

Why We Believe the Bible.

By Amos R. Wells.

IV.—PROOF OF THE BIBLE FROM ITS EFFECTS UPON THE WORLD.

How has the Bible advanced human freedom?

The other nations were built upon slavery; the Hebrew peoples, even when they allowed slavery, surrounded it with many alleviations, and no one was held in servitude more than seven years or beyond the year of jubilee. Rome, whose empire contained one hundred and twenty million persons, kept sixty million of them in the most cruel slavery. They were overworked, under-fed, treated with all inhumanity, and killed at the pleasure of their owners. The Christian church at the very start received slaves as equal to freemen. All through the ages since, Christianity has condemned slavery and driven it from its borders. While Mohammedans in Africa were enslaving millions and dragging them off to Asia, Christendom has purged itself finally of the foul blot, though it required the most terrible civil war of all history. This has all sprung from the Bible teaching of the Fatherhood of God and the brotherhood of men.

What has the Bible done for women?

Among all the ancient people except the Hebrews the position of women was degraded in the extreme. In the old Roman days any husband could put his wife to death with no fear of punishment. Greece honored most highly the women that ministered to the lowest passions. But the Hebrews enjoyed a pure family life, and honored their wives and mothers. There are no women in the long list of Greek and Roman sovereigns, but Miriam, Deborah, and Esther held the fate of their people in their hands. What honor is paid in the Bible to Rebekah and Rachel, Ruth and Hannah! In the New Testament women are given exalted honor, and the Virgin Mary, Mary and Martha of Bethany, Mary Magdalene, and the Syro-Phœnician are especially exalted. In the Acts Dorcas, Lydia, and Priscilla are mentioned with peculiar regard. To-day, even after three millenniums, the position of women in the East is far more degraded than it was among the ancient Hebrews. They are the burden-bearers, the drudges, the

harem dolls. It is only in Christian lands that the career of Frances Willard would be possible, or that of Florence Nightingale, or that of Queen Victoria. It is only in Christian lands that men and women stand side by side, equal partners in doing the work of the world.

What has the Bible done for working men?

Manual labor is scorned in the lands where the Bible is not honored. Plato and Aristotle taught that manual labor was degrading. The Roman Emperor Augustus ordered the execution of a senator who had lowered his dignity by helping some workmen. The Hebrews, on the contrary, compelled every man to learn a trade. Moses tended sheep. David was a shepherd boy. Amos was a farmer. The Saviour of the world was a carpenter. His chief apostles were fishermen. Paul was a tent maker. It is in Christian lands alone, and as a direct result of the teaching of the Bible, that laborers are gaining their rights, and co-operation is taking the place of exploitation in the domain of industry.

What has the Bible done for architecture?

It has vastly ennobled and exalted it. Heathen temples, in the main, are gorgeous, grotesque, massive, but not inspiring. They speak of fear rather than love. They are mysterious caverns which the priests alone can penetrate. Christian architecture, while it alone perceived the excellences of Grecian and Roman temples, and preserved all that was good in them, has carried the art to its highest summit of beauty and grandeur in such cathedrals as St. Peter's, St. Mark's, and those at Milan, Lincoln, Durham, and Canterbury. The cross-form speaks of the central message of the Bible. The Gothic arch lifts the soul to heaven. Upon the windows and in the sculptured walls Bible scenes were set forth before the Bible was placed in the hands of all the people.

What has the Bible done for painting?

It has given the greatest artists their greatest and most beloved scenes. The world's masterpieces of art are da Vinci's "The Last Supper," Raphael's "Sistine Madonna," and Michael Angelo's painted Bible on the walls of the Sistine Chapel.

The Madonna, the child Jesus, and the crucifixion, the beginning and ending of the wonderful Life, have been represented in countless forms by all the masters of art.

What has the Bible done for music?

The Psalms are the world's noblest songs, but the Bible is full of inspired poetry. All that is best in the world's music has its source in the Bible. The greatest musical compositions treat Bible themes: Handel's "Saul," "Deborah," "Samson," and "Messiah," Haydn's "Creation," Mendelssohn's "Elijah" and "St. Paul," the Passion Music of Bach.

How has the Bible influenced literature?

English literature began with the Bible, with the Biblical paraphrases and translations of Caedmon, Bede, Alfred, and others. The Bible translations of Wyclif and Tyndale fixed our language, and gave to it the strength and grandeur it possesses. Shakespeare is saturated with Biblical ideas and expressions. Milton is almost all Bible. So is Dante. Addison and Steele founded their thought and style upon the Book. Browning and Tennyson are packed with Scriptural allusions. Sir Walter Scott was a "man of the Book." The books most widely read among men, next to the Bible, are Bunyan's "Pilgrim's Progress" and "The Imitation of Christ," by Thomas a Kempis; and these are the books that are closest to the Bible in spirit and form. Daniel Webster read the Bible through once a year, and established upon it his wonderful oratory. Ruskin counted his knowledge of the Bible the most valuable part of his education. In short, the Bible has been the source of all that is best and permanent in our literature, while the books of infidels are forgotten in a generation.

How has the Bible promoted education?

It teaches the most profound and necessary truths, and teaches them not as the exclusive possession of a privileged few, but as the heritage of all men. Thus it has become the incentive and the basis of modern scholarship. Men of the Bible have founded practically all of our colleges and universities. Infidelity plants no schools. The free public school system is rooted in the teachings of the Bible. In non-Chris-

tian lands ignorance is the lot of the people; it is thus in the so-called Christian lands that are under the power of Catholicism, the free circulation of the Bible being forbidden; but in proportion to the common use of the Bible is a regard for universal education. The Bible, restored to the people by the Protestant Reformation, produced the modern mental awakening. It has stimulated the minds of the greatest sages, so that Newton could say, "I count the Scriptures of God to be the most sublime philosophy."

What has the Bible done for civil government?

The laws of Moses impressed the statesmen and philosophers of Greece, and through them impressed the Romans, who laid the foundations of modern law. The great codifications of the Roman law made by Theodosius and Justinian were largely influenced by Christian thought and practices. King Alfred based his laws upon the Decalogue and Leviticus. Our United States Constitution was largely modeled upon the government of a New England church. Blackstone and Kent exalt the influence of Christianity upon our laws. "Christianity," said Sir Matthew Hale, "is parcel of the common law." Said Webster, "It seems to be a law of our human condition that Christianity and civilisation can live and flourish only together." The Hebrew nation was a democracy. Its people enjoyed political equality and freedom. Its laws rested upon the consent of the people, and they made choice of their own rulers. Political progress throughout the world has been born of the Bible.

What has the Bible done for the cause of political liberty?

It was the teachings of Christian missionaries that brought about the recent revolution in Turkey against the barbarous rule of the old sultan. Christianity was the force that opened to Western civilisation and progress the hermit nations of Japan, Korea, and China, and won a modern constitution for Persia. The founders of our own free America were Bible men, and they based their country firmly upon the Word of God. Lands, like Germany, Scandinavia, and Great Britain, where the liberties of the people are most freely granted, are the lands where the Bible is best loved and most widely read. Geneva, the fountain-head of European emancipation, has also been the fountain-head of Bible translation. Cromwell and his forces, Knox and his followers, the Huguenots of France, the Waldensians of Italy, were all intensely devoted to the Bible. The principles of democracy are the principles of the Bible, and they flourish wherever the Book is freely circulated and ardently loved.

What conclusion is to be drawn from these facts?

That the Bible is a divinely inspired volume. No other book, however great the genius that made it, has accomplished

such results for the world, or an approximation to such results. Homer and Plato did not do it for Greece, or Virgil and Cicero for Rome, or Confucius for China, or the Koran for Arabia. Shakespeare could not do it for England or Goethe for Germany. There is something in the Bible that has made it the fountain-head of civilisation. What can this be but the Spirit of God?—*C.E. World.*

South Australian Letter.



D. A. Ewers.

The work in this State is steadily progressing. We have not the population to work upon that the brethren have in Victoria and New South Wales, but solid advancement is being made. Within the last year churches have been established at Port Germein, Tumby Bay, Maylands, and Semaphore. A new chapel has been erected at Maylands, and steps are being taken in the same direction at Tumby Bay. I hear also of a valuable block of land being offered in one of our thriving Adelaide suburbs, the matter being under the consideration of the two churches whose members are mostly concerned.

Maylands.

Bro. Griffith's mission at Maylands has closed with 14 additions. Bro. Paternoster, of Salisbury, a brother of I. A. Paternoster, will keep the gospel work going there for the present, but the Committee have it in purpose, I understand, to engage a man for that promising field. The Semaphore also needs a regular preacher, the work now being done chiefly by W. C. Brooker. We expect A. C. Rankine back in the State about the end of August. S. G. Griffith's engagement at Norwood closes in July, but the H.M. Committee have invited him to remain in the State. I hope he will do so. We cannot afford to lose any of our preachers. We want more.

Progress.

It is pleasing to note how our N.S.W. brethren are forging ahead. New preachers, new churches, new chapels and new financial methods are greatly in evidence. In Victoria, too, the appointment of a State evangelist, with another in contemplation, and the Sunday School evangelist, together with other fresh workers in the Home Mission fields, all spell progress. And from W.A. also I hear privately of a decided spirit of advancement. New fields are being opened up, more men are wanted. A Conference financial secretary has been appointed to push Home Missions in all the churches, the most up-to-date Sunday School methods are being adopted, and altogether the outlook is exceedingly bright. Taking the Commonwealth as a whole, and

including New Zealand also, I am confident the spirit of optimism was never stronger, evangelistic activity never so great, and the prospects of the cause we love never so promising as at present. When the CHRISTIAN arrives I often feel like shouting Hallelujah! as I read the reports of progress.

Bible in schools.

I am sure many of my readers have been pleased with the result of the Scripture lesson referendum in Queensland. The decision to adopt Bible lessons in the State schools by such a great majority brings that State into line with N.S.W., W.A., and Tasmania. I firmly believe that the Bible revelation is the basis of all true morality which is so requisite to national greatness, and on that ground I am an ardent advocate of such lessons as are given in the three States named. These were selected originally by an Episcopalian bishop, a Roman Catholic bishop and a Presbyterian moderator, and are in no sense sectarian. Of course a conscience clause protects all parents who do not desire their children to be present when the lessons are taken, and so there is not even a shadow of a shade of religious intolerance. Where these lessons are adopted, the Roman Catholics are, of course, not pleased, but their use takes the sting out of the R.C. objection to the extreme secularism of the system which excludes from the schoolroom the most valuable literature in the world. As a result there is nothing like the unrest and dissatisfaction in the States where such lessons are used as in the other States. I speak from experience. As "no question is settled until it is settled right," the unrest will doubtless continue until Victoria and South Australia also restore the Scripture lessons to the children. "So mote it be."

Militarism.

I am sorry, personally, that the spirit of militarism is so pronounced in the Commonwealth. I suppose I'm old-fashioned, but I really can't see that it is right to train even our very children to be skilful in killing their fellow men. "War is hell," and I want to have nothing to do with it. How disciples of the Prince of Peace can send their boys to be trained as cadets or boy scouts is one of the great problems beyond my power to solve. I am familiar with the reasons given, and they may satisfy the politician, but I don't see how they satisfy the Christian, who takes the sermon on the mount as his guide. "Hosea Biglow" about expresses my sentiments:—

"Ez fur war, I call it murder;
There yew hev it, straight and flat;
And I got to go no furder
Then my Testament fur that.
If yew take a sord an' drer it,
And go stick a fellow thru;
Guv'ment aim to answer fur it,
God'll send the bill to yew."

But I'm afraid I'm getting on debatable ground, and I must not try the editor's

patience too far. The military spirit is growing so strong that if I don't stop some of my readers will be having a shot at me.

Conferences.

Already arrangements are being made for the State and Federal Conferences to be held here next September. So far as I

can judge at present, both promise to be exceptionally good, and we are expecting a large contingent of visitors from all the States. The exact dates are not yet arranged, owing to a difficulty in securing halls so far ahead. But I hope that arrangements will be made before long.

Mile End, May 7.

The Romance of Restoration.

By Henry Baker.

Apostasy and Restoration are two of the most powerful factors in the shaping of human conduct. Apostasy—the work of breaking away, Restoration—the work of renewal, have left their dual mark upon every page of human history. Kingdoms have arisen, philosophies have been propounded, principles have been enunciated, all of which have experienced the ebb and flow of apostasy and restoration. The remarkable work of these two forces is nowhere seen so clearly as in the domain of religion. The history of religion is largely the history—or story—of a succession of apostasies and the resultant efforts at restoration.

Our position.

For 1800 years after the birth of Christ the power of apostasy was allowed to go almost unchallenged, but the birth of the 19th century brought with it the birth of a new power, the introduction of a new force into the religious world. The work of effective and complete restoration was for the first time attempted. Marvellous, God-given success attended this laudable movement, and during the century just closed, this mighty force, pleading for the abolition of every form of apostasy, and the re-instatement of every atom of primitive truth, has swept victoriously throughout the length and breadth of two hemispheres. We cannot justly criticise, neither can we adequately judge, the merits and demerits of this restorative force until we possess a working knowledge of its several parts. Possibly there is no body of people more misunderstood and misrepresented than the body of people who are satisfied to be known simply as Christians. This is largely due to ignorance, hence the necessity of knowledge. We disdain to be referred to as a sect among sects, a denomination among denominations, because we are opposed to the very principles upon which sectarianism is built. To a certain extent we stand alone—the solitary exponents of the sum total of Bible doctrine. Briefly then, we stand for the absolute union of God's people, based upon the foundation of eternal truth—the Bible. This is the central truth around which we have crystallised, the principle to which we cling with apostolic tenacity, the force that we apply to all effort, the focal point of our vision for the future. This is the grandest plea

on earth, the purest doctrine of Protestantism, the brightest star in the constellation of God's truth. To lose sight of this—our central message—means that you view us in wrong perspective. To keep this plea for union in sight means that you view its exponents in the right light. I desire to claim for this plea an origin that is divine, a message that is revolutionary, a mission that is world-wide, a destiny unique. It is a message crowded with possibilities that are soul-inspiring in their nature and eternal in their duration. Everything connected with this clarion call for Christian union is right.

A needed movement.

1. It entered the world at the right moment. The advent of the 19th century revealed a religious atmosphere filled with strife. The religious world was torn and rent asunder by division. The monster of sectarianism reigned supreme. Men of all denominations were striving for the supremacy of power, position and opinion. This state of affairs was nothing short of deplorable, because it was weakening the power of the church, hindering the progress of the gospel, foreign to the spirit of Christ, and contrary to his purpose. Never before had the religious world been so divided by strife. There was a great need then, for a cementing truth, a truth or principle that would, with loving hand, take hold of the scattered parts and gently bind them together once again in the bonds of divine love. This need was recognised by many. Men had begun to feel the inadequacy of their own dogmas. Thousands of God's faithful ones were yearning for the time when

Party names shall never more

The Christian world o'erspread;

Gentile and Jew, and bond and free

Are one in Christ, their head.

Thus will the church below

Resemble that above,

Where streams of pleasure ever flow,

And every heart is love.

Then came the luminary of love. Simultaneously in England and America arose the morning star of the Restoration movement. Great and mighty were the clouds that had to be dispelled. But the wise men who followed this star of union were not to be daunted by ominous skies. "Away

with strife," they cried. Begone! party problems; back to the Bible, and nothing but the Bible, back to the Christ of the Bible, back to the church of the Bible, back to the salvation of the Bible. It was felt that this was the only position that contained the solution of every religious problem. Thus we see that this plea for the restoration of Bible truth could not have appeared at a more opportune moment. It came at the right time.

The right ideal.

2. It contemplates the right ideal. Strange as it may seem to some of us, there are grades of ideals. It is quite possible for an organisation to have a faulty objective. The ideal may be too low; it may be out of harmony with the construction of the organisation. To say that this plea contemplates the right ideal involves the thought that there are ideals not altogether wholesome. That there are such none can deny. There is the possibility, for instance, of aiming at denominational supremacy; beautiful spired church buildings, gorgeously furnished, and well equipped with every modern accoutrement; an organisation bristling with innumerable auxiliaries; a church whose finger is deep in every social pie of the times; a church with large and powerful trade institutions. Then there is the possibility of aiming at temporal power; getting a firm grip of the legislature of the land; showering the honors of office only upon those who have sworn allegiance to the church. But the plea we advocate will have nothing to do with these babblings after human glory—it aims higher. The ideal contemplated is nothing less than a world-wide brotherhood. It aims at the unification of the human race. It pleads for the obliteration of caste and color, and the absolute recognition of the Scriptural doctrine that "He made of one, every nation of men to dwell on the face of the earth." It calls upon every man to translate into his own life the uplifting principle of human brotherhood. This is the ideal of ideals. It is beyond comparison, above criticism. It is in perfect harmony with the heart-cry of Jesus "that they all may be one." So I have no hesitation in affirming that this plea for the restoration of Bible truth contemplates the right ideal.

To be continued.

There is no action so slight nor so mean but it may be done to a great purpose, and ennobled thereby; nor is any purpose so great but that slight acts may help it.—*Ruskin.*

It is not the truth that a man possesses, or believes he possesses, but the honest pains he has taken to get at truth, which makes a man's worth. For it is not by the possession of truth, but by the search after it, that his powers are extended, in which alone his ever-growing perfection consists.—*Lessing.*



The Forehead.

R. F. Horton.

"His Name was on their foreheads."—Rev. 22: 4.

The forehead is in itself an inscription; it is the mark of man. For no other creature bears this smooth-domed architrave and *metopon* over the portal of its communication with the world. The birds, with their swiftness and airiness of motion, lack the forehead altogether; and the beasts, notwithstanding broad and heavy frontlets, designed, as it were, to push and thrust through the jungle or against the foe, have not the arched dome on which a name might be written. When there is the lofty dome of Shakespeare or of Sir Walter Scott, or "the bar of Michael Angelo," we estimate the genius which resides and works within by the stately span of the arched building. But even the humblest human brow is far removed from that of the noblest ape; on the ape's brow nothing can be written, but on the man's is at least written this: that he is a man. It is this meaning and mark of the forehead which gives the imaginative glory to Milton's figure, when he says that the Star

Flames in the forehead of the morning sky.

But the name of man upon the forehead

hardly suffices. The term is become ambiguous; it may stand for the best and also for the worst. The forehead may become the head and front of offending, and carry itself in daring defiance towards God. It may bear the mark of Cain upon it, and shine with a lurid and terrible light.

On his brow there sits a fire,
With his lips he travaileth;
In his heart is a vain desire,
In his eyes foreknowledge of death.

That seamed, blighted, blasted front of the imperial being is the darkest horror of the world. "How art thou fallen from heaven, O Lucifer, son of the morning!"

Another name is therefore needed on the human forehead. Is it the name of God or of the Lamb? The ambiguity of the Apocalypse will not answer the question. But the name is one; it is the name at once of our destiny and of our redemption; it is the name of a Son of man, vindicated in its divine relation by a Lamb that has been slain before the foundation of the world.

That name, mystical but plain, is stamped upon the brows of many—and they are the best and brightest of the human race. May that name be upon my brow. Reader, may it be on yours!—*Christian World*.

Queensland Conference.

The 27th annual meeting of the Associated Churches of Christ was held recently in the Ann-st. Christian chapel.

At 10 a.m. the business session was opened, the chair being occupied by Mr. Andrew Moore, one of the Vice-presidents. The roll call showed an increase in the number of delegates from churches on former annual meetings, and also a decided increase in the number of visitors. Letters of greeting were read from the Victorian Conference Executive, Mr. T. B. Fischer, Secretary of the Foreign Mission Committee, Victoria, and from Mr. Lars Larsen, of Ma Ma Creek, who is a student of the College of the Bible in Melbourne, and who intimated his intention of returning to Queensland at the end of this year. The Assistant Secretary, Mr. Wm. Collins, read the report of the Conference Executive, and a table of statistics, which showed a net gain to the membership of 86, notwithstanding losses through death,

removal, and discipline. The churches that gained most members were: Toowoomba 45, Brisbane 22, Boonah 13, Mt. Walker 10. The total membership stood at 1043, and the scholars in Bible Schools numbered 680. Several small congregations had been formed during the year.

On the motion of Mr. Hoskins, it was resolved that the churches be asked to send in statistical returns as from December 31 of each year.

A committee, consisting of Messrs. Carl M. F. Fischer, Leonard Gole, and W. Berlin was appointed to prepare a draft constitution for submission to the next Conference, and Messrs. Mason, Hoskins, Gole, Moore and Collins were appointed as a Committee to draw up a trust deed for the use of the churches.

After prayer by Mr. C. Fischer, the morning session closed.

After luncheon, which was served in the schoolroom, another short devotional meet-

ing was held, led by Mr. Cane, of Biggenden.

At the afternoon session the chairman delivered a short practical address on Peter's injunction, "Be ready always to give an answer to every one who asketh of you a reason of the hope that is within you with meekness and fear."

Home Missions were then the subject of the Conference's deliberations. It was regretfully decided to discontinue the children's missions through lack of funds. The Foreign Missions' statement showed that £118/19/2 had been contributed by churches and individuals. After considerable discussion a resolution asking all members to contribute a penny a week at least to the Home Mission Fund was carried. It was mentioned that most of the congregations who at one time had been working under the Home Mission Committee were now supporting preachers of their own, or in conjunction with adjoining congregations. A resolution for the engagement of a State evangelist was referred to the incoming Committee.

The election of officers resulted as follows: President, Mr. A. Moore; Vice-presidents, Messrs. Hoskins and Berlin; Secretary, Mr. W. Collins; Treasurer, Mr. L. Gole; Committee, one member to be appointed by each church. Foreign Missions Committee: Messrs. Berlin (Rosewood), Stiler (Maryborough), Chappell (Ma Ma Creek), Green (Bundamba), Hoskins (Toowoomba), and L. Gole, Secretary.

Evangelist Mudford brought up the subject of the College of the Bible, and commended it to the churches for financial support.

Toowoomba was chosen as the place of meeting for the next Conference.

Mr. Chappell introduced the question of the Conference's attitude to the coming referendum on the Bible in State schools, and Mr. C. Fischer proposed, "That it be a recommendation from this Conference to the members of our churches to vote in favor of Bible reading being introduced into our State schools." After discussion the motion was carried with only three dissentients, but sectarian teaching was very strongly condemned.

Mr. C. Adermann, of Wooroolin, made an appeal on behalf of the members in his district.

A vote of thanks to Mr. C. Fischer for his services during the year as press correspondent was carried with acclamation, and the session closed.

The public meeting held in connection with the Conference (writes a correspondent) was one of the largest held for some years past, and was presided over by the President-elect, Mr. Andrew Moore, of Fairfield, South Brisbane. There were with him on the platform evangelists Mason (West Moreton), Mudford (Brisbane), Waters (Ma Ma Creek), and Uren (Boonah). "All Hail the Power of Jesus' Name," was the opening hymn. Mr. Geo. Green then led in prayer. The President

next made some brief remarks. The duet, "The Light of God," was sung by Mr. L. A. Hoskins and Miss Smith, followed by an anthem by the Brisbane church choir. The theme of the evening was "Home Missions in Queensland." Evangelist Mason was the first to speak on "The Spiritual Need," and maintained that "living Bibles" were the great need—those "living epistles known and read by all men." Mr. L. A. Hoskins sang, "Give me Jesus" very effectively. Mr. J. Mudford's part was "Have We a Message to Satisfy that Need?" and he urged that, if we had not, we had no right to exist as an organisation. He summed up our duty as consisting in exalting Christ. Creeds, names, parties, and formulas were nothing to us. Christ and his authority as the bringer of salvation should be everything in our message. He was supreme, and he satisfied. Miss Cassels sang "No Burdens Yonder" with much feeling, and the silence that followed gave evidence that the words in song had found a ready response in the hearts of the audience. The congregation then sang with much vigor "Throw Out the Life Line," and evangelist Waters spoke on "Our Achievements and Prospects" with much earnestness and directness, and illustrated our possibilities from the achievements of our brethren in several of the neighboring States. A solo was sung by Mr. Judd with his usual ability and taste. Mr. W. Uren spoke of our personal responsibility, and impressed on each and all the necessity to do their duty in the great work of bringing men and women into proper relationship to Christ. The singing of another anthem by the choir, the offering of prayer, the singing of the doxology by the congregation, and the passing of votes of thanks terminated the proceedings. Messrs. Carl Fischer, Geo. Green, and others presided at the organ during the day. Thus was closed the 27th Conference—one of the best held for some years.—*Courier*.

The statistical report showed the following totals:—Churches, 21; membership, Jan. 1, 1909, 957; additions—by faith and baptism, 102; by letter, 27; baptised believers, 12; restored, 36; losses—by death, 6; withdrawn from or lost sight of, 58; letter, 27; net increase, 127; net decrease, 41. Membership, Dec. 31, 1909, 1043; Sunday Schools—scholars, Jan. 1, 1909, 680; additions, 27; losses, 27; scholars, Dec. 31, 1909, 680.

When people inquired of the early Christians, "What do you call your new religion?" they were accustomed to reply, "We call it The Road."—*W. E. Barton*.

How good it is to pause in the midst of life's busy activities and listen to hear what God the Lord would speak unto us! A man gains strength from just feeling himself upheld by the Omnipotence that holds the world in its orbit.—*Granville Pierce*.

Proofs of the Resurrection.

By Prof. James Denney.

If anybody asked you to put the proofs of the Resurrection into three words, I think you might put them thus:—

The first evidence of the Resurrection is the Lord's day. The sanctity of the first day of the week can be traced back to nothing except this, that on the first day of the week the great decisive event took place which launched the Christian religion into history, and made that day for ever sacred, and that event was the rising of Jesus from the dead.

The second evidence is the New Testament. The New Testament is the book of the Resurrection: it is the book of the risen Lord. The life that beats in the pages of the New Testament is life derived from him. If Jesus had not risen, and if he had not imparted his own life to those who had lived along with him and believed in him, then not a single word of the New Testament would have been in existence. The New Testament from first to last has the breath of the Resurrection life in it, and it is that by which it lives.

And the third evidence for the Resurrection is the Lord's people. It is the existence of the Christian church. Jesus said: "Because I live, ye shall live also," and the fact that we do live is conversely the truth that he lives still. Every living Christian is living by the power of Christ's Resurrection, and is in himself a living evidence that the Lord reigns.

So these three things—the Lord's day, the Lord's Book and the Lord's people—are the three irrefragable, indestructible evidences of his Resurrection.

Sisters' Department.

NEW SOUTH WALES.

Monthly meeting held in City Temple, April 29, Miss Marshman presiding, and giving a brief talk on wisdom. Scripture lesson read by Mrs. Rossell.

Obituary report by Mrs. Lee, stating she had written four letters of sympathy.

Temperance report by Mrs. Campbell, wishing to have a meeting next Friday in City Temple: also giving the names of her committee, who were also elected on the General Conference—Sisters Campbell, Marshman, Edwards.

Prayer meeting.—Mrs. Fox reported having a good meeting in City Temple, Mr. Franklyn speaking on "Woman and Christianity," also a short talk on temperance by Miss Marshman. Sisters on Committee—Sisters Fox, Espular and Jones.

Foreign Missions.—Mrs. Rossell gave the names of the following on her Committee for approval: Sisters Fox, Illingworth, Franklyn, Hindle, Leck, Elliot, Maston. Decided to hold a meeting shortly at Mosman.

Hospital.—Mrs. Potter reported. Sister Leisman paid three visits, Sister Coxhead two visits,

Sister Dudley one, Sister Jones one, self three. Distributed in April 166 books, 140 text cards. Sydney Hospital, four visits, 170 books; 140 text cards. Sisters Murray and Fox visited Little Bay Hospital, and gave 80 books, etc. Visited Newington, April 12; 17 sisters with Bro. Colbourne present; distributed 12½ lbs. biscuits, 34 lbs. sugar, 15 lbs. lollies, etc., 227 books.

Home Missions.—Mrs. Hagger reported the following on her Committee:—Sisters Hedger, Gilmore, N. Morrison, Brooks, Larcombe. They have taken for their motto for this year, "£50 or 1000 Shillings." Collected during last month, 26/-.

Treasurer's report (Mrs. Morrison).—Receipts—Donations from various churches for Conference dinner, £7/12/9; Sisters' Conference dinner, £2/9/-; Sisters' Conference tea, £2/2/-; General Conference dinner, £3/16/-; General Conference tea, £6/15/-; Offering at Sisters' Conference, £2/16/10½; Subscriptions, 4/-; total, £25/11/7½. Expenditure, £19/6/1. Balance, £6/9/6½. Sisters' lunch and tea receipts—Money received, £3/0/3; expenditure, £2/11/2; balance, 9/1. It was decided to send £1/1/- to Austral Co.

A vote of thanks was passed, to be sent to Miss Kitty Morris and Miss Winnie Shearston for their splendid help on Sisters' Conference day.

Meeting closed with prayer.—E. Shearston.

Correspondence.

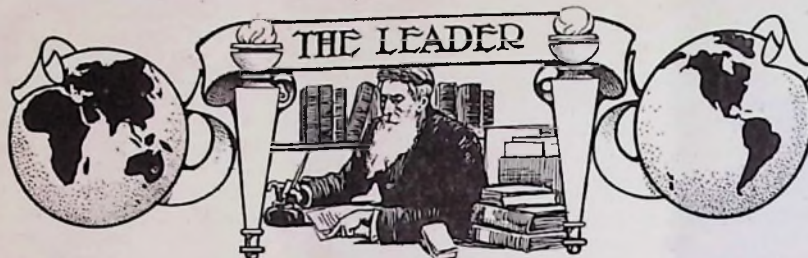
CHURCH UNION IN SOUTH AFRICA.

Pretoria, Transvaal, March 30, 1910.

Knowing that you are interested in all that pertains to the union of the various religious bodies, I send a cutting from the *Transvaal Leader* of the 29th inst., setting forth a draft constitution adopted by representatives of the Presbyterians, Congregationalists and Baptists at a recent conference held at Kimberley, Cape Colony. The draft constitution has a peculiar interest to members of the Church of Christ, in that it indicates that, so far as South Africa is concerned, the Baptists are distinctive only in name. It is true the position of that body is nominally safeguarded in the constitution, but if one may judge by contact with and experience of that denomination, it may with safety be predicted that in a few years the safeguards will not be required—the "Baptists" will have become "sprinklers." Even now they recognise that there is more than one baptism, inasmuch as "Baptist ministers shall not be required to practise both forms of baptism," *vide* constitution.

The Wesleyans were originally a contracting or rather a negotiating party to the proposed union, but they withdrew on account of doctrinal and other considerations. One would have thought the Wesleyan doctrine had greater affinity to that of the Presbyterians and Congregationalists than the Baptist doctrine has.—Yours fraternally,
DISCIPLE.

"One hundred years ago foreign missions were an experiment. To-day we have a scientific basis for our work and a century of experience to back it up."



THE EMPIRE'S LOSS.

In this democratic age one is apt to forget that some lives are more valuable than others. As we approach the ideal which is embodied in the trinity of words, Liberty, Equality, Fraternity, we reach that stage when the individual merges into the mob and quantity is more highly prized than quality. Hitherto, in the history of the world, the individual has played the most important part. All history gathers round the names of men who stand higher than their fellows either for good or evil. Whether in the future, the trend of things will minimise individuality, and help to bring men and things down to one common level, remains to be seen. To ensure the common good without imperilling individual excellence would seem to be the most desirable consummation. In the meantime, however, the individual plays his part, and the eyes of the world are turned upon the few, scattered over many lands, who seem to hold the destiny of things in their hands. Whether this be for good or evil, we do not presume to say. It is only the fact that it is so, that concerns us at the present time. More particularly just now, as our eyes are turned upon the great monarchical nations of Europe, where the reigning monarchs seem to hold the peace of the world in their grasp. And this feeling of interest and anxiety has been intensified by the cablegram which has just informed us of the sudden death of our most gracious king, Edward the Seventh. The feeling is widespread that the individuality of our late king counted for much in the councils of Europe for the promotion of peace.

Uncalculating sorrow.

But what we should lose by the death of King Edward was not the first thought suggested by the sad intelligence. Chiefly and uppermost was the feeling of uncalculating sorrow, as though the various members of the great Empire had lost a personal friend. Not so profound, perhaps, as that which we felt when nine years ago the news reached us of the death of our

beloved Queen Victoria, but akin to that. Queen Victoria had reigned longer, and her beautiful life had touched our hearts more. In their several ways, mother and son found their way into the affections of the people. "No monarch," says the *Herald*, "can hope for a better tribute than the



EDWARD VII.

"Blessed are the peacemakers."

London bus drivers gave: 'Body-guard for the king! What for? Nobody wouldn't 'urt a hair of 'is head.'" This feeling of loyalty and affection was general throughout the Empire. And, outside of his own dominions, England's king was honored and loved. No other monarch ever obtained the same measure of popularity outside of his own Empire as did Edward the Seventh. The fierce light that beats upon the throne may reveal imperfections, but, as a monarch and a man, he did much to uphold the honor and dignity of the Empire. Compared with some other kings who have sat

upon the throne of England, he stands out in bold and favorable relief.

An expression of loyalty.

Some crank like Keir Hardie may question the loyalty of the people of the Empire to the throne, but if anyone shared his views, the happenings of the past few days have given the lie to them. Even in far away Australia, the loyalty of Australia's sons is just as strong as that of the motherland. We are said to be a sport-loving people, and doubtless we are, but when the news of the death of the king reached us on Saturday morning, every football match was cancelled and at night every place of amusement was closed. And those who lost the large sums of money involved, and those who were deprived of their favorite amusements, felt that only a fitting tribute had been paid to one who was the representative man of the Empire. Loyalty to the throne is something more than loyalty to a person, it is loyalty to one who stands before us as the representative and embodiment of wise and beneficent law. It is in this light that the Scriptures tell us that "the powers that be are ordained of God" and because of this that the injunction is given to "honor the king." And because of this, and because of the man that was behind the king, there came forth from the people of Australasia a great and spontaneous expression of sorrow and heartfelt sympathy for that splendid woman, Queen Alexandra, in her bereavement. And when the news is all told of how the intelligence of King Edward's death was received throughout the world, it will be found that from the uttermost confines of the Empire to its nearest parts, there has been a universal manifestation of deepest loyalty to the throne and unfeigned sorrow at our sovereign's death.

Edward the Peacemaker.

And when the story of the reign of our late king has been written, it will be found that a constitutional monarch is not of necessity a mere figure-head—that his position as the head of a great Empire gives him an influence in the world of politics and elsewhere, that possibly no other man can hope to possess. In this respect King Edward made a place for himself. His immense personal influence was used for the preservation of the peace of the world. He will be known to posterity as "Edward the Peacemaker." There is nothing that can rob him of this honor. If he had done nothing else than bring France and Great Britain into a friendly alliance, he had done enough to secure for himself undying fame and the world's

gratitude. It may be long before we know the whole story, but when it is known, it will be found that, more than once, our late king held in check the dogs of war.

Trust in God.

At the present time there is a feeling of anxiety about the future. The state of affairs in Great Britain and on the Continent make many wish that King Edward had been spared to reign over us a few years longer. But death makes no distinctions. As Horace says: "Death enters with impartial step the cottages of the poor and the palaces of the rich." In the inscrutable providence of God it frequently happens that the useful are taken away while the useless remain. It is well to remember, however, that while earthly monarchs have their day and pass away, God reigns. Kings and statesmen come and go, but God and the Empire remain. The workmen are removed, but the work goes on. As members of the Empire we may sorrow for those who leave us behind to carry on the work, but we may face the future with dauntless courage if we "trust in God and do the right."

Editorial Notes.

The Presbyterian Church in S.A.

For some reason Presbyterianism has not made the progress in South Australia which it has in the other States. At the annual meetings of the Assembly last week the statistics presented were not very encouraging. The membership had increased by 83, the present number on the roll being 1988, but there was a slight decrease in the attendance at public worship. There are 41 Sunday Schools with 2,251 scholars, being slightly more than last year. One speaker pointed out that while in 1860 the Presbyterians comprised 9 per cent. of the total population of the State, in 1901, when the last census was taken, they were only 5 per cent. He believed that one of the causes of the decline was the absence of Sunday Schools. They had but two schools in Adelaide and eight in the suburbs. In this direction the Presbyterians of S.A. are wisely taking active steps with a view to future progress. They have an energetic organising secretary, and they are at last beginning to realise the paramount importance of Sunday School work. It is becoming increasingly evident that if churches desire to exert an influence in the future they must devote more time to school work now. The easiest way for a church to commit suicide is to neglect the children. Many of our own churches have much to learn along these lines.

"Right Reverend."

The Queensland Presbyterians in their General Assembly last week, after full de-

liberation, decided to drop the word "Right" before "Reverend." In the report of the Rockhampton Presbytery the expression appeared, "Right Reverend Alexander Hay." The "Reverend" Mr. McKillop moved upon the motion for the adoption of the report an amendment to delete the "Right," contending "that there was no warrant for the use of the title 'Right Reverend.'" The "Reverend" Jas. Gibson, in supporting the amendment, "observed that in his opinion both the terms 'Right' and 'Reverend' should be dropped. In adopting the title of 'Reverend' they went in face of the deepest movement of thought and life in their own time." By 16 votes to 15 the amendment was solemnly carried, whereupon another "Reverend" gentleman, Mr. Kirkpatrick, asked "if it was competent to now move that the title 'Reverend' be also deleted, seeing that neither Paul nor any other of the New Testament worthies used the title." His enquiry only met with laughter and the matter dropped. And yet the General Assembly, on both Scriptural and logical grounds, is clearly inconsistent in rejecting the one title and retaining the other. "The Very Right Reverend Father in God" is no more unscriptural than "Reverend"; that is to say there is no Scripture for either any more than there is for "His Holiness the Pope." In fact, as everyone knows, the title so precious to many Protestant ministers is simply a relic of popery. The word "reverend" only occurs once in Scripture—"Holy and reverend is his name," and is there applied to the Supreme Being. Our R.C. friends have appropriated the term "Holy" to His Holiness the Pope, applying "Reverend" to other clergy. The majority of the Protestant bodies share with the Roman Catholics in the use of the latter term, and so the adjectives applied to God only in Scripture, are thus adopted by fallible men as descriptive prefixes for themselves. It is surely time in this century to drop all such titles together with the unscriptural distinctions they represent. By the utmost stretch of imagination it is impossible to think of Paul allowing himself to be called the Right Reverend Saulus Paul, or to conceive of Cephas being known as the Reverend Simon Peter; we could as easily suppose "His Holiness Pope John" to be a suitable title for the apostle whom Jesus loved. When will Protestants be consistent enough to leave all such unapostolic and unseemly titles to the apostasy to which they rightly belong?

An Odd Distinction.

A few years ago I was making a brief tour among the colleges of Missouri. I remember one morning going over from the hotel to take breakfast with some of the boys, and coming back with one of the fellows whom I had just met. As we walked along, chatting away, I asked him quietly, "Are you a Christian, sir?" He turned and

looked at me with an odd expression in his eye, and said: "Well, I'm a member of Church, but I don't believe I'm very much of a Christian." Then I looked at him. Then he frankly volunteered a little information. Not very much. He did not need to. (You can see a large field through a chink in the fence.) And I saw enough to let me know that he was right in the criticism he had made upon himself. We talked a bit and parted. But his remark set me to thinking.

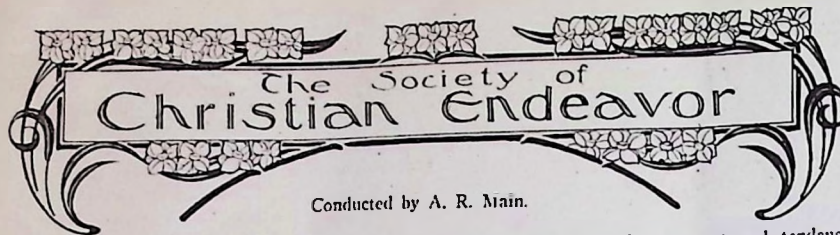
A week later, in another town, speaking one morning to the students of a young ladies' seminary, I said afterwards to one of the teachers as we were talking: "Are your girls all Christians?" That same quizzical look came into her eye as she said: "I think they are all members of Church, but I do not think they are all Christians with real power in their lives." There was that same odd distinction.

A few weeks later, in Kansas City, visiting the medical and dental schools, I recall distinctly standing one morning in a disordered room—shavings on the floor, desks disarranged—the institution just moving into new quarters, and not yet settled. I was discussing with a member of the faculty, the dean, I think, about how many the room would hold, how soon it would be ready, and so on—just a business talk, nothing more—when he turned to me rather abruptly, looking me full in the face, and said with quiet deliberation: "I'm a member of Church; I think I am a deacon in our Church"—running his hand through his hair meditatively, as though to refresh his memory—"but I am not very much of a Christian, sir." The smile that started to come into my face at the odd frankness of his remark was completely chased away by the distinct touch of pathos in both face and voice that seemed to speak of a hungry, unsatisfied heart within.

Perhaps it was a month or so later, in one of the mining towns down in the zinc belt of south-western Missouri, I was to speak to a meeting of men. There were probably five or six hundred gathered in a Methodist Church. They were strangers to me. I was in doubt what best to say to them. I dislike to fire ammunition at people that are absent. So stepping down to a front pew where several ministers were seated, I asked one of them to run his eye over the house and tell me what sort of a congregation it was, so far as he knew them. He did so, and presently replied: "I think fully two-thirds of these men are members of our churches"—and then, with that same quizzical half-laughing look, he added, "but you know, sir, as well as I do, that not half of them are Christians worth counting." "Well," I said to myself, astonished, "this is a mining camp; this certainly is not anything like the condition of affairs in the country generally."—From *S. D. Gordon's Quiet Talks*.

Low at His feet lay thy burden of carefulness;
High on His heart He will bear it for thee.

—J. S. B. Monsell.



A. CHRISTIAN NATION.

Topic for May 30.

Suggested Subjects and Readings.

The test of sacrifice—Matt. 20: 25-28.

The test of righteousness—Isa. 58: 1-11.

The test of blessing—Num. 24: 3-9.

The test of obedience—Isa. 1: 1-9.

The test of justice—Zeph. 3: 1-7.

The test of priesthood—1 Peter 2: 9, 10.

Topic—Is ours a Christian nation?—Ps. 33:

8-22.

This topic to some important extent depends on that of last week. Before we can decide whether our or any other nation is a Christian one, we must have some clear idea of what we mean by a Christian. This we were supposed to gain in our last study. Having presumably arrived at some working definition or idea, the further question comes: To what extent must the individuals who compose a nation be Christian before the nation as such is regarded as Christian? A nation is made up of individuals, and obviously it cannot be Christian if a majority of its citizens are non-Christian. We reach the nation through the individual. If it be said that perhaps, though the majority of individuals are not Christians in the New Testament sense, still the laws and general practices of the land in a considerable degree conform to the law of God, and therefore the nation is Christian, we must answer that this is too vague a statement. Besides we do not count individuals Christians who merely in general recognise a dependence upon God and comply with certain of his laws. Half-and-half is not Christian—either in the individual or in the State.

The individual and the nation.

We must, I think, reach the nation through the individual. True, church history tells of attempts to Christianise peoples collectively; but when whole troops followed their general or king in a change of faith, the result was not a Christianity we should care to know. Baptised pagans are but pagans. The Bishop of Brunley well says:—"As the comity of nations is embraced in the vision of pacific morrows, so shall we best work towards it by promoting good-will amongst our fellows in our straiter fields of influence. If it is the towns that make the nation, it is the men that make the town, and the hearts that make the men."

R. W. Church hardly contradicts, but only adds to this, when he says: "Christianity addresses itself primarily and directly to individuals. In its proper action, its purpose and its business is to make men saints; what it has to do with souls is far other, both in its discipline and its scope, from what it has to do with nations or societies. Further, its effect on national characteristics must be consequent on its effect on individuals; an effluence from the separate persons whom it has made its own, the outer undula-

tions from centres of movement and tendency in single hearts and consciences. Of course such effects are quite distinct; they differ in motive, in intensity, in shape and form. What is immediate and full in the one case is secondary and imperfect in the other, largely mixed and diluted with qualifying, perhaps hostile, influences. But nations really have their fortunes and history independently of the separate individuals composing them; they have their faults, their virtues, their fate; and so in this broad, loose, and yet not unreal way, they have their characters. Christianity, which spoke at first to men one by one, went forth a high imperial power into the 'wilderness of the people,' and impressed itself on nations. . . . Doubtless, the impression was much more imperfect, inconsistent, equivocal, than in the case of individuals. But for all that, the impression, within its own conditions and limits, was real, was strong, was lasting. Further, it was of great importance."

Things which say "No."

Clearly there are some things which look in the direction of a negative answer to the query of our topic. Vice is prominent enough to arrest our attention. Prize fights (which are none the less degrading in that they may be called boxing contests) are tolerated, patronised by legislators and applauded by newspapers. Gambling is rampant, and encouraged by a large part of the professedly Christian community. The leading newspapers give far more space to a horse race than they give to the most important of religious news. Compare the amount spent in sport with that which is expended on education or religion. What position does our land give to the Bible in the education of the young? Sunday picnic trains are thronged with folk (some of them nominally Christian) who, in a thoroughly Christian nation, would be obeying instead their Lord's dying command.

Our astonishing liquor traffic is one of the things which make us doubt the Christianity of the nation as such. Last year in Victoria we spent £4,005,371 on alcoholic liquors, i.e., at the rate of £3/2/4 per head, or £15/11/8 for a household of five. Will a "Christian nation" not spend as much in the cause of the gospel as on liquor? If each member of the church of Jesus Christ in Victoria last year had spent as much on missions as did the average member of the State on liquor, what great things might have been done! Does the liquor business do any good that we are willing to endure it? Professor Osborne, of Melbourne University, is quoted as saying, "To every tissue and part of the human body alcohol is a poison. This, I assure you, is no matter of conjecture, or a subject about which there is any doubt." Our "Christian nation" licenses the sale of this poison—sells the right to sell this poison to men and women for so much money—then pays for hospitals and gaols, and judges and magistrates, to try to set right the effects of

the monstrous evil which it licensed. Truly not an edifying or Christian act!

Norwood, S.A.—Monthly Foreign Missionary meeting held on April 25, opened with prayer and Bible reading. Miss Adelaide Thomas sang a sacred song. Letters were read from Mr. Rankine, our late president, who is taking an extended holiday in other lands; from Frank Filmer, who is now laboring in Foreign fields on the island of Pentecost, and from Miss Edith Terrell, who is known as the living link of South Australia. We also had with us Miss Gould, a returned missionary from India, and listened to a very interesting address. Mrs. G. Mauger and Miss Adelaide Thomas rendered a duet. Meeting closed with three short prayers.

Syllabus.

July—December, 1910.

[The following list of topics has been forwarded by the secretary of our Victorian C.E. Union, The United Syllabus is followed as closely as possible.]

JULY.

- 4—What is Christian Citizenship? Ps. 124: 1-8; Rev. 21: 1-3. (Consecration.)
- 11—The Model C.E. Society. 1 Cor. 12: 4-27
- 18—The Christian Use of Letter Writing. Ps. 45: 1; 1 John 2: 12-15
- 25—A Life Lived With Christ. Gal. 2: 20; 1 John 5: 1-2

AUGUST.

- 1—My Most Interesting Missionary Item. Ps. 44: 1-4; Acts 28: 23-29. (Consecration.)
- 8—Christ Our Friend. John 15: 9-16
- 15—Do You Let God Plan Your Life? Jer. 10: 23; Pro. 3: 1-10
- 22—Duty Under Difficulties. 2 Tim. 2: 1-13
- 29—Progress of Christ's Kingdom this Year in Asia. Matt. 13: 31-33

SEPTEMBER.

- 5—Christ Our Saviour. John 3: 5-21. (Consecration.)
- 12—Proud—of What? Jer. 9: 23 24; 1 Cor. 1: 18-31; Rom. 12: 3
- 19—Resist the Devil—How? Jas. 4: 1-10; 1 Pet. 5: 8-9
- 26—The Church at Work for Our Country. Ps. 89: 1-18

OCTOBER.

- 3—Self-Centred or Christ-Centred? Phil. 1: 21; 3: 7; 4: 11-13. (Consecration.)
- 10—Forward Steps in Our Society. Ex. 14: 9-15
- 17—Your Amusements: Do They Build Up or Tear Down? Ps. 36: 7-12; Rom. 15: 1-3
- 24—The Chances We Miss. Gal. 6: 1-10
- 31—The Church at Work in Other Lands. Ps. 2: 1-8

NOVEMBER.

- 7—Secrets of Happiness. Job 5: 17-27; Prov. 3: 13-18. (Consecration.)
- 14—The War Against the Saloon and Hotel: Enlist! Hab. 2: 1-20
- 21—How Does God Want to be Thanked? Ps. 100: 1-5
- 28—My Favorite Missionary Hero or Heroine, and Why? Heb. 11: 32-40

DECEMBER.

- 5—The Worth-While Life. Prov. 10: 1-7, 22, 29. (Consecration.)
- 12—How Must a Christian be Different from Others? 2 Cor. 6: 14-18
- 19—If We Really Love Jesus. John 14: 15-24
- 26—"Be Born in Us To-Day" Eph. 3: 14-21. (Christmas Meeting.)

May 12, 1910

The Australian Christian



(60: 2), also in 14: 9-20. Oh! the darkness and superstition are awful.—Rosa L. Toman.



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

In the midst of the plague.

We have a number of people in our compound (yard), as a number of our Christians have come here out of the town. Some more are coming to-morrow, and will put up a grass hut to live in. The plague is nearer their houses than ours, and they feel safe to live here. Three of our schools are closed now. Only one of our Christians has had the disease so far, and he is getting on nicely. A number of us have been inoculated. Of course our work is not going on just the same. The people or some of them are unsettled. Bro. Alexander said the bazaar preaching the last two market evenings was not at all satisfactory. I am trying to keep track of the people in the fields, but have to wander around a good bit looking for them. But I have also met some into whose homes I had not been before. The other evening while looking for some people, the servant of a Parsee railway guard asked me to sing. I asked his mistress if she wished to hear me, and she said "Yes." Other women camping near by then came in, and we had a real nice time with them.—M. Thompson, Feb. 27.*

JULY 3. ANNUAL F.M. COLLECTION.

News from F. G. Filmer, Pentecost.

My wife is rather poorly again. She spent two weeks in the Ambirim Hospital a short time ago; this was the outcome of malaria. I brought her home two weeks ago, and now she is down again. My health has been much better lately. Am working hard at the language. I find it rather difficult to get the correct names from the natives; whether they have the words in a number of instances is hard to say. After a good deal of explaining this morning, I got the following for "undo": "Oo ted a winnie bet too, ih mard a winnie sac a bengo"—"You make it good, he make it no good." The learning of the language is not to be compared to the getting of it. We practically compiled one dictionary, but when we commenced to use it, found that it could not be understood; unfortunately we got a man and his wife to interpret who had been in Queensland for about 15 years, and now we find that during his stay in Queensland the dialect changed considerably, so that he is scarcely understood now by the young people. Christian love to all.—Feb. 7.

SPEAKERS, WORK UP FOR JULY 3.

Ramabai's Orphanage visited.

I have been to Mukti. The place and the people remind one of the meaning of the name, for

it means "Salvation." There seems to be a spirit of love pervading the atmosphere, and one cannot help realising that God has worked mightily in that place, and is doing so still. I met Ramabai, a loving, obedient child of God, bumble, and possessing much of the spirit of Christ Jesus. I had quite an interesting conversation with her daughter, who is much like her mother.

Ramabai probably realises the fact of Satan's ability to occupy idle hands, and so has provided work for all her 1300 girls. It is an inspiring sight to see their happy faces bent over their sewing, and they are proud to rise and show a visitor a sample. Then we saw the weaving, where 600 looms are engaged making saris for the girls. Probably the largest part of the work is the printing. Ramabai here spends most of her time, and employs many girls and their husbands, and some of the European workers, translating the Bible into several languages for the benefit of students, because in her translations she quotes from several commentators. Some of the girls make badges for the G.I.P. railway employees. In conjunction with the printing there is also a method of using waste paper, which is used for making cardboard for packing purposes, and as it improves will be used for book binding. All the girls receive an education, and those we saw at work in the morning receive teaching in the afternoon. The 40 kindergarten children rose to their feet and salaamed us when we visited them. They are just as sweet as the white children. In this great home they find love, and then are trained physically, mentally and spiritually. The Sunday I spent there I shall not forget soon. As we took our seats in the large church building, girls were coming in from the four corners, and it reminded me of Psalm 107: 2, 3, for these have been gathered from the four corners of India, some during the famine, and they know nothing of their homes or parents. The meeting was beautiful, 15,000 voices singing the praises of the Redeemer. Many of them testified to the love of Christ. What has missionary effort accomplished here? Can we say that missions are a failure?—E. Terrell, Feb. 27.

The missionary's hardest thing.

The hardest thing in a missionary's career is the irresponsiveness of the heathen to the gospel, increased intensely often by the lack of sympathy and equipment. These are all matters which I have to approach with great care. They have to be kept out of sight very much, lest they prove too strong. The heartaches and tears are too near if allowed their sway. But they are there, and occasionally we have to be brave and face the question. Sometimes I feel that the irresponsiveness is often our own fault. We go unprepared, and are practically empty, and our preaching is like husks. Then again the mind of this people is like the prophet Isaiah describes

NEW ZEALAND MISSIONS.

Bulawayo February report.

The month has been uneventful so far as anything unusual is concerned, but has contained the same round of steady work, and the same round of blessings. We become so used to rich gifts of grace here, that they become uneventful.

Decisions.—Nine decided for Christ. What a red-letter month would that have been in any of our white churches in South Africa, and with many in New Zealand. They were all in town; there were no decisions at Intini (Hillside).

Day School.—The first month of the school year opened with record attendances. Considerable improvements have been made in the teaching arrangements, which should enable us to get the children along better than formerly. The advance of the pupil teachers, Mary Crewe (Witting), and Henrietta Hugo, make it possible for them to take almost entire charge of the younger children, thereby giving Bro. Anderson and myself more time with the older ones.

Night School.—Has been excellent. The more advanced scholars petitioned us for one more night a week, saying they would pay 1/6 per month instead of 1/-. Fairly cheap even at that, isn't it? Twelve or thirteen nights' teaching for 1/6. It was our only free night—free to do other work—so we decided to let them have it, but let the most advanced scholars—some three or four—teach the others, on the extra night. The whole school voted for the arrangement. They are keen to learn.

Intini (Hillside) Sunday School opened this month, with eighteen adults and fifteen children as scholars. The two students, John Mahlaba-neno and Tom Mgole, are the teachers. Malso added one more to the list of students: his name is Miti (trees). He is much younger than the others, but promising. This makes five students. With one more we shall stop, as that is the limit of our present means to support. God has more means. All well.—F. L. Hadfield.

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West Australia.

FREMANTLE.—A. J. Saunders has accepted an engagement with the church. He commenced his labors with us to-day, speaking morning and evening. After a fine sermon on the text, "Christ in you the hope of glory," a young woman came out and took a stand for Christ. We are looking forward to further victories for Christ.—W. E. Vinicombe, May 1.

New Zealand.

SOUTH WELLINGTON.—The weather here last Lord's day was very cold and wet; notwithstanding, the meeting for breaking of bread was very well attended. Three received the right hand of Christian fellowship. Bro. Withington, from Petone, addressed the church. At the evening service one confessed Christ, and was baptised with two others. It was a splendid meeting, a lot of strangers being present. Tuesday evening the usual prayer meeting was turned into a Home Missionary meeting. Bro. Wilson's subject was "Do Home Missions Pay?" At the conclusion of the Endeavor Society's meeting Bro. and Sister Wilson were presented with a handsome salad bowl and jam dish on the occasion of their birthdays. Bro. Hearle made the presentation on behalf of the society. Bro. Wilson suitably responded.—H.H., April 28.

OAMARU.—Decision day in the Bible School was held on April 10, and after an earnest address by Mr. Mathieson, one of the girls decided for Christ. Bro. Hastie visited us in the interests of Home Missions, and gave a helpful address. A gift evening was held on April 21, when goods, etc., to the value of £36 were received. These will be disposed of at the forthcoming sale of work in aid of the building fund.—W.K., April 24.

South Australia.

MAYLANDS.—The three weeks' mission was concluded on Friday evening. 16 confessed their faith in Christ, seven of whom were from the Bible School. We have had a great spiritual uplift, and our plea brought before good audiences in this neighborhood. Bro. Griffith labored very earnestly and faithfully. The Bible School totalled 70 to-day for the first time. E. Paternoster took the services acceptably to-day, and there was an attendance at eventide of over 100. We believe this new cause is progressing and will bring glory to the name which is above every name.—R.L.A., May 1.

HINDMARSH.—Sunday, May 7, was Sunday School decision night. There was a large attendance, and at the conclusion of a good address by I. A. Paternoster, 14 made the good confession, 13 being Sunday School scholars. Special singing was rendered by the choir, who gave the anthem, "O, Saviour of the World," and a solo by Miss E. Weeks. The meeting was one of the best we have had for some time. We regret to report the removal by death of one of our number, Sister Frost, and our sympathy is extended to the bereaved family.—J. W. Snook.

UNLEY.—After the Lord's Supper this morning, T. J. Gore and R. Burns gave addresses on the life and work of the late King Edward, and made sympathetic reference to the new king,

George V., and the Queen Dowager, for whom the fervent prayers of the congregation were voiced by the presiding brother, W. L. Johnston. The second anniversary of the Men's Society was celebrated in the afternoon, when T. Ryan, M.P., spoke eloquently on "Christian Efficiency in the Church, the Home and the State." The president was presented with an enlarged portrait of himself, and kindly remarks concerning him were made by O. V. Mann, the vice-president, and D. Thorpe, the secretary. R. Burns returned thanks for the gift, and consented to the portrait being allowed to remain in the men's classroom. The kindergarten classes in connection with the Sunday School are proving a phenomenal success, and 70 chairs for the little ones will be obtained.—R.H., May 8.

WALLAROO.—Pleased to report that we continue to meet for the breaking of bread every Lord's day. On May 1 we had a splendid meeting, when eight young brethren from Kadina were present, and a young brother, R. Raymond, gave his first address. Our Tuesday night's gospel service is still being held, when Bro. Warren delivers the message. Last Tuesday, Bro. Edwards, from Mile End, was present, and assisted. Good interest by all who hear. We badly need a preacher for this field. To-day Bro. Riches, from Mile End, was with us, and presided at the Lord's table. Bro. Wilton, of Kadina, giving a very helpful address.—E. J. Killmer, May 8.

GROTE-ST.—Last Sunday morning Bro. Collins, from Chapel-st., a young man studying in Bro. Gore's students' class, gave a very thoughtful and acceptable address. A number of visiting brethren and sisters were present at the meeting. Bro. Thomas preached at night to a good congregation. This morning Mr. Sexton, Secretary of the Bible Society, gave an interesting address. Bro. Colclatch, the presiding brother, made reference to the great loss and sorrow of the nation in the death of our king. Mr. Rollings preached to-night. Good congregation and splendid meeting. Bro. Pollard celebrated his 88th birthday on April 28. His present address is c/o Miss Cooper, Franklin-st. He enjoys fairly good health, and is nearly always present at the meetings in his invalid chair. The Sunday School anniversary is being held later than usual this year, the date being fixed for June 12. A. J. Gard has undertaken to conduct a service of song, and the scholars have commenced practising the pieces of music under his tuition. The service is entitled "Voices of Nature."—E.R.M., May 8.

PORT PIRIE.—The quarterly business meeting of the church was held on April 28. The church and the various auxiliaries are getting on nicely. After the business meeting a welcome social was tendered to Mrs. Geo. Wilson, wife of the evangelist. Welcome speeches were given by the chairman, W. Morrow, Bren. T. Pillar, H. Arnold, H. Smith, E. A. Riches (Mile End), S. T. Wilcock, W. T. Mitchell, W. Neill (Kadina) and W. C. Beiler. Sister Pillar gracefully spoke on behalf of the sisters. Bro. Wilson responded on behalf of his wife. Refreshments were then handed round and a social evening spent. Last Lord's day helpful meetings were held. In the morning W. Morrow continued his address (2nd edition) on "First Principles." E. A. Riches, from Mile End, presided at the table. Twenty-one present in the Bible Class. W. T. Mitchell preached at night; subject, "Behold." Our hearts were cheered by hearing the good confession of two men. These were baptised by W. C. Beiler on Thursday evening. We are look-

ing forward to receiving some showers of blessing on our labors for the Master.

NORWOOD.—Good meetings morning and evening. S. G. Griffith speaking; morning theme, "A Changing World"; text, 1 Cor. 7: 31. The tabernacle was well crowded at the evening meeting. Subject, "The Anthem of Heaven"; text, Rev. 5: 9. During the evening service all the congregation stood, while special reference was made concerning the death of our late king. We also have to report the death of a sister, who departed this life one day last week—Sister Mrs. Jamieson. Our sympathies are with the bereaved ones. Let us all build on the eternal principles of God, so that when our time comes we may go with joy and not with shame.

Queensland.

WEST MORETON.—Good meetings all round the circuit last Lord's day. A young man came forward and confessed Christ at Mt. Walker in the morning meeting, and was baptised after the Young People's meeting the following Tuesday evening. At Rosevale the chapel was filled for our night service. Death has come into our midst at Mt. Walker and removed from our midst one of our brightest young men. After only one week's illness, Henry Ruhlman passed away to be with Jesus, leaving a bright testimony behind. We trust his removal will open the eyes of other young men to the uncertainty of life. Our young brother was anxious to do something for his Master, and only three weeks before he took ill he conducted the gospel service at the chapel, giving a fine earnest address. We laid his body to rest last Friday in presence of a large crowd of sympathising friends. Our prayers go out on behalf of the bereaved ones.—T.G.M., May 1.

MOUNT WALKER.—One confession last Lord's day; was immersed on the following Tuesday evening. Good meetings.—F. Hinricksen, April 27.

New South Wales.

LISMORE.—Splendid meetings on Sunday last. In the morning five more aboriginals were immersed by Bro. Saunders. There are yet three more to come in. At night a good audience assembled to hear Bro. Saunders preach on "The Conversion of the Eunuch." Good interest, and several fresh faces. Visitors for the day were Sister Nellie Black and Bro. Heidlweig, whom we were pleased to see and have fellowship with.—E.A.P.

SYDNEY. (Chinese Church).—Sunday, April 24, the church held its annual meeting for election of officers, which was well attended. Bro. Choy Won was in the chair, and every motion was carried unanimously. Officers elected for the ensuing year:—Bren. Dung Lock, Choy Won, P. Go Say, C. Young, David Shing, G. Lock Lee and H. Louey. Treasurer is Bro. Choy Won, and secretary is H. Louey. Since our last report we had the pleasure of seeing another come forward to make the good confession, and we hope to see many more taking the same step. Bro. W. Jame preaching. The work is going forward.—H. Louey, May 4.

INVERELL.—On the afternoon of April 24, being the anniversary of the Bible School, a very successful service of song was given by the scholars. In the evening Bro. Waters gave a special address to the young folks, some of them having seats on the platform. At the close a girl scholar made the good confession. On Wednesday following, a service of song was given by the scholars and choir conducted by Bro. Waters, entitled, "The Oily Feather." Also the distribution of prizes and gift books to the scholars. On Saturday evening at a special service a Methodist brother made the confession and was baptised the same hour, and received into fellowship on Lord's day. Visitor, Sister Haldane, from South Australia.—H. Cook, May 3.

RANGALOW.—Last evening we had a record gathering to hear Bro. Saunders, on the occasion of his monthly visit from Lismore. The brethren are much cheered in consequence, and we are looking forward to much better times. We anticipate that several Baptist brethren residing in the town will meet with us around the Lord's table. We are waiting for the arrival of Bro. Rothery with great hopes for his work.—S.

ERSKINEVILLE.—On Tuesday, April 19, the annual social of the cricket club was held. The event reflected great credit on the club. During the evening a presentation was made by the captain to Bro. Budgen, this expression of the appreciation by the club of his unselfish services taking the form of a silver-mounted umbrella. On the 20th, the Tramway Mission Party conducted a service. The hall was full. As a result of the meeting two Sunday School scholars, both members of Bro. Budgen's class of senior lads, confessed their faith in Christ. On May 1 one of these was baptised. Record attendance at Sunday School on Sunday, it being found necessary to place a class on a vacant lot adjoining the hall. The church has lost a number of members by removal, including six members of the Morton family. These were foundation members, and their loss will be felt keenly. We are looking forward to our tent mission at the end of the year, and expecting that much good will result.—H.P., May 2.

MOSMAN.—Good services all day on Sunday, May 8. Our Bible School scholars are all wanting to pass in the examination this year, and a preparation class conducted by S. O. Gale has been started, to be held after school on Sunday afternoons. Two visitors from Adelaide present at the morning meeting.—G.H.O.

ENMORE.—The Wednesday afternoon team of the Enmore Tabernacle Tennis Club held a meeting on Wednesday evening, April 27. G. T. Walden, Esq., M.A., in the chair. The following officers were elected:—Patron, Marcus Clarke, Esq.; President, T. Savage, Esq.; Vice-presidents, Messrs. R. K. Whately, J. Hindle, J. Hunter, E. Gale, H. James, G. Vickers, Dr. Cozens, D. Gardner; Captain, Mr. A. Juleff; Vice-Captain, Mr. W. Clarke; Secretary, Mr. W. D. Rankine; Treasurer, Mr. G. T. Walden; Committee, Misses A. Dibble, M. Henlin, J. Rofe, D. McGlashan. The tennis court is situated at the rear of Bro. Walden's house.

Victoria.

NEWMARKET.—Splendid meetings Lord's day, S. Stevens speaking at both meetings. The chapel was almost full at the gospel meeting. Our brother gave a fine discourse, his subject being "The Lost Christ." One confession at the close, a girl from the Sunday School.—J.H.

HAWTHORN.—On Wednesday, April 27, the church held a social to commemorate the third anniversary of Bro. Dickson's labors. The largest part of the church was present, and the evening was devoted to music, singing, reciting and speechmaking. One enthusiastic sister took the responsibility of initiating a new society for the benefit of the young sisters and their girl friends, and so far it promises to be a success. Bro. Dickson spoke of the unity and harmony that had existed since he had been with us, and foreshadowed that the future promised to be more successful than the previous years. After refreshments had been served and other items given the meeting dispersed, all expressing great pleasure at being present. On the following Lord's day one of the Bible School scholars made the good confession and was baptised the following week.—T. H. Parkes, May 9.

WARRAGUL.—Another full house on Sunday evening. Bro. Black's subject, "Naaman the Leper." A young man came forward and confessed Christ. The two young girls—Sisters Violet and Elizabeth Hill—who confessed Jesus the previous Sunday, were baptised after the service. Sister Ida Thomas, mentioned last week, was received into fellowship.—R.W.J., May 9.

SOUTH RICHMOND (Balmmain-st.).—The church celebrated its anniversary on May 1 and 4. The tea and public meeting were a splendid success. R. C. Edwards presided. A very helpful address was delivered by F. Pittman, which was enjoyed by all. On behalf of the church and Bro. Edwards, Bro. Gale presented W. T. Fenn, our church secretary, with a beautiful travelling case and a handsome dressing case, as tokens of esteem and goodwill on the occasion of his departure for the East. Good meeting last Lord's day and one confession. Bro. Pittman will deliver a lecture on his travels in Palestine, Egypt, Europe and America, in the Balmmain-st. chapel on Thursday, May 26.

CHELTENHAM.—Splendid services all day. Four received, having been baptised on Thursday night. Three of these had been previously reported, Miss Ethel Carter deciding for the Lord since last report. Bro. Harry Bruton and Sister Olive Blumh were united in matrimony on Wednesday last, being entertained at a social on the previous evening by the Endeavorers and Bible Class, who gave presentations to the happy couple.—T.B.F.

DRUMMOND.—The mission conducted by A. D. Strongman and H. M. Clipstone closed last Tuesday night. The meetings were well attended, and a good interest shown. We are glad to say that six were added to the church, two of whom are children of our deceased Sister Mrs. W. Main. On Wednesday evening a social was held, and a presentation made to Bro. Strongman on account of his departure for America. We desire to thank Sisters Mudford, Beer, Stephenson, and Bro. W. Beer for their valuable services rendered during the mission. Fine meetings yesterday morning; 42 broke bread. R. Gerrard was present from Lancelfield. Despite the wet night, a good number came to hear the message delivered by Bro. H. M. Clipstone.—May 9.

WEDDERBURN.—Good meetings last Sunday. Bro. Cosh addressed the church. In the evening Bro. Hansen spoke on 1 Cor. 13. At the conclusion two young men, and the youngest sister of our preacher, came forward and confessed their faith in the Christ. All three are from our Sunday School.—G.D., May 9.

GEELONG.—A welcome social was given to Bro. and Sister Gordon. Bren C. M. Gordon, Swain and Lyall spoke on the work, and several items were rendered, and the deaconesses then handed round refreshments, which brought a very pleasant night to a close. The work is still going ahead. The meetings are larger every Sunday, and the C.E. is still on the up-grade.—H. Lofts.

MIDDLE PARK.—We yesterday had the pleasure of receiving six new members into fellowship. All meetings very well attended. Over 70 at morning service, and a similar number at the mid-week service last week. Bro. Harward spoke both morning and evening.—J.S.M.

PAKENHAM.—Lord's day, May 1, one young girl made the good confession, and was baptised yesterday. Attendance at all meetings of the church is good, and the interest well sustained.—H.S.R., May 9.

BALLARAT.—A welcome social was tendered to Bro. and Sister Jinks, our evangelist, and wife, in the Dawson-st. chapel on April 29. C. Morris welcomed our brother on behalf of the church, and Sister Lucas on behalf of the Dorcas sisters welcomed Sister Jinks. Bro. Jinks responded. An interesting programme was rendered, after which refreshments were partaken of. We trust that the labors of our brother will be greatly blessed, and the church helped and strengthened.—A.E.P.

SHEPPARTON.—The work in this district is improving. The C.E. Society is progressing favorably. Mrs. E. Dudley has collected 15/- for Foreign Missions on behalf of the C.E. Society. The Lord's day meetings are improving. Morning meetings are more hopeful. We are looking forward to a visit from Bro. Bagley. The members have begun a song service before the gospel meeting, which is a great help. Last

Sunday evening the writer spoke on the subject, "What Must I Do to be Saved?" At the conclusion of the service one young lady confessed Christ. Others are near the kingdom.—F. J. Goodwin.

CARLTON (Lygon-st.).—Very fine meeting in the morning. Two received into fellowship. Bro. Sobee and Sister Halliday, from Mildura, present. Bro. Kingsbury spoke both morning and evening. At night the chapel was filled, when an in memoriam service was held in honor of the late King Edward VII. Bro. Kingsbury's address was most impressive, many in the audience being visibly touched. The choir sang "Across the Bar," and the "Dead March in Saul" was rendered by Miss Jennie Dickens and Sidney Pittman on the piano and organ. The mid-week prayer meeting is increasing in numbers. There were 100 present on Thursday evening last. The sisters of the Dorcas Class have been instrumental in securing the piece of land 50 x 100 ft. at the rear of the chapel and adjoining the lecture hall. This will be of great value to us in the future.—J.McC.

WINDSOR.—Two were received in on Sunday. Good meetings marked the last day in the hall. Next Lord's day we shall meet in the new chapel.—D.E.P., May 9.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had a good meeting. Amongst our visitors were Sister Bradley, from Hobart, Sister Campbell, from Kaniya, and Bro. Jackson, from North Adelaide. Bro. Barnacle, who presided, referred to the passing away of His Majesty King Edward VII., and Bro. Gordon led the church in prayer for the Royal Family and the British nation. In the evening we had a very large attendance. Bro. Gordon delivered a very fine address, taking lessons from the life of King Edward. All the meetings of the day were impressive.

BRUNSWICK.—Annual meeting held. Secretary's report showed progress, and treasurer's report disclosed finances sound. Diaconate—Bros. Amiet, Harnden, Bird, G. Collings, C. Peters, Townsley and Thompson. Sec., W. Thompson. Asst. sec., F. Bird. Treas., C. Peters. As we are in need of a larger building, a committee was elected to devise ways and means. To-day Bro. Uren spoke morning and evening, the gospel topic being "Forgiving Spirit." Record attendance for the year at Bible School. One received into fellowship on baptism. Several visitors were present.—W.T., May 8.

BRIGHTON.—Mrs. Hargraves, from W.A., was present on Sunday. Sisters Miss Campbell and Miss Kelly were welcomed into the church. Two confessions at night. 1000 copies of the *Home Messenger* are to be distributed every month.—G.H.W.

BALLARAT.—On last Lord's day morning we had with us Bro. and Sister A. L. Gibson, Bro. R. J. Clow, Bro. and Sister Ashwood, and Bro. Bahn. At the evening meeting, in spite of the inclement weather, there was a good attendance. Interest seems to be deepening.

DOXCASTER.—Splendid meetings Sunday week, Bro. Oram's first Sunday with us. Five received in by letter. Even better meetings last Lord's day, when, after listening to a stirring address by Bro. Oram, one young girl from the Sunday School confessed her faith in the Master.—Geo. Petty, May 9.

BRIM.—On Sunday, May 1, an in memoriam service was held in memory of our Sister A. Jones (who passed away just a week before). The building was crowded, some being unable to get inside, when an impressive sermon was preached on "The Message of Death," and during the meeting some of her favorite hymns were sung, also the solo, "No Burdens Yonder."—E.H., May 7.

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By Mabel Earle.

C.E. World.

Continued.

The Wallace girls and Archie, driving home in the surrey, overtook the first carriage at the bridge across the irrigating canal.

"Say, did you run up against that bunch of crazy steers?" Archie called.

"Ran away from 'em," said Ware. "Did the boys get them rounded up?"

"Yes, out on the Pine Creek-rd. Somebody said you folks had driven down the street they picked out for their stampede, and we were just a bit worried. But we looked around, and could not find any mangled remains; and, when we got out on the road, we saw you ahead of us."

Ware said, "Good night" at the ranch house, regretfully declining Mrs. Stafford's urgent plea that he come in for supper.

"I've had my day off," he said. "I wouldn't have missed it if they'd fired me for taking it; but it pretty nearly amounts to desertion in face of the enemy, and Traverse will be after my scalp. There's a pile of field notes that high waiting for me. So I'll say, 'Good night' now, and congratulate you just once more on getting Jack Hilliard for a son; and I'll come up soon, if I may."

"Do," said Margaret, answering the glance, which appealed to her. "Jack will never forgive you if you don't."

A storm was gathering as the family left the supper-table, where they had lingered over the quotations and memories that go to make up the aftermath of every wedding. It was growing darker rapidly, and the Wallace girls retreated to the big south room after one glance out of doors. But Margaret took a seat at the east end of the piazza, whither Cavendish promptly followed her.

"You are growing braver," he said. "Have you lost your fear of storms?"

"O, we will go in before it breaks," she answered. "I want to watch the clouds over Frances' gorge."

He stood watching her intently. She knew that his eyes rested intently upon her, but she did not raise her own to meet them.

"You will be fascinated with this West presently," he said. "You will give up to it, and be carried away with it. I've seen that sort of thing before. It begins with pine trees and clouds, and the easy good fellowship that passes current out here, and it ends—"

"Where?" Margaret asked, after a long pause.

"In spoiled lives, sometimes. I couldn't tell you the names of splendid fellows I've seen bury themselves out here. Men who might have won a place and a name for themselves if they had stayed where they belonged."

"I am not a splendid fellow," said Margaret. "I'm quite satisfied with my present place—and name." A little flash of mischief twinkled in her

eyes as she said those last two words, but she was still looking steadily up the gorge.

"Do you know what your life ought to be?"

Cavendish questioned. "I wonder whether you ever thought it out. You ought to have a beautiful home of your own somewhere among the people who can understand you and speak the language you are born to speak. Now that Jack is married, you will feel the need of friends, more than you ever have up to this time."

"I have done very well without Jack for three years," she said.

"Yes, but you know perfectly well that I am speaking the truth. It isn't simply your own comfort and convenience I have in mind. I am thinking what your life ought to be to others, to human society, how it should be sheltered and fostered and developed to make it the radiant influence it was meant to be. You know what your name and presence have meant in some forms of philanthropic work. You don't know what they would mean if you put yourself into the circumstances that would develop you."

It was delicious flattery for any woman at any time, the more delicious, perhaps, because Margaret understood quite certainly that this was the subtlest and strongest wooing that Cavendish had ever employed. She needed no interpreter to translate "the circumstances that would develop you" into its implied meaning, "your position as the wife of a wealthy and influential man." And yet, with her eyes wide open as to Cavendish's purpose, she blundered in her reply.

"But why are you warning me so solemnly?" she said. "Have I given any evidences of this fatal fascination? Why should you suppose that I am not about to go home at the end of the summer, and take up all these works of culture and charity?"

It was obviously impossible to answer her directly. She knew that Cavendish would not say, "Because I am violently jealous of this handsome young fellow who has unfortunately crossed your path"; but she was not prepared for what he did say.

"Just for the old reason. I've told you so many times, and this time you must let me say it again. I love you."

There was another long silence. Margaret sat with her arm resting upon the piazza railing, leaning her cheek on her hand, still gazing up at the dark pine trees in the gorge. Cavendish was fairly well satisfied, for the present, that she did not speak nor rise to leave him.

"You don't know what it means to me, seeing you as I have seen you to-day," he continued. "I can understand how you feel about losing Jack; and it's bound to be a loss, more or less. Then that two minutes yonder, when those beasts were charging down on us, and I knew you were in danger—it was all one flash of foresight to me,

the danger and trouble that may come into your life when I am not there to shield you."

Upon some subjects Margaret Hilliard had never indulged in confidences with any of her friends. Cavendish was entirely uncertain of her feelings; but he comprehended two or three chords of her nature, and played upon them as skilfully as a master musician. To-night, with the darkening clouds before her eyes, and the sound of his pleading in her ears, she marvelled herself at the response that he was making. The world was a lonely place at best for a girl without father or mother. Jack was gone; how had this man divined the secret bitterness of his going? And the life he could give her held so much of honor and comfort and usefulness! Did she love him? Was this half-wakened impulse to lay hold upon his love for anchorage the beginning of love in her own heart? Why should she hesitate to let him know so much as that? He was not asking a promise. He would be glad for one word of hope, vague and distant though it might be.

"I have thought of what we might do together, working for others," he said. "Do you remember the bare little room down at the Settlement, where I found my courage to talk to you about this at first? If either you or I had kept the faith of our childhood, we might dream that some power above us had planned to link our lives in the service of humanity, letting us find each other there."

"O, why do you speak to me like that?" she cried, lifting her eyes to his for the first time. "If we had kept the faith! What is the use of saying that? I shall never win it back, but I know enough to know that the darkness and loneliness are there because I cannot find Him in all the universe any more."

"Margaret, are you lonely?"

"Yes, I haven't any pride of unbelief. I leave that to the wise people who have solved all the riddles of the world. But I would crawl on my knees, like any peasant pilgrim, if I could find a shrine that would give it back to me. Jack does not know that it has gone. I think nobody but you does know it. I go to church, and subscribe to missionary funds, and feel all the while that I am a cheat and a fraud. Because there is no light there for me. O yes, I am lonely. What a world it is without God!"

"I wish I could help you," the man said. "If you would only let me try! Supposing there is nothing but darkness beyond, why shouldn't we walk the rest of the way in the only light humanity has ever found? There is no loneliness in love. I love you, Margaret."

Her soul stood face to face with his for a moment. If he had said, "Come, take my hand, and let us try to find Him again," he could have uttered no stronger plea. But he only said once more, as she looked up wistfully into his eyes, "I love you."

A gust of wind and rain swept down upon them suddenly, whirling about the corner of the house with terrific force. The storm had come close while they were speaking, with gleams of lightning and mutterings of thunder, which they had ignored. Now, as Margaret sprang to her feet, turning hastily toward the door, a blinding flash enveloped the house, and a terrific report crashed echoing up the gorge.

"The house! it has struck the house!" Cavendish cried. But Margaret caught his arm.

"It was the tree," she said. "Frances' pine tree, where we stood only this morning!"

He pushed her into the house hurriedly, and set his shoulder against the door to close it. The rain was falling in sheets, dashing against the windows with a roar almost as loud as the thunder, which cannonaded heavily again before the door was shut.

In the south room Mr. Stafford stood with his hands in his pockets, looking out from a sheltered window. One of the Wallace girls was sobbing on the sofa. Margaret went to her, and tried to soothe her.

"Is this what you call a cloudburst out here?" Cavendish enquired.

"It may be up in the gorge. That's what I was thinking about," Mr. Stafford answered.

"Any danger?"

"Not if the dam holds."

"O!" said Cavendish slowly.

"Three of the ranches here combined to put in a reservoir up yonder last June," Stafford said. "It's never been tested to this extent. We thought it was built as it ought to be; had a man in charge that professed to know about such things. But this young Ware told me to-day that he was afraid we hadn't gone about it in the right way. He said it would stand any ordinary pressure probably; but it would have to be watched, and the only safe way would be to strengthen the wall—O, he knows his business, if the other one didn't. If as the figures at his fingers' ends."

"Isn't anybody staying up there to watch the dam?" Cavendish asked.

"Yes, there's a man lives in a cabin close by. But he couldn't let us know in time if the whole thing went at once. You can't tell about these storms. Perhaps we've had the hardest of it right here, but the chances are that it broke on the hill; and, if it's a real cloudburst, there'll be something to pay. I wish these things would happen in daylight, if they have to come at all."

We could see what was going on then in time to get up the hillside out here."

"The rain is lessening now," said Margaret. "It isn't dashing against the windows so. One can hear one's self think. Cheer up, Nettie! The thunder has almost stopped."

"But what is it that I hear, then?" Nettie Wallace cried, springing up. "What is that noise? No, it isn't the rain." Listen."

She laid her hand upon Margaret's arm, quivering with terror.

"It might be a train—but no, there aren't any trains near enough for us to hear them. Hark! It's growing louder. O, if we could see! To wait like this in the dark—Margaret!"

A broad sheet of lightning flashed across the darkness of the gorge. Cavendish started back from the window.

"Stafford, look yonder. Is it—can you see?"

The light was gone, but by its momentary illumination both men had seen the high crest of the water moving downward toward the house.

To be Continued.

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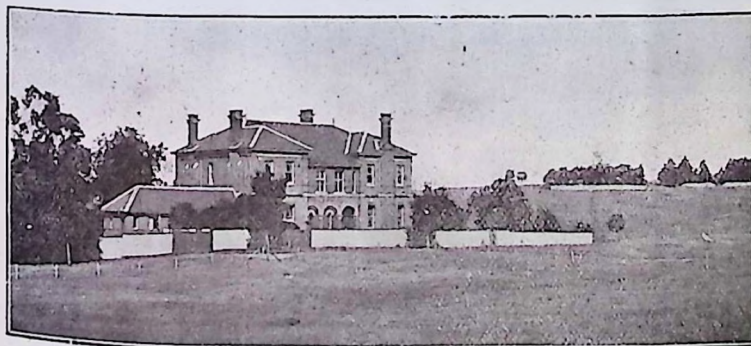
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COLLEGE OF THE BIBLE, GLEN IRIS, MELBOURNE



Teaching Staff—Principal, H. G. HARWARD;
A. R. MAIN, W. W. MANTELL.

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

Executive Committee New South Wales—A. E. Illingworth, T. Haeger, 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.

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

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

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

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

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

Here & There.

H. Cust has accepted an engagement with the church at Junee, N.S.W.

Eleven baptisms and three added otherwise in the Junee (N.S.W.) mission.

The second term of the College of the Bible begins on Tuesday, May 17.

The Victorian General Dorcas will meet on the 19th inst., at the lecture hall, Swanston-st., from 10.30 a.m.

We were very pleased to have a visit from Dr. J. C. Verco, as he passed through Melbourne on his way to Sydney.

On May 22, H. G. Harward commences a mission with the church at Windsor, Vic., at which place a new chapel has just been erected.

The church at Lillimur, Vic., will hold its opening services on May 22. Tea and public meeting on the 25th. Good meetings expected.

A. J. Saunders has accepted a twelve months' engagement with the church at Fremantle. His address is: 279 High-st., Fremantle, West Australia.

The officers of the church at Ballarat at their last monthly meeting unanimously appointed A. W. Jinks as press correspondent. His address is 14 Webster-st.

A. E. Illingworth was called home from his sojourn on the Manning River, N.S.W., owing to one of his sons contracting diphtheria. The boy is progressing all right.

The Emmore Tabernacle choir paid a visit to the Prince Alfred Hospital on Tuesday evening last, and sang Alexander hymns in many of the wards. The patients thoroughly enjoyed the treat.

T. Bagley reports seven confessions to date at Bordertown. The mission will close on Wednesday, the 11th. He will then hold an eight days' mission at Wampony, commencing Sunday, 15th.

The Misses Edith, Annie and Ruth Styles, of the Shepparton church; and Miss Nellie Simons, of Ascot Vale, have obtained the diploma of the Bible College for successfully passing the Teacher Training examination.

Bro. Rothery, who recently united with the Brisbane church from the Baptists, with which body he had been preaching, has accepted an engagement to labor as evangelist in the Richmond-Tweed Rivers district, N.S.W.

One, if not two, evangelists will be wanted in N.S.W. in the course of the next few months. One of the fields demands that he shall be a young man. Brethren available would do well to correspond with the H.M. Organising Secretary of that State.

E. Edgar Hall, of Milang, S.A., writes that Sister Pearce, the wife of Bro. Arthur Pearce, of Point Sturt, passed away from this life on April 30, and that an obituary notice will be forwarded later. We extend to Bro. Pearce our deepest sympathy in this his hour of sorrow.

The Victorian General Dorcas will be grateful for donations of clean second-hand clothing, especially children's garments and boots. As they are absolutely without funds, it will be esteemed a favor if donors will pay carriage. Parcels to be addressed to Mrs. A. Downes, c/o Swanston-st. chapel, and money to Mrs. W. C. Craigie, Harecourt-st., Upper Hawthorn.—(Mrs.) A. Downes, Supt., General Dorcas.

A "Brother Pioneer" writes that it used to be the custom for churches to invite visiting brethren, who were in the habit of speaking, to address the church, the more especially if they were elders. He is of opinion that even if a speaker has been appointed, it would be an act of courtesy for him to give way to the visitor. In this we agree with him, providing the visitor comes from a distance, and can speak acceptably. Most of our churches, we think, are courteous in this respect.

The Executive of the Middle District Conference of N.Z. desire to communicate with young men who are anxious to enter the evangelistic field. This district offers good experience. The climate is all that can be desired in this beautiful part of the Dominion. Write to Jno. Bewley, Sec., c/o Begg's Music Warehouse, Willis-st., Wellington, or Chas. A. Wilson, President, Torquay Terrace, Wellington S.

At the quarterly meeting of the church at Hindmarsh, S.A., Miss Duncan read a paper in which the advantages arising from adopting the kindergarten system in Sunday School work were pointed out, and an appeal was made for the necessary funds or materials for effectively carrying out the work. The paper clearly demonstrated that the kindergarten system was the most effective method for instructing very little children.

The Austral has just issued quite a unique work in a 24 page primer for use by the natives of Oba, New Hebrides. The primer commences with the alphabet and finishes with such well-known hymns as "Mothers of Salem," "Sun of My Soul," "I am So Glad," "Jesus, the Very Thought," and others. These are all translated into the Oba language by Bro. F. J. Purdy, with the assistance of a native Christian, and will be a great assistance in evangelising the Kanakas in Oba. It is the intention to sell the books, as the natives will prize them more if they have to pay a small sum for them.

The following letter of sympathy was sent to Queen Alexandra by the Sisters' Executive of the Victorian Conference:—"To His Excellency Lord Dudley, Governor-General of the Commonwealth of Australia. Your Excellency,—May we respectfully ask you to convey to Her Most Gracious Majesty The Queen, from the women of the Associated Churches of Christ in Victoria, their deepest sympathy in the sad bereavement which has befallen Her Majesty. They pray that God, the Great Comforter, may be with our beloved Queen at this time of her great sorrow. Signed, on behalf of the Executive, (Mrs.) Hilda C. P. Ludbrook, President; (Miss) Emma E. Hill, Secretary."

That eminent American archaeologist—Professor Herman Hilprecht—has just explained to a distinguished audience the nature of some of the most recent discoveries in the dust of Babylon. Professor Hilprecht, says the *Christian*, is an acknowledged authority in this department, and he gave at New York the other day, a translation of some remarkable cuneiform tablets found in the ruins of the great Temple at Nippur. He dates the tablets from 2,100 B.C., and shows how they confirm, in a remarkable manner, the Mosaic account of the Deluge. They deal with the period before the Flood; and it is made clear that (1) the Flood was distinctly foretold; and (2) that there was a command to build an ark—that man and beast might be saved from destruction. Naturally, Bible students will await further details with keenest interest. In the meantime, the words of the prophet occur to us: "The grass withereth, the flower fadeeth: but the word of our God shall stand for ever" (Isa. 40: 8). It is wonderful how the very stones cry out in defence of Holy Scripture.

The following has been sent to us:—"Will you please explain fully Matthew 11: 12. What are we to understand by 'the kingdom of heaven suffereth violence,' and 'the violent take it by force': spiritual violence or earthly violence, and who were the men thrust into it? Please fully explain verse 12." Answer.—Some have thought that this passage refers to the fact that some of the people would have taken Jesus by force and made him king. This explanation is not a satisfactory one, if for no other reason than this, viz., that the passage, if taken literally, refers to something done, not something attempted to be done. Read in the light of the context, and allowing for the element of figurative expression in it, it seems to have reference to the publicans and sinners who came to the baptism of John. Possibly Jesus had in his mind the contrast between the attitude of the Pharisees on the one hand, and publicans and sinners on the other, to

the kingdom of heaven. The former stood coldly aloof, while many of the latter under the preaching of John pressed eagerly into it. The soldiers and tax-gatherers, men of violence, brought under conviction of sin, stormed it, as it were, and became possessed of it. Allowing for Orientalism in expression, this seems a satisfactory explanation.—Ed.

Dr. John Clifford, in a lecture reviewing the progress of the world in 1909, said, in referring to events in Great Britain:—"What these letters are has been revealed to a surprising extent during 1909. What facts Lloyd George has laid bare! Britishers have been astonished to discover that the land of the country is in the grip of so few; that 525 peers own one-fifth of the whole acreage; that the millions are landless, most of them owning nothing but a grave, and never expecting more; that the landowner pays on the most valuable land only 4/- in the pound on the annual rental value; and that on a valuation of more than two centuries ago, made in the reign of William and Mary; that it only yields the paltry sum of £700,000, whereas if it were taxed as land is in the United States it would bring to the Exchequer £20,000,000 per annum; and so on, and so on, through all the terrible tragedies of leaseholds and the like.

Germany's drink bill last year, says the *Christian*, came to about £150,000,000, for a population of sixty-four millions. It represents twice the combined cost of the army and navy, and about five times the cost of elementary education. This is sad enough. We are ashamed to confess, however, that we are in a worse condition ourselves. The British drink bill has just seen the light, and amounts to £155,000,000—among about forty millions of people. We are face to face, therefore, with the fact that our consumption of alcoholic liquor is about half as large again as in Germany! Surely, we need not point the moral. Happily, there is a silver lining to the cloud. There has been a noticeable drop—between 1908 and 1909—of £5,897,997. This is not the whole of the truth, however, for it remains for us to add the liquor taxes, which sent up the prices by about five millions. Hence we are about eleven millions to the good! Let temperance workers all take heart!

C. A. Wilson, President of Middle District Conference of N.Z., writes:—"30 Days' Self-Denial for Home Missions. June 1-30. The state of the finances of the Home Mission Executive of the Middle District of N.Z. makes it imperative that the Executive shall put forth a special effort to secure a record offering this year. Home Missions is the work of every disciple. We ask every member to practise a stringent self-denial during the month of June. Let each one discriminate between necessities and luxuries, and on the first Sunday in July make a self-denial offering to Home Missions. The Committee request £150 for the special offering this year. We have several fields in view. Although the Conference released the Committee from its obligations to the Nelson district, yet we do not desire to wholly relinquish our work there. And then there are the growing northern towns, consequent upon the opening up of the main trunk line, that need our earnest consideration. All that the Committee is waiting for is for the members in this district to speak loud enough. Remember that money talks. It speaks of sacrifice, devotion and desire. The President's motto for this year is *Two Hundred and Fifty Pounds for Home Missions, and Two Hundred and Fifty Souls for Christ*. Shall we have victory or defeat? It is for the individual members to say."

ACKNOWLEDGMENTS.

FEDERAL EVANGELISTIC FUND.

Received since last acknowledgment, Feb. 10:—Church at Auburn, N.S.W., 8/-; Church, Kyneton, Vic., 1/6; Church, Northcote, Vic., 10/-; Church, Berwick, Vic., 10/6; Church, North Fitzroy, Vic., 40/-; A. B. Ewers, Condonbulla, N.S.W., 2/6; T. W. Smith, Paddington, N.S.W.,

10/-; Total, £12/6. Contributions should be sent to T. B. Verco, Cowra Chambers, Grenfell-st., Adelaide, S.A.

VICTORIAN MISSION FUND.

Churches—North Fitzroy, collected by Sisters, per Mrs. Forbes, £9/1/-; Dunolly, £1; Williams-town, £1; Castlemaine "Cent. Appeal," £2/10/-; Geelong, £16/5/-; Polkennett, per Sister Hous-ton, 17/-; Warragul, £1; Berwick, £1; Berean Bible Class, Swanston-st., £1; Windsor, per Mrs. Pittman, £1; Bro. and Sister Shepherd, Foots-cray, 5/-.

M. McLellan, Sec., W. C. Craigie, Treas.,
31 Cromwell-rd., 263 Lit. Collins-st.,
Hawkesburn. Melbourne.

FOREIGN MISSION FUND.

Victoria—Churches: South Yarra, per Sister Lewis, £2/10/-; Wortong, £2/10/-; North Fitz-roy, per F. Butler, £4/2/3; Bet Bet, per Sister Russell, £1/1/8; Sisters, Hunter-st., Richmond, per Sister Durbridge, 5/-; D. J. Butler, Polkem-velt, £5; W. T. Fenn, for 1909, £1/5/-; do., for 1910, 5/-; T. E. Mathews, Hawthorn (10), 5/-; W. Webster, South Melbourne, 5/-; Bro. and Sister McClean, Carlton, £1/1/-; A. Russell, Bayswater, 10/-; New South Wales: C. Stock, Mullumbimby, 4/10.

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The Australian Christian.

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COMING EVENTS.

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.

JULY 3.—Foreign Mission Sunday. Let every one lay by in store, as the Lord has prospered them, that there be a record F.M. Day throughout Australia on July 3. Read Mark 16: 15. Go—Help go—Let go—go or give—go or send.

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BIRTH.

VINICOMBE.—On April 18, the wife of W. E. Vinicombe—a son. Both well.

IN MEMORIAM.

GEDDES.—In memory of our loved ones who have gone to be with Jesus. My dear mother, who was called home on May 10, 1909, and our dear father, on March 19, 1906; also Mary, on May 22, 1908.

May they now be ever near us,

As we walk life's narrow way,

Whispering messages from heaven,

Watching lest our feet should stray.

—Inserted by their loving son, Willie Geddes.

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There are also 38 exactly similar Gramophones, but the spring mechanism is not enclosed, in every other respect they are equal to those previously described. These we are selling at 26s each, and giving 100 Petzky Needles and three excellent records. You'll be sorry if you miss this chance. Send at once and claim the free records. Add exchange to cheques forwarded London Bank of Australia, or send Money Order or Postal Notes of any State to the UNION COMPANY, 299 ELIZABETH ST., MELBOURNE.



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Obituary.

PAGE—The church in Cheltenham has during the past twelve months lost four members by death, amongst them Sister Eva Pace, who died on October 2nd last, aged 22 years. For many years Eva had been a great sufferer, and after several operations the doctor strongly advised her to take an extended trip, hoping it would restore her health. She left us full of hope, but her voyage to the homeland did not benefit her to any extent, and after a period of suffering in Great Britain, she passed away in the Dublin Hospital, far from home and old friends, but surrounded by other loving hands, who ministered to her in her last days. She had no parents, both preceding her to the better land. Her home in reality was in Bacchus Marsh, but Cheltenham saw her continually, and the church here was to her the brightest spot on earth. She confessed Christ during the preaching of Bro. Mahon, and was baptised by Bro. Penny. She was a spiritually minded, faithful Christian, and her absence from our midst is her gain, for she is present with the Lord. "After earth's fitful fever, she sleeps well."

Cheltenham, Vic.

T.B.F.

JONES—The church at Brim has been called upon to part with one of its most valued and beloved members in the person of Sister Jones, wife of our esteemed Bro. Allan Jones, J.P. For some time previous to her death, she had been suffering from that dread disease, tuberculosis. She passed peacefully away on Sunday evening, April 24, 1910. Our late sister was a faithful follower of the Lord from girlhood days. She has been a tower of strength to the church here, and we shall all miss her much. Her faith was steadfast even at the portals of death. During the last few weeks of her illness I had many opportunities of speaking with her, and her calm confidence in God was a positive inspiration to me. On Tuesday, April 26, we interred her remains in the Brim Cemetery, in the midst of the largest body of people who have assembled together in these parts for years past—a striking testimony to the love and esteem in which our sister was held for miles around. She leaves behind a family of seven, two of whom are already members of the church. Her bereaved husband and sisters have our united prayers and sympathies. May the God of all comfort wipe all tears from their eyes. We rejoice in the knowledge that our late sister is now beyond all pain; in her own words, she is

"Safe in the arms of Jesus,
Safe on his gentle breast."

Brim, Vic.

HENRY BAKER.

JUDD—The call to higher service came to Bro. Richard Langridge Judd on April 23, at the age of 64 years, and through his death the Cheltenham church lost one of its oldest and most respected members. Our brother was baptised by H. S. Earl in the old Brighton chapel in Bay-st. 46 years ago at the age of 18, and has ever since been a faithful and devoted follower of God. In the early days he was superintendent of the Sunday School at Beaumaris, and later on for a number of years at Cheltenham, filling that office with great credit. He was very fond of the songs of Zion, and led the choir in church praise for over 25 years, until compelled through ill-health to lay aside this work, which was ever dear to his heart. Up to the day of his death he was a deacon of the church, and by his kindly nature endeared himself to his fellow officers, for he was a good man and full of the Holy Spirit, and whether at work in his market garden, or in his public life as electoral registrar for 30 years, or in his church duties, he ever tried to follow in the footsteps of the Master. To him Christianity was no idle term, but meant service for God, home and humanity. He leaves behind

him a wife and six sons and three daughters, to follow in his footsteps. All that was mortal was laid in the Cheltenham God's acre, a very large concourse of people assembling out of respect for the family. Beautiful wreaths were sent from the church and choir. His constant expressed desire at the last was, "I want to go home." God graciously answered his prayer, and his earthly weary spirit entered into the abode of the blessed who die in the Lord. Truly he rests from his labors, and his works follow him.

Cheltenham, Vic.

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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.

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