

Why We Believe the Bible.

By Amos R. Wells.

VIII.—WHY WE BELIEVE IN THE INSPIRATION OF THE BIBLE.

What is meant by the inspiration of the Bible?

The doctrine teaches that the Bible was written under the guidance of God's Holy Spirit, in such a way that it is God's Word, the written expression of God's thought and will. "Inspire" means "breathe in," and an inspired man is one "breathed in" upon by God, so that he thinks God's thoughts and writes God's words.

What was the process by which God's Spirit produced the inspired Bible?

Christians agree as to the fact of inspiration, which is the main thing; but they do not agree as to the mode of inspiration. This is natural, for it would be impossible for finite minds thoroughly to understand the way in which the infinite God works upon the minds of his creatures.

What are the principal theories of inspiration?

1. The *verbal* theory, that the writers of the Bible were merely the amanuenses of God, writing as he dictated; that therefore every word of the Bible (in the original manuscripts at least) is inspired and authoritative. This theory, of course, does not confuse history with prophecy, or give the acts of Jezebel and the words of Satan any value for us except as warnings. Those that hold this theory regard the Bible as, next to Christ, God's revelation of himself to men, and consider that in such a matter the Almighty would run no risks, as it were, and take no chances; that, like any human workman, he would see that his completed work was just what he wanted it to be, and would not allow his meaning to be confused or falsified by interference from the human tools he used.

2. The theory that different writers, or the same writer at different times, may receive varying degrees of inspiration. God may in one case merely suggest what is to be written; in another case he may give more definite direction; in another case he may exalt the human spirit into very close communion with himself, so that the words written are full of his Spirit; and in still another case he may actually guide the writing of every word. Those that hold this theory consider that the writing of

Chronicles required and illustrates a lower degree of inspiration than the writing of the Gospel of John.

3. The theory that the writers of the Bible were left free to exercise their independent human faculties and impulses, but that God directed toward them also his own power and desire, elevating their wills and clarifying their minds to such an extent that they expressed correctly the will of God for mankind. Those that hold this theory acknowledge the admixture of human elements in the Bible, but hold that in all matters essential to the religious purpose of the book God saw to it that he was correctly interpreted and expressed.

4. The theory that God's Holy Spirit, acting upon the hearts of the writers of the Bible, so ennobled them, so lifted them into harmony with himself, that their writings came to reflect his thoughts and embody his will. Those that hold this theory think less about the words of Scripture and the manner in which they were written, and more about the inspired characters of those that wrote the words; that is, instead of saying that the Holy Spirit used John as his agent in writing the fourth Gospel, they would say that the Holy Spirit made John what he was, and therefore John wrote the fourth Gospel.

How are we to choose among these four theories of inspiration?

We are not obliged to make choice among them. Each is held by wise, godly, and learned men. Each embodies a truth regarding the Scriptures, and a great truth. Each exhibits one aspect of God's dealings with men. They cannot be wholly reconciled, but then we cannot reconcile man's free will with God's Almighty determining power, though we know that both of these exist. Different minds will be attracted to different theories, but the theory to which you are attracted may be the one least needed for your mental and spiritual development. Get all the truth you can from all these theories, and remember that the main thing is the *fact* of inspiration; the exact manner of it must ever remain conjectural.

How does the character of the Bible compare with that of other books?

It is unique; no other book is like it. It is the literature of a race. It required

more than a thousand years to write it. We know the names of more than forty of its writers. The places of writing range from Rome to Babylonia. It is made up of all kinds of literature—dramatic, epic, lyric, histories, biographies, idylls, orations, letters. It is unsystematic and fragmentary. And yet the Bible is "not a library, but a book." From the first chapter of Genesis to the last chapter of the Revelation it is harmonious and consistent, a steady unfolding of divine revelation culminating in Christ. Like Christ himself, it is a marvelous and unique example of the way in which God can impress himself upon things human. No other literature, no other book, possesses this character or any approximation to it; and this uniqueness is one strong evidence of the inspiration of the Bible.

In what other particulars is the Bible unique?

Its large element of fulfilled prophecy. Its survival, intact, amid all the vicissitudes of time. The great mass of historical evidence of its genuineness, such as we have for no other ancient book. Its intellectual and spiritual supremacy over the so-called Bibles of other religions. Its adaptation to translation, meeting the needs of all races when translated, as no other book does. Its effect on the world, leading to reforms, progress, material development, the advancement of science, literature, and art, the promotion of education, civil and religious liberty, all that is involved in our Christian civilisation. Its accomplishing of this on mission fields in all parts of the world, wherever it is given a chance. No other book even approaches this record.

What was Christ's teaching regarding the inspiration of the Bible?

He said (John 14: 26), "The Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." This promise of inspired memories is Christ's guaranty of the accuracy at least of the Gospels. At another time Christ said (John 10: 35), "The Scripture cannot be broken"; and at still another time, very solemnly, he declared (Matt. 5: 18), "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away

from the law, till all things be accomplished." Again, he exclaimed (Luke 24: 25), "O foolish men, and slow of heart to believe in all that the prophets have spoken!"

What was John's view of inspiration?

Most earnestly he wrote, in almost the last verses of the New Testament (Rev. 22: 18, 19), "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city."

What was Peter's view of inspiration?

In 2 Peter 1: 21 the apostle wrote: "No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit."

What was Paul's view of inspiration?

In 2 Tim. 3: 16 he wrote: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction." The Greek original does not mean "Every Scripture that is inspired of God is profitable," implying that some Scripture is *not* inspired; but it means "Every Scripture, being inspired by God, is also profitable."

How does belief in the inspiration of the Bible spring from the necessity of the case?

If we grant that men were formed by a loving, omnipotent Creator, who is grieved when his children fall into sin and misery and seeks in every way to rescue them, it is impossible to believe that he would not make use of writings as a most effective agency toward that end. It is by books that wisdom and experience are most surely scattered abroad over the earth and transmitted from generation to generation. Human civilisation uses books as its chief agent of progress, and certainly God would not neglect this powerful agent in introducing the celestial civilisation. Can you conceive of a better way of reaching men with divine truth than with an inspired book? And if that is theoretically the best way, would not God use it?

How is God's revelation of himself in Christ related to the inspiration of the Bible?

It is impossible to think of the spread of Christianity without the Bible. Through the Bible we know practically all we know about Christ and his teachings. This is not only true of the New Testament, but the Old Testament also is full of Christ from Genesis to Malachi, and shows how Christ was involved in God's age-long designs for the world. When we see how carefully God prepared everything relating to Christ's life and to the growth of Christ's church, it seems impossible that God would leave to mere chance the writing of the record without which Christ's life in the flesh would soon have become only a for-

gotten tale. The Bible is a part of the great plan of salvation, and so must be inspired.

What bearing upon the doctrine of inspiration has the feeling of mankind in the matter?

It is evidence of the inspiration of the Bible, though of course not conclusive evidence except for the individual cherishing that feeling. It is true, however, that the Bible is self-evidencing. As Christ said (John 7: 17), "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." Millions of men and women have submitted themselves to the Bible until it has come to have a gladly owned authority over their lives. They have recognised its inspiration because it has inspired

them. They have heard God's voice in the Book, and you could not persuade them that it is not God's Book.

Believing the Bible to be inspired, may we yet study it as literature?

Certainly, for the Holy Spirit led the writers of the Bible to make use of literary forms, and to raise many of them to the highest point of power and beauty. The Bible has nothing to fear but much to gain from reverent literary and historical scrutiny.

What duties flow from a belief in the inspiration of the Bible?

The duty to study it with all our hearts, and the duty to embody its spirit and precepts in our lives. It is God speaking to us. May he not speak to us in vain!



A Call to Rest

By J. H. Jowett, M.A.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matt. 11: 28, 29.

"I will give you rest." Give! This kind of rest is always a gift; it is never earned. It is not the emolument of toil; it is the dowry of grace. It is not the prize of endeavor, its birth precedes endeavor, and is indeed the spring and secret of it. It is not the perquisite of culture, for between it and culture there is no necessary and inevitable communion. It broods in strange and illiterate places, untouched by scholastic and academic refinement, but it abides also in cultured souls which have been chastened by the manifold ministry of the schools. It is not a work, but a fruit; not the product of organisation, but the sure and silent issue of a relationship. "Come unto me, . . . and I will give you rest."

A perpetual discovery.

But even the gift of rest does not disclose its unutterable contents in a day. It is an immediate gift, but it is also a continuous discovery. "Learn of me, . . . and ye shall find rest." Part of "the things which God hath prepared for them that love him" lie in this wealthy gift of rest, and it is one of the frequent and delightful surprises of grace that we should repeatedly come upon new and unexpected veins of ore in this deep mine of "the peace of God which passeth all understanding." I say that the rest of the Lord is an imme-

diate gift and a perpetual discovery. "Come unto me, . . . and I will give you rest unto your souls."

The riches of rest.

And so I am to speak to you of the riches of the Christian rest. Do you feel it to be an irrelevant note, an inappropriate theme, in the march and warfare of our times? Surely, we need to speak of battlefields rather than of green pastures, and to hear the nerving call to struggle and duty rather than the soft and gentle wooings that call to rest! Our times demand the warrior's bugle-peal, and not the shepherd's pipe of peace! Ah, but, brethren, in this warfare the trumpeter himself is shorn of inspiration unless he have the gift of rest, and the warrior himself is rendered impotent unless he be possessed by the secret of the heavenly peace. The restless trumpeter ministers no thrill, and the perturbed warrior lacks the very genius of conquest. I know the feverish motions of our time, the restlessness of fruitless desire, the disturbing forebodings of anxiety, the busy-ness of the devil, the sleepless and perspiring activity of Mammon, the rush to be rich, the race to be happy, the craving for sensation, the immense impetus and speed characterising every interest in our varied life, and adding to all, the precipitate shedding of hoary forms and vestures, and the re-clothing of the thoughts of men in modern and more congenial attire. I know the general restlessness, the heated and consuming haste, and knowing them I proclaim that the secret of a successful antagonism must be

sought in the profound restfulness of the church. I do not wonder at the restlessness of the world, but I stand amazed at the restlessness of the Saviour's church! We are encountering restlessness by restlessness, and on many sides we are suffering defeat. The antagonist ought to be of quite another order. The contestants must be restfulness versus rest, and the odds will be overwhelmingly on our side. Let me pause to make a few distinctions in order that my argument may not be misunderstood. We must distinguish between indolent passivity and active restfulness. I am not pleading for enervating ease, but for ennobling and inspiring rest. Ease is an opiate; rest is a stimulant, say, rather a nutriment. Ease is the enemy of strength; rest is its hidden resource. I do not stand here, therefore, as the advocate of the couch, but as the advocate of restful and therefore invincible movement. Our scientists distinguish between motion and energy, and I could wish that some similar distinction might be transferred to the sphere of the church. All activity is not influential. All speech is not persuasive. All supplication is not effective. The secret of effective supplication is a quiet faith. The secret of effective speech is a hidden assurance. The secret of triumphant warfare is a permanent peace. The essential and operative element in all fruitful activity is a deep and abiding rest. We must fight the prevalent restlessness by a sovereign peace. "Come unto me, . . . and I will give you rest."

A missing element.

Now, my brethren, I confess I miss this essential in the modern church. How think you? Is the church of our day characterised by that wealthy peace and rest which ought to be the portion of all saved, forgiven and sanctified men and women? I confess that peace and rest are about the last grace I think about when I gaze upon the modern church! The care lines, and the wrinkles of worry and anxiety and uncertainty, and a general air of restlessness, seem to me almost as prevalent upon the countenance of the church as upon the face of the world. The church is not conspicuous by the smoothness of its brow! Everywhere I detect a certain strain, a certain fussy precipitancy, a certain trembling activity, a certain emasculating care. We look like men and women who are carrying more than we can bear, and who are attempting tasks that are quite beyond our strength. If I listen to our prevailing vocabulary, and note the words that are most in evidence, my impression of the general restlessness is only confirmed. The vocabulary is Scriptural enough so far as it goes, but the real fertilising terms are too much obscured or ignored. The great, hot, dry words in the terminology are manifest enough; strive, fight, wrestle, oppose, work, war, do, endeavor; but those gracious, energising words, lying there with the soft dew upon them: grace, rest, joy, quietness, assurance, these deep, generic words are

not sufficiently honored in our modern speech. I am calling for the resurrection of these domestic terms in order that the military terms may be revived. I am calling to peace for the sake of warfare. I am calling to rest for the sake of labor. I plead for a little more mysticism for the sake of our enthusiasms. I proclaim the sacredness and necessity of the cloister in the soul, the necessity of a chamber of peace, a centre of calmness, a "heart at rest, when all without tumultuous seems." Rest is the secret of conquest, and it is to the church therefore, and not to the world, that I primarily offer this evangel to-day: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Strained and wrinkled.

Now, when I look around upon the strained and wrinkled church, moving often in the pallor of fear and uncertainty when she ought to exult in the pink of strength and assurance, I am impressed with certain primary lacks in her equipment. The strain frequently comes at the hill; not always so, perhaps not even commonly so, for perhaps it is true both of men and of churches that the strain is not so much felt in the sharp and passing crisis as in the dull and jogging commonplace. Perhaps there is more strain in the prolonged drudgery than in the sudden calamity. The dead level may try us more than the hill! "Because they have no changes they fear not God." But come the strain how it may, all strain is suggestive of inadequate resources; and the wrinkled, restless, careworn face of the church makes it abundantly evident that the church is not entering into the fulness of "the inheritance of the saints in light."

The Price of a Man.

By John Woods, D.D.

The estimate that is put upon the human life affords a fairly accurate measure of the progress of civilisation and humanity. It will vary with the intellectual and moral elevation of an age or a people, rising as they advance in intelligence and morality. The ancient world—the world before Christ—had no true conception of the worth of man, as man. With all the glories of ancient literature and art, and the development here and there of a great character, there was no true estimate of humanity, no recognition of man as an immortal being, created in the image of God. Greece, in the height of her splendid literary and æsthetic civilisation, legalised piracy and made slaves of prisoners taken in war. The number of captives so taken and reduced to slavery in Athens was prodigious, and of course their price was correspondingly small. A good horse could be bought in the time of Demosthenes for £5, and a man for about £10. It is said by some authorities that Plato, the philosopher, was sold as a slave. The

price paid for him is not mentioned, but philosophers were probably cheap, not being much in demand. Æsop, whose fables every school boy has read, was a slave. Epictetus, the moralist, and Terence, the poet, were slaves. In Attica, at one time, there were 80,000 free citizens, 40,000 aliens, and nearly half a million slaves. A slave was not regarded as a man, possessed of personal rights as such. Aristotle defined a slave as "an animated tool." Plato says that Nature herself ordains some to rule, and others to serve. Human flesh and blood was cheap, when a man could be bought for £5.

Under the Roman Empire the price had risen, and in the age of Augustus a slave cost about £15. That was the price that Rome, with all her wealth, and splendor, and power, and genius, put upon a man. But there were times when the price was much less. After the capture of Jerusalem by Titus, 97,000 Jews were offered for sale. The market was over-stocked, and there was no demand. Under the Mosaic law, a slave who should be gored to death by an ox was valued at thirty pieces of silver, and that amount was to be paid for him by the owner of the ox. The "good shepherd" of Zechariah was sold for thirty pieces of silver—"a magnificent price," as it is ironically called, and the prophet was told to "cast it unto the potter," which was a proverbial expression of contempt. The potter's field was in the valley of Hinnom, a sort of dumping ground for the refuse of Jerusalem.

With the religion of Jesus Christ there came into the world a new and beneficent force that has changed the attitude of the world toward man, woman, and toward childhood. When Jesus was asked by his disciples, "Who is the greatest in the kingdom of heaven?" he took a little child on his knee, and said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And he tells us that whosoever shall cause one of these little ones to stumble, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. From teachings like these there came a new estimate of the sacredness of childhood and the inestimable value of human life. War is the last surviving relic of barbarism, and it will pass away when the teachings of Jesus Christ shall be everywhere accepted, and practically applied in all the relations of life.

The world before the coming of Christ was a hard and cruel world—a world without love. Never had humanity sunk so low, morally and spiritually, as in the Roman Empire under Augustus and his successors. Never was human life held so cheap as when the Lord of glory came to save the world. The great Teacher, by his doctrine of the brotherhood of man, by the law of love which he proclaimed, and by the clear revelation of a future life, gave a new meaning to human nature, and immeasurably exalted the worth of the individual soul.—*The Messenger*.

New South Wales Letter.

By Thos. Hagger.

Before this letter is in print, Foreign Mission Lord's day will have passed. Will all the churches and all the members of all the churches do their duty? If anybody who reads this has not contributed it will not be too late; just send to the F.M. Treasurer, or hand to the treasurer of the church of which you are a member with the request that it be sent on. Help rendered to our Foreign Mission work will not hinder the work at home, but will rather aid it.

Local Option.

Interest is gradually working up in the coming Local Option poll in this State, which will be taken about October next. The liquor party is spending large sums of money in the philanthropic (?) work of trying to prevent the people voting for No-License on the ground, among other things, that more liquor will be consumed under No-License than under the present license system. A dignitary of the Church of England has spoken out emphatically in the liquor interests, and so those who are fighting for a sober community have unfortunately to face a combination of brewers, retail liquor sellers, and some preachers. Shame that any man who is supposed to follow the meek and lowly Jesus and teach his religion should thus be found in league with the enemy. In spite of all this it is fully expected that some electorates will carry No-License this time. Of course every N.S.W. reader of your excellent paper will vote in the bottom square of the Local Option ballot paper and thus for No-License. When this sentiment is strong, then we can go a step further, and proceed to secure the absolute prohibition of the importation, manufacture, and sale of intoxicants, for only in complete prohibition shall we find the perfect solution of the liquor problem.

"Mr. McCabe's ancestor."

The Rationalist lecturer, Mr. McCabe, has been to Sydney. He has given utterance to the guesses with which he has regaled audiences in other places. Mr. Miller-Argue, of the Commonwealth Christian Evidence Society, challenged him to public debate, but Mr. McCabe evidently thought that it would be better for his cause not to accept. Whereupon Mr. Miller-Argue issued a handbill concerning the matter on which there was a picture of an ape smoking a pipe, under which were the words "Mr. McCabe's ancestor." Perhaps that is a little too realistic even for a Rationalist lecturer. Among others who have defended the truth against this apostle of error is Bro. Chas. Watt. He has been, and is still announced to lecture on "The Fallacies of Evolution." The *Daily Telegraph* gave a splendid report of one of his lectures, delivered under the auspices of the Y.M.C.A. A correspondent, under a nom-de-plume, took Bro. Watt to task; but Bro. Watt was

too much for him. It seems that, although there is very little organised infidelity in these lands, there is still great need for work along Christian evidence lines. And I am thankful that we have men in our own ranks who are competent to deal with these matters, and who do so.

The church.

The church is a divine institution, and the only divine religious institution of the Christian age. There may be abundance of religious societies, lodges, etc., but these are only human; the church is the one institution that is divine in its origin. Every man in Christ is in that church; the steps which bring a man into the enjoyment of salvation are those which bring him into the church (see Gal. 3: 26, 27; 1 Cor. 12: 13; Mark 16: 16, etc.). Consequently the church is not entered at the extension of the right hand of fellowship; that may be the union with a local congregation (Acts 2: 41), but the church is entered when as a believing penitent he is baptised into Christ. How ridiculous it is, then, for a man to talk of "leaving the church." Why, that church is the purchased possession of Christ (Acts 20: 28), and surely one will not talk of leaving that. What a high position for us to occupy, to be in a divine institution, which was purchased with the blood of Jesus. Surely it is a privilege to serve such in any way, and it is better to do the most menial work for the church, or occupy, in her, the most humble position, than be elevated to high and responsible positions in a worldly empire. Every Christian ought to be willing to say, "I had rather be a doorkeeper in the house of God than Prime Minister of the Commonwealth of Australia." And when we sing those words we should mean them—

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given
Till toils and cares shall end."

N.Z. Foreign Mission at Bulawayo.

BRO. HADFIELD'S REPORT for APRIL, 1910

Added to the Lord. In my March report I stated that there were no baptisms in March, but seven decisions. I was in error. Three were baptised on the last Lord's day in March. These were natives. During April, four colored people were baptised. We seem to be having an increasing influence among these people now. Bro. Anderson has a fine Bible Class of young colored men on Lord's days in the Sunday School, and Sister Hadfield takes the older girls. The Sunday School still continues to be one of the brightest spots in our work.

Intini, Hillside, is going steadily ahead; four young girls decided for Christ. Some of them are very ignorant, and will have to receive considerable instruction before baptism, but one will be baptised shortly (D.V.).

Mary Witting, we regret to say, has left the school teaching in order to go to service and

earn more money. She can of course earn much more than we can pay her. Hitherto she has been teaching only about an hour a day, and is not yet required to do more, so that what she was paid was ample for her work, while she was being educated free.

Bro. Agrippa has gone to Roodeport in order to take Bro. Khosa's place while the latter takes an extended holiday in Natal. Bro. Agrippa seemed glad to get into harness again, and the brethren there were glad to get so good a teacher to fill George's place till he returned.

Some missionary friends are going with a mule cart on an extensive tour of this part of the country early in July, with a view to inspecting likely fields for missionary operations. They have invited me to go, and in view of the act passed, which I have already reported on, we have thought it wise for me to accept. It will be a splendid opportunity, and will cost practically nothing. It will be during our winter recess, so will not interfere with work here. At about the same time Bro. Anderson will (D.V.) attend the Rhodesian Missionary Conference to be held at Umtali on the eastern border of Rhodesia. We are determined to lose no opportunity of gaining all possible information on the subject of Rhodesian missions, so as to be fully equipped for whatever may arise. We trust that our forthcoming furlough, if we be spared, and it be within our power to take it, shall mark a great forward step with us, and result in a decided expansion of our work. With Christian love from all here, Yours in Jesus, F. L. Hadfield.

"The Minister." Why?

By T. J. Bull.

Perhaps the note of alarm sounded by Bro. Hagger and Wright is needed, and if any warning will save us from that "abomination of desolation" that would divide the household of faith into "clergy" and "laity" let us welcome it. But I am reminded of a story in one of the school books of my boyhood days: There was a lad set to mind sheep which were in some danger of being attacked by a wolf. On the approach of the wolf he would call for the aid of others by crying "Wolf! Wolf!" But for the sheer fun of seeing the folk turn out to help, he fell into the habit of uttering his warning cry when there was no wolf. So often did he raise the false alarm that the people at last refused to pay any heed; so that when the wolf actually came he cried in vain.

I think the note of warning is not needed. Granting, however, that it is, let us clearly know what we are at. Were I anxious for controversy, I would be inclined to dispute some of Bro. Wright's contentions, and to affirm that "minister" is a more accurately descriptive term than "evangelist," for the position of most, if not all, of our located preachers. There are a hundred and one things other than evangelising that need the attention of an evangelist located with a church. The better organised and more flourishing of our churches are largely so because of the consecrated and whole-hearted endeavors of a minister who devotes his whole time to the work, co-operating heartily with the office bearers and general membership in every good work to which the church puts its hand. "Minister" much

more closely than "evangelist" defines the position and work of such men.

If we are to impoverish our language by discarding the use of terms that are misunderstood and misapplied, we shall have to sweep away from our Christian nomenclature more than the word "minister." We apparently have no scruples in continuing to use the word "baptism," although we are perfectly familiar with the fact that it is the most sadly perverted of all words in our Christian vocabulary, and widely applied to that which we do not believe to be baptism at all.

Granting that there is a manifest tendency among us to use the word "minister" in an unscriptural and dangerous sense, I ask the question, Why? This is but a symptom; what is the disease? Bro. Wright evidently assumes that the disease is the wicked lust for place and power and pre-eminence on the part of our preachers. I would suggest that this is not quite compatible with the love that "thinketh no evil." Where is the evidence so far as our Australasian preachers are concerned? I prefer to think that they, to a man, would say with the magnanimous Moses, "Would God that all the Lord's people were ministers." But if the seat of the trouble is the preachers' base desire, will the misnaming them "evangelists" instead of "ministers" cure the disease? I trow not.

Many good brethren would deny to preachers the common privileges of church membership, allow them no voice in the church's business, except in the matter of preaching, and some would grant them very little liberty even there. The salaried preacher is often disparaged by comparison with unsalaried brethren. I have heard an unsalaried brother's preaching praised, and the praise completed with the remark, "and he doesn't get paid for it." The intended point of that remark is obvious. It is this persistent mistrust of our preachers, and suggestion of evil motive, that is more likely than anything else to drive them into a close corporation for self protection.

This distrust among many would-be managers of the churches is just the very thing that will drive the general membership into sympathy with and support of preachers in any dangerous tendency they may have towards unscriptural "ministerial" assumptions. Keep the preachers in their place by all means, but let us remember that the Lord gives them an honored place as his ministers, and ministers of his Word.

Results of Scripture Examination, S.S.U., South Australia.

Held on May 23. 271 entries; 165 competitors. Questions set by Bren. D. M. Wilson, W. Blake-more and F. D. Pollard, of W.A.

Junior Division. Examiner, Miss H. Jones, Pt. Elliot. Section A. 1. Una Skewes, Mt. Compass, 76 per cent. 2, 3, 4, not allotted. Section B. 1. Ella Edwards, Mile End, 96. 2. Lilla Peters, Mt. Compass, 95. 3. Nellie Sage, Norwood, 92. 4. Evelyn Roberts, Balaklava, 90.

Middle Division. Section C. Examiner, Bro. W. L. Johnston. 1. D. Kentish, York, 91. 2. Agnes Whitbread, Stirling, 88.5. 3. Lily Charlck, Norwood, 84.5. 4. Ella Skewes, Mt. Compass, 78.

Middle Division. Section D. Examiner, Bro. Wm. Charlck. 1. R. Kentish, York, 100. 2. Cecil



A House on the Wall, Damascus.

That the wall of this city is extremely ancient is demonstrated by this view. At one corner there stands a tower which was erected by Melik es-Salih Eyyub, one of the last of the Eyyubides (A.D. 1249). Near the Closed Gate (Bab Kisan) is the spot which tradition points out as being the scene of the escape of Paul, when the apostle was let down in a basket from the window of one of the houses on the walls. Near here also is a tomb under some trees, which is said to be the tomb of St. George, who assisted Paul to escape, and perished in consequence. Not far from the Thomas Gate (Bab Tuma) may be seen some houses upon the wall. One of these is shown in the above view, and it illustrates for us, besides Paul's escape, the story of Rahab, who let down the spies.

Skewes, Mt. Compass, 91. 3. Vera Grosvenor, N. Adelaide, 89. 4. Nellie Robinson, Norwood, 85.

Senior Division. Section E. Examiner, Bro. K. W. Duncan. 1. Eva Smith, Balaklava, 88. 2. Olive Caldicot, Grote-st., 86. 3. Lillian Skewes, Mt. Compass, 77; Erle Caldicot, Grote-st., 77.

Senior Division. Section F. Examiner, Bro. W. Jackson. 1. C. Follett, York, 96. 2. Millicent Verco, Stirling E., 95. 3. Emily Hawkes, Norwood, 92. 4. Jessie Lea, N. Adelaide, 91.

Teachers' Division. 20 years and under. No entries. Section H. Examiner, Bro. T. J. Gore, M.A. 1. Mr. A. G. Rudd, Stirling E., 95. 2. Miss Evelyn Williams, Norwood, 94. 3. Miss Mary Mills, N. Adelaide, 93. 4. Miss A. D. Allan, N. Adelaide, 92.

School prizes. 75 scholars and under, Mount Compass, 57 per cent. 76 scholars to 150, Balaklava, 67.4. Over 150 scholars, Norwood, 637.

Certificates. 51 first; 48 second.

A. L. READ, Union Sec.

F. M. Rains will be the principal speaker at the great Foreign Mission Demonstration, and will also speak at other meetings.

West Australia will be well represented. The State President, H. W. Wright, expects to be here and to bring his tenor voice with him. D. M. Wilson, Sunday School enthusiast, and W. B. Blakemore, the Lake-st. preacher, will also be on the programmes.

An interesting booklet is being prepared. This will contain full programmes of all the meetings, photos of many principal brethren and places, and the hymns used at all the functions. A small charge will be made. It will be worth preserving as a souvenir.

State secretaries are reminded that notices of motion should be sent to the Federal Secretary, D. A. Ewers, Mile End, S.A. Any notice of motion for alteration of constitution must be in hand two months prior to Conference.

Visitors desiring accommodation will be entertained. They should send their names as soon as possible to F. E. Thomas, Edmund-st., Unley, S.A.

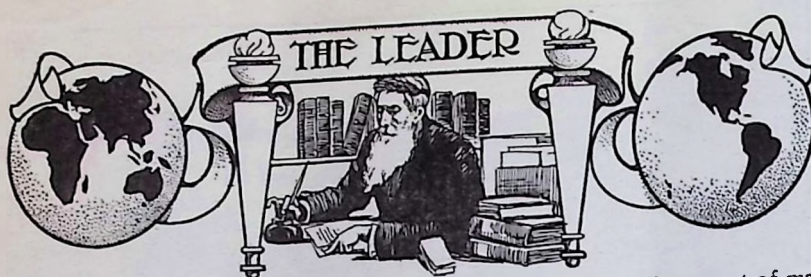
All the indications point to a most enthusiastic and successful gathering at this the first Federal Conference of the second century movement. At the springtime of the year Adelaide, The City Beautiful, with its magnificent scenic surroundings, will be at its best.

Churches, where possible, should see that their preachers do not miss this Conference. The information and enthusiasm brought back from the meetings will far more than compensate for their temporary absence. Let them all come.—D.A.E.

Federal Conference Notes.

Among the visitors expected are Bro. and Sister Strutton, from Baramati, India, who will tell us of their good work there.

The Conference Sermon will be preached by F. M. Rains, in the Town Hall, on the afternoon of Sept. 18.



ON PLACING THE EMPHASIS.

The *Christian-Evangelist* of April 14 has a rather striking article from the pen of I. J. Spencer, entitled, "Is Christ or Christian Union Our Plea?" Summed up in a few words, Bro. Spencer's contention is that we are putting the emphasis in the wrong place. "Put the cart before the horse," he says, "the house before the foundation, the stream before the fountain, the fruit before the tree, the effect before the cause, and you will do precisely what those who are doing who urge that our plea is primarily a plea for Christian union." In saying this he does not underrate the importance of the plea for Christian union, but simply desires that it should occupy its proper place in the economy of things. First things first, is his motto. In taking this position he is undoubtedly right. It may be urged, however, that it is sometimes necessary to put the emphasis on things that are relatively not so important as some others. Baptism, for example, is not, relatively speaking, so important as faith. But as we are at one with our religious neighbors on the question of faith, but disagree with them in their view of baptism, the idea is easily gathered that we place the emphasis on the latter rather than the former. As a matter of fact, we do not. It assumes prominence because it is pushed to the front as a subject of debate. When it ceases to be a subject of debate, the emphasis we now put upon it will not be required. In like manner, Christian union is emphasised, because of the disunion which at present exists.

Over-emphasising.

Nevertheless there is a danger of over-emphasising even important things. And the danger in over-emphasising Christian union is that we may put union before truth. This appears to be the thought in the mind of Bro. Spencer, hence his urgent demand that we shall put first things first. "The plea of the Disciples of Christ," he says, "is primarily and essentially the gospel—the pure, simple, complete gospel. . . . To preach the gospel and nothing else, to preach it in the right spirit, and preach it comprehensively, practically, consistently is, to-day, as it was in the days of the apostles, a distinctive mission." Well, this is sound teaching. It puts the emphasis in the right place. Moreover, it should not be forgotten that the plea for Christian union by the Churches of Christ cannot be said to be as distinctive as it was in the past. The plea for Christian union is now almost uni-

versal. We are now only one out of many who deplore the existing disunion, and who hope and pray that the day may not be far distant when all the people of God will be one. The urgent need of to-day is not so much the promotion of a desire for union, as furnishing a proper basis on which all can unite. And here, if we are true to our mission, we can supply the needed want by insisting that the pure gospel of Jesus Christ is the only true basis of Christian unity.

A true basis.

Under this head, let us hear again from I. J. Spencer. He says: "I should never say we ought not to plead for Christian union. But I should say that the only effectual way of arriving at Christian union is to make our Lord the Beginning, the Middle, and the End of our preaching and practice. He is the Author, the Creator of the Faith. He is the great First Cause in our Christianity. All the emphasis which orators in the pulpit put upon half truths, secondary truths, auxiliary truths, and denominationally distinctive truths, may be safely placed upon Christ, whose wisdom, love, glory and power can not be exaggerated. It will occupy all our time to tell adequately of the treasures of grace in him. Nothing will so please the Father as to glorify his Son. Nothing will so melt and draw the heart of the sectarian as the lovingly-and-worthily-uplifted Christ. Nothing will so quickly and effectually drive out the darkness of sectarian error as the Light of the World shining through the lives and literature, the preaching and conduct of those who may be appropriately called Christians only." And this leads up to the thought that the presentation of a correct basis of unity is not sufficient in itself to secure the desired end. If those who desire to be known as Christians only, hope to be a considerable factor in the promotion of Christian union, they must not only be correct in their doctrinal ideas, but also living expositions of them. In order to be effectual, practice and precept must be alike. Loyalty to Christ in doctrine means, or should mean, loyalty in living it out. Truth is mighty, but truth with Christly love behind it will conquer the world.

Where the emphasis is placed.

With these thoughts before us, we can now go on to enquire wherein it is that Christ himself places the emphasis. In this connection we venture to assert that the most suitable and authoritative place to find

it is in Christ's prayer for the unity of his people. Whenever the subject of unity is spoken about, reference is sure to be made to this prayer. And rightly so. But the pity of it is that those who refer to it do not place the emphasis where Christ placed it. As a matter of fact, that which makes the realisation of Christ's prayer possible is largely, if not altogether, ignored. It is true that Christ prayed "that they all may be one," and it is on this portion of his prayer that the greater emphasis has been placed. The other portion, which indicates the means by which "oneness" is to be realised, is seldom, if ever referred to. To make good this defect, let us refer to the immediate context. Quoting from Weymouth's New Testament in Modern Speech, we have the following:—"Make them holy in the truth. Thy message is truth. Just as thou didst send me into the world, I also have sent them; and on their behalf I consecrate myself, in order that they may be perfectly consecrated in truth. Nor is it for them alone that I make request; it is also for those who trust in me through their teaching; that they all may be one, even as thou art in me, O Father, and I am in thee, that they also may be in us; that the world may believe that thou didst send me" (John 17: 17-21).

The larger view.

In this larger view of the prayer, we get the proper perspective. We see exactly where the emphasis is to be placed. All that follows rests upon one cardinal idea. This cardinal idea is the consecration of Christ's disciples in the truth. As the result of this, they are able to teach the truth, and this teaching of the truth is productive of oneness, with the further result that the world should believe that the Father had sent the Son. Or as expressed by Alford, "This unity has its true and only ground in faith in Christ through the Word of God as delivered by the apostles, and is therefore not mere outward uniformity, nor can such uniformity produce it. At the same time its effects are to be real and visible, such that the world may see them." It may therefore be said that our primary and distinctive mission is to be witnesses for the truth as it is in Jesus. It is not so much our business to plead for union, as it is to plead for the acceptance of the truth. Great as is the need for union, the need for holding to the truth is greater. Placing the emphasis on union has a tendency to force on union before the conditions are ripe for it. And here it may be said that the Christian ideal is not simply union, but unity. A union of opposing forces may be brought about by an agreement to differ, for the time being any existing differences, but this is not unity. Union of the kind referred to has no lasting qualities about it. It usually consists of a compromise to meet the convenience of the hour, and sooner or later the latent differences assert themselves and prove destructive of the seeming union. In so far as we have been able to understand Bro. Spencer's article, we re-

gard it as a warning against the danger of over-emphasising the plea for Christian union. Evidences of this danger must have been clear to him or else he would not have written as he did. To us, the danger is evident enough. It lies in the direction of making compromises where compromises should not be made. It is well for us to remember that the road to unity lies in the direction of truth. Truth is the cause—unity is the effect.

Editorial Notes.

Christian Union.

Our good brother, A. J. Saunders, in his interesting article in last issue, rightly rejoices in the union tendencies of various religionists, but we are not quite sure that we can endorse all he says on that point. He says: "This thing (union) 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?" This seems very good, but after all, "no question is settled until it is settled right." If the schemes for union he mentions, and many others which exist, are all equally right, and if it does not matter which is adopted, we must heartily agree with him. But it does matter whether we plead for union on a Scriptural basis. The Roman Catholic Church presents an example of the union of two hundred millions of professing Christians, but Protestants can not accept such union because it is not along Scriptural lines. The powerful Anglican Church has presented a plea for the union of Protestants on the basis of "the Historic Episcopate," but while we cheerfully acknowledge all there is of Christianity in that body, we want a more Scriptural foundation for our union with its members. Union may be purchased at too high a price. It may be that our fathers have been mistaken in their plea, and it may be that plea requires modification, but we need to have some evidence of this before changing our position. Of course it is possible to contend for union on a Scriptural foundation in a sectarian spirit, and this must be avoided. But we are not sure that the cause of Christian union can be really served by any weakening of the plea as we present it, if advocated in the spirit of love. Probably our contributor had no such idea in view, but we have met with those who seem ready to advocate union on almost any conditions. We shall indeed be glad to "lose our own religious identity in the accomplishment of that for which we were called into being," the union of the followers of Christ on the platform of "the unity of the Spirit" as outlined by inspiration in Eph. 4: 3-6. Any plan of union which ignores the plain teaching of our Saviour and his apostles is vitally defective, and cannot be accepted by those who are loyal to the old book. In the meantime we

may well rejoice at the growing desire for heartier co-operation with a view to ultimate union, and cultivate the spirit of unity without which organic union is neither desirable nor practicable.

Our Quiet Workers.

The *Christian Standard* well says, "We are given to glorying somewhat in our great churches, great meetings and great offerings. Our true greatness lies, not in the few great things, but in the multitude of small things that are at work among us." We have not so much in the way of great things to glory in as our American brethren, but have sometimes thought that undue importance has been attached to our more public efforts and successes as compared with much that is being done in a quieter and smaller but equally efficient manner. It is by "the effectual working in the measure of every part" that the body makes increase. Our growth depends not so much on our large enthusiastic Conferences, our eloquent preachers, or our splendid church edifices, as upon the faithful work of the rank and file of our membership. Many of our now strong churches were commenced by a few comparatively uncultured brethren faithfully meeting in a private house or insignificant building to remember the Lord. Many of our best churches are successful because of the faithful, unostentatious service rendered by the Sunday School teachers, C.E. workers, and other earnest quiet laborers in the vineyard. The most potent forces of nature are not necessarily the most demonstrative. Gravity, electricity, and light are silent but most effective influences. It was not in the earthquake or the whirlwind, but in the "still small voice," that God manifested his will to Elijah; and it is not by the eloquence of oratory, the magnificence of architecture or the enthusiasm of Conventions that he is doing his most effective work in the church and the world to-day, but by "the still small voice" of individual consistency, faithfulness and effort.

Football, Fighting and Religion.

If the authorities of the nether regions have any sense of humor, they must surely be often amused at some of the peculiarities of "religion" transpiring on earth. Imagine them discussing the grave problem of the Football Association of Hamilton, Victoria, concerning the denominational position of the player whose "people were Baptists," but whose mother was an Episcopalian, and whose father was a Roman Catholic. To complicate matters the gentleman stated he had not been to church for 11 years, and did not intend to go for another 11 years." What was his religion? and of which denominational team was he qualified to become a member? If we are to judge by recent reports of prominent football matches, it would require a powerful microscope to discover much religion of any brand in the game at present. The report of the Hamilton Football Association discussion is almost as rich as the cable

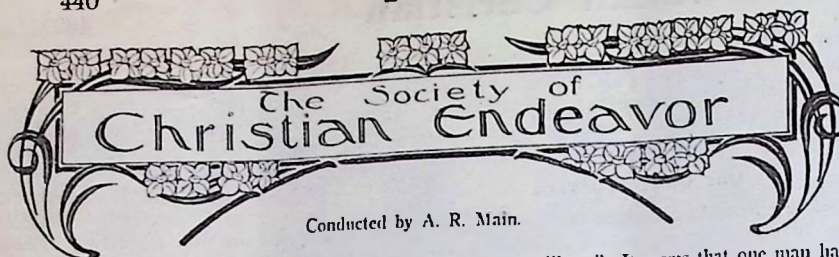
news describing the Methodist negroes of America holding prayer meetings to plead for "the success of their colored brother" in the Johnson-Jeffries prize fight. However, these can at least point to the example of Reverends and Right Reverends on both sides besieging the throne of grace in time of war for the divine blessing to rest upon the armies in their attempts at wholesale murder. What strange things are done in the name of religion!

The Hilprecht Controversy.

Considerable controversy has arisen over the famous "Deluge Tablet" and Professor Hilprecht's translation of the inscription. The *Christian Herald*, referring to this, says:—

Critics have hotly disputed the age of the tablet and the accuracy of the translation. While several eminent gentlemen who have never been in Nippur are still engaged in disputing and doubting, it is interesting to know that five leading American Assyriologists—two of them of the very highest standing—have endorsed Professor Hilprecht's determination of the age of the tablet, and four of the leading Assyriologists of Europe have done likewise. One of these, who has given the most thorough and unqualified endorsement, is Professor C. P. Pinches, for twenty-five years Curator of the Babylonian Section of the British Museum, who writes: "As the whole fragment is clear and fully readable, and treats, moreover, of the Flood in a different way from others, agreeing much more closely with the Biblical account, it may be regarded as a discovery of the first importance." Two other distinguished professors in their endorsements pronounce the finding of the tablet "an epoch-making discovery"—and they are both American! Up to the present time, the controversy has been somewhat one-sided, as far as actual knowledge and experience in Assyriology are concerned, none of the three professors who have distinguished themselves as dissentients by trying to belittle the fame of this great accomplishment being recognised as authorities on the cuneiform writing of that particular period.

The problem of the slum is so vast that it is disheartening. Millions of wretched beings are continually crowding into those dark regions. To help a few of them seems like dipping out a cup of water from the ocean. But the world is to be saved in no other way than by the process of saving *ones*. And Christians are so numerous that if each would save one, all would soon be saved; if each would clean the bit of the slum nearest to his own house, all would soon be purified. Do not wait for some big thing to do; take hold of the first little helpful thing you see that needs to be done. It is in that way that the big things have always been done in this world.—*Amos R. Wells.*



Conducted by A. R. Main.

LIVING WITH CHRIST.

Topic for July 25.

Suggested Subjects and Readings.

With Christ in storm—John 6: 16-21.

With Christ in joy—John 2: 1-11.

With Christ in loss—Phil. 3: 7-14.

With Christ, strong—2 Tim. 1: 16-18.

With Christ in service—2 Cor. 4: 1-5.

With Christ in glory—Eph. 1: 3-10.

Topic—A life lived with Christ—Gal. 2: 20;
1 John 5: 1-12.

In well-known lines Trench has set forth the effect of even a brief retirement with Christ:

"Lord, what a change within us one short hour
Spent in thy presence will avail to make!

What heavy burdens from our bosoms take,
What parched ground revive, as with a shower!

"We kneel, and all around us seems to lower;

We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear,
We kneel, how weak! We rise, how full of
power!"

Drummond put the thought in prose: "Ten minutes spent in Christ's society every day—aye, two minutes, if it be face to face and heart to heart—will make the whole day different."

If this be the effect of a short interview, what a marvellous transforming power must there be in Christ's continued presence! "I am with you always," means unending power.

Helpful.

How helpful it is to dwell with Christ! In our times of difficulties we can turn to him. Our ignorance may be relieved by an appeal to his omniscience. Our weakness is supplied from his Almighty power. He will be our strength. We need fear no person or thing. Think of the pride and security a small boy has in the presence of his big brother. "I will fear no evil," sang David, "thy rod and thy staff they comfort me." Is God farther removed from us than he was from the psalmist? Nay, verily. God was in Christ; Christ is in us, and we are in him.

Manifest.

We are told in the Gospels that when Jesus would have stayed in retirement, he could not be hid. It is so with his disciples. The life lived in the presence of Christ will be seen conspicuous by others. They took knowledge of them that they had been with Jesus. The presence of the Master made a difference in the apostles. Folk saw it. People should not need to ask if we are Christians. They should never be surprised by hearing that we are members of the church of God. It should be seen in our lives. In the midst of a heathen land, the missionaries of the gospel were one day surprised, after their preaching of Jesus, at being told by some, "Why, Jesus Christ

lives in our village." It seems that one man had heard of Christ, and had told his neighbors: they, catching something of the high ideal of Christian living, and seeing it splendidly exemplified in the humble disciple, leapt in their ignorance to the conclusion that he was Christ himself. Ah, our friends are never likely to err on that side with us, are they? Are not some refraining from accepting Christ because we are so unlike him? Others learn all they know of Christ by the reading of him in our lives; do these so misrepresent him that they get a bad opinion of the Saviour?

Common interests.

If Christ is to live with us, and we with him, clearly we must have the same interests, love the same things, have harmonious tastes and thoughts. You can imagine how intolerable it would be for those who differed in tastes and interests to constantly associate. Two cannot walk together except they be agreed. Communion is impossible save where there is harmony of mind. Well, we must get to know Christ's thoughts, and love them, too, if we would dwell with him. How are we to get to know these? How are we to commune? Read his word, where his thoughts are revealed and he speaks to us; come to him in prayer, where we are privileged to talk to him.

Living with Christ! It is worth while to stop and think how careful we should be of our actions and words if the Lord were to be with us in bodily presence. It is well known that the presence of a good man or woman will stop the utterance of wicked words. Purity by its very presence rebukes and tends to silence impurity; so good evil, and truth falsehood. What change would the Master's bodily presence make in us? By at least that degree are we not living aright. He is with us—"Closer is he than breathing, and nearer than hands and feet"—watching over us, hearing our every word, seeing our every deed, reading our every thought. Live as in the consciousness of this.

"From centre to circumference."

In his "Expositions of Holy Scripture," Alexander Maclaren beautifully treats of Gal. 2: 20 under the above heading. He points out the three paradoxes in the verse. First: "I am crucified . . . yet I live." The Christian life is a dying life. "Death is the gate of life; and inasmuch as what we die to in Christ is itself only a living death, we live because we die, and in proportion as we die." Next: "Not I, but Christ." "The Christian life is a life in which an indwelling Christ casts out, and therefore quenches, self. We gain ourselves when we lose ourselves." Last: "The life which I live in the flesh, I live in" (not "by") "the faith of the Son of God." "The true Christian life moves in two spheres at once. Externally and superficially it is 'in the flesh,' really it is 'in faith.'"

It is this last, the life built upon the faith, which our topic deals. The dual life Maclaren illustrates: "Here is a great trailing spray of seaweed floating golden on the unquiet water. Aye! but its root is away deep, deep, deep below the storms, below where there is motion, anchored upon a hidden rock that can never move. And so my life, if it be a Christian life at all, has its surface amidst the shifting mutability of earth, but its root in the silent eternities of the centre of all things, which is in Christ himself, God." Again:—"The life that I live in the flesh is poor, limited, tortured with anxiety, weighed upon by sore distress, becomes dark and grey and dreary often as we travel nearer the end, and is always full of miseries and of pains. But within that life in the flesh there be a life of faith, which is the life of Christ himself, brought to us through our faith, that life will be triumphant, quiet, patient, aspiring, noble, helpful, gentle, strong, Godlike, being the life of Christ himself within us. So, test your faith by these two tests. What it grasps and what it does. If it grasps a whole Christ, in all the glory of his nature and the blessedness of his work, it is genuine; and it proves its genuineness if, and only if, it works in you by love; animating all your action, bringing you ever into the conscious presence of the dear Lord, and making him pattern, law, motive, goal, companion, and reward. 'To me to live is Christ.'"

"Be With Me, Lord."

Be with me, Lord! My house is growing still
As one by one the guests go out the door:
And some who helped me once to do thy will,
Behold and praise thee on the heavenly shore.

Uphold my strength! My task is not yet done.
Nor let me at the labor cease to sing,
But from the rising to the setting sun
Each faithful hour do service to my King.

Show me thy light! Let not my wearied eyes
Miss the fresh glory of life's passing day,
But keep the light of morn, the sweet surprise
Of each new blessing that attends my way.

And for the crowning grace, O Lord, renew
The best of gifts thy best of saints have had:
With the great joy of Christ my heart endure
To share the whole world's tears and still be
glad.
—T. C. Williams.

Are you lacking in the spirit of good cheer and hopefulness? Get closer to God, and your heart will grow strong. Do you find yourself lacking in Christian courage? Get near enough to grasp his all-conquering hand, and you will be able to "do exploits" in his name. Are you the conscious of a sad lack of power as a worker? As the trolley pole is held close up against the wire, and power comes down to move the car, so hold yourself in intimate contact with God: wait upon him, keep near enough to him for his grace to flow into your soul, and you will be strong in his service, and have power to perform wonders. A strong heart is necessary to success and the secret of getting that strong heart is contact with God.—Dr. G. B. F. Hallock.



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

Effects of the Comet.

We have to spend so much time indoors now on account of the heat. It is some cooler to-day than it has been for months past, as we have had showers the last two days. We had to get inside the night before last. It looks as if we might have another this evening, and yet the showers are not heavy enough for the regular monsoon. There are prophecies that we are not to have much rain, and that there is to be a famine. A young man in Calcutta last week went to one of the officials and offered himself as a sacrifice to be offered to Kali. He said the appearance of the comet proved that it was necessary for some one to die to avert calamity. There is a great deal of sickness in the homes I visit, which of course interferes some with the work. Dr. Drummond was quite worn out last week, and had to go away. Bro. Cunningham has returned from the Hills, and our schools are all in working order again. Christian love to all.—M. Thompson, June 6, 1910.

Pentecost's Presents Please Everyone.

We had delightful times at Amley, East Pentecost, and Narna, North Pentecost, with those presents which should have arrived for Christmas. The children much appreciated the good things; several of them got awful scares with the dolls, for they really thought they were flesh and blood. Curiosity soon overcame fright. The books that were sent are a splendid education for the grey heads as well as the children, for they are splendidly assorted, and all dealing with Biblical stories. I am sorry to say that Rauwady is in rather a bad way. Since I left early last year, 15 people have died there. This is so frightening some of them that there is a lot of talk about them leaving the village. The cause of the sickness appears to be their water system. When living there, we always cleaned out the bamboo pipes weekly, but now I see they are green with slime. If they are not cleaned before my next visit, I shall risk their displeasure and capsize them.—F. G. Filmer.

A Kindly Deed.

The late Sister Miss Ethel Spotswood, of Sth. Australia, has left the sum of £20 in her will to the Foreign Mission Committee, and we gladly mention the matter, for we consider that it may stimulate brethren and sisters to follow her example. In other countries large sums are bequeathed for the work among the heathen, and there is at least one good brother in Australia

whose will is so made out that F.M. work will benefit. May we commend this to the favorable consideration of all. It is a grand thing to so leave this world that our lives still live on, in the good we do, and in the power we exert for God, by a wise leaving of our money to those organisations that are helping God to evangelise the world.

Promotion of Bro. Shah.

I have to write to you that some changes in the routine of my work have been made by the last Missionary Conference at Jubulpore. Bro. Solomon J. Nathan, of Jubulpore, has been transferred here to take charge of the Bible teaching in the school in my place. I have been chosen superintendent of the evangelistic work here. So you see I have got two duties to look after. 1st, the pastoral duties; 2nd, evangelistic work. It is a great pleasure to me to see that I am again able to give my entire time in preaching the gospel into the villages. There are three out-stations in connection with Harda mission, where the mission has Christian preachers. It is my duty to visit these stations by turns and to help the brethren, and to work with them in the villages. Pray for me and the work. May God help me and guide me to do his will.—M. J. Shah.

Eleven Baptisms in Japan.

A special Easter service was held at the Koishikawa church. The pulpit was prettily decorated. Appropriate music was rendered by a chorus of young ladies trained by Mrs. Davey. There was a good attendance. The missionary preached on the Resurrection. This event was also commemorated in the baptisms of three persons in Shizuoka, one more in Koishikawa and seven more in Ushigome. At the latter place a ten days' meeting was held at Miss Rioch's Kindergarten by Evangelist Murayama. Besides the baptised there are seventeen inquirers.—P. A. Davey.

Missionary Heroes.

Boardman, of Burma, dying at the age of thirty, had himself carried in his last sickness on a litter far into the jungle to witness the baptism of sixty converts.

Dr. Grant, ministering to the mountain Nestorians of Persia, was often in peril of his life, and died at last of typhus fever in the midst of these heroic labors.

Bishop French, when an old man of sixty-six, responded to an appeal for missionaries for Arabia, and died there of sunstroke after only three months

John H. Morrison, of India, who was instrumental in sending forth the first call to a Week of Prayer, was so fearless in preaching that he was called "the Lion of the Punjab."

Walter Lowrie, while Chinese pirates were ransacking his boat just before throwing him into the sea, was calmly seated at the bow, reading his Bible.

Gardiner and his companions, as they starved to death on the coast of Tierra del Fuego, painted upon a rock these words: "My soul, wait thou only upon God; for my expectation is from him."

It was Henry Martyn, of India and Persia, dying at the age of thirty-two, he said he would rather wear out than rust out.

The heroic pioneer in Tibet, Miss Annie R. Taylor, wrote in her diary, when surrounded by great perils, "I am God's little woman, and he will take care of me."

Hans Egede worked for thirteen years to get a chance to go as a missionary to Greenland before he could find an opportunity.

Alexander Mackay knew himself called to be an engineer missionary to Africa, and he considered his hearing of that call to be "a new conversion."

When a Welsh schoolmaster told his school a dream he had about the needs of Madagascar, and asked who of his scholars would go, at once David Jones and Thomas Bevan volunteered, and became the first missionaries to the great island.

When James Gilmour, the heroic missionary to the Mongols, wrote to his two little boys in England, he never used blotting paper, but knelt and prayed for them while the ink was drying.

Concerning the Collection.

Foreign Mission Sunday is now an event of the past. Acknowledgments for the collections will be made in due course. Churches will greatly assist the Committee in forwarding contributions to their respective State Treasurers, as early as possible. We are looking for a good year in the work, and feel thankful to God that the brotherhood are so nobly supporting the work of the Committee.

Notes and News.

A F.M. Committee is being formed in Tasmania. We shall look for greater things from our Island State.

In future, apart from a page of missionary matter in the CHRISTIAN each issue, there will be a page in *Pure Words* each month.

There is a likelihood of Bro. and Sister Strutton being in Australia for the Federal Conference, and if not then, they will be along soon after.

Dinka Garde is at Baramati on vacation now. He has improved in every way since being at school, and will attend (D.V.) till the end of this year.

The Rajah of Malegaon has told Mrs. Strutton that he wants her to go and teach his daughter. His place is 3½ miles from Baramati, so she will most likely take this up for one or two days per week. Rajahs, outcasts and thieves all seem to find a place for Bro. and Sister Strutton.



New South Wales.

LISMORE.—Wet weather has interfered considerably with our work. H. W. Hermann, our church treasurer, has left for Ipswich, Q., to our regret. We trust any brethren near Ipswich will get into touch with him. F. R. Furlonger has been appointed as treasurer. We have been pleased to have among our recent visitors Bro. Jagers of Kadina, S.A., and Bro. Wilfred Taylor, of Enmore. On June 9 our choir gave an excellent concert in aid of the new organ. The items were all excellently rendered. On June 22 the District Evangelisation Committee met in the Tabernacle. The delegates represented Bungawalbyn, Bangalow, Tyalgum, Brunswick Heads and Lismore churches, and also some of the isolated members. W. Rothery, district evangelist, was welcomed to the meeting and district. Considerable routine business was transacted, and plans laid for the forthcoming mission campaign, led by Bro. Hagger. The dates arranged are as follows: Bungawalbyn, Aug. 5, 12. Lismore, Aug. 14, Sept. 4. Keerong, Sept. 6, 7. Tyalgum, Sept. 9, 15. Bangalow, Sept. 18, 28. Bexhill, Sept. 30, Oct. 7. Casino, Oct. 9, 30. The meeting also arranged for a District Conference of churches on the North Coast district on Nov. 2. Will all churches and brethren on the North Coast please get in touch with Bro. Saunders, Secretary District Committee, on this matter? We are anticipating a glorious ingathering of souls during this campaign, and a big impetus to the cause of primitive Christianity. Pray for us, brethren.—E.A.P.

SYDNEY.—During the past month the work has been progressing very satisfactorily. The attendance at all meetings is very fair. Six additions by letter and immersion. A very successful No-License meeting was held at the church on June 24. D. R. Hall, M.H.R., acting as chairman. The speeches by Mr. Brown, M.H.R., Dr. Caro and J. J. Franklyn were listened to with much interest. Good meetings on June 26. C. Watt gave a splendid address. Bro. and Sister Taylor, from Auburn, were received in. Bro. Pease and Bro. and Sister McCallum, from Kaniva, Vic., were also present. The evening service was well attended. Bro. Franklyn speaking on "The Unanswerable Question" (Heb. 2: 3).—J.C.

NEWCASTLE.—On June 19 and 21 we celebrated our Lord's day School anniversary. Meetings were held on the 19th, afternoon and evening, both being very well attended, especially the evening meeting, which was crowded to the doors. G. H. Browne, of Belmore, gave addresses at both meetings. The services were continued on Tuesday, 21st, when a very successful tea and public meeting was held. Bro. Browne delivered an address. The special singing and recitations rendered at the meetings by the children were much appreciated.—S. Lancy, July 2.

ENMORE.—June 26 was observed as Mothers' day. Fine attendances at both services. Mr. Walden preaching at each meeting. His address in the morning was on "Foreign Missions" (our aim being to raise £100), and in the evening on "Mother." The Tabernacle was again crowded at the gospel service, which was most impressive. Almost everyone present wore a white flower in memory of mother, and many were visibly affected by the preacher's sympathetic address and the singing of old favorite hymns. Bro. and Sister Campbell Edwards fellowshiped with us last Sunday, and are now on the mountains. Bro. and Sister R. and Miss Elsie verco, of Adelaide,

with our Mr. and Mrs. John Kingsbury, are doing the East Coast trip, as far north as Cairns, Q. Bro. and Sister Jas. Hunter have their daughter, Mrs. Hammill, with them on a short visit from her home in the country. Miss Armstrong, from Adelaide, is spending a holiday in Sydney, and visited us in the evening.—R.K.W.

BROKEN HILL.—A good interest maintained at all meetings. S.S. scholars are busy practising for the anniversary. Hope to have J. E. Thomas for one Sunday this month.—R. J. House, July 3.

PETERSHAM.—We received into fellowship this morning Bro. Burns, our new evangelist, and his wife. Bro. Burns preached the gospel to-night to a large congregation, giving an impressive address, at the close of which one young girl made the good confession. The church wishes to sincerely thank all who have helped us during the time we have been without a regular preacher and to specially thank Bro. Goode, who has been a great help to us.—S.B., July 3.

Queensland.

QUEENSLAND NOTES.

Brisbane church has engaged John I. Mudford as evangelist for a term of five years. This is a wise move, and as this good brother is taking well in Brisbane, much success should attend his term of service.

Bro. Geo. Burns, lately of the Baptist body in Charters Towers, who united with our folk up there lately, is going to Petersham, N.S.W. We all understood he was engaged by a Queensland church, and are sorry to lose so fine a worker from our State. Another "ordained" man is seeking admission to our fellowship from another denominational body; it is to be hoped he will not be taken from us.

Maryborough is carrying on its own work, with fair meetings. E. T. Ball having finished his time with the church.

Gympie church, like most of us, needs a revival, and has recently stopped even the Young People's class. A bad move. It is a great pity representatives of this church and Maryborough—both magnificent evangelistic fields, and only 61 miles apart—do not devise a scheme to co-operate in the engagement of a really good evangelist. It would pay handsomely.

West Moreton circuit is moving on and up. Have increased their preacher's salary, and will provide a house for him to live in. Well done, West Moreton.

Roma seem well pleased with their new preacher. Meetings are large, and fresh interest is being aroused.

Toowoomba congregations have packed the chapel the last few Lord's day nights, an average of 65 members break bread, and converts are coming in one by one. The Bible School is over the 100 mark. They are soon to lose their hard-working church secretary and Bible School supt., L. A. Hoskins, who, with his wife and family, is removing to Sydney, N.S.W.

We hear reports of quiet work being done at Ma Ma Creek, under Bro. Waters; from Zillmere, Bundamba, Tannymorel, Mount Tyson, and from Wooolin, where a nice little congregation has been organised. A three months' evangelistic campaign, by some experienced preacher, would wonderfully help this new field.

With about 20 churches, and 1100 members, and a territory eight times as big as Victoria, and

twice the size of N.S.W., Queensland has only five preachers wholly given to the Lord's work. Yet we average 1 disciple to every 500 of our population, compared with 1 in 400 in N.S.W.

BRISBANE.—All departments of the work going well. Pleased to have with us yesterday Bro. Geo. Burns, from Charters Towers. He spoke at night to a splendid audience on "A Faithful Saying." At the close one young lady was immersed, having made the confession on the previous Lord's day. Bible School rally starts next week.—L.G.

TOOWOOMBA.—The work continues to prosper, and love, peace, and harmony prevail at all our outside stations. Tannymorel, Mt. Tyson, Oakley and Chinchilla. We commence our three months' Increase Campaign for the S.S. on July 3, and hope to gain 100 scholars. Our reunion social was a success, and all departments represented. Our evangelist, Bro. Parslow, has commenced cottage meetings three nights a week, and uses charts at each, a little organ provided, and members assisting. Much interest is being taken. Our assistant evangelist, C. Young, is busy distributing tracts and a circular letter, and invites the public. He made 200 calls in one day. Our meetings are as follows:—Monday, Wednesday, Friday, cottage meetings; Tuesday, Young People's Class; Wednesday, Dorcas Class, 2 p.m. Boys' Club, 7 p.m.; Thursday, Prayer meeting; Saturday, Bible Students' Class for young men and women, 7.45 p.m.; Lord's day, breaking of bread, morning and night, S.S. and Adult Bible Class, 3 p.m., Prayer meeting, 6.45; Open-air, 7 p.m.; Gospel preaching in chapel, 7.30 p.m. Our gospel services are nearly always crowded. Our membership now numbers 130.—Lewis A. Hoskins.

MA MA CREEK.—The half yearly social of the C.E. Society was held on June 28. A varied programme was submitted and well received. Presentations were made to Bro. Bade and Sister Sherman. Bro. Bade held the position of S.S. supt. for a number of years, while Sister Sherman was for many years teacher in the senior girls' class. Both have proved themselves loyal and devoted workers, but have recently resigned their post. Our society is working well. Membership now stands at 49 (active and associate). Missionary interest is strong. The society supports a native evangelist at Pentecost.—W. Waters, July 1.

Tasmania.

LAUNCESTON.—Bro. Moffit's engagement with the church here has expired. Last Lord's day he addressed the church in the interests of Foreign Mission work, when at the suggestion of Bro. Wood it was unanimously agreed that on July 3, in addition to the envelopes, the whole of the contribution be devoted to that object. In the evening an invitation was given to unite with the church on New Testament lines, when one formerly in fellowship with "The Brethren" came forward and desired to do so.—Peter Orr, June 28.

HOBART.—The attendances are good. The Bible School is still progressing, and shortly will have a kindergarten system as well as a cradle roll. Owing to a bequest, the collection in this school was done away with for years, but as this was found to do away with the spirit of giving it was decided to forego the sum. The school is now able to finance itself. In Bro. and Sister Manifold we have two splendid school workers. A ffold we have two splendid school workers. A social was tendered to Mrs. S. Smith occu- Ross, who are leaving for S.A. S. Smith occupied the chair, and a very attractive programme was submitted. In saying good-bye to Bro. Ross we lose a worker from the Young Men's Class and the Bible School. The church has been called upon to part with one of its beloved members in the person of our Bro. Stubbs, who met with his death through an accident while driving. Bro. Stubbs was buried at Port Esperance, and Mr. Manifold journeyed there to conduct the burial service, and also to render assistance for a few days to the church.—W. R. C. Jarvis.

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New Zealand.

AUCKLAND (Ponsonby-rd.).—Very good meetings all day yesterday, Bro. Turner speaking morning and evening. Visitors, Bro. and Sisters Burt, from Nelson; Sister Petherick, from Warkworth; and Bro. Farnell from Horse Shoe Bush. A young man, Lawrence Cammel, made the good confession at night. We are arranging for a fortnight's mission from the 17th to the 29th of July, Bro. Grinstead to be missionary. A new sand-table has been placed in the infant class-room, and was used yesterday for the first time, Mrs. Perkins giving an interesting lesson to her class, 102 were present. A social was held at the chapel last Tuesday evening. Advantage was taken of the occasion to welcome Sisters McKenzie (3), and Bagnall, Bros. Newman, Richards and Wood, and Bro. and Sister Page, some of whom have lately come amongst us, others having been away for a time on holiday or business bent. On Thursday evening a 'bus load of the members from Ponsonby and Richmond travelled out to Avondale and had a pleasant time at the opening soiree of the new chapel there. Again we have to record the passing away of aged members—Sister Marshall, a dear old lady in her 86th year, and Bro. Schofield, an isolated brother, having gone to their eternal reward.—F.D., June 27.

West Australia.

FREMANTLE.—The work is moving along nicely. The various activities of the church are being organised, and an increased interest in church life is being shown. On 12th inst. H. J. Banks gave a fine address on Foreign Missions to a big meeting. Bro. Saunders' Friday night Bible lectures are well attended, and a keen interest is being taken in them. There was one confession on Sunday night last, and there are indications that A. J. Saunders will do a good work in this town.—P., June 21.

BUNBURY.—To-day we have been able to rejoice in the realisation of hopes long deferred. At 9.45 a.m. an opening service was held, when Bro. Knight, on behalf of the trustees, presented the keys of the new church building to the church's representative, Bro. Moysey. Entering the building, we began with an inspiring prayer and praise meeting, after which we gathered around the Lord's table. W. B. Blakemore addressed us morning and evening. The son of our esteemed Bro. Moore made the good confession. We thank the brethren who have answered our appeal, and ask those who have not yet answered the appeal to do so now, that we may be able to pay for the things that we had to procure in order to open our building, which alone places the church under a financial obligation of 16/8 per week for eight years. Bro. Moysey is our evangelist here, and being relieved of the preaching to-day, he has been able to devote his time to leading the singing, which has been bright and helpful.—Francis R. Raisbeck, June 28.

NORTH PERTH.—At the last Conference the Home Mission Committee decided to withdraw Bro. Manning from this circuit. They have been unable since then to place an evangelist with us, but R. W. Ewers has very acceptably occupied the platform at our gospel meetings. As we have now completed the purchase of our land, we hope soon to commence building. Our prospects are bright, and we are looking forward for a time of rich harvest in this part of the Master's vineyard.—F.W., June 27.

South Australia.

GROTE-ST.—Two sisters were received into the church this morning, and we were glad to welcome to our meeting several visitors from sister churches. Bro. Thomas addressed the assembly, and the F.M. offerings were received, the amount being £43. We expect more to come in. A men's meeting was conducted by Bro. Thomas this afternoon, who also preached to a good congregation to-night. One confession.—E.R.M., July 3.

MALLALA.—We have commenced an Adult Bible Class on Lord's day mornings, and it is proving successful. A prayer meeting has been started previous to our gospel meetings, and good interest is shown. S. G. Griffith commences a mission here on August 14. We have recently organised a C.E. Society in place of our mid-week Bible Class.—A. W. Harris, July 3.

HENLEY BEACH.—We are much indebted to the brethren who come and teach and preach on Sundays. The C.E. Society is still in a progressive way. They have a choir practice after their meetings on Monday nights, and come every Sunday night ten minutes before the gospel service and sing these hymns, which are very much appreciated.—M. S. Noble, July 3.

NORTH ADELAIDE.—Good attendance at the opening of the 4th session of the Mutual Improvement Society, when the president, Dr. J. C. Verco, gave an interesting lecture on "The Starry Heavens." The society is to be congratulated upon the re-election of Dr. Verco as president.—V.B.T., July 4.

YORK.—A special service for S.S. scholars and parents was held on June 26. Two quartettes by the elder scholars and teachers, and two items by the little folk of the kindergarten class, were given creditably, as were also two recitations. E. Mossop gave an address on "The Hospital." £1/11/6 was contributed towards the Children's Hospital. Our cradle roll is increasing in numbers, as is also the kindergarten. We postponed the F.M. offering until July 24. The writer gave an address on "Encouraging Features in World-wide Evangelism" this morning. Bro. Manning preached to a fair congregation at night.—H. J. Horsell, July 3.

NORWOOD.—Six were received into fellowship this morning—five by letter and one by obedience. Basil Rudd, who is leaving for America with Bro. Collins, addressed the church. We are giving them a send-off on July 6. So far the F.M. collection has amounted to £30/7/-. We want to raise £50, and if we do, a good brother of the church has promised £100 towards this great work, making in all then £150. We are going to do it.—W.S., July 3.

HINDMARSH.—On June 26 the choir, under the conductorship of O. H. Finlayson, gave a splendid song service, rendering three appropriate anthems. Miss W. Doley officiated as organist. I. A. Paternoster gave a short and appropriate address between each anthem. There was a crowded attendance. One young girl made the good confession. We are much indebted to Bro. Finlayson, coming a journey of 50 miles from Hamley Bridge each week to instruct the choir which under his leadership, with the capable assistance of Miss W. Doley as organist, has been re-organised and placed on a good footing. The kindergarten at the Sunday School has made a good start under the supervision of Miss I. Duncan and a good staff of teachers, and an effort is being made to build a much larger room.—J. W. Snook.

SEMAPHORE.—Lord's day, July 3. Bro. Fischer of North Adelaide exhorted. Foreign Mission collection, £5/0/6.

QUEENSTOWN.—June 26, large attendance at breaking of bread. Preceding the gospel service three young men were immersed. Bro. Booker delivered a fine address. At the close a young man made the good confession. On Wednesday evening the "Story of the Cross" was repeated by Bro. Cox and his orchestra, the occasion being the anniversary of the Band of Hope. Lord's day, July 3, in the afternoon, the starting of our mission, a meeting for men only was held. W. C. Brooker delivered a manly address entitled "Sowing His Wild Oats." In the evening there was an immersion service. Our evangelist gave a stirring address. Two young women confessed Christ.—A.P.B., July 4.

Victoria.

S.S. UNION.—At the last meeting of the general committee, held on June 27, Jos. Collings

was elected as vice-president, and H. Swain as organising secretary to act in conjunction with the general secretary. All secretaries of Union schools are asked to send along their entries for the examination not later than July 13. Late entries (subject to rule) will be received up to the 20th, this being the closing date. The undermentioned schools have forwarded the names of their competitors, viz.: Maryborough, Bet Bet, Bendigo, Geelong, Cheltenham, Hawthorn and Windsor; others are referred to the notice relating thereto.—J. Y. Potts, Hon. Sec.

BERWICK.—Bro. Pittman gave an interesting lecture on his travels and had a good audience. Foreign Mission offering, £16; more expected.—E.E.H., July 3.

KANIVA.—Meetings are fairly well attended. Bro. Lloyd, formerly a member of the Kaniva congregation, has returned to the district. We are cheered by the addition of one young man whose confession Bro. Edwards took last Lord's day morning, and who was baptised forthwith. Bro. and Sister Williams have our sympathy and prayers in the serious illness of their son Charlie. We are thankful that a decided improvement is reported, and hope to see him speedily restored to his usual health.—A.R.B., June 30.

WILLIAMSTOWN.—One received into fellowship this morning. Splendid meetings all day. At the Sunday School anniversary services we had F. M. Ludbrook in the afternoon, and in the evening Bro. Enniss spoke on the making of home-life, before a crowded audience.—S.R.F., July 3.

WINDSOR.—Two decisions since the mission closed. An Improvement Society has been started. Bible School is growing.—D.E.P., July 4.

CHINESE MISSION, MELBOURNE.—The church held its annual meeting on July 3. The officers elected are the following: Deacons, W. Q. Hing, J. Young, S. Gay, D. Gow and W. Ching Treas., S. Wong. Sec., H. L. Pang. The church is showing good interest in the Lord's work. We are hoping great things in future. Membership increased last year, 9 by faith and baptism, 2 by letter. The collection for the F.M. fund amounted to £8/2/- from the attendance of 23 members. Bro. Jaime's preaching is still drawing large audiences.—H. L. Pang, July 4.

GEELONG.—We have had splendid meetings to-day. We are looking for great things here, and we do not think that it will be long before our building is filled to its utmost capacity. We had three visiting sisters with us this morning. The night meeting was splendid, and a young woman and a young man made the noble confession.—H. Lofts, June 3.

BRIGHTON.—Miss A. Sharp and Mr. A. Morris were married on June 8. F. Pittman, assisted by F. M. Ludbrook and Mr. Morris senr., performed the ceremony in the chapel. The guests (about 100) were entertained in the local Town Hall, and a most happy time was spent. The Young Men's Improvement Class had a visit from Ascot Vale Society on June 29, the visitors taking the meeting into their own hands, and a splendid programme followed. On Lord's day Bro. Sharp exhorted the church. One confession in the evening, at the close of F. Pittman's address.—G.H.W.

MELBOURNE (Swanston-st.).—Last Lord's day morning Bro. Gibson gave an excellent address. Sister Hindmarsh, from Sydney, was a visitor. Bro. Gordon preached in the evening an excellent discourse on the subject, "Prepare to Meet thy God." Our offering for Foreign Missions will be a little over £51. More is expected before we close the offering.

SOUTH YARRA.—Amongst our visitors to-day were Sister Legg, from Emerald, and Jas. Holloway, from Moreland. Sister Dunbar was received by letter from North Fitzroy. Wm. Brown, from Windsor, exhorted the church. In the evening J. Frith gave a very interesting gospel discourse. W. Nightingale spent the day at Dandenong. In the evening one young woman received the right hand of fellowship.—T.M., July 3.

Continued on page 446.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

Continued.

"That was Thursday, and the next day the R., M., & C. surveyors went up into the Sand Creek territory; and then, probably, Mr. Cavendish interviewed his cousins, and the telegrams went back and forth, and Mr. Ware was recalled.

"I don't know it; there isn't any way of proving it. But I believe that Mr. Cavendish deliberately gave away one of the secrets which he knew from his cousins, and just as deliberately charged the dishonor on Norman Ware."

"I will not believe it," said Margaret, white to the lips. "Not until I know some other evil of him. All that I know of him before this is the stainless life of an honorable man. Don't say any more. Francis—indeed, I'm not angry, but I can't bear it. You have told me this to warn me, and it was right if you thought I was in danger. But I haven't promised to marry him. I cannot think he is trapping me—not until I know worse of him than I do."

It was no such promise of faith as she had given Norman Ware.

CHAPTER IX.

IN SILVER GULCH.

When Cavendish called next day, Margaret met him with a manner unchanged from the gentle reserve that had characterised her since the day of Frances' wedding. On his part there was a little more assurance. He was always deferential, considerate, quick to catch the meaning of a tone or of a silence; but he showed his belief that his final victory was in sight.

He brought a handful of photographs just received from his friends at the Settlement, snapshots of sewing classes, and dispensary work, and summer frolics. One view, taken earlier in the season, showed his own face surrounded by a throng of laughing children at a picnic over which he had presided. Margaret held it in her hand for a long while.

"You may keep that," he said, smiling at her across the table. "It's such a splendid likeness of Tony; I know you want his curls."

"I have two snap-shots of Tony that I took last winter," she answered, laying back the picture with the others. He could not know the baffled sense of pain and bewilderment with which she had been studying his face, wondering whether it were possible for good and evil to be so mingled in a man's heart, whether she must be driven to accept Frances' conclusions as true.

"I want to take you up to Silver Gulch with me while you are in this part of the world," he said. "Let us make up a party for some day this week. Mrs. Hilliard will be an ideal chaperon. There are some bits of scenery above the mines that will interest her, too."

"May we go into the mines?" Margaret asked.

"Certainly, if you wish. I believe some people

consider it a delightful trip. I don't myself. I can't wonder at the brutalising effect that life has on the men; I should be a beast myself if I spent my time underground. Curious why any human being should choose such an existence."

Somewhat through the light cynicism of his tone an echo of Norman Ware's deeper voice drifted back to Margaret. "You might make a study of social conditions in Silver Gulch," he had said. She was not sure whether this proposed trip would give her any opportunity for studying conditions of any sort in Silver Gulch; but across the weeks of silence and absence Norman Ware's will swayed her, against her own reluctance, to make the attempt.

They went up to the Gulch on an exquisite September morning, when the air was sweet with a tingle of early frost and the foliage of the aspens along the creek flamed out in glorious translucent tints of yellow. It was a drive of fifteen miles or more, leading up through the lower foot-hills into a region of bare granite slopes and summits streaked with never-melting snow. Cavendish and Hilliard discoursed on the possibility of running a railroad into the canon where his mines were located.

"It could be done; there's no doubt of that," Cavendish said. "My cousin sent some men through here last spring on a reconnaissance survey. That young fellow, Ware, was with them, I believe. Such a pity about him! It's too bad to see how a man will let one mistake like that blight all his prospects."

"He's still with the company, I believe," said Jack, looking him squarely in the eye.

"Yes, I think so. When I heard of this, I asked my cousin not to be too hard on him. He had been so kind to the Staffords and to your sister, there after the flood, I was willing to put in a word for him. But he has lost the chance of a lifetime. He'll never outlive that."

Silver Gulch was a town of straggling huts grouped about the office buildings and boarding-house some hundreds of yards below the entrance to the nearest mine. Half a dozen saloons were doing business on the one street that wound along the foot of the gulch. These and the company buildings were the only institutions in the place bearing any appearance of prosperity.

The local superintendent, a mild-mannered, middle-aged man, welcomed Cavendish and his party most deferentially, inquiring whether they wished to go into the mines at once.

"Yes, let us finish with that, if we may," said Frances. "I feel that it's a duty to be done, since we have the chance of it; but I would rather have the agreeable things to look forward to afterwards."

"We'll do our inspecting now, then," Cavendish answered. "We don't need to be so extraordinarily thorough, do we? The first and second level in the Alexandra, perhaps—O, yes, and

that bit you were telling me about in the Eagle, Mr. Matheson. I understand that in these things is purely financial. My own interest appealed to any of my aesthetic instincts."

A strange sense of gloom and vague desolation had settled upon Margaret with her first glimpse of the town. In its squalid unloveliness it reminded her of any slum district that she had ever visited. There was no beauty of forest and verdure to veil the desolation wrought by man. In earlier years the creek that flowed through the gulch had been fringed with pines; but these had been cut away ruthlessly, leaving a wilderness of caying stumps. Heaps of tin cans and refuse littered the sides of the street.

The homes provided for the miners and their families had accompanied them into these dreary surroundings were not only cramped and primitive—Frances Hilliard's own bridal home was narrow of space and destitute of modern conveniences; they were wretchedly located, and as a rule in miserable repair. A few of them showed some evidence of thrift and decency, but the majority indicated a hopeless apathy on the part of all concerned with them.

The mountain slopes were marred with the scars of prospect holes and abandoned shafts, and disfigured with the dumps of refuse from the mines. Higher up, their steepness gave a weird effect of foreshortening and giddy insecurity to the huge masses of rock.

"Is it the snowslides that have mowed off these hills? They're so smooth, they're egg-like," Jack remarked.

"O, yes, we have slides here," Matheson answered. "Wiped out a lot of the cabins last winter. They ought to be built over yonder; they'd be safer there."

"Does the company own them?" Margaret asked him. Cavendish was walking ahead with Frances, where he could not hear her question.

"The miners' houses? Yes, they're company property. You couldn't expect these fellows to own their homes. They don't want to stay here long enough for that, poor devils. Why on earth a man keeps on at his trade after he's married is more than I can see. Some of the men who are living at the boarding-house here have families away back East somewhere. They don't care to bring them to a Godforsaken place like this."

At the Alexandra mine Frances hesitated. "There isn't any danger, really, is there?" she asked. "One reads such horrible things about mine accidents."

"These aren't coal mines, remember," Cavendish told her. "We don't have to deal with the same class of problems. Should I take you and Miss Hilliard here if it wasn't safe? It's not pleasant, of course. We can leave it out, if you would rather."

"No, indeed, we'll go," said Margaret. "How many hundreds of men did you say there were working here every day? I want to realise what human beings are going through while they do the work of the world."

It was not so horrible an experience as she had dreaded, except for the vague nightmarish sense of stupendous overhanging weight and suffocation. The Alexandra was not properly ventilated, Matheson admitted quite frankly, with a cautious glance at Cavendish to see whether he

were listening. But a stolid and unimaginative workman probably suffered less from that fact than a sensitive woman trained to sanitary habits. As for any horror of the crushing weight above, or the absence of daylight, Margaret realised that the miners felt such fanciful terrors not at all.

Yet, at the best, the life and work seemed to her totally contrary to the instincts of human nature. Those who endured it, for the sake of society or for the needs of their own flesh and blood, ought to receive all possible compensation at the hands of the world they served. Their wages were excellent, Mathieson told her—he added some vitriolic remarks about the union; but, when she remembered the squalor and emptiness of the life offered to them in their leisure hours, the girl shuddered.

She did not see the brutality that Cavendish's comments might have led her to expect in the faces that turned toward her as she passed down the sunless galleries. Here and there it was evident—the repulsive mask of souls in which the image of the Maker had been crushed down. But more often the faces showed keen intelligence, courage, and kindness, the power to respond to higher things. Her heart ached with a numbing sense of bewilderment long before she came out into the sunlight on the mountain-side.

"Should you like to go over to the Bald Eagle now?" Cavendish enquired. "There are some very fine things in the quartz formation—"

"O, no, no!" Frances protested. "This has been quite enough, hasn't it, Margaret? Let us go and have lunch. I am famished, and I believe the air in this place has given Margaret a headache."

Margaret denied the headache, but the heart-ache was past her power to dissemble.

"I have never been so much depressed by anything that I have seen in my work," she said to Cavendish as they walked toward the boarding-house. "This for the life of human beings—and to think what it might be!"

To be continued.

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CON-SUM-CURA is a Tasmanian Herbal Remedy which has successfully coped with the following dread diseases. The discoverer of this remedy was given up by the doctors as a hopeless case. In his despair he tried this herbal remedy and was cured. There are other persons also who have given us a written testimony of its great curative powers.

A Word to those who are Suffering from
Bronchitis
Miner's Complaint,
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(Many years with the late T. R. Procter.)

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Headaches not only prevented but cured by wearing correctly adjusted Eye-Glasses and Spectacles.

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Agents Wanted in Most Cities and Townships!

For THOMPSON'S NEW ZEALAND ANTIDOTE—a marvellous remedy for blood-poisoning and all diseases arising from impurities of the blood. "HOUSEHOLD" and PILE OINTMENTS. "YEOLQ" for Indigestion. "KOSTIVINE" for Constipation, etc. Extensively used throughout New Zealand, and also in South Africa.

Thompson's Remedies have been used, and are recommended by the following evangelists of the Church of Christ:—Messrs. J. J. Franklyn, Sydney; D. McCrackett, Petone; T. J. Bull, Mataura; T. H. Mathieson, Oamaru, etc.

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

"I give this testimonial freely and voluntarily out of a heart full of gratitude for the many instances in which it has proved a relief and a blessing to me and mine, and many others whom I have recommended it to. I have not said half of what might be said in praise of these remedies, and especially of the Antidote, but I would recommend sufferers to write to R. Thompson, the Proprietor and Manufacturer, who has had a large experience, and is personally known to me as one who will give you good honest advice."

J. J. Franklyn says of the Household Ointment:—

"We have used your Household Ointment with very gratifying results; it is invaluable in any case where such a remedy is needed. It has scored a veritable triumph over boils, no other treatment being necessary."

Write for particulars and terms to

R. A. Thompson, Manufacturing Herbalist,
Camara, New Zealand.

Correspondence invited from any one suffering from diseases arising from impurities of the blood, kidney and liver troubles, etc. The peculiar action of the Antidote on the blood has been recognised as quite phenomenal. I have effected quite a number of cures where everything had failed. Free prospectus on application.

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A. R. MAIN, W. W. MANTELL.

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

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

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

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

From the Field—Continued.

BRUNSWICK.—One received by letter. Bro. Cockroft, from Preston, exhorted very acceptably. Full chapel at night. Bro. Uren preached. Two confessions. Unfortunately for both parties, our evangelist's eyesight has become defective, and on medical advice he has decided to cease preaching for a while. We pray God that the affliction may ere long be removed.—W.T., July 5.

BALLARAT.—The Foreign Mission offering amounted to more than £22. The Sunday School has increased by 48 scholars during the past six months. The Sunday evening congregations are increasing. The movement to reach men is being pushed. Cards with "R.U.A.B.S.?" on them are causing quite a stir. On the 15th inst., a meeting will be held for the purpose of explaining the mystic letters and inaugurating a big movement. A large church notice-board was made and put up by Bren. Pitcock, Harvey and Jinks.

CHELTENHAM.—The church is going to assist Sandringham one Sunday per month. E. T. Penny and W. Judd will in turn go over, supported by the presence of some of the members. Visitors lately in Sister Keys, Flinders; Bren. F. G. Goodwin and A. Fischer, of Bible College. Our CHRISTIAN agent, W. J. Smith, had his home and all contents burnt right out during the week. A sewing rally was organised of 26 ladies and 6 machines, and quickly made garments and articles for the children and home. Subscription lists are also being circulated, and we hope to show our love and practical sympathy by helping to refurnish the home. Our F.M. collection amounts to just on £15. This is more than double last year. The C.E. anniversary is on 24th and 26th.—Theo. Fischer.

MIDDLE PARK.—Splendid meeting at morning service last Lord's day; about 80 adults present. Afternoon and evening sessions were opening of our mission. Bro. Harward spoke three times. Building full at evening meeting. Our mission needs the prayerful sympathy of all friends. Kindly remember us. F.M. collection amounted to £11/13/6. We feel there is good work to be done in our district by our Harward-Bimney mission.—J.S.M.

CARLTON (Lygon-st.).—The meetings on Foreign Mission Sunday will be long remembered for their deep earnestness and spirituality. Bro. Kingsbury's address in the morning was worthy of the occasion. We are all rejoicing in our record offering for Foreign Missions, which will be supplemented next Lord's day. We had the joy of receiving six into the church by obedience. At night Bro. Kingsbury gave a fine discourse before a large audience upon "The Everlasting Kingdom." Owing to the increased attendance in the evening, the choir now sit upon the platform. The new hymn books for the gospel service were used for the first time on Sunday night. The choir sang a nice anthem. At a meeting of teachers and officers of the Sunday School, H. Swain urged the adoption of supplemental lessons. It was decided to introduce these helpful studies. There were 89 in attendance at "The Century Bible Class" on Sunday afternoon, and 85 at the Endeavor Society's meeting on Wednesday last. At the kind invitation of Mr. and Mrs. W. C. Craigie, the members of the Bible Class spent a very pleasant afternoon on Saturday at "Portsoy," Camberwell.—J.McC.

Here & There.

One confession at Milang, S.A.

One confession at Surrey Hills on Sunday night.

Bro. Manifold wires:—"Hobart Foreign Mission offering, eleven pounds; more expected. Church rejoicing."

In the list of deacons recently appointed by the North Carlton church, the name of W. J. Dickson was omitted.

Three confessions (two men and a youth) at Paddington, N.S.W., on Sunday night.

Evangelists, supts., and secretaries are reminded of the special Decision Day, July 31, to be held in all our S.A. Bible Schools.

The Victorian Sisters' Temperance Committee will hold a meeting at Footscray (in the chapel) on Thursday, 14th inst., at 3 o'clock.

Our late Sister Ethel Spottswood, of S.A., left a bequest of £20 for the College of the Bible. This is the first bequest made to the College, and shows the interest our sister took in the Lord's work.

A splendidly attended and enthusiastic F.M. rally was held in the City Temple, Sydney, on Monday, June 28. Addresses were given by E. Gole, A. E. Illingworth, Thos. Hagger and G. T. Walden.

S. G. Griffith writes:—"Norwood church has £134/2/11 in our Foreign Missionary offering. It is hoped to reach £150. Some more will come in later. In any case we have set our standard at £150."

P. Johns, of Yarrowonga, adds his name to the list of those sending free copies of the CHRISTIAN to the public libraries. Bro. Harvey writes that the church at Ballarat is sending copies to the three libraries in that city.

D. A. Ewers is anxious to obtain a photo of F. M. Rains for publication in the programme booklet of the Federal Conference. If any of our readers will send on to the above address it will be taken care of and returned when block is taken. Write him at once.

The secretaries of S.A. churches will have received by this time a letter to be read to their respective churches, also statistical schedule and other matter from the Conference Secretary. They are urged to attend to such things diligently, faithfully and expeditiously.

New South Wales Foreign Mission Day.—Results so far as follows: Mosman, £13/12/4; Marrickville, £8/10/-; Petersham, £15/8/4; Sydney, £14/5/-; Lilyville, £5/4/6; Enmore, £112/5/5; W. E. Rathbone, £2; Katoomba, 10/-; Auburn, £14/3; Paddington, £12/12/6; Erskineville, £3/1/6; Belmore, £5/6/6; North Sydney, £4/17/-.

After the meeting on Sunday morning at Surrey Hills, the following resolution was carried: "That our united heartiest congratulations be offered to Bro. A. R. Main upon his important appointment as Principal of the Bible College; we trust that he may long be spared to carry on the great work that has fallen to his lot." The brethren at Surrey Hills and the public generally greatly appreciate Bro. Main.

A deputation from the various churches of Melbourne is to wait on the Premier on Tuesday, July 12, at 11 o'clock to protest against any extension of the scope of art unions, whether for religious, charitable, or general purposes, and also to ask that legislature might be introduced to make prize fighting illegal. A request has been sent for the co-operation of the Executive and members of the Associated Churches of Christ. It would be well if all those who are in sympathy with the movement to suppress the vices above mentioned attended the deputation.

J. W. Parslow, of Toowoomba, Queensland, writes:—"I want you to know that the N.S.W. people very kindly released me from my obligation at Rookwood to take up State work here. Then I most unfortunately took ill, and have had a slight return of an old heart trouble, and am advised to take things very carefully and quietly for a while. So I again petitioned the N.S.W. Committee, and they gave me my release so that I could remain quietly in Toowoomba, and I have agreed to stay on here. I have also definitely refused the State work. I am very sorry, and I think am unfortunate at missing such a fine opening for larger work, but it can't be helped."

When in America the Federal Conference Secretary had a talk with the Hon. T. W. Phillips, author of "The Church of Christ, by a Layman." Bro. Phillips is one of our successful business men of America, and has devoted much of his

fortune to the Lord's work. He is a primitive Christianity. Since his return to the Conference Secretary has received a box of copies of "The Church of Christ," now in its fourteenth edition, and these have been distributed as follows:—18 to the Victorian Conference, S.A., 10 to N.S.W., 3 each to Queensland, W.A., 2 to Tasmania, and 1 each to Perth, Oba and Baramati.

The Federal Conference Secretary wishes attention drawn to the fact that about 120 churches in the Commonwealth have not yet acknowledged the circulars sent them on taxations, suggesting a contribution at the rate of one penny per member per year from their churches for Federal evangelistic purposes. The amount sent from responding churches has been economically and successfully used in the work at Broken Hill. At the request of the N.S.W. Conference the Federal Conference has promised to assist the cause at Corowa, provided a man is placed in that large and growing town district. Probably the smallness of the amount asked for has caused the suggestion to be neglected, but churches are not limited to one penny per member per year. As the Federal books close on the 16th of next month, an urgent appeal is made to the officers of the 120 churches to take immediate action. T. B. Verco, Corowa Chambers, Grenfell-st., Adelaide, is the Federal Treasurer.

E. J. Tuck, of Broken Hill, where the work is partly supported by the Federal Evangelistic reports continued progress. For the last twelve months not one has passed without contributions. During the last three months there has been a comparative lull, but nine have confessed Christ. Seating accommodation has been provided for thirty more, but still on fine evening chairs have to be got and even then some extra gain admittance. Most of the official positions in the C.E. Union are held by members of the C.E. Society, and at a recent C.E. rally fully half of the Endeavorers present were from the Church of Christ. Bro. Tuck is anxious to have a visit from S. G. Griffith or some other official preacher to conduct a mission, as large numbers of the attendants appear almost persuaded. The Federal Executive Committee feel that the money entrusted to them for the spread of the gospel has been well spent, and only wish that all the churches of the brotherhood in the Commonwealth had fellowship with them in this excellent work. Why not?

Arrangements for the State and Federal Conferences to be held in Adelaide in September are now well in hand. The following is the programme of meetings:—Friday, Sept. 16, Sister's Conference, Grote-st. chapel. Evening, Temperance Demonstration, Grote-st. chapel. Saturday, Sept. 17, evening, C.E. Rally. Lord's day, 18th Sept. 3 p.m., Conference Sermon, F. M. Rains, Town Hall. Monday, 19, All day, State Conference. Tuesday, 20, All day, S.S. Union Demonstration, Exhibition Building. Tuesday, 21, Immense tea meeting and H.M. Demonstration, Exhibition Building. Wednesday, 22, All day, Federal Conference, Grote-st. chapel. Thursday, 23, All day, Pirie-st. Methodist Church, Grote-st. chapel. Friday, 24, All day, Pirie-st. Methodist Church, Grote-st. chapel. Saturday, 25, All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 26, All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 27, All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 28, All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 29, All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 30, All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 31, All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 1st Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 2nd Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 3rd Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 4th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 5th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 6th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 7th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 8th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 9th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 10th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 11th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 12th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 13th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 14th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 15th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 16th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 17th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 18th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 19th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 20th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 21st Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 22nd Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 23rd Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 24th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 25th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 26th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 27th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 28th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 29th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 30th Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel. Sunday, 31st Oct., All day, Pirie-st. Methodist Church, Grote-st. chapel.

By Special Appointment to His Excellency the Governor-General. Telephone 3330.

O. OWENS, Late D. Cameron, Bread Manufacturer, All Seasons.

18 Victoria Street, Carlton.

VICTORIAN MISSION FUND.

Churches—Brim and Wilkur, £58/15/-; Cosgrove, £1; Colac, £6; Polkemmett, per Miss Mary Macdonald, 9/-; Castlemaine, £20; Kaniva, £30; Border Town, £8/15/-; Lillimur, £8/5/-; Hawthorn, per Miss Rees, £1/19/6; Montrose Special Contribution, 20/-; Montrose, per Mrs. Richards, junr., 20/9; Bro. and Sister H. Pang, £3; Miss B. Brown, Dandenong, 7/11; Mrs. Sherman, Dandenong, 11/6; Alan Price, Swan Hill, £2; A Brother, Ascot Vale, 20/-; C.E. Society, Brighton, 20/-.

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

N.S.W. HOME MISSION FUND.

From Churches, etc., towards support of their Evangelists—Belmore to June 11, £10/5/-; Junece to July 17, £4; N. Sydney to June 19, £12/15/-; Wagga to May 29, £2/10/-; Moree as follows: Sister S. Butler, £3/5/-; Moree Church, £4/16/-; A. Winter, £5/4/-; P. Winter, £2; W. H. Winter, £8. From Churches, per Collectors—Belmore, 18/1; N. Sydney, £3/8/-; Boomi-Broxburn, 6/-; Wagga, 11/-; Canley Vale, £4/1/6; Enmore, £10 9/2; Hornsby, 7/-; Mosman, £2/7/1; Petersham, £5/10/-; Sydney, £5/4/10; Bungawalbyn, £1; Lismore, £3. Individual Contributions—A. Brown, Lithgow, 10/-; G. S. Warren, Cairn Mt., 10/-; Miss Q. Ashwood, Coolamon, £1; Sisters Myott and Caunt, Wagga, 6/-; Sister J. Francis, Rooty Hill, £1; Enmore Bro., 1st quarter towards evangelist, £20; Jno. Kingsbury, Enmore, £1/1/-; J. W. Wilkins, Lilyville, £1; Bro. and Sister T. Hagger, Marrickville, 10/6; Sister S. Butler, Mungindi, £3; Miss A. King, Bateman's Bay, 3/6; R. Latimore, Comboyne, £1; H. Clark, Kangara, 2/6. No. 2 Tent—A. Morris, Sydney, £1; T. W. Smith, Paddington, 10/-; W. Macindoe, Sydney, £1; Miss Elliott, Sydney, £1; Miss K. Elliott, Sydney, £1; Miss N. Elliott, Sydney, £1; T. Elliott, Sydney, £1; C. J. and Sister Lea, Mosman, £1; Mrs. Holder, Paddington, 2/6; G. P. Jones, Paddington, £1; P. A. Tanner, Sydney, £1; A. Macindoe, Marrickville, 10/-; R. Leck, Sydney, £1; A. H. Lee, Paddington, £1; Bro. and Sister Belz, Auburn, £1; Bro. and Sister T. Hagger, Marrickville, 10/-; Seven Hills Church, £2; Merewether Church, £1; H. Winter, Moree, £1; Auburn Sister £1. Katoomba Fellowship, £1 7/-; Marrickville Dorcas Class, 10/-; Marrar Mission, Thankoffering, £2/15/6; Sisters' Conference, £3/4/6; Sundries, £1/5/- Total to June 20, £153/15/8.

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Sydney. Treas.

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

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W. Smedley is open to engagement with town or country church. His address is 15 Berry-st., Clifton Hill, Vic.

MARRIAGE.

WHITING—SKIDMORE—On June 15, at Church of Christ, Prospect, South Australia, by Mr. A. M. Ludbrook, Matthew Henry, youngest son of Mr. Edward Whiting, Cudgee, Victoria, to Elizabeth, youngest daughter of Mrs. Skidmore, Prospect. Address, Cudgee, Victoria.

IN MEMORIAM.

HANNAM.—In loving memory of Henry Hannam, who died on July 5, 1907.

Like ivy on the withered oak,
When all things else decay,
Our love for him will still keep green,
And never fade away.

—Inserted by S. A. Hannam, Torrens-st., College Park, S.A.

When Visiting N.S.W.

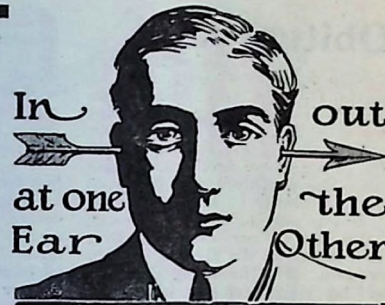
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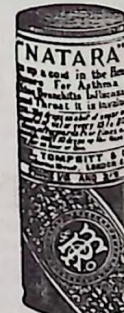
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Cold in the Head in a Few Hours.

THE BEST REMEDY YET INTRODUCED

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Melbourne, Victoria.

A reasonable advertisement which appears in our columns for the first time is that of NATARA. The "Kochabite" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in warding off a cold when taken in the early stages. The K. Natara.

Obituary.

PATERSON.—On Saturday evening, June 11, Sister Mrs. Gavin Paterson (nee Miss Annie Pedler) fell asleep in Jesus at the Kadina Private Hospital, after a short but painful illness. Our sister has been a member of the Kadina church for several years. She was loved and respected by all who knew her—always so kind and sympathetic to all. It was only 14 months ago our sister married the son of our esteemed Bro. Paterson, who is a deacon of the Kadina church. Our loss is her gain. The following Monday afternoon we laid her mortal remains to rest in the Kadina Cemetery. May our heavenly Father comfort and sustain the hearts of the sorrowing husband and all the bereaved ones. "God is our refuge and strength, a very present help in the time of trouble."

Kadina, S.A.

E. G. WARREN.

HOPKINS.—We have to report the passing away on June 12, of our esteemed Bro. Isaac Hopkins, at the advanced age of 78 years. By his decease the church here has lost its "Grand Old Man," and the cause of righteousness and temperance a most valued and honored champion. Our brother was born in Wales, and came to Victoria more than 50 years ago, and having resided in this town during the whole time, he was very well known. At different times he occupied many important public positions, and was for a period Mayor of Williamstown. Bro. Hopkins was a close student of God's Word; he loved it dearly, and expounded it with considerable ability. Failing health made it difficult of late for him to meet with us, but whenever possible he loved to wend his way to God's house, and his presence there was an inspiration to all. A very large company gathered at the cemetery on June 14, to pay a last tribute of respect to one who was loved by all. Our loss is a great one, but we look forward to a glorious reunion, "when Christ shall be manifested." Our tenderest sympathy goes out to our aged Sister Hopkins and the bereaved family. May God sustain them and keep them steadfast unto the end.

Williamstown, Vic.

R.E.

PRICE.—With regret I report the death of V. Doris Price, aged seven years, daughter of Bro. and Sister Price, of Swan Hill. She passed away on Sunday evening, about 8 o'clock, subsequent to an operation for appendicitis, after a short illness of two or three days. Our sincerest sympathy is extended to our brethren in their dark hours, and we commend them to him who is able to succor. A little bud plucked from earth for heaven.

Swan Hill.

C.McD.

ANDREWS.—Edwin Andrews passed peacefully away at his home, Rookwood, on Monday, June 13, after a few days' illness, at the age of 71 years. Bro. Andrews landed in New South Wales about the year 1849. He was identified with the early pioneers of the cause of primitive Christianity in this State before we were in possession of a building, while still meeting in a hired room in Newtown. I believe he was the first superintendent of the Lord's day School at that place. About 34 years ago he removed to Rookwood, where he carried on business as a monumental mason up to within a short time ago, when the business was placed in the hands of his son Oliver. The first cause started after leaving Newtown was at Fairfield, several miles from his home. Here again our brother took the position of superintendent of the Sunday School. The leading brethren at Fairfield were E. Lewis and W. Stimson, who has since passed away, the father of J. and G. Stimson, who can well remember the efforts put forth in those pioneer days. Mrs. Stimson, senr., also took a

prominent part in those early struggles, and was a noble helper. She has gone to higher service. In the year 1883 the cause was started at Rookwood, and from its inception Edwin Andrews was foremost in the good work. He occupied the position of elder, worthily carrying out his duties, also supt. of the school, and often exhorting the church and preaching the gospel. He was a good Christian. The writer has known him for six years, and is better for having come in contact with him. His wife has passed on before, also one of his daughters, Mrs. A. Larcombe. They were esteemed by all who knew them. He leaves five sons and three daughters, all members of the church. We can say of our brother that he has taught them well, and practised what he taught, giving them precept and example. They will miss him. We commend them to their father's God. There are many others at Rookwood who will miss him; but he has finished his course, kept the faith, and laid hold on eternal life. We can truly say, "Soldier of Christ, well done, well done."

Belmore, N.S.W.

G. H. BROWNE.



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