain it may only be the precursors of ultimate realisation.

Editorial Notes.

Congregationalism in South Australia.

At the recent half-yearly meetings of the Congregational Union of S.A., Mr. Henry Savage, in his presidential address, discussed the reason of the non-progressive-ness of the body in that State. He said that during the first 50 years 66 churches and missions were established, and compared this with the little that had since been done, which he described as "truly a wondrous record of apathy, neglect or indifference for the spiritual welfare of others." "When they called to mind the noble generosity of their predecessors, of the self-sacrificing labors of ministers and people, they should bow their heads in humiliation and shame." He strongly advocated a forward movement in church extension, and closed his address by stating that "unless they acted promptly and with enthusiasm they should find that with the Parkin College in operation, they would have a number of young men trained for the ministry ready for work, but with no spheres of labor in which to place them." It is not easy to understand just why the Congregational body is making so little headway. The President asked "Had they a need for existence as a denomination? had they a message for the times? was there a need of the special witness of Congregationalism? If not, then let them die out." Probably many Congregationalists do not realise any special need for the advocacy of their denominational peculiarities in this age and country. In the absence of a State church and religious disabilities they do not feel called upon to fight for their distinctive position. This may in some measure account for their apathy. Then, too, there appears sometimes to be a lack of definite evangelism in many Congregational pulpits. The speaker affirmed that "the fundamental idea of Congregationalism was loyalty to Christ," an expression that will sound familiar to most of our readers.

But in the preaching of some, at least, of the leading churches of the body this "fundamental idea" is not very prominent. Where the "New Theology" is advocated the old Christianity is not likely to flourish, and evangelistic fervor consequently declines. Mr. Savage stated that "the Congregational Church rejoiced in a freedom possessed by no other denomination. Their ministers and people had liberty of thought. They tied no man down to any fixed doctrine or creed. They expelled no man from a church because he saw truth in a different light from the majority of his brethren." This is right, provided the next sentence receives its due emphasis: "What, however, was demanded and must ever be the test, was an unswerving loyalty to Christ, and that the Christ spirit should regulate the daily life and work." An "unswerving loyalty to Christ" involves the preaching of the ancient gospel, that "Christ died for our sins according to the Scriptures, and was buried and raised again the third day according to the Scriptures." Christ said to his apostles, "He that heareth you, heareth me," and loyalty to him compels the unreserved acceptance of all they taught. Let our Congregational friends preach the Christ and him crucified with the same faith and zeal as the apostolic Christians and they will not have to lament the lack of progress.

The Weakness of Congregationalism.

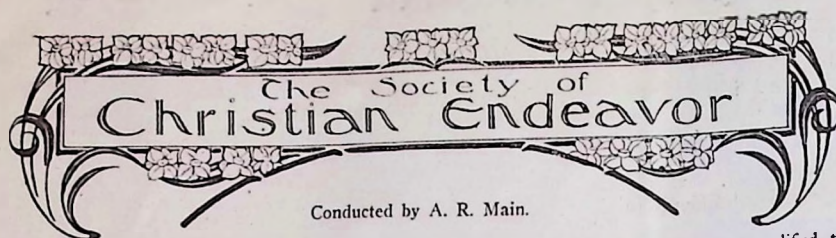
The slow growth of the Congregational Church as a distinct body is sometimes attributed to their denominational polity, and it is urged that if they adopted a change of church government in the direction of Methodism or Presbyterianism they would make more rapid progress. The fallacy of this reasoning is seen when we remember that the Congregational denomination comprises but a small portion of the churches with the same form of government. In America the Congregationalists number less than 800,000, while the various branches of Baptists combined are about 5,000,000, and these are all congregational in polity. This is also true of the churches among whom this paper circulates. As the result of a century's work they number over 1,300,000 members, and our church government is also congregational, each congregation managing its own business. Probably the chief reason for the faster growth of the Baptists and those known simply as Christians or disciples of Christ, is that they are more distinctly evangelistic. Unless we are mistaken, they pay less attention to "Higher Criticism" and "New Theology" and more to the old gospel which is "the power of God unto salvation." Whatever may be the merits or demerits of Congregationalism, as a form of church polity, no church can long prosper that does not give pre-eminence to the divinity and atoning work of Christ. The utter barrenness of Unitarianism and Universalism should be a sufficient indication to all thoughtful men that a church to succeed must be both evangelical and evangelistic.

"Laymen" Preachers.

The Congregational Union of N.S.W. has been discussing "the disinclination of laymen to take up some share of the work of the church by preaching an occasional sermon." One representative declared:—"There are many men who, if they could be induced to take some active part in the services in the manner indicated, would be most helpful. There are men in every church who, if ordained, would be regarded as brilliant preachers, and yet who, through the whims of the congregations, would be regarded as ordinary by their fellow-laymen because of not having gone through the process of ordination." The same matter was discussed in the S.A. Union meetings. "The argument advanced there was not so much that there was an absence of volunteer preachers from the ranks of the laity, but that a disinclination existed on the part of the churches to invite them to come forward." Undoubtedly in these days a church requires the employment of all the talent it possesses. The churches of Christ owe more than is sometimes realised to the splendid work of those who in other churches would be called "laymen." Were it not for her excellent system of local preachers, Methodism could never have covered the ground or gained the footing she has in the Commonwealth, and, indeed, in the world. In order to the requisite "increase of the body" the apostolic idea contemplates "an effectual working in the measure of every part," and where this exists, other things being equal, there will be a corresponding growth of the church. We need, the world needs, more men whose whole time shall be devoted to the ministry of the gospel, but we also need to cultivate and develop all the talents existing in every church. A wise eldership will seek to encourage the younger members to exercise their speaking abilities on all proper occasions for the good of the whole brotherhood. It is well to have colleges, and to induce those specially qualified to take a special course of training with a view to making the work of the gospel their life employment, but there will always be many others able to speak to edification, and whose abilities are indispensable to the proper growth of the church of God. May the day never come in our ecclesiastical history when we depend solely upon our paid preachers. "They that were scattered abroad went everywhere preaching the word" in the early church, and when apostolic Christianity is fully restored more "laymen" than supported ministers will be found proclaiming the gospel of Christ.

Animals and plants, though they do not worry, yet make provision for winter: thus we are to trust—and work.

Every devout soul which has loved to see God in his house, will be refreshed by visions of God in the wilderness of solitude, sorrow, sickness, and death.—*Christopher Wordsworth.*



WHAT IS A CHRISTIAN?

Topic for May 21

Suggested Subjects and Readings.

To follow Christ—Matt. 10: 37-42.

To die to sin—Rom. 6: 1-7, 12-14.

To live like Jesus—Phil. 1: 21.

To walk in the Spirit—Eph. 4: 1-6.

To be good citizens—Rom. 13: 1-10.

To fulfil common duties—Tit. 2: 1-9.

Topic—What is it to be a Christian?—Acts 26: 24-29. (Union meeting with the Juniors.)

Those who chose the topic evidently felt that the word Christian was apt to be used ambiguously, and that many people are in danger of using the beautiful name in a wrong sense. That this is so, we know. For some folk the term is largely a geographical one, or a mark of what is but an accident of birth. One born in a land fairly widely evangelised is likely to be regarded as a Christian. "Foreign devil" and "Christian" were synonymous terms in the minds of Chinese Boxers. Others, again, take as the defining attribute the being born in a believing household, or attending church services, or living a fairly good moral life, or not disbelieving the Bible, or being baptised. All these, and many more, one-sided views are held to-day.

The name Christian.

The first recorded use of the name (Acts 11: 26) throws light on its meaning. Christians were disciples—learning in the school of Christ; those who believed in Jesus as the Christ of God, the great Teacher whose precepts were worthy of belief and being reduced to practice and made the rule of life. This is the implication whatever be our view of the origin of the name Christian—whether given by divine revelation, or bestowed by the Jews or Gentiles either in derision or simply because of their manifest adherence to Christ and his Word. There is but little to show that the name originated as a nickname, nothing at all to suggest that it was given in mockery. The Jews can not have originated it, but the Gentiles may. In any case, it speedily was accepted as an appropriate and fitting name, one to which it took much effort and care to live up. It was, says Pearson, "a name no sooner invented but embraced by all believers as bearing the most proper signification of their profession, and relation to the author and Master whom they served. In which the primitive Christians so much delighted, that before the face of their enemies they would acknowledge no other title but that, though hated, reviled, tormented, martyred for it."

Some Implications.

The very name Christian suggests obligations. As we have seen, the word was only applied to those who were manifestly disciples. The recipients of it were conspicuous for their devotion to the Lord Jesus Christ.

The name Christianos was later modified to Chrestianos, both being pronounced alike. The latter word appears in some inscriptions. It means *useful, helpful*. It was a suggestive mistake. Each Christianos should be Chrestianos—actively useful, doing service to others, helpful to those in need.

The word for "were called" in Acts 11: 26 has been variously explained. Originally it meant "to transact business, and later to bear a name, used in business transactions, a firm name, as not a few of our names originated, such as John the Smith, Peter the Cooper, James the Carpenter. The special characteristic of the disciples was that they belonged to Christ." By pressing the word, Dr. Cox suggests that it was possibly applied to Christians because they made Christianity *the daily business* of their lives. This may be far-fetched, but at any rate it calls attention to a striking characteristic of apostolic Christianity, one which did impress the people around, and it reminds us that the Christian is one whose *business* is to follow and serve Christ daily.

Pearson, already quoted, has an extremely suggestive passage: "Nor is this name of greater honor to us than obligation. There are two parts of the seal of the foundation of God, and one of them is this, 'Let every one that nameth the name of Christ depart from iniquity.' It was a common answer of the ancient martyrs, 'I am a Christian,' and with us no evil is done.' The very name was thought to speak something of emendation; and whosoever put it on, became the better man. Except such reformation accompany our profession, there is no advantage in the appellation; nor can we be honored by that title when we dishonor him that gives it. If he be therefore called Christ, because anointed; as we derive the name of Christian, so do we receive our unction from him. For as 'the precious ointment upon the head ran down upon the beard, even Aaron's beard, and went down to the skirts of his garments' (Psa. 133: 2), so the Spirit which without measure was poured upon Christ our head, is by him diffused through all members of his body. For 'God hath established and anointed us in Christ' (2 Cor. 1: 21). 'We have an unction from the Holy One, and the anointing which we have received from him abideth in us' (1 John 2: 20, 27). Necessary then it cannot choose but be; that we should know Jesus to be the Christ: because as he is Jesus, that is, our Saviour, by being Christ, that is, anointed; so we can have no share in him as Jesus, except we become truly Christians, and so be in him as Christ, anointed with that unction from the Holy One."

"What think ye of Christ?"

After all, Christ is Christianity. The whole centres in him. To have the right attitude to Jesus the Christ the Son of God is to be a Chris-

tian. This attitude includes such a belief in him as will make us trust, love and serve him. The fairly familiar lines of John Newton will set this forth:

"What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest,
Unless you think rightly of him.
Some take him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.
Some style him the Pearl of great price,
And say he's the fountain of joys,
Yet feed upon folly and vice,
And cleave to the world and its toys.

"If asked what of Jesus I think,
Though still my best thoughts are but poor,
I say, he's my meat and my drink,
My life, and my strength, and my store;
My shepherd, my husband, my friend,
My Saviour from sin, and from thrall,
My hope from beginning to end,
My portion, my Lord, and my all."

"In Christ."

Perhaps the best short definition of a Christian is that he is a man "in Christ." This was Paul's great word. Take a concordance and see his use of it; or, better, read his epistles through (in the R.V.). We have once or twice before dealt with that wonderfully suggestive and favorite phrase of the apostle in this page, so merely mention it now. A man "in Christ" has come in, we suppose, in a definite Scriptural way. One believes "into Christ"; the penitent believer is "baptised into Christ" (Gal. 3: 26, 27). Such an one "puts on Christ." Having come in, a Christian must stay in. He, too, is expected to "put on the Lord Jesus Christ"—i.e., wear Christ as a garment (Rom. 13: 14). He must keep in the love of God (Jude 20, 21). He must practise the Christian virtues, the graces of which we wrote two weeks ago (2 Pet. 1: 5-11).

The Saviour has told us how to be true disciples. In John 8: 31 he tells us that those who continue in his word are "disciples indeed." In John 13: 35 he says love to one another manifests to others our discipleship. In John 15: 8 he declares that the bearing of fruit—not of fruit alone, but "much fruit"—is required of us: "so shall ye be my disciples."

Notes and News.

York, S.A.—The Y.P.S.C.E. held their annual social on April 21. There was a large attendance. Bro. Horsell was chairman. The meeting took the form of a "surprise evening." A number of C.E. Societies were present by invitation, and gave novel greetings. Each committee of the Society took part by giving a surprise item. The Lookout Committee presented the officers of the church with ornamental brackets fitted to each window of the chapel; the Junior and Intermediate Society Committees gave curtains to hang from brass rails of platform. The Missionary Committee gave a beautiful table cloth. The Sunshine and Flower Committee made a lovely quilt, on which were worked the names of various persons; each name represented 6d. The quilt and the money (about £3) is to be sent to the Burwood Boys' Home. Other committees also gave interesting items. An excellent address was given by Mr. D. Gooden. Meetings in connection with the church are on the upgrade. Large audiences listen to the gospel each Sunday evening. We are having a sowing time, but look expectantly for the harvest.—H.J.H., April 24.



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

Interesting letter from Bro. Shah, Harda, C.P.

1. I teach Bible daily to the young men in the high school from 10.30 a.m. to 3.30 p.m. Besides myself there are two other Bible teachers, D. O. Cunningham, the Principal of the Institute, and Bro. Ram-parshad. Bro. Cunningham teaches the three highest classes, Bro. Ram-parshad teaches the four Hindi primary classes, and I teach the four middle classes as well as the four Urdu primary classes. I combine the four primary classes into two sections, my time being so limited. Thus you see the old, old story of Jesus and his love is daily preached to over 500 heathen young men and children. It is one of the most interesting and hopeful works to train the young minds and to turn them while they are tender, toward the path of truth and virtue. Some of these young men are very inquisitive. Here I give one or two for illustration:—

(a) One day I was telling the boys in a class about the temptation of Christ. Said one of the boys, "Sir, you say that Christ was tempted by the devil, and that Christ was victorious." "Yes, no doubt about it," I replied. Then the boy replied, "No, sir, I see it another way. The devil took Jesus up on a high mountain and then to the pinnacle of the temple, and that shows the devil took Jesus wherever he wanted to, and Christ could not resist him, and in this way Christ obeyed the devil."

(b) On another occasion I asked the young men in one of the higher classes as I was telling them the four exceptional elements in the character of Jesus Christ, i.e., purity or holiness, love, forgiveness and humility; that we Indians are as a rule always ready to worship a *sahdu* or dervish or religious teacher. If we see a *sahdu* or a *faqir* (Mohammedan religious teacher) in our village, streets or anywhere, we are ready to bow down and worship him, hear him and obey him, and offer him whatsoever we have, in spite of his ambiguous and villainous character. He may lead a bad life, may use intoxicating drinks and drugs, but if he wears the garment of a mendicant or dervish, and puts ashes on his body, we are ready to respect and worship him. But see, here we teach you of Christ, the Man of sorrows, humble, loving, pure, holy, and forgiving in character, sacrificing his life on the cross for the salvation of mankind; but you do not incline even to hear his name and pay him a little respect. Then replied one of the boys, "Sir, we do know Jesus Christ, and that he is the Saviour of the world, and are ready to accept him, but our caste holds us. We are Christians in heart." Another boy said, "Sir, we are ever ready to

worship Christ and respect him: We know that Christ's life was holy and pure; but you Christians are in our way to him. We find what you Christians teach and profess to be is right, but you do not set an example to us in your daily life. In my own town (this boy has come a long distance to read in our school) I find many Christians whose life is just the same as ours. They drink, tell lies, cheat, etc." Then I asked him whether he has seen the Christians here in Harda, and knows them, what they are. "Yes, sir," he replied, "I am watching all the Christians here since I have come down to read, and in a few days I will be able to form my opinion and give you my judgment."

2. My next duty is to take care of the spiritual need of the church here. I have been chosen an elder and pastor of the church. Beside regular preaching on the Lord's day, I visit the homes of the individuals, especially the weak ones, and thus help them in their spiritual growth. This is one of the most difficult tasks for me. I wish you, brethren, to pray for me, to the end that I may be guided by the Spirit of God for the edification of Christ's church in India. There are 106 members in the church here. During 1909 the church raised Rs. 406 for different purposes, of which Rs. 210 were given to Home Missions.

3. In the summer, when the schools are all closed for the annual vacation (on account of excessive heat), having no regular daily school routine, I have been to the villages, and thus preached to about 2000 people the good tidings of salvation in 30 villages. A few of the primary teachers helped me voluntarily in this work. I hope to conduct this kind of campaign again this year in May and June. I wish you all to pray for this also, so that it may be more successful this year, and that we may win some one this year.

4. I have been to a big *meta* (Hindoo fair) with others, where we must have preached to about 8000 people in 3 days. Many Gospel portions, tracts, and leaflets have been put into the hands of many people.

5. Twice in the week I preach in the bazaar on market days with others. During the year over 4000 people have heard the gospel this way.

6. I superintend a Sunday School with six classes. The average attendance for the year 1909 was 73. Collection, Rs. 8/8.

7. Books sold by me during the year 1909 were 851; New Testaments, 86; Gospel portions (Matt. Mark, Luke and John), 333; The whole Bible, 1; Bhajans (song books), 259; other tracts on religious truths, 172; total, 851. More than two-thirds of these books were purchased by the young men in our schools, and the rest by the village people. These books, I am sure, will preach to a larger number of people than we have already preached to.

8. I have an enquirer who lives in a village six miles off from here. He is a low caste man, and cannot read or write. He heard the gospel some months ago from one of our primary teachers; then after a short time he met me in the big annual fair I mentioned, and opened his mind to me after he had heard a good deal. Since then he is visiting me regularly twice or thrice a month, and thus learning the truths regarding Jesus Christ our Saviour. Sometimes he goes to Miss Thompson for instruction, or to one of the other missionaries. He cannot read, but has commenced learning, hoping to be able to read the Bible himself. I have got a very strong hope for him. If he comes out, most probably others will follow him. I wish you to pray especially for this young man, that he may be guided to the truth.—Feb. 12.

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West Australia.

BROOKTON.—We have H. P. Manning, formerly of Maylands and North Perth churches, laboring in our midst for this Conference year. Bro. Manning conducted services last Sunday at West Brookton Hall at 3 p.m., and at Brookton at 7.30 p.m.; meetings fairly well attended. We hope soon to have one evening in the week set apart for Bible study (Training for Service), and feel sure that with Bro. Manning as teacher we shall spend some very helpful hours together. The church at Brookton is very thankful to the brethren of Perth, Fremantle and suburbs for their help in furnishing Bro. Manning with the horse and sulky, with which he proceeded to Brookton under rather high circumstances, but he eventually arrived in safety, and good spirits, expressing a good opinion of his "turnout." Hope to send a fuller account shortly.—F.D.J.

New Zealand.

SOUTH WELLINGTON.—Last Lord's day evening, at the close of Bro. Wilson's address, three came out and made the good confession. At the service held the week before, two more also came forward, this making five since last report. The midweek prayer meeting is still well attended. The attendance aimed at will be attained this quarter. The Endeavor Society is doing good work. The papers given from time to time are really helpful. Last Thursday, at the close of the meeting, Bro. and Sister Wilson had a surprise packet for the Endeavorers. The occasion was Bro. Wilson's birthday, and so they gave a sociable evening, at which all the society were present and thoroughly enjoyed themselves. The Bible School at Kilbirnie have started practising for their anniversary, which is to be held in June.—H.M.H., April 22.

NELSON.—The Conference of Churches of the Middle District of N.Z. was held at Spring Grove, and reports show good meetings. Advantage was taken of visiting evangelists to preach at the local assemblies. Bro. More, of Palmerston North, occupied the platform here for two Lord's days, giving us splendid gospel addresses, exhortations and grand talks to the scholars of the Bible School. The same brother lectured during the week on "The East of London from the Inside." Bro. Jones meanwhile preached at some of the district churches. The contractors have commenced with the additions and renovation of the old meeting house; in consequence of this our services have been somewhat interfered with. So far we have been able to hold our Lord's day meetings, but the midweek has been forgone so as to allow the builders to expedite the work. Some of the brethren are holding cottage prayer meetings. The new chapel is to be started within a week.—E.M.J., April 11.

Queensland.

ROMA.—The church is making a forward movement since the arrival of our evangelist, Bro. Hayes. All the departments of work are on the upgrade; especially is this noticed in the large attendance at our evening service. Bro. Hayes at the open-air meetings seems to have made a new departure, by the large number of men that attend the meetings. Our brother holds

the interest, and the gratifying result is that a number of people who had not been in the habit of attending any meetings accept the invitation to attend the meetings in the chapel. The interest seems to point to the fact that in the near future there will be a rich ingathering of souls. At no past period in the history of the church has the outlook seemed brighter.—R.W.G.P., April 26.

TANNYMORE.—On Lord's day, April 10, Charlie Young, from Toowoomba, addressed the church in the morning, and preached the gospel in the evening to a good audience. At the close one young lady made the good confession.—F.G.B., April 17.

BUNDAMBA.—We are sorry to report two losses from our membership through removal, but are glad to say we received one in by letter from the church at Gympie last Lord's day. We have started our week-night meeting again for prayer and Bible study, which is being appreciated by those who attend. Carl Fischer gave us a nice address on "The Widow's Mite" in the morning, and preached at night on "The New Heaven and New Earth."—Geo. Green, April 29.

ROMA.—W. B. Hayes, evangelist, has been here one month. The first two Lord's days the attendance improved wonderfully. I am sorry to say then our brother got the dengue, and has been laid aside ten days, and just managed to take all the meetings last Lord's day, being driven to the church. He preached to fair audiences in the open air and building. Lord's day, 17th, we had Bro. Roberts, from Dullham, with us; he brought one of his brothers to the hospital with the dengue. I am pleased to say the sick brother returned home last night quite well. Influenza and dengue are very prevalent here just now. Bro. Roberts, when leaving, left £3 to help on the work.—Philip Brown, April 20.

Victoria.

BALLARAT.—The writer desires, after a four weeks' investigation, to state that the rumor concerning the members at Dawson-st. denying the divinity of Christ is untrue. He feels, on account of the word of God having free course, that such an impression should be removed.—A. W. Jinks.

PRESTON.—Our morning meetings are much above last year's average, and at the evening meetings a greater interest is being shown. Bro. Jarvis, from the Bible College, is preaching for us. Bro. Holloway was compelled to take a rest for health's sake. The Bible School is busy preparing for its anniversary this month.—May 1.

MIDDLE PARK.—Our meetings are continuing to be very attractive, and Bro. Harward's preaching is much appreciated. We had the pleasure, on each of the last two Lord's days, of receiving new members into fellowship. At last night's service one young woman from our Bible School was obedient to the Master's command to be baptised, and we also had the joy of five confessions (three men and two young women) at the close of an impressive address. One of those who came forward was the husband of our esteemed Sister Marsh. Our building has been crowded for the past few weeks, and we have had to bring in seats from the vestry to cope with the requirements. We held our first congregational business meeting last Friday evening, and subject under discussion was "How to meet our church debt," in all about £900, and we had the

gratification of receiving gifts amounting to £120 towards this end. We are desirous of arranging to reduce the interest burden as much as possible, and should be glad to hear from anyone in the brotherhood who would be disposed to assist us with an advance of the whole or part of our indebtedness to the bank, at a low rate of interest.—J.S.M.

WILLIAMSTOWN.—All departments of work seem to be progressing favorably. This morning six were received by letter. Four who formerly met with us have returned, also a sister from New Zealand, and a brother from Castlemaine. The seed is being faithfully sown, and we are looking forward to an ingathering.—S.R.F., May 1.

BALLARAT.—On April 20, a welcome social was given to Bro. and Sister Jinks in the Dawson-st. chapel. Bro. Morris, who presided, suitably spoke and fitly extended the welcome. Sister Lucas, on behalf of the sisters, welcomed Sister Jinks. At the close of a hearty meeting refreshments were partaken of.

MILDURA.—We were pleased to receive a visit from Bro. and Sister Gibson, of Melbourne. Bro. Gibson gave us a splendid address on April 3, and preached the gospel in the evening most acceptably. Fairly good attendances during the month.—C.A.F.

COLLINGWOOD.—We held our half-yearly business meeting on April 20. H. Peacock presided. There was a good attendance of members. The treasurer's report was read and received, and it was found that the treasurer had a small credit balance. The evangelist's report showed eight additions for the past six months—five confessions, one baptised believer, two restorations. Our Sunday attendances have been good, an average of 60 on Sunday mornings, and for Sunday evenings, 120. Our evangelist, A. D. Strongman, was asked to stay with us until he leaves Australia. He intends sailing to America in June. Bren. Paul and Brownrigg were elected as deacons to fill two vacant positions, and Bro. Towers was elected as secretary. Record attendance at breaking of bread to-day. Sister Miss Cook, from Geelong, was a welcome visitor, and Sister Fraser was welcomed back after her recent illness. Large attendance at the gospel meeting to-night, the subject being "Counting the Cost." Good interest.—May 1.

BRIGHTON.—On Sunday afternoon the work of the British and Foreign Bible Society was suitably brought before us by the members of the school. In the evening F. Pittman gave his monthly address to children, his subject being "Two Hills and One River." The gospel address was on "The First Christian Man." Attendances are showing a decided improvement at Brighton and Sandringham. One confession at Brighton.—G.H.W., May 2.

POLKEMMET.—The church celebrated its anniversary on April 17 and 20 with special services and a tea and social gathering. The three services on Sunday, conducted by Jas. Parker, evangelist, and H. Gray, of Dandenong, were largely attended and of fine spiritual order. The tea and social meeting on Wednesday was a typical country gathering. Many displayed great patience, there being more people congregated outside than in. The meeting began on the 20th; it terminated in the early hours of the 21st. Everyone appeared satisfied. Brethren from Horsham assisted on the programme. The speeches of Jas. Parker, Jas. Butler and H. Gray were of an earnest and devotional character. One is strongly impressed by the loyal heartedness of the brethren and the large proportion of vigorous young life in the church. It is a power in the district.—H.G.

DANDENONG.—Two scholars from the Bible School confessed Christ at our service last night. We celebrate our Sunday School anniversary with special services next Lord's day.—H. Gray, May 2.

CHELTENHAM.—The tea and public meeting of the anniversary was a crowning success. Great interest, great audiences, and great speeches by H. Kingsbury and J. C. F. Pittman. J. Binney

and Sister Ruby Finlayson, and the choir under G. Clayton sang beautifully. On Sunday evening an in memoriam service was held to the memory of Bro. Richard Judd. The building was crowded and the solemn meeting made many impressions. One decision at the close, Ruth Bryce, daughter of our esteemed Bro. and Sister P. Bryce. As our organist, Sister Ida Judd, is related to the departed brother, Bro. Sidney Pittman kindly came and officiated at the organ all day.—T.B.F.

SOUTH RICHMOND (Balmain-st.).—The church anniversary was celebrated last Lord's day. Splendid meetings both morning and evening. All the organisations of the church are healthy and a happy and harmonious spirit prevails. Adult Bible Class is doing a fine work. We are hopeful.

DRUMMOND.—Our mission has progressed through the second week. The weather has been fairly favorable, and we have had good attendance and keen interest. So far four have confessed Christ: We continue two more nights.—May 1.

HARCOURT.—Another splendid meeting last Sunday night, when one who confessed Christ was baptised. At the conclusion of Bro. Millar's address another made the good confession. We had a farewell social upon the eve of A. Hogarth's departure for N.S.W. We regret his departure, and hope our loss will be gain to others. At the conclusion of a good programme we presented our brother with a small token of remembrance. Bro. Millar suitably gave the presentation, which our brother acknowledged.—J. Bauer, May 2.

EMERALD.—On April 22 we held our Sunday School anniversary, when a number of prizes were distributed. F. Pittman gave an interesting address on his travels. Fine meetings last Lord's day, when a brother was restored to fellowship. Bro. Comer is interested in the work here. Bro. Herbert Bolduan is seriously ill at his home; we trust that he may soon recover.—W.B., May 2.

NEWMARKET.—On Sunday, April 24, we had Bro. Noble with us. He exhorted the church very acceptably, and preached the gospel to a good congregation at night. We had splendid meetings last Lord's day, when we had our new evangelist, S. Stevens, with us. He addressed the church in the morning, and at the gospel meeting the chapel was nearly full; one of the largest meetings we have had for some considerable time. Our brother made a good impression, and we are hoping for great things with his assistance and the hearty co-operation of the members.—J.H.

WARRAGUL.—The young lady—Sister Thomas—who made the good confession, was baptised by Bro. Black on Lord's day, May 1. Splendid meeting, the hall being filled. Interest is increasing. Two other young girls came forward and confessed the Saviour. A fine spirit throughout the meeting.—R.W.J., May 2.

BRUNSWICK.—A good number of members and friends attended last Wednesday to say farewell to Bro. and Sister Quick, and to welcome the new preacher and wife, Bro. and Sister W. Uren. Robert Lochhead presided. Jos. Jenkin spoke on behalf of Brunswick; J. Baker, President of Conference, for the Victorian brotherhood, and W. Hardie voiced a welcome from the Endeavor Society and Bible School. H. Swain also spoke. For their four years' services Sister Quick received an inscribed silver-mounted umbrella, while Bro. Quick was handed a Bible, Hastings' Dictionary to same, and other books on missions and temperance (10 in all). C. Peters officiated. As Bro. Lochhead and daughter would shortly be leaving for England, A. Knights wished both bon voyage, the audience joining in the hymn, "God be with you till we meet again." To-day Bro. Kingshott exhorted, and Bro. Uren preached to a full house, topic, "Lacked the Wedding Garment." One immersion, the candidate confessing under Bro. Quick's preaching when here.—W.T., May 1.

CARLTON (Lygon-st.).—On Lord's day morning we had with us Bro. and Sister Whip, of Enmore, N.S.W., formerly old members of

Lygon-st. Two young men previously reported were received into fellowship. H. Swain, who has been appointed Organising Secretary of the Bible School, addressed the meeting on the value and needs of that department of church service. His remarks were well chosen, and the general impression was that the Home Missionary Committee has acted wisely in taking steps to consolidate that phase of our work. Magnificent meeting at night to hear Bro. Kingsbury speak upon "Jesus or Christ." The seed which has been faithfully sown is bearing fruit, and we were cheered to see four make the good confession (one young man and three young women). Bro. Kingsbury rivets the attention of his hearers by his earnestness and clear presentation of the gospel. The large choir is faithful in its attendance, and assists very materially in the services by spirited singing. On Thursday evenings, beginning this week, Bro. Kingsbury will deliver a series of addresses upon "Studies in the Life of Paul."—J.McC.

SOUTH MELBOURNE.—Bro. Stevens has left us to take up the work at Newmarket. Good meetings to-day. Bro. Carter gave a splendid exhortation, and Bro. W. A. Kemp gave a fine sermon on "The Kingdom." Interest increasing. Prospects bright.—R. J. McSolvin, May 1.

South Australia.

PORT GERMEIN.—On April 20, the choir from the Pirie church journeyed to Port Germein, and there rendered the service of song "Singing Jim." A large and attentive audience listened with pleasure to the singing. The proceeds were in aid of the Institute, the committee of which has been very good in letting us have the building at a very small rental for our Lord's day services.

TUMBY BAY.—Meetings generally are steadily improving. We are starting a Sunday School next Lord's day at Butler. Last week I took a tour out back about 40 miles, discovered there are children growing up there who have not the chance to go to either school or church. We hope to be able to do something for them soon. It has been decided to select a site in Tumby Bay for the purpose of building in the near future.—R.H., April 27.

MILE END.—I. A. Paternoster, of the Hindmarsh church, commenced a mission in the chapel here on April 3, and closed on the 24th. The meetings on Lord's day evenings were very good, but the attendance of strangers on week-nights was limited. On the 25th a thanksgiving meeting was held, when Bro. Manning, on behalf of the church, presented Bro. Paternoster with a token of appreciation of his excellent work, and the sisters also gave him presents for his two sons, one of whom arrived but a couple of days before. As a direct result of the mission, three confessed faith in Christ.—D.A.E., April 29.

BORDERTOWN.—We commenced the second week of our mission yesterday. Interest steadily increasing. Tent crowded last night to hear Bro. Bagley explain "The Road to Heaven." The question box is being freely used, and the missioner presents our position clearly to the people. One decision to date.—Edwin Edwards, May 2.

YORK.—Bro. and Sister Bartlett, senr., and Bro. Harry Bartlett, of Alma church, were received into fellowship to-day. We were pleased to have one of our isolated members present (Sister Gourke). The writer has just concluded a series of gospel addresses, and commences another series on May 15. Splendid meetings as a result.—H.J.H., May 1.

SEMAPHORE.—Attendance at morning meetings well maintained. We had Bro. Burls with us on April 24, Bro. Brooker on May 1; both exhorted. The cause is extending as it is becoming more generally known. On Tuesday, May 3, a meeting of members is to be held, when no doubt a movement will be made in the direction of testing the Semaphore by holding gospel services in the evening, at the Town Hall; the Sunday School is doing fairly well. We have a

fine staff of teachers who are anxious to see the number of scholars increase.—A.P.B., May 1.

QUEENSTOWN.—Lord's day morning, April 24, large attendance at breaking of bread. W. C. Brooker exhorted. At the gospel service the building was filled, and W. C. Brooker delivered a sterling address on "A Question of Values" (Mark 8: 36, 37). Two young women (sisters) made the good confession. Lord's day morning, May 1, Bro. Hawkes exhorted. In the evening the two young women were immersed. W. C. Brooker delivered an earnest address, taking as his subject, "A Difficult Problem." Other departments of church work doing well.—A.P.B., May 1.

STIRLING EAST AND ALDGATE VALLEY.—O Sunday, April 24, J. Wiltshire preached at Aldgate Valley, when a married woman made the good confession and was baptised the following Thursday evening. On Wednesday evening, April 27, the quarterly business meeting was held at Aldgate Valley, when the various reports were considered satisfactory, and the secretary's balance sheet showed a good credit balance. Sunday, May 1, good meetings at both Stirling East and Aldgate Valley. We regret that W. Charlick and family, who have been spending the summer months here, are returning to Adelaide. Although Bro. Charlick is a member at the Unley church, he has spent between six and seven months in this district this year, and we shall miss him.—A.G.R.

NORWOOD.—Good meetings morning and evening, S. G. Griffith speaking. Morning subject, "A Glorious Victory" (1 Cor. 15: 57), a very encouraging and profitable address. Evening subject, "How King Saul Lost His Crown." Our evangelist in the mission at the Maylands church was the means of bringing 14 to the feet of Jesus.—May 1.

New South Wales.

TAREE.—I am spending a few weeks' holiday with the brethren here. The Restoration movement and the cause of our blessed Redeemer, which we love so much, is firmly established in this district. The present evangelist is doing excellent work amongst the residents generally, and seems to be also highly esteemed by the church. It is pleasant to find such a happy state of things. I spoke morning, afternoon and evening to-day at Taree, and was delighted with the spirit and earnestness of the members. The re-engagement of W. J. Williams I consider has been a wise decision, as I know of no one so well fitted to lead the church forward in aggressive evangelism as he is. The hospitality of the members is being freely extended to me, and I feel led to write this word of appreciation and encouragement to them. May I commend these stalwart pioneers to the gracious prayers of the whole brotherhood, especially the churches of N.S.W.? "Blest be the tie that binds."—A. E. Illingworth, April 24.

MOSMAN.—Good meetings on Lord's day, April 17. Bro. Crawford spoke in the morning, about 50 being present. In the evening G. D. Verco spoke on "Is Baptism Necessary?" Interest is being sustained, and we are looking for great results in the near future.—G.H.O.

SYDNEY.—A meeting was held on April 25 to hear Bro. Mathieson (on his way to Wellington, N.Z.) talk about India, where he has just come from visiting our mission stations. One and all thoroughly enjoyed listening while Bro. Mathieson told us about mission work in India. Bro. Haggart, from America, also spoke, and the meeting was brought to a close by a large number going away to the express with Bro. Mathieson to see him off.

MOSMAN.—Chas. Watt spoke this morning on "Seeing the Invisible," and Bro. Verco spoke at night on "A Changed Life," being based on the life of Paul the apostle. Two ladies were received into fellowship in the morning.—G.H.O., May 1.

Continued on page 298.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

Continued.

"I hadn't expected to see you before twelve o'clock," he said. "I thought they would keep you locked away somewhere, to dawn upon us first in all your glory to the strains of the Lohengrin march. This is unexpected good luck."

"He needn't have said that," Archie reflected. But Frances met the remark with a little laugh of undisguised amusement.

"O, but my wedding isn't to be like that, Mr. Cavendish," she said. "You will not hear any Wagner or Mendelssohn, and ever so many things will be different. Here is Mr. Ware, now, Jack's best man."

"Where is Jack?" Ware demanded, briefly acknowledging Cavendish's greeting. "I must see him—I'm sorry—"

"Come out here," Frances said, leading him apart from the others to a corner of the piazza. "Jack will be here in exactly one minute. Margaret went for him. Your suit didn't come."

"No," ruefully. "How did you know? I'm awfully sorry to go back on Jack—"

"Now, Mr. Ware, do you care so much about such things? Would you spoil my wedding because of a suit of clothes?"

"The clothes don't make any difference to me," said Ware. "In spite of himself he laughed, looking down at his worn raiment. I was thinking about the rest of you."

"Jack and Margaret, come here and tell this disobedient man to respect my authority. He is intending to desert us."

"If you dare abandon me now!" Hilliard threatened. "No suit? Hang the suit. You don't care, do you, Meg? Here we've all been promising Frances solemnly that she should have her way, and you've begun a rebellion."

"Ford began it," said Ware. "If I ever get my hands on him—when I'd given him the most explicit orders—"

"Mr. Ware, Frances wouldn't ask this of you if she believed you would suffer any very painful mortification in it," said Margaret. "Since she and Jack are agreed and determined, let's humor them this once more. I'll wear my travelling suit, and we shall be two very appropriate attendants for a ranch wedding out-of-doors under pine trees."

"Good girl, Meg!" said Jack, patting her arm. "Always did help me out of scrapes. I couldn't get through this without Norman, now that I've been counting on him over night."

Assuredly Mr. Cavendish could never have reason to suppose that Jack Hilliard would ask the favor of his own attendance at this time. It could not have been any feeling of wounded or slighted friendship which caused the faint shadow in his eyes throughout the brief beautiful rite. Frances stood, trembling a little in her white dress at Hilliard's side, when the bishop's

voice, deep and solemn as the wind voices of the pines above him, took up the heart-searching words of adjuration and blessing. She looked more than ever like a spirit of the forest, with a light in her wonderful eyes, that none of those who loved her best had ever seen there before. But it was not Frances' face at which Cavendish glanced once and again during the betrothal vows and the final benediction.

Some minutes later, Cavendish found opportunity for speech with Margaret slightly apart from the centre of laughing congratulations and good wishes.

"Beautiful, wasn't it?" he said. "Quite out of the ordinary. This expression of the individual, you know—the distinctly personal—charming, after all the servile imitations and department-store patterns one sees. Who is Corydon? I didn't quite catch his name."

"You mean?" Margaret's voice was perhaps a little colder than necessary, considering the fact that Cavendish had spoken quite simply and sincerely.

"The young cow puncher that stood with Jack. Some ranch friend of the Stafford's? He added the last touch of the picturesque. Magnificent build! I'd like to pose him for my Neoptolemus."

"That is Mr. Ware, the chief of the engineering party working over yonder. He was a college friend of my brother's. Jack and he went on that yachting trip with the Van Dynes the summer after they graduated."

"Really? Why, I must have met him, then. I thought I noticed something familiar about his face. What would Mrs. Van Dyne say to think that a guest of hers would appear at a wedding in that garb? It's effective, though; but you wouldn't think a man in that profession would care for theatricals."

There was no time for explanations. Somebody drove them forward merrily toward the eating and drinking. In another moment Ware was beside Margaret, and Cavendish dropped back. The informality of the breakfast was absolute, but there were one or two conventions attached to his office which Ware didn't intend to waive in favor of the Easterner.

Almost all of the guests were going back to their homes by the same train that was to carry Jack and Frances on the first stage of their journey. The Wallaces had planned to wait over until the next morning. Margaret was to stay at the ranch for a month or more, and Cavendish had been easily persuaded by Mr. Stafford to spend a day or two looking at certain mining prospects in the neighborhood. This last arrangement had been devised mainly for Margaret's benefit, but nobody had been able to discover exactly what she thought of it. As it was, a large escort of honor accompanied Hilliard and his bride to the station, and Ware drove the car-

riage that conveyed Margaret and Mrs. Stafford and the bishop to the leave takings.

The train was a little late, and the young people paced the platform. A cloud of dust moving slowly down one of the country roads attracted Cavendish's attention.

"Driving cattle, there?" he asked Archie Stafford.

"Steers from Green's, I reckon," Archie answered, shading his eyes and studying the drivers and the herd. "Good-sized bunch, isn't it? They are turning down this way. Hope they won't try to drive them through town. They may, though, if they're Green's men; they haven't much sense. But it'll take them some little time to get down here, and maybe the train will be gone. It's coming, yonder, now."

At the last minute Frances put her arms about Margaret's neck, whispering:

"I shall never tease you again. I saw it all to-day—under my pine tree."

And Margaret raised her head just in time to catch the louder whisper of a Wallace girl to Mrs. Darrow.

"I understand she's going to marry Mr. Cavendish in New York next spring."

There was much re-arranging for the homeward drive. One or two vehicles carried no passengers back. Cavendish took the place that the bishop had left, beside Mrs. Stafford. It did not give opportunity for much talk with Margaret, but he could observe her as she talked to Ware.

They were leaving the little town by one of its quiet side streets, where houses were few, when a sound of shouting and the thunder of hoofs on the road behind made Ware glance over his shoulder at the same moment when Mrs. Stafford looked back and cried out, seizing Cavendish's arm.

"Why, what's up?" said the Easterner.

Ware's face had set like steel. He bent forward, touching the horses with the whip and gathering the reins in a closer grip.

"It's all right," he said to Margaret. "We'll make it."

The street behind was dark with a plunging mass of lowered heads and tossing horns, and the danger that Archie had vaguely foreseen was brought close at hand with horrible suddenness. The passenger train was safely on its way before the herd had reached the outskirts of town; but the beasts had taken fright at a freight engine blowing off steam upon the side track, and had stampeded madly down the road. Their drivers were riding furiously after them, shouting and cursing; but there was no hope that the steers could be turned or checked before they reached the open. The street was only a long, straight lane, with no cross streets for a thousand feet or more. The harnessed horses at their wildest gallop could not outrun the cattle; they were losing, rod by rod.

On either side the road was bordered with trim fences, affording no chance to turn out; but Ware had caught sight of an unfenced vacant strip, a hundred yards further on. He swung the horses over the low cinder side walk, and up the sloping bank just as the first line of the steers rushed past in a whirlwind of dust, filling the street from side to side with one unbroken phalanx of destruction.

CHAPTER IV.
THE CLODBURST.

The horses plunged and reared frantically, attempting to back the carriage down the incline toward the street. One of the wheels cracked ominously, and Mrs. Stafford screamed again; but Ware kept his grip on the lines, the veins in his forehead standing out like whipcords; and Margaret sat silent and motionless at his side.

Watching his opportunity as the plunging of the animals turned the wheel, Cavendish sprang to the ground, stepped forward, and caught them by the bits, speaking to them gently.

It was all over in a moment. The cattle had thundered past, with their drivers yelling madly in pursuit; Cavendish led the horses forward and turned them before he went back to look at the wheel.

"Anything wrong?" Ware asked.

"No, I think not," Cavendish answered, brushing the dust from his gloves after a brief investigation. "It was a close call, though. That black horse has a mind of his own, Mrs. Stafford."

"Tartar? He was broken to the saddle when he was a colt, and Archie rode him on the range two summers," Mrs. Stafford said. "Ever since then he has been nervous over anything like this, and Mr. Stafford won't let Frances or me drive him where there are any cattle. It isn't fear, I suppose; just excitement, and the longing to be in the thick of it himself."

"You don't mean"—Cavendish swung up into his seat again promptly, for Tartar was still restless—"you wouldn't give a tenderfoot the impression that you get up little side shows like this as a matter of frequent occurrence, just to relieve the tedium of village life out here?"

"O, no! The steers break away sometimes, of course, if they are wild and the men don't know how to handle them. That was a large bunch; I should think it must have been five or six hundred. But we don't treat our Eastern guests this way as a rule; do we, Mr. Ware?"

"We could afford to, for our own entertainment, if they would all show as much grit and muscle as Mr. Cavendish," Ware answered. "I don't believe I could have held that beast's head as you did, and I've always had an idea that I was reasonably strong." He lifted his brawny wrist, regarding it whimsically; and then he turned suddenly on Margaret.

"Why don't you say something? Here Jack hasn't more than turned his back on you when the two of us plunge in and rescue you, and you let Mrs. Stafford do all the talking."

"What am I to do?" said Margaret. "I believe you have both saved my life, and Mrs. Stafford's into the bargain. It there were only one of you, I might say, 'My preserver!' and fall at your feet; but it wouldn't sound so well in the plural; and, as for falling at feet, the stage directions don't explain how this is to be done in a carriage."

Ware laughed outright. Cavendish colored slightly. If he were displeased, he made no sign. He had no word of ready generous praise for Ware's part in averting the danger, such as the other man had spoken instinctively for him. Was it because he had loved Margaret Hilliard for more than one day with a gathering intensity that could brook no opposition? or did the reason lie deeper in the natural fibre of the two men?

To be continued.

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OPTICIAN

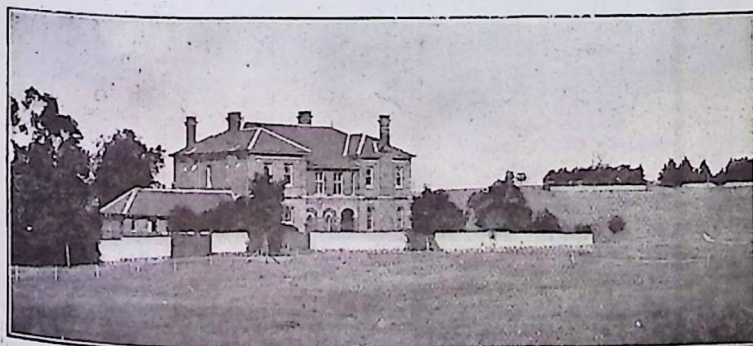
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New South Wales—A. E. Illingworth, T. Hagger, S. G. Griffith, L. Russell. South Australia—R. Burns, J. Manning, John Fischer, A. C. Rankine, T. H. Brooker. Victoria—F. G. Dunn, A. Millis, W. C. Craigie, R. Lyall, F. M. Ludbrook, C. Hardie. Western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

From the Field—Continued.

BELMORE.—Much more interest shown lately; larger meetings. Two additions by faith and obedience, and three by letter, during past month. We regret to lose the help of Sister Miss A. Day, who is leaving for another State for a few months' holiday, but wish her a very pleasant holiday.—W.H.H., May 2.

SYDNEY.—Glad to report good meetings, in both attendance and attention, this past two weeks. Wednesday, April 20, the church quarterly business meeting was held, a fair number of members being present. Last Lord's day morning G. H. Browne gave a fine address, a number of visitors being present. At the night service Bro. Franklyn addressed a crowded audience, a large number of the members of various Orange lodges being present. To-day a young man was received in by letter from England. Bro. Franklyn continued one of his expository talks on Revelation. The night service, which was well attended, was conducted by Bren. Chapple and Fox. At the conclusion of an address by Bro. Fox, an elderly man came forward, and made the good confession. The attendance at the week meetings is well maintained.

ENMORE.—Inspiring meetings all day. One received into fellowship. The visitors to the morning meeting were Miss Madge Magarey and Miss Norman, from Grote-st., Adelaide; Mrs. Cowell, North Fitzroy, Victoria; Bren. Zelius and Petty, Doncaster, Victoria. G. T. Walden exhorted. The chapel was crowded at night. At the close of Bro. Walden's address one young woman stepped forward and accepted Christ. The male quartette sang, by request, "Lead Kindly Light," the harmony arranged by the organist, Percy W. Dixon. The choir spent a delightful time on Friday evening last, when a social was given as a welcome to Robt. Whately, the choir conductor, who had been absent for a couple of months. Bro. Whately is an enthusiast on choir matters, and he is at home amongst the singers. The members were glad to see him home again. During the evening the choir bade farewell to J. Lockley, who had filled the gap during Bro. Whately's absence. In responding to the toast, Bro. Lockley congratulated the choir on the success they had made, and said the choir was never better than at the present time. Bro. Lockley is a good judge. Thos. Savage, who has done so much for the choir, was a guest to the social. At 10 o'clock the choir sat down to a magnificent supper prepared by Mesdames Hackshall and Walden. The tables were beautifully illuminated and heavily laden with choice eatables.—W. D. Rankine.

NEW SOUTH WALES HOME MISSIONS.

1000 Shilling Donations.—At Conference a brother promised 1000 shillings to N.S.W. Home Missions if 9 similar donations could be secured. The list now stands as follows:—T. Savage, Enmore, 1000; J. F. Ashwood, Petersham, 1000; Bro. Rossell, Petersham, and J. Stimson, Sydney, 1000; an Enmore brother, 2000; R. Campbell Edwards, Victoria, 1000; P. Winter, Moree, 1000. Bro. Edwards wrote to the Organising Secretary as follows: "I cannot allow an offer like that to go unaccepted; you can therefore add my name as one of the number. Hope you may be successful in securing the required amount. I am exceedingly pleased indeed with the fine spirit which has come into N.S.W., and I would like to see the churches there running Victoria hard for the pre-eminence." N.S.W. disciples, let us do it. The way will be for all to get at it and always to remain at it. Start now by sending your gifts for Home Missions to Thos. Hagger, "Bigina," Francis-st., Marrickville.

How the Funds Stand.—Receipts since the books closed for Conference have been £103/6/8; expenditure, £190/5/11; the debit balance stands at £151/10/3.

New Evangelists.—J. Clydesdale has commenced work in the Wagga district. W. D. More has accepted an engagement to labor at Moree; in the meanwhile R. C. Gilmour is working there.

Two young men are being invited to take work, one in the Richmond-Tweed River district, and the other in the Junee district. The Committee is looking now for another man to be supported by a brother who has promised to do so for the next year.

Additions.—One addition by faith and baptism and one as a baptised believer at North Sydney; one addition by faith and baptism at Mosman; two by faith and baptism at Auburn; three by faith and baptism and two as baptised believers in the tent mission at Junee. Total additions, 12.

Send all offerings for this work to Thos. Hagger, "Bigina," Francis-st., Marrickville, Sydney.

Here & There.

J. E. Allan's address is now Newell-st., Footscray.

The address of W. B. Hayes is now May-st., Roma, Queensland.

The address of the Victorian C.E. Union secretary, A. J. O'Neill, is now 24 Faussett-st., Albert Park, Victoria.

The great event in the Foreign Missionary calendar, i.e., Foreign Mission day, falls this year on Sunday, July 3. The F.M. Committee are already at work preparing for that day.

Miss M. Morris, of "Invermay," Windermere Crescent, Middle Brighton, will be glad to receive any money from Endeavor Societies which has been collected for Foreign Mission work.

We would be glad to know how the Teacher Training Classes are getting on in the various States. Will those interested in the movement send us a postcard as to number attending?

H. Swain, Bible School evangelist, is communicating with the metropolitan schools with the view of making appointments to address teachers and all interested in Bible School work on the subject of the graded school, supplemental lessons, value of organisation, etc.

The churches at Wagga and Junee, N.S.W., would much like evangelists and other prominent brethren travelling between Sydney and Melbourne to step off and visit them. Send word to Gordon Birrell, Tarcutta-st., Wagga, and Jas. Wilson, Prince-st., Junee.

Pure Words, published by the Austral, is a first-class Sunday School paper, and quite equal to those issued from abroad. "Uncle Arthur's" page is quite a feature of the magazine, and good for the young people. It should be circulated in all our schools. Those schools not taking it would do well to give it a trial.

Sunday School Union, Victoria.—All Sunday School workers, delegates and honorary members are asked to attend the annual business meeting of the Union, which will be held next Monday evening, May 9, at 8 o'clock, in the Christian chapel (hall), Swanston-st. Business: To receive secretary's report, treasurer's report, appoint officers, etc.—J. Y. Potts, Hon. Sec.

Any brethren who desire to contribute 1000 shillings to New South Wales Home Missions and cannot just now, are reminded that the promise to do so at any time between this and Feb. 28, 1911, will be gladly received. We must secure two more such gifts or promises to secure the first one promised, which was conditional on nine other similar donations being made. Send at once cheque or promise to Thos. Hagger, P.O., Junee, N.S.W.

On Monday, May 16, at 7.45, the S. A. Churches of Christ C.E. Union will hold a Foreign Mission Rally at Unley. Chairman, H. J. Horsell, President. Speaker, S. G. Griffith. Each society will be called on for a novel greeting to cover three minutes in rendering. C.E. hymnals societies wishing affiliation with this Union.—Geo. H. Mauger, 84 King William-st., Kent Town.

The little church at Marrar, N.S.W., has decided to erect a chapel in the township. J. F. Ashwood has donated the land and £25, and Bro. E. J. Mousar £25. Other local brethren will help according to their means. Should any outside of the district desire to put a few shillings or a few pounds into this enterprise, please send to E. J. Mousar, Old Junee.

Joseph Fraser, of Merewether, N.S.W., writes: "We have been having some splendid articles in the A.C. for a long time. I think the *CHRISTIAN* should be taken by every household. Those who read the fifty-two numbers in the year will do much to educate themselves. However, I can hardly say Amen to Gifford Gordon's first paragraph. To me it seems that the church's greatest need is consecration. Education is a grand thing, and much to be desired, but the consecrated life puts it in the shade every time."

"Will you be good enough to place in the *CHRISTIAN* the following acknowledgments towards the building fund at Hornsby:—Charles Morris, £1; Leo. Rossell, £1; W. Macindoe, £1; Sister Solomon, £1; Church, Tuggerah Lake, 5/-; Church, Junee, £2/10/-; H. Provist, painting Church, estimated at £5; Geo. Morton, £5; E. D. Andrews, £5, and stone work for building. T. Savage has given a donation in goods towards tea meeting at the opening of the chapel. The brick work of building is up to the top of windows, and we hope to soon be in our new home.—Edwin D. Andrews."

H. Hudd, of Pretoria, South Africa, writes:—"We held a very successful Conference of Churches of Christ in South Africa at Johannesburg on Good Friday. Bro. Hadfield was down from Bulawayo, and many phases and difficulties of the work here, especially among the natives, were discussed. The subject of the Conference paper was "The Care of the Members and How to Retain Them," the writer being myself. The Conference work has been performed by a Committee composed of Pretoria brethren, but a Committee of Johannesburg and Roodepoort brethren will have charge this year. W. Duff will be chairman of next Conference. The work here goes slowly but surely, and the distances between the towns in which we have churches precludes any united efforts. We all felt, however, it was good to see each other's faces and sing 'Blest be the tie that binds our hearts,' etc."

We have repeatedly referred to the Continental Sunday, says the *Christian*, in terms of condemnation. Unless, however, we guard our blessed heritage, even the Continental nations will leave us behind them in the race. A remarkable change is coming over the Continent. Not for religious reasons, but for reasons implanted in our God-created nature, the nations of Europe are finding out that God knows better than all the unbelieving politicians what is needful by way of rest for the human machine. In Austria, Belgium, Denmark, France, Germany, Hungary, Italy, the Netherlands, Spain, Sweden, Switzerland, it has been made illegal to work more than six days out of seven. Here, in England, we are told in a recent Parliamentary paper that certain laborers at Barking work for 352 days out of 365, whereas our omnibus drivers take only an occasional day off, and that at their own cost. The Continental nations have paid the dire penalty for Sabbath-breaking. We would do well to heed the warning and learn the lesson.

What may be the meaning of recent dealings between Protestant Germany and the Pope? One day, we read of the Kaiser's second son, Prince Eitel, described as a "pilgrim to Zion," in order to be present at the consecration of a Roman Catholic church at Jerusalem, erected upon a piece of land presented by Abdul Hamid! This new church will be known by the extraordinary name, "the Dormitory of the Holy Virgin." Added to this is the fact that a few days ago the German Chancellor was received "in solemn audience" by the Pope, with "military honors rendered by the Swiss Guard." And we learn that the Pope "prevented him from kneeling—giving him his ring to kiss." What would Martin Luther have said to this? Is the German Fatherland—home of the glorious Reformation—seek-

ing favor with Rome for diplomatic reasons? In that case, it is high time the German nation paused and considered whereunto present tendencies may lead. Any nation that sows the wind in these fields, eventually reaps the whirlwind.

The meeting house at Hornsby, N.S.W., will be opened at the beginning of June with an evangelistic mission to be conducted by the State Evangelist.

The June, N.S.W., church has decided to go forward; a Sunday School will be commenced at the close of the mission, and a committee has been appointed to see available sites and recommend one to the church for chapel purposes.

L. Rossell, Redmyre-st., Strathfield, Sydney, is secretary and treasurer of the N.S.W. Conference Building Fund. This would be a good fund for brethren to remember in their wills. All particulars can be obtained from Bro. Rossell.

Thos. Hagger will commence a nine days' mission at Marrar on May 19. Will correspondents please address him at P.O., Corowa, N.S.W., from May 9 to 16, and P.O., Marrar, from May 17 to 26, afterwards at his home address in Sydney.

Two were received into fellowship at June, N.S.W., last Lord's day morning, one who passed through the waters of baptism the previous evening, and one who years ago was a member at North Richmond, Victoria. At night, before a large crowd in the tent, three more penitent believers were baptised; two of these will unite with Marrar church. To date there have been seven baptised and three received otherwise.

Professor Sylvanus Thompson, in his "Life of Lord Kelvin," says the *Christian*, gives us many a fine glimpse of that distinguished scientist as a devout believer in Christ. A "close friend" is quoted as saying that he was "sincerely a Christian—meaning by Christianity the religion taught by Christ, rather than the religion taught by the churches." One noteworthy passage refers to his sister—the wife of Dr. David King—reading to him the passage where Darwin expresses his disbelief in divine revelation, and in any evidences of design:—"Lord Kelvin pronounced such views utterly unscientific, and vehemently maintained that our power of discussing and speculating about Atheism and Materialism was enough to disprove them." Another passage worthy of quotation is this:—"Lord Kelvin's views on religion brought him into conflict on several occasions with Agnostic opinion, but he never seems to have wavered in his belief in a Creative Power and in an Over-ruling Providence." In proof of that, we recall the climax of his famous address from the Chair of the British Association. It is something to the good that, in these days of shallow unbelief, we are able to count this illustrious man as a devout Christian believer.

Dr. G. Campbell Morgan, one of the foremost preachers of Great Britain, at a meeting of the Westminster Bible School, on Friday, Jan. 14, said: "I have received a letter from Mr. J. George Rotherham telling me of the passing of his father. My friends will remember that I have made many references during my five years' work in this Bible School to 'The Emphasised Bible' (Mr. Joseph Bryant Rotherham's translation and arrangement); and I shall always count it as one of my most cherished and valued memories that Mr. Rotherham was a member of this Bible School, not that he needed instruction or help, but that he loved the Word, and was sympathetic with my work. For three or four years I hardly ever missed him on Friday night, and the news comes to me to-day that he has entered into rest. Those of us who are devoting our lives as far as we are able to the exposition of the Word of God, are conscious of a very great loss, humanly speaking, in the passing of our friend. He was a man to whom I always wrote in the presence of any difficulty of interpretation or exegesis, and never without receiving scholarly and spiritual help. I only mention it here because I believe that this Bible School would like that I should in your name write to his son, and express our feeling of sympathy with the children who are bereft, and yet are conscious of the glorious

triumph of the home going of such a man. I shall not ask for any expression of opinion. I am perfectly sure I know the school well enough to be able to voice the feeling of your heart in sympathy with his children, and in thankfulness upon every remembrance of him."

The Australian Christian.

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COMING EVENTS.

MAY 9.—Church of Christ Sunday School Union.—Annual Business Meeting. (See "Here and There.")

MAY 15 & 17.—A great C.E. Anniversary. North Carlton (Rathdown-st.), Sunday, May 15, 7 p.m., special address to young people, by H. G. Peacock. Tuesday, May 17, Grand Rally. Good programme. Chairman, H. G. Peacock. Address by H. Kingsbury. Special singing at both services. Everything bright. Are you coming?

MAY 15, 18 & 22.—Opening Services, Windsor Church of Christ. Sunday, special meetings all day. Wednesday, Tea, 6 & 6.30 p.m., at Albert Hall, opp. Windsor Station; tickets, 1/-. Public meeting in new chapel, Albert-st. Splendid programme of music and addresses. Sunday, 22nd, H. G. Harward commences a mission in the chapel.

MAY 16 (Monday).—7.45 p.m., S.A. Churches of Christ C.E. Union Rally at Unley.

ACKNOWLEDGMENTS.

N.S.W. HOME MISSION FUND.

From Churches towards Support of their Evangelists—Belmore, to March 19, £11/5/-; Erskineville, to Jan. 24, £12; Moree, £10; Mosman, £3; North Sydney, to April 17, £8/15/-; Wagga, 10/-; June, to April 25, £2; Marrar, 12/-. From Churches per Collectors—Belmore, 6/5; Erskineville (first of 25,000 shillings), 1/-; Mosman, £1; Enmore, £6/8/6; Lismore, £2/18/10; Marrickville (shilling proceeds), 10/-; Paddington, £5/11/3; Tuggerah, 5/6; Wingham, 7/-. Individual Contributions—Bro. and Sister J. Thompson, Katoomba, £1; A. Thompson, Katoomba, 10/-; Bro. and Sister Lea, Mosman, £1; Sister Davidson, Wagga, 7/6; Sister Cheate, Enmore, 5/-; "Disciple," Moulamein, £4; T. Hagger (page in Conference programme), 8/-; G. P. Jones, Paddington, £2/2/-; J. Clark, Kangiara, 5/-; Bro. and Sister Snow, Bangalow, 10/-; J. T. Roberts, Temora, £1. Sisters' Conference, 18/-; Church ads., £2/13/-; Annual Fees, £6/10/6; Conference Printing, £2/15/8; Conference Offering, £13/11/-; Sundries, 6d. Total to April 18, £103/6/8.

45 Park-st., Sydney. Chas. J. Lea, Treas.

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Energetic evangelist to take up the work for the church at Boonah, Queensland. Apply stating salary expected to T. F. Stubbin, Boonah.

BIRTH.

PATERNOSTER.—On April 23, at Hindmarsh, to Mr. and Mrs. Ira Adina Paternoster, a son (Gail Melvin).

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Victoria—Hon. Secretary: F. M. Ludbrook, 151 Collins-st., Melbourne. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham. Treasurer: R. Lyall, 39 Leveson-st., North Melbourne.

New South Wales—Secretary and Treasurer: Geo. T. Walden, Stanmore-rd., Stanmore.

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Further particulars from J. E. THURGOOD, Box 638, G.P.O., Melbourne, Vic.

P.S.—I wish to notify readers of the *CHRISTIAN* that I am opening a real estate office in Melbourne, and would like to hear from those who wish to buy or sell properties of any description. A large list of Tasmanian farms will be listed, and every information given to enquirers. Address letters to Box 638, G.P.O., Melbourne, Vic.

Old Scholars and Workers of the
Grote St. S.S.

To the Editor.

Sir,—May I use the correspondence columns of your paper to get in touch with those now scattered through the States who were scholars or workers with me in Grote-st. Sunday School many years ago?

To such I would just say I am recovering from a serious illness entirely relieved by an operation. The Lord has been very good to me over this. I was able to meet it fully trusting, and am very happy. For the past eleven years my family and I have lived at Blackwood, which is my present address. Distance has thus mainly severed my connection with the church and Sunday School in Grote-st.

If any are sufficiently interested to write to me I shall be glad to hear from and of them.

Yours in Christ,

Adelaide, April 25. T. C. A. MAGAREY.

P.S.—I enclose a few of the thoughts the Lord has been sending to me on my sick-bed in case you think they may be of some help to others. They are noted haphazard as they came to me.

LOOKING UNTO JESUS.

One may be walking life's journey "looking unto Jesus," and one's steps will be sure. And yet, through want of full communion, one may be losing much of the blessing. It is our privilege to be walking hand in hand with him, feeling at all times the vibrations of his love.

If you aim, and if you hope to do big things in life, always do the little things which come to hand, and do them well. It will give a carefulness of detail which will be the greatest aid when the big things come along.

Christ is the magnetic pole. The course of every Christian is directed to him, and, no matter how far apart Christians may start, the nearer they get to Christ, the nearer they must be to each other.

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