

Did Christ Rise from the Dead?

By Marcus Dods.

If Christ be not risen, then is our preaching vain, and your faith is also vain.—1 Cor. 15: 14.

The resurrection of Jesus Christ is not merely the greatest event in history: it is the hinge on which all history turns. If Christ lies in his grave like other men, then the whole gospel of the apostles falls to the ground; for the glad tidings which they proclaimed was that the Lord had risen from the dead and was now alive at the centre of power.

(a) It was the turning point of their own spiritual history. (b) It is the basis of the faith that alone distinguishes Christianity—the faith that Jesus “is now conscious and supreme.” (c) Answers to our prayers, aid from his power, depend on the fact. (d) If he did not rise, doubt is thrown on his own word. If it be proved that no living Christ ever issued from the tomb of Joseph, then that tomb becomes the grave not only of a man, but of a religion. (e) The resurrection of Christ establishes a clear and close connection between this world and the unseen spiritual world. If the body of Jesus rotted away in the grave like all others, then materialists may still urge that material laws are supreme.

1. The resurrection of Jesus not an irrational fact.

At the outset our way is barred by the assertion that no amount of evidence can establish a fact which is miraculous.

1. But this only throws us upon a more fatal horn of the dilemma, by forcing us to account for the stupendous moral miracle that the witnesses were all deceived and that this deception should have been the most fruitful source of good not only to them but to the whole world.

2. But this event is rational, *i.e.*, reducible under law. Find another person with the same relation to God and living the same life, and you will find a similar resurrection. Christ's resurrection is unique because he is unique.

3. Its rationale is further seen in that it is clearly connected with the highest human interests and with physical facts that most concern mankind.

2. The resurrection of Jesus not merely spiritual, but in bodily visible form.

1. If the disciples had formed their affirmation on a mere belief that Jesus still lived, as others do, in some spiritual world, why did they go to his grave and report it empty?

2. The theory that the story of the resurrection results from the impress of the superhuman greatness of Jesus upon the disciples misses the point. It has been elaborated under a misapprehension. It proposes to account for that which does not need to be accounted for, the continuance of his spirit in life, and it leaves wholly out of account the crux of the whole matter, the resurrection of the body. For the disciples did not need to be assured that Jesus was immortal. Not one of them had the smallest doubt of that. They had no need of evidence to assure them that his was the lot of all good men, and that somewhere in God's universe he was alive and happy; they did need evidence that he was different from all other men; that he was approved by God as his Christ. It was his rejection by the authorities and his death at their hands as a criminal that had blighted their hopes. How could the Messiah, the great King who was to have all power and authority, have been so helpless and have actually been crucified as an impostor? The resurrection was the reversal of the judgment of the Sanhedrin, and as such the disciples at once hailed it.

3. If the body of Jesus was not raised, what became of it? How account for the empty grave? Much easier and on the whole more satisfactory is it bluntly to deny that there was any empty grave. The body still lay there, and the empty grave was an invention of after-time. This, however, leaves unexplained an important feature of the case. The apostles were brought before the Sanhedrin, and they defended themselves on this ground, that their Master was risen. The Sadducees were intensely interested in the case, because it cut away their standing ground entirely. Their central belief was at stake. What could be easier than to produce the body, and thus at once and for ever crush this pestilent heresy of a resurrection? Why did they

not do so? The only reason which Schmiedel can allege is that the body was too far gone in dissolution for identification. But he forgets the body was embalmed, and had certain marks upon it which for many months would serve for identification.

4. We are to believe the natural accounts of the disciples. There remains, therefore, only that explanation of the disciples' belief in the resurrection which they themselves uniformly, unanimously, and persistently gave, that they had seen him alive after he had been dead and buried. It was no phantom ghost or imaginary appearance which could so personate their lost Master as to rouse them from the despondency and inaction and timidity of disappointed hopes to the calmest persistence of prayer and the finest courage.

3. The significance of the resurrection of Jesus.

1. It was essential to the work of Christ, the key to his life and to all that is in the life. In the resurrection only did he complete human experience; only as raised again can we find in him a complete prophecy of man's whole life.

2. It was essential to the work of Christ, the key to his life and to all that is in the life. In the resurrection only did he complete human experience; only as raised again can we find in him a complete prophecy of man's whole life.

2. It was essential to the certifying of Christ's own truthfulness and of God's attestation of his Messianic claims. The rulers congratulated themselves that one more crazy delusion had been stamped out—and but for the resurrection it would have been stamped out. But for this divine reversal of human judgment, the disciples themselves would not have known what to make of his death. The beauty and promise of his words, which had so attracted them, would now have seemed delusive and unreliable, but in the light of the resurrection they saw that the Christ ought to have suffered these things and so to enter his glory.

3. Lastly, the resurrection of Christ occupies a fundamental place in the Christian creed, because it discloses a real and close connection between this world and the unseen world. There is no need now of argu-

ment to prove a life beyond. Here is One who is in it. For the resurrection of Christ was not a return to this life, to its wants, to its limitations, to its dangers, to its inevitable close. It was resurrection to a life for ever beyond death. Neither was it a disclaiming of humanity on Christ's part,

a cessation of his acceptance of human conditions, a rising to some kind of existence to which man has no access. If Jesus rose from the dead, then the world into which he has gone is a real world, in which men can live more fully than they can live here. —*Homiletic Review*.



Christ in the Gospels.

Jas. E. Thomas.

No. 4.

JOHN—THE GOSPEL OF THE DIVINE FRIEND.

John was written at the close of the first century—probably at least 40 years after the Synoptics. For this reason some sceptical writers have attributed false reasons to John for this writing. They have declared that Christians were growing weary of waiting for the second coming of Jesus and thus needed their dying faith quickened. These writers further allege that the claim of the divinity of Jesus was never really insisted on till this gospel was written. History denies these statements, for we know that Christianity was never more prosperous than at the end of this first century, and that Christians were strong in the faith which had been theirs from the beginning, that Jesus was the divine Son of God. Nor can we say that John is written as a mere supplement to the other gospels. It is a book entirely different to the others in many respects, though in complete harmony with them. The old patriarch John naturally takes us to greater heights, and as one who was the nearest to Jesus while he was upon earth, he brings us into the more immediate presence of our Lord, and shows us a beauty in our Saviour that has not before been made known. The central truth of John's writing is that "Jesus was the Word made flesh and dwelling among men"—and the purpose of the Gospel is to lead men to believe in Jesus Christ as the divine Son of God. But John does more than that. He brings Jesus near to us and leads us close to his side. As one "who leaned on Jesus' bosom," John seems to help us to share this same holy fellowship in the inner circle. He shows what it is to have true "fellowship with the Father and with his Son Jesus Christ." John seems to draw aside any curtain that may have come between the disciple and his Lord and leads us into his holy presence. In the conversations recorded, both with seekers after truth such as Nicodemus or the Samaritan woman and her kinsmen, or

in the blessed communion of the upper room with his own beloved, we have a beautiful revelation of the loving tenderness of Jesus that has made one writer call this "the Gospel of the heart of Jesus."

Not only is Jesus presented as the only begotten of the Father, but as one full of grace and truth. He is not only the Word made flesh, but one whose glory we see. Not only revealed as the Son of God—whose divinity none can disprove, but as one who loved *me* and gave himself for *me*. We wish, therefore, to emphasise that this is not only what DeWette has finely called "the Gospel of Christ's glory"—revealing in all his majesty the incarnate Son of God, but that there is herein a revelation of the tender companionship and holy fellowship that Jesus had with men while upon earth and desires to have with them at last in the mansions of glory. Mr. Urquhart has aptly named this "the Gospel of the Friend." For here Jesus says, "Ye all are not servants, but friends." Especially when we read chapters 13-17 that are given only by John, do we feel how much this friendship of Jesus meant to the disciples, and what it is to us. With these two leading thoughts before us that make the divine Son of God to be so precious as he manifests himself to those that love him, I like to call this the Gospel of the divine Friend.

With this viewpoint before us we are not surprised that Jesus is presented in such a way as to make us feel that this is the most precious of all the Gospels to us. It is essentially the Gibraltar of the believer's faith. It is for this reason that the enemies of Jesus and those who would take from him his divine majesty, centre their fruitless and groundless attacks upon this blessed Gospel. Yet it has withstood all assaults and is before us to-day as "the greatest book that was ever written." It is the Gospel of the divine life, and brings our lives in contact with the Father. It makes us feel that Jesus is not only a Saviour, but a friend. It presents him as essential to us in the life that now is, and as

the one to whom it will be our greatest joy and privilege to render praise in the life which is to come. Clement of Alexandria calls it "the Spiritual Gospel," because it is so indispensable to the development of our spiritual life. Jesus is not only a friend but the friend of us all, and one whom to know makes us to love him and to feel that we can never live without him. It is no wonder that the angels desired to look into such a marvellous test as the Son of God coming to earth in order to associate with vile, sinful men and ultimately dying for them that he might at last bring them to the Father's house. The only marvel in these days is that men who read this story and see a Saviour so tender and loving can ever turn him away and again crucify him.

We desire to make now a more detailed yet brief examination of this Gospel recalling this close fellowship that Christ had and still desires to have with men.

I. Jesus never used miracles as a mere proof of his divinity, but rather to show his sympathy and love for man. It is significant that while Luke records 30 miracles, Matthew 21 and Mark 14, yet John, who is essentially the evangel of the divinity of Jesus, only records 8 miracles. Furthermore, we notice that some of these are peculiar to John, such as the healing of the man born blind in the 9th chapter, and the raising of Lazarus, and these are evidently recorded to show the tender sympathy of Jesus. The Gospel that reveals to us the Son of God in his greatest power and majesty declaring him to be the Creator of all and the Lord of heaven is the one Gospel that takes him to the grave side with the sorrowing sisters and tells us that Jesus wept. What matchless power combined with unfathomable love. What comfort in this story of pathetic tenderness. He who had power to call back to earth a man four days dead, had heart and love enough to shed tears of sympathy and bow his head as he shared a common grief. Let this be a consolation to us in our deepest sorrow, that Jesus the Son of God loves us enough to come and share with us our greatest burden.

II. The conversations of Jesus not only show his absolute claim to be the Son of God, but portray his friendship for human kind.

1. The calling of his disciples. In the brief account in the closing verses of chapter 1, as well as in other parts, we see Jesus not only as the Son of Joseph, but as the Son of God, and the King of Israel, and one whose blessed fellowship was the constant joy of John, Andrew, Peter, Philip, Nathanael, and all that came to know him. As we view the experience of these men and add to theirs our own, we do not marvel that they should follow him even to their death.

2. Another wonderful conversation is that with Nicodemus in chapter 3. Jesus says more about himself and his mission of love here than in any other place. As men sit down and listen to these two talking—the learned Rabbi and the Son of

God—they are attracted to him as he seems to say to all, "God so loved you that he gave me to die for you," and remembering the fulfilment of his gracious promises and wonderful prophecies to Nicodemus in the love gift of Calvary, men beholding him are drawn unto him. Whatever may have been the motive of Nicodemus in going by night to Jesus, we should rejoice that he went at such a time as to give our Lord time to reveal himself to him and to us all as the indispensable Saviour and friend of all that will receive him.

3. In the conversation with the woman of Sychar, Jesus further reveals his tender sympathy and gentle companionship. Jesus shows the woman her own helplessness and loneliness and leads her to desire the Son of God as a personal helper and friend. Shut out from the gaze of the world, Jesus reveals himself to the woman, and if all the village despised her, she at last finds one friend who would never leave her.

If we examine more closely the Saviour's talk with the paralytic at Bethesda in chapter 5, where he was the only friend the man had to lift him into the pool—or his words of tender sympathetic encouragement to the despised adulteress in chapter 8—or his befriending of the man born blind in the 9th chapter, beside his words to the sisters of Bethany, chapter 11, already referred to, we are not surprised that the multitudes crowded around Jesus and that fond mothers brought even their little children unto him. Indeed, so essential had Jesus become to these needy ones, that they sought him, that it seems almost with a pathos telling of a calamity that John closes the first half of his record by saying that because of enemies that sought to kill him, "Jesus walked no more openly among the Jews," 12: 54. After this withdrawal from what was essentially his public manifestation of his power and sympathy, Jesus is seen mostly in the inner circle comforting and caring for those who were to be his dearest and most faithful friends, and upon whom the last sad tragedy of all would come with such disappointment and grief. How beautifully and truly does John describe this tender pity and love when he says in 13: 1, that "Jesus loved his disciples even unto the end."

1. Jesus in this portion, chapters 12-20, shows himself more particularly as the companion and friend of all his obedient and loving disciples. 15: 13-15. How sweet this companionship was, none knew better than John the beloved, the disciple whom Jesus loved.

2. It is here, too, we have the most teaching Jesus ever gave concerning the Holy Spirit or Comforter—especially in chapters 15-17. This has led one writer to appropriately call John "the Gospel of the Holy Spirit." Jesus promised the Holy Spirit as he would share and continue the great work he had himself begun of bringing men nearer to the Father on earth and leading them at last to the Father's kingdom. The Holy Spirit is Jesus' rich provision for us, and he has been sent to be

our Comforter and Guide, who will lead us daily to greater truths.

In conclusion, John refers to what has been called "his unfinished and impossible task," in 21: 35, where he declares that if all were told concerning what Jesus did, all the books that could be written could not be contained in the world. Many count this a figurative expression, and some even refer to it as a suggestive exaggeration. Yet as we consider the great theme of John and the scope of his story we can scarcely wonder at or even doubt his expression. John has given the story of him who was in the beginning—who made all things and who was God's well beloved. Following him from heaven to earth, John further declares him as the One who, being the express image of the Father and full of grace and truth, has declared God to men. Through a marvellously busy, if short life, John follows him, touching only briefly the evidences of a Saviour's love and care, and brings us at last to the greatest revelation Jesus ever gave of the Father's home, and the place prepared for those who love him. This light of the world made eternity to be filled with his glory and revealed to men the future dwelling place of the redeemed. Could books enough ever be written to contain this great story?

Matthew is the Gospel of the King and his kingdom, dealing largely with the past and its fulfilment. Mark was the Gospel of life and service dealing with the present. Luke is the Gospel of the Saviour opening up to us God's great plan of saving a ruined lost world and looking into the glory of the future, but John takes us upon the holy mount of God, and looks from eternity to eternity. He shows us a Christ who has no limitations and whose companionship with us will have no end. It is the Gospel of eternity, and leads us beside the still waters of precious truths and in the green pastures of hallowed and sacred communion that can only be known to those who not having seen yet believe. As we study John we are brought into the immediate presence of him who speaks to us in the upper room and daily continues to presence himself with us. With John we get a blessed vision of a living divine and precious Saviour. John is the evangel of the Christ of God and friend of man—a real Christ who shows us what we can be and what we may be. As we behold him and enjoy his companionship on this earthly pilgrimage, we rejoice daily in that larger hope that as yet we can but dimly comprehend when, because of the manner of his wondrous love, we shall be like him, for we shall see him as he is.

The First Bequest.

It is something worthy of more than ordinary mention that there has come word from the executors of the late Miss Ethel Spotswood, a young sister of the Grote-st. church, Adelaide, that she has left a bequest of £20 for Foreign Mission work and £20 for the College of the Bible. Our institutions of learning in America have many

of them for a long time enjoyed the help that large endowments have brought to them, but this amount received thus early in the history of our College is significantly the first sum ever received as a bequest. It is well to reflect on this beautiful act as one worthy of being followed. Miss Spotswood was only 33 years of age when she died, Dec. 10, 1909, and during the last three years of her life was afflicted with an illness which led to total blindness during the last year of her life. She had a great love for the church and talked often with her orphan sister as to how she could best help the work of Jesus Christ with the little means God had given her. In conversation with her sister I asked how Ethel came to leave this amount for the College—it seeming a very beautiful and almost pathetic thing that a young woman without father, mother or brother should so think of helping men who should live



Miss Ethel Spotswood.

after her. Her sister told me that she first of all thought to leave it to Home Missions, but felt that this was really the most useful and permanent way of helping spread the gospel at home, so that she left it to the College that seeks to better equip men for work both at home and abroad in the great harvest field. Surely he who said to another loving woman who brought her offering for the anointing, "She hath done what she could," would commend Ethel Spotswood in the same tender way, and say that wherever her name is known it shall be told as a memorial of her. We hope the time will come when many will thus remember our College, and thus will there be much wealth added to its funds that will help to make the College an increasing means of usefulness and blessing. No bequest could be left for a worthier cause. We are certain, too, that whatever shall be afterwards left in this manner, those who attend the College and those interested in it will remember with gratitude the name of the dear blind sister who by this kind and gracious act has had the unique distinction of bestowing the first legacy on the College, and because of her loving gift and example she being dead will yet speak.—J.E.T.

No-License in N.S.W.

By H. G. Payne.

In the last article the number of electorates in New Zealand was given as 64. This should have been 76.

The drink bill of U.S.A. was not given with the others. It is estimated at about two billion dollars per annum.

The Australian drink bills compiled by Mr. Laughton are based on the yearly averages for 1904-8. This will explain some seeming discrepancies.

The Truth about New Zealand. The following, taken from the Report of the Temperance Committee of the Presbyterian Church of N.S.W., presented and received at the General Assembly, May, 1910, is condensed from a voluminous report made by the Temperance Committee of the Presbyterian Church in New Zealand. We present it because it is one of the most comprehensive, reliable, and up-to-date statements of the case for No-License in New Zealand.

I. The No-License Electorates in New Zealand are Clutha, Ashburton, Maitaia, Oamaru, Invercargill and Bruce in the South Island; Grey Lynn, Eden, Ohinemuri, Masterton, Wellington South and Wellington Suburbs in the North Island.

The native settlement, known as King's Country, is under Prohibition, but is not included here, as the circumstances are entirely different.

II. Method of Inquiry. The investigations we have just made were in all cases through ministers, home missionaries, and elders living in the No-License areas. We requested the ministers to frame their replies in conjunction with their sessions, balancing the good against the bad, and indicating whether replies were typical or exceptional.

We have received thirty-four replies from every No-License electorate in New Zealand. After careful consideration, we have summarised them thus:—

III. Consumption of Liquor. We have received unanimous reports that considerably less liquor is consumed in the No-License districts than in the days of license. Government returns give the amount of intoxicants consumed in Invercargill as four and a half gallons, while for the Dominion it is ten and a half gallons per head per annum. This result is all the more satisfactory for Invercargill when it is remembered that in Awaru, two miles from Invercargill, there are breweries where two gallon kegs of beer may be procured.

A North Island (Taranaki) paper reports that a week before Christmas twenty-five tons of malt liquor were purchased for Gore, in the Maitaia electorate. Our Gore friends have sent us the police court returns from 17th to 24th December. These show that 542 gallons were purchased from the local (Gore) brewery, and 491 gallons

got by rail, totalling 1,033 gallons, or under five tons. This was for the whole police district, whose centre is Gore, which takes in four or five hotels of a license electorate. This shows unblushing statements made against No-License even within the Dominion. Rev. R. J. Porter (Oamaru) states that returns published on several occasions show that only about one-fifth the former quantity of liquor comes in now. This is corroborated by five other ministers living in the electorate. The Masterton Kirk Session and Deacons' Court gave it as their unanimous opinion that considerably less liquor is now being consumed in Masterton. In Waihi, a gold-mining town, Rev. W. White and the Kirk Session report that statistics show not one-fourth the liquor required in license days now consumed.

The replies are emphatic that No-License has resulted in a marked decrease in the consumption of liquor. In some replies no official figures are available, but evidences of decreases were adduced and the testimony of the local police cited. These facts are undenied by any responsible persons who have lived in the districts.

IV. Home Drinking. In the matter of home drinking, it may be expected that with such a great decrease in the districts' consumption of liquor under No-License, the homes of the people would show a similar decrease. Yet it must be remembered that the main effect of No-License is to close the bars; it does not make illegal the procuring of liquor from outside for private use.

The replies under this head are particularly full. One minister who two years ago thought there was more private drinking in the shops and homes than under license to-day replies: "It is idle to deny that there is home drinking; there is, but in a very much less degree than under license." Another minister in the same town says: "I paid 891 visits to the homes of the people last year. I do not know a single home in which I have found evidences of increased drinking since No-License came into force." This state of matters is the general rule everywhere.

It is not to be expected that this rule should be without exceptions; so, in a few replies, we find statements similar to this of Masterton Kirk Sessions and Committee: "There are, we believe, individual cases in which drink is being taken into homes into which under license it did not go in the same form; but these cases are of persons who drank considerably at the licensed bars, and the supply now being cut off, it is taken into the homes and consumed there. But we are of opinion that the quantity thus consumed is infinitesimally small as compared with the consumption under license."

To be continued.

Sisters' Department.

VICTORIA.

The usual Executive meeting was held on July 1. Correspondence included a letter from Mrs. P. J. Pond, U.S.A. Resolved to send letters of sympathy to several sisters who had suffered bereavement during the month. Additions to churches from schools: Windsor, 7; Lygon-st., 2; North Richmond, 2. Decided to send donation of £1/1/- to China Inland Mission. Next meeting, August 5. Mrs. Ludbrook will lead devotional, and we hope to have a paper from Mrs. Chown.

Home Missions.—Bro. T. Bagley is doing a great work, going round amongst the country churches, encouraging them, and organising new circuits, with as little financial responsibility to the Committee as possible. A new circuit has just been formed comprising the churches at Kyneton, Taradale, and Drummond. This will be practically self-supporting. Bro. Bagley has also visited Castlemaine, after completing the tent mission at Bordertown. He is at present visiting Wedderburn, Boort, and Swan Hill, and on returning will visit Lancefield. Bro. Leng has commenced in the newly formed circuit at Maryborough, Bet Bet, and Dunolly, and the Committee are negotiating for a preacher for the church at Castlemaine. The meetings at Geelong have improved greatly, and prospects are very bright. Additions by faith and baptism since Conference, 16; 1 restored. Collected by sisters, £46/15/10. The funds have not fallen in arrears since Conference, and the Committee have been doing their best to keep the expenses down. At the same time we realise that we are on the verge of much progress.—L. Pittman, Supt.

Prayer Meeting.—The sisters at Hawthorn were very pleased to receive a visit from the Prayer Meeting Committee on June 16. Sister Trinnick led the meeting. Sister Pittman gave a helpful address on "The Great Need of Prayer." Sister Huntsman read Psalm 144. Sister Ludbrook gave some beautiful thoughts, followed by a paper from Sister Baker. Tea was served in the vestry.—F. M. Pritchard, Sec.

Middle Park Dorcas and Sisters' Prayer Meeting held their fifth anniversary on June 8. Mrs. Trinnick presided, and a bright, helpful meeting was enjoyed. The attendance numbered 35. Papers were read by Mrs. E. Davies, Mrs. Baker and Mrs. Wilson. Quite a number of sisters engaged in prayer. The class secretary, Mrs. Martin, read a report of church aid, prayer, sick visitation, and Dorcas, showing much good work done.

At the close of the business portion of the Executive meeting on July 1, the Foreign Mission Committee took charge of the united prayer and praise meeting, under the presidency of Mrs. R. Lyall, who read an article entitled "The Lord is at Hand." Extracts from the following missionaries' letters were read: Miss Tonkin, Miss Thompson, Mrs. Strutton, Miss Terrell. A reading by Mrs. Huntsman was entitled, "How they Gave at Bolenge." Mrs. Burgess, of the China Inland Mission, gave a very interesting address. Quite a number of sisters at the close of the meeting renewed acquaintance with Mrs. Burgess, who as Miss Alice Thomson, daughter of the late

Andrew Thomson, of Lygon-st., had been well known to many present. The meeting was indebted to Miss Smedley, of Doncaster, and Mrs. Roy Thompson, for beautiful solos.—M. Trinnick, Supt.

Kindergarten.—The number at present on the roll is 54. Average attendance for the month, 44.7. 33 visits have been paid to homes. These visits bring the director in contact with the mothers, and give her an opportunity to kindly advise in matters pertaining to the home and the children. The children's health, though better in some respects, is not all that we could wish. Many of them are troubled with skin eruptions. The mothers' meeting was held on the 22nd; 14 were present. Dr. De Garis gave an instructive lecture on the management and feeding of infants. On the first Tuesday of the month the Doncaster brethren paid us a benevolent visit, bringing with them solid tokens of their loving interest in our work. Included in their gifts were 22 tiny guernseys, which brought joy to 22 little hearts. The condition of the clothing is good. We gratefully acknowledge a parcel from South Melbourne Dorcas Society, several from the General Dorcas, several from Swanston-st. Dorcas, and parcels from various individuals. All these have been extremely useful. Last, but not least, a doll from Miss Elsie Laidlaw.—C. Jerrens.

Dorcas.—The fourth meeting of the Dorcas Society was held on June 16. Nineteen sisters were present. Twenty-two garments were completed, and twenty-one were sent to the Kindergarten. Material and £2 were donated for needy cases. The Society paid a visit to Middle Park Dorcas on June 8.—A. Downs, Supt.

Hospital Visitation.—Mrs. Tully reports four visits to Eye and Ear Hospital; 56 books and papers distributed. Miss Jerrens, 2 visits to Children's Hospital, Benevolent Asylum 3; distributed 97 books, also a large number of cards. Mrs. Cameron, Old Folks' Home, 2 visits; Alfred Hospital 2; 98 books given away. Mrs. Thurgood, Melbourne Hospital, 5 visits, Homoeopathic, 1; Alfred Hospital, 1; and Eye and Ear, 1; distributed 138 books and illustrated papers. Members of following churches visited: Collingwood, Berwick, Footscray, Richmond, Lygon-st., North Melbourne and South Yarra. Thanks to the following for papers, books and magazines. Sisters Miss L. Mitchell, Chown, Chipperfield, Thompson, R. Lyall, B. J. Kemp, Bro. Flood, Mr. Reynolds, and 2/6 for needy case from General Dorcas.—E. C. Thurgood, Supt.

Temperance.—On June 15, the Sisters' Executive Temperance Committee paid a visit to Nth. Fitzroy, and held a combined meeting with the North Fitzroy branch of the W.C.T.U. There were 28 present. A very pleasant time was spent together under the presidency of Mrs. Lindsay, who told us of a pathetic incident which had come under her own notice. Mrs. Ludbrook read an extract from a recent home paper on "Alcohol." Mrs. Rae read a paper on "Light." Mrs. F. Butler and Mrs. F. Barnden kindly contributed solos, the former also acting as accompanist. One new member was gained for the W.C.T.U., and others were interested.

SOUTH AUSTRALIA.

The Executive met on July 7. Devotional exercises were led by Mrs. Ewers. Sunday School

additions: Grote-st. 4, Hindmarsh 3, North Adelaide 1, Queenstown 1, Mile End 1. Obituary.—Mrs. Moyer, Norwood church, and Mrs. Townsend, Unley church, had received the home call. Mrs. T. H. Brooker to lead the next devotional meeting. Sisters' Conference to be held on Sept. 16. Committee appointed to arrange programme, select hymns for meeting, and co-operate with the Evangelistic Committee. Collection, 12/6.

Treasurer's Report. (Mrs. Messent.) Receipts for June:—Home Missions, £6/0/9½; Collection, £3/13/7; £32/4/5½; total, £42/18/9. Foreign Missions, £1/18/2; £22/13/0½; total, £24/11 2½. General Fund stands at £9/0/1.

Hospital Committee.—(Mrs. T. H. Brooker.) The Committee have taken fruit, flowers, cakes, jam, jellies, to the various institutions. Visits for the month as follows: Adelaide Hospital 20, Consumptive Home 3, Children's Hospital 2, Destitute Asylum 9, Home for Incurables 4, Sick and Aged 13. Magazines distributed, 439.

Dorcas Committee.—The Committee visited Maylands on June 9, when the first Dorcas meeting was formed. On June 16 the Committee visited Mile End, and found the Society doing good work.

Foreign Missions.—The Committee visited Mile End, and had a very fair meeting. Parcels have been received for Pentecost from Long Plain, Broken Hill and Mile End. Amounts for month as follows: North Adelaide, £2/10/1; Grote-st., 12/-; Hindmarsh, 6/8; Norwood, 10/-; York, 6/5; Queenstown, 8/10; Prospect, 9/-; total, £5/3/-.—Mrs. Haverland, Supt.

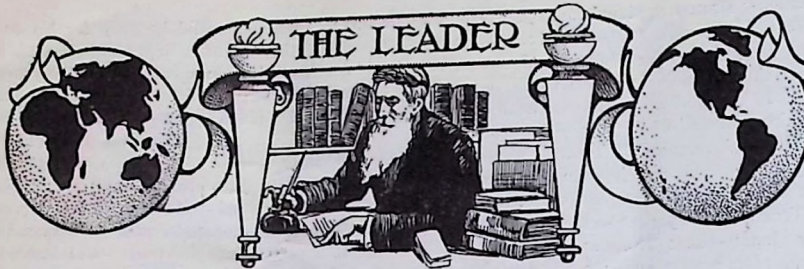
Home Missions.—During the month the Committee have visited the York and Prospect churches. Amounts as follows: North Adelaide, £1/6/-; Mrs. Spacey, £1; York C.E. Society, 5/-; Queenstown, 15/9; Grote-st., £1/8/11; Mile End C.E. Society, £2/10/-; Mile End, £1; York, £1 8/11. Total, £9/14/7.—Mrs. Fischer, Supt.

Praying for the Unconverted

David Smith, the author of that fine book "In the Days of His Flesh," conducts the correspondence column in the *British Weekly*. The following is a sample of his work, and is worth reading:—

Perplexed.—"Could you offer me any explanation on a point which has arisen in my Bible Study Circle? The difficulty is concerned with John 17: 9. I have been unable to find any instance in the Gospels where Christ prays for the unconverted apart from the 'Thy kingdom come' of the Lord's prayer. The prayers of Paul also seem to be offered almost universally for the church."—Precisely so, and I think there is here a principle which is generally overlooked. Observe: (1) The salvation of the world is the great concern of Christ, and it must be our great concern too, if we are his people. With John 17: 9 couple John 3: 16. (2) The latter passage does not mean that toward the close Jesus lost his early enthusiasm and his faith in the salvability of the world, that, in Renan's phrase, he "saw only the ingratitude of men, and repented suffering for a vile race, and, turning away from the world, contented himself with the little company who had responded to his call. Just the

contrary. Wherefore did he pray for his own? It was that they might be kept and sanctified, and this not for their own sakes, but that they might be fitted for the mission on which he was sending them, viz., the winning of the world to faith (cf. vv. 18, 21, 23). This was his deliberate method in the course of his ministry. He began by preaching to the multitude until he had won a company of trusted followers. Then he withdrew from the multitude, and gave himself to the task of training the twelve and instructing them in the mysteries of his kingdom and in the art of man-fishing against the day when he would be taken from them and leave them to carry forward his work. He did not abandon the world. Its salvation was the end of his labor, and the desire of his heart, and when he withdrew from it and devoted himself to the twelve, he was fashioning and furnishing the instruments whereby the work was to be done. (3) This is his method still. He has gone away to heaven, and his people in each generation are his representatives and witnesses, entrusted with the sacred responsibility of advancing the purpose for which he toiled and died in the days of his flesh. His people are his concern, the world is theirs; and they are his concern for the world's sake. The salvation of the unconverted is our task, and therefore we should not pray for them, but rather for ourselves, that we may have ever more faith and love and zeal, all the grace which is requisite for so great an enterprise. It is evident that this is his method; for it is a remarkable fact that, just as water, the "gift of God," is not drawn by men directly from the sky but from pools and wells, so salvation never comes to men directly from God, but through the instrumentality of some fellow-creature who has himself received it. Let any Christian reflect on his experience, and he will perceive that what first inclined him to faith was not a miracle or a voice from heaven, but the gracious influence of some human personality—father or mother or preacher or friend. And every great work of grace has originated and centred in a man. When God would move the world, he forms a man to be his instrument, and works through him. When he would deliver his people, he raises up a deliverer; when he would reform his church, he sends a reformer; when he would revive it, he inspires a prophet. There would have been no Exodus without Moses, no reformation in Germany without Luther, or in Scotland without Knox, no disruption without Chalmers, no revivals without Whitefield, Wesley and Moody. And the principle finds its supreme exemplification in the Incarnation. That God might reach our hearts, he had to take our nature and look on us with a human face, speak to us with human lips, and grasp us with human hands. It is through men that God operates on men. Why should we intercede with Christ for the unconverted? Their conversion is his heart's desire, and he shed his heart's blood to procure it; and when we importune him for it, his answer is: "That is your task. Open your souls to my grace; get my love and pity and patience into your hearts; surrender yourselves to my Spirit and then I will use you as my instruments, and sinners will be converted unto me through you. The clouds are full of water, but the wells are dry; and this is the reason why men are perishing of thirst."



THE RECENTLY DISCOVERED DELUGE TABLET.

One of the surprises of recent archaeological research is the discovery of a new version of the Deluge narrative. This "find" consists of a broken tablet containing part of an account of the Deluge, and was found among the remains of the Temple Library of Nippur. The writing, which is cuneiform, contains what is believed to be the oldest account, from Babylonian sources at any rate, of the Flood, that has yet been discovered. The Deluge tablets discovered by the late George Smith, about forty years ago, created some little stir in theological circles, but the recent find is regarded as of even greater importance because it belongs to a much earlier age. It is fifteen hundred years earlier than that of Smith's, and its greater simplicity, with some marked difference in its details, makes a very valuable document indeed. Small and incomplete as the tablet is, the world's leading authorities unite in regarding it as the most important find in the last quarter of a century at least. It was discovered by Professor Hilprecht among a number of fragments excavated by the American Expedition to Nippur. These fragments the professor had been studying for some time, when he was attracted by the word "deluge" on one of them, and so came across this ancient Babylonian story. It is estimated that about 20,000 tablets of this Temple Library of Nippur remain to be deciphered, and as the process of deciphering is rather slow, the work will take something like ten years. During that period we may expect surprises. But we wait these surprises with confidence, believing that, as in the past, they will only confirm the Bible narratives.

Hilprecht's tablet.

The tablet itself looks insignificant enough, and is only a broken one at that. But there is enough of it to show its importance and to create somewhat of a revolution in modern or destructive criticism. For the benefit of our readers we give Professor Hilprecht's translation, remarking, however, that the words in brackets have been supplied by the translator.

1. thee,
2. [the confines of heaven and earth] I will loosen,
3. [a deluge I will make, and] it shall sweep away all men together;
4. [but seek thou life] before the deluge cometh forth;

5. [for over all living beings], as many as there are, I will bring overthrow, destruction, annihilation.
6. build a great ship and
7. total height shall be its structure.
8. it shall be a houseboat carrying what has been saved of life.
9. with a strong deck cover (it).
10. [The ship] which thou shalt make,
11. [into it bring the beast of the field, the bird of the heavens,
12. [and the creeping things, two of everything] instead of a number,
13. and the family
14. and (?)

In reading the above, perhaps, the first feeling will be that of disappointment, because of its incompleteness. Nevertheless, what there is of it is profoundly significant. Placed side by side with the later tablet discovered by George Smith, its significance becomes apparent. The earlier document is much more simple. The later one is, by comparison, complex in its structure, and has a plurality of divinities, whose mutual jealousy is alleged to be the cause of the Deluge. Professor Hilprecht's tablet, 1500 years earlier, has only one divinity. Contrasting the two, Professor Hommel says: "Here it is exactly as in the Old Testament, one and the same deity who causes the flood, and determines upon and takes in hand the deliverance of Noah. In this fact lies the great significance of the new find in the history of religion."

The great significance of the find.

The significant fact in connection with the earlier document is found in this—that it confirms the idea that the nearer we push back the religions of the world to their fountain-head, the purer and simpler do we find them. There can be little doubt in the minds of reasonable men that in the Euphrates Valley we find the cradle of the human race. Here we have the oldest civilisation. Here we have been pushing back history to periods undreamt of by our forefathers, only to discover that the nearer we get to the origin of things, the purer the religion and the more pronounced its monotheism, all pointing to, and confirming, the Biblical conception that, in the beginning of things, God revealed himself to the progenitors of the race. The later tablet discovered by George Smith is an evidence of degradation—a fall from a loftier conception of things. It gives evidence that it had gathered to itself the superstitions and idolatries of a superstitious age. And this

fact, no doubt, has influenced critics of the destructive school to relegate the Biblical record of the flood to the region of myth: (1) that the Bible borrowed from the Babylonian record, (2) that the Babylonian record is mythical, and (3) therefore the Biblical record is also mythical. The assumptions in this argument (?) are characteristic of destructive criticism, and are as worthless as they are absurd.

Outside evidence.

The recent discovery of Professor Hilprecht will go a long way to confound destructive critics, and render worthless the Deluge article in the "Cyclopedia Biblica," which the higher critics have foisted upon the religious public. Indeed, the discoveries of archaeology have already made that pretentious work a back number. Apart from the Biblical aspect of the question, the unbiassed mind cannot ignore the cumulative evidence which makes the fact of the deluge a necessary conclusion. In this connection we may well listen to Lenormant, who after a careful critical analysis of the various traditions of the flood concludes that the story of the deluge is "a universal tradition among all the branches of the human race, with the exception of the black. Now a recollection thus precise and concordant cannot be a myth voluntarily invented. No religious or cosmogonic myth presents this character of universality. It must arise from a reminiscence of a real and terrible event, so powerfully impressing the first ancestors of our race as never to have been forgotten by their descendants. This cataclysm must have occurred near the first cradle of mankind, and before the dispersion of the families from which the principle races were to spring; for it would be at once improbable and uncritical to admit that at as many different points of the globe as we should have to assume in order to explain the wide spread of these traditions, local phenomena so exactly alike should have occurred, their memory having assumed an identical form, and presenting circumstances that need not necessarily have occurred to the mind in such cases."

The Biblical account.

In the Biblical account of the flood, we have the sober and simple record of a great catastrophe. In this respect it bears a striking resemblance to the details in Professor Hilprecht's recent find. If we have to go back to sources, we should not find it in the Babylonian tradition favored by destructive critics, and on which they build their arguments, but in the one, earlier by 1500 years, which in its monotheistic simplicity is much akin to the narrative in Genesis. In Genesis we have the record of a historic fact, preserved from the accretions of an idolatrous age, and which gives an adequate cause for such a great disaster. "And God saw that the wickedness of man was great in the earth, and that

every imagination of the thoughts of his heart was only evil continually." The general traditions concerning the flood are more concerned in regarding it as a great natural catastrophe, whereas the Bible has more in view the moral aspect of the case. Apart from this, however, one thing is very clear, namely, that destructive criticism which makes the Bible dependent for its history on Babylonish myths is receiving its death-blow. Prompted by the spirit of scepticism it seeks for the solution of things in any direction but the right one. It even rejects evidence that in other things it would gladly receive. It delights in subtleties and assumptions which are sometimes difficult to expose, but which in the long run meet their Nemesis in the spade of the excavator.

Editorial Notes.

The Prize Fight Pictures.

Within the next three or four weeks the films of the brutal prize fight in America will reach Australia, and unless their exhibition is prevented by law, they will be shown all over the Commonwealth. Men of the baser sort will, of course, enjoy the sight, and unfortunately tens of thousands of our young men and lads of the most impressionable age—youths whose characters are yet in the process of formation—will come under the influence of the degrading spectacle. Nothing could be better calculated to encourage the vice of prize fighting than these moving pictures. In the Commonwealth of Australia and Dominion of New Zealand we are endeavoring to build up national character and develop those tendencies that make for national righteousness. But such exhibitions will necessarily tend to the debasement of the community and the general lowering of the tone of morality. There should surely be enough moral, not to say religious, sentiment existing to prevent the importation or exhibition of these films in our country. The only possible benefit to arise will be the pecuniary profits of the purchasers or exhibitors, and every effort should be promptly made to frustrate the attempts made for the sake of gain to demoralise the community at large. It may be that the success of the negro, although humiliating to our Anglo-Saxon pride, will prove to be not an unmixed evil. The general disgust now being expressed would certainly not have been so marked had the white man been the victor, and possibly this disgust may be a factor in bringing prize fighting into greater disrepute. We sincerely hope that Australia and New Zealand will follow the example set by Ontario and many parts of the United States, by absolutely forbidding the exhibition.

Moving Pictures Supervision.

Is it not time that some restriction was placed on the subjects exhibited in the cine-

matograph shows? These exhibitions of moving pictures have evidently come to stay. Many of them are quite unobjectionable, and others are educational and elevating in tone. Unfortunately others are the reverse. It has been publicly stated by a popular speaker in one of our large cities renowned "for culture," that "the social evil was to a large extent stimulated by the pictures shown in the large halls." "I warn you," said he, "that there are being shown pictures that must produce the very worst results in the lives of the young people who look on them," and he went on to urge that a public censor should be appointed who should see every picture before permission was given for its exhibition. It is evident that unless some provision is made for the proper supervision of this popular form of entertainment, it will fall into disrepute, and even objectionable shows will suffer in consequence. It is of the highest importance that pictures should not be exhibited which pander to the lower, the animal passions, and if this is now being done prompt steps should be taken for their suppression. If it is true that in New York and other American cities a censor has the charge of this matter, why should it be difficult to have one appointed in each of our large cities here?

The Social Reform Bureau.

The whole question of social reform is arousing public attention as never before. The advocates of righteousness are beginning to realise that the forces of evil are associated. Drink, gambling, immorality, prize fighting, etc., are more or less allied, and if we are to successfully antagonise their influence the forces for good must combine their efforts. This is the philosophy of the newly created Social Reform Bureau established in Melbourne and Adelaide. The idea is to have a central committee, with an advisory committee on each of the great forces of evil, all to co-operate in mutual effort against each as opportunity provides. It may be urged that this is exactly what the church is for, and that consequently such a bureau is not required. But unfortunately Christian sentiment is divided up into so many denominations that in order to practical social results it is necessary for them to co-operate in some organic way. Hence our Temperance Alliances and Anti-Gambling Leagues. The Social Reform Bureau simply means the consolidation of the scattered reform activities, that united pressure may be brought to bear upon public opinion and upon legislative and municipal powers, in order to the abatement of evil. The idea is not new. The Women's Christian Temperance Union has pioneered the road in this direction, and with its executive committee and its various department committees has prepared the way for the more pretentious and potent Reform Bureau. Our own Sisters' Conferences have in a somewhat more restricted way worked for many years on the same method with their various committees. It is to be hoped that the Social

Reform Bureau will succeed in bringing the concentrated moral sentiment of the whole community to bear upon each of the more glaring evils of the day, and thus prepare the way for the reign of righteousness.

Victorian Home Missions.

Churches recently visited by the Organising Secretary:—

Wedderburn.—The church here has for some time been without a resident preacher. There is a membership of about 80. Since June 26 I had the pleasure of attending all the services. About 60 were present at the Lord's table, 150 at the gospel service, and about 80 at the Bible School. Bro. Hanson has been conducting the gospel services recently. The chapel is one of the best we have outside of Melbourne. The members have been making strenuous efforts to raise sufficient means in order that a resident preacher might be secured. Their hopes have been realised, and a well known brother is to be invited to take up the work. The church has a good hold in the town, and with the spirit of unity and progress that prevails nothing should impede her course.

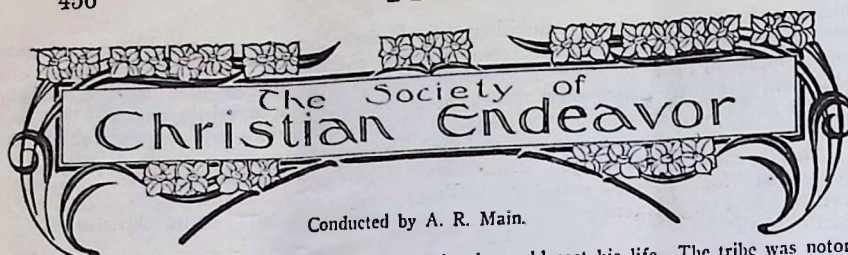
Boort.—About a dozen disciples reside in this district. They have a regular meeting for the breaking of bread at the home of Bro. Staney, of Yando, about 8 miles from the town of Boort. They are anxious to establish the cause in the township, and are hoping to have a mission at some future time. An opportunity is afforded the church at Wedderburn to assist in building up this field. Wedderburn should be the centre of missionary operations in this district.

Castlemaine.—The church here is in a flourishing condition. Bro. Leng has done a good work during his three years' service. At his farewell meeting he and his good wife were the recipients of tokens of appreciation from the church. Great regret was expressed at his departure. He has now commenced his labor with the Maryborough, Bet Bet and Dunolly Circuit. Until the new preacher arrives, Bro. Clipstone will carry on the work in Castlemaine.

Kerang.—A small circle of members meet for worship on the Lord's day at the home of Bro. Bell (Postmaster). They live in hope that the cause will be revived in this town. It is a great district, and has a population of 7,000. We commend the members for their earnestness and faith, and hope to be of service at some future time.

Swan Hill.—On July 3, at the home of Bro. and Sister Moffat, about 20 members met for worship, and to talk over future work in this town. About 12 members reside in Swan Hill, and a similar number in Mystic Park and Ultima, a distance of 20 miles. It was decided to conduct a tent mission if possible. As there is no hall to be obtained for regular services, it was decided to purchase a block of land and to be in readiness to build at the close of the mission. From a few of the brethren present £67 was raised and £50 loaned at 5 per cent. To purchase land and erect a chapel will cost about £500. The tent mission will cost at least £40. Would brethren interested in the establishment of the cause in this important town provide at least the £40 for the mission, and thus enable the church to donate all of its funds to erect a chapel? Bro. Smith, of Barraport, has contributed £5. I would be glad to hear from other brethren. The case is a most deserving one. Write to T. Bagley, 88 Page-st., Albert Park, Melbourne, or to Chas. McDonald, Swan Hill.—T. Bagley.

Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental; but they are an ugly scum from the smoke of the pit, for all that.—John Ruskin.



Conducted by A. R. Main.

MISSIONARY ITEMS.

Topic for August 1.

Suggested Subjects and Readings.

Viewing the land—Num. 13: 17, 18, 26-33.

The deaf church—Isa. 53: 1; Rom. 10.

A missionary report—Acts 13: 1-3; 14.

Objections to missions—Acts 11: 1-18.

Favorite reports in Acts—Acts 16: 16-31.

Missionary martyrs—Acts 12: 1, 2.

Topic—My most interesting missionary item—
Ps. 44: 1-4; Acts 28: 23-29.

The topic is more personal than usual. Obviously this page cannot treat of individual Endeavorers' most interesting items. All that can be done is to narrate some striking incidents of missionary story.

Dr. Grenfell's escape.

Everybody knows of the hero of Labrador. The following incident, as narrated by himself, will show the kind of dangers faced by the consecrated missionary doctor:—A sick call having come of a pressing nature to a lad some sixty miles to the south, whose life I thought hung on the issue, I left at once with a light komatik and a good fast team of dogs. Familiarity with ice led me to venture across a bay eight miles in width, on loose ice, pressed in by a north-east wind. But before I had landed on the other side, without a moment's warning the wind veered suddenly off the land and blew hard. The ice promptly went all abroad, and with my dogs and komatik I equally promptly disappeared into what is known as "lolly"; that is, thick, pounded ice, exactly like porridge, with no big pans and no clear water. I was able to cut the dogs adrift and work along a trail to a small piece that floated me, where I discarded all unnecessary clothing and went in again in an attempt to reach shore. One night as well try to swim through an Irish peat bog as through lolly ice, and I shortly ended up on a small twelve foot pan, on to which I hauled eight dogs, and on this I drifted to sea before the strong breeze. One had to shelter or be frozen. So, though it felt like murder, I stabbed three of my large dogs and borrowed their coats. At night I piled up the frozen carcasses for a wind break. It was not exactly warm, as, of course, I was wet through, so that I was not sorry to be picked up next day by what seemed to me to be a veritable miracle, and so to get off with only a few insignificant frost bites.

Lonkoko.

In the story of Bolenge, as told by Mrs. Dye, there is told the heroism of Lonkoko, a converted African, one of the first missionaries set apart and supported by the native church. Across the Boloko, an inland stream, there dwelt one of the most cannibal tribes. Lonkoko determined to go and evangelise these people, though he deemed

that it would cost his life. The tribe was notorious in that it never allowed any stranger to recross their boundary stream. Mrs. Dye says: "Across the Boloko, and up through the overgrown jungle path he went, until he stepped out unexpected and unannounced into the village common. Consternation knew no bounds, and the wary villagers seized their weapons and came to meet him, thinking he might be the advance guard of an enemy coming to fight them, but, if so, why was he unarmed? Lonkoko soon found himself surrounded by these armed savages, demanding who and what he was, and what his purpose was in coming to them; they leeringly reminded him that those who came thus never returned. Then, in a fearless, straight-forward manner, he stood forth and in their own mother tongue told them of the coming of the white teachers, and the wonderful news they brought, and then and there 'he preached unto them Jesus.'" They listened enraptured, laid their weapons aside, and punctuated his address with murmurs of assent and applause. They questioned him, and begged him to stay. He slept there that night; next day he returned to Bolenge, where his friends had given him up as dead. The story was narrated to the whole church which assembled to hear it, and at the close six of the best men in the church volunteered to go with him to tell the gospel to their erstwhile enemies.

The pioneer of Tierra del Fuego.

We are used to noting the great missionary successes and drawing inspiration from them. We need just as much lessons of patient faithfulness, even where results are not manifest. Charles Darwin's change of views on missions as the result of the work among the Patagonians is generally known. Captain Allen F. Gardiner tried the task of evangelising the degraded Patagonians. They seemed as the beasts of the field. All Gardiner's companions perished. Gardiner himself almost starved to death. Pierson says of him, "Such was his passionate love for God that, even while starving, he could record nothing save marvels of mercy, and declared that after five days of fasting he felt neither hunger nor thirst. And over the place where he lay down to die he had inscribed, on the rock, from the Psalms, this precious motto:

'Wait, O my soul, upon God!

For all my expectation is from him.'

He died, having seen no results of his work. He had sown in tears, but not a blade appeared. It was, however, no failure; for to-day among the heathen tribes of Paraguay there is springing a splendid harvest. Hope was deferred, but not lost; faith was tried, but not tired, and triumphed."

Kapiolani.

Kapiolani was chieftainess of a large province in Hawaii. She is famous for an act which has

been compared with that of Elisha on Carmel, or Boniface in cutting down the sacred oak of Thor. In Kapiolani's district, the goddess Pele was supposed to dwell in the awful depths of the fearsome crater of Kilauea. The queen, having become a Christian, determined to free her people from the bondage of Pele, by defying the goddess in her very citadel. Her people wept and begged her not to go. She replied, "There is but one great God; he will keep me from harm." Many stopped her in the way and implored her to go back; but she said to them, "If I am destroyed you may all believe in Pele; but if I am not, you must all turn to God." She walked to the brink of the crater, eating sacred berries tabu to Pele, and threw stones in, defying the goddess. Then she turned, and called to her terrified subjects, "Jehovah is my God, I fear not Pele. He kindled these fires. You must serve and fear him." Then they knelt and prayed in the crater and sang a hymn.

The sinking of the well in Aniwa.

In the chapter "Face to Face with Heathenism," in John G. Paton's autobiography, there is narrated "the story of the sinking of the well which broke the back of heathenism on Aniwa." It is worth reading. When Paton talked of digging his well, the folk thought him mad. The old chief said tenderly, "O Missi, your head is going wrong; you are losing something, or you would not talk wild like that! Don't let our people hear you talking about going down into the earth for rain, or they will never listen to your word or believe you again." But he began to dig. One night Paton told the chief: "I think Jehovah God will give us water to-morrow from that hole." The chief replied, "No, Missi; you will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop through into the sea, and the sharks will eat you! That will be the end of it—death to you, and danger to all." On the morrow fresh water was found! The chief was persuaded to taste it, and shouted, "Rain! rain! Yes, it is rain! But how did you get it?" Paton answered, "Jehovah my God gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves!" They were afraid to go. At last they formed into a long line, and took each others' hands, the foremost man peering cautiously over to see, then they changed places till all had seen. The heathen accepted it as God's gift. "The Jehovah God has sent us rain from the earth. Why should he not also send us his Son from heaven?" The well later saved the lives of many in a severe two years' drought.

"Thus speaketh Christ our Lord."

From an old slab in the Cathedral of Lübeck, Germany.

Ye call me MASTER and obey me not,
Ye call me LIGHT and see me not,
Ye call me WAY and walk not,
Ye call me LIFE and desire me not,
Ye call me WISE and follow me not,
Ye call me FAIR and love me not,
Ye call me RICH and ask me not,
Ye call me ETERNAL and seek me not,
Ye call me GRACIOUS and trust me not,
Ye call me NOBLE and serve me not,
Ye call me MIGHTY and honor me not,
Ye call me JUST and fear me not,
If I condemn you blame me not.



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Some Missionary Aims.

By H. Strutton.

Part of a paper read before the Mahabeshwar Missionary Conference.

Undoubtedly the first aim of a missionary should be to acquaint himself with the best methods of ensuring success to the cause which he represents. He comes as an ambassador to represent the court of the King of kings in a foreign land. In his own mind he is fully persuaded that his Ruler needs a representative here, and that the people will be the better if they give due weight to his representations. Having satisfied himself as to his credentials, he sets to work to satisfy those amongst whom he is to labor, on the same point.

Most missionaries find that convincing the average Hindu or Mohammedan community that their presence is essential to the well-being of that community is a thing not accomplished hurriedly. He comes, first of all, to find his presence resented. Later on, it is merely tolerated, that is, he finds himself looked upon by many as possibly a necessary evil. Too often he finds his presence looked upon as a blessing only by a certain class of people, viz., those who are perpetually seeking favor from him as from their kind *na bap*. However, whether he aims for it or not, the end of his labors should mean that his presence does become essential to the well-being of the community amongst which he lives. And I know of no more potent argument for the success of the Christian missionary in India than the lives of many who, when they received their final home call, left, in the place where they had lived, a blank of which every one was conscious.

True service, thus, is the general aim of every missionary. But what are some of the special aims of missionary work? These, I take it, are brought about in each case by a special study of local needs and conditions.

Too often a worker has his mind fairly well made up upon the particular line or method of work which he intends to follow, and follow it he does—at least for a time. Or he may be disposed to copy as nearly as possible the particular methods of his predecessor; this is certainly a commendable idea, and to a great extent it is necessary for the good of the work. But the worker in the missionary cause who is likely to prove a permanent success, is he who during all his life finds out all he can of local needs and of the methods best calculated to meet them, and who then adapts himself to be an organiser for that situation. One special aim of the Christian missionary work that has come to be generally

recognised and that appeals to me especially, is that of making the Indian Christian community more efficient in various lines of occupation or service, and more potent in influence. There are many suggested methods of doing this, none of which are easy, though many are practicable. At Baramati our work is in its infancy, but we have been experimenting with two kinds of industry until we have met with a fair amount of success. I refer to weaving and farming. Our aim has been to have a form of industrial work not only for the rank and file of Indian Christians but also that can be taken up by those who previously have been looked upon exclusively as Catechists or teachers.

In our weaving department we began, and we still are, in a comparatively small way; but we have made it possible for our Indian Christian weavers to earn Rs. 15 or Rs. 16 per month, paid by piece work, at the end of a couple of years' trial. We have worked only on the Fly Shuttle Slay with the ordinary village loom attachments, so that the outlay per loom, after making them on the premises, was no more than Rs. 10.

All persons who are laboring for the improvement of the Indian Christian community must hold the ideal that, by reason of their faith and purpose of service, Indian Christians ought to be better practical workmen than are any other religionists. And until Indian Christian workmen are really able to do better work and therefore are able to earn more, Christianity in India has still a task remaining before it.

It has been a great cheer to us already to see the readiness with which some of our simple Indian Christian weavers take their stand along with the preacher in the weekly bazaar on Thursdays, and also take part in the daily out-door evening meetings. In this way they are rendering a substantial help to the evangelistic work. We are forming a students' class amongst them with the idea of having more direct help later on in the evangelistic work from those who show an ability and a desire for it. A fundamental principle on which we must proceed is that, if the people amongst whom we work can see Christianity actually lived out in the lives of a clean living, industrious, respectable community at their very doors, they will have reason to respect the religion of such a community. This practical industrial effort should be an accompaniment and a help to the work of Christian evangelism.

The inclusive Christian missionary aim, then, should be the complete out-working of the Christian motives in the varied life of a people. Early Christianity, we see, was spread not only by those who gave their whole time to preaching. Those who work with their hands have an important part in the spread of Christianity. We must strive to develop an all-round, healthy, live, Indian Christian community.

China Without Christ.

"It is appalling to think," says the *Missionary Review*, "what would be the result of allowing the antagonists of missions—Oriental and Occidental—to have their way and exclude Christian missionaries and the gospel from the Chinese Empire. China is certain to move. The only question is, will she move toward righteousness and peace, and true prosperity, or will she move forward only in greater shrewdness and duplicity, more skill in warfare, and increased worldly wealth and wickedness? Her doors have been opened to Western ideas of life and civilisation, and many of her brightest young men have grasped the idea of bringing the nation out of her sleep of conservatism and stagnation; the land is awakening and will progress toward God and truth, but it will be in spite of those who wish to shut out the gospel."



F. M. Rains, of U.S.A.

Foreign Missionary Rains, the popular and talented Secretary of the Foreign Christian Missionary Society of America, is expected in Australia in September. He is on a tour around the world, to the various mission stations controlled by the F.C.M.S., and has arranged his trip so that he can spend a few weeks in Australia. Let us give him a welcome when he comes, worthy of the great cause he represents. He comes under a greater banner than the banner that waved over the American fleet. We shall long remember fleet week; let us rise to the occasion and endeavor to make the visit of our American F.M. Secretary such a unique event that we shall never forget it. Watch for later information. Pray for the coming event. Expect great blessings from his presence.

The noblest question in the world is, "What good may I do in it?"—*Franklin*.

Ten mission hospitals in India are entirely supported by native princes who are non-Christians.

There has been an average of one convert in Korea for each hour, day and night, for twenty-five years.



Tasmania.

GEEVESTON.—With the help of a few brethren in Hobart, C. Hale entered upon his work here a few weeks ago. Already the meetings are increasing in interest and attendance. Frank Ashlin is to be commended for his heroic efforts in keeping the church together.—G. Manifold.

Queensland.

BOONAH.—The church is still without a preacher. We had arranged with Bro. Burns, of Charters Towers, but through an oversight which caused delay N.S.W. were fortunate in securing him. Since last report we have received one formerly immersed into fellowship. All departments of church work are healthy, especially the Sunday School. Last Sunday week we put up a record; we had never had so many in attendance since the school was started, and last Sunday we had the joy of beating even that record. We have appointed two more teachers, making a total of six. Foreign Missions are in the air, and we expect a record offering.—T.F.S., July 2.

CHARTERS TOWERS.—On June 22 we held a social to bid farewell to Bro. and Sister Geo. Burns. It was a fitting close to a short but successful mission, as the brethren have been built up, and two more (both from the S.S.) have been added since last report, and others are showing more interest since our brother came to us from the Baptists. The brethren, although sorry to part with him, thanked him for his labors, and commended him to the church, praying that the Lord would bless his labors. A sum of money was handed to him by the officers, and our brother suitably and feelingly acknowledged the gift. It has been a season of refreshing and encouragement to the brethren. We are working patiently, hoping that in time we shall be able to support a brother to devote his whole time to the work.—E. Pepper, June 30.

GYMPIE.—Although still without an evangelist, good meetings continue. Last Lord's day evening gospel service we had a record attendance for 1910. F. J. Sivyer speaking on "God's Grace." On Tuesday evening last we held our quarterly business meeting. The members unanimously decided as a body of disciples to put forth each a greater effort to extend the kingdom of God in this place. We believe we are in for a live time, and we realise the truth of Christ's words, "And lo, I am with you always, even unto the end of the world."—S.C.T., June 30.

BOONAH.—At the worship service yesterday 50 broke bread. The collection was £42/14/6. Foreign Missions have been talked about, read about, and prayed about here during the past month, and we have had a glorious result. This is not only a record for Boonah, but up to the present a record for any single church in Queensland. The grace of giving entered into this offering. We have not accepted Toowoomba's challenge with regard to the Sunday School, but will watch the result and see if we can't beat them at the end of three months. Fine meeting last night. A good number present, and a fine earnest address by Bro. Morrish. We are still without an evangelist, and have been for three months, but the regular contributions keep up well. There is a fine field for labor here. A live evangelist with a faithful effort could soon build up a strong cause, as a lot of the opposition has been overcome. We are working and praying that a good man will soon come.—T.F.S., July 4.

New Zealand.

SOUTH WELLINGTON.—Bro. Wilson has been laid aside through sickness, but we are glad to report that he is recovering health and strength. Owing to his absence, Bro. Owen occupied the platform on the 19th. At the mid-week prayer meeting there was a splendid attendance. Bro. Mathieson spoke, and his address was very helpful. On the 26th, Bro. Little, from Invercargill, addressed the church. Bro. Bull, who with Bro. Little was attending a No License convention held in Wellington, preached the gospel. To-day being a temperance Sunday throughout New Zealand, we took up a collection at the evening meeting in aid of the No License fund.—H.H., June 27.

KILBIRNIE.—The Bible School held its fourth anniversary on June 19. During the afternoon the prizes were distributed. The best prize was awarded to a girl for bringing 16 new scholars during the year. Bro. Wright addressed the school in the afternoon on "Moral and Physical Heroes," and delivered a gospel address in the evening. On Wednesday evening, there were present at the scholars' tea about 110. A splendid programme was presented. The singing by the scholars was well rendered under the baton of Bro. Nimmo. Sister Daisy Durrant was the pianist. Bro. Coombes, the new supt., presided.—H.H., June 26.

WELLINGTON (Vivian-st.).—Splendid meetings last Sunday. T. J. Bull, of Maitland, addressed the church. His message helped us all. Three were received into fellowship. At night the church was just about full, and the offering in aid of temperance reform amounted to £5/6/-. About 60 attending the prayer meeting. Thermometer rising. Bro. Geo. Gray is still confined to his bed. We are praying for his recovery.—S. J. Mathieson, June 28.

ASHBURTON.—We celebrated our Bible School anniversary on May 8, when Bro. Gebbie, from Christchurch, gave fine addresses on the Bible School. Bro. Roy, from Portobello, Dunedin, distributed the prizes. The school is growing; we have gained ten new scholars this month. Four scholars have lately made the good confession. The anniversary tea and concert turned out very well. Gospel services are well attended. One young man made the good confession on Sunday week, and was baptised last Lord's day evening before a large attendance. Sister Mrs. Greenwood has been laid aside with a very serious illness, but she has now got the turn for the better, and we hope soon to have the joy of having her with us again. On May 15 the Good Templar and Rechabite Lodges attended in regalia at the evening service, and the church was packed. Bro. Greenwood, president of the No License Council, delivered a stirring temperance address. He has started a training for service class in connection with the week-night prayer meeting, and his talks are much appreciated. We have two physical culture classes, and also a basketball club, and believe these will help to keep our young members together.—W. Olsen, June 15.

NEW ZEALAND DISTRICT NOTES.

The half yearly Conference of the churches in the Nelson district was held in Nelson on the King's Birthday, nine out of the ten affiliated churches being represented. After dealing with routine business—the basis of representation, etc.—the next important business dealt with and settled was the publication of a quarterly two page paper containing Home Mission news, church

advertisements, and suitable short articles. The consideration of evangelistic work in the district. The delegates from the Montere and Motueka churches spoke most hopefully of prospects in their districts, the result being that an effort is to be made to retain the services of J. G. Price for a while longer. The evening session took the form of a public meeting, addresses on various phases of the church being delivered by Bro. Jones, Lewis, Griffith and Price. W. R. Glover ably presided at all meetings.

The need of helping the outlying churches is always a matter of concern at local Conferences, but the difficulty is increased in the case of isolated churches where circuit work is impossible. Takaka and Bainham churches are of this class. The Conference decided to help the Takaka brethren, who have held on so bravely to the extent of sending a preacher across a 50-mile sea trip once a quarter.

Well done, Takaka! The small church at Takaka, after paying rent for a hall in the township for several years, have decided to build a meeting house. A fine site has been secured on the main street, and a building 21 ft. by 30 ft. is to be at once erected.

On July 21, the veteran evangelist, Edward Lewis, will celebrate his 79th birthday. His many friends throughout the Dominion and in Australia will be glad to hear that he is looking as well as ever and is still in active service.

The Bainham brethren, who have not had a visit from an evangelist for two or three years, are still very much alive. Their delegate to the district Conference travelled by land and sea a distance of over 160 miles.

SOUTHLAND PROVINCE.—Our brethren in New Zealand are in the forefront of movements for social reform. T. J. Bull and W. D. Little (presidents of the No License Councils in their respective districts) were delegates to the Annual Convention of the Dominion Alliance, held in Wellington in June. The Convention lasted four days, and will prove of historic importance. A proposed compromise with the Government and the liquor party was dropped, and the Convention resolved on demanding from the Government (1) That a bare majority of votes settle all issues in connection with the traffic; (2) That a special vote on the issue of Dominion Prohibition be taken at next election, entirely separate from the ordinary No License vote; and (3) That all breweries, depots, and lockers in No License districts, and bottle licenses everywhere be abolished. The movement is still forward.

INVERCARGILL.—Bro. J. Clarke, of Gore, spent a Lord's day with the church here, and his addresses were much appreciated.

KAITANGATA.—A very successful social in connection with the C.W.B.M. was held in the chapel on June 30. There was a fine attendance and a good programme. Mrs. Aitchison, president, was in the chair, and W. D. Little gave an address on "World-wide Evangelisation." All the meetings are well attended. Two have been restored, and the outlook is hopeful.

South Australia.

TUMBY BAY.—On June 26 we held our first gospel service in Lipson, a township seven miles to the north of here. The night was wet, but we had a fine meeting. The people listened most attentively. Prejudice is strong in the district, but we believe that the truth will be stronger still.—R.H., July 6.

PT. PIRIE.—At the close of the Lord's day evening service on July 3, one young man made the good confession.—A. E. Mudge.

KADINA.—On June 30 Ira Paternoster was with us, and gave us a very earnest Foreign Mission address. Mr. Mitchell kindly lent us his splendid lantern for the occasion. We had a grand meeting. The following Lord's day we took up our Foreign Mission offering, which was a little over £12. Never has the church taken up such an offering. Last Thursday evening Mrs.

Harry Brooks and a brother to Everard Bennett were baptised. They both confessed Jesus about a fortnight ago in the Lord's day evening gospel service. Our gospel services are wonderfully attended, and the Lord is abundantly blessing the messages. Our Dorcas sisters are doing a good work among the poor of our town. To-night the writer gave an address on "Soldiers of the Cross" to a splendid crowd of people. Sisters Peter Brooks and Mrs. Warren rendered a very pretty duet, "O Life Everlasting." The church building was crowded out, many unable to get in.—E. G. Warren, July 10.

MILANG.—We overstepped our stated amount (£15) for Foreign Missions, and got £19/1/6, with the rest to make the £20 in sight. Bro. Train, from Goolwa, gave a spiritual exhortation last Sunday morning, and also took the services at Point Sturt. Our J.C.E. had a letter meeting, which was a great success. The S.S. is rehearsing for the anniversary. A lot of sickness prevails.

HINDMARSH.—July 10, good meetings. 11 a.m., three young girls who were previously reported and immersed on Wednesday last, received the right hand of fellowship. We regret to report the death of Bro. Taylor, and Bro. and Sister Harris have also been called on to part with their boy after a short illness. The church deeply sympathises with them in their loss. We also regret to report that A. Glastonbury is again confined to the hospital, and is to undergo a very serious operation to the eye, which has been giving him considerable trouble for some time. Our sympathy is extended to him, and we trust that he will have strength given him to undergo his operation, and that he will speedily be restored to health again. Our F.M. collection so far amounts to £15/11/3, our apportionment being £15.—J. W. Snook.

ADELAIDE CHINESE MISSION.—At the gospel service on July 3 the workers were glad to see some of the results of their labors by two scholars, Chin Que and Hoy Sue, confess their faith in Jesus. They were baptised last Sunday afternoon by Mr. Thomas. Andrew Gim, one of the pioneers and best workers, is leaving us shortly on a visit to China. By this way through him the seed of the kingdom will be scattered abroad.—A. Downs.

GROTE-ST.—The quarterly business meeting of the church was held on July 6. Good attendance and healthy reports. Special business consisted of the appointment of Nurse Weyland as a visiting sister, and a decision to elect deacons for a term of four years, half to be elected each second year, the first election to take place in 12 months' time. Bro. Thomas presided over the meeting this morning, and spoke of the work to be done by the church through our Sister Weyland, who was then welcomed into her office by one of the elders, Bro. Colebatch, when Bro. Caldicot, also an elder, engaged in prayer. Sister McDonald, from Owen, was received into membership, and Bro. Jas. Manning gave an excellent address. Our Foreign Mission offering has now reached £64, so that reckoning the £35 annually contributed by our auxiliaries, our total for Foreign Mission work for this year will be about £100. Splendid service again to-night, Bro. Thomas preaching. Two of our S.S. girls confessed their faith in Jesus Christ.—E.R.M., July 10.

QUEENSTOWN.—Lord's day, July 10, we had with us J. McGregor Abercrombie, from Fitzroy, Victoria, who exhorted. 90 broke bread. In the afternoon, being a meeting for ladies only, the building was filled, as also at the gospel service in the evening, when our evangelist, Will. C. Brooker, spoke on "The Memory of Other Days." During the week the mission has been held every evening. Splendid meetings. Stirring addresses by W. C. Brooker. Our brother from Fitzroy has assisted; his services are much appreciated in this State. The school is now comfortably settled in the new class-rooms. Much interest is being taken in forming the new library. During the week 42 books have been handed in.—A.P.B., July 10.

YORK.—The quarterly business meeting of the church was held July 5. All reports presented were of an encouraging nature. £40 has been paid off the chapel debt during the past three months. The evangelist has paid 53 visits in the district. A new cause is to be commenced at Croydon, which will take some 20 members from here. One baptism on the 6th ult. This young woman was received into fellowship to-day. We are giving special F.M. addresses, and expect a good offering July 24, the occasion of our church anniversary.—H. J. Horsell, July 10.

NORWOOD.—Good meetings both morning and evening, Bro. Griffith speaking. It being on the eve of the departure of our two young brothers for America, Messrs. Collins and Rudd, the church sang, "God be with you." Last Wednesday evening we gave them a farewell social. The lecture hall was crowded, and a good programme was got through, and presentations made. We trust that they will have every success, and that God will guide and bless them.—W.S., July 10.

New South Wales.

ENMORE.—Splendid meetings and Foreign Missionary addresses on July 3. Campbell Edwards preached at the morning service, and G. T. Walden in the evening. Collection amounted to £112/5/5. One confession—a scholar of the Bible School. Visitors: Bro. Cavey from Brisbane, and Bro. Grant from Parkes, N.S.W. (lately of Victoria).—R.K.W.

HORNSBY.—The brethren are greatly encouraged at the success of the mission. We feel sure that if it had lasted another three weeks we should have added considerably more to our number. Our building was officially opened last Tuesday, when a largely attended tea and public meeting was held. Addresses were given by J. Stimson (chairman), Bren. Illingworth, Colbourne, Franklyn, Walden and Hagger. Musical items, etc., were rendered by visiting brethren and sisters. E. D. Andrews, in thanking them for their help in this meeting, and also while the mission was in progress, referred to the splendid work of T. Hagger. As a testimony of love and esteem he was presented with a silver-mounted umbrella, suitably inscribed. We acknowledge £5/5/- from Bro. and Sister J. Stimson. One more addition on Sunday last.—E. A. Andrews, July 6.

LISMORE.—Last Sunday, with finer weather, we had better attendances. F. Jordan was received into fellowship by letter from Paddington. We are glad to have him with us again. The offering for Foreign Missions was £52/3, which will be increased. Among our visitors recently were Sister Miss Dine, of Waverley Baptist Church, and Sister Miss Winnill, of Enmore. The church anniversary will be celebrated by special services on July 17, with a tea and public meeting on the 20th.

PETERSHAM.—Bro. Burns preached to a large and attentive congregation to-night. His address was most impressive, and at the close two young women confessed Christ. The young girl who came forward last Sunday night was immersed also.—G.B., July 12.

ENMORE.—Good attendance and fine exhortation by A. E. Illingworth this morning. One young girl received in. H. Taylor, who has returned from N.Z., was present, also Sister St. Heaps (missionary to aborigines). Interstate visitors were Sister Webster, from Brisbane, and Sisters Mitchell and McMaster, from Swanston-st., Melbourne. Full meeting at gospel service, G. T. Walden preaching. Dr. C. Verec, late of Adelaide, has been appointed supt. of Sunday School. This office has been vacant since F. Webber's removal to North Sydney. Death has again been busy in our midst. A few weeks ago Miss Bagot lost her grandmother; last Monday Bro. and Sister Wm. Taylor were called upon to part with the third little one in three years; and on Friday one of the old Newtown-Enmore members—Bro. Minister—passed to his rest, leaving a family of nine sons and daughters and many grandchildren to mourn their loss. The church's

deepest sympathy is extended to all these brethren and sisters.—R.K.W., July 10.

Victoria.

MARYBOROUGH.—On Wednesday evening last a welcome social was tendered to Bro. Leng, as he comes to labor in the circuit. A good number of the members were present, and several of the brethren on behalf of the church and Sunday School extended to Bro. and Sister Leng a very warm welcome. Last Lord's day Bro. Leng spoke morning and evening, also to the S.S. scholars. We had a good gathering at worship, and Bro. Leng urged upon the members to be zealous in all their works. He also urged upon the scholars the thought of getting new scholars. Our evening service was crowded, there being about 110 people present—the largest meeting for about three and a half years. At the close of the meeting three S.S. girls made the good confession, Bro. Bridgman speaking. On Tuesday a meeting will discuss the advisability of forming a C.E. Society.—J.G.B., July 4.

BRIGHTON.—One young girl was immersed. Bro. R. Salter, of Windsor, was welcomed into fellowship on July 10. F. M. Ludbrook had the first confession at Sandringham.—G.H.W.

BRUNSWICK.—Bro. Quick gave a helpful exhortation. Bro. Uren preached. One confession. Next Lord's day will be our preacher's farewell.—W.T., July 11.

ST. ARNAUD.—Members all working in unity. Last Lord's day we had a record attendance at the evening meeting, the majority being young men. Bro. Amor preached, and at the close one young woman from the Bible Class made the good confession. Bro. Hall is giving us great help in church and school. These two brothers are enlivening the cause here, and the work of other brethren is also bearing fruit. We were sorry to lose Bro. and Sister Probyn, who have gone to Wedderburn. Bro. Probyn has resigned the treasurership, and Bro. McPherson elected. Our sympathy goes to Bro. and Sister Elder, in the loss of their young son.—H.B., June 27.

NEWMARKET.—The 27th anniversary of the S.S. was held in the Kensington Town Hall on June 19. The meetings were well attended. Bro. Harward addressed the church. The supt., Bro. Alford, presided over the afternoon meeting, and G. Mitchell conducted the singing. Bro. Ludbrook gave an address on "Boy Scouts." A collection taken up in aid of the local Ladies' Benevolent Society realised £6/5/6. The evening service was conducted by Bro. Stevens, and it is estimated that fully 900 people filled the hall. On the Tuesday evening the annual demonstration and distribution of prizes was held. Bro. Alford presided, and an interesting programme was rendered by the scholars, after which Bro. Fischer presented the prizes. The secretary's report showed the school to be in a sound position. During the evening Bro. Hatty, on behalf of the teachers and scholars, presented Sister I. Murdoch with a gold cable bracelet as a token of esteem. On the following Thursday evening the scholars were treated to a free tea and bioscope entertainment. Over 250 sat down to tea, after which over two hours' moving pictures were shown, to the great enjoyment of the children.—J. Murdoch.

CHELTENHAM.—Our S.S. sends in 50 entries for S.S.U. exam. Over £53 was collected to assist Bro. and Sister Smith, after the fire that destroyed their home and contents. The church is in a very happy united condition. Large meetings are always the order of the day. The Bible Class usually numbers 37 present. The Sunday School is doing a fine work, and is gaining new scholars. The present is a time of sowing, and the day of reaping is not far away.—T.B.F.

BALLARAT.—We had Sister Carmichael, of Adelaide, and Bro. and Sister Sharp, of Brighton, with us last Lord's day. There were more than 100 present. Bro. Potter acceptably exhorted the church. At the evening meeting A. W. Jinks

Continued on page 462.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

Continued.

"Yes, it's a pity to see how they will degrade themselves," Cavendish admitted.

Margaret glanced at him, but held her peace; for in the door of the boarding-house before her a little elderly woman stood smiling, the woman whose likeness Norman Ware kept between the leaves of his Bible.

"She will tell me," Margaret thought. "I shall not have to ask Farnsleigh Cavendish another question. I have come to Silver Gulch before it was too late."

Cavendish saw fit to introduce his guests by name to little Mrs. Huber. For some reason he was particularly gracious to her, but Margaret noticed that her smile of greeting changed to a curious, half-sorrowful gravity when she spoke to him. Evidently Matheson was a favorite with her and with her husband, an old Swiss mountaineer, crippled now by rheumatism, who punched meal tickets at a table near the door.

The luncheon—Mrs. Huber called it dinner—was enlivened by some of Cavendish's most amusing recollections of Alpine travel, stories that Margaret had never heard before, cleverly told, without a suggestion of vulgar boasting, but with all their lights arranged to show the narrator to the best advantage. A month earlier she would have thought them charming. Something rang hollow to her ears now through their wittiest phrases. A little tale of Cavendish's charitable interest in a picturesque family of children at Geneva failed to waken her interest now. She wondered whether they were like the children that played about the wretched houses in Silver Gulch.

"Suppose you leave me to rest with Mrs. Huber, while you go to explore the scenery," she said as she rose from the table. "I am a little tired, and I want to ask her dozens of questions about her management of this boarding-house. It will help me so much when we open our dining-room for the clubs next winter."

Of course all the others offered at once to give up the walk. Cavendish insisted on waiting until she had rested. It took much tact and some telegraphing to Frances to get them all out of the way. But they were gone at last, and she turned to Mrs. Huber with a little sigh of relief.

"You will come and lie down in my room," the little woman said. "It is quiet. You will rest."

Margaret went with her, but refused to let her undo the wonderful immaculate dressings of the white bed.

"I would rather not lie down, please," she said. "I wanted to talk to you. I have heard about you—from Mr. Ware."

A flash of delight came up into the frank blue eyes, which were regarding her keenly. The long-drawn "So?" of Mrs. Huber's answer asked

much more than any of Margaret's old-time friends would have dared ask. Evidently Mrs. Huber was prepared to approve the relations that she guessed between this beautiful, fair-haired girl and Norman Ware.

"Yes," said Margaret. She let the little woman understand as much as she chose from that monosyllable. "Mr. Ware asked me to come here. He told me about you. He wanted me to find out for myself something about the life of the workmen, the miners and their families here, how they are treated by the company—and by Mr. Cavendish."

"O my child!" said Mrs. Huber. "To tell you that! Have you not seen? Is it not to be seen by one who comes here? He saw in one day. His big voice, it shook when he spoke to me. 'God Almighty sees it too,' he said."

"Is it so bad?" Margaret asked.

"Who am I to tell you? You should ask my Conrad. But no, you cannot speak of these things to Conrad—not all of them. My child, what will the good God do to men who could make this town clean for other men's bodies and souls, and they leave it as it is? I cannot tell you these things. Do you think Mr. Ware talked about them? Only that: 'God sees it,' he said. And he turns back from the door, where he has looked down the street at the lights yonder, and he helps me make that evening good and like home for some of my poor boys who work all day under the ground."

"It would be done, yes, if a man cared. This man, who bought us all,—Conrad will not let me say that,—he is not the general manager, nor the superintendent; but he could make the difference here if he would. It is done in some camps. The men who do not like, they go away. The good boys are not dragged down into the mouth of hell."

"And the mines—are they careless about the safety of the men there?"

"There are laws, yes!" Mrs. Huber declared with fine scorn. "Mr. Matheson would do what he could. He is good, if he was a little more brave. But who is to see that all the laws are kept? If a man is hurt, it is more cheap to pay a little, maybe, or maybe not, and let things go as they were. The good, kind, religious people outside of these towns, they do not like the miners. They say, 'See how they break laws when they go on strike.' There are laws that are broken in other ways that the good people never hear about."

"Mr. Cavendish says, 'They are beasts.' He says to me, 'It is no use for you to try; they will be bad.' But Mr. Ware says, 'God sees.' That is what I think, one day and another, when I try, and I cannot make the poor wives keep their houses more clean—those houses! and I

cannot keep the boys always good—I think 'God sees.'"

There was a sound of shouting in the narrow street below—hurried feet running, and the noise of wheels. Mrs. Huber looked out, and the noise back to Margaret, her rosy face growing pale.

"O, it is another of those accidents!" she said. "Some one to suffer, or to die—hark! They are saying, 'At the Alexandra.'"

CHAPTER X.

CAVENDISH DISAPPEARS.

"You are going to the mine?" Margaret said, springing up as Mrs. Huber snatched a little knitted shawl from a nail by the door. "You will let me go with you?"

Mrs. Huber apparently had no idea that any one with a human heart could stay quietly within doors when the all-too-frequent cry of disaster had gone abroad through the town. She had Margaret's hand as they hurried up the street.

"Oh, the poor wives and the poor mothers!" she said. "Look, how they come! What is it to live with one's heart always waiting beside a man who takes his life in his hand to earn bread?"

It was evident before they reached the Alexandra that this particular disaster was not of great magnitude. A cave-in on the second level had imprisoned a few of the miners, but the majority of the women who surrounded the entrance, questioning and pleading in broken dialects—Scandinavian, Austrian, and Celtic—turned away smiling as they realised that their own bread-winners were still unharmed. A few of the questioners broke into wailing appeals at the answers they received.

"Come, come; it isn't so bad," Matheson called, pushing his way among them. "We'll soon have the boys out of there. Make room here now, so, if any man's brought up hurt, we can look after him."

He caught sight of Margaret, and paused for a moment.

"I'm glad this didn't happen two hours ago. Miss Hilliard," he said. "We were in there, all of us. Fortunate, isn't it?"

"Why is it more fortunate for us to escape than for them?" Margaret said to Mrs. Huber, as he hurried on. "Is my life any dearer to me or to my friends than the lives of those poor men are to them and theirs?"

She laid her hand gently on the arm of an elderly woman who crouched upon a heap of timbers near her, moaning and sobbing.

"Courage, courage, dear friend!" she said in French, catching the fragments of Canadian patois in the woman's sobs. "Soon we shall know."

Mrs. Huber looked on with reverent approval. When Margaret stepped back to her side, she scrutinised the girl's face closely.

"You are white, and he is brown. But now you look like Mr. Ware," she said.

At that Margaret's face was white no longer. Blushing from brow to throat, she looked up suddenly, and met Cavendish's eyes.

"They said at the boarding house that you were here," he remarked. "We left Frances there. Let me take you back to her, pray."

"I would rather stay here," said Margaret. "O, very well! As you choose," Cavendish answered; but he was visibly annoyed. "Jack is

over here at this side. Come, Mrs. Huber, and we'll find seats for you."

"She wouldn't go back to the boarding-house with you, then? I thought not," said Jack, making room for his sister. "When you've known Meg as long as I have, you'll find what it really means to be saturated with social theories. To her eyes, every one of those fellows in yonder is a brother man. I'm only a brother. There's a difference."

Mrs. Huber did not quite understand the bantering tone. She looked gravely from Cavendish to Margaret.

"But if one believes in Christ," she said.

Nobody answered her at once. Jack waited, curious to know what Margaret would say; Cavendish turned up the collar of his coat, shivering slightly in the cold wind that had sprung up from the north.

"It seems there are some things this side of the day of judgment that may serve to separate the sheep from the goats," Margaret said after a moment.

Cavendish looked directly into her eyes, turned, and walked over to speak to Matheson, who had re-appeared at the entrance.

To be continued.

By Special Appointment to His Excellency the Governor-General.

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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.

spoke on "Divine Photography." There was a very large congregation. The Foreign Mission offering has now reached £43. This offering has caused the officers to rejoice. The members are working well, especially in connection with the movement to reach a large number of men.

EMERALD.—Bro. Comer is still with us, working earnestly. Last Lord's day afternoon he conducted a service some seven miles from the chapel, when 15 were present, and a good interest was manifest. These meetings are to be continued. One confession at the evening service.—William Bolduan, July 11.

CARLTON (Lygon-st.).—We were pleased to have with us on Lord's day morning Sister Bray and Bro. Ross, of Hobart; Sister Thomas, from Warragul; Bren. Goudie and Bartholomew, from Ultima, and Bro. Hughes, of Corowa. One sister received the right hand of fellowship. C. M. Gordon gave a fine exhortation in the morning. Horace Kingsbury's discourse at night upon "The Compulsion of Love," received rapt attention by the large number present. The Foreign Mission offering amounted to over £40, the giving being general.—J. McC.

GEELONG.—Good meetings all day. Splendid congregations. Two baptisms at night.—H. Lofts, July 11.

MIDDLE PARK.—Very good meetings at our mission services all through the past week. A good deal of local interest has been aroused, and we are hopeful of a large ingathering. Five confessions are recorded up to the present. Bro. Harward is giving us splendid addresses. Last evening the building was packed full. Brethren, pray for us in this work.—J. S. M.

HORSHAM.—A very enjoyable and profitable evening was spent on June 22. The chapel was nicely decorated with flowers and temperance flags, and the scholars creditably rendered the temperance service of song entitled "Grizy and Jim," under the baton of Chas. Spicer. The connective readings were given by A. Gallop. Jas. Parker presented the prizes. The prize list was very large for a small school.—T. H. Crouch.

NEWMARKET.—Splendid meetings last Lord's day, S. Stevens speaking both morning and evening. One received in by letter at the morning meeting, and at the close of the gospel meeting two boys from the school, who had previously made the good confession, were immersed.—J. H., July 11.

PRESTON.—Bro. Jarvis preached his farewell last night. The members are sorry to lose him. He is going home to S.A. The C.E. recently held a social, inviting all the church members. An enjoyable evening was spent. The Bible School had a record attendance last Sunday. Our building fund is still open for gifts. We thank North Richmond for 5/—W.A.S., July 11.

RICHMOND.—F.M. collection, £7/3/3, and promises of 30/- extra to come in. Our Junior Endeavor Society have been doing a little trading for F.M., and they have realised as their share 10/1. Meetings are well attended, and interest keeping up. Bro. Noble, of the Bible College, is doing the preaching in the absence of Bro. Gale, who is on furlough in N.S.W.—G. F. Nicholls, July 11.

Here & There.

One confession at Malvern on Sunday evening, J. Barnett preaching.

The Federal Conference is now fast approaching, and intending visitors expect to have a good time.

The North Melbourne Kindergarten is progressing steadily. An interesting report is given in the Sisters' Department.

The Victorian General Dorcas will meet on Thursday, 21st inst., in the lecture hall, Swanston-st. chapel, from 10.30 a.m.

T. Hagger commenced a gospel mission on July 3 at Merewether, N.S.W. Good meetings have resulted, and a fine interest aroused.

Our South Australian brethren are noted for their hospitality, and will be greatly disappointed if there is not a good influx of visitors from the various States.

"In the result of the S.A. Scripture examination last week the school prize won by Stirling East with 12 per cent. was inadvertently given by me as Balaklava.—A. L. Read, sec."

Judging from the reports we hear from time to time, the Federal Executive is doing its utmost to get up a good programme for September. An illustrated programme is in process of preparation, and will form a very fine souvenir of the Conference gatherings.

The Austral Company has received a shipment of "Supplemental Lessons" connected with the Graded System of Bible School teaching. These consist of ten booklets, embracing primary, junior and intermediate departments. A sample set of the ten booklets will be forwarded post free for 3/-.

It appears that among our preachers there are more Saunders than one. Correspondents are requested to distinguish between A. J. Saunders, who is at Fremantle, W.A., and F. T. Saunders, who is at Lismore, N.S.W. Correspondents have been confusing the one with the other, and this of course makes delay and trouble.

"Bolenge," that fascinating story of mission work on the Congo, has taken on with the Australian brotherhood. The Austral reports that the large supply recently received from America was quickly sold out. A further supply has been ordered, and orders received will be executed immediately on arrival of the further shipment.

Interesting letters continue to appear in the *Christian Standard* regarding the progress of primitive Christianity in France. In a recent number a picture is given of Brethren Hautefeuille and Seddon engaged in the work of translating into French McGarvey's "Commentary on Acts." This is a good beginning in the literary campaign.

W. Wadsworth writes:—"On behalf of the Sunday School teachers at Rookwood, N.S.W., we desire to express our great esteem and respect for our late beloved Bro. Edwin Andrews, who for so many years labored so faithfully for primitive Christianity in this place in all the various branches of the work. He was most zealous, and Rookwood has indeed sustained a severe loss."

The Foreign Missionary offering of July 3 will, we believe, establish a record. From all States there comes word of churches who have doubled and in some cases trebled their previous offerings. Large congregations and small alike have done nobly and well, and the reflex influence of the great interest manifest will tell on the home work of the churches, and so prosperity will attend the work all along the line.

The following gifts are gratefully acknowledged by the Kindergarten Committee:—Mrs. Cust, Surrey Hills, mite box, 10/2/-; Mrs. Holdsworth, 2/-; Cheltenham C.E. and Junior, mite boxes, £1/13/-; Miss Ethel Wiseman, Heywood, £1; Mrs. Mills, North Fitzroy, 15/-; Clothes, toys or sweets, Mesdames Cane, Edwards, Campbell, Misses Carnegie, Jerrens, Lyall, Manby, Laidlaw, "A Friend"; Dorcas Societies at Swanston-st. and North Melbourne. Last, but by no means least, a grand donation of cakes, sweets, fruit, jam, tea, clothes, 22 new guernseys, and boots, from Doncaster church.

S.S. Union, Vic.—Examination final notice. All secretaries connected with Union schools are asked to send in their entries to the secretary of the Union on or before the 13th July, and not later than July 20 (subject to rule), this being the closing date on which entries will be received. The following schools have sent in the names of their competitors:—Windsor, Colac, Bayswater, Brunswick, Mildura, Burnley, Ballarat, Blackburn, Ascot Vale, North Carlton, South Yarra, North Richmond, South Richmond, Berwick, Doncaster, Collingwood and Middle Park. These,

together with those mentioned in last week's issue, comprise a complete return (up to noon of July 12) of all who have complied with the conditions, as set forth in the printed form sent out by this Union. Secretaries are requested to forward their lists as directed.—J. Y. Potts, Hon. Sec.

Mr. F. C. Spurr, of the Collins-st. Baptist Church, writes an Australian letter for the *Christian World* (London). In one of these he says: "The other difficulty is yet more grave. There is a wave of secularism passing over us, that is damaging to all idealism and to all the higher interests of man. It is bitter, ignorant, and often unscrupulous. It is fed by the sixpenny reprints of the Rationalist Association, which are prominently exposed for sale in the chief book store of the city. Cheap reprints on the other side are studiously suppressed. Anything by Haecel or Robertson is thrust under one's nose; any reply to these is never in stock. The result is that on the Yarra Bank and elsewhere it is quite common to hear young men eloquently decant upon the 'passing of religion,' and upon the opposition of science to religion, etc. And the singular thing is that many of these gentlemen have not yet learned the use of the aspirate—so simple a thing as that—and they are most manifestly defective in quite ordinary education. The R.P.A. has something to answer for in flinging its obsolete science amongst half instructed persons who swallow it as gospel."

"Springfield, Ills., May 23, 1910. Dear Christian.—With your permission I would like to let my friends in those southern countries know that I am still in the land of the living, and that my permanent address is changed from Prince Edward Island to Pierik Building, Springfield, Illinois, U.S.A. At the close of my year's engagement on P. R. Island I found that my health demanded a warmer climate than that of 'The Garden of the Gulf,' and hence I declined to accept a very hearty call to continue with the Unit church a second year. It was with feelings of deep regret I felt compelled to sever my connection with a people so devoted, and that had treated me with such Christian kindness during my year's stay among them. I am now taking a much needed rest in the families of my two married sons who reside in this State—one in this city and the other in Chicago. My only daughter is to be married in this city one week from tomorrow to Dr. Past, a young physician of Chicago. They will spend six months in Germany before settling in their new home. I shall be pleased to hear from any and all my old time friends in Australasia.—Hugh T. Morrison."

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

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THANKS.

Bro. and Sister W. J. Smith, of Cheltenham, wish to thank members and officers of the church for all their kindness in their time of need, through the loss of their home by fire. Especially would they thank the sisters who sewed and the brethren who collected, and the ones who gave money and goods, or assisted in so many ways. The Master bless you all for your help in time of need.

ACKNOWLEDGMENTS.

FEDERAL EVANGELISTIC FUND.

The following amounts were received during the month of June:—Mrs. Butler, Mungindi, Q., 10/-; Central Church, Ballarat, Vic., 5/-; Church, Port Esperance, Tasmania, 7/-; Port Germein, S.A., 1/-; Berringa, Vic., 6/6; Terang, Vic., 13/6; Lygon-st., Carlton, Vic., 40/-; Preston, Vic., 6/-; Northam, W.A., 2/6; North Melbourne, Vic., 13/-; Killabakh, N.S.W., 9/6; H. G. Harward, 20/- The following have paid for two years:—Long Plain, S.A., 20/-; Kadina, S.A., 25/- Total, 29/2/- £8 has also been received from the Victorian Conference for Federal Conference expenses. Seven churches have written regretting financial inability to contribute even so small a sum as one penny per member per year. Two others have promised to send later on. About 120 churches have not yet acknowledged the circulars, although sent them twice. Why? The Conference books will close on Aug. 16. Contributions should be sent to the Conference Secretary, or direct to the Federal Treasurer, T. B. Verco, Cowra Chambers, Grenfell-st., Adelaide, S.A.

MARRIAGE.

BAGNALL—DUNN.—On May 18, at the residence of the bride's parents, Story-st., Parkville, by Mr. C. M. Gordon, Percy R., son of H. N. Bagnall, Herne Bay, Auckland, N.Z., to Winnie Isabel, daughter of F. G. Dunn, Parkville, Melbourne.

Foreign Mission Fund.

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

Victoria—Hon. Secretary: F. M. Ludbrook, 225 Collins-st., Melbourne; Phone 2255. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham; Phone Chelt. 132. Treasurer: R. Lyall, 39 Leveson-st., N. Melb.; Phone 1644.

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IN MEMORIAM.

SAUNDERS.—In ever loving remembrance of our dear son and brother, Albert Edward, who departed this life at Bendigo, on July 13, 1907. Also our dear daughter and sister, Elsie Ruby, who passed away at Maryborough, Sept. 27, 1895.

"Father, in thy gracious keeping,
Leave we now our loved ones sleeping."

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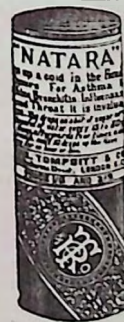
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Obituary.

JACOBS.—On May 19, after a short and painful illness, Sister Mary Jacobs passed away. For nearly twenty-one years she has been a member of the church at Willunga. She was baptised by Bro. McCrackett in 1889. Since then it has always been her delight to be present at our Lord's day meetings. She was a genial Christian, a good worker, was loved by all, and will be greatly missed both by the church and school. Our sister lost her husband about 12 years ago. She leaves four children.

Willunga, S.A.

J.J.W.

MATTHEWS.—Having arrived at the ripe age of 72 years, Bro. Matthews was called from the earth-life on June 20. He was born in Pakenham, England, in 1838, and came to Australia in 1849. For a number of years he was associated with the Methodist Church; but having gained a greater knowledge of the Word of God, he desired to further obey the gospel of Christ. He was baptised into Christ at Lygon-st., and united with the church at Berwick. He spent some time in W.A. and other parts of the Commonwealth, where he took a great interest in the cause of Jesus. For a number of years he has been a faithful member of the church at Pakenham, doing his best to help the cause of Christ. The last few months he suffered much, but was patient through it all, and on June 20 he passed quietly away from the scene of suffering and conflict. He leaves a widow and several sons and daughters. To them we extend our deepest sympathy, and commend them to the love of our heavenly Father and his Son Jesus.

J. BINNEY.

TOWNSEND.—On June 25, after an illness of some months, Sister Mrs. A. Townsend passed away. Her age was 59 years. Sister Townsend was baptised by H. S. Earl some forty-three years ago. She was for many years a member of the church in Grote-st., Adelaide. On removing a few years ago to Unley, her membership was transferred to the church in Park-st. Our sister was a good woman, a kind and loving wife and mother. When the summons came she realised fully the great and comforting promises of the loving Saviour. I have known her for forty years, and believe she was a sincere Christian. Her husband and sons, her sisters and brothers, have our sympathies. Our sister knew for some time that she might at any time depart. She felt the full force of the great revelation that to be "absent from the body was to be at home with the Lord."

Unley, S.A.

T.J.G.

BARTON.—On May 23 there passed away peacefully and gently our venerable and highly esteemed Bro. James Barton. Owing to infirmity due to old age, for our brother was in his 90th year, Bro. and Sister Boddington, of Spring Grove, had taken the old gentleman into their home, and here, tended with every kindness, and surrounded with every comfort, the faithful disciple of Jesus entered into rest. For years it has been stated that James Barton was the oldest disciple in Australasia, and it has always been more than usually interesting to listen to this pioneer recounting incidents of the early days, and the attendant dangers and hardships of those stirring times. Among other things he often told with a smile of the time when he had no small difficulty in wading knee deep in mud up Queen-st., Auckland, and that he saw a team of bullocks hard put to to drag an empty dray up this street. Again, he would recall the fact that he helped to level the ground for the first chapel in Newtown, Sydney, over 60 years ago. But the subject that lay nearest his heart was the welfare of the church of Christ, to which he had been so long and devotedly attached. Nelson was the first place in New Zealand where the

primitive gospel was established, and of that small band of devoted disciples James Barton was one; and through all the changes since those days, his heart has never wavered in its allegiance to the pure and simple doctrines of apostolic Christianity. Until the last few weeks, when weakness prevented him, his seat was never empty in the house of God, and right up to his last appearance in the assembly of saints his voice was ever heard in prayer and praise; but apart from the exercises of the church of God, in which he took a full share, his very presence was a benediction. And so, full of years, respected and beloved by the whole brotherhood, this faithful servant of Jesus Christ has gone to the Saviour he so long served and loved. "Blessed are the dead who die in the Lord."



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To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it became stiff and swollen. I had the best medical advice, and an operation was performed, but it only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec, 1908, I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee-joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee. Three months after I had five; in 14 months I had none, nor have I had any since. I may say the majority of medical men said it was tuberculosis, and what gave me such great faith in "Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days' treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poultice" I was very low indeed, and had no hope of ever being well and strong again, as I felt the disease was all through my system. I only wish I could tell everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it known.—Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

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