

A Retrospect and a Prospect.

By A. J. Saunders.

"Ye have heard that it was said to them of old time"

"Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection."

"But in the latter days it shall come to pass"

The poet well expresses our thought this morning:—

"We are living, we are dwelling
In a grand but awful time;
In an age on ages telling,
To be living is sublime."

We stand between two significant periods of time. The past stretches away back for one hundred years—a century of toil and preparation. The future lies before us, rich in promise and inspiration. O, what an inheritance, and what an opportunity! Like John the Baptist of old, we stand in the transition; and are called upon to learn from the past and to make the future.

But the past and the future are indissolubly linked together. The past is the parent of the future; the future partakes of the nature of the past. We must not take a retrospect at this centennial period without also taking a prospect. And in our plans for a second century's work we shall do well not to forget the significance of the first century.

"O there are voices of the past,
Links of a broken chain,
Wings that can bear me back to times
Which cannot come again;
Yet God forbid that I should lose
The echoes that remain."

We were most happy in the centres of interest during the centennial celebrations. These centres were: Old Bethany and Pittsburg—at once both a history and a prophecy. It seems to me that these facts are highly significant, and have a deep religious value. I wish to take these two centres of interest as types of our people and their history. Old Bethany—the country, stands for the first century of our work. Pittsburg—a mighty throbbing modern city, is the call to our church in its second century. Bethany is a retrospect. Pittsburg is the prospect. And signifi-

cantly do they put forth their hands to us: Bethany points Go! Pittsburg says Come!

Bethany a retrospect.

Bethany is a pretty little dreamy country village situated among the pleasant hills of Western Virginia. It has been the same for fifty years. The quiet Buffalo winds in and out between the hills. The sheep and cattle graze undisturbed on its slopes. There is no hurry, no excitement, no problems. Quietness reigns supreme. Here is the main street. The natives stand on their front door-steps watching the stranger as he passes. There is the old church building with its tinkling bell calling the saints to worship. On yonder hill is the quiet cemetery where sleep the bodies of the faithful. And over it all as a queen stretching forth her fostering arms is the college—our Alma Mater. How like Goldsmith's Deserted Village is this beautiful scene:

"Sweet Auburn! loveliest village of the plain,
Where health and plenty cheered the laboring swain;
Where smiling spring its earliest visit paid,
And parting summer's lingering blooms delayed.
Dear lovely bowers of innocence and ease,
Seats of my youth, where every sport could please;
How often have I loitered o'er thy green,
Where humble happiness endeared each scene!
How often have I passed on every charm,
The sheltered cot, the cultivated farm;
The never-failing brook, the busy mill;
The decent church that topped the neighboring hill;
The hawthorn bush, with seats beneath the shade,
For talking age, and whispering lovers made!
Sweet was the sound, when oft, at evening's close,
Up yonder hill the village murmur rose."

Bethany stands for rural methods and country evangelism. Our first century's work was a rural work. We are a rural people. Alexander Campbell when he died was a rich man, owning thousands of acres of land, and was worth half a million dollars. His plea was to the country, and so right royally did the country respond; so much so that we are a strong influential people in the great middle States of Am-

erica—Ohio, Indiana, Illinois, Missouri and Iowa.

Our methods have been such as would appeal to a country people. Sunday was always a big day. Two, sometimes three meetings were held—large gatherings, hearty singing, long, earnest sermons. Except in the towns no week night meetings were observed. Religion was principally participation in public worship. It was passive. It was receiving, with little giving. It was talking and singing. It was largely sound. Do not misunderstand me. Good substantial work was done. But it was a rural work, and satisfied a rural demand.

Our evangelism also has been such as would appeal to a country people. Where have our greatest revivals been held? In the country or smaller cities. No great victory has yet been won by any of our preachers in the largest cities. This is sadly true of New York, Chicago, London, and is becoming true of Melbourne and Sydney. Good work has been done in all these cities, but it has been slow, educational, constructive. Our greatest evangelists flourish in the country and smaller cities, but the great needy cities are largely untouched, unmoved. Do not misunderstand me. Many elements go to answer for this condition. It is not necessarily the fault of the evangelist, nor the message. It is not necessarily the fault of the city people, for they are human and have needs and emotions similar to the country people. The difficulty partly and largely lies in this—rural methods and rural evangelism will not succeed in the great modern cities. Methods must change with changing conditions. And Mr. Campbell would be one of the first to see this great canon of successful Christian work were he here.

Bethany stands for the theological stage of Christian development. It was the age of doctrine and doctrinal controversy. Thos. Campbell was excluded from the Presbyterian Church because he ran counter to the doctrinal customs of that church. Alex. Campbell was excluded from the Baptist Church because he believed and taught things contrary to Baptist doctrine. It was an age of creeds, and confessions and sects. Churches multiplied over the most astonishing interpretations. A man was driving along a road in one of the North West

States of America, and on coming to a cross road, he saw two fine church houses on opposite corners. Driving on, he overtook a man of the district and engaged him in conversation. "What two churches are those back there?" he asked. "O," said the man, "they are Dutch Reformed Churches." "Both of them?" "Yes." "What! two churches of the same denomination in a country district, side by side!" "No, sir! They are not of the same denomination." "Well, what is the difference?" "This: those people on the right believe that Eve tempted Adam to sin, and so sin was transmitted to all people. While we on the left say no such thing, for we believe that Adam was a son of a gun from the beginning." It was an age of great debate. Each man, each church, was absolutely right, and everybody else was absolutely wrong. And so the controversy waged.

And so Bethany is a retrospect, a history. It has an important place in a growing order. But we cannot remain in Bethany. We must go on, for—

"The old order changeth, giving place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

Pittsburg a prospect.

Pittsburg is a great throbbing modern city of about one million people. There are some thirty-two large steel mills on the banks of its three rivers. It is a famous railway centre. Many of its business houses are sky-scrapers. It has a large foreign population, with its accompanying problems of poverty, dirt, tenement houses, ignorance. Here we find the enormously rich, and the desperately poor; the beautiful boulevards and parks, and the slums. There are the problems of labor and capital, strike and lock-out. This is Pittsburg; what a contrast to Bethany! Old Bethany was all quietness and peace, with never a problem. Pittsburg has innumerable problems, which the church must help to solve. Bethany—the country, was the place of our first century labors and wonderful successes. Pittsburg—the modern city, must be the scene of our second century work and victory. For as Charles Stelzle argues so strongly: The modern city is Christianity's storm-centre.

The city to-day affords the greatest opportunity that Christianity has ever had. In the city we find the people of every country, of all degrees of need—rich and poor, little and big, sick and well, white and black, east and west—all citizens of a great community. In the cities we have the wealth. The country rightly is the backbone of a nation, but the cities provide the money. In the cities also we have the need of the church. The rich people need the gospel as much as the poor. All people need the message and life-principles of Jesus. So with people, money and need all together in the cities we have the great mission field of modern days. In the cities also we have the slum and poverty problems, drink, gambling, white slave curses; the

cigarette habit, the boy problem, filthy theatres, crime, injustice, divorce. These are the abuses that call for reform. And these are the problems which must engage our attention as we enter another century. The rural gives way to the city. Our city must become a city of God—a new Jerusalem.

Bethany stood for correct theology. Pittsburg suggests a new emphasis—social service. Now, I do not say that we shall never more need theology. So long as man is religious and thinks, there will be theology. But we have come to a time for a change of emphasis. Doctrine is good. We must have doctrine. The great fundamentals of the gospel remain. But whereas in the past our emphasis was doctrinal, if we are alive to the spirit of our day, we shall catch the vision of a new emphasis—discipleship expressed in social service. I do not envy the work of labor unions; the Y.M.C.A., Y.W.C.A., the various bureaus, the charity organisations, the lodges, the temperance societies, and all the rest of those splendid fellowships in a common cause, but I do crave for the church a larger participation in all this kind of work.

We have been too concerned about a heaven above, and too little concerned about conditions here below. We have been worrying about interpretations and debates and theology, while all the time the great needy heart of humanity has been left lonely and uncomfortable. That is why people are losing interest in the church. The church has so little of real help for present crises. Haste! for yet there is time. Dogmatic theology must give place to social service.

In all the interests of this transition period, we must not lose sight of our great plea, without which we have no right to a separate religious existence—Christian union. There never was a time more ripe than the present for insisting upon this plea. How gloriously it is coming to pass.

It is here in part now. Japan has the United Church of Christ of Japan. We find the United Church of Christ in China. In America we have the Federated Churches of Christ of America. There is in England the National Free Church Council. Brethren! this is the Lord's work. This thing may come a little different from the way we had planned it to come. But what does that matter! Is it the plan that matters, or Christian union? I am willing to forfeit my plan; I am willing to lose my identity that Christian union may be accomplished. What does it matter if we should lose our own religious identity in the accomplishment of that for which we were called into being! Christian union in the last analysis is spirit and service.

"The time doth hasten on apace,
And every day is nearer;
When Christian hearts all bound in love
Shall each to each be dearer.
The sound of strife shall pass away,
And every hope be plighted;
It shall be known upon that day,
That Christians are united."

One word more. Bethany and Pittsburg are both necessary factors in our religious evolution. Far be it from me to look down upon or sneer at the early days. What we are to-day is the result of those glorious times. And we can thank God for old Bethany, its sage, and the work there accomplished. But Pittsburg is God's call to us as a people to-day. Men, women, money, must be put unreservedly into the conquest and redemption of the city. We have learned the first principles of Christ. Let us press on unto perfection. We have graduated from Bethany. But hark! Pittsburg is calling. Bethany is a retrospect and a history. Pittsburg is a prospect and a prophecy. In the latter days it shall come to pass. What shall come to pass?



God's Wonderful Book.

By C. M. Gordon.

Concluded.

5. The Bible is wonderful because it is a revelation of God. There can be no true theology apart from the revelations of this book. Reason alone, operating upon nature alone, can reach no adequate knowledge of God. God always has been very greatly misunderstood, and most cruelly misrepresented by those who have tried to know him through nature only. The Greeks were the most cultured of all ancient peoples. They possessed some of the greatest minds that have ever thought. Their liter-

ature, their art, their philosophy, are still the admiration of the world. But their theology—what shall we say of it? Reason enthroned herself in the Greek mind, and proudly demonstrated her possibilities in the departments of knowledge to which we have alluded; but she woefully humiliated herself in the extravagant polytheism and crude anthropomorphism of Greek theology. The ancients, and those of God, could not, and cannot, by searching find out God. They could not, and cannot translate nar-

ture's capricious and clashing terminology. And this applies, not only to the untutored savage who roams the forests, but also to the proud scientist, who to-day pursues his quest unaided by the light of the sacred Word. The savage in his religious conceptions reaches the most debasing and brutal fetishism. The scientist, in many instances, arrives at the wise conclusion, that God is either the sum of all forces—the impersonal energy of the universe—or, that he is the personal Creator of the universe, having wound it up, and set it going, under the operation of inflexible law, and having then withdrawn himself into the limitless solitudes of his own independent and unconditioned existence, being too supremely vast and self-centred to have any providential interest in such a little creature as man, or in such a little thing as the world.

How vast the difference between such forlorn conclusions and the comforting, inspiring revelations of Christian theism. In this precious book God is revealed to us in all the tenderness and nearness of his Fatherhood, in all the fulness and unfeignedness of his sympathy and love. True, we find him clothed with the attributes of omnipotence, wisdom, justice, holiness, immutability, etc., but over and above all these, investing them all with the halo of its own ineffable glory, is the crowning attribute of love. God is love! Such is the transcendent lesson of the Bible—a lesson which nature could not teach, until, like the moon, which borrows its glory from the sun, she was illuminated by the light of revelation.

A revelation of man.

6. Moreover, the Bible is wonderful because it is a revelation of man. No anthropology can give us an adequate science of man, as long as it refuses light from God's Word. Man is almost as great a mystery as his Creator, when viewed apart from the teaching of this book. "Man, know thyself," may be very good counsel, but it is impossible for us to take advantage of it, until we come to the Bible. To know ourselves we must know our relations to the past, the present, and the future—to God, man, and eternity. No science which fails to take cognisance of the facts of sacred Scripture, can present us with a satisfactory statement of these relations. That anthropology which excludes theology, and yet aims to give us a well rounded knowledge of man, is indeed embarked on an impossible undertaking. A knowledge of God must be the starting point of a correct science of man. And as God can be fully known only through the revelations of this book, it follows that man can be adequately known only through the same medium.

The Bible is God's great text-book on man. Man is the subject of it from Genesis to Revelation. Man as he was, man as he is, man as he ought to be, man as he shall be—such is the fourfold treatment of this ever-present theme. It reveals man to himself. It makes him conscious of the

wonderful possibilities of his nature as an intellectual and spiritual being. It shows him the heights to which he may climb, or the depths to which he may fall. As clear as the pathway of the shining sun it sets before him his duty, and with many warnings and numberless encouragements bids him go forth and do it. His manifold obligations, growing out of his manifold relations, are indicated with a perspicuity and authority which ought to secure their performance. It pictures to man his sinful state, with its attendant dangers, and opens up before his astonished eyes the way of salvation and eternal life. Commencing with man on earth, it follows him through the vicissitudes of his tragic history, and leaves him, either enjoying a state of perfect felicity in heaven, or suffering retribution at the hands of justice. It comes to him, however, in order that he might prepare himself for that exalted destiny which God, his Father, has prepared for him, the glory of which is indescribable. Thus the great book is man's book as well as God's book. It is a revelation of God, in order that it might be a revelation of man.

The transforming power.

7. The Bible is wonderful because of its transforming and elevating power. Behold our Anglo-Saxon civilisation! Its just and equitable governments; its schools, colleges and universities; its humanitarian institutions; its churches and Sunday Schools; its happy homes and bright firesides; its sweet childhood, pure womanhood, hearty, robust, chivalrous manhood; its peace, plenty and prosperity! Whence came all this? Our ancestors were coarse and brutal, and degraded to an extreme, as we all know and acknowledge. Then what power was it that wrought such a splendid product out of such crude and unpromising material? But one true answer can be given—the Word of the living God. The Bible is the basis of all that is splendid and worthy—and this is much—in our civilisation, and this civilisation is becoming more and more splendid and worthy, as it is becoming more and more permeated by the spirit and teaching of the Bible.

France and England.

There was a time in the history of France and England, when they stood abreast in the march of nations. France assumed a negative attitude toward the Bible. She closed the precious book, and sealed it with a seal stamped with the image of reason—so called—and rejected its hallowed light for the unholy and baleful darkness of atheism. England threw wide open its pages, and let its pure and purifying light stream forth into all departments of her life. The result may be seen in the comparative status of the two nations to-day. England, from her island throne, controls the destinies of 400,000,000 of earth's inhabitants, her prosperity calls forth the astonishment and admiration of the world, her language and her civilisa-

tion encircle the globe. But France is away down the scale of national greatness, and the reputation of her social and moral civilisation is not the most enviable in the world. England and America must never forget that they owe their marvellous growth and unquestioned national supremacy to the Bible, and that continued loyalty to the blessed book is necessary to the perpetuity of their national existence and development.

The individual.

Turning from the effect of the Bible as seen in the history of nations, and viewing its effect upon individual life, we are brought face to face with numberless instances of its regenerating and elevating power. It has made all the noblest characters of history. Its moral energy has taken hold of men and women of the most depraved and abandoned character, and has cleansed them, clothed them in righteousness, and fitted them to dwell in the saintly and holy society of heaven. Everywhere it goes we see it working the same astonishing results: making bad men good, and good men better; bringing about miracles of transformation in conduct and character; lifting men and women out of the dust of dishonor and degradation, turning their faces heavenward and infusing the life of God into their souls. Not only is it thus operative among the people of our higher civilisations, but the most crude and barbarous people are also amenable to its blessed influence. Tribes and nations, whose moral history through long centuries had been one of continued degeneration, until it left them the veriest brutes, the horrors of whose degradation no pen can adequately picture, have felt its potent touch, have bathed themselves in its cleansing efficacy, and have come forth with clean garments and re-created hearts. The dark places of Africa, the islands of the Southern Seas, have afforded such revelations of its transforming power as to cause the whole world to marvel and admire. The power of this book is the power of God. The energy resident within it is the energy of the Almighty. Its pathway through history is a pathway of light, penetrating the densest darkness, healing the deadliest diseases, purifying and sweetening everything which comes within its influence.

Revelation of redemption.

8. Finally, we remark, that the Bible is wonderful, because it is a revelation of redemption. It presents the only solution of the great problem of sin. It reveals the only Saviour of mankind. In vain do we explore the systems and philosophies of men in our search for a Saviour, and salvation. In vain do we make application to the sacred books and proud religions of men. Disappointment, cruel and blighting disappointment, meets us at every source, until we knock at the portals of this holy Word. Here only do we find the fountain of life. Here only do we find the Great

No-License in N.S.W.

By H. G. Payne.

Physician,—that Man, who can stretch forth his hand and touch our leprosy, saying, "I will, be thou clean."—that Man with heaven's sweetest music on his lips, with outstretched arms, with world-embracing heart, with words of invitation such as none other could utter; "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Here only do we find a cross and an open tomb, attesting our blood-bought redemption, and pledging an ultimate victory over death. Here only do we find the heavens opened and the Son of man standing at the right hand of God, awaiting the home-coming of all his faithful followers. Thus are we satisfied. Other systems, other cults, other religions, break down before they can meet us in our extremity and give us relief. They but accentuate the weariness and bitterness of our conflict against unequal forces, deceive our fondest hopes, and torture our souls with the sense of utter impotency. But here do we find satisfaction. Here is hope, crowned with the light of heaven, peace, "which passeth all understanding," and joy "exceeding great." We ask no more. This book gives us the Saviour and the life eternal. What more can we ask?

A priceless legacy.

Think, then, what a priceless legacy God has bequeathed to us in this precious Word. This book is the inspired directory in all matters pertaining to redemption and eternal life. It unfolds and exhibits the philanthropy of God; and makes known his will and purposes concerning the human race. It purifies the heart, gives rest to the conscience, and implants within the soul those mighty principles which result in the renovation of conduct and the transformation of the life into the image of him who knew no sin. It illuminates, converts, sanctifies and saves. It encourages in adversity, comforts in affliction, brings a balm to the wounded heart, and new courage, and hope and life to the despairing soul. It brings God down to man, and takes man up to God, and sets the human spirit throbbing in the transports of anticipation. It is God's wonderful book, flooding the world with the light and glory of heaven. Well can we exclaim with Heine, "What a book! Wide and vast as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven, sunshine and sunset, promise and fulfilment, birth and death, the whole drama of humanity, are all in this book; its eclipse would be the return of chaos; its extinction would be the epitaph of history."

A sunny temper gilds the edges of life's blackest cloud.—*Guthrie.*

If your sphere is outwardly humble, God understands it better than you do, and it is a part of his wisdom to bring out great sentiments in humble conditions, great characters under great adversities and heavy loads of encumbrance.—*Horace Bushnell.*

DRINK BILLS.

Frequent enquiry is made for the amounts of the drink bills of the various places for purposes of comparison. With the view to meeting the demand we present a number. These figures, though authoritative and universally accepted as forming the basis of comparisons, must be used with due regard to local limitations. For instance, it would not be fair to compare the amount spent per head in the United Kingdom with the amount spent in New Zealand. In the former £3/12/3¼ was spent in 1908, in the latter £3/15/5½. On the surface the comparison is decidedly against N.Z. The following table, taken from a "Statistical Abstract for the British Empire," issued by the British Government, gives New Zealand the advantage. The following are the figures (in gallons) for 1908, showing the consumption of alcoholic liquors in different parts of the Empire.

United Kingdom—Beer, total 1,187,859,000, per head 26.7; Spirits, total 38,079,000, per head 0.85; Wine, total 11,293,000, per head 0.25.

Australian Commonwealth—Beer, total 47,436,000, per head 11.2; Spirits, total 2,974,000, per head 0.70; Wine, 3,841,000, per head 0.91.

New Zealand—Beer, total 9,619,000, per head 10.0; Spirits, total 752,000, per head 0.78; Wine, total 149,000, per head 0.16.

Canada—Beer, total 38,213,000, per head 5.5; Spirits, total 5,739,000, per head 0.83; Wine, total 616,000, per head 0.9.

Newfoundland—Beer, total 73,000, per head 0.3; Spirits, total 97,000, per head 0.41; Wine, total 10,000, per head 0.4.

Cape of Good Hope—Beer, total 3,136,000, per head 1.3; Spirits, total 1,308,000, per head 0.52; Wine, total 5,105,000, per head 2.04.

Natal—Beer, total 841,000, per head 0.7; Spirits, total 331,000, per head 0.27; Wine, total 47,000, per head 0.04.

Orange River—Beer, total 675,000, per head 1.4; Spirits, total 105,000, per head 0.22; Wine, total 40,000, per head 0.09.

Transvaal—Beer, total 3,396,000, per head 2.4.

The small consumption in South Africa is owing to the inclusion of the native population.

It will thus be seen that while the New Zealander spent more money, he drank less than half the amount consumed by the resident of the United Kingdom.

Again, in 1908 N.S.W. spent per head £3/7/6. Liquor advocates have instituted a comparison with New Zealand, designed to prove that N.S.W. without No-License is more temperate than "Prohibition New Zealand," and some are deceived by them, not knowing or thinking (a) that up to the middle of 1909 there were only six electorates, and since then an additional six, under No-License out of 62, and (b) that the value of the liquor consumed is no guide as to the quantity. In 1908 N.Z. N.S.W. amount on the estimate of F. B. Boyce, the recognised authority, being—Spirits 1,414,160 gals., Beer 15,680,409 gals., Wine 1,077,682 gals.

The figures given by the British Government are those of Edward Walker, the N.Z. authority, expressed in round numbers. The difference is in the estimated values of the liquor. Thus the N.Z. estimate places wine at 40/- per gal., the N.S.W. figures work out at 22/4 per gal. The N.Z. beer valuation averages 5/-, the N.S.W. 4/11 per gal. N.Z. spirits are reckoned at £2 per gal. N.S.W. at 37/-.

The United Kingdom.—In 1909 the total expenditure was £155,162,485 (£3/8/11¼ per head) as compared with £161,060,482 (£3/12/3¼ per head) in 1908. This shows a decrease in expenditure of £5,897,997. If the new taxation had not interfered with the price of drink, the decrease would have been £11,000,000.

U.S.A.—The following indication of the condition in U.S.A. should be of great value to No-License workers, as the liquor party in a pamphlet entitled "Prohibition Abroad" is endeavoring to disprove the fact of the progress of the temperance sentiment in U.S.A. Consumption of intoxicating liquors in U.S.A.:

	1907	1908	1909
Gals.,	2,020,000,000.	2,006,000,000.	1,935,000,000

A reduction is shown of over 84,000,000 gallons in three years.

The Inland Revenue receipts from liquor tell a similar story. The returns are:—

	1907	1908	1909
£	43,180,944	43,993,284	43,404,889

This shows a reduction in revenue from drink of £4,716,055 in the period indicated. This is made the more striking by the increase of population during the three years, which includes three millions by immigration.

Canada.—For the year ending March 30, 1908, the drink bill was £15,373,329, or £2/4/- per head.

Germany.—The estimated annual expenditure is £150,000,000 or £2/4/8 per head. In quantities, 6.79 pints of spirits, 205.32 pints of beer, and 10.24 pints of wine per head per annum. This estimate is based on a return covering 1904-8.

Australian Commonwealth.—Figures compiled by A. M. Laughton, Government Statist.

State	Amount	Per Head	Per Adult
Victoria	£4,051,500	£3 5 8	£6 1 1
N.S.W.	4,677,900	3 1 10	5 10 9
Qld.	1,622,900	3 0 9	4 10 6
S. Aus.	950,200	2 9 5	3 1 1
W. Aus.	1,428,800	5 12 9	9 12 3
Tas.	420,300	2 6 3	4 0 11
Comwth.	£13,151,600	£3 4 2	£6 0 11

New Zealand.—The 1909 drink bill of the Dominion is £3,628,137, or £3/11/0½ per head. A decrease of £123,831, or 4/5 per head, on the previous year's expenditure, although the population increased by 26,780. The 1908 bill showed a decrease of 4½d. per head as against the 1907. This

reduction has been completely eclipsed by that of 4/5 in 1909.

Victoria.—Spent in 1909 £4,005,571. Amount per head, £3/2/4; the lowest on record. The decrease as against the prev-

ious year was £91,239, per head 2/5.

N.S.W.—The figures for 1909 are not yet available. For 1908 the sum was £5,363,579, being £3/7/6 per head, an increase of 7d. The publication of the 1909 figures is being awaited with interest.



The Enmore Choir.

Photo by E. Hedger.

Top row—Mr. Heather, Mr. Juleff, Mr. Young, Mr. Maxwell, Mr. Lewis, Mr. Clarkson, Mr. Richards, Mr. Andrews, Mr. Hawken, Mr. Whately, Mr. Savage. Second row—Miss Sevilor, Miss McAuley, Miss Young, Miss A. Argue, Miss Maxwell, Miss Argue, Miss Steer, Miss Spencer, Miss Pendlebury, Miss Dibble, Miss Bagot, Miss Trollope, Miss Jensen, Miss Rofe, Mrs. Wildman, Miss Wollams, Miss Holford. Third row—Miss Tremaine, Mrs. Hedger, Miss Ellerton, Miss Stephenson, Miss Baynes, Mrs. Hackshall, Mrs. Spencer, Mrs. Taylor, Miss Moore, Miss Holmes, Miss Walden, Mrs. Hodgson, Miss Dibble, Miss Swain, Mrs. Walden, Mrs. S. Whately. Front—Mr. G. T. Walden, preacher, Mr. R. K. Whately, conductor, Mr. P. W. Dixon, organist, Mr. W. D. Rankine, secretary.

"Take my Voice, and let me Sing."

Not the least important church auxiliary from the point of view of a gospel aid is the choir, and the accompanying photos show that the young people at Enmore are realising the "reasonable duty of service." There can be no doubt that the singing of direct gospel hymns by a consecrated choir is a powerful aid to the preacher. Such singing impresses nine out of every ten, exerting a softening influence and tending to relegate to their proper place the all too absorbing interests of this life. Frequently preachers have said, when good heart singing has preceded their addresses, they have been uplifted, encouraged and enthused; and how frequently the hearers have admitted the influence of gospel song! Knowing this, we cannot but be impressed with the awful waste of material, and neglect of opportunity by members in all the churches. Possessors of the gift of song should take to heart that verse of F. R. Havergal's "Take my voice and let me sing" and, realising their accountability, lay their gift upon the altar of service. Please do not mistake, we have not reached this stage at Enmore yet, but are looking that

Looking back over the history of singing here for the past 30 years, such families as the Hawkins, Wests and Kingsburys stand out prominently, until comparatively recent times J. Kingsbury being responsible for all singing, while he is still in charge of the Sunday morning services. About 17 years ago John Lockley organised a choir for the gospel services, doing excellent work for some years. Then followed J. T. Tingate, to whom the church is indebted for many years of faithful service. Bro. Tingate resigned about 12 months ago, and is now in charge of the singing at North Sydney, where he resides. Since then R. K. Whately has been leader.

The organists have been Miss Ettie Kingsbury (now Mrs. F. Steer), who served loyally through Mr. Lockley's and most of Mr. Tingate's time, then Miss Linda Kingsbury (now Mrs. E. Jeffrey), while Bro. P. W. Dixon at present graces the position. Mr. Dixon is a composer of no mean order, and several of his compositions have been sung here, while his recitals have given pleasure to all. Several factors are responsible for the present state of the choir. 1, there is the Bren. Bardsley's munificent gift of an organ; 2, Bro. Savage's generosity to the choir; 3, Bro. Dixon's ability as an organist; 4, the energy and

enthusiasm of the secretary, W. D. Rankine; and lastly, the evident desire of each member to do his or her best for the Master.—R. K. Whately.

The Best.

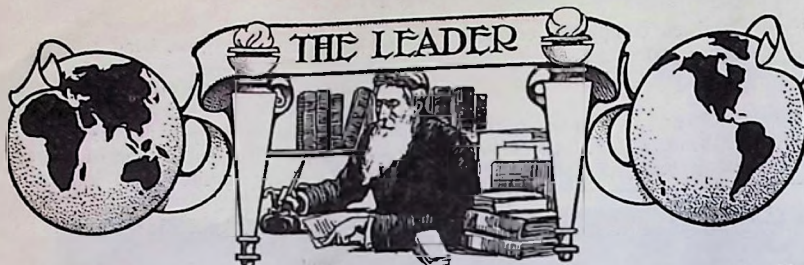
God has his first choice, for the few
Who dare to stand the test:
He has his second best, for those
Who will not choose the best.

It is not always open ill
That risks the promised rest;
The better, often, is the foe
That keeps us from the best.

There is not one but vaguely wants
In some way to be blest:
'Tis not the blessing, Lord, I crave,
I want thy very best.

And others make a noble choice:
But when by trials pressed,
They shrink, they yield, they shirk the cross
And thus they lose the best.

I want, in this brief life of mine,
As much as can be pressed,
Of service true, for man and God.
Help me to do my best!



IS ONE RELIGION AS GOOD AS ANOTHER?

The attempt to place Christianity on the same level with other religions is one of those attempts that is bound to end in ignominious failure. It is equivalent to saying that one religion is as good as another. And this is a saying which is only remarkable for its want of truth. One religion is *not* as good as another. Leaving out of view for the present the idea of Christianity, it is not even true of other religions. Non-Christian systems have their grades of merit, and if one's choice were confined to these, it would be found that some are better than others. The truth of this statement is so apparent that one feels that some kind of apology is needed for having made it. And yet it needed making, for a good deal of foolish thought runs in this direction at the present time. The immediate cause of our making these remarks is found in the utterances of the Chinese Consul, made in the Lygon-st. chapel on the occasion of the annual festival of the Chinese mission. What he said on that occasion is quite understandable, if we remember that he is an educated gentleman and also a diplomat. He was the guest of a Christian organisation, and in the nature of things, would endeavor to say nothing that would offend. From his standpoint, it would be in the nature of compliment to put Christianity on the same level with Confucianism. That he should do so is, indeed, an evidence that educated Chinese at any rate are breaking away from the intense conservatism which, not so long ago, regarded everything not of Chinese origin an abomination.

A noteworthy utterance.

In some respects it was a noteworthy utterance, and had in it elements of truth. "Every civilised nation," he said, "is bound to have some sort of religion or teaching. No matter how many kinds of religion there are, they are all aiming at the same object. I believe that in most languages there is the word 'heaven,' and the idea of God exists. I am a Chinese with some knowledge of English, and I have found that there is a great similarity in our fundamental teachings. I believe that God is the Root or Trunk of a large tree with many branches which represent the different kinds of religions or teachings, such as Christianity, Mohammedanism, Confucianism, Buddhism, and so forth. . . . Let us act upon the principle of whatever teaching or religion we are following, so that the

whole tree will flourish, and God will be honored." In reading the foregoing, we are reminded of another remarkable utterance. This utterance came in the form of an edict addressed to all Mohammedans throughout the world, and came from the high priest, together with the Ulema Council, the highest authority of Islam. It is as follows: "The Constitutional Government (viz., in Turkey) is in harmony with the tenets of Islam," and "True Christians and Mohammedans worship the same true God, and they are therefore brethren. Sincere Christians have a right to a seat in Paradise also. Equality and fraternity between Christians, Mohammedans and Jews must be emphasised and practised by all true followers of the prophet."

The source of religion.

How much of these utterances belong to the region of diplomacy it would be ungracious to enquire. It may safely be asserted, however, that they do not represent the feelings of the rank and file of the respective faiths. They rather represent the views of educated men, whose contact with the western world has made them more tolerant of views not the same as their own. Nevertheless, the sentiments expressed are to be welcomed as indicating the approach of a period when the reign of fanaticism will give place to an intelligent appreciation of the great thought of the brotherhood of man in spite of religious differences. Turning again to the statement of the Chinese Consul, we find in it at least one thought which contains a great truth, namely, that the religious sentiment has its origin in God. We are firm believers in a primeval revelation of God to man. This revelation, however, we should not compare to a tree, for it is in the nature of a tree to be true to itself in all of its parts. Perhaps the idea of a river, breaking forth into many streams, would best express the state of the religious world as we see it now. The source of the river and the main body retaining their original purity, but the divergent streams polluted and defiled by the filth which many generations have thrown into them. God could not be the author of such decadent religions as Mohammedanism, Confucianism and Buddhism. The element of truth found in all these is from God, but the element of evil which predominates is from quite a different source.

Seek the highest.

In regard to the idea, seemingly set forth by the Consul, that a man should be con-

tent to follow the religion in which he was born, we cannot for a single moment accept. In religious matters, a man should never be satisfied with anything but the highest and best. It would scarcely be rational, for example, for us to encourage the fetish worshipper of darkest Africa to continue in his horrible and degrading religious practices, and yet this would be the logical conclusion from the premises set forth by our Chinese friend. Indeed, we cannot see how he can be well satisfied with the religious state of his own country. A religion which finds its outward expression in the worship of a joss house must leave a great deal of room for improvement. In speaking of the religion of China, it is doubtful if it can be described as Confucianism. If Confucianism can be called a religion, and the Chinese claim it to be theirs, it is in such an altered and degraded form as to be scarcely recognisable. And, certainly, a form of religion which has kept China in the bonds of an iron conservatism for so many centuries is not one to be regarded with any degree of admiration. A religion that does not keep pace with a true civilisation is not one to boast about. The highest religion is that which is in the vanguard of progress, and the only religion of which this can be said with any truth is the religion of Jesus Christ.

Always in advance.

One of the distinctive features of the Christian religion is that it is always in advance. The *Missionary Review*, in making a comparison between Christianity and Hinduism, says: "Some one well says that the difference between India and its religions and America and its Christianity is largely this: that in India the religious system represents the worst, and the life of the people the best that the native faiths can produce; whereas in America the religious system represents the best and the popular life the worst aspect of Christianity. In other words, in Oriental lands the better classes of the people rise above their religious cults, and despite the unholy doctrines they contain, and the impure practices they sanction; but in Christian lands the religious system is always infinitely above the best of those who embrace it, and holds its own despite the imperfect and inconsistent character and conduct of its adherents."

The dominant spiritual force.

It is the unique character of Christianity that is making, and will continue to make it, the dominant spiritual force in the world. And because of this, it is a great missionary power, and must continue to be so until it has achieved the conquest of the world. What it is now doing in other lands must not be measured only by the increasing number of converts, but must also be estimated by the leavening influence it exerts. The Melbourne *Argus*, in referring to this, says: "Morrison in his 'New Ideas in India During the Nineteenth Century,' holds and seems to prove that Christian ideas are

permeating and moulding the thought of all the educated classes in India, and so are gradually modifying the Hindu religions. We are inclined to think this position is true, but we should throw it further back than Morrison does in its operation. Christianity has influenced in the past both Judaism and Islam, and is to-day gradually transforming Brahminism and Buddhism, as well as the religions of China and Japan." And the transformation which Christianity brings about is always beneficent in its results. It goes out into the world with a divine, unselfish message, and makes an open highway for the highest progress of mankind. It claims to be, in a sense that no other religion is, the revelation of God to men. And because of this it can never consent to the idea that one religion is as good as another. It is therefore the world's greatest missionary force, and to abdicate this position would be a confession of defeat.

Editorial Notes.

The World's Missionary Convention.

The great Convention held in Edinburgh is in some respects the most remarkable which has ever gathered in the interests of world-wide evangelism. Delegates to the number of 4000 have met there from all parts of the globe, representing all the large Protestant bodies, to discuss matters of common interest. No such meeting has been held before in the world's history. All denominations have met on a common platform to devise business-like methods for the carrying out of the great commission to preach the gospel to the whole creation. Matters of disagreement are laid aside for the time, and the energies of the Convention are directed to the consideration of how to overcome the great heathen and Mohammedan forces of evil. It is impossible to foretell what shall be the practical results of such a Convention; but that it is not intended that they shall be temporary is evident from the fact that the Conference has established a permanent committee to continue its work. Among the many beneficent reflex influences of missionary enterprise is its unifying effect upon religious bodies engaging in it. Differences which appear sufficient to keep believers apart at home lose their significance when their representatives stand side by side on the firing line, facing the powers of darkness. In the presence of a common foe they are driven to concerted action, and the sanctified common sense of Christendom is demanding the removal of humanly erected dividing fences in order that the disciples of the Lord may freely and unitedly move on to victory. In discussing the question of co-operation in their general work, Mr. H. E. Roston said at the Conference last week that "Almost all the difficulties attending the work of organisation were due to the disunited state of the home church,"

and doubtless this is true. There is a wicked waste of money and energy owing to the existing differences in the home lands, because the agents in the field are not free to unite in their work when oftentimes success demands such union. There is no likelihood of any immediate organic union as the direct outcome of the Conference, but who can doubt that the extreme sectarianism of the past is vanishing away when such a Conference is possible, and who can doubt that the Lord is using the awakened missionary enthusiasm to bring his followers still closer together? As we remember the Saviour's prayer beneath the shadow of the cross, that his followers might be one, "that the world may believe," we realise the immense importance of Christian union in order to the world's evangelisation; but it also appears that the preaching of the gospel to the heathen is to have its influence in assisting to bring about the union of Christians.

Children in Church.

In his American letter last week, A. C. Rankine, who we are pleased to learn returns to Australia in August, tells us that in some parts of the United States "few children are seen in the church meetings." It would appear that while successful efforts are made to secure the attendance of both at the school, the former are generally absent from the church services. We have noticed in some Australian churches also how few children attend the meeting for public worship. Parents should train their children to regular attendance. But the blame does not wholly rest on the parents. It must be confessed that in many churches but little attempt is made to render the services attractive to children. The injunction to "Feed my lambs" was not made to a Sunday School teacher, nor should this duty be wholly left to him. Why should not addresses be sometimes delivered to the children in the regular services? In many churches there are a number of young members, boys and girls, who should have their portion of meat in due season as well as the seniors. We agree with our correspondent that "Stronger efforts should be made to in-

duce parents to bring their children to the meeting for worship," and would also suggest that parents see to it that their children sit with them. Several children sitting in a back seat by themselves require more grace than falls to the average boy to remain quiet throughout the average church service. Few parents are willing to believe that their Johnnie or Annie could be lacking in decorum, and are ready to think the bad example is always set by some one else's child. The good old-fashioned plan of father, mother and family all occupying the same pew should be restored, and preachers and other speakers may well consider how to make the sermons and other addresses interesting to the young. "It is a bad sign when the young people forsake the church services."

Do but your duty, and do not trouble yourself whether it is in the cold or by a good fire.—*Marcus Aurelius.*

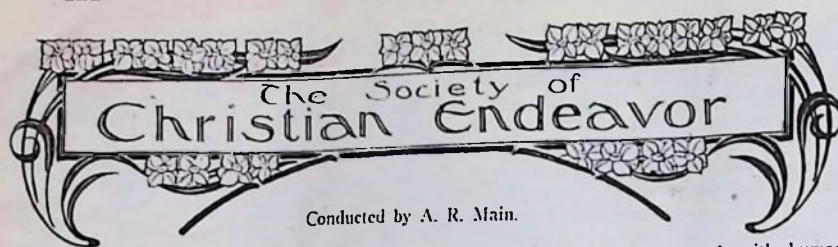
The talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame.—*Longfellow.*

The soul must sometimes sweat blood. Nothing great is achieved without the severest discipline of heart and mind; nothing is well done that is done easily.—*Bayard Taylor.*



Enmore Male Quartette. Photo by E. Hedger.

T. Savage, W. D. Rankine, R. K. Whately, A. E. Young.



LETTER WRITING.

Topic for July 18.

Suggested Subjects and Readings.

Letters of warning—2 Cor. 2: 9; 13.

Of commendation—Rom. 15: 1, 2.

Of instruction—Rom. 1: 1; Jude 3.

Of friendship—3 John.

Of pleading—Philemon 1-25.

Of encouragement—1 Pet. 1: 3-7, 22-25.

Topic—The Christian use of letter writing—

Psa. 45: 1; 1 John 2: 12-15.

Folk like letters. Volume after volume is published containing nothing but letters of great men. Biographies owe their success as much to the letters embedded therein as to the narrative. You may suspect the biographer's delineation of his subject's character; but the letters speak for themselves. Where they are manifestly not written for publication, they reveal the man's mind better than the best description would do.

Many people are far better at writing than they are at speaking. Some slanderous folk thought Paul was cunningly conscious of this; his bodily presence, said they, was weak, and his speech contemptible, but he could write brave and powerful letters. Why should not the power to influence by the written word be cultivated? There are many folk who might be helped thus by you. The advantages of writing are obvious. We are not so apt to be led, by our exuberance of words, to say things we never meant to say. We may clearly state what would be muddled in extempore speech. We can discuss matters and state cherished truths more dispassionately than in oral discourse.

Letters in the Bible.

Perhaps the very first thought to strike one who begins to consider the topic is the very important part which letters have played in the advancement of Christianity. We remember that it seemed good to the Holy Spirit to enshrine the revelation of the new covenant to a great extent in letters. I suppose that every reader of the New Testament has in wonder been led to ask why twenty-one out of its twenty-seven books are in letter form. We might have imagined that a code of morals, a compendium of Christian duties, and a detailed treatment of all church problems which would arise in after years would be much better. Think of the numerous difficulties of Christians, of the points debated by different sects, or in our own church meetings, and reflect on the boon which such a systematic treatise as above described (especially if it had a good index) would be.

Among the distinct advantages of the epistolary nature of, say, Paul's writings must be mentioned their greater interest and liveliness and their more powerful evidential value. No encyclopædia can compete in human interest with letters from the heart. We have no dry-as-dust

treatment, but words which throb with human feeling. No one who reads the Pauline Epistles ever is in danger of suspecting that these are fixed up for the occasion, or to manufacture evidence. He who reflects on the difference between the comparative weight of testimony of 1 Cor. 15 and of a treatise on Christian evidence will not need to be told of the uses of the N.T. letters. You can hear the apostle say:—You folk are wrong. If you are right in your contention, Christ did not rise. But he did. I saw him. There are more than two hundred and fifty who saw him alive after his crucifixion. I've got the men. We would never voluntarily dispense with this in favor of a labored treatment. "Here are his very letters, free, frank, and fresh, as if hot from his hand yesterday, the ardent outpourings of his heart, never meant to be scanned by alien eyes; and they contain all the Christianity we hold dear. Where, then, are you going to get in your slow-growing legend?"

Christian, therefore helpful.

Christianity seeks men's good. Christian letters will do likewise. This shuts out all nasty epistles, those written ostensibly to find fault, merely to scold, or to relieve one's feelings. If writing is really necessary for the last reason, then it is well to write: only burn the letter. It will then have done you good, and no one else harm. Write to help the needy, cheer the despairing, and encourage the faint hearted.

If one has really helped you, then write to say so. It will mean much to that one, and will rouse to greater helpfulness. It has been suggested that Christian citizens might do much by writing to encourage the men in our parliaments who are known to be on the side of temperance or fighting for other good. If our representatives knew we cared about their actions, were watching them, and were ready to express our appreciation (or the contrary), perhaps they would be more zealous.

There are many Christians working in isolation from their fellows who would be much helped by a Christian use of letter writing. Our missionaries would be cheered by sympathetic letters. It would gladden their hearts to know that their brethren were interested enough to take the trouble to write. In this case, it must be noted that the writer should not insist on a reply. A foreign missionary has work enough to do without adding a regular correspondence with sympathising friends. So give, looking for nothing again. Be sure, also, in such cases, that letters are not written in a critical or pessimistic spirit. There is enough to discourage one as it is. If you cannot cheer, refrain from discouraging. If you cannot help, at least do not hinder.

Sacred models.

The New Testament Epistles may be looked on as model letters. They were all written to help—

some churches, others men engaged in public church service, and still others to private individuals. Some express duties, some rebuke for neglect of duties, some entreat and request in the apostle's spirit. He begins, where he can, with praise; enumerates the good qualities of the brethren, and thanks God for their faith and love. Then, and not till then, he begins to exhort and chide. What do we do? Blunt our criticism, begin to scold at once, and so alienate? Learn of Paul how to find fault. When you wish to do so, first think of all the true nice things you can say; and so will your hearer be ready to accept advice, and you be in a right spirit to give it. For one who wishes to write a private letter, which proffers a request and deals with Christian principles, I commend a repeated reading of the letter to Philemon. Its loveableness, tact, skill and Christian spirit, its motive of help, are admirable. It is a gem, illustrating the true Christian use of the pen.

General hints.

Beware of purely reformatory letters. A lofty pedestal may not suit your nature. Your claim to be a world-reformer may be challenged. Do not feel bound to correct every slip or error of fact or conduct. If somebody says Shakespeare died on the 24th April, 1616, do not write to the paper to state that April 23 is the correct date. Above all, do not conduct your corrective correspondence anonymously. "Pro Bono Publico" would generally do more good by refraining altogether. Anonymous letters are apt to be mischievous, since in them opinions are often advanced which the writer is a little chary of having recognised as his. And it is folk who wish to criticise rather than help who make most use of this means. This, rather than a modest desire not to seem to settle the matter by the authority of a great name, seems to be the ordinary motive.

When you write to folk, write cheerily. The sick or sorrowing or distressed, do not need to desire an increase of trouble. Do not dwell either on their trouble or on yours. They have enough already.

If you have occasion to mention others, if it be possible let the mention be good. We all know already enough that is bad about our neighbors and friends. None of us know enough of good.

Do not fill the letter with personal matters. Beware of the capital "I." In writing to personal friends, it is right to inform them of your circumstances and welfare. But never ignore others' interests. If you speak of yourself too much, it will probably be imagined that the cause of your writing was self-advertisement rather than Christian usefulness.

Everything becomes possible to those who love. We shall be enabled to do so much if only we love. We live by loving, and the more we love the more we live; and therefore, when life feels dull and the spirits are low, turn and love God, love your neighbor, and you will be healed of your wound. Love Christ, the dear Master, look at his face, listen to his words, and love will waken, and you will do all things through Christ who strengtheneth you.—Scott Holland.



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



Eraser from your mind . . .

every thought
that would
mar July 5.

This is the day of good tidings, and we do not well if we hold our peace. Let the day we celebrate as Foreign Mission Sunday speak emphatically through our gifts that we are a New Testament church, which means a missionary church, and let a record contribution show we love to give to him who gave himself for us.

A Lord's Day at Mahableshwar.

The Marathi service is well attended by the natives, who know no day of rest. The hall was filled, and two high caste Brahmins were led down to the front seat. Most of the people were poor villagers, and sat listening so intently, so different to our Australian congregations. Here was no fine dress to attract others' attention, no noise made by late comers, because they come with bare feet. They listened with wonder to the strange hymns and the stranger story told from the pulpit. It was lovely to know that they really heard. The minister can do no more than make the message heard.

On Lord's day in India the streets are just as busy with people as on other days. In fact, on Sundays bazaar is held and everything is as noisy as an Australian market. It is so refreshing to go into God's house for a short time!

The service at the Union chapel for missionaries was enjoyed by all; the message was "Whose I am, and whom I serve."

This verse is helping me so much, and God has been graciously showing me of late the necessity of taking it to heart. How easy it is to think of self!

"Consider him; so shalt thou day by day
Seek out the lowliest place and therein stay,
Content to pass away,—a thing of nought,
That glory to thy Father's name be brought."

Heb. 12: 3, 4. Christian love to you all.—
Edith Terrell, 9/5/10.

The Coming of F. M. Rains.

The following are the arrangements for the visit to Australia:—

Sept. 4, 5. Reach Brisbane per R.M.S. Makura, and conduct services.

Sept. 6. Speak at Toowoomba.

Sept. 8. Reach Sydney at 11 a.m.

Sept. 9, 10, 11. Meetings as arranged by New South Wales Committee.

Sept. 13. Reach Melbourne at 12.50 p.m. Speak at Brighton Jubilee in evening, Brighton Drill Hall.

Sept. 14. Official welcome and address, Lygon-st. chapel.

Sept. 17. Reach Adelaide, 10 a.m. Tea with Federal Committee and friends.

Sept. 18. Preach Conference Sermon, Adelaide Town Hall, 3 p.m.

Sept. 20. Address at great Home Mission Meeting.

Sept. 21. Address at Monster Foreign Mission Meeting.

Sept. 24. Reach Melbourne at 10 a.m. Meet F.M. Committee in afternoon.

Sept. 25. 11 a.m., Lygon-st. 3 p.m., large hall. 7 p.m., Swanston-st.

Sept. 26. Afternoon, meet preachers. Night, public farewell.

Sept. 27. Leave per P. & O. R.M.S. "China" at 1 p.m.

Oct. 3. Reach Fremantle.

Oct. 4 to 10. Meetings as arranged by West Australian Committee.

Oct. 11. Leave Fremantle by Orient steamer "Osterley."

Oct. 20. Reach Colombo.

This week's CHRISTIAN is distributed in most churches on Foreign Mission Sunday. If you have forgotten your offering for the world-wide work, send it during the week to the treasurer of the church, or the F.M. Treasurer of your State.

Future Work at Baramati.

With us the rains (due June 10th or thereabouts) do not mean a cessation of outside work, as they do in some mission centres where the fall is anything from 30 to 100 inches during the three months comprising this season. Rather, with us, the season is one that allows of our going out a good deal, always, of course, prepared to get a surprise in the form of a drenching, but comparatively sure that the shower will very soon hold up, even if it is one like our last wet season closed up with, when 5 inches fell in 2½ hours. So we hope to go out a good deal visiting such villages as are comparatively near the irrigation bungalows, which are open to us for a rent-pay of 8d. per day.

In order to free my own time more this season, I am arranging to hand over all the farming work to two of my men who will use my four bullocks, implements and cart, work the fields, and pay me Rs. 5/- or so rental per month. My object is, for one year to prove that the two fields, one at Baramati and the other at Diksal, can support two Christian families, even while they pay for the use of the animals and stock. Then again, I will clear about £5 for the year, whereas during

last year, owing to having to keep the working animals even when not using them, and fodder being 200 per cent. dearer than normal, I lost over £5 on farming. Of course, I used the animals and the men on improvement work, etc., but this all cost money, and the only way to have saved it would have been to sell off the working beasts as soon as the crops were in.

However, I hope that even though I hand over the work to these men, it will prove a success, and a good percentage of return on money laid out up to the present. The fact of my own time being free, for what is to us more important work, is also a big consideration. Then I want to get my weavers even more independent than they are now; that is, the experienced ones. They are earning good pay, but they look to me to do all the buying of yarn and the selling of their goods for them, and I'm going to try to get the local market to take all of our products as well as supply us with our yarn.

Then a certain amount of our attention will need to be given to the Bampton scheme and its initiation. There is every hope that Government will agree to giving us a better piece of forest land than we at first asked for, and we expect soon to hear something definite from them. While up here at Mahableshwar I will (D.V.) see the Chief Secretary to Government for Revenue and Land, who is sympathetic with this scheme, and find out what the Government thinks of it all. I have had sheaves of correspondence from the Government about the land in question, chiefly on account of a pumping plant they are prepared to erect at a stiff cost on the land, which I am opposing, as I know I can get direct irrigation from the canal for all the water needed if a proper survey is made, especially as we shall not want perennial irrigation for the first year or two, and by that time the canal will be enlarged, and can give us all we shall ever want. —H. H. Strutton, May 23, 1910.

15,000 at Sunday School in Tokyo.

Thirty-three young men from my Bible Class had a good fellowship meeting in our home last night.

A splendid Sunday School rally just held in Tokyo. 15,000 in attendance.

Women's meetings next week at the end of a city-wide campaign, in which every home has been visited, tracts and Bible portions given.

Children's day in our church on May 29.

Regards to all.—P. A. Davey, May 4, 1910.

Notes and News.

The Hobart, Tasmania, Bible School are giving £5 to support an orphan in India.

N.S.W. reports the Chinese week-night services well maintained. Average for three months, Scholars, 25; Teachers, 19.

Bro. H. J. Banks has been appointed an official representative to the mission stations he may visit in India during his trip.

Queensland Committee are doing well. They had a good F.M. rally in Brisbane, and one good friend gave £10 at the meeting.

Hindmarsh, S.A., was recently visited by a Miss Frederick, a missionary from India, who had visited Baramati, and spoke very favorably of the work there.



Queensland.

CHARTERS TOWERS.—We are pleased to report, after patient sowing, that we have had a reaping time. Two scholars from the school confessed Christ at the close of the gospel meeting on June 5, and they, along with Mrs. Geo. Burns, were immersed on June 8, receiving the right hand of fellowship at our morning meeting on June 12. Bro. Geo. Burns, formerly Baptist minister here, was received into fellowship at the same time. We trust that Bro. Burns, who is going as evangelist to the church at Boonah, may be successful in bringing many into the fold. We are sorry to part with him, and that we cannot at present see our way to support an evangelist, but hope at some future date to have him with us again. We have had grand meetings to-day, Bro. Burns' subject for the gospel meeting being "Rest for Weary Hearts."—E. Pepper.

New Zealand.

WANGANUI.—The Sunday School continues to do good work. On June 6 we held our anniversary services. A. S. Wilson, of the Baptist Church, spoke in the afternoon, while S. Bailey, of the Primitive Methodist Church, conducted the evening services. At both services the scholars under the baton of Howard Fagan led the singing and rendered several choruses. On Thursday, June 9, the tea and entertainment was held. There was a splendid attendance. The children again rendered several choruses, besides numerous solos and recitations and dialogues. During the evening the prizes were presented. The teachers and officers are very grateful to Miss E. Vine and Mr. Fagan, for the way they instructed the children in the singing, recitations, etc.—H. L. Bell, June 16.

OAMARU.—A church social was held recently. Bro. Mathieson outlined some future work, and C. F. MacDonald gave an encouraging address. Work has been commenced on the foundations of our new building, a cellar being excavated for the instalment of a hot-air heating plant. We are indebted to Bro. Barton Haggard for valuable information on this matter during his brief stay with us. The Home Mission Committee has promised us the services of Bro. Harward for a gospel mission at the opening of the chapel early next year.—W.K., June 14.

WELLINGTON.—Glad to report an increasing attendance at all our meetings. Last night an elderly man who for very many years has been a disciple of Tom Payne's, came to Jesus Christ.—S. J. Mathieson, June 13.

CHRISTCHURCH.—The work is very encouraging, the meetings being well sustained. Since last report four young people have made the good confession.—H.L.

CANTERBURY SUB-DISTRICT.—Evidences are not wanting throughout this field of an increased interest in church matters. In Ashburton, our youngest centre, the outlook is now much more cheering, and we look forward for great things there. In Oamaru a distinct forward movement is in progress in the various departments of church work. The enthusiasm introduced by T. Mathieson has caught on, and now steps are being taken for the better housing of the church. This work is in the hands of C. F. McDonald, of Dunedin. Christchurch is wakening up to the needs of a great city and the still

greater cause. At the present time much work has to be done in marquees. Funds are gradually being collected for an up-to-date building. At the present time the city is being much stirred by a mission being conducted by Dr. Henry and Mr. Potts (the latter as singer) from America. The meetings are well attended and are well organized. The mid-day meetings for business men are reasonably expected to do an incalculable amount of good.

West Australia.

PERTH.—The Lake-st. Bible School held a very successful anniversary this week. The service on Sunday afternoon was planned specially for the cradle roll and primary departments, and most of the babies were present in the charge of the mothers, and each received a neat card. The children of the primary department provided the programme, the principal item of which was the "Sunday School Medley" of old S.S. hymns. This was much appreciated, especially by the older persons present. Mr. Blakemore gave a short talk to the parents and friends on "A little child shall lead them." In the evening the building was well filled with an attentive audience as Mr. Blakemore spoke on "The Bible School, Its Place in the Community." On Wednesday evening the public anniversary demonstration was preceded by a scholars' tea, which was very enjoyable. The building was again filled at the public meeting, when the programme consisted of action songs, choruses, rose drill, etc., interspersed with reports and distribution of prizes. The members of the adult and home departments sat together and made a fine exhibition. Mrs. Blakemore's class of "Loyal Daughters" received an enthusiastic encore for their singing of the part song "Calvary." The school is now fully graded, and we have in regular attendance at the ordinary sessions of the school, scholars from 3 years to over 70 years old. We have a place in the school for every age and every condition, and there is now an enrolment in all departments of over 300. Mr. H. Roberts, the secretary of the Berean Bible Class, is leaving for Geraldton, and was made the recipient of two books. The work at Lake-st. is progressing in all departments and a fine interest is being maintained at the Sunday evening services. We are looking forward to a splendid future as the result of the faithful and consecrated labors of Bro. and Sister Blakemore.—D.M.W., June 16.

Tasmania.

NEW GROUND.—We are still holding encouraging services. We could wish the audiences were larger; but, nevertheless, good is being done. On Tuesday, 21st, we delivered a lecture to an appreciative audience on "The Real Elixir of Life."—W.J.W.

DEVONPORT.—During the last four weeks services have been conducted at East Devonport. We have found it difficult to get the people to attend. However, those who have been present have been faithfully instructed. It our finances will permit, we purpose delivering some addresses in the Town Hall, when we hope to get better results.—W.J.W.

IMPRESSION BAY.—We have had the joy of two additions—one elderly lady from Eagle Hawk Neck, and one young girl from Nubeena.

On June 14 a social was held to say farewell to Bro. and Sister George Spaulding and family and Bro. and Sister Wm. Tatnell and family, who are leaving us to reside in Hobart. On behalf of the church Bro. J. Williams presented Bro. and Sister Spaulding with a silver teapot. Our departing brothers and sisters have been with the church here since it was established 27 years ago. Bro. Spaulding has almost every Lord's day for over a quarter of a century preached the gospel and has seen the church grow from nine members to over one hundred.—F.E.S.

South Australia.

NORWOOD.—The Y.P.S.C.E. held their annual social on Monday, June 20. Representatives from different societies were present with greetings. The secretary's report was very encouraging, and we hope to go forward with bigger strides in the coming year. I. A. Paternoster gave a very interesting address on Endeavor work, and also read a greeting from Miss Edith Terrell, our living link for S.A.—C.L.D.

KADINA.—All meetings are keeping up well. Last Sunday evening we had a large congregation. The writer gave an address on "Our Heavenly Home." Our young people are looking forward with pleasure to Bro. Paternoster's visit next Thursday week.—E. G. Warren, June 22.

NORWOOD.—Good meetings both morning and evening. In the morning, Geo. Collins, junr., addressed us. He is about to proceed to America, to fit himself to become a minister of the gospel. Bro. Griffith spoke at the evening meeting to a large audience on the subject, "If Christ came to Adelaide." At the close four made the good confession.—W.S., June 26.

GROTE-ST.—On Sunday morning, June 19, we had the pleasure of listening to an enthusiastic missionary address by Ira A. Paternoster, and in the evening Jas. E. Thomas preached to a large congregation. Three confessions were made. On Wednesday evening five put on Christ in baptism. One confession was taken at that meeting. To-day Bro. Thomas was the speaker at both morning and evening services, and one young man confessed his faith in Christ to-night. The song service at 6.45 p.m. is well attended and much appreciated. Bro. Cleveland underwent a slight operation yesterday, but we are glad to say is progressing favorably.—E.R.M., June 26.

YORK.—We held the usual quarterly missionary meeting in connection with the C.E. on June 23. Mrs. J. Fischer, Mrs. Bond, and Mrs. Ewers, of the H.M. Committee of Sisters' Conference, were present and gave papers and an address respectively bearing on H.M. work. Miss Norman, of our own C.E., gave a paper on Foreign Missions. The writer presided, and mentioned we were a missionary church, having contributed £25 to Foreign and £22 to Home Missions from July 1909, to June 1910. We had one baptism on June 21. Splendid meetings to-day: one as mentioned above received into fellowship. A young woman confessed Christ to-night.—H. J. Horsell, June 26.

SOUTH AUSTRALIAN HOME MISSIONS.

(H. J. Horsell.)

Committee meeting held June 17. Present, 14. The resignations of Committeemen R. Burns and K. W. Duncan received with regret. Reports were received from all fields except Kadina. R. Harkness reports favorably on the prospects at Tumby Bay, Butler and Yaran-yacka. E. W. Pittman reports increasing attendances on Lord's days, and an average of 105 at the week-night service at Glenelg. At Mile End, D. A. Ewers says, "there has been an improvement at the gospel meetings since the mission." 4 additions, 3 by faith and obedience, and 1 baptised believer. Membership now 97. Anniversary services held June 5 and 8, a great success. Theo. Edwards visited Kybyholite, and "spent considerable time trying to find himself in the middle of a thou-

sand acre paddock." He is making a house to house visit in Narracoorte. The work at Port Pirie seems much brighter now. Geo. Wilson tells us of 2 baptisms. He has visited Port Gernien, Baroota, and Telawie, and visited 121 homes. Meetings at Goolwa are very good, and J. T. Train says the meetings continue to be well attended on Hindmarsh Island. At Strathalbyn meetings continue about the same. Frank Thomas pays week end visits. £10/5/- has been paid off the chapel debt. E. J. Paternoster continues the work at Maylands; good meetings, and Sunday School growing. H. R. Taylor is expected to commence his labors here in September. At Mt. Compass, there have been 5 baptisms. A grant of £10 has been made to assist Willunga field. Arrangements have been made for S. G. Griffith to hold missions at Mallala and Semaphore in August and September.

Finances.—Receipts for the month, £38/14/2; Disbursements, £91/7/7. Total receipts for year amount to £790/19/4. Brethren must remember that only three months have passed since the annual offering. Many obligations will have to be met up to and beyond Conference. Our aim is to raise £1000 by Conference, and over £200 is still required. Are there not at least 10 good brethren who will send £10 each, and another 10 who on reading this will determine to send £5 each? Let us also raise 1000 shillings before Conference. Send amounts without delay. All will be acknowledged. Who will be the first to send? Address, H. J. Horsell, Charles-st., Beverly.

New South Wales.

MOSMAN.—Good meetings morning and evening. J. J. Franklyn gave us a splendid address in the morning on "Christian Growth." Bro. Verco's subject for the evening was "A Momentous Question." We failed to report one baptism last week. We have recently organised a C.E. Society. The members are enthusiastic, and give promise of doing good work. The Bible School is doing good work, and the scholars are being prepared for the coming examination under the splendid tuition of S. Gole. One pleasing feature of our work is the continued interest manifested by the new members who came in during Bro. Hagger's mission.—G.D.V., June 23.

HORNSBY.—On Tuesday one more came forward at the mission and confessed Christ. On Thursday last the first baptismal service was held, when five were baptised, the building being filled. On Sunday last these were received into the church. We had visitors from Macleay River, Petersham, Enmore, Paddington, and Sydney with us. Bro. Shearston presided, and Bro. Hagger exhorted. His subject was "Be Strong." At the close of the service on Sunday night two more made the good confession, and one more was added last night. The mission continues for the rest of this week and will be concluded on Sunday night next. The brethren at Hornsby are greatly encouraged by the success of Bro. Hagger's work, and praise the Lord for the results. Donations received since last report: Bro. Leek, £1; individual communion set, Bro. T. Rofe. One of the brethren has very kindly promised to contribute the interest on the mortgage debt.—Edwin D. Andrews.

N.S.W. HOME MISSION NOTES.

Reports of past month's work showed good audiences and the following additions, viz.:—2 restored at Wagga, 1 restored at June, 1 by faith and baptism at Auburn, 1 at Mosman, 1 at Marrar, and 5 at Hornsby. Total additions, 11.

The following are now laboring as evangelists in connection with the Committee:—W. Rothery, R. C. Gilmour, J. Clydesdale, H. W. Cust, G. H. Browne, H. G. Payne, S. H. Mudge, J. Colbourne, G. D. Verco and T. Hagger. We expect to add another this month.

The mission at Hornsby closed last Lord's day; good meetings. There have been 11 confessions, 7 of whom have, so far, been baptised and added to the congregation.

Bro. and Sister J. Hindle, of Enmore, are contributing £100 for a new tent. £25/2/6 has been received from others, in cash and promises, for

this purpose. All over the actual cost of tent will be used in tent work.

Total receipts for month, £153/15/8; expenditure, £136/6/-. Debit balance now stands at £151/15/2, a reduction of £17/0/8 for the month. Another month's income like the last will make a big inroad on the debit balance.

Arrangements have been made for tent missions at Bangalow, Lismore, Casino, Hamilton, Erskineville, Auburn and Rookwood. This will entail heavy expense. Will all disciples in the State send a special thankoffering on their birthdays of at least one penny for each year of age? Such gifts to be specially for tent expenses.

Send all gifts for this work to Thos. Hagger, Francis-st., Marrickville, Sydney.

Victoria.

KYNETON, DRUMMOND & TARADALE.—It has been my privilege to spend a week between these churches with the object of forming a circuit. Since the mission at Drummond, conducted by Bro. Clipstone and Bro. Strongman, a good interest has been evinced. The three churches have agreed to co-operate and work on the circuit plan. It will be self-supporting. J. R. Combridge has been invited by the H.M. Committee to take up the work as evangelist, to begin in August. Bro. Harman, of Kyneton, and Bro. Jackel, of Taradale, together with the evangelist, will conduct services at the three places every Lord's day. The two local brethren have done good work among the three churches. The prospect is bright for the future. The members are all anxious to make a forward movement, and they hope under the new system to do more effective work. The evangelist will be able to accomplish much by visitation. We commend this circuit system to groups of churches where their strength is not sufficient to employ an evangelist at one place.—Thos. Bagley, Org. Sec.

SOUTH RICHMOND.—The annual meeting took place on June 2. We are now in our tenth year of service, and prospects are bright. Officers elected—Elder, Bro. Sumpton; deacons, Bren. Crook, Dickenson, Nicholls, Whitely, Gordon; helps, Bren. Kemp, F. Sumpton, Cole, J. Gordon; secretary, Bro. G. F. Nicholls; treasurer, Bro. Whitely; financial secretary, Bro. Dickenson. The financial statement was good, having a credit balance of nearly £5. Altogether the church has raised for the work here and elsewhere over £200 during the year, including nearly £10 for F.M. and £7 for H.M. The organisations of the church are healthy and are bearing fruit. We have also made a forward movement in having our building splendidly lighted throughout with electric light, which cost the church £9/15/-. subscribed by the members without drawing on the treasury. On the 13th of the month over a social cup of tea we said good-bye to three of our most respected members, in the persons of Mr. and Mrs. and Miss Bell, who have left the district for Fitzroy. We also had the pleasure of presenting Miss Bell with a handsome Bible from the choir and Bible School as a slight token of esteem and appreciation.—Geo. F. Nicholls, June 21.

CARLTON (Lygon-st.).—We are being cheered by large audiences on Sunday nights, and increased interest and attendance at all the meetings of the church. On Lord's day morning H. L. Binney, from Langhorne's Creek, S.A., met with us, and H. G. Harward gave a fine exposition on the duties and responsibilities of the church in connection with missionary enterprise. In the evening Horace Kingsbury spoke very directly and impressively on "The Margin of Safety." Six confessed Jesus as their Saviour, proving that the old gospel has not lost its power. J. Binney sang a solo, "God is now willing; are you?" with feeling and expression. We are praying and confidently looking forward for great things in the future.—J. McC.

MELBOURNE (Swanston-st.).—On June 22 the annual tea and distribution of prizes took place in connection with the Sunday School. Tea was served for juniors at 5.30 p.m. At 6 p.m. about 60 seniors and friends sat down to a well

arranged menu, kindly provided by the officers of the church. Tea well over, E. Kemp generously entertained the scholars with the gramophone, while others were amused at the pictures shown by several juniors, who had brought along their own "Bioscope." At 7 p.m. C. M. Gordon distributed the prizes. The treat of the season was certainly in the later stages of the evening, when by arrangement a series of animated pictures was thrown on the screen by Messrs. Sculthorpe & Co.'s bioscope. Much interest was manifested at the various stages of the evening, and every one enjoyed a pleasant and profitable time.—W.T.M.

COSGROVE.—Bro. Chappell was with us, morning and afternoon, last Lord's day, and Sister Brown and family met with us round the table of love. We had a refreshing time.—J. C. Skinner.

GEELONG.—Good meetings all day. One received into membership.—H. Loftis, June 27.

BALLARAT.—The congregations at Dawson-st., Ballarat, are steadily increasing. The members are getting enthused. A big movement for the purpose of reaching young men is being planned. The cause is pulling together, and great things are expected.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had Sister H. Barrett, from Pretoria, South Africa, and Sister T. G. Prior from Hohart, amongst our visitors. Bro. Gordon addressed the church on "Aspects of Hopefulness in Foreign Mission Work," and in the evening took for his subject "Prophecy and the Nations." Good attention and interest.

GORDONS.—On Monday evening last a farewell social was tendered to Bro. Chappell. He was presented with gold sleeve-links. There was a good muster. Six disciples from Ballarat journeyed out. Bro. Chappell will be missed both by the disciples and outsiders.

PAHRAN.—A most successful anniversary was held on the 5th and 6th inst. The Sunday afternoon was devoted to the rendering of a service of song, "The Californian Nugget," conducted by Bro. Les. Brooker, of Collingwood. Monday evening the tea and distribution of prizes and programme by the scholars brought the session to a most successful close. The gathering on this occasion was a large one, the building being filled to overflowing. The singing of the children at these meetings reflected great credit on our Bro. Brooker as conductor. We have also to thank Sister Clough, of Collingwood, and Sister Tucker, of South Yarra, who presided at the piano and organ respectively. A social on Wednesday, the 8th inst., closed our anniversary meeting with enjoyment and success.

SURREY HILLS.—Good meeting last Sunday morning. Four were welcomed into membership after several years' severance from church fellowship. H. Kingsbury gave a most helpful address. In the evening one boy confessed Christ.

DONCASTER.—The Church of Christ Benevolent Society held its annual meeting recently. The acting secretary reported good work for the year. 12 van loads of fruit, clothing, etc., had been distributed at four of the various charitable institutions in Melbourne, namely, North Melbourne Kindergarten, Ragged Boys' Home, Children's Hospital, and Singleton's Home. The old committee was elected with three additional names. W. G. Oram was appointed secretary and treasurer. The result of the year's work was considered most satisfactory. Just to mention two items: over 40 cases of fruit were sent in, and 21 quilts and the same number of children's sweaters.—W. G. Oram.

SOUTH YARRA.—On Lord's day, 19th, Bro. Nightingale conducted an in memoriam service to the late Sister Thomas, his subject being "55 years for Christ." At the close one young woman was baptised. Good meetings last Lord's day. Bro. Nightingale spoke morning and evening, and he is giving special addresses on Foreign Missions at mid-week meetings. We regret to report that Sister Lily Bryan passed away suddenly last night.—T.M., June 27.

Continued on page 430.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

Continued.

"He wrote once," Margaret answered, and her shrewd sister noted that she did not say to whom that one letter was addressed. "I understand that he is working for the same company still. But some other man has charge of the work in your canon. I heard Mr. Stafford say that the problems they would have to solve in that five miles would be enough to make any engineer's reputation."

"It was a shame to take the chance of it away from Norman Ware," said Frances. "He was putting his whole heart into it, and it was like murdering his future to take that out of his hands, even without that miserable lie to blacken his name. How could any man be such a scoundrel?"

"O, I suppose it was professional jealousy somewhere," Margaret answered. "Or perhaps the man who was really guilty was looking about for a convenient scapegoat."

"That's more likely," Frances said. She caught up the cup and saucer, whisking them away into the kitchen; and, as she put a fresh supply of fragrant pine wood upon her fire, she added fiercely, "And she doesn't even know!"

It was true that Margaret knew nothing of Cavendish's share in the trouble that had come upon Norman Ware. Her nature was singularly devoid of suspicion, and up to this time she had believed unquestioningly in the honor and kindness of the man who sought her love. When she had asked Ware to tell her the truth about conditions in Silver Gulch, she had been under the impression that Cavendish must have overlooked the needs of the place, and that she herself, perhaps, might some day assist him in uplifting the lives of his employees there. To believe that Cavendish could deliberately plot the ruin of a good man to further his own interests would have been almost as impossible for her as to believe in Ware's guilt. The truth that Ware had guessed at first glance, and that Jack Hilliard had feared even before it came into being, was still unknown to Margaret.

What she knew regarding other truths, learned of her own heart in the long, lonely weeks following Ware's departure, she was not likely to tell to her brother or to her brother's wife. The face of the mountains had changed for her since her first sight of them. Morning after morning, looking out across the valley to the sunlit peaks she had remembered the brief words in which Norman Ware had promised her that her soul must turn again to God, as the needle of his compass must turn to the pole; and night after night, as she opened the Bible, which had been a sealed book to her since her mother's death, she had thought of the worn, water-stained volume on the table in Ware's tent at camp.

She was walking in darkness yet; but beyond her, in the distance, she knew, there was light.

Cavendish had asked her to take his love for a guide through the shadow and loneliness of life; Ware had promised her the vision of a life beyond. Truly, they were deep thoughts that came to the lonely girl at the ranch house; and she could not tell them to another.

Cavendish was a guest at dinner in the tiny home above the smelter, even as Jack had prophesied. He was in his most gracious and charming mood, falling into the atmosphere of the place with the ready tact which made him a fascinating companion whenever he chose to use it.

"I had thought that no setting could be more appropriate for you than your ranch home," he said to Frances. "Now I see how much wiser Dan Cupid is than the wisdom of any old bachelor. You have made this cabin a bit of the ideal. It is a part of the mountain, and a part of you. No, Jack, don't apologise for the lack of room, or for anything else. Thomas and I know how to appreciate good fortune when we meet with it."

The process of serving dinner at a table that permitted no passing behind the chairs upon three sides of it was decidedly informal, and the space remaining in which to gather about the fireside, after the cloth was removed, was almost as cramped as Jack had represented it in his wildest exaggerations.

But Cavendish was neither critical nor patronising. The game that he had played, for high stakes and under tremendous risk, seemed to have won him all that he wished. Ware was out of the way; Margaret, though she puzzled him with the strange aloofness he had never noticed in her before this summer, kindled into ardent interest at once when he spoke of the Settlement.

Having sinned his sin, and received at least the first instalment of his wages for it, Cavendish was quite willing to be good. It was dirty business, soiling a gentleman's fingers with the work he had been obliged to do in order to remove Ware from his path; but evidently it had been quite effectual; and at any rate it was the young fellow's own fault for thrusting himself in where his superiors didn't want him. Now for the rest of his life Cavendish was ready to devote himself to humanitarian efforts under Margaret's guidance.

"I had a letter from our head resident yesterday," he said to her. "They're very anxious to have you come back and go into residence again, and take up some of the classes you had last year. Your boys are wild to go on with the wood-carving. Do you remember Tony, and his curls?"

"I must go back to them," said Margaret. "It is my work. I can be sure that I am really doing something for somebody when I am there."

It was exactly what Cavendish wanted her to say, exactly the spell that he wanted her to feel. He was never quite so certain of his power over

her as when she was dreaming and planning for this work in which he had helped her.

"Is it a secret about the deal here?" Jack asked abruptly, breaking in upon the enchantment. Honest Jack Hilliard was none too comfortable in conscience at having asked this man to his house. He believed the worst of Cavendish in regard to the charge against Ware, and all his loyalty to Ware rose up in arms before Cavendish. But, after all, Cavendish was an old friend, and a suitor whom Margaret seemed to favor; and the suspicion against him was not proved.

"No, it isn't a secret any longer," Cavendish answered. "The deal was closed by wire to-day. I was glad to get a controlling interest in this property for a number of reasons."

"Then I'm in your employ now, am I?" Jack asked.

"If you want to put it that way. I'd rather say that as a friend of long standing you're here on the ground to tell me the truth about these ores, and to advise us about the best way to handle them."

"Very pretty," said Jack. "I give you fair warning that your friend of long standing will leave you in the lurch just as soon as he gets a better offer from another company."

"O, then, I can raise your salary," Cavendish rejoined.

He went away feeling well pleased with himself and doubly sure of Margaret. But at the moment when he was walking down the hill path, guided between the tall pine stumps by Hilliard's lantern, Frances was holding Margaret's hands in her own, and speaking as she had never spoken to her friend before.

"You mustn't marry him, dear. Margaret, I never interfered in your affairs before, and I used to tell you that I liked Mr. Cavendish. But he is trapping you as a spider traps a fly. And this is another thread in his web over you, that he has bought out these interests here, and thinks he has Jack in his power."

"But Jack isn't in his power," Margaret answered, half indignant, though it was impossible for her to be angry with Frances. "Jack can leave him and get another position any day."

"With his name on a black list? Do you know how these companies work together?"

"Mr. Cavendish would never do such a thing! Even if Jack made him angry,—which he won't,—or if—I should refuse him,—Mr. Cavendish would not be unjust or unkind to any thing being."

"Do you know"—Frances was quivering now, while Margaret sat quietly looking into her face—"do you know that it was Mr. Cavendish who brought that charge against Norman Ware?"

Margaret made no answer for a moment. "You would not tell me that unless you were sure of it," she said at last.

"I am sure of it. I thought it was true before. I learned some other things that help prove it. Didn't Mr. Ware tell you himself? There was one sentence in his letter to Jack that showed he must have known. As for proving it, does it need proving? Mr. Cavendish would have been very glad of a civilised, conventional chance to poison Norman Ware at my wedding breakfast. He couldn't forgive a man who was original enough and large enough to go through that ceremony in those absurd clothes. That began it—that, and the footing it gave Mr. Ware."

"But Mr. Cavendish wouldn't stoop to such a thing! Think what it means, Frances. It is as unjust to suspect him of that as to believe that Mr. Ware could have sold his company's secrets. And there was no reason—"

"Did Mr. Ware know of anything in Mr. Cavendish's life which would have told against him with you? Jack said he believed there was something; Norman hadn't told him any particulars."

Margaret drew her hands from the slender fingers that clasped them. Once again she felt the vague shiver that had come over her beside Ware's camp fire, the sense of drawn swords and picketed guard lines between the two men, and the conviction that the underlying cause of their antagonism was something apart from the chance of a woman's love.

"Perhaps you are right," she said aloud. "But it is guesswork; I can't bear to suspect. All that I know about Mr. Cavendish is good; he has helped us so in the Settlement work—"

"I will not listen to that," Frances declared. "That is his power over you, and you must know the truth about him. Nettie Wallace is a chatterbox, but she would not tell a deliberate lie. She heard of this charge against Mr. Ware, —everybody in Cedar Hill knows it,—and she wrote me that on the day when they all came away from the ranch together Mr. Cavendish was in the stateroom of the Pullman with Henry Gifford—he is one of the R., M., & C. men, you know. And once, when Nettie went down the aisle for a glass of water, the stateroom door swung open, and she could not help seeing that the men were looking over a profile map of some railroad survey. And Mr. Cavendish's voice came out to her, 'You could cross our line at this point.' He was sitting with his back to the door, and didn't see that it was open; but Henry Gifford reached across and shut it, looking horribly annoyed. Then at Cedar Hill they were shaking hands on the platform, and Mr. Gifford said he was very much obliged, and would do everything in his power to return the favor."

To be continued.

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D. M. McCrackett says, in writing while at Kalgoorlie, of the New Zealand Antidote and Ointment:—

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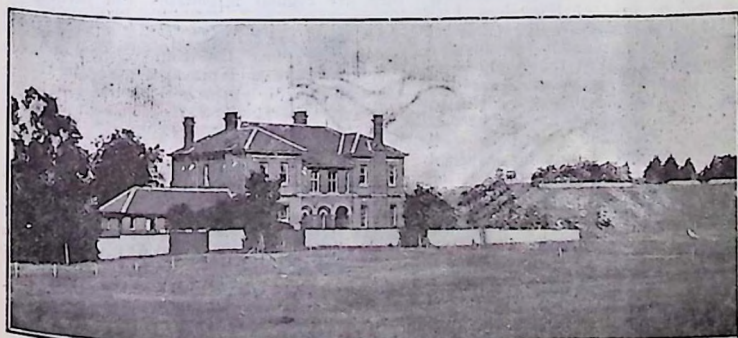
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COMING EVENT.

JULY 7—The members of the Swanston-st. Church of Christ Choir will hold a Concert in the Christian chapel, Swanston-st., on Thursday evening, at 8 p.m. The following artists will take part:—Miss Ethel Benson, Miss Lena Kemp, Mr. Hocking, Mr. Fred. Barnden, Mr. Ernest Watson, Mr. B. Moy Ling. Pianiste, Miss J. Dickens; Organist, Mr. C. H. Mitchell; Conductor, Mr. Ernest Tippet. A hearty invitation is extended to all. Admission free. No collection.

MARRIAGE.

BOWEN—TRINNICK.—On June 1, at Christian chapel, North Fitzroy, by J. W. Baker, George Bowen to Daisy ("Dot") Trinnick, daughter of Mr. and Mrs. James Trinnick, of North Fitzroy. At Home, 12th and 13th July, "Granville," Barkly-st., North Fitzroy.

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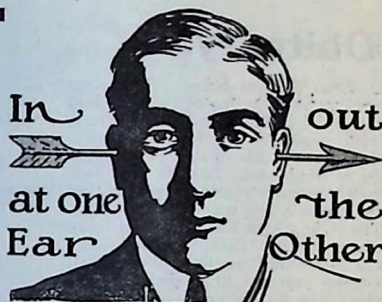
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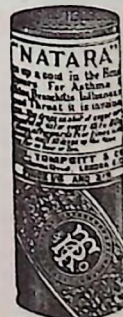
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Obituary.

SCHULTZ.—Bro. William Schultz fell asleep in Jesus, May 12, at the ripe age of 79. We laid the body in the grave in the Box Hill Cemetery. M. Wood Green conducted the funeral service. Bro. Schultz came to Victoria in 1854. Two years later he settled in Bayswater. In 1871 Bro. Bell came preaching the primitive gospel; our brother was obedient to the call, and was baptised. They held their meetings in a bark hut, and from there to the house of our late Bro. Pack. We had many happy meetings there until we built the chapel. Our brother's great joy was in meeting around the Lord's table. He was a great help to the church. We miss our brother, but our loss is his gain. We pray the blessings of our heavenly Father may rest on the bereaved ones.

Bayswater, Vic.

T.C.

WALKER.—Sister Mrs. Annie Walker, of the church at Subiaco, W.A., was called to her rest on Friday, June 3, after a long and painful illness. Mrs. Walker was 66 years of age, and the greater part of her life had been spent in work for the Master. For over 20 years she was an active worker in the Sydney City Mission, and of late years had done what she could to push the conquests of the King in W.A. Three sons and one daughter remain, and their memories of the mother departed are sweet. Her body was laid to rest in the presence of a goodly number of friends and brethren on June 4. The sympathy of the church is extended to the relatives in their hour of sorrow.

Subiaco, W.A.

H. J. BANKS.

FERRIS.—On Friday, June 10, Sister Mrs. Ferris passed away at the age of 29, leaving a husband and three little ones to mourn their sad loss. Fourteen years ago, as Miss Florence Arthur, she was baptised at Mallala, and united with the church at Long Plain. Removing to Hindmarsh, our sister about 11 years ago married, and coming to live at North Adelaide, took membership at Kermode-st. For several weeks past, Mrs. Ferris was ailing, but nothing serious was expected. However, some complication set in, requiring an immediate operation, to the shock of which our sister succumbed. A few days previously, and when apparently convalescent, Mrs. Ferris had her favorite hymn, "Nearer, my God, to Thee," sung to her, and with tear-dimmed eyes said that when the time did come, she would like it to be sung at her burial. Little did she or those with her think that in less than a week that wish would be realised. The interment took place at Payneham Cemetery on Sunday, June 12, in the presence of a large company of friends, the writer, assisted by Bro. John Anderson, officiating. Our heartfelt sympathy goes out to Bro. Ferris, and to Sister Arthur and family, in their sore bereavement. We commend them to the comfort and love of our dear Lord.

N. Adelaide, S.A.

A. M. LUDBROOK.

THOMAS.—On Friday, June 10, at Auburn, Sarah, relict of the late Bro. H. R. Thomas, chemist, fell asleep in Jesus at the ripe age of 78 years. Sister Thomas was one of the pioneers of the Restoration movement in Victoria. She, with the late Bro. and Sister Alfred Shaw, was baptised by Bro. Robert Service, in December, 1855, and joined membership with the brethren then meeting in the "upper room," Mechanics' Institute, maintaining throughout her long life a steadfast adherence to the truth, and unswerving loyalty to Jesus Christ. Our sister was for many years a member of Prahran, and also at South Yarra. Her great joy was to meet around the Lord's table with his people, enjoying sweet fellowship, and in striving by acts of kindness to follow the Master who "went about doing good." She was waiting peacefully for the call, often expressing her desire, in the words of Paul, "to depart and be with Christ, which is far better."

We laid her mortal remains to rest in the St. Kilda Cemetery before a representative gathering of relatives and friends. We express our sympathy and prayers for the loved ones left to mourn her loss, especially our Sister Tucker, of South Yarra, daughter of deceased.

"One by one the links are broken."

South Yarra, Vic. W. H. NIGHTINGALE.

By Special Appointment to His Excellency the Governor-General.

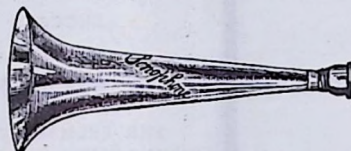
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