

Why We Believe the Bible.

By Amos R. Wells.

VII.—OUR BIBLE CONTRASTED WITH THE OTHER SACRED BOOKS OF THE WORLD.

What are the principal sacred writings of the world?

The scriptures of Buddhism, Hinduism, Taoism, Zoroastrianism, Confucianism, and Mohammedanism.

What is the sacred book of the Buddhists?

Buddha himself left no writing, but his sayings and the stories regarding him were written down by his followers, and these, with many voluminous later commentaries, constitute the Buddhist bible. It is a literature quite different in the different lands where Buddhism flourishes.

What are the excellencies of the Buddhist scriptures?

Their insistence upon the gentle virtues of universal charity, peacefulness, modesty, temperance, and patience. These teachings are so admirable that they are often compared favorably with those of Christianity. But they are ethical rather than religious; they are merely moral precepts with no hope of a living, present Father to aid poor humanity in carrying them out.

What are the principal teachings of the Buddhist writings?

They teach four leading doctrines: (1) that misery always accompanies existence; Buddhism is fundamentally pessimistic; (2) that the cause of existence is passion or desire; (3) that therefore the destruction of desire is the way, and the only way, out of existence into no-existence, or Nirvana; (4) that the way to destroy desire and existence is a righteous life according to the Buddhist rules of asceticism. The Buddhist scriptures teach that at death the soul passes into higher or lower forms of existence according as it has lived well or ill, and becomes for millions or billions of years a lump of dirt, a stick, a toad, a slave, a snake, a woman, a lizard, or, on the other hand, a holy man, a great philosopher, a god.

What is to be said of the alleged likenesses between the stories of Christ and of Siddhartha (Gautama), the founder of Buddhism?

They relate largely to the birth, early life, and miracles of the two. They are concerned chiefly with events that happen naturally to all great leaders of men. Most of the Buddhistic legends in which greatest similarity to the Christian story is noted cannot be proved to have originated earlier than the sixth century after Christ, and may rather be attributed to Christianity than the reverse. The miracles of Christ were sensible and useful; those ascribed to Buddha were absurd, pointless, and useless.

In what points are the Buddhist scriptures inferior to our Bible?

Their sad and awful lack is the absence of a personal, loving God. They do not recognise a permanent soul; what passes at death into another form is only the Karma, or sum of the merits and demerits of the previous soul, thrust most unjustly upon another being. Sin is not an offence against God, but a personal inconvenience. Buddhism knows nothing of salvation and a Saviour. It centres in self, and good deeds are done merely to heap up "merit." Women are dishonored and marriage is scorned. Some passages in the Buddhist scriptures are so vile that they cannot be translated and printed in English. Buddhism is a system of gloomy self-repression seeking extinction; Christianity is a system of hope and cheer, seeking with the help of a divine Saviour the abundant life which he brought to the earth.

What are the sacred books of Confucianism?

The volumes compiled—not originated—by Confucius in his old age, with commentaries by Mencius and other sages. About two centuries before Christ a Chinese emperor ordered all books to be burned save the writings of the old sage, Laoze; but the works of Confucius were restored from fragments and from memory, while the great body of antecedent literature from which Confucius had made his compilation was swept away. Thus Confucius came in a marvellous degree to influence the thinking of one-third of the human race.

What are the good points of the Confucian writings?

Their democratic insistence upon the duty of rulers to regard the welfare of their subjects. Their urging of the importance

of right examples. The teaching of a form of the Golden Rule, requiring from one's self what one wishes from others. The inculcation of loyalty, faithfulness, and sincerity. Moderation and self-poise are also characteristic teachings of Confucianism.

In what points are the sacred books of Confucianists inferior to our Bible?

In one immeasurable difference, the absence of God from the writings of Confucius. His is a system of ethics merely. Reverence for the emperor and for one's ancestors takes the place of the worship of the deity. There is no thought of a Father in heaven. In addition, Confucius placed women in an inferior sphere, allowing seven grounds of divorce, and countenancing polygamy. He permitted a father to tyrannise over his child. His code of morals has not prevented the Chinese from falling into a worship of ancestors and of countless natural objects and the most deadening and depressing fear of demons. China is the home of the most elaborate and absurd superstitions, which have chained the nation for centuries; and this fact is a sufficient condemnation of Confucianism.

What are the scriptures of the Mohammedans?

Primarily the Koran, a book a little smaller than the New Testament, containing 114 chapters, chiefly short, put together without logical order. The Koran consists of the authentic sayings and teachings of Mohammed as he himself dictated them, written in sonorous and musical Arabic. A large part of the Koran relates Old Testament stories taken from the Talmud, or Jewish Biblical traditions, together with stories about Christ taken from the New Testament apocryphal writings. Probably Mohammed never saw the New Testament, though he makes references to it. In addition, Mohammedans receive a vast body of sayings ascribed to Mohammed by tradition, and these traditions are partly responsible for the hundreds of Moslem sects.

What are the good points of the Mohammedan scriptures?

One is their simplicity: they are summed up in the formula, "There is no God but God, and Mohammed is his Prophet."

They oppose idolatry. They teach the great truths of judgment, resurrection, and God's power over human lives. They inculcate temperance, public worship, almsgiving, and fasting. They recognise our Bible, revere the patriarchs and prophets, teach the miraculous birth of Jesus, credit his miracles, hold him to have been a great prophet, and regard him as the fore-runner of Mohammed. The traditional sayings of Mohammed refer to Christ as the coming Judge of all men, including Mohammed himself.

In what points is the Koran inferior to our Bible?

Where it gives the narratives found in our Bible, it usually gives them in a very corrupt, garbled form. The salvation offered by the Koran is dependent upon a slavish observance of ceremonies. The Koran must be read in the original Arabic, though, outside of Arabia, only the few educated Moslems understand that language. Long, formal prayers are prescribed, five times a day, with endless repetitions of the same phrases. The minute attention paid to details of these ceremonies makes Moslem religion an exterior matter, quite apart from the heart life. Other defects in the Moslem teachings are the fatalism that has made the cruel Moslem conquests possible, and the sensuous character of the Moslem heaven. Moslems are fanatical, self-satisfied, proud, intolerant, exclusive, and sadly need the humility that Christ taught, and the consciousness of sin that would lead them to seek a divine Saviour.

What are the sacred writings of Hinduism?

The ancient hymns called the Vedas, teaching a simple and almost monotheistic worship of nature. The Bramanas, which are ritualistic enlargements of the Vedas, formed to support Bramanism in its intricate caste system and its insolent and tyrannical exaltation of the priesthood. The Upanishads, a philosophic unfolding of the Vedas, as the Bramanas are a ritualistic unfolding of them. The Dharma Sastras or Laws of Manu, a complete setting forth of the Hindu religious system. The writings of the Darsanas, or six philosophic sects of the Hindus,—one of them being a worship of the very words of the Vedas, another being an ascetic ritual, and still another, the Vedanta, being absolute pantheism,—making endless gods out of the material universe. Finally, the popular epic poems, the Ramayana and the Mahabharata, the latter including the remarkable anthological poem, the Bhagavad Gita. In these two epics the popular heroes are deified.

What are the good characteristics of the sacred writings of Hinduism?

They are not atheistic, like Buddhism, but theistic; that is one reason why they drove Buddhism out of India, its birth-place. They recognise direct revelations from God, a trinity in deity, the possibility

of a divine incarnation in man. They look forward to a Messiah. They are intellectual and subtly philosophic. They have made the Hindus a deeply religious people.

In what points are the Hindu scriptures inferior to our Bible?

Brahm, the central deity of the Hindus, is represented as cold and distant, asleep for ages at a time. Hinduism recognises an endless number of gods. It practises the foulest forms of idolatry, including the most shocking obscenities in imitation of like deeds ascribed in their sacred books to their deities. The end of the human soul, as these writings teach, is to be annihilated by absorption in the divine essence. They present the doctrine of transmigration in its most deadening and horrible form. They know nothing of a divine Saviour, and the salvation they present is merely merit obtained by ceaseless, minute, and pointless ceremonial observances. Hinduism has destroyed human brotherhood in India by its cruel caste system, which is the heaviest burden ever laid by human selfishness upon mankind. It has degraded womanhood till the child widows of India are the pity of the world. It has weakened and debased a race that once was a mighty people. Until Christianity stayed its hand, it murdered female infants and burned widows upon the funeral pyres of their dead husbands. Its likenesses to Christianity are only apparent, caused by a misleading translation of terms that convey to a Hindu nothing similar to our Christian thought.

What of other writings held sacred by various bodies of worshippers?

They are all inferior in influence and power to those that have been mentioned. The Zend-Avesta of the Zoroastrians (almost extinct in their Persian home but surviving as the Parsees of India) is a system of worship of a vast host of angels and demons, contending for the mastery of the world. Taoism, which with Confucianism and Buddhism makes up the trinity of religions to which most Chinese give assent, teaches in its sacred volume, "the Book of Rewards," a tolerably pure system of ethics, but it substitutes for one God a multitude of spirits, all of them unfriendly to man, to be placated by endless superstitions and oppressive observances. To these might be added accounts of such absurdities as the Mormon Bible, but further discussion of the subject is profitless.

What conclusion is to be drawn from this review?

That our Bible is so far superior to the other so-called bibles of the world as not to be compared with any of them. Its purity, its consistency, its lofty ethics, its perfect philosophy, its disclosure of God as a loving Father, its quickening of conscience, its elevation of society, its enlargement of vision, above all, its presentation of a divine Saviour, the incarnation of God's forgiving love,—in all this our Bible gives unique evidence of its supernatural origin.



Eternal Verities.

A short study of the first sentence of Paul's Epistle to the Romans.

By A. W. Connor.

The introductory sentence to this wonderful treatise reaches from verse 1 to verse 7, and contains in quite an incidental way—and hence of more value than a direct argument—a concise statement of the things most surely believed by Paul and by the church to which he wrote.

As this is one of the unquestioned letters of Paul, and dates back to 58 A.D., these statements are of the greatest importance in our estimate of the faith of the earliest disciples of Jesus. Following Rotherham's translation and setting, let the wonderful sentence stand out on the page before us. It becomes much clearer than as viewed or read in the A.V. or R.V. In view of the fact that our N.T. readings are to be from this book for a time, a brief study of the

introductory sentence may be helpful. Paul is not arguing about these things. They are the things most surely believed among them. Here is the sentence:—

PAUL,

A servant of Jesus Christ,
A called apostle,
Separated unto the gospel of God,
—Which he promised beforehand
Through his prophets,
In the Holy Scriptures—

CONCERNING HIS SON,

Who was born of the seed of David
According to the flesh,
Who was declared to be the Son of God
with power;

—According to a Holy Spirit,
Through means of a resurrection of the
dead—

JESUS CHRIST OUR LORD:

Through whom we have received favor and apostleship, for obedience of faith among all nations, in behalf of his name, among whom are ye also called of Jesus Christ:

UNTO ALL THAT ARE IN ROME,

Beloved of God, called saints,
Favor unto you and peace, from God
our Father and the Lord Jesus Christ.

Here is a wonderful sentence ranging over the whole realm of fundamentals. The truths emphasised here are of supreme importance, and in studying them one is reminded of the introductory passage in the Epistle to the Hebrews.

1. God. He is "our Father," and those in Christ are "beloved" of him. He is the Author of the gospel which, often foretold by prophets, is now proclaimed by the apostles.

2. Christ. He is "our Lord," being the "Son of God," as declared by the resurrection. He is also our brother man, born of the "seed of David." Here we have the great truth of the incarnation. "The Word was made flesh."

3. Scriptures. The reality of inspiration in the prophetic Word and in that prophetic Book is affirmed. God "beforehand" promised the gospel in the Holy Scriptures.

4. Gospel. Its theme is Christ: it concerns "his Son Jesus Christ, our Lord," now risen from the dead.

5. Evangelism. The gospel is to be preached among "all nations," and is to produce the "obedience of faith." To this work the author is set apart as a "called apostle."

6. The Believer's Standing. He is "beloved of God." He is a "called saint," and like the writer, he too is to be "a servant of Jesus Christ." Here is assurance; here is an appeal for holiness and service.

These things are suggestive only. Here we have in a single sentence a complete recognition of the eternal verities upon which our hope rests. It is a mine of wealth, to dig in which will amply repay all. This writer had evidently not learned a few things that are perfectly clear to many higher critics as "assured results."

God is: God has spoken; inspiration of the prophetic Scriptures; the divinity of Christ; the resurrection of the dead; the divine source of the gospel; the reality of Christian standing; these and other great themes are all here.

"Absent from the Body."

"At Home with the Lord."

(2 Cor. 5: 8.)

By T. J. Bull.

When? Surely the answer is plain. In the resurrection state we shall be "at home with the Lord." "So shall we ever be with

the Lord" (1 Thess. 4: 17). But are not the blessed dead, in some sense, "at home with the Lord" now, while awaiting the resurrection? Our text seems to teach that they are. When we are "with the Lord" in resurrection we will not be "absent from the body," for the glory of the resurrection state consists in having "the body of humiliation" so "fashioned anew" as to be "conformed to the body of his (Christ's) glory" (Phil. 3: 21). Surely 2 Cor. 5 speaks of "being at home with the Lord" when "absent from the body." For this Paul was "willing rather," although it would seem that there was something else that he would have preferred; he longed "that what is mortal may be swallowed up of life." In his first epistle he had revealed something on this very point. "We shall not all sleep (*i.e.*, die), but we shall all be changed . . . for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." The "we" plainly means those who are alive at the coming of the Lord, and in whom "what is mortal" shall not die but shall "be swallowed up of life" by the glorious change into immortality. "For this mortal must put on immortality" just as "this corruptible" (the dead) "must put on incorruption." Death is not the most desirable thing for the Christian; nevertheless Paul says (Phil. 1: 21), "To me to die is gain." It is hardly thinkable that Paul looked upon death as a state of unconsciousness. He prized fellowship with Christ in service, suffering and sacrifice too highly to be able to speak of death as gain if it meant the loss of this unless something else "very far better" was to take its place. That something was "to be with Christ," not by resurrection or "change," for that could have involved him in no conflict of desire, between "to depart" on the one hand and "to abide in the flesh" on the other. His desire for the welfare of his converts said "abide in the flesh," his desire for the rest and blessedness of being "with Christ" made him look upon death as "gain," and "desire to depart." If it were the coming of the Lord and the resurrection and "change" that Paul had in view, there could not have been these conflicting desires, for *then*, Paul and his converts would, whether alive or dead, be "together," "caught up in the clouds, to meet the Lord in the air; and so . . . ever be with the Lord" (1 Thess. 4: 17).

Bible Study.

There is no way in which we could more surely enjoy the first day of the week than in doing a little subsoiling Bible study. The weakest part of a church is its "as yet" members, who prattle daily portions of Scripture that some one else has selected for them, but have not learned to bite deep into the Word, and feed strongly upon it. One of the weakest things about our Sunday services is the great plethora of nice moral essays in the pulpits, and the woeful lack of Bible teaching. It is so much

easier to multiply sonorous sentences on a taking theme than it is to prepare to lead the people in Bible study; yet there is nothing that our churches so much need as a revival of Bible research; why should not the first day of the week, on which our Lord arose, be more largely dedicated to understanding the Scripture about him?—*John F. Cowan.*

Sunday School Union of Churches of Christ, Victoria.

The 29th annual business meeting of the above took place in the lecture hall of the Christian chapel, Swanston-st., on Monday evening, May 9. T. B. Fischer, vice-president, presided. The meeting was opened with praise and prayer by D. A. Lewis. The minutes of the last annual meeting were then read and confirmed. The secretary's and treasurer's reports followed, and were read and adopted. The former drew attention to the numerical growth of the Union during the past year, resulting in 7 additional schools having joined its ranks, making a total of 42 now connected therewith, or 80 per cent. of schools mentioned on church statistics. This is the highest number it has ever reached since its formation in 1881, and points to its widening influence in Sunday School work throughout this State. During the same period 296 of our scholars were admitted into the fellowship of the church by faith and obedience. This means that 44 per cent. of the additions from all sources, as shown by the Conference returns, came from our Lord's day Schools. Our president, C. M. Gordon, in speaking at our Conference session stated that "Sunday School work was the most important of all mission work, and the greatest asset of the church." Results mentioned go to prove the veracity of this statement, and also speak to us of the fidelity of those who labor in our Bible Schools. The delegates from the various schools have in many cases been regular in their attendances at our committee meetings and energetic in their duties, the average attendance being 40. The visitation of schools by R. J. McSylvan and B. J. Kemp has been faithfully discharged. They were well received, and their reports as presented were both interesting and encouraging.

The chairman at this stage called upon the president, who had been conducting the Teachers' Training Class, to take charge of the meeting.

The financial statement was then submitted by our treasurer, F. W. Martin, which showed that receipts amounted to £40/3/-; expenditure, £30 10/10, leaving a credit balance in hand of £9/6/2; he stated that he would like to see an improvement in the disposal of honorary members' cards, and also in the attendances at our public gatherings. Correspondence from the Conference Secretary, M. McLellan, asking us to co-operate with H. Swain, whom the Home Mission Committee had appointed as Organising Secretary, was considered, and resulted in the following resolution being passed, viz.:—"That the above Committee be informed that this Union is in favor of the appointment made, and that it is desirous of working in harmony with H. Swain in Bible School work."

The election of office-bearers for the year 1910-1911 was then proceeded with, and resulted in the following appointments:—President, T. B. Fischer; treasurer, F. W. Martin; secretary, J. Y. Potts; asst. secretary, R. L. Lane; visitors, B. J. Kemp, H. Swain. Elective delegates to act in conjunction with above on the executive committee, Sisters L. Rometsch and V. Ward, and Brethren Jos. Collings, D. A. Lewis, J. H. Drummond and C. M. Gordon.

Votes of thanks were passed to the retiring president, also to members of the executive and general committees. This concluding the business, the meeting was closed with prayer by T. B. Fischer.—J. Y. Potts, Hon. Sec., June 2.

The Power of God.

By Mrs. E. Davies.

The other day I was visiting an old friend who is a collector of shells and minerals, and as she opened drawer after drawer of her cabinets and showed me the beauty of form and color, and told me something of their manner of life and wonderful adaptability to their environments, I felt dumb with surprise and wonder, and it set me thinking of the marvellous power of God.

Things of beauty.

Those shells opened up a new wonder. I thought of their variety of shape—some so small that they could only be seen by the help of a magnifying glass, yet perfect in shape and color; then the thought of the wonderful flora of every country, everything of use, and yet so full of beauty, no artist can picture, no pen describe. Then the wonder of cloud and sky, the immensity of space so far beyond our power to grasp, but which the visit of the comet has brought into prominent thought. We are told this comet travels at the rate of 250 miles a second. If our earth were laid side by side 14 times this comet would go round this bulk in less than a year. It has been travelling at this speed since its last visit, 70 years ago.

A wonderful universe.

This immensity of space staggers one to think of. Some years ago, in Sydney, I was privileged to see some photographs of stars. They showed different exposures of plates, from one to six hours, and each plate seemed more full, and the astronomer said the depth of the sky seemed far beyond measuring; the longer exposure only developed more stars and systems. Verily the heavens declare the glory of God. What a wonderful world we live in! What a power it must be that can create and uphold those countless worlds, keep them in such perfect order, and so full of life and progress! With what reverence should we approach the Maker and Sustainer of all these wonders.

What is man?

This trend of thought brought out most strongly the insignificance of the creature in comparison with this intelligent force we call God and Father. Tennyson says:—

"Speak to him then for he hears,
And spirit with spirit can meet;
Closer is he than breathing,
And nearer than hands or feet."

Surely our approach should be reverent. Prayer is a cry for help, protection and care. Few and well chosen should be our words, and also an acknowledgment of God's majesty and power. People sometimes seem to say almost condescendingly, We must submit. Submission becomes us.

What are we that can contend against such infinite power?

The spirit of reverence.

This age of ours seems wanting in the spirit of reverence, and sometimes as I have listened to our prayers I have felt shocked at the familiarity of the language, the dictation to the Highest, the carelessness of the words, and the irreverent manner of approach, and (excuse me saying it) the foolishness of the requests. Ella Wilcox says:—

"What a world
Were this, if all our prayers were answered,
Should our desires,
Voiced one by one in prayer, ascend to God
And come back as events shaped to our wish!
What chaos would result!"

Again she writes:—

"God is not deaf
To any cry sent up from earnest hearts;
He hears and strengthens when he must deny,
He sees us weeping over life's hard sums,
But should he give the key and dry our tears,
What should it profit us when school were done,
And not one lesson mastered?"

Truly, many a petition would surprise us if granted.

Bible prayers.

The most of our Bible prayers are brief; the old prophets seemed to be nearer God's heart than we. They understood perhaps more clearly that their Father knew that they had need of temporal good, and that it would be given. The Psalmist says, "I have never seen the righteous forsaken, nor his seed begging bread," and Christ reminds his disciples that their Father knew they had need of these things. In the Psalms prayer and praise are beautifully intertwined, and always breathe the desire of communion with God, a yearning for oneness with the Highest. Remember the lessons in reverence Moses and the prophets received. When Moses saw the burning bush he was told it was holy ground, and over and over again in the temple service reverence is commanded. In the Lord's prayer there is no superfluity of language, yet it is so embracing. Take it sentence by sentence and you find it expresses not only your need, but of every creature. I have not time to go over the Bible prayers, but just recall one to your memory, that of the publican and the Pharisee. "God be merciful to me, a sinner," was the publican's short utterance; and you know the description of the Pharisee. The Master's comment on this was terse and severe. "This man went down justified rather than the other, for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted"—a great lesson in humility.

Further, we are told not to use vain repetitions as the heathen do. Then in that mystic book of Revelation you read the angels approached the throne, covering their faces. I fear sometimes that we need more ceremony in our worship. The rebound of the Puritans still has its influence, and when one reads in the Old Testament, which is written for our profit in doctrine, teaching, correction and instruction in righteousness, i.e., right doing, one cannot help being struck with the minute details that must have helped that magnificent temple service and called the minds of the worshippers up to something that was higher than themselves, and that required all the power of art to express the awe and reverence of their adoration of the Highest.

Places of worship.

Our idea of a place of worship is surely not that bare Noah's ark affair we are raising all over the country. I may be treading on dangerous ground when I say that our words of praise are not the most elevating or tending to reverence. Some of our Sankey's hymns and so-called revival hymns are more like sickly love songs than praise to God. Is it too severe to suggest then when we sing we do so intelligently? We sing of dying as if it were the one thing we desired, and of the glory to come. Why not try to make this earth glorious, and praise God in truthful words?

Power of prayer.

Then, lastly, think of the power of prayer. God wills that his children ask, that they may receive the blessings he holds and is so willing to give. Well might the poet say:—

"More things are wrought by prayer
Than this world dreams of;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If knowing God, they lift not hands of prayer,
Both for themselves and those who call them
friend,
For so the whole world is every way
Bound by gold chains about the feet of God."

In one of the German picture galleries is a painting called "Cloudland." It hangs at the end of a long gallery, and at first sight it looks like a huge, repulsive claub of confused color, without form or comeliness. As you walk toward it the picture begins to take shape; it proves to be a mass of exquisite little cherub faces like those at the head of the canvas in Raphael's "Madonna di San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubim. How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul which is fleeing away into unbelief and darkness will only draw up near to God, it will then discover that the cloud is full of the love of mercy.—Dr. Theodore L. Cuyler.

N.S.W. No-License Campaign.

By H. G. Payne.

Bro. W. J. Williams, of Taree, at the request of the Gloucester No-License Committee, has been released by the church from evangelistic work for a period of three months to organise the No-License Campaign. In the Gloucester electorate at the 1907 poll, No-License obtained 59 per cent. of all votes cast, the voting being: Continuance, 1970; Reduction, 327; No-License, 3125. The three-fifths majority requirement—the base-born offspring of drink and democracy—prevented the carrying of No-License. As a result of the poll seven licenses were reduced out of thirty-five.

All of the N.S.W. evangelists and many prominent brethren are in the firing line in the No-License battle. Several of the preachers are in big demand as lecturers. The assistance given by numbers of members is illustrated by the attendance at a recent Conference in a suburban electorate. There were 73 persons present, representing some 20 organisations. 33 of these were members of the churches of Christ. It is safe to say that in every electorate where we have a church we are well represented in the No-License ranks.

This is not mentioned to produce that "stagnant satisfaction which is fatal to man," but to stimulate brethren and sisters to take an active part in the contest. Lectures, conferences, newspaper controversies, etc., are necessary, but they cannot win unaided. They stand in the same relation to personal canvassing work (in which almost every one can share), as the work of officers of an army to that of the rank and file. Organising and canvassing are indispensable. These are the criteria of success.

A Hotel Broker on New Zealand.—Mr. T. Dwan, hotel broker, of New Zealand, when in Sydney last September, was interviewed by the *Daily Telegraph*. In the interview, as published, the following appeared:—

"What is your opinion of the wave of prohibition which has swept your land?"

"There is no doubt we in the trade got a severe gruel. There is no denying the fact that the vote for No-License has made wonderful advances of late."

"Are the No-License advocates likely to carry Prohibition in the large centres?"

"I do not think they will be successful for a few years to come, but residential districts will certainly carry No-License in all parts of New Zealand, as is proved by the licensing polls in Wellington suburbs."

Speaking of the recent financial depression in New Zealand (for which N.S.W. liquor advocates blame No-License), Mr. Dwan said: "We have seen the worst times.... The country is full of money. It has simply been locked up for the time being, owing to the want of confidence by

the capitalists in the Government and the fear of fresh legislation."

THE WONDERFUL ADVANCE OF NO-LICENSE IN N.Z.

New Zealand Local Option Polls.

Year.	Con.	Red.	N.L.
1894 ..	48,429 ..	16,096 ..	48,993
1896 ..	139,580 ..	94,555 ..	98,312
1899 ..	143,962 ..	109,449 ..	120,542
1902 ..	148,449 ..	132,240 ..	151,524
1905 ..	182,884 ..	151,057 ..	198,768
1908 ..	189,241 ..	162,759 ..	223,466

Increase in Continuance Vote .. 140,812

Increase in Reduction Vote .. 146,663

Increase in No-License Vote .. 174,473

A remarkable increase is shown in the No-License vote of 1908, as against that of 1905, i.e., 24,698, while in the same period the Continuance vote increased only 6,357. The Reduction increase was 11,702.

The Position in U.S.A.—The following figures illustrate the position in U.S.A. in Jan., 1909. Since then there have been many additions to the "dry" territory. The population figures are based on the last (1900) census.

1. Population of U.S.A., divided according to State Liquor Legislation.

(a) Living in Local Option or Prohibition States, 66,644,280.

(b) Living in License States, 9,659,107.

2. Land area divided according to State Liquor Legislation.

(a) Under Local Option and Prohibition Legislation, 2,244,497 square miles.

(b) Under License Legislation, 1,303,249 square miles.

3. Population divided according to "wet" and "dry" territory.

(a) Living in "dry" territory, 37,963,361.

(b) Living in "wet" territory, 38,340,071.

4. Land area divided according to "wet" and "dry" territory.

(a) "Dry" territory, 2,123,120 sq. miles.

(b) "Wet" territory, 1,429,626 sq. miles.

—From the U.S.A. Anti-Saloon League Year Book, 1909.

Reform in Canada.—A conservative estimate places the number of people living in dry areas at 2,000,000. The population of Canada at the last census (1901) was 5,371,000, exclusive of Indians.

The 1909 "Campaign Manual" issued by the Dominion Alliance, states that in the extensive North-west Territory the traffic is totally prohibited under Dominion legislation. Under a provincial prohibition law no retail liquor selling is permitted in any part of the province of Prince Edward Island. In Nova Scotia, a number of counties are under the operation of the Canada Temperance Act. There are 18 counties in the province, and in only three are liquor

licenses issued. In New Brunswick nine of fourteen counties and two cities are "dry." In the province of Quebec, out of 1008 parishes, 664 are "dry" by Local Option. In Ontario there are 334 municipalities under No-License, and 472 under license. In Manitoba, 65 out of 130 municipalities are "dry."

Lean Hard.

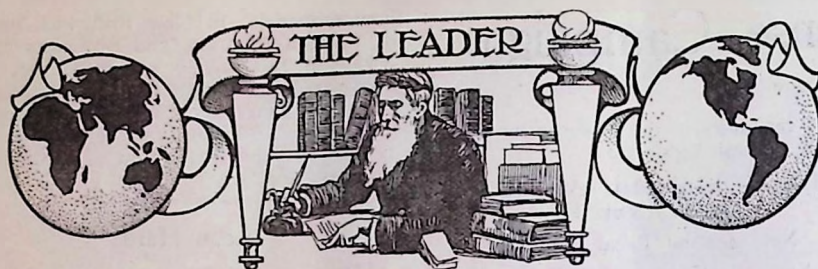
"Child of my love, lean hard,
And let me feel the pressure of thy care;
I know thy burden, child: I shaped it,
Poised it in mine own hand,
Made no proportion in its weight
To thy unaided strength;
For, soon as I laid it on, I said,
'I shall be ever near,
And while she leans on me,
This burden shall be mine, not hers,
So shall I keep my child
Within the circling arms of mine own love;
Here lay it down,
Nor fear to impose it on a shoulder
Which upholds the government of worlds.
Yet closer come, thou art not near enough,
I would embrace thy care,
So I might feel my child,
Reposing on my breast.
Thou lovest me! I know it,
Doubt not then; but loving me, lean hard."



Three Generations.

Geo. Thomas, J. E. Thomas and A. J. V. Thomas.

J. E. is well known, but A. J. V. has yet to make his mark. Geo. Thomas, the father of J. E., has for thirty years been a member of the church at Unley, S.A. He is 74 years of age, and a Crimean veteran. He is a man of the pioneer build, and of the kind that help to make the Empire what it is.



THE LARGER MINISTRY.

There was a time, and not so long ago, when the word democracy was regarded as a synonym for many evil things. That day has passed however, and the word now stands, in civilised countries at any rate, as the outward and visible sign of political emancipation. Coincident with the advent of democracy there has been created a wider outlook, so that privileges which men once regarded as the heritage of the few, are now recognised as belonging of right to the many. And this tendency of the age is certainly not a thing to be deplored, inasmuch as its legitimate issue is to bring the greatest good to the greatest number. But, interesting as the political phase of this question may be, it does not come within our province to dwell upon it at any length, but rather to inquire to what extent the democratic spirit is making its way into the government or conduct of the various Christian organisations. It is scarcely necessary to say that in the beginning of things relating to the Christian church, the democratic spirit was very much in evidence. But while this was so, it must not be forgotten that, viewed from another standpoint, the church was and is under the control and guidance of an absolute monarchy. In other words, Christ is King, and reigns with undisputed sway over the hearts and lives of all true Christian men and women. Under ordinary circumstances the two forms of government could not exist together. In this case, however, they can. For it has pleased the King to grant unto his church a constitution which is essentially democratic in its principles.

Restricted ministry.

These principles found abundant expression in the early Christian church, and so long as the church was true to these principles, it gave to the world a demonstration of purity and power never since equalled. Its subsequent history, however, witnessed grave departures, which eventually culminated in the most absolute despotism ever experienced in the world's history. The whole trend of this despotism was to rob the many of their rightful privileges and centre them in the hands of a few. The reaction from this state of things was long in coming, but eventually it did come, not, however, with sufficient power to free the churches entirely from their yoke of bondage. The work of obtaining freedom is still going on, and the spirit of the age, backed up by something higher, demands

that the work shall not cease until full emancipation is secured. The trend of things in the present day is indicated by the recently elected chairman of the Baptist Union of Great Britain, Mr. George Watson Macalpine, J.P. In an address delivered before the Union, he dealt with the question of the ministry of the church in apostolic times, and contended that the wider ministry which obtained then was necessary now, if the church was desirous of exercising its full power. These and other utterances of a like kind from other quarters indicate a return of the democratic spirit which animated the church in its earliest days.

The larger ministry.

What Mr. Macalpine said about the condition of things in the early church is worth quoting. "It is difficult to realise in the present day," he said, "the intimacy of the fellowship which existed in the primitive churches, or the readiness with which all the members co-operated for the common good. The conditions under which they lived conspired to make their mutual relations peculiarly tender, but they were also powerfully drawn to one another by their common experience of the grace of God, which was something new and vivid. It became the supreme ambition of each to be minister of all, and for this ministry the members were specially equipped by the Holy Spirit. This wonderfully pervaded the whole—a unity which is expressed with great force by the apostle Paul under the figure of the human body, in which every member contributes its own quota to the common life." In this view of the early church we have a vision of the larger ministry, a revival of which is urgently demanded to meet the needs of the present day. It will be found, when the history of the church is properly considered, that a restricted ministry was the main cause of the development of ecclesiasticism, and further, as Mr. Macalpine tersely puts it, that "the decline of the church's power kept pace with the narrowing range of the ministry."

A ministry of honor.

In connection with the idea of the larger ministry, J. B. Rotherham, in his "Christian Ministry," has some illuminating remarks. He says: "Christ saves from the sin of selfishness, thereby converting every saved man into a minister to others. Closely connected with this is the circumstance that in the New Testament many kinds of min-

istry are, in the original language, denoted by the same set of words. To bring this home to our minds it is worth while to transfer the Greek word in a few representative cases just as it stands in the original. To be a *deacon* of the commonwealth, to be a *deacon* at a wedding, to be a *deacon* of the gospel, to be a *deacon* unto widows, to be a *deacon* unto an apostle—that is how it runs in the original. There can be no greater honor than to be a *deacon* (servant, or minister) unto others. Christ came from heaven to act as *deacon* to us all. Such is ministry in primitive church scrolls." The restoration of this larger ministry is the imperious need of the present day. The ministry of the early Christian church covered a wide area, and there were no restrictions as to who should enter into it. It embraced so many avenues of usefulness that the humblest and least efficient member could find some sort of work to do. The only limitation was that of fitness for the work proposed to be done.

Running to waste.

Mr. Macalpine struck the key-note of the larger ministry when he contended that those who had been "gifted of God should have an opportunity to exercise their ministry, apart from any exclusive dedication, in all sections of the church, that no professional ministry can ever take the place of a wide, voluntary consecration of high gifts to her service." In the religious bodies generally, very little encouragement is given to the development of this larger ministry. In every congregation a large amount of good material is allowed to run to waste. No effort is made to utilise the great power that lies dormant, and the church and the world is all the poorer on that account. In referring to the need of education, Mr. Macalpine said, "But if the churches place such store on education, why do they allow so much to run to waste? How many Christian young men are turned out of our public schools and universities every year with a classical knowledge sufficient to enable them to read the New Testament in the original, and with ample intellectual equipment to admit of their intelligently studying the very best theological works? And we let all this knowledge literally run to waste. . . . all the best and highest equipment of her members ought to be retained for the voluntary service of the church. Nay, more, her sons and daughters ought to be taught that it is their duty to qualify themselves for the most efficient discharge of voluntary spiritual service."

Training for service.

To a very large extent the churches represented by this journal have realised the importance of what may be called voluntary service. Indeed, in the past, it has been a considerable factor in any progress they have made. But, while this is admitted, it cannot be claimed that the larger ministry idea has been developed to anything like its full extent. It is possible that

the new movement known as "Training for Service" will do much to bring to the front those who are desirous of making themselves more efficient workers for the Master. The ideal congregation is reached when, in addition to the one who has dedicated himself entirely to the "ministry of the Word," all the rest of the members are in active service for the Master in some department of the church's work. Let us listen to Mr. Macalpine's closing words: "Brethren," he said, "former times may have been better than these, but those who are acquainted with the history of the church will recognise how easily she might rise high above the noblest achievements of the past. But if she is to do this, the ministry of all her members must be consecrated to the enrichment of her life. She must build up herself in love. Then when she is 'washed . . . sanctified . . . justified in the name of the Lord Jesus Christ' he will be able to 'present the church to himself, not having spot or wrinkle or any such thing.'"

Editorial Notes.

Methodist School Work.

While the Methodists of Australasia, according to the statistics presented at the general Conference in Adelaide last week, have made gratifying progress in the number of ministers, churches and church members, the work among the young has not been so successful, and the figures published have given some concern to those specially interested. There has been during the last three years an increase of 81 Sunday Schools, but a decrease of 598 teachers and 3929 scholars. In Christian Endeavor work, too, the progress has been in the wrong direction. There has been a decrease of 54 Y.P. Societies and 1158 active members. The Junior Societies have increased by 55, but the active membership has decreased 722. It may be possible to attach too much importance to these statistics, but they are not very encouraging, and doubtless efforts will be made to improve them before the next triennial or general Conference. In common with other religious bodies, the Methodists must look to the Sunday Schools as the chief source of supplies. These are the roots from which the tree of Methodism must derive its chief nourishment, and disease here may prove serious if not arrested.

Methodist Infant Membership.

What is the exact relationship of the baptised infant to the church? This is one of the knotty problems the Methodists have been grappling with at their general Conference. After discussing some propositions and amendments, it has finally been decided that infants upon their baptism shall be recognised as catechumen members and "that as soon as the minister and leaders' meeting are satisfied of the fitness of cate-

chumens they shall become junior members." Later on, "Junior members of a suitable age shall be publicly received into the full membership of the church." Thus there are three classes of members—catechumens, juniors and full members, in addition to others on trial for membership after conversion. The adoption of infant baptism for that of believer's leads necessarily to the adoption of several other unscriptural forms. In apostolic times, as there was no infant baptism, there were of course no "catechumen," "junior," or "full" members. Every baptised believer was in the body of Christ, and every one in the church was a baptised believer, and was entitled to all the privileges of such membership. Our good Methodist brethren would save themselves much perplexity of mind and complexity of membership if they would but accept the simplicity of New Testament teaching on the subjects of baptism and the church of God. It has always been a puzzle to us why if infants are considered fit subjects for baptism, they should not be considered fit to partake of the Lord's Supper? Why should they be obliged to submit to the one ordinance and refused participation in the other, seeing that, mentally, spiritually, physically and Scripturally, they are equally qualified (?) for both?

Conference of Baptists and Disciples.

While there is no immediate prospect of the union of these religious forces in America it is pleasing to note that the antagonisms of bygone days have largely vanished. In Canada some of the churches have united, and in the United States a kindlier feeling as a rule exists. At the Centennial Convention in Pittsburg last year an invitation was sent from Boston for the Convention this year to be held there, the invitation coming chiefly from the Baptists, as the Disciples are not a strong people in that city. Kansas, however, with their enthusiasm, captured the Convention, but in response to the fraternal feeling manifested by the Boston Baptists a Conference of leading brethren of both bodies was held there last March. It remains to be seen whether there will be any practical outcome, but the Conference appears to have been most cordial. A. McLean stated: "There are but three points of difference, the meaning of baptism, the name, and the communion. There is no difference that cannot be overcome." Dr. O. P. Gifford, Baptist, said: "We must come together some way. By agitation we will start a movement which will compel union of Baptists and Disciples." He was in favor of weekly communion, "by which the whole congregation becomes a chorus of preachers showing forth the Lord's death until he comes. Too long we have been content with pulpit solos." Like Dr. Watson, another Baptist speaker, he was outspoken in his preference of the Scriptural name instead of "Baptist." Finally Dr. L. A. Clenenger, president of the New England Baptist Ministers' Conference, and A. Mc-

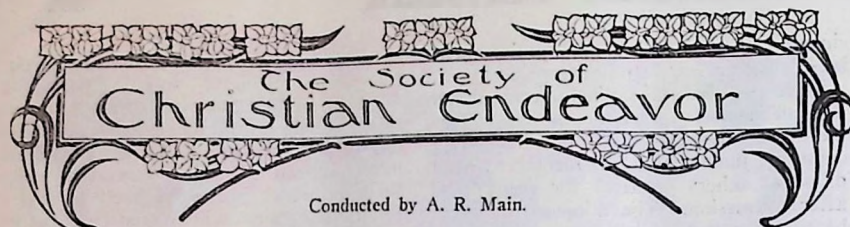
Lean, president of the Christian Foreign Missionary Society, were authorised to select a committee of six, three from each side, "to help on the movement toward fraternity and ultimate union by all suitable means and on all proper occasions." How the Conference presented itself to two of the leading papers will be seen from the following editorial extracts. The first is from the *Watchman*, Baptist. "The speaking was fraternal but frank, and not a single note of real discord was sounded during the day. It was evident that the two bodies as represented in this meeting are really one, and as Dr. Gifford said, they must come together, and such progress towards fellowship and better acquaintance is being made that they will come together. A case of denominational union cannot be forced, but suitable efforts may aid in bringing a state of things which will make it inevitable." The *Christian-Evangelist* says: "In previous joint meetings some of the participants have been doubtful of the desirability of union; in this there was not a dissenting voice, there was not even hesitation in the enthusiastic endorsement of the strongest words that could be said on the importance of the earliest possible union and immediate steps to give all the members of both parties such full acquaintance with each other that union will come of itself naturally and swiftly."

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does like it—in time.—*Dinah Muloch Craik.*

The highest path is pointed out by the pure ideal of those who look up to us, and who, if we tread less loftily, may never look so high again.—*Hawthorne.*

Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God.—*Phillips Brooks.*

There is a great deal of nonsense palmed off on the community about the reaction of the child from over-strictness in parental training. When I hear a man say, "My parents brought me up so rigidly that a reaction took place in my mind, and I have turned away from religion," I have sometimes asked, "Did they teach you to be honest?" "Yes." "To tell the truth?" "Yes." "Were they strict about it?" "Yes." "Has any reaction taken place on these points?" No one man of us learns the multiplication table from the sheer love of it; but I never knew any one to say that his mind was in re-action against the multiplication table.—*John Hall.*



CHRISTIAN CITIZENSHIP.

Topic for July 4.

Suggested Subjects and Readings.

Pure living—Psa. 24: 3-6.

Social justice—Ecl. 4: 1-3; 3: 16, 17.

Combating evils—Ezek. 2: 5-8; 4: 8, 9.

Doing every kind of good—1 Tim. 6.

Living as examples—1 Pet. 2: 13-17.

God's will done on earth—Luke 11: 1-4.

Topic—What is Christian citizenship?—Psa. 124: 1-8; Rev. 21: 1-3. (Consecration meeting.)

"Christian citizenship is simply an application to modern life of the teachings of Christ." Here in one short quotation you have a fairly satisfactory answer to the question of our topic.

The Christian is a man and citizen as well as a Christian. As an integral part of the town or State or Commonwealth, he has his say in things in making our laws. If he were not a Christian, these would still be his privilege and duty. Becoming a Christian does not change these, but it does change the way he will attend to them. A person will be a better citizen because he is a Christian. His notions of good may change, but he will be at least as assiduous after in seeking to promote his country's good.

We are citizens.

Nothing that concerns men in their social or political relations should be outside the interest of the Christian. True, some have professed to think that politics is something too black for a Christian to touch without being contaminated—a kind of outcast Samaritan contact with them would defile our sacred Pharisaic robes. Such obviously forget that, if this were true, the very blackness would show the need of Christian help. Sinners, not righteous, are the objects of saving effort. Folk are still to be found to quote "Our citizenship is in heaven" as a reason for indifference to "Christian Citizenship" in the sense of our topic. But the tongues which speak these words exist in bodies which live on earth, and which are hurt by insanitary conditions and adulterated food, and are as susceptible to assaults and batteries as those of the most respectable sinner. The last sentence in the following quotation from Arthur Henderson, M.P., should particularly be noted: "The churches can no longer afford to neglect their due share in the work of social amelioration. Their mission should be to bring to pass here a kingdom of righteousness and peace, and to carry redemption into all social relationships. For it must never be forgotten that converted sinners and edified saints are the subjects of a social environment which acts everlastingly upon their moral and spiritual condition."

Pulpit politics.

Clearly there is a danger in the church's interference in social matters. "The church may sink

to the level of a worldly institution, alternately becoming subservient to or seeking to dominate the State. It may become involved in the various entanglements of party strife. It may surrender the purity of its ideal witness and accommodate itself to the exigencies of secular affairs. It may lose the spiritual temper in handling temporal matters." That this is no fanciful danger has been proved, I think, in the sad spectacles given in some Australian churches. The man of the world rightly objects to the preacher dealing with party politics from the pulpit. The term "political parson" used of such preachers is not generally meant or felt to be complimentary. But no epithet should scare a Christian from his legitimate place or work. Political and moral questions overlap; or rather, questions may have a moral or spiritual as well as a purely political aspect. The preacher must be allowed to have the right to deal with spiritual and moral matters. The drink problem is one of our biggest political questions; yet I am glad to think that not many disciples object when the preacher denounces the liquor traffic as iniquitous. None of us, again, feel like interjecting, "Let the shoemaker stick to his last," when gambling or sweating is being denounced—unless, of course, we happen to indulge just a very little ourselves!

"Physician, heal thyself."

Christian citizenship begins at home. The Christian will try himself to do the right and square thing by his neighbor, and then seek to get others to go and do likewise. He cannot do the latter, unless he has done the former. We do not want less preaching, but more practice. Speaking of "The Moralisation of Economic Relations," Samuel E. Keeble says pertinently:—"Every Christian man, above all others, as one from whom more is rightly expected, should examine himself periodically with such searching questions as these: 'Have my gains been won at the expense of the spiritual and bodily lives of others? Have they been wrung from toilers by unjust means, by payment of starvation wages; by getting the utmost exertion out of them at the minimum wage they can be induced to accept, by robbing them of all opportunity for moral and spiritual improvement? Have I grown rich by fraud and false pretences, by turning out scamped work or inferior goods, by an unrestricted passion for purchase at impossible prices? If I am an owner of house property, have I exacted my rents regardless of the sanitary condition of the tenements? Have I taken advantage of laws which are allowed to be a dead letter only by the apathy of public opinion? Or am I taking shares in a company which I perfectly well know makes its way by false representations and lying advertisements, which attracts by offering excessive dividends and recognises no responsibility for the welfare of its employees?' The answer of a real Christian is 'No! Such things are impossible to

me!" Those who feel guilty and would become Christians should make a response similar to that of Zacchæus to Christ."

"Saving souls or saving bodies."

It may be accepted as true that some preachers, in these days of institutional churches, forget the pre-eminence of soul over body. A true Christianity tries to save men's souls and also to help men's bodies. There is really no incompatibility between the two. We have good authority for saying that the professed Christian who refrains from feeding the poor and alleviating the distressed, has no real Christianity. We cannot really draw a sharp distinction between social service and Christian service. Some words of H. Bisseker's may be given: "A few weeks' honest work in a slum room reveals how short-sighted and superficial is the distinction drawn between the social and spiritual spheres of Christian service. It is the duty of the Christian church to fight whatever is wrong in our social system. No church which neglects the social aspect of her duty is able to give the world an adequate expression of Christianity."

Just in case anyone should overlook it, this be expressly stated: That the best way to get good citizens is to make men Christians. The cure of the world's unrest is to be found in Christ the great rest-giver. The gospel contains the remedy for all social ills. The love of God in men's hearts will solve the problem in the only lasting way. Men who love God whom they have not seen must love the brothers whom they do see, and love "worketh no evil," and "seeketh not her own."

Notes and News.

Ascot Vale Church of Christ Boys' Endeavor Society.—We have pleasure in submitting the annual report of our Boys' C.E. Society. A little more than a year ago the society commenced with five members. We now have forty-five names on the roll, and an average attendance of twenty-three members for the year. We have held two picnics: one at Studley Park and the other at Pascoe Vale. Both of these were well attended and enjoyed. The society engages in practical work, and also receives helpful addresses from those acquainted with different fields of labor. We had a gift morning for the Burwood Boys' Home, and have also contributed money to Foreign Mission funds. In the way of visits and addresses we have been favored by such brethren as Mr. Pang, Mr. Purdy and Mr. Williams, Mr. Benson from Ballarat, Mr. Morris and Mr. Abercrombie. Eight of our members have taken a stand for Christ. This is an evidence of the valuable work that the society is doing. Our pledge is as follows:—"As a member of the Boys' Endeavor, Ascot Vale Church of Christ, I will be at every meeting of the society when I can, and will do my best to keep order in any religious meeting, and will take some part when asked to do so." Our motto is "One Hundred Boys for Christ."—Harry Meyer, Sec.

The noblest motive is the public good.—Virgil.

Patriotism is a blind and irrational impulse unless it is founded on a knowledge of the blessings we are called to secure and the privileges we propose to defend.—Robert Hall.



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

Missionary Hardships.

For about three weeks we have been impatiently awaiting the "Countess of Ranfurly," on which I understand are the winch, cable, trolley and battery for the launch, as well as groceries, etc., we had ordered, along with some old clothes for the natives. Imagine our feelings when last night Tom Tumtum, our Banmatmat teacher, came from Ambrim with the news that she had been wrecked on a New Caledonian reef. We have heard nothing beyond the bare fact that she is wrecked. We had an opportunity of getting provisions off a ship which passed three weeks ago, but depended upon the "Countess," with the result that we have neither rice nor biscuits for our assistants, and are almost out of flour and meat ourselves. Of course there is no fear of our starving, for we always have yam, taro and breadfruit to fall back on.—F. G. Filmer.

[We have made enquiries, but have not been able to obtain further information. The "Countess of Ranfurly" is a three masted schooner, used for trading purposes by Kerr Bros. Further reports are eagerly looked for.—T.B.F.]

Reminders.

By H. J. Banks.

July 3, 1910, is Foreign Mission Sunday throughout Australia. Every member of the church of Christ in this land will be given an opportunity on that day of making a special offering for the evangelisation of the world. How many of us will miss this opportunity and thus miss the blessing which always comes to those who help others. Some may through lack of knowledge, if our preachers fail to make strong appeals on behalf of men benighted, and church secretaries are too indolent to circulate the envelopes supplied.

Secretaries. Spend one night this month with your church roll and pen, ink and the F.M. envelopes. Write the name of each member on one envelope and personally hand or post it to the member. You will be well repaid for the labor.

Preachers. Talk to your people of the dignity of the missionary enterprise. Appeal to the largeness in them when asking for the offering. State the simple facts about mission work in recent years and lay the burden of obligation upon them. You must do it or fail in your duty. Even in this missionary age there are Christians who are almost ignorant of the splendid results attained and who because of this take no interest in our Foreign work. They must be informed, and the best place and time to do this is when we assemble around the table and remember the

death of that One who died to redeem all men. The one fact that with the present inadequate force more than 100,000 are annually won to Christ from among the heathen would awaken them to the vast possibilities of Foreign work.

Followers of Christ. As we are about to take this offering, allow me to remind you of two things:—

1. You are not your own. You belong to Christ. What you have is his. He bought you with his own blood, and you took the oath of allegiance to serve in his army while life lasts. As a soldier of the King you are under command to "Go and preach the gospel to the whole crea-



Their heads are silvered with age, but of Jesus they have no knowledge. Millions are like them sinking into graves, having never heard of the Christ that saves. Let July 3 show our deep concern for their souls' welfare.

"It is not for you to question the wisdom of the command, but as a loyal soldier to obey."

2. The men to whom we are to go are in need. They are dying without knowledge of the Word of Life. They cannot know it unless we take or send it to them. That is God's method of saving men. We have that Word. Through it we obtained pardon. Shall we pass it on? Let the answer be given on July 3, 1910. The need is theirs, the obligation is ours. "It is more blessed to give than to receive."

Bubonic Plague in Harla.

We are still having the plague, and it affects our work very much. A large part of the people of the town are in huts, outside of the town. Plague has been here since last December. From January 1 to March 31 there were 77 attacks, and of these 61 died. Bro. Shah is doing an excellent work here.—Dr. Drummond, 18/4/10.

Missionary Items.

Further parcels of Bibles, books or clothing are to hand from the Victorian members for Bro. and Sister Filmer of Pentecost. The following have sent goods: Sister Alt, Hawthorn. Sister E., Hawthorn. Mr. Cox. Mrs. Butler, North Fitzroy. Also several whose names did not accompany parcels. Many thanks. Four cases and four bags are being dispatched this week, and it is expected that another lot will be ready in about a month's time.

The Victorian F.M. Committee desire to thank the speakers and singers and instrumentalists who assisted to make the Melbourne officers and collectors' social a good success.

The Organising Secretary gave a missionary address at the North Fitzroy C.E. on June 7, and was delighted to find a splendid up-to-date missionary library of about 60 good volumes. We commend the idea to other societies for their adoption.

The coming to Australia of Foreign Missionary Rain, Secretary of the C.F.M. Society, in September next is being eagerly looked forward to by the F.M. workers. His stay will be very short, but it is expected that he will be able to be a short time at Brisbane, Sydney, Melbourne, Adelaide and Perth. Watch for future announcements.

A Million in Six Years.

The *Sunday School Times* is authority for the following very interesting statement relative to the greater power of missions: "Foreign Missions ought to have an ever-lessening task to perform; and the announced facts of progress seem to show that this desirable condition is on its way. The increase of native converts in foreign fields last year was 164,674, or over 450 a day. It took about one hundred years previous to 1896 to win the first million converts. The second million were added in twelve years, by 1908. They are now being added at the rate of a million in six years."

Your Missionary Offering.

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where giving is o'er.
"Give as you would to the Master,
If you met his loving look;
Give as you would of your substance,
If his hand the offering took."

There have been about 1,000,000 converts on heathen fields in the past thirteen years. This is equal to twice the number of Christians at the time of the first Christian century. Who can forecast what the next half-century will witness?

A little more than fifty years ago David Livingstone plunged into the dense gloom of Africa and was lost to civilisation for many years. He toiled hard and long, but only meagre results came to his noble work. Recently the African Livingstone Mission, founded upon his memory and the outgrowth of his pioneering, received 300 into the church in one day. Seven thousand were present at the service.



New Zealand.

NEW ZEALAND DISTRICT NOTES.

[We have arranged with several brethren in New Zealand to supply us monthly with what we propose to call "New Zealand District Notes." These will be in addition to the usual news from the Field.]

WELLINGTON.—The district and its needs. We are hoping that this idea of having a New Zealand page once a month will be a stimulus to the work in the Dominion. The Wellington District represented in these notes covers a very large area. In reality it takes in portions of the Taranaki and Hawke's Bay Districts also. In this area we have some eight churches, with a membership of about 600. In the area above defined there are about twenty towns of over 1000 population in which the cause of primitive Christianity is not represented. This leads us to think of the great need of Home Missions in this part of the Dominion. In order to meet this need to some extent, the month of June is being set aside by the churches as a season of self-denial. The special offering will be received on July 3.

Bro. Mathieson's arrival.—After the reports received from London and Australia we were anxious to see Bro. Mathieson. He arrived safely and opened his work with the city church (Vivian-st.) on May 15. The following Wednesday he received an enthusiastic welcome, and has very bright prospects.

Bro. Gray's illness.—The cause at Vivian-st., and in fact throughout the whole of the district, is suffering a terrible loss through the severe illness of Bro. Geo. Gray. This distinguished disciple welcomed Bro. Maston to Wellington on his arrival from America some thirty years ago. Bro. Gray has been secretary of the Wellington city church for forty years. The churches in the district are full of sympathy for our brother. We are all praying for him and his family in their trial.

Sunday School Work.—We have heard that Mr. Tiller, the expert kindergarten teacher of the Wellington Wesley Sunday School, is soon to attend a Sunday School convention in Australia. I believe Mr. Tiller will visit all the chief cities of Australia, and give demonstrations. He has made the kindergarten system of teaching in the Sunday School a life study. We advise our teachers and elder scholars to watch for announcements of his demonstrations, and be sure to attend them.—Chas. A. Wilson.

Southland District contains four churches.—Invercargill, Maitaura, Gore, and Kaitangata, all being possessed of pleasant looking buildings in convenient situations, with appropriate fittings both for worship and gospel proclamation.

Invercargill is the most southerly of the Associated Churches of Christ in the world; but its proximity to the pole has not made it cold-hearted, nor benumbed its hands. The chapel is on the south side of the town, in the midst of a dense population. Some time ago a meeting for worship was started on the north side for the convenience of brethren residing there. Now, there is also a good afternoon school and regular gospel evening services. The young men of Bro. Little's training do most of the preaching.

Things are going along steadily at Maitaura, where T. J. Bull is laboring, and at Gore, where J. Clark is the evangelist.

W. D. Little, having obtained leave of absence from Invercargill, is assisting the church at Kai-

tangata, which has had troublous times of late. A man from the old country, really connected with the "Brethren," sometimes called "Plymouth," by misrepresentation, received fellowship and endeavored to gain sole possession of the platform for the "faith only" theory. Failing in this, he led away some of the disciples after him, and started a "Brethren Assembly," and for a time the usefulness of the church was checked. The faithfulness of those who remained, however, is meeting with its reward, as at Bro. Little's opening meeting on Lord's day the chapel was well filled and the outlook is promising.

Taking Invercargill as the starting point, the church at Maitaura is 32 miles distant, and that at Gore, 8 miles further, on the main line to Dunedin. 49 miles more brings you to Stirling, from which a private line of 4 miles runs to Kaitangata.

GREYMOUTH.—The church here has recently been blessed by the presence of Bro. McCrackett, from Wellington, who is on a business visit to the West Coast. Bro. McCrackett has given addresses morning and evening on three successive Lord's days, and these have been much appreciated. We are still holding the fort in anticipation of having an evangelist in our midst in the near future. The latest addition to our small family is Bro. Traill, who brought a letter from the church in Motherwell, Scotland.—G.P.P., May 22.

SOUTH WELLINGTON.—Since last report four more have made the good confession. The work is making a forward movement. God is blessing the labors of Bro. Wilson. The gospel service is still very attractive, many strangers attending. Last Lord's day all the services were well attended. In the morning Bro. Mathieson, from Vivian-st. church, addressed the church. During the afternoon the Bible School had a record attendance, 132 scholars being present. The midweek prayer meeting is still being well attended. The studies pursued are the characters of the Old Testament. They are indeed helpful to all who attend.—H.H., May 31.

WELLINGTON (Vivian-st.).—Bro. Mathieson commenced his ministry on Lord's day, May 15. As the result of a vigorous advertising campaign by the officers and members the morning meeting was one of the largest, if not the largest, held in Vivian-st., and Bro. Mathieson gave an inspiring address on "Does Christianity meet the needs of the Twentieth Century?" At the evening service there was a record attendance. Bro. Mathieson preached to an attentive and appreciative audience, and at the conclusion a sister, who came forward at Dr. Henry's mission, was immersed. On Wednesday, 18th inst., a welcome tea and public meeting was tendered to Bro. Mathieson. The tea, under the management of the Ladies' Aid Society, was a pronounced success, and a large gathering afterwards assembled in the chapel. R. A. Wright, M.P., was in the chair. On behalf of the church, Bro. Kruse welcomed Bro. Mathieson, expressing the thanksgiving of the members that the Father had preserved him in his extensive travels and had brought him safe to his journey's end, and their prayers that his labors with them would, under God's blessing, result in many being brought into the light. Bro. Hunter gave a welcome on behalf of the deacons, and Bro. Day on behalf of the School and Young People's Class. Bro. Wilson, on behalf of the church meeting there, and also on behalf of the churches in the Middle District,

Bro. Mathieson, in thanking the members for their hearty welcome, asked for their whole-hearted co-operation with him. During the evening the choir, assisted by members from Wellington South and Petone, and under the able direction of Bro. Bewley, rendered several anthems, which were much appreciated.—W.E.U., May 21.

AUCKLAND.—Our gospel meetings are fairly well attended. Bro. Turner continues to faithfully sow the seed. One lady, whom Bro. Turner visited regularly for a good many weeks, made the good confession, and died trusting in Christ as her Saviour. Since last report another aged sister, Mrs. Woodward, has passed away rather suddenly. Sister Miss Bagnall has returned from her trip to America, and has arranged to give a lecture at the chapel on her travels. Pleased to have with us this morning Bro. and Sister Percy Bagnall, from Melbourne; Bro. Page, Taihape; Sisters McKie and Adams, Invercargill, and Sister McKenzie, Nelson.—F.D., June 5.

West Australia.

BROOKTON-PINGELLY CIRCUIT.—This is a large circuit, and as such has its difficulties. Some of the members live from eleven to twenty-seven miles from Brookton, our "base," so we are trying to arrange for meetings in the localities where they live. We have a meeting at West Dale, nine miles out, every first and third Sunday in the month. The Government has just allowed us the use of the school house at Taylor's Well, sixteen miles south-west, where we will hold services every month. We have also applied for the use of a hall, about twenty miles south-east. The monthly Sunday afternoon meetings at Brookton are proving a great success. Apart from this special service we only hold the one meeting on Sunday in this centre, and this is held in the evening. Bro. Fitzgerald has offered considerable assistance for future work, and we are glad to have his help.—H.P.M., May 30.

BUNBURY.—We are glad to report good meetings on Lord's day, May 29. Our Bible School was well attended, there being about fifty-five present, among them being six new scholars. At the gospel service our evangelist, G. B. Moyses, preached to a good congregation on "The Royal Peacemaker." The children of the school are preparing for their anniversary, and the church for their entrance into our new church building some time in June. Our financial horizon is rather dark, which has caused us to appeal to the brethren of Australasia for help to provide the necessary funds for the completion of our building. We anticipate raising sufficient from this means to brighten our prospects considerably. Kindly note that the present secretary's address is F. R. Raisbeck, Bunbury, W.A.—F.R.R., May 29.

Tasmania.

NEW GROUND.—On Friday, June 3, Sister Scott was immersed in the sea near Boisdale, and received the right hand of welcome on the spot.—W. J. Way.

DEVONPORT.—We held our initial service in East Devonport Hall on Sunday, June 5. The audience was somewhat small, but attentive, and we have reason to believe that a good impression has been made. We wish to express our deepest Christian gratitude to Bro. and Sister Wm. Reynolds, of Boisdale, with whom we have been staying for several weeks.—W. J. Way.

South Australia.

UNLEY.—At the annual business meeting of the Men's Society, O. V. Mann was elected president, and P. S. Messent vice-president, with D. Thorpe secretary and treasurer, and Roy Rogers minute secretary. The secretary's report was de-

cidedly encouraging. P. S. Messent read an able paper on "Influence," which evoked a good discussion. The horse, trap and harness left to the church by our late Sister Mrs. Manuel, have been sold for £30/15/- net. In accordance with Mrs. Manuel's wish, the money has been apportioned as follows:—Church Building Fund, £15/17/6; Home Missions, £7/13/9; Foreign Missions, £7/13/9. The kindergarten classes in the Sunday School are proving a splendid success. The two rooms devoted to them have been furnished with 70 specially made chairs. A capital little organ has also been given by a generous brother and sister.—R.B., June 5.

GROTE-ST.—Thursday, May 26, a social was held by the Dorcas Society to bid farewell to Sister Dumbrell, who has gone with her family to Glenelg. A pleasant time was spent, though mixed with sadness. Some very nice things were said by several sisters about Sister Dumbrell, to which she very feelingly replied. Afternoon tea was served, and a small token of love and esteem was presented to our sister, who will be much missed.

MILANG.—Meetings keep up well. United service of all churches in the Institute three Sundays ago in memory of our king. The Junior Endeavor Society held its annual meeting on May 26. The items given by the Juniors were of a spectacular nature and of great variety. Each one on the winning side received a C.E. pin, while presentations were made to Miss R. Blackwell, who had officiated as organist throughout, and Mr. Hall, the supt. A splendid address was given on "The Union Jack," by Mr. Read, of the Aborigines Mission. A special effort was made to obtain needed funds, which met with fair success, but some are not in yet. It was a most enjoyable and successful evening.

HENLEY BEACH.—We were pleased to have a visit from the Home Mission Committee of the Sisters' Conference on Wednesday, June 1. Papers were given by Mrs. J. Fischer and Mrs. Bond. Addresses were given by Mrs. Mauger and Bro. Horsell, and a collection made for Home Mission work. The first Lord's day in May a special offering for the renovation of the chapel was received, amounting to £12/10/-. Meetings have been on the upgrade. I. A. Paternoster addressed the church acceptably this morning, and H. J. Horsell preached the gospel to-night.—H.J.H., June 5.

YORK.—A special effort is being made to reduce the debt on the church property. A golden offering taken up this morning realised about £23. The writer addressed the assembly. E. P. Verco preached to a good audience to-night. We have decided to postpone the F.M. offering until July 24, the date of church anniversary.—H.J.H., June 5.

BALAKLAVA.—Splendid attendances at all meetings. This morning the right hand of fellowship was extended to a young sister who obeyed her Lord last Thursday. Among the visitors were Sister Miss Holloway, from Melbourne, Sister Skidmore, from North Adelaide, and Bro. S. J. Thomas, from Glenelg. Sister Rosenberg, who has with her husband been on a trip to England and just returned, was welcomed home, as were also Sisters Haldane and Burt, who have been visiting friends in the Eastern States.—A. W. Paterson, June 5.

OWEN.—Meetings continue good. The prayer meeting before the gospel service is well attended by the young people, and good times are spent in communion with God. Well attended gospel service to-night, when one young person came forward.—W.J.M., June 5.

NORWOOD.—Good meetings and inspiring addresses from our evangelist on Lord's day, June 5. We have commenced our gospel meetings at 6.30 instead of 7 p.m.—W.S., June 6.

HINDMARSH.—On May 25 the annual meeting of the Dorcas Society took place. A good musical programme was carried out by Mrs. A. Edquist, Miss Black and Miss E. Weeks. A splendid paper from Mrs. J. C. F. Pittman on her travels was read by Mrs. Caudell, and during

the afternoon light refreshments were handed round. The treasurer's statement showed that goods and cash to the amount of £19/5/7 had been given to needy cases during the year. The following are the officers appointed:—President, Mrs. R. Young; vice-presidents, Mrs. Everett, senr., Mrs. W. Chant; corresponding sec., Mrs. Caudell; treasurer, Mrs. Cooke; secretary, Miss R. Scarce. At 7.45 the quarterly F.M. meeting was held, when Miss Fredericks, who is on furlough from India, gave an address. A Glastonbury read a very interesting letter from Mrs. H. Strutton.—J. W. Snook.

GROTE-ST.—Great times to-day, being S.S. anniversary. Bro. Thomas gave a splendid address this morning on "The Call for Workers," and also a good discourse to-night, the subject being, "Is the Young Man Safe?" In the afternoon the school, under the leadership of A. J. Gard, gave an excellent rendering, both in song and recitation, of the service entitled "Nature's Voices." The building was filled to overflowing at both afternoon and evening meetings. Forty chairs have been promised for the Kindergarten class, and we hope soon to start with the necessary alterations to our infant room. Twenty more chairs and a small organ are yet required. So you still have a chance to participate.—E.R.M., June 12.

HENLEY BEACH.—Meetings continue good. On June 5, I. A. Paternoster gave a very helpful address on Foreign Missions. We had 60 people at the gospel service, conducted by H. G. Horsell. To-day we had E. P. Verco, from Stirling East, who exhorted the church very acceptably, and in the evening A. Fischer preached.—M. S. Noble, June 12.

MILE END.—Since last report a lady, a baptised believer, has been received into membership, and also a young man whose confession was previously reported. The Sunday School anniversary was celebrated on the afternoon of the 5th by a service of song, "A Shilling Sweepstake," the scholars having been well trained by the supt., Bro. W. Mathews. There was a large audience. The church anniversary was kept up with a social on the 8th, which was also well attended. The writer was in the chair, and the secretary reported that during the year 26 were baptised, three added by letter and one formerly immersed. Total, 30. The losses were six by letter, leaving 97 on the roll at the end of May. During the year £173 had passed through the treasurer's hands, and over £50 additional was raised by various church auxiliaries. Missionary interests were kept prominent, and as a result £20/1/- had been raised for Home Missions and £17/6/- for Foreign Missions. S. G. Griffith gave an inspiring address.—D.A.E., June 13.

STIRLING EAST.—Good meetings. Three received at morning meeting. At night, Bro. Wiltshire speaking, another young man made the good confession. Efforts are being made by the evangelist and officers to rouse the interest in F.M., and we expect a good offering on July 3. Sympathy is expressed by all with Bro. Geo. Rudd, who has been laid aside, and kept from our meetings so much during the past 12 months through illness. Bro. Rudd is a deacon and church treasurer, and has been supt. of the Sunday School for over 30 years, and his absence is therefore more noticed. He is still very ill, and our prayers go out to our heavenly Father that he may soon be restored to health.—A.G.R., June 5.

NORWOOD.—Glad to report that after good meetings all day, June 12, one sister came forward and made the good confession at close of the evening service, S. G. Griffith preaching.—W.S., June 13.

MAYLANDS.—On Thursday afternoon a delegation from the Sisters' Auxiliary of Conference held a successful meeting at the church. Our delegates are Sisters Mrs. Bell and Mrs. Dockett, senr. A sewing meeting was organised, with Sister Mrs. Holden president. Our meetings fair to-day, and Bro. and Sister E. Paternoster are doing earnest work at their week-end visits.—R.L.A., June 12.

Queensland.

WEST HALDON.—On May 24 the annual Sunday School picnic was held, and a very enjoyable day was spent. Prizes were handed to the children by the supt., Bro. Brown. Fine meeting last Lord's day, when two baptised believers (man and wife) were received into fellowship.—W. Waters, May 30.

TOOWOOMBA.—Since last report three have made the good confession. All departments of church work are going strong. Attendances are up to the mark. Sunday School is flourishing. We now have the greatest number of scholars of any Church of Christ Sunday School in Queensland, and now send forth this challenge:—We the scholars of the Church of Christ Bible School in Toowoomba, Queensland, will undertake to obtain a higher percentage of new scholars (including Cradle Roll and Adult Bible Class) than any Bible School in Queensland, or out of it, during a three months' increase campaign, commencing first Sunday in July, 1910. Responding schools please send acceptance of challenge to the secretary. Our branch churches, Tannymorel and Mt. Tyson, are doing nicely. The assistant evangelist, C. Young, has had two confessions since commencing. Our evangelist, J. W. Parslow, has resigned, and takes up State work in Qld. It is with much regret that he leaves here. We can ill afford to lose men of Bro. Parslow's stamp, a man whose consecrated, loyal and devoted service has gained an hundredfold to our numbers, a splendid organiser and a live man with the young people.—Lewis A. Hoskins, May 31.

New South Wales.

NORTH SYDNEY.—On Thursday, May 26, the sisters of the sewing class held their first tea and concert, which was very enjoyable. The concert programme was arranged by Bro. Tingate. Our church choir and others did their best to make the concert a huge success. The sisters of the sewing class are very grateful to those who helped.—A. Bushnell.

LILYVILLE.—The church and Lord's day School held their third anniversary on May 29. We had a number of visitors, including Mrs. and Miss Devonport, from North Carlton, Melbourne. J. Fox spoke in the morning. In the afternoon W. Fox addressed the children. At the gospel service T. Hagger held the audience with a masterly address on "The Bible." All meetings well attended. The social gathering held on the following Monday was a crowded meeting. J. J. Franklyn addressed the gathering, and together with the bright joyous singing of the children, made a time to be remembered. The church secretary's report showed an ingathering of seven for the year, with fairly good meetings. The Bible School report told of increasing numbers and good work. Great credit is due to the supt., W. Dane, for training and other helpful work with the children.—E. Holyoak, June 4.

ENMORE.—Tuesday night, June 7, a dinner and public meeting were held at the Enmore Tabernacle to celebrate the semi-jubilee of Geo. T. Walden's ministry, and the beginning of his fifteenth year in connection with the Church of Christ, Enmore Tabernacle. The dinner was a great success, the building being crowded; the tables were filled before the time announced for the beginning of the dinner, and a second sitting was held. At the after meeting the Tabernacle was filled. An excellent musical programme was given by the choir and the male quartette. Addresses on "The Church and Missions," by Mr. A. E. Illingworth, Paddington, and on "The Church and Temperance," by Mr. Chas. Watt, of Marrickville. Mr. Walden gave an address expressing his thanks to all those who had helped to make the anniversary a success, and dealt with the future of the Tabernacle, emphasising the necessity of the church becoming increasing in missionary force, and paying special attention to the work among the young. The meeting concluded.

Continued on page 398.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

Continued.

"No, no. I didn't mean them, bless their hearts. They've found the answer to all their problems. I meant Margaret and this nice boy over here."

"Margaret and Ware? Why, she's engaged to Cavendish. Didn't Jack say she was?"

"No, he didn't, but I'm afraid it's true. And it ought not to be."

"Cavendish is a fine fellow," Stafford observed. "Seems to me the girl would be happier with him. I don't mean his money. She wouldn't care so much about that, though it counts in the reckoning. Young folks can't be happy on bread and water. But he belongs to her set. He knows how to act and talk and think in the ways she's accustomed to. He has everything, just everything, in his favor."

"I'd say that about the other one," Mrs. Stafford rejoined.

"Well, I'm not saying anything against him. I'm not saying I don't like him better than Cavendish myself; I'm talking about what the girl would like ten years from now. Ware has his own way to make. He's in a splendid line of work, but it doesn't mean money, only to one man in a hundred that takes it up. He's forged ahead pretty far and pretty fast for a youngster of his age, but he may lose his job any day. Then what? Besides, Margaret doesn't like the West. She'd enjoy life more spending Cavendish's money on charity doings down East."

"Never mind," said Mrs. Stafford. "Margaret and Norman Ware were made for each other. He knows it. I'm afraid she'll find it out when it's too late. Mr. Cavendish has an influence over her; I don't know what it is. She's not a girl that would marry for money. There's trouble ahead of them."

"Well, if Ware knows, he may find his way through. That's his business—finding the way," Stafford chuckled. "And he's the sort that walks right through your dangers and difficulties. The thicker they are, the more fun he gets out of them. Same kind of boy I was when I courted you."

Ware sat late over his work that night. When he finally pushed the sheets of figures aside, he glanced over at Travers, who had thrown himself, tired out, upon one of the cots, and dropped asleep without the formality of removing boots or coat. Presently Ware reached for another sheet of paper, and wrote a few lines upon it.

"Dear Jack: If you really meant that you would rather not see your sister married to Farnsleigh Cavendish, you might write to Conrad Huber, Silver Gulch, for some facts bearing on the man's character. I'm not sure that it would make any difference, but at least it would give her a chance to know."

There the pen stopped. Ware sat looking for

full five minutes at the lines he had written; and then he tore the paper into strips.

"Not now," he said to himself. "Jack's on his wedding trip. And, besides—not now."

CHAPTER VII.

"YOU WILL BELIEVE IN ME?"

Mrs. Stafford stood upon the piazza steps on Saturday evening, waving her farewells to Margaret and Ware as they rode away.

"That is absolutely the most remarkable young man I have ever met," she observed to her husband, shading her eyes and looking after the two figures silhouetted side by side against the splendor of the western sky. "If he can only have a fair field, he will win his own battles. Margaret has been half inclined to take back her promise ever since she said she would go with him. I can't understand her, but I can understand him. She surrendered after one look at his face here this evening."

"I shall be jealous for Jack Hilliard, to say nothing of Archie, if you talk much more about this young Ware," said Stafford. "You'll be regretting that he wasn't on hand in time to take Frances before she married Hilliard. I believe this business of weddings has gone to your head."

"It's gone to my heart," Mrs. Stafford admitted. "But Norman Ware wouldn't have been a good husband for Frances. I'm satisfied with Jack: you know that very well. If I could only be half as sure about Margaret! How well she looked in that impromptu riding-habit we contrived for her!"

"Cavendish could give her a Paris habit and a thousand dollar mount," Mr. Stafford observed.

"He couldn't give her—in all his life-time—what she saw in Norman Ware's eyes here ten minutes ago," his wife rejoined. "That isn't to be bought or begged or manufactured. It does not come in one marriage out of a hundred, not even in the happy ones. Poor child, I wonder if she will know it in time. There they go, riding away into glory together as if there were no such things on earth as stocks and bonds and Paris gowns and society columns. I wish there weren't."

It was quite true that Margaret had been half minded to break off her appointment with Ware for this evening ride. She had talked about a headache at intervals through the day, and her pallor and evident weariness had supported her excuse. Neither pallor nor weariness was visible in the face she turned toward him after the first long gallop over the miles of level road beyond the bridge.

"That was magnificent," she said. "You will have me converted to all your out-of-door philosophy before I realise it."

"Philosophy doesn't flourish out-of-doors. At least I wouldn't call it by that name," said Ware. "Those long words belong to books and indoor places. Out here we're dealing with real things, not the names of them."

"What are the real things?" Margaret demanded with that startling directness of appeal that he had seen in her once or twice before. "What is it about your life and your work that makes me feel so artificial, so little? I have tried to be real."

"You are," said Ware. "Anything that's artificial isn't you. You couldn't answer to the real things if you weren't real yourself. About my work—O, well, maybe I couldn't say that if I tried. You know we fellows are likely to be conceited about our business, even when it knocks all the self-conceit out of us. It's built on facts, for one thing. You can't do any sort of engineering on guesses. And a steady diet of facts is pretty wholesome for men. Some of us stop short with the facts, and some of us see the everlasting laws and the ideals behind them."

"I would live in a tent, and tramp through sand deserts or snow-drifts year after year, if I could see them," said Margaret. "I would carry the chain, and drive stakes, and turn my back on the civilised world—O, so cheerfully! What a pity that I was born to be a woman!"

"You're getting on," said Ware. "The other evening at dinner, the night before the wedding, you couldn't see why anybody was willing to stay out here in the West."

His eyes met her own, and held them for a moment. The color came up into her forehead in a crimson tide under that gaze, but she did not flinch. He was not laughing at her now. The time for idle rallery between these two had gone by. Whatever her answer might be, Margaret knew that the supreme question of her life was close upon her.

They rode up to the little post office building at the station, and Ware dismounted, going in for the mail. He came out with his hands full of the two bundles tied up for the ranch house and the surveying camp.

"Let's take out our own letters before we start back," said Margaret. "I am sure there will be something from Jack for each of us. We can compare notes as we ride back."

An instinct of flight and postponement urged her to seek this excuse for less personal conversation on the way home. There was no prophet at hand to tell her what the mail held for both of them.

Ware untied the strings, and handed up to her the envelopes and postals addressed to their two names.

"N. Ware, Esquire: that's Jack," he read off. "Ware, Lathrop, Travers, Ware, Ware. Word from headquarters. You're richer than I am. You have five."

Margaret gave him back three of her letters bearing Eastern postmarks. For some reason she kept out an envelope addressed in Cavendish's fine script, as well as Jack's postal. They took the road homeward, laughing over the absurd messages that Jack had sent back from his overflowing bliss. When they were well beyond the limits of town, Margaret took up her other envelope.

"I am going to be very rude, and ask leave to

look at this," she said. "You may read all those official-looking ones from headquarters."

She opened the letter from Cavendish, and read the first two sheets in silence. Midway of the third sheet a sharp little exclamation escaped her. She glanced over at Ware half unconsciously, afraid that he had noticed it.

He was sitting erectly and easily in the saddle, an open sheet spread out against his knee; but every trace of living color had dropped from his face, leaving it like the face of a corpse beneath its bronze. The strong, firm lines about the jaw and nostrils had hardened and drawn with pain.

"Mr. Ware," she said at once, "this word has come to me, too. Let me say—O, what can I say? That I could never believe it, not for one hour or one minute."

"You haven't heard from—it wasn't Jack that told you?" he said.

She handed him the third sheet of the letter which she held.

"This is from Mr. Cavendish," she told him.

Word after word, exquisitely written, cleverly contrived, the sentence stared up at him.

"I think it my duty to tell you certain unpleasant facts which have come to light regarding your brother's friend, the young engineer who offered us shelter so kindly after the ranch house was flooded. A very strong suspicion has arisen that he has made merchandise of his company's secrets, selling information to certain officials of a competing road. The charge is not definitely proved, but the evidence is very strong. I need not comment on the breach of personal honor involved in such a transaction. My only reason for writing this to you is to spare you the shock of public disclosure affecting—"

"He does me honor," Ware remarked, looking up at her.

"Affecting your brother's friend," is the rest of that sentence," she said hurriedly. "Tell me what it means. I don't ask you to say that it isn't true,—I know that it isn't true,—but tell me what it means to you—"

"Disgrace," said Ware. The soldierly poise of his head stiffened a little, and there was a flash in his eyes which Margaret had never seen there before. "They're giving me a chance to come to headquarters and clear it up if I can. But that sort of thing is almost impossible to disprove. I have one friend in the office who wants to stand by me, but there's a pressure on them from somebody or something higher up. I could tell you where this started; it's as certain as that two and two make four; but you won't ask me to do that."

"It was nothing about your work here? Couldn't we help you, Jack and the Staffords and I? We know how carefully you have kept all the plans for this work, that you wouldn't talk about them even with us. Mr. Stafford said he never met another engineer who was so close-mouthed aside from what was absolutely necessary to say about the right of way. You wouldn't even lie about the work, as so many of the railroad men do."

To be continued

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

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

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From the Field—Continued.

with the Hallelujah Chorus by the choir. During Mr. Walden's ministry at Enmore, the church has grown from 351 in 1896, to 884 in 1910. There have been added to the church during this time 1222. £10,000 has been raised for all purposes; while £787 was contributed for Home Missions, and £808 for Foreign Missions, the annual collections increasing from £40 to £131 and from £28 to £145 respectively. The Sunday School has risen from 327 to 513, the teachers from 20 to 45, 319 of the Sunday School scholars having during this time joined the church. Sunday, 12th, Bro. Chas. Watt, of Marrickville, exhorted the church in the morning, touching upon the evolution theory, which is a rather prominent topic in this city at present. Many expressed their appreciation of his fine address. Bro. Walden gave us an impressive sermon to-night on "Peter's Denial." As usual the Tabernacle was full, and the question of providing more accommodation, either by extension or erection of a gallery, must soon receive consideration. At the close of the gospel service an united Temperance meeting was held at which the ministers of the local Congregational and Baptist Churches and Bro. Walden gave short addresses. These meetings are held periodically in the local churches in rotation, in preparation for the fight for local option, soon to take place in this State.—R.K.W.

Victoria.

SOUTH YARRA.—Amongst the visitors on June 5 were Bren. H. Lewis and Gaylard, from Colac; Bro. Gracie, Unley, S.A. After W. H. Nightingale's address at night, one young woman made the good confession. At the after meeting for breaking of bread, Sister Julia Boys was received by letter from Bendigo. On June 12 Sisters Alice and Agnes Cocking were received by letter from Castlemaine. We regret to report that Sister Thomas, mother of our esteemed Sister Tucker, passed away on Friday, 11th inst.—T.M., June 13.

BRUNSWICK.—Good meeting at worship. Three received in (two by letter and one restored). Alan Stewart exhorted. Bible School increasing, 228 scholars being in attendance. Bro. Uren preached to a full house.—W.T., June 13.

FOOTSCRAY.—The anniversary of the Sunday School was celebrated on May 29, when F. M. Ludbrook addressed the school on the subject of "Boy Scouts." The Footscray and Yarraville troops marched to the chapel and occupied front seats and took part in the service. The building was crowded. In the evening Bro. Allen spoke to a splendid audience. On the following Tuesday a tea meeting was held in the Masonic Hall. The entertainment in the chapel commenced at 7.45. A very lengthy programme of dialogues, action songs, recitations, etc., was enthusiastically received. Altogether it was very successful, the children surpassing themselves with their singing. T. Easton conducted, and Sister Bishop presided at the organ. Splendid meetings last Sunday. In the morning an elderly brother was restored to fellowship. In the evening a young man made the good confession.—T.B.E.

WILLIAMSTOWN.—One received in this morning, and one confession this evening. Our esteemed Bro. Hopkins fell asleep this morning. We mourn our loss, and express our sympathy to our Sister Hopkins and family.—S.R.F., June 12.

BRIGHTON.—Tuesday, May 31, we held a social meeting to bid farewell to our Sister Miss Addy Sharp, who has been married to Mr. H. W. Morris, of Ballarat. A handsome afternoon tea service was presented to her.—G.H.W.

CARLTON (Lygon-st.).—Amongst our visitors on Lord's day morning from a distance were Sisters Owens and Neames, from Castlemaine. J. W. Baker exhorted in the morning. At night there was a large meeting to hear Bro. Kingsbury's very impressive address upon "Heavenly

Recognition." One enquirer. The week night meeting and "The Century Bible Class" on Sunday afternoon continue to increase in numbers and interest. The Bible Class held a very enjoyable social on Monday evening. After the programme was gone through, refreshments were gratuitously given by one of the members of the church. Last Sunday week Dr. Melrose Mailer gave a lecture to the class, which was very much appreciated.—J.McC.

TARADALE.—H. P. Leng held a mission here for four nights, which was much appreciated by the brethren. One confession, a young girl from the Sunday School.—A. Clarke, June 6.

MELBOURNE (Swanston-st.).—Last Lord's day morning A. R. Main addressed the church very acceptably, and amongst our visitors were Sisters Morris, from Ballarat, and Bro. and Sister T. G. Prior, from Hobart. Bro. Gordon took for his subject at evening meeting, "Christianity and Woman."

GEELONG.—Good meetings all day. 335 were present at night. Four baptisms. C.E. increasing in numbers.—H. Loftis, June 8.

SHEPPARTON.—It was my privilege to meet with the church here on Sunday. Meetings were fairly well attended. Two young women confessed Christ. The brethren are trying to raise sufficient funds to engage a resident preacher. At present Shepparton and Cosgrove are being worked by one of the students, but the distance from Melbourne is too great for effective work under present conditions. The district is large and flourishing. Bren. Orchard and Smithers, from Emerald, met with the church on Sunday. They have taken up land and expect to move here shortly.—Thos. Bagley.

WEDDERBURN.—Nice meetings yesterday. Visitors present included Bro. Thurgood, of Lygon-st., who exhorted the church; Sister Russell, of Bendigo, Sister Twiddy, of Windsor, and Sister Schaffer, of North Fitzroy, the latter having come to reside here.—Peter Hansen, June 5.

NORTHCOTE.—Anniversary services passed off very successfully. The church received a splendid exhortation from J. W. Baker, at the beginning of which he said that he hoped our next anniversary—being the perfect number, the seventh—would be held in a building of our own. We hope so too, but the aim is a very high one for us in our circumstances. We have a building fund which is gradually increasing, but still is very modest, so if any of our more wealthy brethren could help us, it would be very much appreciated. The afternoon and evening services were held in the Town Hall, at both of which we had a good attendance. F. M. Ludbrook's modern topic, "Boy Scouts," with the aid of some members of that new organisation, proved very interesting and instructive to old as well as young. The annual demonstration and distribution of prizes took place on Monday evening.—S. G. Chipperfield, June 7.

BENDIGO.—Good meetings both morning and evening on Sunday. In the absence of Bro. Collins at Derby, T. J. Cook took the service, and at its close baptised a young convert. A few extracts from the Bible School report read by the secretary last Sunday morning are of interest. The honor banner competition proved interesting. Sister F. W. Collins' class with 100 per cent. gaining the banner, Sisters Cook's and Moffat's classes, with 95 per cent., filling 2nd and 3rd places respectively. A number of scholars have gained certificates for regular attendances for the last three years without a break. The system is being extended, covering a period of five and seven years for a silver and gold medal respectively. During the year 29 of the scholars have decided for Christ, which is most encouraging. It is the intention to reorganise the primary class, working it on up-to-date lines. A cradle roll has also been introduced, which contains at present the names of 14 babes.—J.S.

TO LET.

Widow has furnished and unfurnished rooms vacant, every convenience. 213 Pigdon-st., Princes Hill, North Carlton.

Here & There.

Several items of news held over till next issue. One confession at Shepparton, Vic., on May 22. One confession at Grote-st., S.A., last Sunday night.

E. Holyoak is now secretary of the church at Lilyville, N.S.W.

Good meetings at Hawthorn last Sunday. One confession at the evening meeting.

Brethren needing to communicate with T. H. Fischer, please note his telephone number is Cheltenham 132.

A few disciples are now breaking bread at Scarsdale, Vic., and exhorting one another. A. W. Jinks is keeping in touch with them.

Bro. Harvey will be pleased to welcome any of the brethren at any time who may be visiting Ballarat, at the Fine Art Gallery, Lydiard-st.

J. W. Parslow has been released from his engagement with the N.S.W. Home Missionary Committee, and will become State Evangelist in Queensland.

Splendid meetings at the opening of the Hornsby, N.S.W., meeting house on Sunday last and one confession. The secretary will send on a full report.

A. D. Strongman, en route to U.S.A., addressed the church at Auburn, N.S.W., last Lord's day morning, and preached the gospel at the same place in the evening.

Ira A. Paternoster requests us to announce to all S.S., Y.P.S.C.E., etc., contributing toward the support of Miss Terrell, that the year began Nov. 1, and their promises will be for a year from that date.

Geelong reports an attendance of 335 at the gospel service on Sunday night last. The primitive gospel is getting a fine hearing in that place, and the church is becoming more and more alive to its possibilities.

We have pleasure in acknowledging the receipt of 10/- for the W. W. Davey fund from "A Brother." This fund is very much in arrears. We are sure that this intimation will elicit a hearty and prompt response.

Kindergarten methods are "catching on" in quite a number of the S.A. Sunday Schools. York, Hindmarsh, Unley and Grote-st. have already adopted the movement, and other schools are considering the matter.

The Central Training Class at Swanston-st. is doing fine work. The average attendance is good, and the students are getting firm hold of the studies. Any one desiring to do so can become a member of this class at any time.

The CHRISTIAN in Public Libraries.—Our agent at Ballarat, Bro. Harvey, has received a promise from Bro. Morris to pay for the CHRISTIAN until the end of the year, to be placed in the Ballarat City Free Library. Who will follow his example?

Many thanks for "Bolenge." It is inspiring. Am speaking on it Lord's day to interest church. Truly God is richly blessing that effort. May Pentecost Island be a second "Bolenge," is my prayer.—J. E. Allen.

We have a few copies of the Foreign Mission number of the CHRISTIAN on hand. Churches that did not have a sufficient supply, or can profitably use a few more, may have them on application. The number is limited, so that application should be made at once.

Bro. and Sister J. Hindle, of the Enmore church, have promised the £100 necessary to purchase a new tent for the N.S.W. Home Missionary work. The many others who have received circulars re this matter, and who intended to contribute to the purchase of this, are advised by the Organising Secretary that their contributions will still be in order to help pay the H.M. funds' part of the expenses of the next tent campaign, commencing in the coming August.

Three confessions at Hurstville, N.S.W., a few weeks ago, H. B. Robbins preaching.
A splendid meeting and five confessions at the Hornsby, N.S.W., mission last Lord's day evening.

A Foreign Missionary Rally will be held in the City Temple, Sydney, on Monday, June 27. All the brethren in and around Sydney are urged to attend.

Two Home Missionary meetings were held in the City Temple, Sydney, last week; one on Tuesday evening, arranged by the H.M. Committee, the other on Friday afternoon arranged by the Sisters' Conference. At both of these Thos. Hagger gave addresses.

F. V. Knapp, of Nelson, N.Z., writes:—"You will regret to hear that Bro. James Barton, who was so well known throughout N.Z., passed away on May 23, in his 90th year. Bro. B. was thought to be the oldest disciple in Australasia, having been baptised at Nelson by Thomas Jackson in 1844."

The Victorian Churches of Christ C.E. Union met on June 6. The meeting was well attended. T. B. Fischer presided. E. Allen delivered an address, which was much appreciated. Societies are urged to see that their delegates attend these meetings, and so receive help and blessing. Next meeting, first Monday in July, Swanston-st. lecture hall.

Training for Service.—At Bainham, N.Z., a class of members, under the leadership of E. B. Langford, was enrolled on June 1, 1909, and meetings were held weekly during the winter months (as well as the very wet winter would allow), until about the beginning of Oct., when they had to be discontinued owing to the rush of spring work. Classes were resumed on April 19, with 11 members.

A Home Mission rally in connection with the S.A. Sisters, was held at Grote-st. on June 2, the President, Mrs. Ewers, in the chair. S. G. Griffith gave a very helpful and interesting address. Solos were rendered by Miss H. Lawrie and Miss A. Thomas; recitations by Miss Griffith and by Miss Thomas, and a very enjoyable afternoon was spent. A large number of sisters were present, and the collection, £3/8/9, was handed to the Home Missionary Supt., Mrs. Fischer.

J. I. Mudford writes: "A. D. Strongman spent a few hours in Brisbane on Wednesday, 8th inst. The brethren took advantage of his presence, and a Foreign Missionary rally having been arranged, had the pleasure of listening to a rousing missionary address from our brother. Before finally leaving Australia, Bro. S. was presented by a few Queensland brethren with a small practical expression of their brotherly love and good wishes. We hope our Australian F.M. Committees will keep an eye on him. He is one of the most capable and consecrated of our young men, full of zeal in the service of the Master."

Archbishop Carr recently headed a deputation to the Victorian Minister of Education, with a view to induce the Minister to allow pupils in Roman Catholic schools to enter for State scholarships. The Minister apparently did not take kindly to the idea, as granting the request would seem to be a recognition of the denominational system. The matter, however, is to be referred to the Cabinet for decision. We concur in the view taken by the Minister of Education. As the Roman Catholic Church refuses to have anything to do with State schools it should be consistent in its policy of isolation, and not ask for special favors.

Foreign Mission Offering.—Apportionments for S.A. churches: Grote-st., £70; Mallala, £4; Bews, £5; Stirling East and Aldgate Valley, £30; Henley Beach, £5; Unley, £45; Long Plain, £8; Goolwa, £3/10/-; Kadina, £7; Mile End, £8; Owen, £20; Hindmarsh, £15; Moonta, £1; Port Pirie, £4; Port Germein, £1/10/-; Broken Hill, £4; Balaklava, £12; Strathalbyn, £4; York, £15; Butler, £3; Williamstown, £4; Alma, £15; North Adelaide and Prospect, £50; Glenelg, £7; Lochiel, £3; Norwood and Maylands, £50; Cottonville, £1/10/-; Willunga, £2; Narracoorte, £3; Point

Sturt, £8; Queenstown, £4; Milang, £15; Semaphore, £2; Tumby Bay, £1.

W. J. Williams, evangelist on the Manning River, N.S.W., is just starting on a six weeks' tour in the interests of No-License in his part of the State.

The church at Merewether, N.S.W., is looking for an evangelist to labor between there and Hamilton. Those willing to undertake the work should write the N.S.W. H.M. Organising Secretary.

We admire the outspoken remarks of Mr. John Verran, Premier of South Australia, regarding gambling and drink. They are worth recording in every religious journal in the Commonwealth. He said:—"Here—right here—I will make no uncertain stand about the question of gambling. Although we hear a lot of claptrap and filthy language being used about the Church of God, that church is the one home and refuge to-day. Any man who goes into Parliament, and is not prepared to fight for the church is neglecting his duty to the country. Whether the people admire me as Premier, I don't care. I want to do what my dear old Labor chief told me to do. When I visited the late Thomas Price for the last time, he said to me: 'Jack, there is a certain thing which must be done. You will be there after I have gone, and you must carry it out.' I wish the men of this State to make no mistake. I am going to carry it out. Gambling has got no shelter with me. If we remove the totalisator tomorrow, we will have a better citizenship, and a bigger Adelaide. The gambling evil has been running like a dirty stream, destroying our young men. The State has to face the drink evil also. I say this in public, because I do not want any persons to come squealing to me for assistance for that evil. Drink and gambling are first and last a great evil to the workers of this country."

COMING EVENTS.

JUNE 19 & 21.—Newmarket Sunday School anniversary, Kensington Town Hall. Sunday afternoon, 3 o'clock, F. M. Ludbrook. Evening, at 7, S. Stevens. Collection at afternoon service in aid of the local Ladies' Benevolent Society. Tuesday, 7-45, Entertainment and Distribution of Prizes. Admission, silver coin. Thursday, 23rd, Tea Meeting and Bioscope Entertainment in the chapel. Everybody welcome. J. Murdoch, Sec.

JUNE 20.—Chinese Church of Christ Tea and Public Meeting, Lygon-st., Carlton. Speakers, Mr. S. Wong, Mr. Laing Han-hsun (Consul General), and Mr. H. Kingsbury. Solos and recitations.

JULY 3.—Every church in Australia should observe Foreign Mission Sunday.

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JULY

3

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Last year our motto was £500, and the record of £4611 was contributed. Let us erase the old aim and establish another record.

Aim this Year, £2775.

WANTED.

Evangelist for Merewether and Hamilton, suburbs of Newcastle, N.S.W. Applications to be addressed to Thos. Hagger, Francis-st., Marrickville, Sydney.

BIRTH.

OWENS (nee McCoughtry).—On May 22, at Mlandale Private Hospital, Glenferrie, to Mr. and Mrs. W. J. Owens, of Elsternwick—a son (Evan James William).

Foreign Mission Fund.

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

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DEATH.

HOPKINS.—On June 12, at "Rheola," Lyons-st., Williamstown, Isaac, the dearly loved husband of Mary Hopkins, aged 78 years. No flowers. "When Christ, who is our life, shall appear, then shall we also appear with him in glory."

IN MEMORIAM.

CRISP.—In loving memory of our dear Will, who departed this life for a better at Trafalgar, Gippsland, June 12, 1902.

"Only good-night;
We all shall meet in the morning light."
—Mother.

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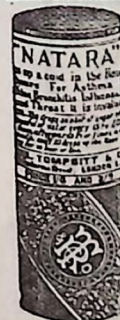
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Obituary.

MURRAY.—On May 12, Bro. and Sister Murray were called upon to part with their baby girl, Jean Forester, aged nine weeks. We sorrow with them in their hour of trial, and pray the Lord's sustaining power may uphold them. We committed the dear babe into the hands of Jesus.

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

South Yarra, Vic. W. H. NIGHTINGALE.

HOCKLEY.—On May 28 there passed into rest at the residence of her daughter (Mrs. Weir, senior), Chapel-st., the oldest sister in the church, Mrs. Hockley, at the advanced age of 91 years. Her connection with the Norwood church commenced in 1891, and since then she was known to us as a faithful and devoted follower of the Lord Jesus. She was a genial Christian, and endeared herself to all. Her funeral took place on the 30th, many of the church attending to pay their last respects to one who was loved of all. S. G. Griffith took the service at the graveside, which was a very impressive one. Our sister's descendants number 92, several of whom are in fellowship with the church. May our heavenly Father comfort them all in their sorrow. Norwood, S.A. S.G.G.

HAMMOND.—On May 5, after a protracted illness, Sister Miss Ethel M. Hammond, youngest daughter of Bro. and Sister George Hammond, passed away. Our sister some years since was baptised at Lockiel in this State, and became a member of the church there. She loved the Saviour, and as she gradually became weaker in body, her faith was manifestly strong and her hope bright. To her, absence from the body meant presence with the Lord. There is nothing more beautiful than confidence in the Lord's precious promises. There is a power which sustains and comforts. It comes from the loving heart of the Saviour. Our sympathies are with the family. They know the source of all comfort and consolation. In the presence of loving friends the body of our sister was laid away in the cemetery at West Terrace in the hope of the glorious resurrection.

Unley, S.A.

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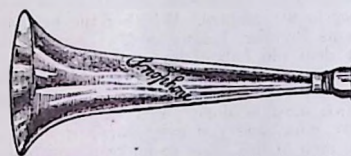
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only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec., 1906,
I went under another operation at the Melbourne Hospital, and had 2 1/2 inches of the knee-joint
taken away. I was attending the Hospital until the June 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,
three months after I had five; in 14 months I had none, nor have I had any since. I may say
the majority of medical men said it was tuberculosis, and what gave me such great faith in
"Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days'
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
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