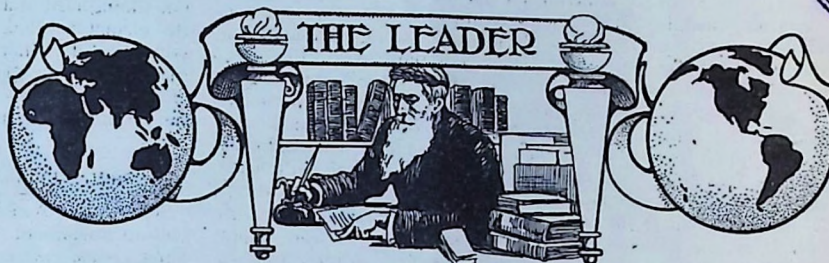


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"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. 4: 7.



"That precious treasure which is in your charge, guard through the Holy Spirit, who has his home in your hearts."—2 Tim. 1: 14 (Weymouth).

TREASURE IN EARTHEN VESSELS.

One of the great thoughts emphasised in the teaching of Jesus Christ is the idea of man's responsibility to God. In the parable of the talents this thought is specially emphasised. Man is held responsible to God, not for the quantity of his talents, nor, indeed, for the quality of them, but for the use of them. Be they many or few, great or small, that is not the question, but whether, such as they are, they have been used to the best advantage. And this idea of responsibility to God is not only a question of teaching, it is also something which forms part of man's nature. Everywhere, in every clime, among all the races of mankind, there is this sense of responsibility to a higher Being. If we were asked to mention one of the things which differentiates man from the brute creation, we should answer—the sense of responsibility to one higher than himself. This sense of responsibility may be lost because it has been suppressed, but originally it is found in the make up of all men. It is that which makes man the higher being that he is, and rightly viewed, it is prophetic of his immortality, for it speaks to him of a day when he must render an account of the deeds done in the body. It is true that at times man disregards the inner consciousness which suggests his responsibility, and speaks and acts as if he was responsible only to himself, but in the solemn moments of his life he realises, with much bitterness, the error into which he has fallen.

All gifts from God.

Every gift that man has belongs to God. For, after all, man is only a steward. His gifts of body and of mind he may use in the first place for his own benefit, but he may not stop at that. Even for himself he must use what he has wisely, and he can never do that if self is his first and only thought. It is a divine law of compensation that a generous use of what we have does not impoverish us, but makes us all the richer. The thought, however, that we

desire to express just now is that for the many gifts which God has bestowed upon us, we are held responsible—responsible for their preservation, so that while in our care they shall not deteriorate or suffer loss. This applies, of course, to every gift which God has given us, but to some more particularly than others. The importance or value of the gift determines the care which we are to bestow upon it. Some, we are to regard as of priceless value which require to be jealously guarded, lest through any carelessness on our part they lose something of their preciousness. And these remarks apply with particular force to the greatest of all treasures which God has committed to our care. No greater gift, save one, has God given us than the gospel of Jesus Christ. This gift differs from those we call natural gifts, which are the common property of all, and of which all alike are custodians. In the case of the gospel, only those who have received it are called upon to be its guardians. It is committed to their care as the most precious treasure God has given to his people.

Guard the treasure.

The preciousness of this treasure was fully realised by the Apostle Paul. The language he uses when writing to Timothy is eloquent of this. "O Timothy," he says, "guard the truths entrusted to you," and again, "That precious treasure, which is in your charge, guard through the Holy Spirit, who has his home in our hearts." Thus, in the two epistles addressed to Timothy, he is earnestly desirous of impressing him with the sacredness of the charge committed to him in the stewardship of the gospel. Whether the gospel, using the word in its wider sense, was then committed to Timothy in writing or communicated to him orally, we cannot now determine; in either case, the charge was equally solemn. He was to guard it with the same zealous care that he had been taught to regard the writings of the Old Testament, which he had known from childhood. Like these,

the newer revelation was to be kept inviolate. He had been trained, as all the apostles had been, in a good school. The Scriptures of the Old Covenant were engraven upon their hearts, and no man dare lay rude hands upon them. They would neither add to nor take from the sacred writings, not so much as a word, or even a letter. It was this training which made the early disciples such splendid depositories of the truth regarding the life and teachings of Jesus Christ. To keep what Jesus said and did, free from corruption, would be the ruling thought of their lives. All the research and critical analysis we have been able to bring to bear upon this subject only seems to demonstrate how faithfully the early disciples guarded the precious treasure entrusted to their care.

Earthen vessels.

The amazing part of the matter is this, that so great a treasure should have been so well guarded, when those guarding it were so weak and frail. This thought was doubtless in the mind of Paul when he said "But we have this treasure in earthen vessels." This thought must have been frequently with him, for on another occasion he exclaimed, "But God has chosen the things which the world regards as foolish, in order to put its wise men to shame; and God has chosen the things which the world regards as destitute of influence, in order to put its powerful things to shame." In this way God made it impossible for men to claim that the gospel message derived its power from those who proclaimed it. It was committed to "earthen vessels" that the surpassing greatness of the power might be seen to be of God, and not to have originated with men. This thought is confirmed and illustrated in the gospel story. The Son of Man was born in a manger in a stable. He was the son of a carpenter. Brought up in a despised village among a despised people. So poor, as to have nowhere to lay his head. And a life so humble, was ended by the humiliation of the

cross. And those who were with him, and to whom he entrusted the gospel message, were like himself, destitute of worldly prestige. And yet this gospel message was destined to "turn the world upside down"!

The power behind.

The secret of the whole matter lies in this, that behind the message, and behind the men, was the surpassing greatness of the power of God. Frail men went forth filled with a sense of their deep responsibility to God, faithfully guarding the treasure committed to their care, and God did the rest. The gospel message, though deposited in "earthen vessels," had power to transform the world. That it has not fully accomplished its work, and so much remains yet to be done, lies in the fact that those who succeeded the early pioneers of the cross did not guard the precious treasure so faithfully as they did. It is one of the miracles of the ages that the gospel still retains its ancient power when the weakness of those to whom it has been entrusted is borne in mind. The history of the church has many pages which are painfully evident of unfaithful stewardship. Even in our own day the guarding of the "precious treasure" is found sometimes in hands of men who are as unfaithful as they are unscrupulous. But, in the midst of all this, there is the comforting thought that the gospel of Jesus Christ survives the weakness and unfaithfulness of men. Its progress may be retarded, but it wins its way all the same. In the darkest days there was always a remnant who were faithful, and the remnant for truth is ultimately stronger than the hosts arrayed against it. The frailty of the human agent is no excuse for unfaithfulness, nor does it lessen the measure of his responsibility. It is enough if in our weakness we are faithful to our trust and guard the treasure committed to us with such ability as we have. God will do the rest. Out of man's weakness he will finally demonstrate the surpassing greatness of his power.

Editorial Notes.

Romanism at Home and Abroad.

Spain and Portugal are probably the most intensely Roman Catholic countries in the world, and it must be a source of great anxiety to his Holiness to realise that even in these strongholds of the Papacy his power is waning. Owing to the persistence of the Spanish Government in allowing certain non-Romanist bodies to exhibit notices of their meetings on the external walls of their places of worship, negotiations for the reform of the concordat between that body and the Vatican have been severed. In Portugal the king has daringly ventured in a royal decree to censure an archbishop for suppressing a religious paper by the direction of the Pope, before first receiving the

permission of the crown. A few years ago such an action would have scarcely been thinkable, but the light is spreading. It would seem that in all R.C. countries Rome is losing her hold. Since the Philippine Islands came under the United States Government, and were consequently thrown open to Protestant missionaries, the result of the labors of seven societies has been the conversion of 75,000 Romanists to Protestantism, and the work has only just begun. It is not surprising if in the new countries our R.C. friends are making strenuous efforts to make up for their losses elsewhere. There is a widespread impression that an attempt will shortly be made in some of our State parliaments to obtain financial support for R.C. schools. It is even affirmed that in some places the clerical authorities expect the help of the Labor Party in return for support rendered at elections. We are not prepared to believe that the Labor Party is the tool of the Cardinal, and we trust that in the approaching electoral contest Protestants will indicate emphatically their determination to frustrate all designs by the Papal party on the public purse.

Is Christianity Dying?

We are credibly informed that "Christianity is played out," and the Bible becoming a back number. Science has proved the Scriptural statements to be myths, and intelligent men everywhere are bursting the bonds of religious superstition. Human reason has dethroned divine revelation, and the silly conceptions of heaven and hell shall no longer affect our conduct. These or similar statements are so constantly being reiterated that it is quite possible those who make them are beginning to believe them, but surely even they, in their silent moments, must have some misgivings. That old book, the Bible, for example, seems to have a wonderful vitality. It has been killed so many times—has been proved to the satisfaction of its enemies to be a mass of contradictions, unscientific absurdities and historical inaccuracies—and yet it can not be got rid of. It will not stay dead, but like its great central character rises again, and that too after every crucifixion. As a matter of fact, its circulation is to-day larger than ever before, and is rapidly increasing. The moon steadily keeps on shining, however much the dogs bark at it. Then, too, its influence continues to grow. We may call it obsolete, but it is wonderfully up-to-date in its power. Take, for instance, the remarkable expansion of the missionary movement. Every one knows that since the childhood of Christianity there has been no such development of practical missionary enthusiasm as that of recent years. This religion, which according to its opponents has reached the period of helpless decrepitude and senile decay, is exhibiting all the energy of vigorous young manhood. Tens of thousands of its representatives, many of them men of robust intellect and superior education, impelled solely by its influence, are successfully devoting their energies to its proclamation among the heathen. And

these are being encouraged and supported, not by bands of mystic visionaries or enthusiastic cranks, but by keen, hard-headed business men who know how to spend their money to practical advantage, as well as by leaders of science and culture. It may be, of course, that these are all mistaken and that the men who ridicule the Bible and do nothing in the way of imperilling their lives or sacrificing their money for the uplift of the heathen world are alone right; but thoughtful men, remembering one of the principles laid down in this despised volume—"By their fruits ye shall know them," will be apt to conclude that, after all, Christianity is very much alive and is the great factor in the world's true progress.

The World's S.S. Convention.

The sixth World's Sunday School Convention assembled in Washington last May. There were present 3000 duly appointed delegates from all quarters of the globe and 10,000 visiting S.S. workers, representing nearly 28 millions of teachers and scholars. The Convention, which was addressed by President Taft, appears to have been remarkably enthusiastic and optimistic. Of the 27,888,479, to be exact, there represented, 621,255 are credited to Australia, and 131,148 to New Zealand. Over 15,000,000 are in North America, and the United Kingdom comes next with 7,502,284. Since the last Convention held, if we remember rightly, in Rome three years ago, there has been a net increase of 30,398 schools and 2,850,643 scholars and teachers. These are immense figures, and give the lie direct to those who say that Christianity is a dying religion. Several important resolutions were passed, noteworthy among them being the first, "To teach the Bible to all people of all lands." The Convention was remarkable for its missionary spirit. Nothing can be more gratifying to the disciple of Christ than the rapid growth of the Sunday School work. It is progressing along the lines of efficiency as well as numbers. There is a most distinct advance on the methods of say ten years ago. The numbers of specialists who are devoting all their energies to Sunday School interests is increasing even more rapidly than the work itself. There is evidently dawning upon the churches a vision of the importance and possibilities of this cheapest and most efficient of all departments of gospel service. As they climb higher, the vision will become still more bright. W. H. Hartshorn, chairman of the international executive committee of the Convention, stated that "the Sunday Schools of North America have become the greatest asset and the most productive agency in possession of the churches." To illustrate this, he said: "Approved statistics show that 90 per cent. of our pastors and 80 per cent. of all church members enter the church through the Sunday School. Fully 75 per cent. of all churches begin as Sunday Schools, and develop into churches." While the last statement would not apply to Australia we have no

doubt that the former are as true of this country as of the United States. Many of us have long believed that the importance of the Sunday School as an evangelistic agency was not sufficiently felt, but even we have yet to fully realise its transcendent value. As the vision grows clearer we shall pray more fervently, give more freely, and work more earnestly in this department.

We must learn to adapt ourselves to the needs of the occasion and to adopt the latest and most efficient of methods. When this is done, many schools which at present are just existing will become healthy and vigorous, and every church with a school numerically less than its own membership will be heartily ashamed to publish the statistical fact.



An Australian Abroad.

A. C. Rankine.

148 Kern-st., Los Angeles,
California, June 11, 1910.

By the way some sentences are given in the courts of law in this country one may well ask the question, "Is justice blind?" A few weeks ago the Governor of Tennessee pardoned a man who in cold blood murdered his fellow man. The murderer happened to be friendly with the Governor and on the same side in political matters. The upright citizens have made a vigorous protest against the action of the Governor, but all to no purpose. The power lies in his hands to acquit or condemn. The citizens, however, have made up their minds that at the next election the tables will be turned.

The inequalities of justice are very glaring too. A human wretch robbed a girl of her honor under promise of marriage in Illinois the other day. He failed to keep his promise, and drove the girl into a suicide's grave. The law said he was "Not guilty." The same day in New York, a man was sentenced to 30 years in the State prison for attempting to steal 1300 dollars from a wealthy man's residence. Gold is property and the law of the country protects it well, and rightly too. But what is a girl's honor? Why does not the law protect that? These are the days when the white slave traffic is increasing fast in all the big cities of this country. The things transpiring in some places here would make one's heart bleed. Even in this city, by no means one of the worst, it frequently happens that young girls are snatched away. Both men and women are engaged in the business of hiring young girls into ruin. The public conscience is being aroused on the subject and the authorities seem determined to smash up the horrible business.

Efforts have been made to stop the coming Jeffries-Johnson prize fight, to take place in San Francisco on July 4. Governor Gillette, of California, seems unwilling to interfere because, as he states, the laws of California permit of boxing contests.

The trouble is, he does not distinguish between things which differ. There is a difference between two men having a friendly spar with big soft gloves on their hands, and two human monsters trained for the battle, with little protection on their fists, each seeking to maim the other at the first opportunity, regardless of consequences. Honest citizens are up in arms over the brutal exhibition to take place. The churches are combining to have counter attractions. It is proposed to have a tent erected near the fighting ring, and special men selected to give speeches of protest against the prize fight while it is going on. Letters are continually appearing in the press, and a number of the newspapers are condemning the brutal game.

We have just completed a mission in connection with the church where Bro. J. C. Dickson labors. We had a tent erected

next to the chapel. The meetings were good on the whole from beginning to end, and there were 26 additions to the church. The special singer engaged for the mission disappointed us at the last. His mother was ill away in the East, and he had to leave the city to go and see her.

I begin another meeting in a small mission church next Sunday.

Our time is fast drawing to a close, and we purpose leaving for home on Aug. 12.

Thomas.

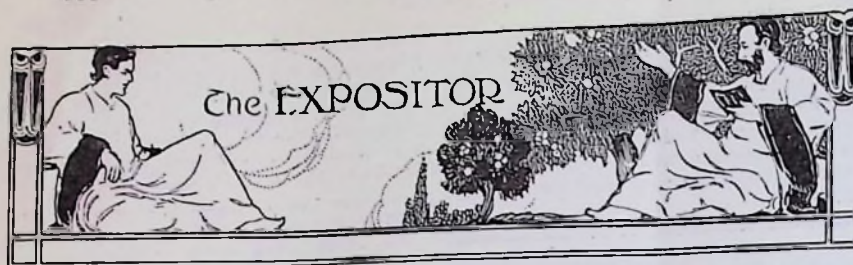
Dr. Grierson tells me that there is Indian evidence, which ought not to be ignored, in favor of a visit of Thomas to India. On the value of that evidence I am not competent to speak; but thus much seems fairly proved: (1) That if the apostle came to India at all, he would come to the north-west and not to the Malabar coast, and would there meet the king actually named in the legend; (2) that Christianity may have touched India from the side of Bactria in the third century; (3) that Christianity, and in particular its doctrine of the Incarnation, may very well have been one of the factors which shaped the later growth of Brahminism. In this case Brahminism will be akin to Gnosticism, though with the important differences that incarnation, not salvation, is the idea taken up, that it is more subordinate, and that it is quite separated from the historical Christ.—H. M. Greatkin.

"Some cultivated flowers are so splendid that no one would guess the wild flowers from which they came. Let no one say what God's culture may do with a man."



At the Hon. C. J. Rhodes' Tomb, "World's View."

C. J. Rhodes' tomb is in the Matoppo Hills, not very far from Bulawayo, South Africa. The party consists of Sister Dobson, Bren. Hollis, Hay (N.Z.) and Sheriff.



Why We Believe the Bible.

By Amos R. Wells.

IX.—WHY WE BELIEVE IN THE INCARNATION AND THE VIRGIN BIRTH.

What is meant by the incarnation?

This supreme doctrine of Christianity teaches that the Son of God, of the substance of the Father, living with the Father from the beginning, became a man, taking upon himself not only the human body with all its limitations and possible infirmities, but entering also fully into our human trials, being tempted in all points as we are tempted; and that he did this in order to manifest the Father to men, and by his life and sacrificial death to bring men to the Father from whom they had strayed.

What is the New Testament teaching concerning the birth of Jesus from a virgin?

The actual account appears in Matthew and Luke, but this supernatural origin of our Lord is presupposed by all the rest of the New Testament, especially by John in the opening chapters of his Gospel, and by Paul in all his theology. The virgin birth is no outgrowth of later thought, but it is a part of the very earliest teaching and fundamental records of Christianity.

Why is the doctrine of the virgin birth a reasonable teaching?

It harmonises, as no other belief would harmonise, with all that we know of Christ's nature, and the purpose of his coming into the world. To suppose that a birth from Mary and Joseph could be the incarnate Deity is to suppose a marvel vastly greater than the virgin birth. On the contrary, if a person was to be born into the world who should on the one hand be clothed with our humanity and on the other hand be a perfect manifestation of Deity, the process we should naturally imagine, in accordance with all we know of births in God's creation, would be precisely this, that God would bring about a birth from a virgin. From his early mother the Son would then inherit our entire humanity, and from his heavenly Father he would inherit God's entire divinity, and the process would be entirely harmonious with the ordinary processes of life.

What did Christ teach concerning the incarnation and his own divinity?

He declared repeatedly and with all possible plainness that he was God. "I and

my Father are one," he said, in effect, over and over. "Before Abraham was, I am." "I proceeded forth from God." "He that seeth me seeth him that sent me." "He that hath seen me hath seen the Father." "Father, glorify thou me with the glory which I had with thee before the world was." "Thou lovedst me before the foundation of the world." "I am in the Father, and the Father in me." "Neither knoweth any man the Father, save the Son." "As the Father raiseth up the dead, even so the Son." "All men should honor the Son, even as they honor the Father." Similar emphatic statements are to be found in all the Gospels, repeated over and over in many connections and in a great variety of ways.

What is the teaching of the rest of the New Testament regarding the incarnation and divinity of Jesus?

Everywhere Christ's declaration of his incarnation and divinity is eagerly accepted, and made the basis of faith and action. Paul teaches fully the pre-existence of Jesus, that he was one with the Father, that he created all things, that he became incarnate in our humanity, that his death reconciled the world to God, that at his ascension he sat upon God's right hand where he now rules the universe, and that in the end of the world he is to be our Judge. Peter accords heartily in his writings with the Pauline view of Christ, and so with unique emphasis does the unknown writer of the letter to the Hebrews. The letter of James is not devoted to theology, but so far as it touches such themes it is of one mind with all the rest of the New Testament.

How does Christ's life prove the doctrine of the incarnation?

By its sinlessness; no other person in the world's history presents Christ's perfection of character,—and this in spite of the severest temptations to pride, revenge, passion, and avarice. Also by its miracles, so wonderful, and so fully attested. Also by its words, unexcelled in wisdom and power. Also by its very claims to divinity, which in any other man would seem the ravings of insanity or the empty bombast of a fool, while in Christ they do not seem incongruous, but even unbelievers hold them as worthy of respectful and often reverent consideration.

How do we reconcile the doctrine of the incarnation with the fact that Christ seemed

to prefer for himself the title, "Son of Man," using it somewhat more frequently than other titles?

That very fact indicates that he was so conscious of Deity that he felt it necessary to emphasise his humanity, so that men might not feel him to be isolated from them. But the title, "Son of Man," was a recognised title of the Messiah, referring to the splendid prediction of the Messiah's sovereignty in Dan. 7: 13, 14. And when Jesus asked Peter, "Who do men say that the Son of man is?" and Peter answered, "Thou art the Christ, the Son of the living God," Jesus at once declared that God had revealed to Peter the truth concerning himself.

How does the doctrine of the incarnation differ from the teaching that all men may become "sons of God"?

This teaching, of which so much is made by so-called "liberals," is of course true, and is emphasised in the New Testament. But the New Testament writers would have been horrified to find Christ's incarnation compared with the union with God which we may gain through Christ. When Christ comes to dwell in our hearts through faith we do not become incarnations of Deity; and the term, "little Christs," is offensive to me. Christ suffered once for all,—how often that "once" is repeated in the New Testament! His life was unique in the atonement it made. Its most characteristic aspects, those that win for it the title "Messiah" or "Christ," cannot be repeated in the lives of his followers. There is a sense, of course, in which we Christians are to show forth the Father as Christ manifested him; but it is an infinitely inferior sense. He is the Light of the world, and we are "broken lights" of him. We "sons of God" are as different from the one Son of God as the image of the sun in a hand-glass differs from the central heat and light and power of the solar system.

How shall we answer the objection that the doctrine of the incarnation removes Christ from human sympathy, and destroys the power of his example?

By insisting on the fact of Christ's entire humanity. God became man, complete man, man with all our human possibilities of weakness, suffering and sin. He became conscious, probably gradually, of his supernatural origin and power, but he never separated himself from humanity, or made his life in any particular one that we cannot all of us imitate. To do this was the substance of his great temptation, continually and triumphantly resisted. He could have summoned legions of angels to his aid, as he knew, but he contented himself with twelve human disciples, and one of them a traitor. He could have called down fire from heaven upon his enemies, but instead he submitted to all indignities and to the most cruel death. He could have caused a palace to spring up from the earth as easily as he multiplied the loaves and fishes;

but he refrained, and had not where to lay his head. He felt the limitations of his humanity. He lived a life of humble prayer. "The Father is greater than I," he declared. Of the judgment day he asserted that he did not know the time for it, but that the Father did. He even declared that his disciples would work greater miracles than he after he had returned to the Father, because "the Strengthener" whom the Father would send in Christ's name and stead would not be subject to our human limitations. The doctrine of the incarnation emphasises Christ's humanity as much as his divinity. Indeed, unless Christ was completely human there was no incarnation at all.

What should we have missed if Christ had come directly from heaven as a splendid angel?

We should have missed the revelation of the dignity of our humanity,—that we men are so close to Deity that God can incarnate himself in a man's body, and that our value in his eyes is so great that he was willing to do it. We should have missed the glorification of infancy and motherhood so greatly needed by the woman-scorning, babe-neglecting ancient world. We should have missed the ennobling of the simple

life, the life of poverty and of toil. We should have missed the most convincing possible evidence of God's sympathy with human sorrows and temptations. We should have missed the inspiration of the Great Example, the Ideal Man, the one perfect illustration of what our humanity may attain. And no angel, however splendid, could have given us that light of the glory of God which we see in the face of Jesus Christ.

What is the supreme effect of the incarnation?

Through the incarnation our Lord became the new Adam of the human race. He implanted in mankind a supernatural principle, lifting it from slavery to the evil past and bringing it into vital union with the Father. His own birth was only the first of the New Births which are to redeem the human race. This new birth through union with Christ is meaningless mysticism to the unbeliever, but every faithful follower of Christ bears witness that it is an actual experience, and the central joy and fruitful strength of his life. To those that have thus been born again the doctrine of the incarnation is not only natural, reasonable, and necessary, but unspeakably precious.

have been working. With people—whether men, women or even children—whose whole life is a search for amusement, you and I (I trust) have nothing whatever to do. The Lord Jesus Christ has once for all described the result of such a life in the familiar story of the man who fared sumptuously every day, and was clothed in purple and fine linen, and found as life went on that he lifted up his eyes in hell, being in torment. This, so far as we know, cannot possibly be avoided when a life is spent simply for amusement. Is this world not a great workshop, and should not each of us be glad to work while it is day, for the night comes, when no man can work?

A guiding principle.

The amusements of which I speak are those of earnest people who are among the honest toilers of the world. Now, looking at the amusements and recreations of busy and useful people, we can at once dismiss such amusement as some people discover in over-eating and drinking. We can dismiss demoralising games such as gambling; dismiss all sports which involve cruelty to men or animals; dismiss all forms or circles of human society which we know to be incomparable with the life of a Christian. We as Christians are only concerned with amusements and recreations which do not on the very face of them stand condemned. There are the forms or study of work which, being in contrast to our regular employment, afford genuine recreation. There are games and sports which are attractive to us while we are young. Then there are those entertainments which are provided in public or private by the professionals of amusement, and there are the forms of social intercourse, affording every variety of recreation and mental and physical improvement. I want to suggest to young people who wish to order their lives aright in the spirit of the Master, as guiding thoughts in the matter of amusement. This is the principle I wish to fix. It is not always a question of determining whether the amusement is legitimate in itself, but it is a question of finding out whether it is right for us, under the circumstances in which we are placed. For instance, the most innocent amusement in the world becomes wrong if it prevents us from doing the least of our duties. The entertainment which has nothing objectionable in it may become absolutely bad if it makes us next morning unable to rise and pray, and begin the day in the freshness of God's presence. There is nothing more wholesome than a game of football for the young man in the prime of life; but if the physical excitement unfits him for the next day's duties, or wears upon the spiritual, or disinclines him to study his Bible, then this innocent game of football may become as mischievous as the dancing saloon. There is nothing more helpful for us than human society; none of us become all we were meant to be until we have mingled in society, and there is no reason why we should not seek

The Christian and Amusement.

A Paper read at the Young Women's Bible Class, Wanganui, New Zealand.

"For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—1 Tim. 4: 8.

The question of amusement is one in which we all, at times, feel we need direction, but the New Testament gives no instance of the Lord, or any of his apostles, taking any recreation at all, unless we may mention those feasts and dinners at which we occasionally find them present. The New Testament gives no instruction upon this very practical question, unless we draw from the text an instance leading to a general conclusion. The text teaches that bodily exercise, which is one form of amusement, is good in its way; but the text immediately puts it in contrast with godliness, which is good, in that it is profitable for this life, and for that which is to come. But perhaps from the silence of the New Testament we may draw a very useful lesson. It is the thought of Christ to go straight to the root of things, and to insist upon some great and simple principle. It says we are to love God with all our heart, and our neighbors in the same way, and then it leaves the practical details of life to be determined by the fulfilment of these principles. This New Testament law seems always to be saying, Love God, love him with all your heart, with all your mind, with all your strength, and love your neighbor as yourself, and then you will find a kind of in-

stinct tells you which amusements will be hurtful, which will make and keep you a strong and energetic person, ready to do God's will on earth and to serve men for his sake. My purpose is to stimulate the individual conscience, and to get every intelligent person to apply the touchstone for themselves. If I pass judgment on any form of amusement, you must only accept it as the conclusion at which one conscience has arrived which hopes and tries to obey the Master.

Recreation necessary.

We may take for granted that some kind of recreation is necessary for our mind and body. The hard toil of daily life wears down the spirit and exhausts the energies. We are like the plot of grass, which may be none the worse, or even the better, when it is trodden on occasionally, so that a chance is offered meantime for the young blade to spring up afresh; but if it is trodden on continually, the turf quickly becomes bare ground or slippery mud. This is a fair idea of the human mind. It can bear a good deal of work, but give it too much and you destroy it. If our work is mental we need recreation, fresh air and exercise; if our work is not so much mental as physical, we need recreation by the employment of the mind. The fact that we speak of amusement in this way calls our attention to the fact that amusement is a counterpart of work; it presupposes we

to enter the best society that is open to us, provided we know the meaning of the word "best." If we find in the society which we thought to be the best that we are becoming more insincere, less able to show love to God and love to man, or if the attractions of society rob us of the time that we had been using for good work and worship, then this society, in itself innocent, may be to us as dangerous as the gaming table, which we generally condemn. Amusement is like a medicine, which in very small doses serves as an excellent tonic, but taken in large doses is a desperate poison. It is like a medicine which may be given to one with the best results, and given in the same proportion to another with ruinous results. It is then misleading to say this amusement is right, and this is wrong. It is a question, Is it right for us in our circumstances? Then instead of going to a list of amusements, we should go to God himself, and learn from the Lord Jesus, our Guide, our Master, and our Friend, what is right for us now.

The other side.

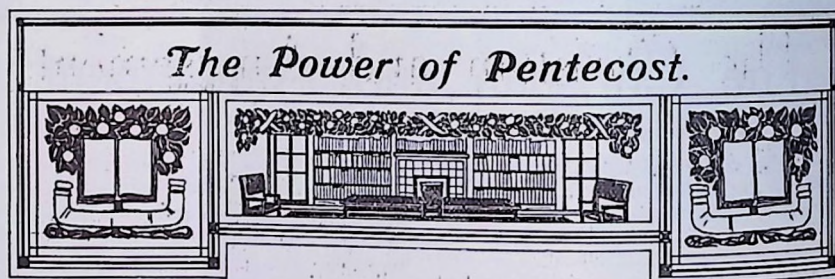
Another principle I should like to mention is one too frequently overlooked. An amusement may be quite harmless to us, and yet purchased by the injury or even the ruin of the people who provide it for us. A Christian cannot possibly enjoy a pleasure which brings spiritual or moral ruin to any of his fellow creatures. If the Christian goes to a public entertainment, is it enough for him to say, It did me no harm, or even that it did me good? Here is a question. They have the duty laid upon them to discover whether the entertainment which they enjoy is doing harm to those who give it. It will not be enough when you come to add up the account of your life to say that you consistently received pleasure and even good from these entertainments, if it is discovered that they were purchased at the price of degraded men, corrupt women, and ruined children. It will not be enough for us to say we did not know, when it was our duty to know, for God's complaint against his people has always been "They do not know, they do not consider, they are so careless, so indifferent, or they say they are not their brother's keeper, when they are; and they walk over the souls of their brethren for amusement, or their profit, and come before my throne and plead they do not know."

What would Jesus do?

I hope these principles may be of some good to young people who honestly in their hearts wish to do right, who do not plunge into sin because they want it, but because they slip unwittingly. When we take upon ourselves the name of Christ, we should in whatever we engage ask God to be with us, to guide us. If, for instance, before you decided to be a follower of Christ you were in the habit of going to the dancing saloon, you would not after taking his name be able to ask Jesus to go with you there.

Do you think Jesus would take you there, would Jesus go as a welcome guest? We as Christians are looking forward to the coming of our King. King Jesus is coming to reign over us. Would we like to be found, when Jesus comes, in the theatre or ball-room? This is for each one of us to decide for ourselves, for we know not the time when the Son of man shall come. Another thing I want to suggest is this: Surely for the real Christian, whose heart is full of the love of God, there are within the Christian church itself genuine and lasting means of recreation and even amusement. Godliness is profitable for the life which now is, and among other things affords a fund of physical health and recreation which I think some of us have as yet scarcely realised. Let me put it in this way: The simple and unselfish attempt to make some other lives brighter and better than they are; the intercourse with happy Christian workers; the fellowship in the worship of God; that happy mood of spiritual exultation which the apostle has described as singing and making melody in the heart unto the Lord—these things, if you only knew it, offer a great deal more refreshment than most of the so-called

amusements which are sought at expense and disappointment. The New Testament church society, which it holds up to men as the ideal of human life, is in itself a complete and satisfying recreation. The church life with its social joy, its prayers, its bright and thrilling songs, and the living manifestation of God, this life of the closer brotherhood, the realised Fatherhood, this life of the cleansed heart and the happiness that flows from that which is pure, this life is present and open to us, and I think if we were more ready to avail ourselves of it, if we only saw what God meant for us, we would be less exercised in securing amusement of another kind. Now I would ask you to consider, if you want a manhood always growing richer, fuller and truer, if you want a womanhood that becomes as age draws on divine, prophetic and inspired, we must choose our lives not along the so-called worldly recreations and amusements, but along the line of divine thought. The recreation that God designs for his children, who are indeed his sons and daughters, can only be wholesome and happy when they live from day to day in the consciousness of their sonship and daughterhood.



The apostles commissioned to preach the gospel to the whole creation were instructed to tarry at Jerusalem until they received power from on high. They were honest, faithful men, but weak. Pentecost was to supply what they lacked, and to send them out fully equipped to plant and extend the kingdom of God among men.

Power is either original or derived. Steam power in the cylinder is derived from combustion in the coal, which, again, is the stored sunlight of past millenniums, while the sun itself has its heat and light from the creative energy of that inscrutable Will out of which all power, physical or spiritual, proceeds.

Creative power.

The most creative and pervasive forces lie farthest back of material things. Life eludes the crucible, the microscope and the scalpel. The things that are seen were not made of the things which do appear. Back of the scientific intellect is the living soul, and the spirit endures as seeing the invisible.

From the first sentences of Genesis to the close of the volume of Revelation, the Holy Spirit exhibits creative and sustaining

power. Brooding over the original chaos, he brought forth an orderly universe. In the new creation in Christ Jesus he convicts men of sin, sets them apart to God in holiness, and finally quickens and transforms their mortal bodies from the grave that they may share in full the inheritance of the saints in light.

Resurrection power.

Here the profound mystery of the incarnation has its source, and, overshadowed by the Holy Spirit, the virgin mother brought forth him who is ever to be known as the only begotten Son of God. Through the eternal Spirit, Jesus consummated the great sacrifice, rose from the dead and completed the gospel, which is God's power to save. The resurrection of our Lord was the supreme exhibition of God's power, "the working of the strength of his might which he wrought in Christ when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and dominion, and every name that is named, not only in this world, but also in that which is to come." The victory and exaltation of Christ was in the Spirit, for our Lord was

declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.

Revelation power.

The Bible doctrine that in the Spirit is to be found the revelation, the manifestation of supreme divine power, throws a flood of light on certain familiar texts: "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts" (Zech. 4: 6), meant that not by ordinary human agencies and resources, but by the veritable power of God, was Jerusalem to be restored. After pointing out the failures and weakness of time-serving prophets, Micah exclaims: "I am full of power by the Spirit of Jehovah, to declare unto Jacob his transgression, and to Israel his sin." He had power because he was given the Spirit of God. So, under the new covenant, Paul, in behalf of the church, that it may be made perfect, prays that the Father "would grant you according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man . . . that ye may be filled with all the fulness of God."

Spirit power.

The power of Pentecost, then, was in the endowment of the Spirit. The physical manifestations were symbols of divine energy, and the apostles were filled with the Spirit and began to speak with other tongues as the Spirit gave them utterance. Thus was fulfilled the promise of Jesus. "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Continually, from Pentecost forward, the gospel revealed through the apostles has been preached in demonstration of the Spirit and of power.

Gospel power.

The baptism of the Spirit was not a personal gift to favored disciples, but a sacred trust to be administered in behalf of all for whom Christ died. The apostles were baptised in the Spirit, but they who accepted Christ through the message which the Spirit proclaimed by the lips of the apostles were the ultimate beneficiaries of the miraculous event. So the conversion of the first three thousand at Jerusalem, and that of the millions since throughout the world, bear identical relations to the outpouring of Pentecost. This full coming of the Spirit was for the conversion of the whole world, for it furnished the message of salvation, the heavenly amnesty proclamation, to all who, through the teaching of the Spirit, seek the forgiveness of their sins. All we know of our Saviour and his ministry comes through the testimony of the inspired men to whom the power came on the day of Pentecost.

Living power.

But the gospel message is not the only grace bestowed upon believers through the

power from on high. The Spirit is to them a guest as well as a guide. To all of the convicted ones who repented of their sins the gift of the Holy Spirit was confirmed. After we trust in Christ we are sealed with the Holy Spirit of promise. Because we are sons, God sent forth the Spirit of his Son into our hearts, whereby we cry, Abba, Father. He gives the Spirit to all who obey him. If any man have not the Spirit of Christ, he is none of his.

Indwelling power.

As the Spirit dwells in us, its fruits will be manifest in our lives. We will cease to walk after the flesh, and will begin to perfect holiness in the love of our Lord. The Spirit helps our infirmities, and makes intercession for us with groanings that can not be uttered. Our whole religious experience is conditioned in the teaching and the abiding presence of the Spirit. No man can call Jesus Lord but by the Holy Spirit.

Pentecost exhibits both phases of power—original and derived. In the miraculous baptism and the universal gift of the Spirit, the source of power is revealed. In the account of the disciples in one place, their constancy, their conviction that Jesus is the Christ, and in their illuminated gospel testimony that pierced the hearts of their hearers, the transmission and application of the original Spirit power are made manifest.

Present power.

The power of Pentecost is no less in the gift than in the baptism of the Spirit. The divine energy came into the hearts of the three thousand believers as certainly as the miraculous investment filled the minds of the apostles. The spiritual marvel must not overshadow the spiritual life. God's children may be filled with the Spirit now: for if we, being evil, know how to give good gifts to our children, how much more will our heavenly Father give the Holy Spirit to them that ask him.—*Christian Standard*.

Lessing's Dictum.

By far the strongest blow yet struck at Christianity is Lessing's dictum, that events of time cannot prove eternal truth. Its tone of reverence for the eternal contrasts well with the vulgar clap-trap of, Miracles do not happen now, and attracts a more serious class of thinkers; yet it is at bottom no better logic than the other. It of course carries a direct denial of the claim which the gospel makes to be a revelation of eternal truth through certain events of time; but its own validity depends on the substantially atheistic assumption that there is no God who guides the course of such events.—*H. M. Gwatkin*.

Alexander Maclaren.

"An interpreter, one among a thousand."

(Job 33: 23.)

[Alexander Maclaren, whose death occurred so recently, was recognised as one of the foremost preachers of the day. He preached continuously for one Baptist congregation in Manchester, but his sermons were always fresh and masterly interpretations of Holy Scripture. He was against mere outward show of any kind, and believed heart and soul in the power of the gospel.]

"Nothing is here for tears, nothing to wail:"

So said old England's poet: even so

We say to-day of him beyond the veil,

Whose spirit God has summoned hence to go.

For all is noble: all his voice and pen

Interpreted from heaven: the last and best,

His life's great sermon, ends: its grand Amen

At last is said: God's servant is at rest.

His field was more than aught of England's soil:

His pulpit's base was ever deep and bread:

His field was all the world, wherever toil

The ministers and laborers of God.

They sow the precious seed, and God supplies,

By human hands sometimes, the golden grain:

His hands supplied it. God from out the skies

Sends down in blessing His abundant rain:

And lips of men God wills His channels be.

His lips were touched as from the altar's fire:

From out those lips was heard heaven's melody,

And now they praise Him in the heavenly choir.

—*R. L. Jaffrey, in Expository Times.*

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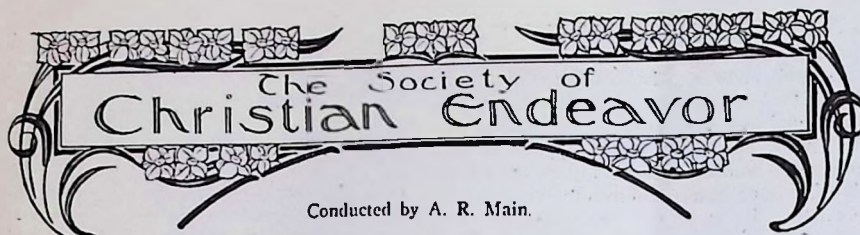
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CHRIST OUR FRIEND.

Topic for August 8.

Suggested Subjects and Readings.

True friendship—Deut. 13: 6; Prov. 17.

Two friends—1 Sam. 18: 1-5; Prov. 27.

The sinner's Friend—Luke 7: 31-43.

A Friend in need—John 11: 1-3, 36-44.

A sympathetic Friend—Heb. 2: 14-18.

A Friend at court—Zech. 3: 1-7.

Topic—Christ our Friend—John 15: 9-16.

The world's sages have agreed as to the value of friendship. "No one," said Aristotle, "would care to live without friends, though he had all other good things." The Roman Cicero declared that "they seem to take away the sun from the world who withdraw friendship from life," and again: "As to the value of other things most men differ; concerning friendship all have the same opinion. What can be more foolish than, when men are possessed of great influence by their wealth, power, and resources, to procure other things which are bought by money—horses, shares, rich apparel, costly vases—and not to procure friends, the most valuable and fairest furniture of life?"

The Greek philosopher, too, emphasised our continual need of friends. We need them, he remarks, when we are rich, so as to exercise our feelings of benevolence; and when we are poor and in distress we regard them as our only refuge. "We need friends when we are young to keep us from error, when we are old to tend upon us and to carry out those plans which we have not strength to execute ourselves, and in the prime of life to help us in noble deeds—two together; for thus we are more efficient both in thought and in action."

Imago Christi.

Stalker, in his "Imago Christi," has a fine chapter on "Christ as a Friend," which would repay careful reading. Only a few brief references can here be given. He begins by replying to the objection that the New Testament never recommends friendship and gives no rules for the intercourse of friend with friend. On the contrary, says Stalker, "the New Testament is the classical place for the study of this subject. The highest of all examples of friendship is to be found in Jesus; and his behaviour in this beautiful relationship is the very mirror in which all true friendship must see and measure itself." "What must have been the charm of the friendship of Jesus! As we read the records of the great and good, we cannot help sometimes wishing it had been our lot to follow Plato in his garden, or to hear the table talk of Luther, or to sit with Bunyan, in the sunshine of the streets of Bedford, or to listen to Coleridge bodying forth the golden clouds of his philosophy. But what would any such privilege have been in compari-

son with that of Mary, who sat at Jesus' feet and heard his words: or that of John, who leant on his bosom and listened to the beating of his heart?"

"I call you . . . friends."

A lady once much pleased Dr. Johnson, by assailing his argument that friendship is not a Christian virtue with the objection: "But, Doctor, our Saviour had twelve apostles, yet there was one whom he loved. John was called 'the apostle whom Jesus loved.'" We cannot fail to notice that the Master chose twelve men to be with him out of the company of the disciples, that three of the twelve were specially honored with friendship; and that John was in a still more especial sense "loved." Mary, Martha and Lazarus were friends of Jesus. But the Master has room for other friends. Whoever does the will of God is his brother, and sister, and mother (Mark 3: 35). His disciples are friends if they do the things which he commands them. His heart is still the same. "He is still the Friend of man; and, if we wish it, he will be ours. There are those who walk with him and talk with him. They meet him in the morning when they awake; he is with them in the street, and at their work; they tell him their secrets and appeal to him in every time of need; they know him better than any other friend. And these are they who have found the secret of existence and keep alive the faith of mankind in the reality of the life of Christ."

The power of the friendship of Christ.

From an article under this title which appeared in the *S.S. Times* a few years ago, we cull a few helpful thoughts:—If we would find the best that is in Christ, we must know him as a personal Friend. We are in danger of thinking that nothing counts in the Christian life but the activities; we must be always doing something; talking to somebody, holding meetings, making garments for the poor, relieving distress. Of course it is worth while to build churches, found hospitals and help the poor—but it is worth while also to cultivate friendship with Christ. The Chinese have a saying, "If you have two loaves of bread, sell one and buy a lily." Some folk toil only for loaves, never thinking of lilies. Friendship with Christ, close, constant, confidential, going on through the busiest days—nothing else is more worth while. Time thus spent is never wasted. The friendship of Jesus transformed John. The Son of Thunder became the apostle of love. It is related that a friend once said to Lord Tenison, "Tell me what Jesus Christ is to you personally." They were walking in the garden, and close by was a rosebush full of wonderful roses. Pointing to this miracle of nature, Lord Tenison answered, "What the sun is to this rosebush, Jesus Christ is to me." The sun had wooed out from the bare, briery bush of the

spring days all that marvellous beauty of roses. And whatever was lovely, winsome, and divine in the life of the great poet, he meant to say had been wooed out of his natural self by the warmth of Christ's love. So the John we know in later years was the John that the friendship of Christ made. Paul tells us that the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. These are the roses that grow on the thorny stem of human nature when the love of Christ has been shining upon it.

Sundered friendships.

Friendships are sometimes severed. Misunderstandings come in, or suspicions are planted in our minds by enemies, and selfishness and pride prevent speedy reconciliation. James Buckham's lines are worth remembering in our earthly friendships.

Ah, how strange it is and bitter that in silence friendships die,
And the love that lived by tokens drops its face
and veils its eye!

Just a poisoned dart of slander, shot by some one
from behind,
And the hand of love grows palsied, and the eye
of love grows blind.

O, if you had faced each other, ere the little
cleavage grew,
Said, "Dear friend, there is a gossip's whisper
growing; is it true?"

Then, ere silence had embittered, love with level-
fronting eye
Had looked straight into love's spirit, and laid
bare the venomed lie!

Alas, too, some cool in their friendship with Christ. Some who walked once with him and rejoiced in his companionship now no more are found in his presence. The fault is their own, and theirs the loss.

Jesus is a constant Friend. There is no change in his love. One of the things which rupture earthly friendships is the detection of hitherto unsuspected weaknesses or incompatibilities of character. Now Jesus knows the very worst about us to begin with. He will not be shocked by any new revelations. He loves us in spite of his perfect knowledge. We on our part may continually see new excellencies in him. We can get to appreciate him more, learn to love him better, become more and more conformed to his image, until at last "we shall be like him," when we turn from this earth, as Jonathan Edwards did, to "Jesus of Nazareth, my true and never-failing Friend."

Thoughts.

No man is useless while he has a friend—
R. L. Stevenson.

Friendship is a strong and habitual inclination in two persons to promote the good and happiness of each other.—Addison.

I am sure that our friends must be more and not less to us in the other world, and that this world only begins friendship.—Phillips Brooks.

Beyond all wealth, honor, or even health, is the attachment we form to noble souls; because to become one with the good, generous, and true is to become in a measure good, generous, and true ourselves.—Dr. Arnold.



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

Nurse Terrell Visits Temples.

Our holiday in the cool atmosphere and pleasant surroundings of Mahableshwar is at an end, and we begin work refreshed and strengthened by God's grace. Some of India's finest scenery can be seen in the hills of Mahableshwar, and one morning we paid a visit to a certain point named "Arthur's Seat." After breakfast under the trees we sat on the edge of a precipice where we could look on hundreds of great mountains changing their golden brown and green color into blue and purple as the clouds hovered over them, and down in the valley threequarters of a mile below us was the winding river bed along which during the rainy season volumes of water flow from the great mountains on either side. The river is the sacred Krishna. We visited some of the old Mahableshwar temples, where, among other gods, is Mahaden, in form of a stone bull and three brass snakes. His snake image is supposed to go to bed at night, so a bed is provided, made in English style, and at its side a rug is spread for his feet. The gods and the colored lights in these temples are enough to frighten poor ignorant people into a state of awe and even reverence. My love to the Committee.—Edith Terrell, Baramati, 5/6/10.

"Bolenge" in Japan.

Last Sunday we had a combination flower and Foreign Mission service. The subject was "Bolenge." The collection amounted to about 25/-. The church was comfortably filled, though rain was pouring down heavily. The children did well. Springtime will soon be over. The Nyuhai begins about June 11, and then it never rains but it pours. Last Saturday we had the sorrowful task of saying good-bye to Mr. J. Shibuya, who has for five years been a teacher of the Sunday School. His class of girls, twelve in all, were at the funeral. They took a beautiful wreath of flowers. One of these little girls spoke for the rest some appreciative words of their former teacher. The loss of a worker is a real loss here. Yet the Lord takes away the worker but carries on his work.—P. A. Davey, Tokyo, June 6, 1910.

"Not a Dull Life."

Occasionally different ones have said to me, Are you not very dull, living all alone now? But I tell them I am out every morning and almost every evening, and I find enough to keep me busy when I am at home. A sick young woman who has fits and is unable to do her own house work is helped in here every day

after I get home, as it is much cooler here than her own house, and she is afraid of being left alone. I read to her, as her eyes are too weak now for her to read herself. Her husband is at home at present, as our day schools are still closed. Almost every one has come in from the fields, and most of the men have returned to their homes, but some of their families are still away. The Court will open on the 15th, and we hope things will go on much as usual from then. All of our Sunday Schools were opened yesterday, but the attendances were very small in all of them. Some of the pupils have died and others have not yet returned. The day schools will open again on the 1st. Bro. Shah has been out of town for some time, but will probably return this week. He reports good meetings in some places. There is quite a little sickness amongst our Christians. Three of our missionaries are in the sanatorium at the hills. Others are so poorly that they ought to be away, but I am thankful that I keep well.—M. Thompson, Harda, May 30, 1910.

C.E. Aim, £100.

Windermere-st., Brighton, Vic.

"How much owest thou unto thy Lord?"

Dear Fellow Endeavorer,

I would like to remind you of the Church of Christ Christian Endeavor Aim, to raise £100 per annum for Foreign Missions. This may seem rather a big amount for us to raise besides our ordinary calls, but in reality is a very small one, which individually is only 1/4d. per week per member. I am sure this is not asking a great sacrifice, putting it beside the sacrifice he made for us in giving his life's blood. If this was carried out our object would be attained, and if you have not already a Foreign Mission collector, it will be necessary for you to appoint one or more to do this work.

I dare say the majority of you have read in the AUSTRALIAN CHRISTIAN of the additions to our Foreign Mission field's workers. We have now more than we have ever had, and our responsibility grows with the work. We trust that your members will not be behind the other societies in responding to this appeal. Our adult membership is now about 1260, these giving only 1/4d. per week would amount to £136/10/- per year. How the small things tell! What an amount of good could be done with this money, and will be, if each society just stretches a point and gives to the Lord what already belongs to him.

Christ said, "Go ye into all the world and preach the gospel to the whole creation." It is impossible for us all to go, but it is not impossible for us all to help to send another.

If there is any information or suggestion you would like from me, I will be very glad to give it to you.

Yours in C.E. bonds,

(MISS) M. MORRIS, F.M. Treas.

July 1, 1910.

The above letter has been sent to C.E. Societies in Victoria by the F.M. Treasurer of the C.E. Union. It is endorsed by the Union, and the hope is expressed that every Endeavor Society will fall into line and help raise this £100 per year. If any society wishes to raise money for a special object, such as a teacher, orphan, helper, etc., it can be easily arranged by them mentioning the object they wish to give to and the money will then be used for the special object.

News and Notes.

Bro. Paternoster writes from South Australia: Praise God, the F.M. offering a record one in S.A. With one exception, the churches responding have gone over their apportionment. We are going to realise over £500 for the day. It is a great victory for God.

The report of the Sydney Chinese Class shows: Lord's day evening average attendance, 19. The Lord's Supper, 12. The school is progressing favorably and three new workers have been added. Average for last month: Teachers, 13; scholars, 20. During the month Bro. Pong Guey visited the mission.

Queensland Secretary, L. Gole, reports that our northern State is pushing ahead in missionary matters. On one hand come reports of big offerings. Boonah gave £12, which is a record for any church in that State. On the other hand there comes the news of a strong forward move in Home Mission work. It will ever be so. To have success in F.M. work will spell success for Home Missions also. Let us give largely to Foreign Missions this year, and prove the truth of the above statement.

Many look upon missions as an outside cause, as something tacked on to Christianity, and not as the chief work of the church, as the reason for the church's existence. Christ tasted death for every man. He gave himself a ransom for all. His desire is that every soul shall hear the joyful message. He cannot see of the travail of his soul and be satisfied, until the gospel is preached to the whole creation. One can not be loyal to Christ and indifferent to the cause for which he died.

Foreign Mission Fund.

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

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Queensland.

ZILLMERE.—Splendid meeting to-night. J. W. Collins gave a good address on "The Two Ways." Last Sunday we had a good address on Foreign Mission work. Collection a record for Zillmere.—J. Bruce, July 10.

TOOWOOMBA.—We are all rejoicing in our record Foreign Mission offering of £21, made up as follows:—Toowoomba, 19/2/-; Mount Bismarek, 5/-; Warwick, 7/-; Mount Tyson, £1 18/6; Chinchilla, £1 5/6; Tannymorel, £8 2/-; Last year amounts were, Toowoomba, £2 15/9; Tannymorel, £3 8/6. Our S.S. rally is going strong. First Sunday, 20 additions; second Sunday, 23; 43 in two Sundays, including cradle roll and adults. Interest well maintained. One confession last Lord's day evening; three baptisms on Thursday evening.—Lewis A. Hoskins.

Tasmania.

PRIMROSE PARK.—A very pretty and happy marriage was celebrated on May 4, when Bro. George W. Singleton and Sister Gertrude E. Taylor were united in the bonds of matrimony. After the ceremony the guests assembled in the large dining room and partook of the abundant and beautiful refreshments provided. Short speeches were delivered appreciative of the bride and bridegroom, and no less of the parents of the young couple, who are so widely and favorably known.—W. J. Way.

NEW GROUND.—Happy and instructive services continue. On June 26 May Reynolds came forward and confessed her faith before those present; on July 3, nine members who met for the breaking of bread contributed £2 7/- to the Foreign Mission fund. Just recently the brethren at New Ground and The Nook have contributed over £25 to different phases of the work—Sister Barnes, £1; Nook Church, £1; New Ground, £14 7/-; unnamed, £6.—W. J. Way.

DEVONPORT.—The effort at Devonport continues. The services are not nearly so largely attended as we could wish. We are doing what we can to create interest and enquiry. A considerable amount of tract and literature distribution has been done, and we expect it to bear fruit later on.—W. J. Way.

New Zealand.

AUCKLAND (Avondale).—The new chapel, a neat little building, cosily furnished, was opened on Lord's day, June 12. The morning meeting was very enjoyable. A full muster of Avondale brethren assembled, and representatives were present from Ponsonby-rd., Dominion-rd., and Richmond. Bren. Laing, Davies, Grinstead and others took part. The gospel was earnestly proclaimed in the evening by J. C. Laing. On Thursday, June 23, a tea and public meeting was held, the room being filled with local members, residents, and from 30 to 35 visitors from the above named churches. Bro. Shepherd presided. Congratulatory speeches were given by Bren. Grinstead, Glaister, Laing, senr. and junr., Davies and Taylor, interspersed with musical and literary items. Sisters Russ and Shepherd deserve praise for the active part they took in attending to many details in connection with the above.—F.D., July 4.

AUCKLAND (Ponsonby-rd.).—Bro. Turner's address on Lord's day evening was entitled "A Race for Life." The young man previously reported was baptised. A young married lady made the good confession.—F.D., July 4.

AUCKLAND (Ponsonby-rd.).—We had 2 beautiful meeting around the Lord's table this morning. Two sisters and the brother mentioned in last report, who have obeyed the Lord in baptism during the past week, were welcomed into the assembly. Bren. Lye, Laing, Masters, and Wood each gave a short address in reference to the coming mission. Amongst the visitors present were the Sisters Irvine (2) and Allen, from S. Dunedin. To-night, good meeting, good attendance, many strangers present. Another confession. Bro. Turner had the joy last Friday of baptising an invalid gentleman whom he has been visiting weekly for some time.—F.D., July 10.

AUCKLAND DISTRICT NOTES.

Those interested in the Church of Christ missionary work were out in full force last night at the Dominion-rd. church, to hear addresses on the past, present and future of the mission work at Bulawayo, under the superintendence of Leslie Hadfield. J. L. Scott, of Ponsonby-rd. church, presided. Bro. Evans told of the great regret it was to them four years ago to have their preacher taken from them, but they realised that South Africa at that time needed the best that could be given, and they had no reason to regret their gift. James Allen told of the splendid work that had been done by Bro. Hadfield and his co-workers educationally and spiritually. No less than 180 members had been added to the church in four years, and day and night school instruction given. J. C. Laing spoke of the great joy they were looking forward to in meeting the missionary and his wife, and learning from their own lips their hopes for the future. In the meantime he asked all the members to double their contributions, and the F.M.C. would have all the money they needed for the furlough expenses, and the sending out of another missionary to take charge. A. A. Creamer, of Onchunga, said that as brethren had already spoken on the past, present and future of the work, there was nothing left for him. He found something to say, and as we heard him speak we saw visions of a mighty work being done by the F.M. Committee. The addresses were interspersed by vocal and instrumental selections; solos by Miss Cammell and Mrs. Frank Evans, trio by Richmond friends, double quartet by Dominion-rd. party, and instrumental selections by the Ponsonby-rd. orchestra (conductor, W. Marson).

"Impressions of the Great Convention of the Churches of Christ in Pittsburgh, U.S.A." was the theme of Miss Bagnall, on June 21, at the Dominion-rd. church of Christ. After giving a charming record of her trip from Vancouver to New York, and from New York to Pittsburgh, Miss Bagnall entered on a resume of the meetings she had attended and the people she had met. Speaking of the work of the women in connection with the Christian Women's Board of Missions, she said she had never seen anything like it, and leaf out of their American sisters' book. The magnitude of the whole thing was simply astounded. M. Glaister presided. Bro. Grinstead, said how interested he had been, seeing that "his folks" lived just a few miles out of Pittsburgh.

The Home Mission Committee for the Province of Auckland have arranged a series of special evangelistic missions in several of the churches, by the time this reaches you, will be in the midst of a twelve days' mission at Ponsonby-rd. This will be followed by a mission conducted by A. E. Turner in Dominion-rd. chapel. The arrangements are now well in hand for some of the country churches, though we cannot yet publish particulars. These missions will continue until November, when Bro. Bell arrives amongst us from the College, Melbourne, as Home Mission evangelist. We ask brethren everywhere to rise to the occasion, and give all the support they can to the enthusing of the churches in the salvation of their neighbors.

A. F. Turner is having really good meetings at Ponsonby-rd. chapel on Sunday nights, and what is more, some decisions for Christ. Four more have made the good confession and have been immersed into the ever-blessed name.

South Australia.

GLENELG.—We have had the pleasure of receiving into fellowship the following from Grote-st., who are well known to the brethren in Adelaide:—Mr. and Mrs. J. Dumbrell and daughter, Mr. and Mrs. F. Vincent, and Mr. Rogers. Last night we had the joy of baptising Mr. Revell, who for years has loved the Lord, but has seen the way of the Lord more perfectly; also his daughter, Mrs. Farrant. Both have attended the meetings at Norwood and Unley for many years, and lately at Glenelg. Great interest is being taken in our Wednesday night meetings. By the aid of still and moving pictures we are able to present the gospel to many who otherwise would not come, and we believe this will prove a great help to our work in the future. The church is very thankful to the good brother who has so generously provided us with such a beautiful up-to-date machine. The electric light is being installed in the chapel, and will add to the convenience and comfort.—E. W. Pittman, July 10.

CROYDON.—A few years ago a tent mission was conducted here by F. Pittman and H. J. Horsell. It was hoped that a church would have been established, but the matter was allowed to drop. A few months ago a brother made an offer of a block of land, provided a church was established and a place of worship erected. A combined meeting of the officers of the York and Hindmarsh churches was held, at which resolutions were unanimously carried in favor of forming a church and erecting a building. The collectors have received in cash and promises £118. Plans are being prepared by a brother free of cost. The church will be formed on July 31, when 30 or 40 will be enrolled. These will meet at Bro. Plant's house until the chapel is completed. Although the new church will draw its members from the two churches, they have the heartiest wishes of both churches. The building will be commodious, the cost heavy, and the church is small, so assistance will be gladly accepted. N. Shill, North Croydon, is treasurer, and L. Minear, New Hindmarsh, is sec. pro tem.—L. Minear, July 8.

YORK.—A splendid C.E. meeting was held on July 14. Mr. A. Willmore, asst. sec. of British and Foreign Bible Society, gave an address on the work being done by this splendid organization in many lands. There were good congregations to-day. A. Fischer exhorted the church, and the writer preached concerning "The Path to Victory" this evening. In the report last week it was stated that the evangelist had paid 53 visits in the district. It should have read 530 visits.—H. J. Horsell, July 17.

UNLEY.—The collection for Foreign Missions totals £50 7/7, which includes £7 13/9, part proceeds of sale of horse and trap belonging to the late Mrs. Manuel's estate. Apart from the church contribution, however, the Sunday School has raised during the past year £17 for Foreign Missions, and the Endeavor Society and Ladies

Auxiliary have also done well. At a recent church social, it was resolved by 60 votes against 10 to adopt the individual cup at the Lord's Supper. Excellent speeches for and against the proposal were made. Mrs. Uncle, one of our most devoted workers, has been ill for some time with sciatica, and suffers intense pain. We hope she will soon recover.—R.B.

MAYLANDS.—F.M. offering, £5. A Berean Society has been started, with E. Paternoster as president, F. Sando, vice president, and Sister J. Whitfield general secretary. Meetings keeping up well. Very earnest addresses from Bro. Paternoster to-day.—R.L.A.

GOOLWA.—On 10th inst. we had J. E. Shipway, from the Bible College, with us, speaking morning and evening to good gatherings, the writer being at present at Milang and Pt. Sturt. We regret to say that Bro. Shipway is at present very ill in bed, there being a slight improvement to-day.—J. Train, July 17.

MILANG.—Fine audience this morning. The F.M. offering reached £21/5/-. Endeavorers are collecting a box of odds for Pentecost. The C.E. also intend subscribing for copies of CHRISTIAN to distribute amongst non-subscribers or non-members.—H. Edgar Hall, July 17.

HENLEY BEACH.—Good meetings both morning and evening on Sunday. We had the pleasure of receiving into fellowship a young man, Broughton Rivett, who was immersed at Norwood Tabernacle last Sunday fortnight. Among the visitors we had Sister Charlick and family, from Norwood. Our F.M. collection amounts to date to £8/7/3.—M. S. Noble, July 18.

GLENELG.—Our Foreign Missionary offering totalled £13/15/-, nearly double our apportionment. The Bible School has just sent £2/5/- to the Children's Hospital. Our chapel was nearly full on Wednesday night at our week-night service. We had large meetings all day yesterday. In the morning Mr. Revell and his daughter, Mrs. Farrant, who were baptised last Sunday, were received into fellowship, together with Mrs. Revell and Miss Revell from Norwood. We are cheered by the large number of visitors to our gospel services, both on Wednesdays and Lord's days, and are hoping to win some for Christ. In this endeavor, I am pleased to say, the whole church is co-operating.—E. W. Pittman, July 18.

HINDMARSH.—On July 13 the quarterly business meeting of the church took place, preceded by a members' tea, provided by the sisters. A. Goodall presided over a large attendance. Bro. Paternoster reported good progress in the work. 19 baptisms, 18 of whom were from the Sunday School; 4 deaths; 2 transfers to sister churches. The treasurer, J. Brooker, reported receipts for the quarter, £70/7/3/-; expenditure, £71/17/11/-; outstanding liabilities, £260. The reports from the various organisations in connection with the church were very satisfactory. C. Parsons and C. Rice were elected deacons *vice* F. Plant and E. Bartlett, who had resigned on account of joining in with the church that is being formed at North Croydon. Mrs. H. J. McDonald was elected deaconess *vice* Mrs. Bartlett, who has also gone to North Croydon. A. Goodall was re-elected elder. I. A. Paternoster's term for which he was engaged will shortly expire, and it was decided by the unanimous vote of the members to request him to continue his work with the church, some of the members speaking in eulogistic terms of the energy which he has displayed at all times in carrying out his duties, and the success of his work amongst us. We are pleased to report that he has consented to remain. The question of the need of a larger room in which to conduct the recently formed Kindergarten was brought before the meeting by the supt. of the Sunday School, T. H. Brooker, who stated that it would cost about £150, and mentioned that they had 51 small chairs which the members had given the Sunday School, and urged the claims of the children on the church, and the hope that the necessary amount would be raised for the building. Several promises and subscriptions were collected, and Bro. Paternoster was appointed to collect subscriptions. We trust that any of the

isolated brethren who see this will send along their mites to this good cause.—J. W. Snook.

GROTE-ST.—A forward movement is being made in connection with our Men's Bible Class, and we hope soon to be able to report great progress in this department. A banquet was held last Wednesday, there being 100 men present. Jas. E. Thomas presided over the gathering. The topic was, "What Can a Man Do?" Various phases of work were dealt with by J. Fischer, W. M. Green, T. Ryan, A. J. Gard, E. McPhee, E. P. Verco, E. R. Manning, and R. R. Carmichael. Dr. F. Magarey and W. J. Manning then introduced the subject, "What Can a Man do for the Bible Class?" and W. Palmer, T. Glover, and R. G. Naughton joined in the discussion. The sisters of the church very kindly provided a very choice dinner, and waited upon us in such a way that we all had a good time at the tables. Musical selections were rendered by R. A. Morphet, W. T. Magarey, R. R. Carmichael and J. Maddern. Dr. Frank Magarey has been elected president of the class, which has taken the name "Adelphian." The meetings will now be held in the church building. Good meetings to-day, Bro. Thomas preaching both morning and evening. Five were received into membership—two by letter, Bro. C. Stevens and Sister Rolands, and two Chinese brethren and Sister Farlie, recently baptised. A piano has been purchased for use in the evening song service. Bro. Gard and the choir are doing excellent work for the church, and are a great help to our esteemed evangelist.—E.R.M., July 17.

S.A. HOME MISSIONS.

(H. J. Horsell.)

Committee meeting held July 15. Number present, 12. The monthly reports received from the fields were of an encouraging nature.

Bro. Warren reported splendid interest at Kadina, and two additions by faith and obedience.

Bro. Wilson writes hopefully of Pt. Pirie and Pt. Germain. Two additions by baptism at the former place.

Bro. Harkness tells us of gradually improving audiences at Butler, Yaran-yacka and Tumby Bay. He has held the first meeting at Lipson. 60 persons present. A mission is contemplated at Butler.

Bro. Ewers speaks of encouragement at Mile End. Two additions, one by baptism and one formerly immersed. The membership has reached 100. (Well done, Mile End.—H.J.H.)

Bro. Paternoster states that the meetings at Maylands are good. A Berean Class of 28 persons has been commenced. Bible School healthy. Three additions, two by letter and one by faith and obedience.

Bro. Pittman, of Glenelg, reports seven additions by letter of transfer, and splendid attendances Lord's day and Wednesday evening service. Bro. Edwards continues to plod along at Naracoorte: a C.E. Society has been formed, and £5 paid off the building.

Bro. Train speaks hopefully concerning the meetings held on Hindmarsh Island. At Goolwa meetings are good.

We have received word from H. R. Taylor that he expects to arrive about Sept. 6 by s.s. "Medic." He goes to labor at Maylands.

Finance.—Receipts for the month, £29/14/11/-; expenditure, £84/9/-; receipts for the year, £820 14/3. We are a long way off the £1000 we set out to raise. Will the brethren nobly respond this month? Two months to raise £180. Surely some will help! Our treasury is getting empty, and we must meet our obligations, which, with Conference approaching, will be heavy. The writer relinquishes the office of Secretary in Sept. Will he have the pleasure of seeing the £1000 raised? Now for a number of cheques, postal notes, P.O. orders, large or small. Strike with the pen whilst the spiritual iron is hot. Who will be first? Send now to H. J. Horsell, Chiles-st., Beverley.

New South Wales.

MANNING RIVER.—The preaching of the Word and ordinances of the Lord's house con-

tinued faithfully. Bro. Williams has been temporarily released for campaign work for No-Licence. He is well liked by all, and not afraid of roughing it, so necessity was laid on him to canvass for the coming referendum. Bro. Jacob Saxhy and son, from Sydney, gave acceptable assistance in preaching. Local brethren are also co-operating earnestly. Sunday School work is also steadily maintained, and recognised as the best asset of the church here, as elsewhere.—Henry Edwards, July 8.

BELMORE.—A young woman made the good confession yesterday.—W.H.H., July 11.

ERSKINEVILLE.—The fourth anniversary of the church was held recently. Geo. D. Verco preached the anniversary gospel sermon to a splendid audience. The public meeting was held on the Tuesday evening. J. Stimson presided over a full house. Speakers were Bren. Franklyn, Payne and Walden. The Petersham choir, led by Bro. Goode, assisted with a splendid musical programme. The members of the Morton family, who have removed to Belmore, owing to the ill-health of Sister Mrs. Morton, were presented by the church with an illuminated address and handsome hearthrug. The successful anniversary has stimulated the church to greater effort.—P.

LISMORE.—Good meetings last Sunday. One restored to fellowship. The attendance at the gospel service was one of the best this year. Owing to the attendance at her week-day school being insufficient to support it, Sister O. Davis has had to discontinue. This means the closing of the Cathcart-st. branch of the Bible School, which had grown to nearly 30 scholars. We very much regret the closing of both schools, and desire to thank Sister Davis for her unselfish and untiring labors. Sister Davis had also organised a Juvenile Temperance Lodge of some 50 members, which met at the school.

PETERSHAM.—On Tuesday, 12th, we celebrated the 26th anniversary of the church. The tea was a great success, a second sitting being necessary. The public meeting and welcome to our new evangelist, G. E. Burns, was crowded. Very nice addresses were given by Bren. Franklyn and Illingworth. A pleasant musical and elocutionary programme was also rendered, and finished with a reply from Bro. Burns. The building was beautifully decorated, and reflected great credit to all who helped in the work. Great enthusiasm was displayed. At the breaking of bread, we received into fellowship two who were immersed last week, and to-night we had the great joy of seeing another lad confess the Lord as his Saviour.—S.B.

BIBLE SCHOOLS IN N.S.W.—The Committee appointed at Conference to conduct the affairs of the Bible School department met on Tuesday evening last, when several matters affecting the forthcoming examination, etc., were discussed. Among the many ideas talked about, that had for their object the welfare of the Bible Schools in N.S.W., was one of bringing into closer touch the whole of our schools in the State, and to this end the following suggestions present themselves to every school secretary and worker in N.S.W. There has been an impression that the only effective work undertaken by the Bible Schools Committee was that of arranging and conducting the annual examination. This in itself has been and is a splendid work, for by these competitions our scholars have not only been taught to memorise but to thoroughly understand the Scriptures they study. Now there are many other matters that your Committee have in hand, and to give them support we ask your co-operation in some of the more prominent as follows:—Your Committee are prepared to help in all they can and as far as possible by visits to the several schools, occasionally, and to those schools that are away from the city letters of encouragement could be sent. Now will the schools secretaries in the whole of the State send their addresses to the undersigned, giving the dates of their annual fixtures, i.e., anniversaries, etc., and each month send a brief report of the work done—number of scholars, additions to the

Continued on page 478.

FINDING THE WAY,

A WESTERN SURVEYOR'S STORY.

By Mabel Earle.

C.E. World.

Continued.

"You always did hit from the shoulder, Meg," Jack observed. "I suppose you remember that a certain individual is my employer now."

"I hadn't remembered that," said Margaret.

"It doesn't make any difference. Go ahead. I'd rather you'd say what's in your mind, and say it plainly, before it's everlastingly too late."

There was a sudden stir throughout the crowd, and a surging forward of those nearest the entrance. Matheson waved them back.

"Wait a minute; give us room here!" he called.

In another moment Margaret saw the figure of a man, limp and motionless, carried out into the daylight. The coarse canvas clothing was stained with ore-dust; one arm trailed helplessly against the ground as the bearers paused awkwardly to lay their burden down.

"That's the first," Jack muttered. "Must have been right on this edge of the cave-in, within three feet of safety, when the thing struck him."

The woman to whom Margaret had been speaking just before Cavendish arrived had sprung forward as the injured miner was carried out. She dropped upon her knees beside him, stroked his hair, and laid his hand against her face.

"Good heavens, Meg, let's get away from this," Jack pleaded. "I can't stand it. Doesn't she know he's dead?"

Margaret went close to her again. Very gently she put her arm about the woman's shoulders, and drew her away. What she said was spoken in French, too softly for her brother to hear; but Cavendish, standing nearer, heard and understood.

"He is in the hands of the good Jesus now. Come, it is time for us to pray."

Two days later, at the door of the boarding-house, Cavendish assisted Frances and Margaret into the carriage, with undisguised relief at the prospect of quitting Silver Gulch. The mine accident of itself would not have held him in the place more than an hour or two; but Margaret had developed an unshakable determination to remain with Mrs. Huber until the crushed bodies of the two men killed by the cave-in had been laid to rest. She had telegraphed for a clergyman and for flowers; she had watched in the grief-stricken households, and made sure that their immediate needs were met.

It was a form of philanthropy for which Cavendish had no taste. There were too many black looks for him in Silver Gulch. Men said openly that a more liberal policy on the part of the management would have doubled the safety of the Alexandra; and the power behind the management, as all knew, was Cavendish's money. He was very courteous to Margaret in the two days of his unsought sojourn at the mines. He

put his purse at her disposal for any charities that she saw fit to bestow, and he refrained from ill-natured comment.

Jack had gone back to his work, but Frances stayed with Margaret; and, when the carriage bore them away at last, out of sight of the grim peaks and the squalid homes of Silver Gulch, she heard what Cavendish had to say to her sister-in-law.

"I'm glad that experience is over. All in all, it has been one of the most confoundedly unpleasant things I ever lived through. I don't care for close contact with those fellows. They're beasts, just ready to prey on society. If you don't believe that, read the papers the next time the Western Federation has a big strike on its hands. And the way they live—pah! It was some fool's carelessness that caused the accident. I'm positive; Matheson says not, but I don't care much for his opinions. We'll have a new man in there presently, with a firmer hand."

Margaret sat silent through his rambling comments. She shivered slightly when he spoke of removing Matheson, because she remembered that Jack was in his power. If it were true that he had not scrupled to ruin Norman Ware's prospects,—and the insight into his character gained in these last two days left her little room for doubt,—it seemed probable that he would be ready to use his control of Jack's position as a whip-lash over Jack's sister. A thoroughly modernised and conventionalised whip-lash, to be sure; Cavendish would not appear before the world as anything but a gentleman. But Margaret knew what she might expect if she vexed or irritated him now. There would be a decent interval of time, and an excellent excuse; but Jack Hilliard's professional career would assuredly be made to pay the penalty of his sister's audacity; and Cavendish had a far-reaching influence outside of his own properties and the companies in which he was directly interested.

Cavendish was perfectly at ease regarding the success of his suit. He had realised that Margaret intended a direct rebuff in her remark about the sheep and the goats; he knew that she had been repelled by what she had seen of conditions in Silver Gulch. But he trusted to his old influence over her for the banishing of recent impressions, and he was serenely confident—in a modern, conventional, highly cultivated fashion—that he held her fast in the grip of his power over Jack. He was quite willing that she should be afraid of him. The fact that twentieth-century standards demanded her voluntary and uncoerced consent in marriage merely added zest to the exercise of tyranny.

"I am coming up this evening, if I may," he said to her as he left her at Jack's door. "Will you give me a private audience? I have something to say to you."

She could not refuse. It was no use to postpone the hour. She went into the house, and put her arms around Frances' shoulder.

"Will you forgive me if I'm the cause that brings Jack to beggary?" she said.

"You're going to let Mr. Cavendish come to-night?" Frances asked.

"Yes. But he will never come again."

"Then it's all right. You're sure you are brave enough, dear? You won't waver and give way at the last minute because of Jack? I'm afraid I can't trust you."

"I could walk over red coals for Jack," Margaret said. "He knows it. But I can't marry Mr. Cavendish. It's my fault; I ought to have seen what I was doing. I have temporized, and postponed, and let myself be flattered and blinded, when all the time something was warning me not to trust him. And I have brought trouble on one of the best men that ever lived,—if Mr. Cavendish has done this thing to Norman Ware, he has done it because of me,—and I suppose he will do everything he can to ruin Jack. I don't know how I shall face him to-night, but this must be the last."

The afternoon passed slowly. At seven o'clock Jack came home, looking decidedly worried.

"You girls haven't seen Cavendish, have you?" he demanded.

"Not since he brought us home," said Frances. She was stirring something in a double boiler on the kitchen stove, and Margaret was setting the tea-table. The whole atmosphere of the little house was peaceful and happy, in spite of the dreaded interview to which Margaret was looking forward. And yet the troubled lines deepened in Jack's forehead as he looked about.

"That's bad," he said. "I was hoping he had given Warren the slip, and walked back here alone to see Meg. It would be just like him. But if he hasn't been here—"

"What do you mean?" said Frances, holding her spoon poised in midair. "What is wrong?"

"He went out with Warren this afternoon to look at a prospect over here on Birch Creek. They took their shot guns—had a notion they might get a bird or two. But Cavendish struck off into the heavy timber when they separated, and he didn't come back at the time they set. Warren tried to look him up—you know what the country is in there, Frances—and shouted, and fired; but it wasn't any use. So he came back to town—thought perhaps Cavendish had made a cross-cut over the hill, and walked in. He isn't anywhere about, so far as we can see. Chances are he's lost."

"But, Jack—" Frances began, and stopped short, glancing at Margaret. She knew the country on upper Birch Creek. She knew also, only too well, the old tales of these mountains, and the ghastly danger that lurked in wait for men who lost their bearings in the great forests.

"I can't understand it about Cavendish," said Jack. "He wasn't a fellow to take risks, and I shouldn't think he would go out without a compass. Warren said he didn't seem quite himself this afternoon—absent-minded, and wrought up somehow."

"It isn't late," said Frances. "He may have stopped to rest; and, if he was reading or writing, he wouldn't notice that the sun was going down. Are they going out to look for him?"

"If he isn't in by eight. We don't want to act as if we were keeping a guard on him, but those woods aren't to be fooled with."

"Tell the men to start now," Frances said. "I don't know why, Jack; I never felt so before. Tell them to go out before dark. If he comes in alone, there won't be any harm done—but if—"

"All right. Put me up a lunch, and I'll see about it," said Jack. "Yes, I'm going out with them. I won't stop to eat here."

Margaret had not spoken a word. She stood at the door watching him as he left the house.

"Margaret," Frances said, coming close, "you will not give him your answer to-night."

To be continued.



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From the Field—Continued.

school, number of scholars who may have decided for Christ—and with this a report could be kept and an interchange of ideas and suggestions, all of which will tend to bring the schools into closer touch. The committee will also be glad if you could appoint a representative for your school to attend monthly committee meetings and thus have all the N.S.W. schools represented. To the schools in the country districts your committee will gladly act as your agent in Sydney for the purpose of obtaining and forwarding any literature or school requisites that you may want.—Thos. C. Walker, "Copshaw," Woodbury-st., Marrickville, Sydney.

Victoria.

HARCOURT.—Bro. Millar has started gospel services at Sutton Grange. At the first meeting there was a fair attendance, and one young lady made the good confession. She was baptised on the following Sunday morning, and received into fellowship at the same meeting. This is a promising field.—J. Bauer, July 12.

MALVERN.—One young lady made the good confession on Sunday night, Bro. Barnett preaching; this makes five additions, with prospects bright.—E.H., July 11.

HORSHAM.—The church held a special business meeting on July 6. A good attendance of members were present. Bro. Abbott's resignation as secretary was received with regret. Bro. Gallop was unanimously elected in his stead. Bros. Morrison and Spicer were elected auditors, and Sister E. Knipe and A. Wilson collectors for the building fund.—A. E. Gallop, July 11.

BRUNSWICK.—P. Amiet presided. Two received in. Bro. Uren exhorted. Special hymn, "Lead, Kindly Light," was sung. Fine meeting at night, when Bro. Uren preached his farewell sermon. Reference was made to the fact that Bro. Uren had preached 13 sermons here, and had won 13 converts. "God be with you till we meet again," was heartily sung. Sister Bucknell lost her daughter (Mrs. Parker) by death. Bro. Quick officiated at the burial to-day.—W.T., June 17.

SOUTH MELBOURNE.—H. K. Carter has accepted an engagement with the church. We are looking forward to a good time. Four have been restored and one received by letter since last report. A. G. Chipperfield has started a choir, which will be of great help to the gospel meeting.—R. J. McSolvain.

LANCEFIELD.—We held our annual business meeting on June 11, and were pleased to have Bro. Bagley preside and assist us to band together on a more solid basis for future progressive work. We start with brighter prospects, both spiritually and financially, having promise of fair support of a student week-ends. An appeal by Bro. Bagley to wipe off the debt on the organ resulted in £8/15/- being donated. We have had four students with us for College vacation—Bren. Bell, Pratt, Cockroft and Green, who have assisted in the meetings, and we have had a good time. Glad to report good meetings. Bro. Pratt addressed the church, and Bro. Bell preached the gospel to-night.—Robt. Gerrand, July 17.

BALLARAT.—A social in connection with the R.U.A.B.S. movement was held on July 15. C. Morris presided. Addresses were given by Bren. Jinks and Benson. A musical and elocutionary programme was appreciated by the fairly large audience. At the close several visitors signified their intention to join the Male Bible Class. The sisters provided the refreshments. Last Lord's day evening A. W. Jinks preached on Mark 16: 16. There was a very large congregation. We are expecting a revival. The Male Bible Class is going ahead. Harmony and united effort are accomplishing much.

MARYBOROUGH.—On Tuesday night we held an inaugural meeting of the C.E. Society. We have made a start with about 20 members.

Record meeting at the Lord's table. Our S.S. has increased. Crowded meeting to-night, when two more S.S. girls and one boy made the good confession, Bro. Bridgman speaking all day.—J. G. Bridgman, July 17.

CHELTENHAM.—Splendid meetings all day. 39 in Bible Class. At night L.O.L. service was held, and the audience packed the building and about 70 extra friends were accommodated. Mrs. Howard and Miss Alma Howard confessed Christ. The Worshipful Grand Master of the Orange Institution of Victoria, Mr. O. R. Snowball, M.L.A., took part in the service. Miss Ruby Finlayson has been with us for six months, and leaves this week for her home in South Australia. The church desires to express its delight and appreciation at the great help received from the musical talents of our visitor. Visitors at breaking of bread included Sister Carmichael, of Grote-st., S.A., and Bro. Jas. Bishop, Bayswater. C.E. anniversary, July 24 and 26.—T.B.F.

BRIGHTON.—An exposition of Matt. 11: 28 by Bro. Quick was much appreciated on July 17. One was immersed at the evening meeting.—G.H.W.

GEELONG.—One young man was received into membership. There has been a controversy going on this last week through the local paper relating to our great plea of salvation. G. Gordon answered the letters from the platform on Sunday night (as well as replying through the local paper). After replying to the letters he preached on "The Great Commission" to the largest congregation we have had. We are realising more than ever that the gospel has still its ancient power. We have formed a working bee among the young men of our church, and the last two Saturday afternoons they have been working around the chapel, which looks much better already.—H. Loftis, July 18.

CARLTON (Lygon-st.).—Fine meetings at both services on Lord's day. Helpful address by Bro. Kingsbury in the morning. Three received by letter. Visitors present to join in the commemorative feast were Bro. Schorr, from Norwood, S.A., Bro. Long, from Bendigo, Bro. Lister, Bayswater, and Sister Mitchell, senr., Broadmeadows. At night there was the usual large audience to hear Bro. Kingsbury, his subject being "In Danger, but Indifferent." The attendance at the Century Bible Class was one short of the number aimed for, 99 being present. In connection with the class a manuscript journal night was held on Monday evening, and proved to be very instructive and entertaining. Our aged Bro. Andrew Haddow reached his 82nd birthday on Thursday last, and was present at the prayer meeting in the evening.—J. McC.

MIDDLE PARK.—Very encouraging meetings at our mission services throughout the past two weeks. Bro. Harward is drawing many strangers into the meetings, and many are looking up their Bibles to see "if these things be so." Up to the present there have been six confessions. Both meetings last Lord's day were well attended. Bro. Main spoke in the morning, when we had over 60 present to partake. The evening service was most impressive, the subject being "Baptism." We are working hard, but we need the prayers of the brethren. Please do not forget us.—J.S.M.

S.S. UNION.—Examination entries have been received from the following schools: Surrey Hills, North Fitzroy, Northcote, Lygon-st., Moreland, Newmarket, Williamstown, Fitzroy, South Melbourne, Dandenong, Brighton, Footscray, N. Melbourne, Preston, Taradale, Swanston-st. and Montrose in addition to those previously mentioned through the columns of the CHRISTIAN. Never in the history of the Union has such interest been manifested in its annual examinations. Up to noon on July 19, 40 schools have entered the competition, and the total number of candidates therefrom has reached 745. These records that are unparalleled in this department of its work, and which we are proud of, promptitude in sending in their lists, but few being received after the 13th.—J. Y. Potts.

CASTLEMAINE.—Splendid interest is maintained in all departments of the work here; good attendances at all meetings. Our Endeavor Society is in good working order, and hope to do much work for the Master during the half year upon which we have entered. Interest is especially centred in the Sunday School, 91 new scholars have been brought into the school since the opening of the red and blue rally six weeks ago. This is splendid, considering that the total number in the school before the rally was but 90. We have a fine Bible Class of 55 members, with Bro. Clipstone as teacher. We are aiming for 200 new scholars, and hope to reach that number by the end of seven more weeks, when the rally closes.—E.C., July 18.

VICTORIAN HOME MISSIONS.

St. Arnaud.—We have a church property here that cost £750. It is capable of seating 400. The town is prosperous, and has a population of over 4000. We have only about 20 members. Their contributions amount to 27/- per week; out of this 15/- is required for interest and local expenses. The Committee are under the impression that a great work should be done here, and they have offered an engagement to one of our well known evangelists to take up the work in September. I was impressed with the interest manifest in the gospel meetings. On Sunday night last there were 80 present, and this is about their usual number. Surely the prospect is good.

Future Work.—The Committee has decided to conduct missions at Swan Hill, St. Arnaud and Stawell, and if possible to place an evangelist in each field. This work will incur a deal of expenditure, but we are anxious to plant the cause in these large centres, and we believe the work will be supported by the churches. We hope the church officers and preachers will keep Home Missions to the front. Special contributions are invited. Send direct to the Treasurer, W. C. Craigie, 263 Little Collins-st., Melbourne.—T. Bagley.

Here & There.

The address of R. J. McSolvain, secretary of South Melbourne church, is now 14 Palmer-st., South Melbourne.

Maurice Bowles, of Toowoomba, has been appointed corresponding secretary in the room of Lewis A. Hoskins, who takes up work in N.S.W.

Good meetings at Merewether mission, and one decision; others appear to be not far from the kingdom.

S. G. Griffith writes:—"Norwood, S.A., church has reached £150 for Foreign Missions. We rejoice in the general increase throughout the churches."

We beg to acknowledge with thanks the receipt of the following amounts for W. W. Davey fund: Church at Taradale, £1; Bendigo Dorcas, £1; B. J. Kemp, £1.

If any of our agents have surplus copies of the CHRISTIAN for any of the dates in May or June of this year, we would be glad if they would post them to us.

J. Colenso, of St. Albans, N.Z., writes advocating the adoption of the Church Extension Building Fund. He suggests that churches should contribute 2/6 per quarter for this purpose.

Will all who have promised donations for the new tent in N.S.W. please send on at once to Thos. Hagger, Francis-st., Marrickville? The tent will cost £117/5/-, and will be ready for delivery at the end of July.

On Tuesday, August 5, at 7.45 p.m., in the Grote-st. chapel, the Executive of the South Australian Churches of Christ C.E. Union will meet, when it is hoped to see a large attendance of delegates. The business will consist of election of officers, and to arrange for the Conference demonstration. Secretaries are asked to bring statistical forms for that occasion.

Those who have read "Bolenge" will be glad to hear from *The Missionary Intelligencer* that "there were twenty-three baptised at Bolenge on October 3, and thirty-five on April 6." This is cheering news from Africa.

S.S. Union, Vic.—The next meeting of the general committee will be held in the Christian chapel, Swanston-st. (lecture hall), on Monday evening, July 25, at 8 o'clock. All delegates are asked to attend.—J. Y. Potts.

On July 27 at 3 p.m., the Home Mission and Prayer Meeting Committees of the Victorian Sisters' Conference will hold a combined meeting in the North Fitzroy chapel. Will all sisters and members of the Committees keep this in mind?

We are pleased to say that our Victorian churches are represented on the Board of the Victorian Branch of the British and Foreign Bible Society. Bro. R. Lyall has been invited to take a seat upon the Board, and has consented to do so.

A meeting of the Victorian Churches of Christ C.E. Union was held on July 4. 19 societies were represented. Mr. Fischer (President) presided. Reports showed that Endeavor work was going along satisfactorily. Mr. Timmins (late sec.) was present. He was elected organising secretary. Will readers please note that the treasurer's address is Miss Rosa Lee, 87 Westbury-st., East St. Kilda.

Bro. T. H. Rix, of Wanganui, N.Z., writes:—"Our hearts have been greatly cheered by a married woman yielding obedience to Jesus recently. We are making preparations here for the forthcoming No-License campaign. At the last poll Wanganui came within 330 of carrying No-License by a three-fifths majority, which was a sweeping advance on the 1905 poll. We hope to settle the question next year."

R. Steer, of the Enmore church, N.S.W., and who is an official in the Sydney Public Library, writes concerning placing our literature in the various public libraries. He says that he has only come across one book on "our plea" in the Sydney Library. On previous occasions he has advocated the placing of our literature in the libraries, and expresses the hope that the forthcoming Federal Conference will take the matter in hand.

The first of a series of quarterly meetings of the officers of Melbourne and suburbs was held last Monday night in the lecture hall of the Christian chapel, Melbourne. F. G. Dunn occupied the chair, and in his opening remarks referred sympathetically to the railway disaster which had occurred that morning, after which H. Kingsbury offered up a suitable prayer. The main topic for the evening was "The Conduct of Lord's Day Morning Meetings." The subject was introduced by R. Lyall and F. Pittman, and was afterwards freely discussed.

The following interesting item is taken from the *Drake Delphic*, the College paper of the Drake University:—"One of the most highly valued prizes that can be won by a student of Drake University is the New Schaff-Herzog Encyclopedia of Religious Knowledge, which is given this year by Funk and Wagnall's Publishing House to the student who passes the best examination in the senior year of Hebrew. George E. Moore, our friend from Australia, carries off the honor. The prize has a cash value of sixty-four dollars" (about £14).

Federal Conference.—Among prominent brethren from Tasmania at the Conference will be W. J. Way, Geo. Manifold and W. R. C. Jarvis. The Conference functions include a State President's reception of interstate and country delegates on Saturday afternoon, Sept. 17. There will also be a Conference picnic in the "Delectable Mountains" overlooking the "City Beautiful." Intending visitors should send in their names early to F. E. Thomas, Edmund-st., Unley, S.A., and thus ensure an experience of the hearty hospitality of South Australians, which cannot be exceeded in any part of the Commonwealth.

"Geelong, Victoria, July 13, 1910. At a recent officers' meeting it was decided to renovate our building, which is in a very dirty condition, also

to make several other improvements. This will cost £30, and as our membership is not financially strong we feel we must appeal for a little outside help. We are having increased attendance almost every Sunday night, and the interest manifested certainly justifies the above expenditure. I wonder if it is possible to receive 10/- from thirty brethren in Victoria? I believe it is. Then please send along such a contribution to Gifford Gordon, "Kentucky," 111 Fenwick-st., Geelong, and you will help us greatly."

On Thursday week last, the Victorian branch of the British and Foreign Bible Society invited a number of gentlemen to dinner at Sergeant's Cafe, to discuss matters relating to the further progress of that Society. The proposal laid before the meeting was the purchasing of a building in Melbourne for the carrying on of the work of the Society. A suitable property was under offer, involving an expenditure of something like £12,000. Steps were to be taken to raise this amount, and if secured the venture could be made a profitable investment by subletting. We wish the Bible Society every success in this forward movement, as it deserves all the support and encouragement that can be given to it.

In view of the strenuous opposition aroused throughout the land towards any modification of the language of the King's Accession Declaration, says the *Christian*, the contents of the recently-issued Papal Encyclical are worthy of close attention. As we go to press, the English translation has just been partially published; and already we know that the Protestant Reformers are referred to as "not reformers, but corrupters," as "enemies of the cross of Christ who mind earthly things, whose god is their belly," and as "trucking to the most corrupt passions of princes or of peoples." What can we say of such a misuse of language as we find in this sentence—as given by the (R.) *Catholic Times*? "Against this mob of seducers God raised up true reformers and men of holiness to stay the rushing current, to calm the boiling waters, or build up again the broken dykes."

Dr. R. F. Horton, in the course of a lecture, said:—"Professor Adrikles, in his little pamphlet entitled 'Kant contra Haeckel,' says this: 'It is exasperating how Haeckel handles these things. With full hands he throws dust in his readers' eyes. What has hitherto been hoped or wished, or at the best been treated as a probable hypothesis, appears to him in the garb of an absolute necessity. He writes for a large public which knows not the position of scientific problems.' Another professor of philosophy in Germany, Paulsen, speaks more strongly still. 'I have read this book,' he says, 'with burning shame for the state of general and philosophical culture of our people. That such a book was possible, that it could be written, printed, bought, read, admired, believed by our people, that possesses a Kant, a Goethe, a Schopenhauer, is painful indeed.'"

The Licenses Reduction Board of Victoria has just completed the third year of its operations. During the period mentioned it has proved effectual in closing 403 hotels in the State of Victoria. The Board has held sittings in about 50 towns and townships, and travelled about 18,000 miles. About the time the Board commenced its operations there were about 1377 hotels in excess of the statutory number. It must be granted by all unbiased minds that the end sought has been gained, i.e., the object the Board had in starting out. However, a great deal of work lies ahead of the Temperance party before it can be said we have come within even a reasonable distance of reaching our object, which might be said to be the closing up of all hotels. For whilst we keep this end in view we are not likely to become lukewarm for want of work for many years to come. The Victorian Alliance has started a "forward movement" propaganda. Some vigorous speeches have been delivered by J. G. Barrett, Mr. Murray the Premier, and others. The Social Reform Bureau, under the superintendency of Mr. Judkins, is also fighting this traffic. Both these organisations are urging amended legislation of the liquor laws at an early date. Now whilst we believe the rank and file

of the Temperance party throughout Victoria are in sympathy with this object, they are not active enough, and we would impress upon all the Victorian readers of this paper who have this work at heart, stir yourselves, educate yourselves upon this question, work up local feeling, and let us know what you are doing.—W. G. Oram.

The Australian Christian.

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VICTORIAN MISSION FUND.

Churches—Wedderburn, 47/6; Footscray, 34/-; Bordertown, £9; Wampony, £3; Geelong, £8; South Yarra, per Miss Blake, 42/10; Lygon-st., per Miss Jane, 59/2; Ascot Vale, per Mrs. Potts, 18/9; per Mrs. Pinkstone, 18/4; per Miss Brown, 13/-; per Miss Stewart, 8/4; per Miss Davies, 4/11; North Fitzroy, collected by sisters, per Mrs. W. Forbes, £8/4/11; Drummond, 25/-; Boort, 6/6; Shepparton, £6/10/-; Bro. B. J. Kemp, Swanston-st., £5. M. McLellan, Sec., 263 Lit. Collins-st., Baxter-st., Toorak. W. C. Craigie, Treas., Melbourne.

IN MEMORIAM.

MCGREGOR.—In loving memory of dear Florrie, who fell asleep in Jesus, July 17th, 1909, at "Bonaccord," Merrylands, N.S.W. Beloved by all who knew her.

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Amen, so let it be."

—Inserted by Maria Wakeley, C. Vale.

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COMING EVENT.

AUGUST 5.—Friday, August 5, at 7.45 p.m., S.A. Churches of Christ C.E. Union Executive meeting at Grote-st. Business important. Election of officers. Arrangements re Conference demonstration.

Obituary.

DRYAN.—We record with sorrow the sudden death of Sister Lily May Bryan, at the early age of twenty years, cut off in the midst of life. But our sorrow is robbed of its sting in the realisation that she has gone to be with Jesus, for she has left the testimony of a bright, unclouded faith in the Master as a monument of remembrance. May our heavenly Father comfort and sustain the sorrowing parents, sisters and brothers, who have been called upon so suddenly to pass through the shadows.

South Yarra, Vic.

W.H.N.

SCHOFIELD.—Our aged Bro. Schofield has passed away. The *New Zealand Herald* had the following notice:—"Mr. Anthony W. Schofield, of Otaihuhu, died early on Monday morning, at the age of 76. The deceased, in his early days, saw considerable service in connection with the navy, especially in connection with the transportation of troops to the Crimea." Our brother was laid to rest in June, Bren. A. F. Turner and Grinstead officiating.

Auckland, N.Z.

G.

BAILEY.—Our deepest sympathy goes out to our Bro. and Sister Bailey, of Dominion-rd. Church of Christ, in the loss of their baby boy, aged 5 months.

Auckland, N.Z.

G.

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