



# Why We Believe the Bible.

By Amos R. Wells.

## VI.—PROOF OF THE BIBLE FROM THE FULFILMENT OF PROPHECY.

*What is prophecy, and what is the argument from it?*

Prophecy, in its central meaning, is the proclamation of the will of God; but the will of God often has reference to the future, so that the Old Testament prophets often uttered prophecies of the sort to which we have come to apply the word almost solely,—predictions of coming events. Indeed, all of Jewish history was a prophecy, so intimately was that history associated with the divine will and bound up with the future of the world. The argument from prophecy shows how Christ fulfils perfectly all that the Old Testament prophets foretold of God's dealings with his creatures.

*What was the prophecy of the New Covenant?*

The Jews were the people of the Covenant. They were bound to God by the bonds of a solemn agreement, often repeated and ratified during the ages. This covenant is prominent in the lives of Noah, Abraham, Isaac, Jacob, Moses, David, Solomon. In the solemn presence of Sinai, on the border of Canaan, between Ebal and Gerizim, at the dedication of the Temple, the Covenant was ratified. It was therefore indeed daring in prophets to predict a New Covenant, more spiritual and satisfying than the Old: "I will make a new covenant with the house of Israel; I will put my law in their inward parts, and in their heart will they write it" (Jer. 31: 31-34). This New Covenant prophecy was heartily taken up by the New Testament (or New Covenant) writers, and Christ was declared to be the Mediator of this better Covenant. No one can doubt that Christianity perfectly fulfils the prophecy of the higher, more spiritual relation between God and man, unpopular and heterodox as the prediction must have been when it was first uttered.

*What were the prophecies of Christ's kingdom?*

In complete antagonism to current ideas of majesty and of regal power, ideas current even in Christ's day and with diffi-

culty suppressed even among Christ's immediate followers, it was foretold that the coming Messiah should be a gentle ruler, kind to the poor, merciful to the prisoners, just in his judgments, and a hater of war. Isaiah especially is full of such predictions. They have all been abundantly fulfilled in the character and teachings of Christ, and in the revolution that Christianity has made and is making in social life. Charities have been established on a gigantic scale, poorhouses, asylums, old people's homes, hospitals, wisely conducted reformatories, just courts, equitable laws, democratic government; and the substitution of arbitration for war is rapidly hastening the fulfilment of the prophecy of Isaiah and Micah, "Nation shall not lift up sword against nation, neither shall they learn war any more."

*What are the missionary aspects of prophecy?*

The Jews were an exclusive people. They scorned the men of all other nations. It was death for a Gentile to enter the inner courts of the Temple. They held that their own nation was the only one favored by Jehovah, and that God's favor could be procured only by being circumcised and becoming a Jew. Even when in exile, in Egypt or Assyria, we hear of no attempts to convert their captors. The story of Jonah illustrates the spirit with which such a proposal would have been received. Even among the early Christians there were many that insisted that only circumcised Jews could enter the church, and the first church council was called to consider the question. The prophets therefore spoke and wrote precisely contrary to the temper of their times and race when they uttered such predictions as Joel's: "I will pour out my Spirit upon all flesh," or Isaiah's: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." These prophecies, involving the whole earth in the sweep of Jehovah's kingdom, are grandly fulfilled in the missionary universality of Christianity.

*What were the prophecies of Christ's divinity?*

He was pictured as Jehovah, come to earth to redeem his people. "His name," Isaiah declared, "shall be called Wonder-

ful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." He was not to be a mere earthly ruler, conqueror of the nations by force of intellect and arms; he was to be the all-wise, all-powerful King of kings and Lord of lords. Christ accepted these prophecies as relating to himself, his followers gladly admitted the claim, and the authentic record of Christ's life, works, death, and resurrection substantiates it.

*What was the prophecy of Christ's earthly ancestry?*

That he should be a descendant of David, and so fulfil to the letter, by the world-wide spread of his kingdom, the promises of universal dominion made to the Hebrews from the beginning of their history. "There shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. Unto him shall the nations seek," said Isaiah, and the other prophets are equally explicit. This prophecy was fulfilled, as any Jew would understand it, by the fact that Joseph, the legal father of Jesus, was a descendant of David (Matt. 1: 1-17). Many scholars believe that Mary also was of Davidic descent, her father being Heli, and Luke's genealogy (Luke 3: 23-38) being hers. Mary was told that her child should receive "the throne of his father David," and Christ was held by his disciples to be "the seed of David according to the flesh." In any event, the remarkable prophecy was fulfilled.

*What were the prophecies of our Lord's birth?*

That, though a Galilean, he should be born in distant Bethlehem, the city of David's birth. That he should be born of a virgin. That he should be taken to Egypt. That sorrow for slain children should accompany his birth. All of this was wonderfully fulfilled by the circumstances attending the birth of Jesus.

*What was the prophecy of Christ's character?*

That he was to be meek and lowly, a man of sorrows, unpopular, persecuted; and yet he was to be a conqueror, a king, the desired of all the peoples. These contradictory features were precisely fulfilled in Christ. Our Lord's care for the poor



and the sick, the prisoner and the outcast, was accurately foretold. His consuming zeal was pictured. There is no conspicuous element of his nature that is lacking from that wonderful portrait drawn up many centuries before he appeared, and at times when such a character was the opposite of the popular ideal.

*What were the prophecies of Christ's death?*

That he should come to his city riding an ass's colt. That he, though the very corner stone of the Temple, should be rejected by the worshippers in the Temple. That as he, the shepherd, should be stricken down, his sheep should be scattered. That he should be betrayed for money. That he should refuse to answer his lying accusers. That he should be slain with the wicked but buried with the rich. That no bone of him should be broken. That his body should be pierced. That his garments should not be severed, but divided by lot. That he should by his resurrection make conquest of death for all mankind. The close fulfilment of these predictions in Christ is the greatest glory of prophecy.

*What was the prophecy of the atonement?*

Isaiah prophesied the atoning nature of the Messiah's death most clearly in the famous passage: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.... Thou shalt make his soul an offering for sin." Other prophets wrote to the same effect, and the central thought of the entire system of Jewish worship was that of an atoning sacrifice. Our Lord quoted these prophecies, applying them to himself. A reverent study of Christ's life sees the prophecies of the atonement fulfilled in him, and surely in him alone.

*What was the prophecy of Christ's resurrection?*

Our Lord himself considered the experiences of Jonah to be a prophetic symbol of his coming death and resurrection. Paul taught that certain passages in the Psalms have reference to the resurrection, especially, "Thou wilt not leave my soul in Sheol; neither wilt thou suffer thine holy one to see corruption" (Psa. 16: 10).

*What proof is there of Christ's prophetic power?*

Prophecy is authoritative teaching as well as foretelling the future, and in the former domain the Saviour was supreme. But he was also a prophet in the second sense of the word. He prophesied that Peter would deny him and Judas betray him. He foretold his own death, and the mode of it, and that he should rise again on the third day. He prophesied that, within the lifetime of his hearers, the Temple should be destroyed and Jerusalem fall; and both of these unexpected events came to pass. Most important of all, though possessing only a handful of followers, fishermen and other lonely

folk, and though expecting himself to die the death of a criminal, yet he repeatedly prophesied the universal dominion of the religion he was founding. Christianity now holds sway over one-third of mankind, including all the most powerful and intelligent nations, and missions are progressing so rapidly that the present century may easily see the complete fulfilment of our Lord's prediction.

*What was Christ's attitude toward prophecy?*

The Saviour heartily accepted the fact of prophecy, and declared with emphasis, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." At another time

he exclaimed, "O fools, and slow of heart to believe all that the prophets have spoken!" He continually quoted the prophecies referring to himself, and asserted, "All things that are written by the prophets concerning the Son of man shall be accomplished."

*What is the conclusion from this argument from prophecy?*

The life of Jesus Christ was the climax of God's age-long plan for the world, revealed as men were able to understand it, and disclosed in its essential outline centuries before the time of his coming. Christ's life confirms prophecy, and prophecy is a proof of the divine origin of Christ.



## Passing through Samaria.

By Jas. E. Thomas.

Taking a similar northward route to what Jesus did as he went from Jerusalem to Galilee, we started on our long and interesting journey to the Sea of Tiberias. We were a small and picturesque party, consisting of our faithful Syrian dragoman and his lazy looking Arab boys with donkeys that bore our luggage. Not being an expert horseman, I did not have a very comfortable start on my fine grey Arab steed, but in time the animal became more reconciled, and consequently my soul became calm enough to enjoy the last long look that we had from Mt. Scopus of the Holy City. Except for its historic association Jerusalem had little charm for me, so that the joy and expectation with which I went on the northern journey was not marred by much regret at leaving the city of the Great King.

### The hill country.

As we went along the well-made road through the hill country of Judea, we came to many scenes of ancient glory that are to-day marked only by little villages or heaps of ruins. We came to Nob, the ancient city of the priests, where David ate the shewbread, and to Gibeah, that called to my mind the sad and pathetic story of Rizpah watching and protecting the dead hanging bodies of the seven murdered sons of Saul, till David took compassion on her and laid their bones in the family tomb along with those of Saul and Jonathan. Then we passed along the ridge by Ramah of Benjamin, and from thence to Beeroth or El-Birch. This is the place of springs to which Joseph and Mary are thought to have come before they discovered the loss

of their boy Jesus and returned to Jerusalem. There are rather well preserved ruins of a Crusader church of the middle ages on this spot. Near this place is the ancient Bethel, which is simply a heap of ruins covered by rocks that remind us of the pillow of Jacob, and of the idolatrous altars of Jeroboam that were once there, and not far distant is Shiloh, the ancient city of the Tabernacle.

### Ramallah

Turning slightly to the left, we follow a road that soon brings us to the somewhat modern town of Ramallah, which is really a summer resort for residents of Palestine and tourists. We stayed at a comfortable hotel, and spent the early part of the evening at the home of Mr. Jabul, a native minister who was a Syrian Christian. He has been forty years with the Church Missionary Society, and fifty-one years serving the Lord. It was the first home in all Palestine in which we found the motto on the wall, "Home, Sweet Home." It made us glad, and as we joined with his beautiful talented family in an old-fashioned sing song out of Sankey's hymns, and then united in the "Glory Song," it made us feel a little bit home-sick. But Jesus Christ makes any home bright as he enters, and it did us good to be with this faithful servant of God. Our friend had once labored in Nazareth, and thus was able to give us much information that proved useful later on. The unique thing about this place is that it is a Christian village, and the only attendant at the Mohammedan mosque is the governor of the place.



*Jacob's Well.*

We came next day at early noon across the plain of Labonah to the springs of that name; and took lunch under some beautiful fig trees by an old well. It was here probably that the men who sought wives hid themselves, and at last stole the girls who danced near by and took them away as brides, who seemed just as willing as any modern bride to enter into such a blissful contract. Passing along the main road we met many groups of travellers, evidently bound for Jerusalem, and saw picturesque shepherds leading their little flocks of sheep or minding their cattle by the roadside. We went near to the village of Awartah, in which we were told is the tomb of Eleazar the priest. At last we rounded Mt. Gerizim and came to the "parcel of ground" in which is Jacob's well. It had long been my desire to sit down by this historic well, as Jesus once did, and to try and enter into the spirit of the beautiful and memorable interview with the outcast woman. I sat down and pondered over that wonderful story, and it seemed to be one of the most real things to me in all Palestine. Here doubtless was the very well from which Jesus asked the astonished woman of Sychar to draw him a drink of water, and by which he unfolded the woman to herself and won her at last to his loving service. I had often sung—

"Tis but a step to Sychar's well  
Where Jesus speaks to me,  
And oft by faith I seem to dwell  
With him in Galilee,"

but here now, after my long journey, I could sit down at the identical place, and by faith Jesus seemed to be there. Forgetting the old Greek priest near us, and the guide outside, I sat in the little Greek chapel erected over the well and rejoiced in my heart that he who was the Son of God should have ever condescended to reveal himself to such a woman. No wonder those of Sychar and men to-day believe on him not for what the woman said, but because they have seen and heard him.

*Sychar*

Near to this well is the reputed tomb of Joseph, which is probably genuine, and at the foot of Mt. Ebal, about half a mile distant, is As 'Kar, which is doubtless the ancient village of Sychar. I have seen in some of our commentaries that Sychar and Shechem are identical, but this theory has been exploded. The real Sychar is less than half a mile from the well of Jacob, while Shechem, or the modern Nablus, is a mile and a half up the valley, and has plenty of water without coming this far for it. Continuing our journey, we came down the beautiful Shechem Valley, perhaps one of the most fertile spots of all Palestine. We saw lovely vineyards on either side, and the watch towers that were little better than huts. The watcher would have a lonely and cold and sometimes dangerous task if

wild animals or robbers happened to be near. It helped me to enter into the feeling of the song of David, "My soul looketh for the Lord more than the watchman for the morning."

*Shechem.*

Drawing near to Nablus, which is the ancient Shechem, the city where Abraham built his altar, we pass by the sacred mountain of the Samaritans—Mt. Gerizim. This is the only place where the Passover is celebrated now, and the Samaritans believe that it is the place where God meets his people. There are many interesting traditions about this holy mount that are credulously accepted by this interesting people. At the foot of Gerizim above Nablus is a ridge on which Jotham stood and rebuked the people for their ingratitude to his father. Just outside the city is the sacred burial ground of the Samaritans. As we came to the city itself some Turkish officers accosted us and demanded our passports and also a tax or custom duty for ourselves and baggage. These gentlemen are something like the grim monster death; they are certain to come, and come alike to all, but you never know when and how often they are coming. There seems no regular charge. You just have to pay what you can't get out of. The city itself is a centre of commerce and industry, and contains, according to accepted statistics, about

25,000 people, about 200 of whom are Samaritans, and 600 Greek. The rest are Mahammedan. There are about 27 soap and oil factories in Nablus. The streets are better than they used to be, so we were told, but they are still narrow, dirty and winding, and leave much to be desired. The old Samaritan chapel contains a very valuable manuscript of the Pentateuch, which is the Bible of the Samaritans. They have their own high priest, and seem to be satisfied to live in a state of blissful ignorance of anything that concerns the religion of Jesus Christ. There are two mission schools in the city, with a little Protestant church. There is a medical mission of the C.M.S. there, but the results beyond the medical and educational work seem not to be very encouraging. After wandering around the city we were glad to retire to our comfortable lodgings in the fine hotel recently erected by the Hamburg-Amerika Line, and as I lay down in a beautiful room, I could not help thinking how different was my lot from that of him who with his lonely disciples travelled in the long ago this same long journey.

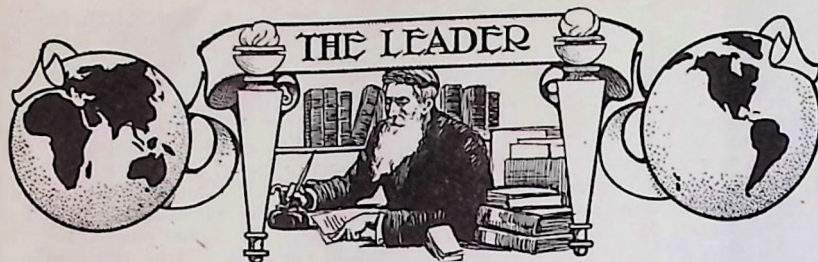
"We are trained to work (any apprentice boy will tell us) by actual working; and he that withholds his hand from doing what he can to-day, under the pretence of preparing to do something grand to-morrow, shall die, if he repent not, without ever doing anything at all."



General View of Shechem.

Nablus, corrupted from Neapolis, or Flavia Neapolis, was the name given to this town in commemoration of its restoration by Titus Flavius Vespasian. Anciently it was Sichen, or Shechem, and in the New Testament we find it referred to as Sychar and Sychem. When Abraham arrived here, the Canaanite was in the land (Gen. 12: 6). In Jacob's time, Shechem was a Hivite city, under Hamor, the father of Shechem (Gen. 33: 18, 19). Somewhere about here Joseph was seized by his brethren and sold to the Ishmaelites (Gen. 37). After the return from captivity, Shechem became the centre of Samaritan worship. Our Lord tarried here for two days—"And many... believed on him," etc. (John 4: 39, 43). The modern town of Nablus is the seat of a Mutesarrif, and contains 25,000 inhabitants. The staple industry is soap manufactured from olive oil, and the Great Mosque is situated in the eastern part of the town.





### WHAT IS THE VERDICT ABOUT EVOLUTION?

At the outset, we may as well confess that we belong to that class of people who do not eagerly accept new ideas, simply because they are new. There are some things about which we have fairly strong convictions, and it has become a rule with us to hold to these until we are quite satisfied we have found something better to take their place. Especially in regard to the Christian religion do we find this a good rule to follow. If anything is presented to us which claims to supersede it, we want to know on what foundation of truth it is supposed to rest. For example, having formed certain views from the teaching of the Bible regarding the origin of life and man's place in the scheme of things, we are not disposed to give these up at the bidding of any one who has formed a purely materialistic conception of the origin of things. If it be affirmed that this conception of things is a conclusion justified by the discoveries of science, we are still far from being troubled, because the affirmation has been made so often, without any proper foundation, that we find it wise to indulge in a healthy scepticism upon the point. Those affirmations are not, as a rule, made by genuine scientists, but are frequently made by their disciples, more particularly those who have a distinct bias against the Christian religion. By these it is claimed (1) that the theory of Evolution is sufficient in itself to account for all the phenomena of the universe, and (2) that this theory is universally accepted by scientists.

#### Reckless statements.

Taking the second affirmation for first consideration, we may cite Mr. Joseph McCabe as an example of one who, speaking in the name of science, is quite reckless in some of the statements he makes. For instance, in a recent lecture on Evolution, he asserted that "there is no controversy in modern science with regard to Evolution." Now, it is difficult to conceive of the possibility of any one making a statement that could be more devoid of truth than this is. It is a notorious fact that Evolutionists are not agreed among themselves, and that the majority of scientific men repudiate the particular brand of which Mr. McCabe is a representative. Even Charles Darwin, the accredited father of Evolution, is now repudiated, so far as his main contention is concerned. As is well known, the foundation of his theory is "natural selection." On this question the scientific mind of to-day

is reflected by Prof. Fleischmann, when he says: "So in forty-two years (since the publication of the 'Origin of Species') it has not been possible to discover one single definite example of natural selection! When Darwinists talk about the subject, they still have to rely upon the goodwill and pious faith of their auditories." The rejection of natural selection is the death-blow of Darwinism, and consequently of the theory of Evolution. For Professor Weisman warned the scientific world that, if they rejected natural selection, they must accept creation, as nothing else could explain the facts. Notwithstanding this warning, the scientific world has rejected it.

#### What some scientists say.

Of course, quite a number of scientific men still cling to Evolution as a possible working hypothesis, but their idea of Evolution is different to that of Darwin's. On the other hand, there are very many distinguished scientists who have not pinned their faith to the theory, and it is worth while hearing what some of these say. Prof. H. W. Conn says: "Nothing has been positively proved as to the question at issue. From its very nature, Evolution is beyond proof." Dr. Rudolph Schmidt writes: "All these theories have not passed beyond the rank of hypotheses." Prof. Whitney, of Yale University, says: "We cannot think the theory yet cemented into scientific fact, and those perhaps are the worst foes to its success who are over-hasty to take it and use it as a proved fact." Dr. J. A. Zahn writes: "The theory of Evolution is not yet proved by any demonstrative evidence." The late Dr. Virchow, the great pathologist and discoverer of the germ theory, was an active opponent of Evolution. He said: "The reserve which most naturalists impose on themselves is supported by the small actual proofs of Darwin's theory. Facts seem to prove the invariability of the human and animal species." Prof. Lockler writes: "It must be stated that the supremacy of this philosophy has not been such as was predicted by its defenders at the outset. A mere glance at the history of the theory during the four decades it has been before the public shows that the beginning of the end is at hand." A host of other authorities might be cited, all in the same strain, but these will suffice to prove that Mr. McCabe was a false witness when he said "There is no controversy in modern science in regard to Evolution." While as regards his master and teacher, Haeckel, Prof. Paul-

sen, of Berlin, in exposing his fallacies, declared that his reasoning was "a disgrace to Germany."

#### The mythical missing link.

The orderly succession of life, as taught in Genesis, is one thing; the idea suggested by Evolution, something quite different. The first involves creative power at certain stages, while the latter does not. The Haeckelian theory stated briefly is, the microbe, the result of spontaneous generation (*sic.*); the microbe became a worm, the worm a fish, the bird and the mammal developed, and then came the rise to the ape, and then the "missing link," and then the evolution of man from this mysterious "missing link." And all this from resident forces in the microbe that nobody knows anything about—where it came from, or what it is! The brain of a Shakespeare evolved from a microbe! Talk about miracles—there are none in the Scriptures to equal it. Is it not clear that the most credulous man in the world is the Freethinker? Leaving this, however, let us come to the statement of Mr. McCabe, namely, that the "missing link" had been discovered. He claimed that one specimen of this elusive "missing link" had been discovered in Java in 1892, and that this specimen was midway between the ape and man. But why only one specimen? Surely, if such a creature ever existed, his fossil remains should be the most abundant and the most easily found, seeing that next to man he was the most recent of the evolutionary series! Fossil remains of types of life of much greater antiquity have been found in abundance. Why, then, this solitary specimen? Does not this fact suggest the idea of folly or fraud somewhere?

#### Pithecontropus Erectus.

The best thing about this strange specimen is its name. It has been called the *Pithecontropus Erectus*. Dr. A. Patterson says of it: "It is the most popular relic with Evolutionists." It consists of a piece of skull from the eyes upward, a leg bone and two teeth. These specimens were found at separate places and times. The skull is too small for the thigh bone. The age of the strata in which they were found is uncertain. Authorities are divided as to the nature of these. Haeckel admits that the belief that this is the missing link is strongly combated by some distinguished scientists. At the Leyden Congress, it was attacked by the illustrious pathologist Rudolph Virchow." And so we may let the missing link go, retaining it only in our memories as another example of the credulity, or something worse, of the Haeckelian school of philosophy.

#### In good company.

From the foregoing, it will not appear at all strange that we still adhere to the Biblical account of the origin of things. In doing so, we are pleased to find ourselves in very good company. The late Lord Kel-



vin was acknowledged to be the world's most distinguished scientist. In 1903 he made a statement which caused some excitement at the time. It was as follows: "I cannot say that with regard to the origin of life science neither affirms nor denies creative and directive power, which she compels us to accept as an article of belief." It will probably be urged that there is such a thing as theistic evolution. No doubt there is. But it will be time enough for us to think about this, when Evolution has been declared to be a scientific fact. We are disposed to agree with a writer who said: "Theistic Evolution shows a strong tendency to gravitate into the evolution of Theism, if not the evolution of Deity." We rather lean to the view of Dr. Etheridge, the famous English authority on fossils, who said: "Nine-tenths of the talk of Evolution is sheer nonsense, not founded on observation, and wholly unsupported by fact. Men adopt a theory and then strain their facts to support it. I read all their books, but they make no impression on my belief in the stability of species. Some men are ready to regard you as a fool if you do not go with them in all their vagaries, but this museum is full of proof of the utter falsity of their views."

## Editorial Notes.

### Methodist General Conference.

The General Conference of the Methodist Church in Australia and New Zealand is now being held in Adelaide. It meets every three years, and differs from a State Conference in being legislative, while that is simply administrative. Methodism is one of the strongest religious forces under the Southern Cross, and is remarkably prosperous. In Victoria alone last year there was an increase of 1600 members. Dr. Fitchett, in an interview with a newspaper reporter, pointed out "this increase, without a parallel in any State," was in marked contrast to that of the mother Church of Methodism in England, which has "for four years recorded decreases in membership. These accumulated losses now amount to 10,000 members, or two per cent. of the entire membership." The gratifying progress in Australia is largely attributed to the Chapman-Alexander mission. In the mission fields of the various South Sea Islands, Samoa, Fiji, New Britain, New Guinea, and Solomon Group, there are 33 missionaries, 112 native ministers, 40,000 church members, and 7000 more on trial. Since the last General Conference three years ago, the membership in the home churches has increased by 8251, and in the mission fields by 2320, a total net increase of 10,571. But the Sunday Schools reported an actual decrease of scholars. P. J. Stephens, in one of the public addresses, ascribed the success of Methodism to its aggressive evangelism. "When Wesley

died in 1791, there were 100,000 Methodists, now 119 years later there were between 30 and 40 millions. What was responsible for that magnificent record but evangelism. When evangelism died out of Methodism it would be time to make a coffin for it." Mr. Stephens, of course, included all adherents in his estimate of the present number of Methodists, but the progress has certainly been remarkable, and we can readily believe that it is largely owing to the fervid evangelistic spirit of the denomination. The evangelistic are the growing churches, while those content to preach "New Theologies" and discuss social problems are steadily falling behind. The gospel of a crucified and risen Christ is still "the power of God," and any church omitting this or relegating it to a subordinate position is heavily handicapped and must fail in the race.

### American Conventions.

A marked distinction between the Conventions of our American brethren and our Australian Conferences is that the former are not representative bodies. They are simply mass meetings of brethren, and do not consist, as with us, of representatives selected by the churches. The Foreign Christian Missionary Society, strictly speaking, consists of those who by the contribution of a certain amount of money become directors. These virtually transact all the business. We understand this is the case also with the American Christian Missionary Society and the Christian Women's Board of Missions. There is a strong feeling in favor of change in the direction of our Australian system. The *Christian-Evangelist* leads the movement. In a leading article, the editor says: "Our missionary and other organisations began as co-operations of individual members. This was necessary at the beginning, for not many of the churches were prepared to enter into such co-operations. The case is very different now. We have outgrown the individualistic moneyed basis of membership. It had a temporary place to fill while the churches were being educated to understand that it is their supreme duty and privilege to co-operate in the spread of the gospel at home and abroad. Now that our churches have come to see this truth, it would be folly to continue our present methods." He then proceeds to discuss the advantages of "a representative convention, composed of delegates from the churches on some fair basis of representation." But it is not easy, however desirable it may be, to effect so drastic a change in such a large brotherhood, and many are opposed to the suggestion on the ground that it would tend to ecclesiasticism,—that such representative gatherings would be liable to overrule the independency of the congregations. Indeed, there is a large and by no means insignificant number of the American brethren who oppose the existence of any organisation outside the local church as being unscriptural, and who have never co-operated with the others for that

reason. It is probable that the removal of the money basis of membership might reduce the force of their opposition, but it is not likely they would favor delegate representation, nor, indeed, the appointment of any officers to transact the business of any co-operation of churches or brethren. Indeed, some extremists carry this principle so far as to oppose Sunday Schools, Bands of Hope, and C.E. Societies solely on the ground that such organisations are not specifically authorised in Scripture. These good brethren, however, do not oppose missionary work. A few individual churches support missionaries in home or foreign fields, while others unite in sending their contributions through a paper for this purpose, overlooking the fact that such a course is as "unscriptural" as sending them through a co-operation secretary, the church paper being as "unscriptural" as the Foreign Mission Executive. The idea of representative conventions will doubtless grow until in time the bulk of the brethren will be prepared to adopt it. In the meanwhile the lack of unanimity must necessarily limit the efficiency of the existing organisations and to some extent hinder the development of missionary enterprise.

### Australian Conferences.

We have the great advantage in Australasia of being practically unanimous in our co-operation for missionary purposes. And while our Conferences confine themselves to evangelistic work and make no attempt to interfere with the independency of the churches, we may expect this hearty co-operative spirit to continue. As our numbers are rapidly increasing it is well to keep prominent the recognised and exclusive object of our Conferences. Occasionally some good brother, impressed with the difficulties of his church experience, would like to ventilate such matters in our annual gatherings with a view to the pronouncement of an authoritative decision by the Conference or the creation of machinery to settle church troubles; while another would like the Conference to settle some knotty theological question that is troubling his conscience. Sometimes questions of discipline have occasioned disquiet, a church possibly receiving a person who, it may be, has been unjustly excluded from the membership of a sister church, and it has been urged that the Conference should decide such matters as these; or a congregation may appoint as its preacher a man who is not worthy to occupy such a representative position, and some have thought the Conference or its executive should therefore interfere. However, the brethren as a whole realise that the work of the Conference is the spread of the gospel, and that as an organisation it has nothing whatever to do in the direction of doctrinal or church legislation. Should it ever go out of its way to take up matters not within the scope of the legitimate business for which it was called into existence, we may expect trouble and friction, and the great Home and Foreign Missionary interests will consequently suffer.



Nothing is more pleasing in our Australian work, or augurs better for the success of the future, than the general and hearty co-operation of the churches in the extension of the kingdom of Christ.



Diamond Wedding Group.

Ernest Gall, Photo.

The Kermode-st. chapel, North Adelaide, was the scene of a somewhat unique gathering last Thursday. Two of the oldest members of the church, Bro. and Sister John Moore, celebrated their diamond wedding. The building was filled with members of the family, relatives, friends and business associates. Bro. Ludbrook, who presided, referred to the unique nature of the occasion, enquiry showing that not one of those present had previously joined in a similar gathering. He explained that it was rather late in the day for him to call them "man and wife," but he would take upon himself the privilege of naming them "grandfather and grandmother" from henceforth to the old church, at the same time bedecking the old couple with a garland of flowers. Bro. John Anderson expressed congratulations on behalf of the church, and Sister Haverland on behalf of the sisters voiced their good wishes and presented a bridal bouquet. An original wedding ode, written by her brother, was

read by Sister Thompson. Mr. Sharp, of the firm of Messrs. Harris, Scarfe & Co., with whom Mr. Moore had been employed for nearly 50 years, conveyed the greetings of the firm, and Mr. Stibbles, on behalf of his fellow employees, brought good wishes and a purse of sovereigns to "dear old Dad," as he was known throughout the warehouse. Others also spoke, and many telegrams and letter greetings and presents were received by the happy couple, who are both enjoying good health considering their ages. The family consisted of six sons, and eight daughters, of whom four sons and two daughters are still living. Among these are Bro. Arthur Moore and Bro. Herbert A. Moore, the latter superintendent of the North Adelaide Sunday School, and Sister John Fischer, wife of the President of the South Australian Conference. The chapel was beautifully decorated by Miss Allen and Mrs. Thomas. May the heavenly Father richly bless the old couple in their declining years.

## New South Wales Letter.

By Thos. Hagger.

Your New South Wales correspondent is pleased because our veteran Bro. D. A. Ewers has spoken out against the military spirit which has invaded the Commonwealth. What a picture we have in the world at the present time. Anglican "bishops" will preach to troops and urge them to be good soldiers, and will pray for success to come to their arms. The Pope will bless the troops of Roman Catholic countries as they go out to their work of butchery. And even some preachers in evangelical bodies seemed to have dipped their garments in human blood, and do all they can to fan the flame of war. And the war burden is increasing. Surely the Prince of Peace has been dethroned, and the god of war has been enthroned. Men who oppose the wicked compulsory military training, and advocate living at peace with all men, are often denounced, but they are the true patriots, and are evidently trying to

follow the Prince of Peace. But it will be said—"We must be prepared for war in order to preserve peace." Louis Philippe, King of France, in 1843, well said, "The sentiment, or rather the principle that in peace you must prepare for war, is one of difficulty and danger: for while we keep armies on hand to preserve peace, they are at the same time incentives and instruments of war." Lord Aberdeen in 1849 said of these preparations, "I say that, so far from their being any security for peace, they are directly the contrary, and tend at once to war."

### Romish schools.

But let me pass on to other matters. Your correspondent is astonished to find even members of churches who allow their children to attend Roman Catholic schools. To do this is to wrong the Roman Catholic Church, the community, and the children. That church does not try to educate the people in Catholic countries where ignorance and superstition abound, and to support her schools here is to encourage her in

this hypocrisy, and so to do her a wrong. We have an excellent public school system, and there is no need for that church or any other to run opposition schools and then demand State aid for them; to support her schools, then, is to wrong the community which has liberally provided for the education of all the children. Then the child at an impressionable age is put into a Roman Catholic atmosphere, and although not directly taught yet learns a good many things that are Roman Catholic; this is doing the child a gross injustice, and one that the parents may be sorry for in the years to come.

### On going to law.

Paul in 1 Cor. 6: 1-6 forbids Christians going to law one with the other, declares that such an action would be a "fault," and asks, "Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" Does the Spirit of God not suggest here that it is more Christ-like to suffer a wrong than to bring the cause into an unenviable notoriety? Would it not be well for brethren not only before going to law, but before causing trouble and division in a congregation, to study this passage on their knees? Better suffer wrong than do the cause an injury.

### Systematic giving.

The work of the Lord is a growing work, and the demands to support it are great and persistent. Some find the repeated calls for help a burden, others a joy. The latter are, as a rule, those who have gone about contributing to the Lord's work in a systematic and proportionate manner, and so in a businesslike and Scriptural way. How can I give as the Lord prospers me, if I do not set aside a definite portion of every pound received for the Lord's work and the Lord's needy ones? If all the members of the churches of Christ in this land would act in this way, I venture to say that giving would become a joy to all, and there would be plenty of money for every branch of the Lord's work. "But should all set aside one-tenth of their incomes?" one asks. That is a matter to settle between your own heart and the Lord; but I will say this, that I am of the opinion that some should set aside much more than one-tenth. If you want to become a cheerful giver, dear reader, become a proportionate one.

### Church extension.

New meeting houses seem to be to the front just now in this State. Hornsby will open on June 5; Marrar is just about to start building; Junee has a committee at work selecting a site; Bro. Clydesdale is pushing this matter at Wagga; Erskineville, Mosman, Hurstville and Marrickville have all some such project on hand. All this is evidence that apostolic Christianity in New South Wales is advancing. It will be splendid when our Conference Building Fund reaches such proportions that it will be able to aid materially in the securing



of land, and the erection of chapels for our new causes. Every pound added to this fund brings that day nearer.

### Albury and Corowa.

Since the last letter was written your correspondent has visited the towns of Albury and Corowa in the southern extremity of this State. Albury is a fine prosperous town of 7000 inhabitants, in which there is no church that practises immersion, save a small body of Christadelphians and a little church of Jesus Christ consisting of six members, which the writer helped to organise. This is a town that calls aloud for an effort to build up a strong unsectarian church in its midst to be put forth. At Corowa there has been a church for some years, but it is now in low water. Still the faithful few meet every Lord's day to break bread. A border town like this surely calls for an united work by Victoria and N.S.W., or else for work by the Federal Evangelistic Fund. There we have a neat brick chapel, well furnished, and free of debt; the town is growing and prosperous; the few brethren are willing to do all possible to help themselves. Shall we aid in reviving the work, or let it die and allow it to become a byword and a reproach that will be used against us in adjacent places in New South Wales and Victoria?

### The "Minister" and the "Reverend."

By J. Inglis Wright.

We are drifting back into the slough of ecclesiasticism to a greater extent than some would think. An examination of our position to-day compared with that of say 40 years ago shows a wide divergence upon many points. Bro. Hagger in your issue of May 5 drew attention to one notable instance in regard to (a) the increasing use of the term "minister" amongst us—mostly by some of the preachers themselves, and (b) by the changed estimate of the position occupied by the evangelist—an estimate as foreign to the New Testament as harmonious with the popular conception of "modern ministerialism," as Bro. Hagger terms the "unscriptural" position.

Now what meaning is intended to be conveyed by those who make use of this term? What function does it connote? The word "minister" has three meanings, or rather it represents definite positions on three different planes—social, political and ecclesiastical. The oldest dictionary I have bears date 1767, and it defines the word minister as (a) An attendant or waiter, an assistant, (b) One intrusted by the Prince with the administration of the Government; also an Ambassador, Agent or Resident at a Prince's Court. (c) A clergyman, whose office is to attend the service of God. Turning now to Webster Unabridged, we find that his present-day definitions are practically the same as those of Bailey's Dictionary of 150 years ago. Webster gives (a) An underling, a servant, a subordinate, an assistant of inferior rank; an agent. (b) A chief servant of the executive authority, the representative of a sovereign or government at a foreign court, etc., etc. (c) One who serves at the altar, one who performs sacerdotal duties, the pastor of a church duly authorised or licensed to preach the gospel or administer the sacraments.

These meanings have been attached to the word for many a hundred years—an aspect of the question which we cannot stay to go into.

The question is, in what sense do our brethren who speak of themselves as "minister" and those who thus designate their evangelist, intend the word to be understood? Certainly not in the political—we may throw that overboard. It must undoubtedly be either in the first or last. Now the first (a) had its origin on the social plane. "To minister" meant "to serve," but in this sense the word has become practically obsolete. Through the rise of ecclesiasticism in the church the minister gradually came to wield power and authority, so that in place of being a "servant" he in time assumed the functions of a ruler. The word remained, but it came by the force of usage to represent a distinctly different thought. This is not an uncommon experience. Take for example, the word "legend." Trench tells us that originally it stood for stories "of the faith and patience of God's saints in persecution and death." At a later day, as corruption spread, and these legends grew to be "frivolous and scandalous vanities," the word came to be reversed in its meaning, and to express but fabrications and fables.

The words of Christ, "Whosoever will be great among you shall be your minister," came to be wrenched from their primitive meaning of unselfish service to represent the religious functionary of the churches. No minister to-day takes the title because he wants to be reckoned as a mere servant, but because he desires it to be understood that he is a member of the ministerial profession. If not this—then why use the term at all? The usage of the word to-day never brings to our mind the thought of a "servant"—nay, we only know two kinds of "ministers"—those of the "Crown" or State, and those of "religion." For the latter, clergyman, priest and pastor are accepted as synonymous.

Now the recognition of this sacerdotal class created the cleavage in the early days of the church, which divided Christians into clergy (or ministers) and laity. The early pioneers of our movement spoke with no uncertain sound on this subject, and every effort to create a body of "ministers" or clergy was antagonised with the utmost energy. These observant seers recognised that a professional ministry meant the existence of ecclesiasticism, and with that would come the breaking down of the testimony of the church for primitive Christianity.

Alexander Campbell, in the *Christian Baptist*, speaks of the "arrogance of the clergy" and "the peerless haughtiness of their claims," and after dealing with one aspect of the subject, says, "To suppose the contrary is to constitute different orders of men or to divide the church into the common classes of clergy and laity, than which nothing is more essentially opposite to the genius and spirit of Christianity." And this he proceeds to demonstrate in his five articles on the clergy. "God made men, the priests make laymen. Man is the creation of God, a layman is the creation of priests," so said the wise Campbell.

Milligan speaks of "the permanent ministry of the church consisting of evangelists, elders, and deacons." He finds no place for "ministers" in the New Testament church organisation, but designates those three offices as the "ministry of the church." He further states in a footnote to his "Scheme of Redemption,"—"but in its Scriptural sense this title (minister) certainly implies nothing that should be offensive to any one." True in all conscience, but the trouble is that no one recognises the word in its Scriptural sense!—it is obsolete (like Paul's taking up his "carriages")—it is only known to-day as representing a member of the profession of the "ministers of religion," synonymous with the clergy, and so recognised by the State authorities generally.

In adopting the term "minister" to designate our evangelists we are relinquishing much of our plea for primitive Christianity, and aiding and abetting denominationalism in the maintenance of a class whose position is as foreign to the Word of God as it can well be. When our preachers are called ministers, an American Roman Catholic thinks of the class of whom Cardinal Gibbon writes: "I understand why atheists and

rationalists, who reject all revelation, should deny all supernatural authority to the ministers of God." But that professing Christians who accept the testimony of Scripture should share in this unbelief, passes my comprehension." "As far as heaven is above earth, as eternity is above time, and the soul is above the body, so far are the prerogatives vested in God's ministers higher than those of any earthly potentate."

This is the key-note of the modern ministers' position. The Jews to-day are beginning to abandon the word "rabbi" and use the term "minister," and the Church of Christ is following along the same lines—not only in the adoption of the term, but in re-instating in his sacerdotal position the minister or clergyman. Herbert Moninger teaches the young in his "Training for Service" that it is "the minister, who stands at the head of the church"—the position which our preachers are rapidly taking to themselves in the United States, and an innovation that is even now beginning to find its way into our Australasian churches. With a large section of our American churches an evangelist is totally distinct from the minister, who is recognised as the "head" of the church or the "pastor"—a man of more or less recognised professional standing.

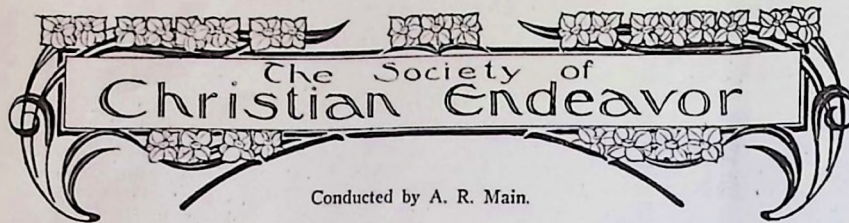
With the introduction of the Roman Catholic originated, Denomination continued, and Church of Christ adopted ministry, there comes in due time the title "Rev."—for the class who desire to imitate their religious neighbors will not step short of going the whole way. For example, in the course of an article in the *Christian Standard* of the 9th of last month (April), a Bro. Youtz says, pleading for Scriptural definitions, "It would soon come to pass that our missionary secretaries and our \$2500 and \$3000 preachers would cease to address their fellowmen as 'Rev.' Even some of our Des Moines preachers and editors are guilty of using 'Rev.' as applying to themselves and to other men." The "Rev." with a section of our preachers there is being almost eagerly adopted, and it must come; admit the "minister," and you cannot refuse him the "Rev." or even the "Right Rev." if he and his colleagues so desire.

Following upon the "minister" and the "Rev." comes the recognition of the anti-Christian division of clergy (or in the meantime, "minister") and laity. This is gradually coming about in our American churches, and must follow here if the same condition of things is allowed to prevail. Those who keep in touch with what is going on among the brethren of the United States saw this trend long ago, but lest there be those who doubt, we cite one example. These extracts are from the pen of a prominent "minister":—"Every now and then we invite a layman to fill our pulpit, and we have yet the first one to hear who did not take a shy at the preachers, and sometimes administer a veritable drubbing.".... "There are exceptions, but these are mostly hybrids, a sort of cross between preacher and layman, and are often troublesome if not dangerous." Is not this the "cant" of the ecclesiastical professional, in the language of the most bigoted Episcopal clergyman ordained in apostolic succession? Yet the sentences are taken from a recent article in the *Christian Evangelist* on the "Church Paper," and that by an evidently popular city preacher of the Church of Christ.

Brethren, Bro. Hagger's warning must not go unheeded. As a Bro. Lloyd says in a recent *Christian Standard*, "There is not a decaying denomination to-day known to me that does not owe its decadence to corruptions from within," an opinion which is but an endorsement of Paul when he said, "From among your own selves shall men arise speaking perverse things to draw away the disciples after them." Let us beware! "Why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear."

Every character has an inward spring; let Christ be that spring. Every action has a key-note; let Christ be that note to which your whole life is attuned.—Henry Drummond.





### THE YOKE OF CHRIST.

Topic for June 20.

Suggested Subjects and Readings.

Purity and humility—2 Cor. 10: 1; Phil. 2: 7, 8;

Luke 23: 34.

Self-control—Heb. 12: 3; 1 Peter 2: 23.

Obedience—Heb. 5: 7-9.

Sacrifice—Isaiah 50: 6; John 10: 17, 18.

Love—Matt. 22: 37-39.

Prayer—Mark 1: 35; Matt. 26: 36-44.

Topic—The yoke of Christ—Matt. 11: 25-30.

For simple beauty of language where could you match this literary gem? Yet it is but a fragment of Christ's talk. All Jesus' recorded words would only take up a space of say half a dozen sermons. Think of the thousands of sermons every week intended to set forth the charm and meaning of the Master's message. Still the Saviour's words are unexhausted. Stalker says, "His words, like his miracles, were expressions of himself, and every one of them has in it something of the grandeur of his character."

No wonder the preaching of Jesus attracted men. We are drawn, though we do not have the charm of Jesus' personality or the persuasive eloquence with which the words were uttered. There is enough in the Gospels to let us know the dignity, charm and winsomeness of the man Christ Jesus. Folk wondered at his "gracious words." Children were glad to run to him. Enemies were awed. Rude men felt the influence of his teaching and declared, "Never man spake as this man."

Maybe our very familiarity with this exquisite passage has blinded us to the astounding nature of the utterance. No other before or since has given expression to anything of the kind. We should think it absurd in the highest degree for others the highest to speak the words. As C. A. Row, in his interesting little book on Christian Evidences, puts it:—"Suppose for one moment the following expressions had been put into the mouth of Socrates: 'I, if I drink the cup of hemlock, will draw all men unto me.' 'Come to Socrates, all ye that labor and are heavy laden, and he will give you rest.' Applied to Socrates such expressions are ridiculous; applied to Jesus Christ they are a mighty power." The words fit Jesus and him alone. In the making of the claim and promise, and in the confirmation given thereto by the myriads who have realised in their own persons the fulfilment of the Master's words, we have witness to the truth of our religion.

In this "best-known and most-loved of all the sayings of Jesus" we have a two-fold description of the persons invited (laborers, heavy laden), a two-fold invitation (Come unto me; take my yoke and learn of me); a two-fold promise (I will give you rest. Ye shall find rest unto your souls). For the toil-worn and burdened, the

troubled and sin-sick, there is no sweeter word than "rest."

What are the conditions of receiving this rest? We are hardly prepared for what follows. The rest is found in discipleship (learn of me) and service (my yoke). We must not stop with verse 28. As Principal Adeney says: "In the first verse the Physician opens the door to receive his patients; in the following verses he prescribes for them. To take the one part of the utterance without the remainder of it is like going to a great doctor and coming away again only to fling his prescription into the fire."

Jesus' rest is promised to none but disciples—not those who bear the name, but those who are truly learners of him. The text mentions only discipleship in respect of meekness and humility. But he who imitates the Son of God in these will have also the other Christian virtues. These are the rarest and most beautiful. These are most characteristic of him who was rich but for our sakes became poor—of him who took on the form of a servant.

Jesus did not promise the rest of inactivity—not the rest of having no burden, but of a change of yoke. You must serve some one. If not Christ, then Satan. The latter's service is grievous and brings no rest. "It costs something to be a Christian; it costs much more to be a sinner." Christ says, Take my yoke; it is easy. Exchange your present load for my burden; it is light. The tradition is that Jesus as a carpenter used to make yokes for oxen. "He knew what make of yoke would be hard to wear, and what easy." He is ever considerate.

What a lesson this is for us! Have we not been deluding ourselves? We have refused or neglected at times the service of Christ because we lacked time and were tired. Many an invitation to church work or service in the Sunday School has been declined on the score of needed rest. We forget how true it is that rest is change of occupation. No life is so wearisome as the empty life. No Christian worker suffers from ennui.

"Rest is not quitting  
This busy career;  
Rest is the fitting  
Of self to one's sphere.  
'Tis loving and serving  
The highest and best;  
'Tis onward, unswerving,  
And this is true rest."

### What a Yoke Implies.

(1) It implies *constraint*. There is no rest or satisfaction for a man unless he is of some use in the world, and the only way to apply strength to any useful end is through some sort of harness. The water-wheel is a yoke on the river's neck. The sail is a yoke of the wind. The tele-

graph wire is a yoke for harnessing the electricity. "Nothing in earth or air or sea is of use to us till it has been restrained and made obedient to our will."

(2) The yoke means *fellowship*. Usually two are yoked together. It is "my yoke" to which Christ invites us. He is under one end of it, and we may be sure that it is the heavier end. "It is a yoke that is lined with love."

(3) The yoke means *labor*. There is no real rest in idleness. No one enjoys his religion that is not working at it."

"This is the gospel of labor—ring it, ye bells of the kirk—

The Lord of love came down from above, to live with the men who work.

This is the rose that he planted here in the thorn-cursed soil—

Heaven is blest with perfect rest, but the blessing of earth is toil."

—Adapted from Peloubet.

### No Clouds, No Glory.

I watched a glorious sunset, marvelling at the beauty wherewith the evening skies were all ablaze and adoring him who gave them their matchless coloring. On the next evening I resorted to the same spot, hoping to be again enraptured with the gorgeous pomp of ending day, but there were no clouds, and therefore no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses with edges of burning crimson, or islands of loveliest hue set in a sea of emerald; there were no great conflagrations of splendor or flashing peaks of mountains of fire. The sun was as bright as before, but for lack of dark clouds on which to pour out his lustre, his magnificence was unrevealed. A man who should live and die without trials would be like a setting sun without clouds.—C. H. Spurgeon.

### Notes and News.

The North Carlton Society celebrated its 5th anniversary on May 17. Though the weather was inclement, our chapel was crowded. The district and suburban societies were present, also church members and visitors. H. Peacock presided. Impressive addresses were given by E. Dybing, Vice-president District Union, and H. Kingsbury, Vice-president Vic. Union, the latter's theme being "What C.E. Stands For." Musical items were rendered by the Endeavorers and the Juniors. The secretary's report showed an increase of 11 members for the year. 5 associates have become active. Visits have been paid to the Immigrants' Home every month. Three concerts have also been given to the inmates there. Assistance has been rendered to the church in every branch of the work, including Bible School, open air work, 630 prayer meetings, and special services. We also supplied the church with new Sankey's Hymn books. Personal Workers' Band has been formed. With the help of our President and this Band we have started with success Young Men's and Boys' Gymnasium Classes of 30 members, and a Young Ladies' and Girls' Guild of 60 members. Five shares were taken up in the Pentecost Motor Boat Fund. We trust more help will be forthcoming in this direction this year. We desire to thank all those who have helped us in any way.—W.C.M., May 21.





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

In view of the fast approaching Foreign Mission Sunday, we give the following

#### Hints for missionary talks.

What argument for missions is there in Christ's account of the last judgment?

What conditions in heathen lands call for missions as philanthropic work?

What reasons for missions as a form of philanthropy are to be found in our country?

Why can there be no real philanthropy without the missionary spirit?

Why will true philanthropy not be content with helping those near at hand?

What reasons are there why philanthropy in these days should be especially far-reaching?

How far ought our philanthropy to depend on the lovable qualities of those we can help?

What different branches of missionary work will philanthropy suggest?

What evidences of the divine origin of Christianity do missions furnish?

What have missions done to promote brotherly love?

#### Ganpatrao on "The Prodigal Son."

About the aggressive side of the evangelistic work we can give an encouraging account, as the efforts of Ganpatrao are meeting with a good deal of response and he is energetic and fearless in his preaching, and at the same time makes what he says so interesting that the audiences are held to the end, as a rule. Only the other day I was struck with his rendering of "The Prodigal Son," to see the amount of local coloring he got in to it, or out of it. For instance, he said that the first thing the father did after the embracing and getting the son inside the house, was to send for the barber. We don't read of that in Luke's account, but it must have been the case, for hardly any one in the Orient shaves himself, and that young man must have needed a shave badly, notwithstanding the fact that nearly all the pictures of him represent him with a clean shaven face as he returns. I have also heard it said the mother had got chronic ophthalmia from long straining of her eyes looking out for her son. We would again ask for a continuance of your prayers on our behalf, that the work may be fruitful in bringing souls to the Saviour, and that all of us may be kept as fresh springs of water in this thirsty and barren land. Yours in the Master's service, Hy. H. Strutton.

#### Our pioneer missionary writes:—

The work in the town is just the same as it has been for some time past. I visit the homes of all classes of people alone in the mornings, and

teach some to read and write. Others are only taught about Christ and his work for all. I have about 16 pupils, many of whom are in the first book. Sarubai has not quite as many pupils as I have. Mrs. Shah has been out with me a number of times in the afternoons, and so has Dr. Fleming; and Daity, one of our teachers, has also been with me. The school where she teaches, is closed on account of plague having broken out in that part of the town. Almost all the people living there have moved out into the fields a little distance off and put up temporary dwellings. Dr. Fleming has been with me into the fields, and we have had some very good audiences there. We felt very sorry for one of my pupils living there. She has lost two bright children who used to attend our File School, and other relatives as well. She has a baby left. She

**SPEAKERS!** Are you preparing to give good, stirring missionary addresses to work up for July 3? Don't forget the missionary church grows, expands, enlarges, builds up and is successful, whilst the anti-missionary church fails, because it fails to carry out Christ's last command. Note this picture.



The Missionary Church.



The Non-Missionary Church.

is a devoted mother and misses the children so much. Some days later another woman told me of having lost a brother and sister. We are thankful the disease keeps to the one locality. Last week a number of the leading men in the town were inoculated. The first outbreak we had here no one but the missionaries and some of the Christians would consent to being inoculated.

I have had three breakdowns since my return. Two of them were not far away, but the first was when Sarubai and I were returning from a village. I was thankful we had crossed over a river and were on a level road when the wheel went crash. The driver of my oxen went back to the village to look for help to get the tonga here, and we started walking home, but fortunately met a man with an empty cart going to the

court house, and arranged with him to bring us in. He had never had any experience with white people, and wanted me to pay him before we started. I had no money with me, but two boys from a neighboring village who were taking care of cattle assured him that his money would be all right. We were glad to find these friends in need. The next breakdown was near one of the houses I visit, and the man had a nicely fitted up cart of his own, and sent his son home with me.

I got the loan of Bro. Shah's cart, without springs, to go to some of the villages. Sarubai and I started early in the morning and visited in one village, before reaching Handai, where we were going to spend the night.

Some days ago a big fire took place near here, and the next day when some men were working at the building a wall fell on six of them, killing one. Mr. Cunningham was on the scene soon after. Although a number were standing around, no one had tried to get beds to take the wounded men away. Mr. Cunningham and Mr. Shah set to work at once to help, but had difficulty to get any one else to help them move the men who were in a terrible condition. All but one died within a day or two. Mr. Cunningham made use of this the next day in school, showing the difference in Christianity and heathenism. One of the oldest boys in the High School said those men standing around were not educated in a mission school. He is intellectually convinced that Christianity is true, but as yet has not had courage to confess Christ.—M. Thompson, Harda, India.

## BOLENGE:

### A Story of Gospel Triumphs on the Congo.

By Eva N. Dye.

"I note that you desire to make Mrs. Dye's book the leader for Mission Study this fall and winter. We hope to take it up here in a very short time. . . . Immediately upon my return from Pittsburg I read 'Bolenge,' and no more interesting book on missions has ever come to my hands. 'The transforming power of the gospel' is manifest in many concrete forms. It is an intensely fascinating story of missionary work and heroism. The chapter, 'An Apostolic Church,' is worth more than the price of the book. Every member of every church should read it. I am pleased that the book is in the mission study series.—H. R. Ford, Midland, Tex."

Illustrated, 225 pp. Cloth. 3/-. posted 3/6.

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## New South Wales.

**SYDNEY.**—In our last week's report of the united in memoriam service held in the City Temple, the organist's name should have read "Sister Muriel Lambert, L.L.C.M."—T.S., May 28.

**ENMORE.**—F. Webber, of North Sydney, exhorted this morning. Miss Buckridge has returned home after a four months' stay in the country, and Mr. and Mrs. S. H. Whately, who have resided in Bathurst for a year, are again domiciled in Enmore. Fine meeting again this evening. Bro. Walden's subject, "Touching the Hem of His Garment." One confession, a scholar of the Bible School. To-day completes Bro. Walden's fourteenth year as evangelist here, and on Tuesday, June 6, a church dinner will commemorate the event, and also mark the fulfilment by him of twenty-five years' ministry.—R.K.W., May 29.

**MARRAR.**—The nine days' mission conducted by Bro. Hagger in Winter's Hall was brought to a close on May 27. Bro. Hagger was ably assisted by Bro. Clydesdale as leader of the singing, and Sister Wilson, of Junee, as organist. The church has been greatly blessed, and are very hopeful. There was great interest in all the meetings, and one confession. The baptismal service took place at Bro. Mowsar's house. 35 were present. It was the first time that many had seen a baptism. Bro. Cust was with us last Lord's day. He addressed the church and preached the gospel in the afternoon, and was much appreciated.—E. J. Mowsar, May 29.

**ROOKWOOD.**—Last Lord's day, May 22, A. Brown conducted the gospel service for the last time for the present, delivering a splendid address. To-day we had for our morning speaker G. H. Browne, from Belmore, with a grand discourse from Jeremiah 23: 5. J. Crawford conducted the gospel service, basing his remarks on Mark 10: 17. Both meetings well attended. The Y.P.S.C.E. still holds its own, working well.—M.A., May 29.

**MARRICKVILLE.**—Splendid meetings all day May 29. Bro. Goode exhorted the church in the morning. 61 broke bread. T. Hagger, State Evangelist, was present, having just arrived home from his mission work at Junee-Wagga. In the evening Bro. Watt delivered a splendid discourse to a full meeting, many strangers being present. Church annual meeting held last Wednesday; all departments report good work being done for the Master.—T.C.W., May 29.

## West Australia.

**FREMANTLE.**—A well attended social gathering was held on the 5th inst. to formally welcome A. J. Saunders, who has taken up the work of evangelist at Fremantle. Bro. Pallot, senr., who presided, referred to the excellent work of the late A. B. Maston, whose influence remains to this day. Owing to illness, H. J. Banks, of Subiaco, could not attend, and W. B. Blakemore, Perth, was prevented from being present. A. Lucraft spoke on behalf of sister churches. He was sure that the brotherhood was glad that Bro. Saunders had returned to West Australia. Bren, Leach and Payne represented the local congregation. In responding, A. J. Saunders said he was thankful for the cordial welcome. He was glad to be home. He was not a stranger to Fre-

mantle. It was here about 14 years ago that he decided to consecrate his life to the Master's work. He believed that Fremantle offered a good field for sustained effort. He earnestly desired the co-operation of the members. After a social chat over a cup of tea, etc., the meeting dispersed.—C.A.G.

## Queensland.

**ROSEWOOD.**—Splendid meetings last Lord's day at Mt. Walker and Rosevale. At the latter place, at the close of the gospel meeting, a young man confessed Christ. We have commenced services at Silverdale, holding our first meeting on Monday evening last, when a good number were present.—T.G.M.

## South Australia.

**SEMAPHORE.**—Lord's day morning, May 29, Bro. Burls exhorted. Attendance at breaking of bread, 26. We had with us Sister Selina Bloor, who has just returned from a visit to N.S.W., Victoria and Tasmania.—A.P.B., May 29.

**QUEENSTOWN.**—Wednesday evening, May 25, though it rained heavily, saw the chapel crowded to witness a song service and tableaux entitled "The Building of the Cross," rendered by Bro. Cox and others, and assisted by his Port Adelaide orchestra. W. C. Brooker occupied the chair. Such work as thus rendered by Bro. Cox cannot be undertaken without much thought and care. We are deeply indebted to him, also to Sisters Watkins and Thomas for the decorations. Lord's day morning, 29th, fair attendance at breaking of bread. W. C. Brooker exhorted. Increased interest is being taken in our gospel service in the evening, judging by the attendance. Our evangelist, W. C. Brooker, spoke from Rom. 1: 16, on "The Gospel."

**YORK.**—We have been much encouraged by the regular attendance of the people at the gospel meetings. We had a good attendance at our morning meeting to-day, and a very fine gathering to-night. A young man confessed Christ at the close of the discourse, "The Greatest Commandment."—H. J. Horsell, May 29.

**STIRLING EAST.**—Good meetings May 29. Glad to see T. B. Verco and family back amongst us. Good gospel meeting at night, J. Wiltshire speaking on "A Sure Foundation." At the close a young man made the good confession.—A.G.R.

**GROTE-ST.**—There was one confession last Sunday which was not reported. Good meetings to-day, Bro. Thomas being the speaker morning and evening. Two sisters were received into membership this morning—Mrs. Bywater and Miss Simmons. Meetings for men, which will be held the first Sunday in the month, will commence next Sunday afternoon, at 2.45, when Bro. Thomas will speak on "The Only Way." The Sunday School anniversary will be held on June 12, and followed by a tea on Wednesday, 15th inst. The service of song, "Nature's Voices," will be rendered on Sunday afternoon and Wednesday evening.—E.R.M., May 29.

**NORWOOD.**—We are still having crowded audiences, both at the breaking of bread and the gospel services. The church has decided to keep Bro. Griffith right up to the time of Bro. Rankine's return at the end of August. We are sorry to report the death of the infant child of Sister Mrs. Hockley, who passed away last even-

ing, she having been a faithful follower of Christ for a number of years. Our sympathies are with the bereaved ones.—W.S., May 30.

**NORTH ADELAIDE.**—The first annual meeting of the Young People's Sewing Class was held on Friday evening, May 27. The chapel was prettily decorated. Sister Mills, originator of the movement, ably presided over a good attendance. The secretary, Sister Wilson, in her report stated they commenced with a membership of 15, but at the present time there were 25 members on the roll, notwithstanding they had lost 11 by removal. During the year they had completed 40 garments, which had been distributed to Pentecost Island, the Adelaide Creche, and the Children's Hospital, while some few were for inspection in the vestry, and quite a number were awaiting completion. By the kindness of one of the honorary members—Sister Sullivan—they had been presented with a sewing machine, by the aid of which they hoped to accomplish much more work in the coming year. The treasurer—Sister Chryssie Jackson—gave a very favorable financial statement. Dr. Verco and Bro. Ludbrook each gave congratulatory and stimulating addresses. Some vocal and elocutionary selections were given. The officers for the new year are—Sister Mills, President; Sisters Olive Sparshot and O. Grosvenor, Vice-Presidents; Sister Wilson, Secretary, and Sister Marshall, Treasurer. A most enjoyable evening was spent, and Sister Mills is to be heartily congratulated on the success of her undertaking. After an impressive discourse by Bro. Ludbrook on "Precious Things," on Lord's day evening, May 29, one of the Sunday School scholars made the good confession.—V.B.T., May 30.

## Tasmania.

**KELLEVIEW.**—The church has been cheered very much by two additions by baptism and two restored. The meetings are being well attended both morning and afternoon. The gospel message is proclaimed by W. Clifford and W. T. Smith alternately. We also hold a gospel meeting at Coppington, once a fortnight, which is well attended, and interest is being aroused.—A.S.C., May 23.

## New Zealand.

**NELSON DISTRICT.**—During an experience among the brotherhood of over a quarter of a century, the one thing that has impressed me as indicative of the strong feeling of fellowship which exists, is the keen interest taken in the progress and welfare of the cause in other districts. However, there is a sad lack of knowledge existing regarding the topography of the various States, and maps showing the location of churches would be a decided advantage, and would enable brethren to watch for themselves the ever-widening circles of missionary effort. Possibly it may be of interest to the brethren generally to know something of the geographical position of the Nelson churches, in view of any references which may hereafter appear in this column. There are two main groups of churches, situated in two parallel river valleys stretching north and south about 20 miles apart, and separated by irregular hill ranges. Group 1 consists of the old-established and strong churches of Nelson, Spring Grove and Wai-iti, and the more recently founded Richmond church, between Nelson and Spring Grove. These average about six miles apart, and are served by a railway. The next group lies in more sparsely settled country in the following order from the north:—Mouere, Stanley Brook and Tadmor, while a small church has lately been planted at Motueka, the chief centre and port of the valley. Westward over a mighty mountain range lies Takaka church, isolated, yet well placed in a good farming centre, and in the far west 30 miles distant is the small church at Bainham, in the back country of Collingwood. The Nelson-Wai-iti group employ two evangelists, while the Motueka-Tadmor group is



about to lose the services of Bro. Price, who has been laboring there for the last year or two. A Conference of delegates from the above churches is held twice a year, the next one being fixed for June 3. Never were the brethren stronger for mission work, and we are expecting that the result of the approaching gathering will result in a definite forward movement. In next report I shall have something to say as to the results of this meeting.—F. V. Knapp.

**SOUTH WELLINGTON.**—In spite of the cold and wet weather, all the services on Lord's day were well attended. Bro. Wilson addressed the church in the morning. His subject was "Home Missions." During the afternoon R. A. Wright addressed the brotherhood on "Religious Politics." At the close of the gospel address a lad stepped forward and made the good confession. The midweek prayer meetings are still well attended. The addresses are very helpful. The students' class is still in full swing. The lessons and studies are interesting and helpful.—H.H., May 16.

**KILBIRNIE.**—The school is making rapid progress, last Sunday's attendance being the highest since the school started. There were 116 scholars present. When it is considered that the school opened with 25 scholars, and in four years has reached 116, it will readily be seen that the school is progressing.—H.H., May 16.

**OAMARU.**—The sale of work organised by the Sisters' Sewing Classes in aid of the building fund was a most successful effort, everyone working harmoniously to this end. Over £160 was made, clear of expenses, a very gratifying result. The effort was well advertised throughout the town, and this will result in the church being more widely known. Bro. Hastie spent last Lord's day with us, and gave addresses morning and evening. On Wednesday evening we welcomed S. J. Mathieson after a four years' absence, and enjoyed his description of mission work in India. A very large audience gathered to-night, when T. H. Mathieson spoke on "The Passing of Our King." This week C. F. MacDonald will make preliminary arrangements in connection with the erection of our new building.—W.K., May 15.

**ASHBURTON.**—The Bible School anniversary services were held on May 8. In the morning A. Roy, of Portabello, who has taken a great interest in the Ashburton work ever since its inception, spoke a few words of encouragement, and R. Gebbie, of Christchurch, gave an address on "The Church in the Bible School." In the afternoon Bro. Roy distributed the prizes, and Bro. Gebbie gave a short address on "The Turning Point." At night we had a large audience and a splendid address from Bro. Gebbie on "Is the Young Man Safe?" The tea and entertainment were held on Thursday, the 12th. Rain came on in the afternoon and kept some away from the tea, but as the weather cleared later the concert was well patronised. The school, arranged on a gallery, gave some anniversary songs, under the conductorship of G. Osborne, with Sister Mary Olsen as organist, and assisted by an orchestra of twelve instrumentalists. Bro. Gebbie's address on "Rising to the Occasion," fairly captured the audience. The concert was declared by visitors to be one of the best they ever heard. We are planning for greater things in our Bible School in the coming year. Wm. Olsen is making new seats for the church, and it was owing to his foresight and hard work that we were able to accommodate the audiences at our anniversary services with comfort.—G.

## Victoria.

**BRIGHTON.**—Lord's day morning Bro. Ludbrook gave a very profitable exhortation. Believer's baptism in the evening. F. Pittman preached on "Faith." Bro. and Sister Sears, from W.A., at both services.—G.H.W.

**COSGROVE.**—We are looking forward to the promised visit of Bro. Bagley, the State Evangelist, who will spend a couple of Lord's days

with Shepparton and Cosgrove, and also hold meetings through the week and visit the members. Our prayers are for the success of the Master's work in our midst.—J. C. Skinner, May 30.

**STAWELL.**—The church was favored on Sunday last with a visit from Bro. Bagley, whose kind exhortation and wise counsel was greatly appreciated by all. He spoke in the evening to a fair audience of strangers, who were considerably impressed, and we feel sure that even so short an acquaintance with our town will be productive of much good.—A.P.A.B., May 30.

**EMERALD.**—Fine meeting Lord's day morning. We had the joy of witnessing a sister restored to fellowship, Bro. Wright presiding. All meetings are well attended. Bro. Comer is with us still.—William Bolduan, May 30.

**DONCASTER.**—Good meetings yesterday. J. Tully exhorted from Mark 16: 16, and the writer preached in the evening on "The Union of Christians." Foreign Mission Band active. Benevolent Society busy distributing goods to Melbourne poor. We regret several of our number are laid aside with sickness. Geo. Petty has been unable to get to the meetings for several Sundays, but we expect to welcome him back next Sunday.—W. G. Oram.

**CARLTON LYON-ST.**—On Sunday morning Sister Brown, two sons and two daughters, from Dandenong, were with us. One received by obedience. Splendid helpful addresses from F. G. Dunn in the morning and Horace Kingsbury at night. At the latter meeting we were again made to rejoice in hearing Christ confessed. The Century Bible Class is gradually nearing the number aimed at. Seventy-seven present on Sunday afternoon last.—J.McC.

**WEDDERBURN.**—Meetings have improved considerably of late, both morning and evening; the contributions have increased likewise. Yesterday we had with us some visiting brethren from Fernhurst. Bro. Petterd exhorted, and Bro. Hansen spoke to a good house in the evening. Our Sunday School continues to grow, and the teachers are now planning for the anniversary. At the last monthly meeting of the deacons our secretary stated that his time was too fully occupied to permit of him taking the meetings beyond the end of July, so it was decided to call applicants for that position. Since our last report the three who confessed Christ have been baptised and received into fellowship. We expect greater things when we receive the long-looked-for visit from the State Evangelist.

**MIDDLE PARK.**—We had splendid meetings at both services on last Lord's day; about 80 present in the morning. We had the pleasure of receiving six new members into fellowship. Bro. Randall Pittman occupied the platform in the evening, and at the close of a fine address two ladies made the good confession.—J.S.M., May 26.

**LANCEFIELD.**—Our Sunday School anniversary was a great success. Bro. Friece gave two splendid addresses to the children on Lord's day, when we had a well filled chapel. Last night we held the children's concert, when 21 items were gone through in a way which gave great credit to the children and those who taught them.—Robt. Gerrand, May 25.

**BRUNSWICK.**—Good meeting at breaking of bread. William Thompson presided. John Marrows, from Ivanhoe, delivered a helpful exhortation. Another packed house at night. Bro. Uren's subject was "What is Baptism, and Why Preach It?" One immersion and two confessions.—W.T., May 29.

**MELBOURNE (Swanston-st.).**—At our morning meeting one sister was received into membership who had been baptised during the week, having made the good confession the previous Lord's day evening. J. Pittman addressed the church. In the evening Bro. Gordon took for his subject, "The Joyful Man of Sorrows."

**WINDSOR.**—Good meetings at the mission during the week. Eight confessions to date. Sunday School increasing in numbers.—D.E.P., May 31.

**GEELONG.**—250 at gospel service last Sunday night. Great attention, great interest, and great prospects. A very impressive baptismal service at the close, when the three who confessed their Lord the previous Sunday were buried with him in baptism.

**CHELTENHAM.**—Since last report Bro. and Sister Somerville have been received in by letter from Hawthorn. As visitors we have had Eva Organ, from Croydon, Sisters Mrs. and Miss Parkes, Hawthorn, Bren. Peter and Allan Wedd. W.A. Our aged Sister Mary Martin passed away on the 26th inst. An obituary notice will follow. The Junior C.E. visited the Y.P.S.C.E. on Tuesday, and provided a splendid evening. The Y.P.S.C.E. kindly entertained with refreshments. At the king's memorial service, before about 1500 people, our evangelist was one of the speakers. All the meetings are well attended, and a good work is going on.—T.H.F.

**SOUTH YARRA.**—Last Lord's day we received by letter Sister Annie Coombs, from Lygon-st. W. H. Nightingale exhorted the church in the morning, and in the evening addressed a good gathering on "The Value of a Soul," at the conclusion of which a Sunday School scholar made the good confession. The Cricket Club in connection with the church has won the premiership in connection with the South Suburban Churches Cricket Association, Second Grade.—T.M., May 30.

**NORTH MELBOURNE.**—Good meetings on Lord's day, May 29. P. Conning speaking very acceptably at the morning meeting. Four received into fellowship, two having confessed Christ and been baptised the previous Lord's day, and two by letter from Newmarket.—Bro. and Sister Anderson. Sunday School is preparing for anniversary, June 12. All auxiliaries in good working order, including Girls' Guild, lately started, meeting on Saturday afternoons.—W.J.W.

**BALLARAT.**—We had Bro. Johns, of Yarrawonga, and four visitors from Meredith, last Lord's day morning. The meeting was well attended. In the afternoon the anniversary of the Sunday School was celebrated. At the evening meeting A. W. Jinks spoke on "The Heavenly Storehouse" to a very large congregation. An attempt is being made to form a Male Bible Class. We are hopeful of great things.

**DANDENONG.**—We greatly regret the removal of Mrs. Brown and her family from our congregation. The mother, three sons, and two daughters, joined the church during the last few years, and have rendered splendid service in very many ways to the cause. We shall greatly miss them, as will also the general community. They take residence at Cosgrove, and will be heard of in that district. At a social evening in the chapel to bid them an affectionate farewell, Miss Brown, an enthusiastic and capable worker among the young people, received a nice Bible and hymn book as a mark of the church's appreciation.—H. Gray, May 29.

**BENDIGO.**—Special services were held on Sunday, May 22, on the occasion of the Bible School anniversary. In the morning at a patriotic service took place, at which addresses were given by T. J. and Dr. Cook on "Flags and their Meanings," and at the breaking of bread the service was carried through by the teachers and scholars, assisted by the whole of the members, the Scripture lessons being read in unison. T. J. Cook, supt., delivered an address on the words, "The city shall be filled with children playing in the streets." The afternoon service was conducted in the Masonic Hall, F. Collins, evangelist, giving the address on the words, "Ye are the light of the world," which proved very interesting. The singing by the scholars was very much improved with the assistance of an orchestra; Sister Cook at the piano, Sister Dines at the organ, A. E. Streader leading. In the evening the Masonic Hall, which holds 1000 people, was crowded. Dr. Cook preached from the words, "Then said Jesus unto the twelve, will ye also go away?" and the beautiful answer of Peter,

Continued on page 362.



## FINDING THE WAY,

## A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

*Continued.*

Peak after peak, snow-crested or darkly timbered, had caught the glory of the eastern sky, and gave it back, each in its own image of exquisite, indescribable light and color and sublimity. But Margaret Hilliard turned from the mountains to the face of the young man who stood just below her on the slope.

"They look—like nothing else in heaven or earth," he said under his breath. "As if they were looking into the face of God."

"O, you believe it yet," Margaret cried, the words wrung from her by a force beyond her power to resist. "I would give anything—anything—if I could make that answer to the sunrise any more."

Ware's eyes came back from the far snow-crested peaks, and rested on her own.

"The other world will be real to you again by and bye," he said, after a long pause. "I suppose we can't hope to see those things as they are, when we aren't seeing this world right."

"I am trying to see it right," she answered without anger, meeting his meaning as she gathered it with the direct candor of her whole heart. "I am trying to do my duty by humanity. When I used to read the Epistles, I remember, there was a warning that he who loves God must love his brother also. You would have to read the words reversed if you wanted to make them into a text for me now, that he who loves his brother must love God. I have lost sight of God, but I want to do for the others to the last bit of my strength and the last drop of my blood. The words won't say it; it's beyond words; but I have tried so to help!"

"I don't want to preach to you," said Ware. "Preaching isn't my line. But I'm just as sure for you as I am that the needle in my transit compass points north. You'll find your way, or it'll be found for you. Once in a while we get the instrument too near a lot of iron or steel somewhere,—maybe it's where we don't see it at first,—and then the needle goes wrong. There might be something like that in a human life, I suppose. But the pole is there, and the needle will answer it."

"Mr. Ware, will you tell me what you meant when you spoke to Mr. Cavendish about those miners' houses and the condition of things in Silver Gulch?"

His eyes met the challenge of her own, clear and true as a child's. He understood her question, and he knew that she was not changing the subject. The dealings of Cavendish, the wealthy philanthropist, with the working men in his employ might very well be a matter of vital personal religion to her, if she intended to marry Cavendish. And yet it was not easy to answer. An instinct of chivalry held Ware back from the appearance of accusing his rival, but he realised that Margaret had a right to know the truth.

"I meant that Silver Gulch struck me as a pretty good field for social experiments," he said. "It's a situation you find here and there all through the West—a little group of mines under the control of one company. That means auto-cracy—paternalism, maybe—more or less, and good or bad as the company chooses. I wish you could see the place for yourself. You might write it up for a club meeting when you go home. That's Cavendish down yonder, isn't it? Wonder if he's coming up for the view. No, he's picking up one of those big pine cones and looking at it. Well, I suppose our frugal meal is spread. I hope you people won't mind sitting on boxes and things, and that you can eat without cut glass and linen and silver. The truth is, Fritz is addicted to the use of oilcloth, and our last consignment of silver failed to come out with the supplies."

Margaret sat beside young Travers at the oilcloth-covered table in the eating-tent. Travers was an auburn-haired youth, just out of an Eastern school of technology, in love with his work, a worshipper of Norman Ware, and inclined to regard the present situation as the most gleeful lark he had struck since coming West. He poured out anecdotes of Ware's kindness and skill and daring, openly deplored his own absence from the wedding—"It was just because your invitation didn't reach me in time," he said,—and abruptly announced that he had been out with his camera that morning at sunrise.

"Got an elegant snapshot of you and the boss, up by the big pine," he concluded.

Margaret thought it hardly worth while to check this bubbling audacity. She laughed outright when Travers added that he had turned his lens on Cavendish "just as he went rooting for that pine cone; it's a side view—". And then she became aware that Cavendish had missed not a syllable of the whole blithe monologue. Just why the knowledge made her vaguely uncomfortable she did not understand.

Travers was challenging her to drink success to his career in a fresh tin cup of coffee when the sound of wheels on the road below the tents produced a sudden lull in the table talk. Ware left his seat for a moment, and returned with Mr. Stafford.

"You're away behind the times here," the rancher averred, answering the hilarious outburst that greeted him. "I've been up since 4 o'clock, and I've got a team from Green's out here to drive you back to the house. It's not so bad there. I left Clorinda plunging into the thick of the fray. But you'll want to be on hand, I know, to hang things out to dry. The rugs are an inch deep with mud, but they can be cleaned."

"Sit down with us, and have a cup of coffee. That's rules," Ware insisted.

"I'll take the coffee if it's compulsory, but I won't sit down," Stafford rejoined. "Can't keep

you fellows from work any longer. I see you've been treating these people pretty well, and they don't seem anxious to hurry away; but I can't have them delaying the wheels of progress. Come, mother, get your bonnet—O, you didn't wear a bonnet over here, did you? We'll be starting."

"We never had such a lovely visit in our lives," Mrs. Stafford, Nettie Wallace declared as the waggon bore them homeward. "Such a perfectly beautiful adventure! I suppose we'll find everything we brought with us just soaked, but I don't care a particle. I'd love to stay and do it all over again—yes, the flood, and all of it!—only Aunt Jeanette will be expecting us to-day. You can get us over to the station somehow, can't you, Mr. Stafford?"

"I think I must leave you, too," Cavendish said. "I had expected to look over those mining prospects with you to-day. But you'll have your hands more than full, reinstating the hens, and scraping rugs, and getting your barn right side up. I'll come back after a few weeks, perhaps, if I'm in this part of the country. I may be called East after the fifteenth."

"You're going to desert us, are you? in our time of need," said Stafford. "Well, if you must go, you must. But it won't take us long to make the place livable, with this hot sun, and some good roaring fires in the grates. I'm glad we have Margaret here to be a sort of hostage for Frances. She wouldn't leave us if we burned the house down; would you, now?"

There was no time that day for anybody to think much about private and personal affairs. Margaret put on one of Mrs. Stafford's oldest gingham dresses—so old that it had been tucked away in a little storage chamber of the unfloored attic above the kitchen, and thus escaped the general drenching. It reached a trifle below her shoe-tops; and, when she had rolled up her sleeves, and fashioned an impromptu cap out of a towel, the college trained settlement worker plunged into the task of renovating the house with an enthusiasm equalling Mrs. Stafford's own. The men about the place were all occupied with absolutely necessary tasks out of doors. Beyond the lifting of heavy rugs and furniture they could do very little in the house; but Margaret scrubbed and polished and aired with the skill of a housekeeper born and bred, slightly shocking Clorinda's sense of the fitness of things when she declared that even if she was not, strictly speaking, a daughter of the house, she was at least a sister to its newly acquired son, and must not be denied a share in its labors.

"We'll just pick up something for lunch," Mrs. Stafford said at noon. "We'll eat it out on the porch, where it's dry. What a comfort it is to have all those people out of the way! I'm speaking to you as one of us, Margaret; and you don't mind, do you? Mr. Cavendish couldn't have behaved more beautifully, but a man that doesn't belong is so terribly underfoot if you're housecleaning! You're not hurt at my saying that?"

"O, dear no! Say five times more," Margaret answered, laughing. "I was so relieved to see that waggon rolling away that I was obliged to celebrate the occasion with this festal apparel."

She was spreading a quilt upon the line as she spoke, looking directly out over the road beyond the front gate. Suddenly she dropped her arms, and turned a panic stricken face upon Mrs. Stafford.



June 2, 1910

# The Australian Christian



"Can I hide anywhere? Is there a chance for me to get into the house without being seen?" "Why, bless your heart, dear, you never looked prettier in your life," Mrs. Stafford answered under her breath. "Come right in, Mr. Ware. You see I've set Jack's sister to work."

Margaret stepped bravely out from the shelter of the quilt as Ware swung down from the horse he had ridden bareback to the gate.

"Why, this is fine! Welcome to the ranks of horny-handed labor!" he said, stretching forth his own callous palm.

"Thanks, noble sir, but I've often scrubbed before," Margaret made answer, courtesying.

"I stole time from our nooning, with a sandwich in either hand and a gingersnap in my pocket, to ride over here and ask if we couldn't be of some service this evening," said Ware. "I don't know why I didn't get that said this morning. The boys would be just delighted to help. Maybe there's something I can do now. I have twenty minutes yet, and I can make it back there in eight. Want some furniture moved?—here, let me turn that rug for you."

"I don't believe there's anything more you can do," Mrs. Stafford said. "We're going to eat a cold lunch on the porch. Can't you stay? Margaret, you might give Mr. Ware an apple, if he has to go."

"A big red one, to reward you for being so good," the girl remarked. "Can you catch?"

She flung it straight from the shoulder, and he caught it, laughing back into her laughing eyes. The reserve and distance had dropped out of her manner, as if the touch of some magician's wand had set them both in a veritable Arcadia of simple thought and ready fellowship. And Mrs. Stafford, looking from one to the other, breathed a sigh of thankfulness.

"O, I'm so glad Mr. Cavendish took himself off!" she thought.

Margaret abstracted a lump of sugar from a basket of groceries that stood drying upon the porch, and walked down to the gate with Ware to administer it to his horse.

"Do you always ride without a saddle?" she asked, stroking the white-striped nose that stretched out toward her hand.

"No, not when I ride with ladies," Ware answered. "You ride, don't you? I was sure of that. Would you ride with me—O, not to-night! You'll be worn out when this is over. And I have to be away all day to-morrow, but Saturday evening, say? I'll find a lady's saddle somewhere in the neighborhood, and we'll ride over and get the mail."

"I don't need any excuse for going," said Margaret. "I shall enjoy it immensely. Frances' saddle is somewhere in that overturned barn. O,

how beautifully you did that! If I could ever teach Jack to vault into a saddle as gracefully!"

Ware held his hat in his hand as he rode away, waving it in final salute at the turn by the bridge; and the girl in Mrs. Stafford's short gingham dress, with the towel folded over her bright hair, watched him out of sight.

"I'm sorry for those children," Mrs. Stafford said to her husband that night, sinking wearily into a rocking chair after Margaret had left her.

"What children? Fan and Jack? You needn't worry. They're not as tired and dusty as you are, if they have been travelling through the whole of an August day."

(To be continued.)

## The Ready Reference Table OF REMEDIES FOR HORSE AILMENTS



You don't want a "Vet" to Doctor Your Horse,  
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## From the Field—Continued.

"Lord, to whom shall we go?" Two confessed their faith in Jesus. The anniversary was continued on Wednesday, with the customary tea and concert, the hall being again crowded to listen to items by the scholars and see the biograph pictures. The secretary's report, which was crowded out, showed the school comprised 15 classes, embracing 250 scholars, 20 officers and teachers, with an average attendance of 177 and 17 respectively. The receipts, including £31/4/-, brought forward, were £112/19/0½; expenses, £80/1/3½; leaving a satisfactory credit balance of £32/17/9—J.S.

**PRESTON.**—Sunday was anniversary day with the Bible School here. The church opened the day by receiving into fellowship three new members, two by obedience and one by letter. B. Jarvis addressed the scholars in the afternoon on "Three Boats," and at night he preached a powerful sermon to a meeting of 120 or 130 on "Robbing God." Monday was scholars' night. A fine programme had been prepared, and the meeting was so large that many had to stand throughout it. The scholars were at their best, and reflected great credit on their trainers, the Misses Olney and Mrs. Geo. Dickens. Miss Walker presided at the organ to the satisfaction of all. The scholars' tea is on Thursday.—W.A.S., May 31.

**WEST WIMMERA CIRCUIT.**—With the hope of strengthening some of the churches, it has been my lot to spend four weeks conducting short missions at Bordertown, Wamboony, and Lillimur. The season of the year has not been conducive to best results. Sunday services were good. Seven young people accepted Christ, six of whom have since been added to the church. E. Edwards and A. R. Benn are the evangelists employed by the circuit. They are doing a good work, and their services are appreciated. The circuit is composed of seven churches. At their last local Conference a decided forward step was made by undertaking to bear the full financial responsibility. The brethren appear to be meeting their increased obligations with a degree of pleasure. Unless Christian union can be accomplished no great work can ever be expected at the above fields. Bordertown is only a small place with four Protestant churches. The four united would make one good congregation. The chapel at Wamboony stands in the corner of a paddock several miles square. The nearest house is a quarter of a mile distant. The rest range from three to ten miles off. Bro. Jno. Hunt's family drove the ten miles every night during the mission. If all the people who live within a ten mile radius attended, a fair congregation would assemble. And yet in this sparsely populated country four of the other bodies are represented. At Lillimur the brethren opened a new chapel last Sunday. The services were conducted by Bro. Benn, and great interest was evinced. On Wednesday night a tea and public meeting was held, at which Bro. Goldsworthy presided, and addresses were delivered by Bren. Benn, E. Edwards and Bagley. Solos were rendered by Miss Ethel McCallum and Bro. Daniels. Miss L. McCallum presided at the piano. During my visit I have been impressed with the earnestness and fidelity on the part of many of our brethren. They find great joy in the work of Christ, and it is a pleasure to be in their homes. A deep interest is taken in the work of the circuit and the spread of the gospel the world over. Unfortunately there are some who are cold and lukewarm. These have a chilling effect upon others. To such the words of the apostle are in keeping, "Awake, thou that sleepest, and arise from the dead." It does seem strange that any professing disciple should require such an exhortation. Perhaps nothing could impress one more than the need of Christian union. To find four Protestant churches in a small country town where there is room only for one leads us to deplore such division. It is to be hoped the time will come when the people everywhere will rise up and demand union. If the people were left to their own judg-

ment, with the Word of God in their hand, and were free from bias, it certainly ought not to be a difficult matter to bring about the answer to the prayer of our Lord—"that they all may be one." Faith in Christ and obedience to him introduces us into the church of the living God. The Epistles teach us how to live in Christ. Surely the great text book is a sufficient guide for all. Let us hope, work and pray for the glorious consummation—the union of all God's people.—Thos. Bagley.

## Here & There.

P. A. Dickson's address is now 292 Glenferrie-road, Hawthorn.

Bro. J. Mortimer requests us to state that his address is now 334 Lydiard-st., Ballarat.

The next issue of the *CHRISTIAN* will be devoted entirely to Foreign Missions. Church news and other matter will therefore be held over.

C. A. G. Payne has been appointed secretary of the church at Fremantle, W.A., vice W. Vintcombe, who owing to pressure of private business had to relinquish the duties.

We hear that H. R. Taylor, now at Lexington, has cabled acceptance of invitation to labor under the Missionary Committee in S.A., his native land. He is expected in September.

Federal Conference matters are well under way. Among the distinguished visitors expected who have never before been at our Federal Conferences are F. M. Rains and W. B. Blakemore.

The next issue will be a special Foreign Mission number, pointing forward to F.M. Sunday, July 3. It will be full of point, power and pictures, and worthy of the great world-wide work.

F. M. Ludbrook, our Foreign Mission Secretary, has changed his city address to 225 Collins-st. (Haigh's Buildings). Will his correspondents please note? See his altered advertisement on the back cover.

H. G. Harward has accepted an engagement as General Evangelist with the South Island Conference, N.Z. He will be assisted by J. Binney, of the College of the Bible, as singing evangelist. They expect to begin work about December next.

Every preacher or exhorter will find Mrs. Royal Dye's book on "Bolengi" just the one needed to read up for an address on Foreign Missions to prepare the churches for July 3. The Austral has a limited supply. Order one at once.

At the close of a fine meeting last Sunday night a young man confessed Christ at Mile End, S.A. The Sunday School anniversary there will be celebrated with a service of song next Lord's day afternoon, and the church anniversary by a social in the chapel on Wednesday evening, June 8.

In the article by Dr. Newell Dwight Hillis, which appeared last week, a sentence under the heading "The Denial of Immortality," from 24th line, should read: "Does instinct speak truth to sparrows, and lie to Paul and Milton and Channing and Wordsworth? Shall all these dreams," etc.

The Victorian General Dorcas Sisters' Executive will visit Middle Park Dorcas and Prayer Meeting on Wednesday, June 8, at 2.45 p.m., at the chapel, opposite the State School. Take the South Melbourne tram, get off at Richardson-st., turn to the left; the chapel is on the right hand side of the street.

At the invitation of the Victorian Home and Foreign Mission Committees the collectors in connection with the missions and the officers of the Melbourne and suburban churches were entertained at a social re-union on Wednesday week last. J. W. Baker, the President of the Conference, occupied the chair, and addresses were delivered by Mrs. E. Davies, C. M. Gordon, H. Kingsbury, A. R. Main, and F. M. Ludbrook. Musical selections were given during the evening, and refreshments were served at the close of a very pleasant and profitable gathering.

Some people may not be quite certain as to what the word "Evolution" means. In order to enlighten them we will give its meaning as defined by Herbert Spencer. He says: "Evolution is an integration of matter, and concomitant dissipation of motion; during which the matter passes from an indefinite incoherent homogeneity to a definite coherent heterogeneity. ...." This is very simple, is it not?

The Conference Committees in S.A. who are arranging for State and Federal Conferences next September are finding great difficulty in securing a suitable hall in which to hold the large meetings. Notification has just been received that the Town Hall is not available. It is hoped the Exhibition Building can be secured. If successful, Conference will be held Sept. 15 to 22 inclusive. Show dates are Sept. 14, 15, 16 and 17.

The Victorian F.M. Committee have received several parcels of clothes (old and new) and goods for the New Hebrides. The following have sent—Cosgrove Church of Christ, per J. C. Skinner; Mrs. F., Cheltenham; B. Nash, Carlton; Mrs. T. Kennedy, per E. C. Hovey, Brim; Footscray Sunday School; Kaniva, per Bro. and Sister Benn; and others whose names did not accompany parcels. Will all the above kindly receive the Committee's thanks. Other parcels will be gratefully received. Send them care of caretaker, Swanston-st. chapel, and notify T. B. Fischer, Glebe Avenue, Cheltenham, of their coming.

F. W. Greenwood has been unanimously elected President of the No License Council at Ashburton, N.Z. The electorate has twice carried No License, and the Council has some fine men connected with it. The liquor party are expected to make a tremendous onslaught on Ashburton at the next No License poll in 1911, and so the Council are already at work to withstand the attack. Under the circumstances, Bro. Greenwood's unanimous election to the position of honor is a compliment to his temperance zeal and enthusiasm. Bro. Greenwood and Bro. A. J. Tyrrell-Baxter have been elected to the Borough School Committee at Ashburton.

The College Cow.—H. G. Harward writes:—"This name does not indicate present but rather anticipatory ownership. Neighbors' cows look over the fence and long to feed upon the luxuriant grass growing in the College paddock. Two sisters and a brother believe we ought to have our own cow to eat our own grass. They have each sent 5/-. This is a good start, but we do not know of any up-to-date cow which can be purchased for 15/-. Therefore we want others to send along sufficient to buy an animal of the bovine species. It will be made very welcome and will be quite at home with the students. Send offerings to H. G. Harward, Glen Iris, Melbourne."

A. Strongman, who has taken the Bible course in the College of the Bible, and has lately been preaching for the church at Collingwood, has decided upon fitting himself for the Foreign Mission field. He intends leaving for the United States by the outgoing American mail steamer in order to enter one of the medical colleges. He has wisely concluded that a knowledge of medicine is of immense value to a missionary in foreign lands. Indeed, the time is coming when a thorough medical training will be regarded as an indispensable equipment for men who propose to devote their lives to preaching the gospel in the dark places of the world. We are sorry to lose Bro. Strongman, but wish him every success in the career he has marked out for himself.

The usual monthly meeting of the F.M. Committee of N.S.W. was held on May 28, E. Gole in the chair. President and secretary of Chinese Class were present, and reported new building not quite decided on yet. In the meantime they are still in the City Temple. It was agreed to have a F.M. rally in the City Temple on June 28, also to try and arrange a men's meeting in each church during June to bring the needs of Foreign Missions before the men, as the funds are not coming in as quickly as expected. Other matters were also arranged to try and increase the con-



tributions. As F. M. Rains, the missionary enthusiast from America, will only have a few weeks to spend in Australia, it was thought advisable to try and arrange for him to spend a few days in Brisbane before he reaches Sydney, then Brisbane, Sydney, Melbourne, Adelaide and Perth will each have the privilege of a visit from him in that order before he again leaves Australia by Fremantle.

J. C. F. Pittman writes:—"I hope the difficulty in the way of supplying our libraries with copies of the CHRISTIAN is not an insuperable one. Pleased that you agree that to do so would be helpful in many directions. In many localities we are unknown, and very little known in several others, but placing our paper regularly in libraries would undoubtedly help to make us known. It seems to me that to leave the matter as it stands at present will scarcely result in anything like general adoption. Are you willing that a fund for this purpose should be started? If so, you can rely on the following subscriptions: F. Pittman, 10/-; F. Ludbrook, 10/-; R. Morris, 10/-. If such a fund is started, will you please suggest whether you think it well for donors to state which libraries they would like supplied? Are you willing also to acknowledge amounts promised, and further urge the brethren to take up this matter?" [We very willingly accept Bro. Pittman's suggestions, and to assist in the movement the Austral will send ten free copies to the libraries.—Ed.]

A touching incident occurred at the diamond wedding of Mr. and Mrs. Moore, at North Adelaide. Bro. J. Anderson, who spoke on behalf of the church, was followed by Mr. J. J. Sharp, head of one of the departments of Messrs. Harris, Scarfe (the biggest firm of ironmongers in the Southern Hemisphere). Before conveying his good wishes he referred to his pride in being asked to follow Bro. Anderson, as 40 years previously he was one of the boys in Bro. Anderson's class in Sunday School. With evident emotion he publicly thanked him (he had never had the opportunity before) for all he had received at his hands, and bore record that not only had he received precept from his teacher, but since then as a business man and a Christian gentleman he had practised the lessons he had taught to his boys. Loud and continued applause bore evidence to the fact that all present supported this well deserved compliment. Testimony of this character must be a source of satisfaction to old Sunday School teachers, and encourage the young generation.

The *Christian Standard* "doubts if any congregation in the country can outdo the one at Canton, Ohio." As the result of an eight-day evangelistic mission recently, 163 were added to the church, the missionary being P. H. Welshimer, the regular preacher of the church. This is his sixth meeting in the same place. One of three weeks' duration resulted in 122 additions; one of eight weeks, 586; one of five weeks, 376; one of six weeks, 406; and one of eight days, 111. The total accessions in these eight meetings, extending over eight years, with other additions at regular services, was over 2,400. The resident membership is now 2,200, and there are 202 more non-resident. The Bible School is the largest but one in the United States, being only exceeded by that of John Wannamaker in Philadelphia. On March 20 there were 1609 in attendance. The present building, although new, is too small, and another on an adjoining lot is to be erected, and plans are being laid for another revival in the enlarged building.

## ACKNOWLEDGMENTS.

### FOREIGN MISSION FUND.

Queensland.—C.E. Society, Ma Ma Creek, for quarter's support of Teacher, Pentecost, £1/10/-; New South Wales.—Jas. Newby, for support of Native Teacher, Pentecost, £6. Victoria.—Mission Band, Doncaster, for support of Bro. Shah, India, £3; Church, Brighton, mite boxes, per Bro. Holland, £1/7/10; M.J.B., Melbourne, £1; Miss Campbell, Armadale, for Oba work (w), 5/-; Sis-

ters of Victoria, per Mrs. Zelius, for Sarubai, Miss Thompson's Bible Woman, £8; for Miss Tonkin's Bible Woman, £7/10/-; for Mrs. Strutton's Bible Woman, £4; for Benevolent work to Miss Thompson, £2.

Robert Lyall, Treas., F. M. Ludbrook, Sec.,  
39 Leveson-st., N. Melb. 225 Collins-st., Melb.

### S.A. HOME MISSIONS.

Annual offerings previously acknowledged, £153 4/7; Receipts since—Wilunga Church, £2; Bro. W. Howard, 10/-; Total received, £155/14/7.  
T. H. Brookier, Treas., H. J. Horsell, Sec.,  
272 Rundle-st., Charles-st.,  
Adelaide. Beverley.

## Correspondence.

### ARE WE ASLEEP?

To the Editor.

Sir,—I think it would be a good thing if one Lord's day a year were set apart for enlightening disciples of Christ concerning reading and promoting the circulation of such literature as shall spread the truth. For instance, if we denied ourselves a little and became subscribers to the AUSTRALIAN CHRISTIAN, we would not only educate ourselves in Christian matters, but would quadruple our enthusiasm. We are not enthusiastic, because we do not know what we should. Sir, I look forward to your journal week by week. Its leading articles are decidedly clever and intensely interesting. We often find Christians reading novels by the dozen. They spend on the average about 30/- a year on such books, and yet they declare they cannot afford 6/- or 7/- for the AUSTRALIAN CHRISTIAN. Disciples of Christ, awake from your spiritual slumber and put your shoulders to the wheel!—Yours, etc., A. W. JINKS.

## COMING EVENTS.

JUNE 5 & 6.—Anniversary tea and public meeting, Church of Christ, High-st., Prahran. Sunday, June 5, 3 p.m., L. Brooker, conductor. Tea and public meeting, June 6. Tea, 6.30 p.m. Distribution of prizes, 7.45 p.m. All cordially invited. Come early and secure a good seat.—B. L. Barnett, Sec.

JUNE 5 & 6.—Northcote Bible School anniversary, Northcote Town Hall, Sunday, 3 o'clock. F. M. Ludbrook; topic, "Boy Scouts." Monday, 6th, Presbyterian Hall, James-st., Northcote, Scholars' Demonstration and distribution of prizes. Collection at both meetings.

JUNE 12, 14, & 16.—North Melbourne Sunday School Anniversary. June 12, 3 p.m., F. M. Ludbrook; 7 p.m., J. W. Baker. Tuesday, 7.45. Entertainment and Distribution of Prizes. Admission, silver coin. Thursday, Tea Meeting, 6.30. Special singing. Everybody welcome.

JULY 3.—In every church in Australia, the annual Foreign Missionary offering will be taken on the first Sunday in July. Isolated members can assist in this. Look up your own State officials as advertised elsewhere, and send a contribution. "How much owest thou my Lord?"

## WANTED.

At once, Temperance news from Victorian brethren. Write and say what you are doing.—W. G. Oram, Main-road, Doncaster.

Energetic evangelist to labor in connection with the church at Toowoomba, Queensland. Applications to be sent to Lewis Hoskins, Toowoomba.

Evangelist to take up the work at Wedderburn. Fine centre. Church in prosperous condition. Applicants send references, also stating salary required, to Peter Hansen, Sec., Wedderburn.

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## Obituary.

**JOHNSON.**—On March 10 Sister Mrs. Johnson passed away to be "for ever with the Lord." Our sister was 82 years of age, and had been in fellowship with the church here for the last ten years, during which time she did "what she could" for her Master, and leaves behind her many tokens of her thoughtfulness and love for the church and the brethren here. Our sister had to pass through a long and painful illness, which she bore with Christian fortitude, but now

"The pains of death are past,  
Labor and sorrow cease;  
And life's long labor closed at last,  
Her soul is found in peace."

South Melbourne, Vic. R. J. MCSOLVIN.

**CARTER.**—John Carter fell asleep in Jesus on May 9. He had a very painful internal affliction which lasted for over twelve months. Through all his pain he was always so patient and resigned. He was loved and respected by all. Bro. Moysey took his confession several years ago. He was a deacon in the church here up to the time of his death. The last week he lived he would often repeat the following lines,

"My Jesus to know, and to feel his blood flow,  
His life everlasting, 'tis heaven below."

and "I will never leave thee, nor forsake thee." He has left a wife, five grown up sons, and two married daughters. The writer laid his body to rest in the Kadina Cemetery on May 10. May the Lord comfort and sustain the bereaved ones in their hour of sorrow.

Kadina, S.A.

E. G. WARREN.

**DAVIDSON.**—The cause of primitive Christianity in Victoria, and especially the church at Footscray, have lost a faithful pioneer through the passing to eternal life of Sister Mrs. Davidson at the ripe age of 80 years, 46 years being spent in the church of Christ. She was immersed in 1864 at Mount Clear. From that time until her "call up higher" she lived a noble, conscientious, Christian life. Her faith was a beautiful tribute to her Lord and Master. Her hope of eternal life was bright until the end. For 27 years she was a pillar of the Footscray cause, being one of its earliest members, and always upholding the cause through its seasons of adversity and prosperity. The cause is poorer to-day because of our sister's departure from this life. Her end was peace, free from pain, and in restful slumber she closed a long, honored and useful life. She leaves her aged husband and a large family to mourn her loss. We commit all to the loving Father, praying that he will comfort the sad and sorrowing family.

Footscray, Vic.

J.E.A.

**HANNAM.**—It is with deep feelings of sorrow we record the death of Bro. Herbert Hannam. For over thirty years he has been closely associated with the church here, and for a great part of that time has been actively engaged as an officer and Bible School worker. A short time ago he removed from the city with his family to Springfield, and on Friday, April 29, left home in the discharge of his duties, driving a horse and trap, and soon afterwards he met with an accident. How, will never be known, for on an even road the vehicle was found upside down with our late brother lifeless beneath. On the following Sunday we laid his remains to rest in the Addington Cemetery, where a large number of friends gathered to pay their last respects. Bro. Gebbie, who officiated, feelingly referred to our departed brother, and besought a heavenly blessing on the sorrowing widow and daughters, who with his aged mother are left to mourn his loss. On Sunday last a memorial service was conducted by the writer.

Christchurch, N.Z.

H.L.

380 LYGON ST., CARLTON,  
& 650 NICHOLSON ST., NTH. CARLTON.

'Phone 1192.

**TUCK.**—We have to record the passing away of our Sister Mrs. Henry Tuck, of Ennoger Terrace, and for several years a prominent worker in the Master's cause. Mrs. Tuck was born in Taunton, Somerset, England, in 1835, and arrived in Auckland in 1860, where she was always a faithful worker in connection with the Baptist Church. She came over to Australia in 1866, and with the exception of a trip to the Old Country has resided in Queensland ever since. She united with the Church of Christ in 1896, during Bro. Clapham's term as evangelist with the Brisbane church. Her life work was the formation of the Brisbane Industrial Home on Normanby Hill, for which she labored for 21 years, and for some years was the President, until failing health compelled her to resign. The Y.W.C.A. was another institution in which she took a great interest, and one of the committee wrote that she "would always remember her kindly and inspiring words at their meetings." The members of the Sisters' Class have testified to the loving words she spoke whenever she could be at their meetings. She was of a very retiring nature, but true-hearted and loving. For the past 4½ years she has been gradually fading away, until on March 29 she fell asleep to be "for ever with the Lord," but the memory of her work remains, and though dead she yet speaketh, calling on the Lord's people to be instant in season and out of season that they may win souls for the Master. She leaves her husband, Bro. H. Tuck, to mourn her loss, though not as one who is lost, but just passed on a little before.

Brisbane, Q.

L.G.

When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms. 25/- to 30/- per week. Near Sights.

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**SCHRECK'S POULTICE** cleans the blood, heals the sore, and leaves the body healthy.

Melbourne, 5/11/09.  
To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it became stiff and swollen. I had the best medical advice, and an operation was performed, but it only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec., 1906, I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee-joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee, the majority of medical men said it was tuberculosis, and what gave me such great faith in treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poultice" I was very low indeed, and had no hope of ever being well and strong again, as I felt the disease was all through my system. I only wish I could tell everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it known.—Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

**SCHRECK SONS & CO.**

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