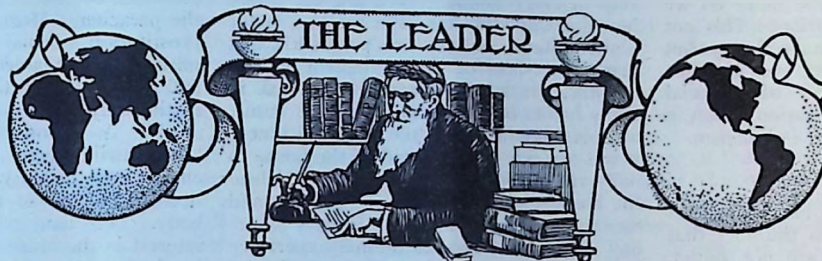


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"And God said, Let us make man in our own image."—Gen. 1: 26.

"Thou hast made him a little lower than the angels."—Psalm 8: 5.

A THEOLOGY BUILT UPON AN ASSUMPTION.

Professor James Orr has been contributing to the pages of the *Expositor* a series of articles on "Sin as a Problem of To-day." In his latest articles he has reached the point of considering sin in its relation to the evolutionary theory. In view of the fact that very many religious teachers have accepted a slightly modified theory of evolution, his articles on the subject are of more than passing interest, the more particularly as those who come under the influence of this theory have no room in their theology for the Bible doctrine of the Fall. In the consideration of the subject, Professor Orr is not concerned about evolution in so far as it relates to organic life generally, but rather as it relates to man's origin and place in nature. In regard to the former, he is content to point out that while evolution is widely accepted as a fact, the *how* of its becoming a fact rests upon certain assumptions about which there is a great diversity of opinion. Thus, in regard to "natural selection," which is the foundation of the Darwinian theory, Professor Weismann says: "We must assume selection, because it is the only possible explanation applicable to all classes of phenomena. . . . We must accept it because the phenomena of evolution and adaptation must have a natural basis, and because it is the only possible explanation of them." Professor Orr joins issue here, and denies that we are shut up to the idea of selection as the only possible explanation of all classes of phenomena.

Building on an assumption.

To the ordinary mind, it does not seem a very wise thing to build a great structure upon an assumption, and particularly on one which has so little to recommend it as natural selection. It must be clear that that which has been built upon an assumption cannot with any propriety be regarded as an established fact. It gives us this advantage, however, that if the other side is

at liberty to assume things, in order to establish their position, we are also at liberty to indulge in the assumption that their explanation of existing phenomena is an explanation which does not explain. "Evolutionist writers," says Professor Orr, "claim large rights of scepticism for themselves. They must permit some right of scepticism to others when asking them to believe that a blind force of the kind supposed is really the main explanation of the beauty and adaption with which the world is filled." Natural selection, of which no one knows anything, and of which no one has ever been able to cite a single instance, is scarcely strong enough for the enormous tasks assigned to it. If this is the case in regard to lower forms of life, how much more must it be when the subject considered is the highest form of life—man himself!

The theology of evolution.

If man finds a place in the scheme of evolution, and is to be regarded as the finished product of natural selection, it is quite clear that the Biblical conception of man's origin is no longer capable of being held. T. D. Bacon, writing in the *Homiletical Review*, gives the articles of belief in the theology of evolution. Among other things he says: "The Bible can no longer speak with unquestioned authority. . . . Poor old Adam disappears. . . . Christ's divinity is only such as we see in all life and nature. . . . As to the future life, we find ourselves very much in the dark. . . . We no longer regard going to heaven as the centre of our interest." It is possible that all who claim to be theistic evolutionists would not fully endorse the above. It is nevertheless true that even the acceptance of a modified form of evolution leads in the above direction. It certainly has no room for the Fall of man, but on the contrary is forced to a belief in the Ascent of man. In regard to the Genesis narrative of man's creation, temptation, and fall, Professor Orr says: "It is not on the basis of this narrative

solely, but rather on the whole Scriptural doctrine of sin, regarded as an apostasy from God, and transgression of his law, that the present argument proceeds, the importance of the deep truths involved in the Genesis cannot be easily overestimated. Without this narrative the entire Biblical representation would be truncated—would lack its appropriate beginning." Even the narratives when viewed as being in allegorical or figurative dress, he contends, are expressive of great historic truths, and then proceeds to say: "The story of the Fall, thus regarded, is not a myth, but enshrines the shuddering memory of an actual moral catastrophe in the beginning of the race, which brought death into the world and all our woe."

What is man?

And so the question resolves into this, Is man, in his physical genesis, a slow development from the animal, or is he, in a true sense, a higher creation? Is man, in his mental and spiritual nature, simply an evolution from lower forms, or is he, in a sense true of no other, a spiritual personality—a rational moral Self? Is man, as existing, an advance on an original brutishness or savagery, and does his past extend through, perhaps, hundreds of millenniums of pre-civilised existence? Or is his origin more recent, and did he stand from the first in conscious moral relations with his Creator? . . . It will be felt that the answers to these questions cut deeply into the form to be assumed by a doctrine of sin." It would be impossible in the limits of the space at our disposal to discuss all these questions. It may be said, however, that the evolutionary theory in accounting for man as he is at present, requires "hundreds of millenniums of pre-civilised existence." But, as this enormous space of time cannot be granted, the theory which demands it must of necessity be of but little value. The older geology was disposed to grant an unlimited antiquity to man, but the newer does not. The data on which the extreme an-

tiquity of man was based is now regarded as fallacious. It is generally agreed that man's first appearance was at the close of the Glacial Age, and leading American geologists date the close of that age on that continent from 7000 to 10,000 years ago. Other facts go to corroborate the idea of man's recent appearance. The fact is that the further we push back the history of the people who inhabited the region known as "the cradle of the race," the more do we find a high state of civilisation. This not only discredits the evolutionary theory, but gives in the facts which have been brought to light confirmatory evidence of a special creation. The earliest civilisations show a fall from Monotheism into Polytheism.

Scripture versus evolution.

The Duke of Argyll, in his "Unity of Nature," draws attention to the fact that "rude and degraded races are not found, as a rule, in the original centres of the distribution of mankind, but in outlying parts." Driven out by the stronger people, into a less favorable environment, they remain as examples of degeneracy brought about by isolation and harder conditions. Passing from a consideration of these things, we come to Professor Orr's main contention, namely, that the acceptance of the evolutionary theory in regard to man, abolishes altogether the Scriptural idea of sin and its remedy. If man is only a higher animal, he does not sin any more than the brute does. He is what he is by the force of circumstances. He does not require salvation, because under the circumstances he is just what he ought to be. Freedom of will goes by the board. Leaving this, let us conclude by citing some of Professor Orr's closing remarks. He says: "Even the ethical life with its implication of social life, is not the highest thing in man. It is in *religion*, specially in the Christian religion, that the spiritual ground of man's being becomes most clearly manifest. Here evolution altogether fails in furnishing an organ for such conceptions as infinity, eternity, spirituality, applied to the highest object of worship—God. Man is made to know, serve, and have fellowship, in the freedom of sonship, with his Creator; and this is possible only through the possession of a kinship with God, and of those attributes of rationality and freedom which stamp him as bearing the *image* of God. This again is essential as a presupposition for the right conception of sin. The conclusion is that, with every wish to give evolution its fullest rights, it cannot be pronounced adequate to explain the moral and spiritual dignity of man." With these thoughts before us, we do well to pause before we accept as final the theology of a theory which is built upon an assumption, and, moreover, an assumption that has very little to recommend it.

True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*South.*

Editorial Notes.

The Family Altar.

The first of the twenty-eight "Centennial Aims" kept before the American brethren for three or four years prior to the Convention last October was: "Daily Worship in every Home." We are not aware how far this ideal has been realised in the United States, but we are persuaded that many fall short of its attainment in this country. It is a lamentable fact that in many homes of church members the family altar is unknown. In "the good old times" it was the rule for the head of the house to daily read a portion of Scripture and lead the household in prayer. The graphic and touching picture in Burns' "Cotter's Saturday Night" was no exceptional experience but the common practice. But now in the rush and push of life we have no leisure for family worship. At the breakfast table the daily paper is hurriedly scanned and the breadwinner is immediately away to his shop or his office. We are too busy for religion, and so the Bible, already shut out of our schools, is practically excluded from our homes and our lives for six days of the week, if not for seven. It is good to exhibit piety at church, but it is no less desirable that we should "learn to show piety at home," and this can be done by the head of the family gathering his flock around him, reading reverently from the holy Book and leading them to the throne of grace. Children will thus become familiar with the Word of Life, and the impressions of those sacred experiences will remain to exercise a salutary influence in after life. It must surely be recognised that the neglect of family devotion is an indication of weakened spiritual vitality. While we are engaged in our worthy crusades against drink and other open iniquities, and while we are earnestly pushing the claims of Home and Foreign Missions, would it not be well to enter upon a crusade for the restoration of the family altar?

Modern Church Anxieties.

At the Northern District Association of Congregational Churches in S.A. last week Dr. Bevan delivered an interesting address on "The Anxieties of the Modern Church." After pointing out that every age had its own problems, and that the difficulties of the past were not those of the present day, he referred to three which are engaging the attention of modern churches. One was "the doubt which more or less existed in the church, whether the preaching of the present age was sufficiently marked by the evangelic tone, either for the edification of the believer or the winning of the people at large to the full gospel." He affirmed there was "a tendency to forget the fact that the very life of the believers, and the power to convert, lay for the Christian preacher only in the initial and fundamental truths of the gospel." We agree with

Dr. Bevan that this tendency undoubtedly exists in many of the denominations, and is a distinct source of weakness. We cannot shut our eyes to the commercial and social unrest of the times, nor should we, but neglect the gospel in order to discuss questions of political or social economy is not the best way of strengthening the cause of Christ. To preach the gospel and urge the application of its principles to the pressing problems of life is the legitimate work of the preacher. More or less than this is a prostitution of his sacred calling. "The gospel" is the only solution he can present, and is the only one adequate to the world's needs. A second anxiety dealt with was "the unwillingness of men to undertake church responsibility." This again is a difficulty confined to no particular religious body. Too many men find their sphere of interest in the Masonic or Orange lodge, or in the membership of some other purely human institution, and the divinely organised society is thus robbed of much of its power and influence. Are there not some of our own readers who neglect the week-night service of the church for the club-room, the benefit society, or the place of amusement? The third anxiety dealt with was "the apparent decay in Christian communities of the sense of the obligations of worship and attendance at the services of the church." That this anxiety is not without foundation, must be evident to all observant men. Whatever may be the cause, a large proportion of the public never attend religious services. It may be that if the previously named difficulties were overcome—if preachers faithfully proclaimed the ancient gospel, and if professedly Christian men honestly undertook the responsibilities of their profession—we should not have so much cause to lament the indifference of the people generally. A restoration of the spirit and practice of the primitive church is as requisite to the solution of present day problems as it was to those of ancient times, and to this end we must pray and work.

Church Officers.

1. J. Spencer has been saying some good things in a series of articles in the *Christian-Evangelist* of America on local church government. In discussing the position of church officers, he makes the following points which we commend to the attention of the thoughtful:—"The Scriptural and rational problem to be solved is how to arrange, in a practical way and under all circumstances, the following principles: First, the provision God has made for the teaching, leading and shepherding of the church; second, that the men chosen for such service must be spiritual, intellectual, social, practical—exemplary both in character and ability; third, that those men must be chosen by, or with the hearty and intelligent consent of the congregation of which they are members and which they are appointed to serve; fourth, that they must be tested, tried and proven to be qualified and worthy.

and then, if found blameless, may serve; fifth, that men must not continue to occupy the position of elders or deacons when their incapacity, inefficiency, or unfitness shall have become known; sixth, that the men chosen—if Scripturally competent and willing to do the work required—shall be held in reverence, and obeyed in the Lord as ordained of the Holy Spirit as teachers and guides of the entire congregation in all its departments of organisation and service; seventh, that a sufficient number be elected to tend and oversee, to know—with emphasis upon knowing—every member of the church, and to so know as to love and be willing to lay down their lives, in sacrifice or service, for the flock. The holy Scriptures interpreted according to the spirit and example of the Good Shepherd, and according to practical wisdom, will solve the problem, and will glorify God in the result. The idea that a man is elected to the office of elder or deacon for life, that in the case

of unworthiness or inefficiency, the church has no recourse, but must submit to his continuance in office until he resigns, moves away or dies, is as unscriptural as to elect one knowing, at the time of his election, his unfitness for the office. The same principle requiring certain qualifications at, and in order to, his election as an elder of the church, requires also, and equally, those same qualifications for his retention in office. No one can rationally deny that the principle of qualification applies as truly and fully, in retaining as in electing an elder or deacon. The Holy Spirit ordains that an elder shall have certain abilities and an unimpeachable reputation both within and without the church. That sacred ordinance holds and applies as truly to a bishop already in office, as it does to a candidate about to be invested with the office. This fact has been very generally overlooked, and to the real injury of the church."

it may be remarked, with reference to the Lord's Supper, that, "This do thou" is a form of command which never appears in the primitive Christian documents: "It is always, "This do ye."

Naturally, for a time the Lord's Supper remained a social observance. This is remarkably confirmed by what would appear to be the correct interpretation of the facts that occurred on the famous day of Pentecost—so celebrated as epoch-forming in Christian annals. When, at that time, the number of disciples in Jerusalem suddenly became multiplied into thousands; and men and women, inspired by the new faith, found opportunity to gratify their gregarious instincts by freely availing themselves of their spacious temple-courts for purposes of common worship;—no suitable provision suggests itself as affording convenience for the simultaneous observance on a large scale of the Lord's Supper; and yet the historian assures us that the converts "continued steadfastly in the breaking of bread," as well as other religious exercises. What, then,—we are led to ask,—must have happened, but just that to which the narrative not obscurely points? The historian makes this record: "And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home (*kat oikon*),—they did take their food with gladness and singleness of heart, praising God, and having favor with all the people." The very circumstantiality of this account, the contrast between the temple and the home, the easy transition from the breaking of bread to the taking of necessary food, as though they were nearly connected and yet distinct:—all favor this interpretation—namely, that the memorial breaking of bread was observed in the houses of the brethren, as was found convenient. Until a more likely theory of accommodation can be suggested, this solution may be safely said to hold the field, and may be regarded as confirming the social element in the Lord's Supper. With this view, moreover, the only other incident in the Acts appearing to have any bearing on the subject (Acts 20: 7-11) is in perfect accord.

In due time, however, the Supper of the Lord became a congregational observance,—without losing altogether its social character. It came to be celebrated in "one place," and that place was the "ecclesia," "congregation," or "assembly" (1 Cor. 11: 18, 20, 22). The primary object of the disciples in coming together was to observe the Lord's Supper; as we learn from the very blame which they incurred when this was not the main object of their gathering. Doubtless, the chief purpose for which they came together furnished occasion for the inclusion of other objects: such as prayer, teaching and exhortation, fellowship in giving and receiving, and the promotion generally of the spiritual well-being of the assembly.

In point of fact, the social element had come to be overdone and abused, and was accordingly laid under severe restraint. The brethren were reminded that, for merely



"Let us Keep the Feast."

Being Plain Chapters on the observance of the Lord's Supper,

By Joseph Bryant Rotherham,

Translator of "The Emphasised Bible."

CHAPTER I.

THE GENERAL CHARACTER OF THE INSTITUTION.

The utmost simplicity and purity of speech are preserved by naming the Lord's Supper an "institution" rather than a "sacrament." It cannot be too well observed, that the word "sacrament" is never found in the New Testament; and therefore we are under no divine obligation to employ it. We thus start clear of questionable assumptions, at the same time that we leave ourselves free to gather about "The Lord's Supper" all the information which is authoritatively given us concerning it. No one can object to its being called an "institution," or, "standing outward observance," seeing that undeniably it is that; and such a neutral term will admit of the amplest and most reverent characterisation to which the evidence may point. Whether the institution is of temporary or permanent force, of less or more solemnity, of narrower or wider obligation,—these, and all other needful particulars, can be readily determined by adequate examination. Of what sort, then, is the institution of the Lord's Supper?

That it is a religious observance goes without saying, and that it was originally appointed by Christ himself is universally allowed.

It is obviously a *positive* institution, and not a moral duty. The obligation to observe it depends solely on the will of him who commanded it. But for his injunction, it would have been no man's duty to keep it. Jesus, the Messiah, said, "Do this in remembrance of me." That is enough for all who recognise his authority as paramount, and count themselves as included among the persons addressed.

It is a *social* institution, having been originally enjoined on a small company of individuals, seated around a common table, in an upper room in Jerusalem; and is never known to have been, in the primitive age, charged on the observance of a lone individual. The paschal feast, out of which it sprang, and on which it was engrafted, was of a strikingly domestic character: since, in the night of the Exodus out of Egypt, especial care was taken for the complete consumption of the passover lamb, by the calling in of neighbors where necessary, so as to make in each case, a competent family group. In harmony with this typical fact,

social purposes, they had their homes; and to them, for such ends, they were remitted.

These restraints point to a time of transition, and it becomes all the more remarkable that they should have been imposed by no other than the Apostle Paul, when we realise the eminent degree in which the entire institution of the Memorial Feast was finally set in order and given its age-long and world-wide character under that apostle's authoritative administration.

Let us, however, avoid going from one extreme to another. The local assembly itself was little more than a large family; needing, of course, that therein all things should "be done decently and in order"; but, as such assembly, it remained well within the bounds needful for securing the fellowship of kindred minds, simultaneously instructed, and trained to go forward with concurrent knowledge and common impulse.

The institution of the Supper is necessarily *solemn*. Nothing could be more solemnising than the circumstance that it was first and foremost a memorial of the Messiah's cruel death. If anything in the apostolic history had been needed to emphasise the sacredness of the rite, it would have been supplied by the startling fact that the partisan triflers in Corinth were visited by the judicial infliction of sickness, and even death, as a chastisement for their temerity in converting the feast into something approaching to a revel. When the significance of these primitive divine acts is summed up by the apostolic warning to the disciples against eating and drinking judgment

to themselves, nothing more needs to be added to show with what profound reverence the Apostle Paul viewed the Memorial Supper.

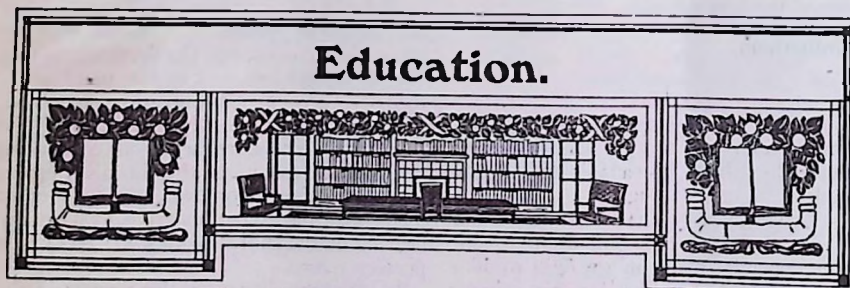
It was left for after ages to exaggerate, or, at least, to indulge in such epithets as "*These frightful mysteries*,"—which raise the uneasy question, whether the congregation of faithful men had at length largely degenerated into a noisy rabble of unregenerates, since, otherwise, a good man like John Chrysostom could never have upbraided the throngs, who listened to him in Constantinople, by unfavorably comparing them with the crowds which were to be found in the market place of that city. Finally, this institution is pre-eminently and irrepressibly *joyous*. It is a feast and not a fast. It is celebrated at a table, and not over a tomb. It is reminiscent of a rifled grave: away from which all eyes are directed towards an opened heaven. The memorialised Redeemer himself went forth toward Gethsemane to the triumphant strains of the Great Hallel, prophetically declaring, "*I shall not die, but live, and declare the doings of Jehovah*." The music of that singing, amid tears, has never died away. Holy song has broken forth anew, more joyful and triumphant than ever. Communion songs are among the brightest and best in our hymnals. The sufficient emblems are a crumb of bread—a sip of wine: but Oh! how we sing!

This is the hour of banquet and of song;

From this, thy table, let each shadow flee;

Here let me feast, and feasting still prolong

The brief bright hour of fellowship with thee.



To College and to Calvary.

By Horace Kingsbury.

Lord Guthrie, according to the *British Weekly*, said in a recent address that one Sunday when he was on his way to church in London, he passed a lay preacher addressing a crowd in the open air. "I have not been to college, but I have been to Calvary," he heard the speaker say. That day he heard Canon Liddon, Dr. Oswald Dykes, and C. H. Spurgeon. After the lapse of many years he found himself unable to recall a single sentence uttered by any of the celebrated preachers on that day, but there still remained with him the words of the earnest layman.

The preceding paragraph was culled from a religious periodical, which I read with pleasure and profit. What motive inspired the street preacher to use these striking words: "I have not been to college, but

I have been to Calvary"? Perhaps the most charitable interpretation of the words is that they are a commentary on the man's earnestness rather than a reflection on the Christian college. Whether or not a man has enjoyed the advantages of a collegiate training, it were a mockery for him, if he has not "been to Calvary," to attempt to preach Christ. No degree of scholastic attainment can atone for the lack of a deep and personal religious experience of the blessings of Calvary. Christ must be in the preacher's heart as well as in the preacher's message.

The spiritual atmosphere.

It is true that some theological institu-

tions have lately been the subjects of criticism. Perhaps deservedly so. It is claimed that a latent scepticism abounds in the atmosphere the students breathe, that ultra-rationalism in college halls is displacing simple faith, and may be that graduates have an air of professionalism about them not altogether pleasing. But if these criticisms are founded in particular instances they cannot and they must not be generally applied. How gladly would I defend my own Alma Mater! But what concerns us now is our own Australasian College of the Bible. We know the faculty, and they know Jesus. They have been to Calvary.—God bless them. We know the devotional practices of the students, how they begin and end the day with Jesus their Lord. We know something of the curriculum, and we believe it necessary to their equipment for efficient service. And we know the students themselves, and they impress us as having so imbibed the spirit of Calvary that they must preach Calvary, itself the power of the gospel which is the power of God unto salvation.

Not an afterthought.

The "Sons of the Prophets" constituted the Bible College of their day, and reverently we might speak of Elijah and Elisha as members of the faculty. The school of Jesus was the Bible College in the days of the incarnation. It was a moving school, to be sure, but it gave a splendid education in the theory and practice of true Christian living. The apostolic company were the honored graduates, and the first great Christian preacher was among them. If the Christian college had no other authority than the example of other days, that were enough. Our College of the Bible is a successor of these splendid institutions, and the practical operation of the principle involved in Paul's words to Timothy: "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Our College of the Bible is worthy of our praise, our prayers, our means, and our sons. Let us give them without stint. Let us make our College worthy of our great cause.

College and Calvary.

Now, just a word about that expression: "I have not been to college, but I have been to Calvary." The college and Calvary are not at variance. Far from it. They are closely allied in purpose. Calvary stood for the salvation of the world, and indirectly the college stands for the same. The education the college is designed to give is not for education's sake, but primarily for Jesus' sake, and the world's sake. Our College of the Bible gives the student such a vision of Calvary that at once he sees in that great tragedy the awful sinfulness of men, the all-sufficient atonement of Jesus, and the wonderful world-wide love of God. He will more than ever be convinced in mind and heart that in Christ and him crucified is the only hope of the world. The

constraining love of the once crucified but now risen Lord will make him feel, "Woe is me if I preach not the gospel." And after his course has been completed he will be able to say, "I have been to college, and I

have been to Calvary," or, better still, "I have been to Calvary, and I have been to college." For our College is because Calvary was.

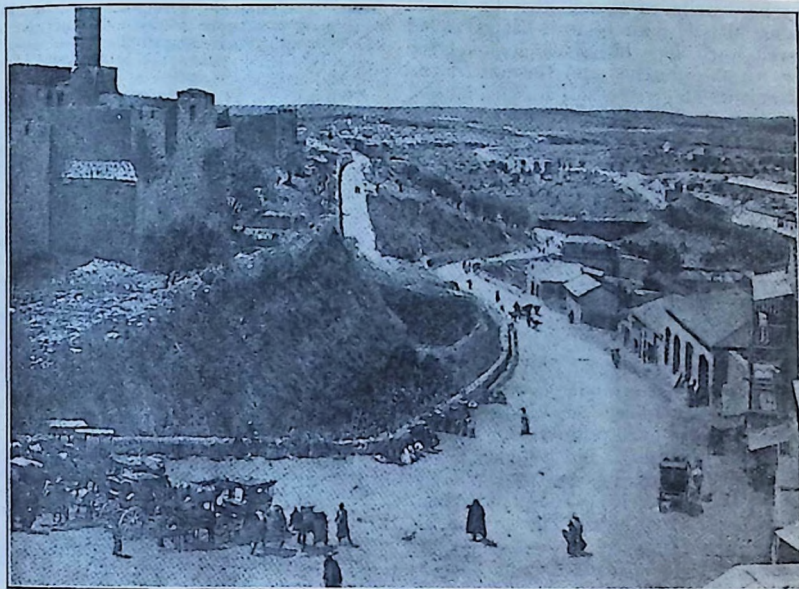
said that as far as his experience went, scientific men are as devout as any other class of men, and he adds—"It is remarkable how many of the most eminent have been Christians."

Professor McKendick has always found true men of science to be deeply reverent in spirit, although they may have often been unable to accept some of the statements of dogmatic theology. He adds—"Nor is the religion of Jesus Christ opposed by science. Both science and theology (which is the theory of religious belief) have not yet said the last word as to the mysteries by which human life is surrounded. We may be sure that if we understood more of the mysteries that are at the end of all scientific speculation we would find that there is nothing incompatible between scientific truth and a belief in God and immortality and duty." "It is a shallow view of the universe," adds the professor, "that leads a man to assert that science has explained or can explain everything or that its teachings are opposed to the highest and deepest beliefs cherished by the human race."

Dr. Carruthers, F.L.S., late of the British Museum, and a former president of the Linnean Society, in the course of his reply, says:—"I know of no fact of science which is antagonistic to the Bible, rightly understood. Our almanacs tell us that the sun rises at a particular time—everyone knows that this is a scientific error, but it is the only way in which people would understand what is meant; and with a similar treatment (and necessary, for if scientific language had been used it would not have been understood), the Bible is, as far as I know, without scientific error." With a tolerably large acquaintance with scientific men, Dr. Carruthers declares his belief to be that the number of irreligious men among them is not a larger proportion than among others.

Sir Dyce Duckworth's reply is notable. In the course of it, he says:—"You may rest assured that the greatest number of the best and most open-minded men of science find no difficulty in reconciling the Christian religion with the constant additions being made to science. Nor do they find the Bible to be in any way a stumbling-block to the reception of new aspects of old truths. All truth is God-like, and God allows clearly new manifestations of his work, and wisdom, to be elucidated by man's honest labors and enquiries." Letters are also published from Professor Sims Woodhead, Professor Cavers, Sir William J. Collins, M.D., Sir Thomas Barlow, Sir Clements S. R. Markham, and many others—all to pretty much the same effect as those quoted. —S.A. Advertiser.

What we deem our most secret things, shared by none, are the public knowledge of God, and of others than God. A cloud of witnesses is watching us, participants in the undecivableness of God and looking with him, not as man looketh, on the outward appearance, but on the secrets of the heart. Those whose judgments we should most prize, who have gone before us and are with God, free now from the limitations which surround the knowledge of men and confine it to what we grant it, see now what we do in the dark, every man in his chamber of imagery.—Robert E. Speer.



The Road to Bethlehem.

By this road, when Jerusalem was a stronghold of the Jebusites, Samuel went down to anoint the young shepherd David King of Israel. By this road also King David led out his army from Jerusalem, his capital, to defeat the Philistines. Joseph and Mary also went over this road from Nazareth to Bethlehem, where Jesus was to be born.

"Let us Exalt His Name Together."

Psalm 34: 3.

Come all, exalt the Lord,
Who bought us with his blood,
Though earth is with his bounty stored,
And heaven his gems bestud.

He died to show the love
The Father has for men;
He lives our Advocate above,
And keeps us in his ken.

All power the Father gave
To him in heaven and earth;
His word is mighty still to save,
As at his church's birth.

To that sole vital spring,
With joy let us repair,
And thence new life to serve him bring,
Whom we see mirrored there.

Henceforth let his pure word
The bond of union be
To all who have the Spirit heard,
And would God's glory see.

Then sinners everywhere
Shall bless the Father's name,
The Lordship of the Son declare,
And yield his rightful claim.

—J. W. McCallum.

Science and Religion.

In consequence of assertions made in certain quarters to the effect that "religion and science are diametrically opposed to each other, and that men of science are and must necessarily be irreligious and anti-Christian," Mr. A. H. Tabrum wrote to a number of scientists on the subject and gives their replies in a little book, "Religious Beliefs of Scientists," just published by Messrs. Hunter and Loughurst. Some of the letters were written as long as 14 years ago, others much more recently. A few quotations may be of interest. Professor W. Boyd Dawkins, of Owens College, Manchester, wrote:—"You are in my opinion right in holding that there is no antagonism between science and religion, the one dealing with the world of matter and the other with the world of spirit. It is, of course, true that scientific research has shown the imperfection of the cosmogony of the Old Testament, but it has done nothing more." Professor Dawkins adds that he knows of no leader in science who is either irreligious or un-Christian.

Principal Macalister, of Glasgow University, answers the question thus:—"In my opinion there is no conflict between science and the moral and spiritual teachings of the Bible. I believe that my opinion is shared by a large number of those whose lives are devoted to a scientific research work." The late Sir J. William Dawson, LL.D.,

What a Man can do for the Church.

By W. M. Green (Adelaide).

We open our subject with the affirmation that that there are just two things that a man can do for the church, and that when these are done he has done all that he can do.

In the first place, a man can give himself to the church. By that I mean that he may become a member of the church. That is the first and very important step in the path of service.

To the church.

As with many other institutions, the best work for the church is done from inside, by those who identify themselves with her. It is the insider who gets best to understand her methods and appreciate her efforts. It is he, too, who comes to fully appreciate the aspirations of the church, and to have a true vision of her mission in the world. Enthusiasm for the work of the church is begotten by being in the ranks of those who are set for her service; by being of those who account what she is doing and what is her destiny as being matter of personal interest. Who are identified in her struggles, and share in her persecution, who are affected by her adversity, and have a part in her triumphs.

Whatever aid the church may have received from outside—material aid, the outcome of a spirit of munificence, that which has really counted in her history on the human side, and will continue to count, is the love-begotten service of those who are in the fold.

Men may stand aloof and admire the church as an institution which stands for righteousness; they may revere the ethical code which she possesses as an inheritance from the Lord, but to those who are of her does she make her greatest appeal. Their position is altogether different from that of the man who merely admires. They are part and parcel of her, her life in their life, the spirit that is in her touches their spirits, and shapes their conduct, and kindles their aspirations, and makes them sharers with their Lord in travail of soul that the great work of his church may be accomplished.

If, then, a man would render true service to the church, let him first give himself to the church.

For the church.

The next thing a man can do is to give himself for the church. It would seem, from what has already been said, that this would naturally follow the giving of oneself to the church, and so it should, and so, to a greater or lesser extent, it does. But sometimes we are conscious of reservation. In our best moments we are aware of a certain holding back, a failure to give the complete, the supreme gift. This is not necessarily a conscious and premeditated reservation. It comes because we have not caught perfectly the spirit of the Master.

It is a great thing for a man to give himself for the church. What does it mean? Not necessarily, of course, that he should devote himself entirely to what is called church work, by which is understood the work of the preacher and the toil of the missionary. To give oneself for the church, I think, means to give of our very best for her, the best that is of us, and the best that is in us; that she have our freely-given means; that she have our most devout service, our unswerving loyalty, and our unfaltering love.

True service.

To give oneself for the church does not necessarily mean that one should take some set office in the church. Often the service that is humblest is highest. It means self-renunciation, self-surrender. It is made manifest in a complete submission to the will of the Head of the church, our Lord, a willingness to be used, and a loving desire and a constant striving and prayer to be made worthy of service. The popular conception of service for the church may be often altogether wrong. A man may occupy office without really giving himself for the church, while the humble and almost unknown member may in his weakness and purity of life, in his unobtrusive self-sacrifice, in his unostentatious zeal be truly giving himself for the church.

Spirit of service.

The opportunity for service is always present, if the spirit of service is alive. One might enumerate things in answer to the question, "What can a man do for the church?" But he will do her the best service who really gives himself for her, his sanctified self. He will count her interests as the highest good, and response to her calls as his greatest privilege, because behind all the interests of the church, and at the back of all her true calls, stands Christ her Head and his Lord.

That is a very striking passage in the Epistle to the Ephesians, chapter 5, and verse 25: "Christ also loved the church and gave himself for it." I do not quote the whole passage. Christ, because of his great love for it, gave himself for the church. I am not sure that we know, or can know, all that that means. I do not discuss the ways in which Christ gave himself for the church. It is enough that he did give himself; and it will be enough—he will think it enough—if we, in a spirit of humility and consecration, give ourselves for the church—the sanctified selfless self—and say: "Here am I; take me. I am yours for whatsoever service the Master desires, now and always."

To be trusted is a greater compliment than to be loved.—George Macdonald.

Adelaide Conference Hospitality.

F. E. Thomas writes:—"From the frequent changes in my address as mentioned in the CHRISTIAN lately, one would perhaps think me a debtor being hounded round by creditors. This is not so. The address is still, F. E. Thomas, Esmond-st., Hyde Park. I have received some letters containing the wrong address, but in case some may have gone astray will you give a list of the names received up to date—

N.S.W.—Bren. Fraser, T. J. Andrews, L. Rossell and wife.

Victoria.—M. W. Green, Mrs. Somerville, Miss McCallum, E. Fisher, Mr. and Mrs. C. M. Gordon, T. Collis.

Tasmania.—Mr. and Mrs. W. J. Way, G. Manifold, Mr. and Mrs. W. R. C. Jarvis, C. Hale, W.A.—D. M. Wilson.

S.A.—T. Edwards, H. R. Taylor, Mr. and Mrs. Wiltshire.

Any whose names are not here, and who will need to have accommodation arranged for them, write as soon as possible. Give Christian name, and state if possible when coming.

No acknowledgments of letters will be made, but delegates will be notified as to their place of abode in good time.

Will members of churches round Adelaide please let their secretaries know as soon as possible how many they can accommodate. The demand will be great, but for the sake of our reputation must be met.

Will church secretaries please let me have the lists of names without delay? State whether ladies or gentlemen are preferred."

The Thankful Heart.

Pride slays thanksgiving, but a humble mind is the soil out of which thanks naturally grow. A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves. When any mercy falls, he says, "Yes, but it ought to be more. It is only manna as large as a coriander seed, whereas it ought to be like a baker's loaf." How base a pool God's mercies fall into when they plash down into such a heart as that! If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so will it find in every hour some heavenly blessings; only the iron in God's sand is gold.—Henry Ward Beecher.

You remember when it was that Paul "thanked God and took courage": it was midway between a shipwreck and a prison. He had been in peril of his life, and he was going into greater peril. He had barely escaped the storm to fall into the hands of Caesar. In this sad plight, a little group of Christian brethren in Rome, having heard that Paul was coming, went out to meet him; and his heart was filled with gratitude. When he saw them he thanked God and took courage. Thus it is that they who have lost all most everything count up the gifts of God which still remain, and are surprised to find them so many and so precious. They appreciate them more highly for their fewness. Some people have so much to be thankful for that they are not very thankful for anything.—George Hodges.

August 25, 1910

The Australian Christian

W.A. Home Missions.

By C. A. G. Payne.

The West Australian Home Mission Committee has appointed the writer to supply reports to the AUSTRALIAN CHRISTIAN of the work being carried out under the direction of that body. It is not intended to interfere with the local reports of secretaries, but to keep the brotherhood in touch with the work in the assisted churches.

The fields at present occupied are: Brookton, Bunbury, Kalgoorlie and Northam. Brookton is the centre of a large agricultural district on the Great Southern Railway. Bro. H. P. Manning has been laboring there with satisfactory results. He reports visiting East Pengelly, where the brethren are disposed to organise themselves into a church. If this is done they will continue as part of the Brookton circuit. Meetings are also held at Markegin, West Brookton, and Taylor's Well. At Brookton, in addition to the usual services, Bro. Manning has formed a Teacher Training Class, and a Band of Hope. A former member of the Melbourne Bible College in the person of Bro. Fitzgerald renders efficient assistance during the evangelist's absence. Efforts are being made to secure land on which to erect a building.

G. B. Moysey is located at Bunbury, the chief town of the South West. A nice chapel, splendidly situated, has recently been built. Notwithstanding adverse weather conditions, the opening services were successful. The attendances, especially of men, were encouraging. The elements, however, increased in fury, and continuing, materially interfered with an attempt to hold protracted meetings. The important towns of Collie and Donnybrook and the township of Harvey are also in this circuit. The church at Collie is in a healthy state. There is promise of a good and permanent work being accomplished in this district.

Kalgoorlie is a city of world-wide repute. J. S. Mill continues there as evangelist. He reports that the meetings are well sustained. All of the agencies are in active work, as is indicated by the fine attendances at the prayer meetings. Three have been added by letter. The Bible School is flourishing. Considering the anti-spiritual conditions existing on the goldfields, the brethren at Kalgoorlie are to be commended for their fidelity. The Kalgoorlie church is practically self-supporting.

Bro. Richardson is preaching at Boulder, and there are signs of improvement in the work at that place.

Northam is the principal town between Perth and the Eastern Goldfields. W. L. Ewers is in charge as evangelist. This circuit, like the others, is of enormous extent. Bro. Ewers' report is of an encouraging nature. The Northam services have been well attended and decisions are anticipated. The Sunday School anniversary was a great success. A. J. Saunders, of Fremantle, was the speaker. There were 80 present at night. The cause is making headway in this old and conservative town. A boys' club has been formed and promises to be of a material help in building up a strong church. Bro. Ewers is also the H.M. Financial Secretary, and is doing well in that capacity.

The Metropolitan circuit of assisted churches, comprising North Perth, Maylands and Claremont, is without a regular preacher. These are all important centres. It is hoped that there will soon be sufficient funds available to enable the Committee to station a man in this district.

During the absence of H. J. Banks, who is "doing" Europe, the Holy Land and India, the work of Conference Secretary is being done by Robert Ewers. The forthcoming Federal Conference is attracting the notice of Westerners. H. Wright, W. B. Blakemore, Conference President and Vice-president respectively, together with D. M. Wilson, have been appointed W.A. delegates.

A monster tea—a re-union function—is being arranged, and with the aid of the Sisters' Executive, will doubtless prove as satisfactory as its predecessors.

The Literature Department, now in charge of D. M. Wilson, is doing a fine work. The atten-

tion of the W.A. brethren is directed to the fact that church requisites, including Austral wine, reward and other books, may be obtained from this department.

Victorian Home Missions.

By T. Bagley.

It has been my privilege recently to visit the following churches: Warrnambool, Terang, Colac, Meredith, and Geelong. The two former are at present without a preacher. A good man is needed in each place. Both churches have resolved to contribute weekly to the Home Mission fund. The Committee hope to be in a position later to place an evangelist in each of these important towns. Colac is now forging ahead with its new chapel. The opening celebrations and a gospel mission are contemplated in November. Bro. Connor is the evangelist. Both church and preacher look forward with bright hopes for the future.

Meredith has just lost its preacher. Bro. Shipway has labored in this field for about 18 months. He has accepted engagement with the Home Mission Committee as Singing Evangelist and Home Missionary. The church at Meredith greatly appreciated his work, and much regretted losing his services. One of the students will probably be invited to succeed him.

Geelong.—Great interest is manifested in the work here. Bro. G. Gordon is the preacher. Special effort is now being made to renovate their place of meeting. The church fully expect to be self-supporting before the end of the year.

Good work is being done by all our Home Missionaries. We need more funds to cope with the work. We commend the system of regular contributions from every church. Church officers and preachers can do much to enlist the practical support of all the members for State evangelisation.

S.A. Home Missions.

By H. J. Horsell.

Synopsis of reports received from the fields for July:—

Butler, Yaran-yacka and Tumby Bay.—Bro. Harkness reports that meetings are slowly growing. He is about to hold a mission.

Kadina, Bews and Wallaroo.—Bro. Warren is doing good solid work. Meetings keep up well. £4 paid off building.

Port Pirie and Germein.—A C.E. Society has been formed at the latter place. Three additions at Port Pirie. Matters very hopeful. Bro. Thomas commenced a mission on August 14.

Goolwa.—There have been two additions. Meetings on Hindmarsh Island improving, and altogether outlook is good.

Mile End.—Good meetings, and all the auxiliaries of church doing good work.

Maylands.—One received by faith and obedience. Bro. Paternoster is much encouraged.

Glenelg.—Bro. E. W. Pittman tells of record attendances, Lord's day and Wednesday evenings. Two received by baptism.

Narracoorte.—A C.E. Society of some 25 members has been commenced. Five members have removed from district, but three more have been received by baptism.

Summary.—Eleven baptisms, and progressive work accomplished in all the fields.

All the Home Mission preachers will give addresses concerning the work in these fields at Conference, on Tuesday afternoon, Sept. 20, at Grote-st. chapel. Come and encourage them.

Those sweet and gentle natures, who come like angels of God to earth, and then pass away before their work seems half done, have not lived in vain. A man's infirmity is often his power.—R. S. MacArthur.



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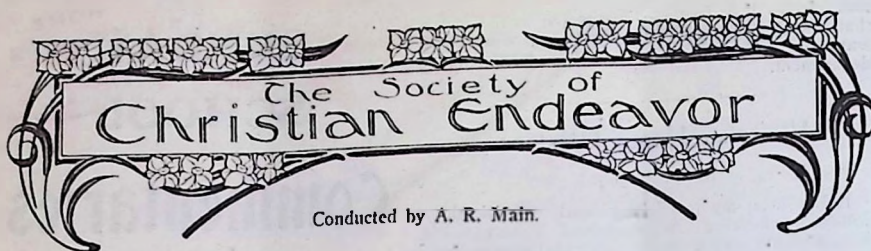
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**PROUD—OF WHAT?**

Topic for September 12.

Suggested Subjects and Readings.

Pride of possessions—Deut. 8: 13-17.

Pride of attainment—Prov. 27: 2; Rom. 1: 22.

Pride of morality—Prov. 30: 12.

Truth kills pride—2 Cor. 10: 1-7.

What is man?—Psa. 8: 3, 4; 1 Cor. 4: 6, 7.

The danger of pride—2 Cor. 12: 7-10.

Topic—Proud—of what?—Jer. 9: 23, 24; 1 Cor. 1: 18-31; Rom. 12: 3.

Few of us stand in special need of the petition, "Give us a good conceit of ourselves." The Scottish congregation said of the minister who spoke of his own unworthiness and limitations, "Weel, he should ken best." This fact, that folk are apt—for a while—to take us at our own valuation, is one of the chief inducements to a high estimate of our powers. The tendency is not limited to Caledonian preachers or audiences.

"Think soberly," therefore humbly.

The Bible tells every man to think soberly, and not to think more highly of himself than he ought to think. It does not sanction a pretence to a low estimate; it does not forbid low estimates, for that was perhaps unnecessary. We are to esteem others above ourselves. It is well to remember that this was a reversal of the thought of the world. Neither the Romans nor the Greeks esteemed humility as a chief virtue. Aristotle, while he advised a mean in which a man would neither think too much nor too little of himself, yet held that the vain person was better than the man who went to the other extreme. "Blessed are the poor in spirit," "Blessed are the meek"—these were pure revelations from God. This fact of divergence from the world's standard appears in Rom. 12: 2, 3. After telling the Christians not to be conformed to the world, but to be transformed by the renewing of their mind, Paul gives a particular instance: "For I say . . . to every man that is among you, not to think of himself more highly than he ought to think." Pride may be reasonably expected in the worldling. A Christian should be humble.

Christians should be humble!—but are we? It is the saintly Andrew Murray who says: "When I look back upon my own religious experience, or round upon the Church of Christ in the world, I stand amazed at the thought of how little humility is sought after as the distinguishing feature of the discipleship of Jesus. In preaching and living, in the daily intercourse of the home and social life, in the more special fellowship with Christians, in the direction and performance of work for Christ—alas! how much proof there is that humility is not esteemed the cardinal virtue, the only root from which the graces can grow, the one indispensable condition of true fellowship with Jesus.

Aping humility.

Curious inquirers have been wont to say that just as the lie which shelters itself behind a truth is the worst kind of lie, so the worst hypocrisy is that which seeks to hide behind a seeming humility. Says Coleridge:—

"The devil did grin; for his darling sin
Is pride that apes humility."

This kind of pride is most difficult to cure—for the possessor of it may be himself deceived. He may with a belief in his own immunity speak strongly against the pride of others. It is a poor sight to see a man proud of his own humility. "I see your vanity," said Socrates to Antisthenes the Cynic, "through the holes in your coat." "Thus I trample on the pride of Plato," quoth Diogenes, as he spurned the philosopher's carpets. "And with greater pride, Diogenes," Plato quietly replied.

Pride goeth before a fall.

Many illustrations from sacred and profane literature could be given. Peter boasted, "Lord, I will go with thee to prison and to death." Instead, he denied the Master with cursing. Nebuchadnezzar lifted up his heart to his own destruction; one day he vaunted himself; the next he ate the grass of the fields. Goliath "disdained" David—so the Bible says. The Jews have a legend that the Philistine, ridiculing David, threw back his head in laughter—a gesture which lifted his helmet; just then the opportune stone sank into the exposed forehead. The apostolic warning will never be obsolete: "Let him that thinketh he standeth take heed lest he fall."

D. L. Moody, speaking of David's exploit with Goliath, says: "If it had been in the present day, there would have been a volume written about it at once; I do not know how many poems there would be telling of the great things that this man had done. He would have been in demand as a lecturer, and would have added a title to his name: G.G.K.—Great Giant Killer. That is how it is to-day: Great evangelists, great preachers, great theologians, great bishops." David was wise, and therefore modest. He was great enough to know he was little. Remember Pope's couplet:

"What the weak head with strongest bias rules
Is pride, that never-failing vice of fools."

How to get rid of pride.

Look at better folk. It will be easy to find them. Moody said: "As I have been studying some Bible characters that illustrate humility, I have been ashamed of myself."

Above all, look to Jesus the Saviour. That life of perfect holiness makes us conscious that there is no good in us. That marvellous condescension of his rebukes our self-seeking. His beautiful humility condemns our pride. Looking to Jesus,

John the Baptist stooped low and said, To undo his shoe were too much honor. Read John 13 whenever your pride rebels at mental service.

"Meek Jesus! to my soul thy spirit lending,
Teach me to live like thee in lowly love,
With humblest service all thy saints befriending,
Until I serve before thy throne above;
Yes! serving e'en my foes, for thou didst seek
The feet of Judas in thy service meek."

Paul in Rom. 12: 3 suggests another means of cure: "Think soberly, according as God hath dealt to each man a measure of faith." What will you be proud of? Your goodness, or wisdom, or some special virtue. Whence came it? "God hath dealt" it. Why then should you be proud, with whom it does not originate? If there be good in any man, he can say, "By the grace of God I am what I am." "Some one had just been reminding a certain bishop of an act of goodness which he had performed. He said, 'Any good I have ever been able to do is of the unearned mercy of God.' That is true humility. We feel that the merit is not ours, but God's." Instead of being led to wonder at our own goodness, power or wisdom, let us rather think how we may use that which God has committed to us, so that we may render a good account of our stewardship.

Our own littleness, the smallness of the greatest of our accomplishments, the brevity of our life, should tend to keep us humble. From this point of view a re-reading of William Knox's verses would be profitable. All presumably know of that favorite poem of Abraham Lincoln's, of which the first two stanzas are:—

"Oh, why should the spirit of mortal be proud?
Like a swift, fleeing meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave."

"The leaves of the oak and the willow shall fall;
Be scatter'd around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie."

"We rise in glory as we sink in pride;
Where boasting ends, there dignity begins."
—Young

Augustine was asked, "What is the first of the religious graces?" He replied, "Humility." "What is the second?" "Humility." "And the third?" "Humility."

Pride's chickens have bonny feathers, but they are an expensive brood to rear. They eat up everything, and are always lean when brought to market.—Alexander Smith.

Roma, Q.—When our evangelist, Bro. W. R. Hayes, took up the work we had no Young People's Society, but steps were taken to form one. The young people took up the matter very heartily, with the result that we have now a membership of 27, and we believe that this will be very largely increased in the near future. The young people are working very heartily with our evangelist, and all the meetings in connection with the church have largely increased in attendance and power, especially in the open air. Several of our members are taking an active part in the meetings.—R. W. G. Pitman, Sec.

This is the only generation we can reach.



Address communications concerning Australian Missions to
T. B. FISCHER,
Glebe Avenue,
Cheltenham,
Victoria.

DATES OF F. M. RAINS' TOUR.

- Sep. 4-5—Brisbane, Queensland.
- " 6—Toowoomba, Queensland.
- " 8-12—Sydney and Suburbs, New South Wales.
- " 13-16—Melbourne, Victoria.
- " 17-23—Adelaide, South Australia. Federal Conference.
- " 24, etc.—A return visit to Victoria is hoped for, for two days' meetings, after which West Australia is visited for a week.

In each State full programmes are prepared. Write to your State Secretary for full particulars.

Bro. Strutton to be at Federal Conference.

Matters concerning our leaving are shaping well. We have not booked our passage yet, but anticipate doing so by the Orient s.s. "Osterley," leaving Colombo on August 27, and arriving in Adelaide about Sept. 10, in time to get a grip of the Committee's plans before the Conference meetings, so that, all being well, we shall expect to be with you for the Federal Conference. Last week I received a promise from the chief Revenue official to Government that, provided I could get a guarantee from the Irrigation Department that the land we applied for would be irrigable from the canal, he would recommend the scheme to Government, which means we shall get the land for the Baupias. Since then I have seen the Executive Engineer for Irrigation, and he has told me to get particulars from Mr. Crossle here. The collector also said that we could depend on a substantial money grant, once the scheme was sanctioned by Government, so it will not drain our mission funds at all. We expect to have one or two baptisms here before we leave. Two are ready for it, we think.—H. H. Strutton.

Cheering News from G. P. Pittman.

To-day is our offering day, and we are praying that there may be record collections in all the churches. The tide is rising rapidly in Australia, and I am glad to say it is also in England.

Our Committee very kindly insisted on our coming to the hills to study the language. The heat renders it impossible to study on the plains, and the first essential is to get a grip of the language. Besides, we have no bungalow as yet, and there have been many deaths from small-pox, cholera, and other diseases, and we were living in an insanitary native house in the heart of the native town. We hope to go back to it in a few weeks, but then the danger will largely be over.

Fortunately for us, Hindi is one of the simplest languages of the East, and in answer to the many prayers of our dear friends at home, we are thankful to say we are getting a grip of the elements of the language, and I hope with the help of the Lord to be able to speak a little to the people when we return to the plains. We have been working hard, studying all day, with the help of two pundits, the best that could be procured. One of them is an exceedingly fine teacher, but both of them are absolute heathens.

Since we arrived, there have been seven baptisms at Daltonganj, bringing the membership of the little church up to 15. Among these we have now three good evangelists, Paul Singh, Prablin Sahay, and Benjamin Sahay. The latter is being supported by the young people at Glenelg, S.A. Paul Singh is a very fine fellow, head and shoulders above the average native evangelist. Prablin Sahay has just given up a good position as a clerk in the town to become an evangelist in the district, at a much lower salary. He is a fine speaker, and has been preaching and teaching very acceptably ever since his baptism about ten months ago. He has just opened another Sunday School in his house, and a night school. I am in regular communication with the three evangelists, and the work is going on nicely in spite of the terrific heat. In the coming cool season we hope to take an extended evangelistic tour through part of our vast district. We have over 3000 villages unevangelised, but we can only hope to visit a few hundreds of them this year. We shall take our tents in a trap, and pitch at some convenient centre for a few days, and the evangelists and myself will go out to all the villages as we go along, living mostly on rice, with a chicken now and again, unless we can manage to take provisions along with us.

India has been one of the hardest fields in the world, mainly because of the terrible caste system which obtains nowhere else, but the opinion of most of the experienced missionaries whom we have met here is that a great and wonderful time is about to dawn in India, when we shall be able to reap the marvellous harvests, all too much for the available laborers. The fact is, the people are losing faith in their gods, and are being rapidly educated. A new generation has already arisen which is only held to in religion by the power of habit and fear of offending relations, but when once the movement towards Christianity, which has already set, gains a little momentum, it will sweep all before it.—Yours in the great work, G. P. Pittman.

Grains of Gold.

It will interest and instruct readers to see some of the statistics of the F.C.M.S., of which Bro. F. M. Rains is Secretary.

Organisation.—This Society was organised in

Louisville, Ky., in 1875. Its average annual receipts and expenditures for thirty-four years have been 108,804 dollars. The one object of this Society is to make Jesus, the Christ, known to all men everywhere.

Fields.—Work is being done in Japan, China, Africa, India, Philippine Islands, Hawaii, Cuba, England, Norway, Sweden, Denmark, Turkey and Thibet.

Receipts.—Amounted last year to 350,685 dollars, a gain of 76,360 dollars, or more than 27 per cent.

Living Links.—A Living-link church is one that supports a missionary on the Foreign field or gives 600 dollars per year, including the gifts of the Sunday School and Endeavor Society. There are altogether 120 living links. During the past year 31 new ones were enrolled, the largest number in our history in any one year.

Sunday Schools.—Gave 77,199 dollars on Children's Day, the first Sunday in June, a gain of 2,019 dollars. The schools averaged 20 dollars 45 cents, and 1086 reached their apportionment. The whole number of contributing schools was 3775, a gain of 33. The schools have about doubled their gifts in ten years.

Missionary force.—American and English missionaries 170, native evangelists and helpers 634, or a total of 804, an increase of 43. The number of native evangelists and workers has been more than doubled in five years, and the number has been multiplied by five in ten years.

Medical.—The Foreign Society supports 17 medical missionaries and 17 hospitals and dispensaries, and last year they treated 131,776 patients, an increase of 3888, or about 361 per day. There has been an increase of 92,900 patients treated in five years, or an annual average of 18,587.

Membership.—The total membership in all the fields is 11,053, a gain of 1172. The number baptised last year was 1675. The number of organised churches 152. There has been an increase of 4700 in five years.

Sunday Schools.—The number of Sunday Schools is 132, a gain of 22, and the number enrolled is 9657, a gain of 1868. There has been a gain of 3315 in five years.

Educational.—Sixty-two schools and colleges are supported with an attendance of 4270, a gain of 601. There has been an increase of 2121 of those under instruction in the past five years.

Consuls say that wherever missionaries have gone it is easier to sell goods.

Missionaries minister not only to the spiritual needs of the people, but also contribute largely to their material prosperity and well-being.



Queensland.

TOOWOOMBA.—Since our last report we have been called upon to bid good-bye to our Bro. and Sister Hoskins and family. During the four years that our brother and sister have been in fellowship with the church in Toowoomba they have endeared themselves with us all, and both church and Sunday School are sustaining a great loss in their removal to N.S.W. At our farewell social last night the church was crowded with members and friends to wish them God-speed, and the several heads of the different departments spoke in glowing terms of the very high esteem in which our brother and sister stood. During the time our brother was supt. of the Sunday School he has seen it increase from 20 scholars to nearly 200. Both are devoted teachers, and our sister was also church organist. Our brother has proved himself to be a most untiring and energetic church secretary, and his smiling, happy face will be greatly missed. Bro. Draine, senr., made a presentation to them on behalf of the church. Our decisions since last report have been five adults and one young girl from the Sunday School. Cottage meetings are proving a great benefit in spreading the good news around the suburbs. The meetings so far have been well attended.—M.V.B., Aug. 17.

New South Wales.

JUNEE.—The services both Sundays and week-nights are well attended, and interest is well maintained among the members. Bro. Clydesdale, from Wagga, spent the day with us on Sunday, the 7th inst., while Bro. Cust took his place at Wagga. On Sunday evening last, the 14th inst., Bro. Cust gave a very fine address on "Feed My Sheep." At the close of the meeting four made the good confession and will be baptised as soon as possible.—Stan. Wilson, Aug. 17.

LISMORE.—Sunday last saw magnificent audiences at the tent at the inauguration of the mission. We had the pleasure of seeing Bro. J. Kingsbury, from Enmore, Sister Mrs. Graydon, from Corndale, and Sister Miss Mison, from Brooklet, with us. Two were received into fellowship. At night the tent was nearly full, and Bro. Hagger gave a splendid address on "Did Jesus Rise from the Dead?" On the week-nights to date good congregations have been present, and on Tuesday, one sister made the good confession. We are all pleased with the spaciousness and general appearance of the new tent, which will accommodate over 500 people in comfort. Considering the many other events which are crowding just now—a mission by another body closes this week—we have every reason to be satisfied with the results thus far obtained. Yesterday our evangelist had a busy time, solemnising two marriages. Sister F. I. McGuinness and Mr. C. A. Poynting, and Sister C. M. Walker and Mr. W. F. Kimpton, were the contracting parties. We wish them all a long life of happiness in the Lord. To-morrow, as we close this for the mail, a further splendid meeting is in progress. To God be all the glory.—E.A.P., Aug. 18.

ERSKINEVILLE.—The most pleasing feature of the work here is the work among the young. Our school has grown too big for the building. On Aug. 21 we started an adult class in a hall near to our church building, which includes the Bible Class and any others who care to attend.

The enrolment at present is 32, with an attendance of 22 for the first Sunday. By doing this we have made more room for classes. The attendance as a whole on Sunday was 180. All departments of work, including the open air, are in good order. Sunday morning Bro. Mudge gave us a splendid address, and at night our Bro. Payne preached the gospel. Pray for us, 1st, That the work may go ahead and prosper; 2nd, That the coming tent mission with Bro. Hagger will be a grand success, and 3rd, That we may soon have a building of our own in which we can worship God.—G.M.

PETERSHAM.—At the annual church business meeting held last Wednesday, Bren. Bale, Brown (secretary), Crawford, de Plater, Gordon, Liffie and Warner were elected deacons for three years, and Bro. Russell was elected elder in the place of Bro. Clydesdale, resigned. Last night we had another fine meeting, and at the close a young girl confessed Christ. Two who were baptised last week were received into fellowship. We were pleased to have Bro. Way from Tasmania with us all day.—S.B., Aug. 22.

MEREVETHER.—W. A. Strongman commenced his labors in this district yesterday. He was entertained at a welcome social the previous evening. Two received the right hand of fellowship yesterday morning. A good attendance at the gospel service in the evening. Had a visit from Sister Wilson, of Junee, yesterday.—S. Laney, Aug. 22.

MARRICKVILLE.—Splendid meetings all day to-day. In the morning Bro. Jno. Fox, from Lilyville, exhorted the church; about 80 present. Bro. Chas. Watt spoke to a fine audience at night, his topic being "God's Great Unpardonable Sin." All departments of church work are enthusiastic. Particularly so is this the case with the Dorcas Class. A great amount of good is being done by the self-sacrificing labors of the sisters. Bro. Watt's Young Men's Class, which meets every Wednesday, is doing much to bring out the talents that the young men possess, and better fit them for greater work for the Master. Bro. Clyde Jones is the energetic secretary. We are glad that Bro. Lea has taken up the singing. This department has been neglected for some time, but in our brother's hands will soon be a great power in our church work.—T.C.W., Aug. 21.

BIBLE SCHOOLS COMMITTEE.—A most enthusiastic meeting of Bible School teachers and officers was held in the City Temple on Thursday, 18th inst. J. J. Franklyn occupied the chair. About 80 teachers from all the city and suburban schools were present. The meeting was arranged for the purpose of bringing the school workers into closer touch one with the other, and to talk over matters for the welfare of our schools. Arrangements were made for the holding of a big schools rally in the City Temple on Saturday evening, Sept. 10, when Bro. and Sister F. M. Rains are expected to be present, and distribute the prizes and certificates to the successful scholars and teachers in connection with the recent examination. After a pleasant talk, refreshments were handed round, to which due justice was done. It is the intention of the teachers to meet more often in conference, so that the great work among the young may have all the encouragement it deserves. The Committee meet on the last Tuesday in each month, and all schools are reminded that they may send a delegate to these meetings to represent each school. We would be glad if all secretaries would note.—T. C. Walker, Aug. 22.

New Zealand.

WELLINGTON (Vivian-st.).—One lady received into the fellowship of the church, and four more confessions last Lord's day evening. All our meetings are well attended, and a growing interest is strongly in evidence. The prayer meeting thermometer went down a few degrees last week—78 present. We are praying for warmer weather in the church. Our Sunday School is slowly progressing, over 100 scholars attending.—S. J. Mathieson.

OAMARU.—Two young men have confessed Christ, and have been baptised. Bro. Mathieson is organising a personal workers' band, which, properly trained, should be of great service to the church. We continue to have splendid attendances at our meetings. May it mean souls interested and then saved.—W.K., July 14.

DUNEDIN.—The monthly meeting of the Christian Women's Missionary Society, held on Tuesday evening, August 9, took the form of a social. Mrs. C. Fleming Macdonald presided. Reports were received from the secretary (Miss M. Gregg) and treasurer (Mrs. C. F. Sundstrum), and the proposed work to be taken up by the Board was stated by Mrs. Macdonald. A good varied programme, in which members of the choir rendered much assistance, was carried out, and refreshments were partaken of. The usefulness of such a society was briefly described by W. J. Hastie. In view of the annual tea meeting and entertainment of the Bible School to be held in September, W. McKenzie has kindly undertaken to train the scholars in singing.—L.C.J.S., Aug. 15.

CHRISTCHURCH.—We have been cheered by four confessions since last report, and the interest is well sustained.—H.L., Aug. 20.

CENTRAL DISTRICT.

Dr. Henry and his co-workers have, to use a common phrase, caught on in this Dominion. At the close of a successful mission in Christchurch they opened fire in Dunedin, where last report gives over 900 confessions. Among the useful lessons to be learnt by the mission we may note: the importance of co-operation among Christian workers, and co-operation with God in his great scheme of salvation, and the value, too, of having a purpose in life and pursuing that with energy, and then the necessity of organisation. The pity is that at the close of such combined effort many are lost sight of, and others are separated from one another among the various organisations.

Tasmania.

KELLEVIE.—Bro. Moffit is still with us. We had the pleasure last Lord's day of seeing four restored to fellowship. Our brother gave four addresses, exhorting the church in the morning, and dressing the S.S. children in the afternoon, and preaching the gospel at 3 o'clock, and at Coppington in the evening, the attendance being good at all the meetings. Our brother is getting quite active again, having ridden 14 miles that day as well as preaching.—A.S.C., Aug. 17.

Victoria.

MELBOURNE (Swanston-st.).—F. G. Dunn addressed the church last Lord's day morning and Bro. and Sister A. R. Main were amongst our visitors. In the evening Bro. Gordon gave an excellent address on the topic, "The World's Man and the World's Need." One confession at the close.

BALLARAT.—We were pleased to have with us on last Lord's day, Bro. and Sister Harward. Sister Maud Morris of Brighton, and Bro. Night of Gordons. Bro. Harward exhorted the church: there was a very good attendance. In the evening Bro. Harward preached the gospel to a large audience; there were no vacant seats.—L.J.

COLAC.—On Tuesday, August 9, we had the pleasure of hearing Bro. Bagley at our C.E.

meeting, held at our Sister Brook's house. We were greatly encouraged by his remarks. Our prayers go with Bro. Bagley in his mission at Swan Hill, and we trust that many may seek the Lord. We are busy practising for our Sunday School anniversary, under the conductorship of Bro. Connor, and hope to have a good time next Lord's day, when we celebrate our first anniversary. Meetings on the whole are very good, especially the gospel meetings. We look forward to the time when we will have a chapel to worship in instead of a rented hall.—J. G. Lacy, Aug. 15.

WILLIAMSTOWN.—The annual business meeting of the church was held last Thursday, about 100 members being present. Officers were elected for the ensuing year. Splendid reports were received from the various societies. The Sunday School showed an increase of 26 scholars. During the year 7 scholars have united with the church. The C.E. reports good meetings, with an average attendance of 30. Reports from the Sisters' Sewing Class, and Men's Improvement Class, spoke of good work being done, and an active interest shown by the members. The evangelist's report showed that during the 7 months Bro. and Sister Ennis have been with us, the accessions have been 15 by faith and obedience, 12 by letter, and 17 by restoration, while 9 have transferred to sister churches, a net increase of 35 since Jan. 1. 963 visits have been paid to the homes of the people here, a large number being to non-members. A special feature of the work is our Thursday evening prayer meeting, which has an average attendance of 50. We have recently painted the interior of the chapel, painted and varnished the seats, and renovated and painted the fence, and having a desire to paint the building on the outside also, £20 was subscribed at the meeting with that object, and toward purchasing a new organ. The meeting was one of the best held by the church here. During the evening the choir rendered items, and after partaking of light refreshments a most successful meeting closed. This morning Bro. Wong, from the Chinese mission, gave us a helpful address. Our evening meetings are being attended by a number of strangers.—S.R.F., Aug. 21.

SOUTH YARRA.—We celebrated the 16th anniversary of the church and S.S. on Aug. 7, 8, and 10. On the Lord's day morning, amongst our visitors were Bro. Clark, Brighton; Bro. Grifface and daughter, Sister Smith, and Bro. Williams from Williamstown. Wm. Wilson exhorted. F. M. Ludbrook gave a very interesting address in the afternoon. Wm. Nightingale was unable through illness to take the platform in the evening, D. Pittman taking his place. On Monday, the public demonstration took place, D. A. Lewis presiding. The building was crowded. C. A. Quick gave a very appropriate address. A good programme was arranged, consisting of anthems by the S.S. scholars and choir, and solos and recitations by scholars. The singing by the children's choir was very good, and reflects credit on the leader, Fred. Lewis, who also arranged the programme. Sister Murphy presided at the organ. The secretary reported 40 additions for the year ending July 31, 32 by letter, 7 by faith and obedience, and 1 baptised believer; present membership, 182. There are 150 scholars and 15 teachers on the roll; 3 scholars were added to the church. The school contributed to Burwood Boys' Home £11/12/4, and Children's Hospital £3/4/5½. The C.E. Society, Band of Hope, and Total Abstinence Society are all in a healthy condition. The mothers' meetings closed early in the year. The revenue from all sources amounted to £292/7/-; this includes fellowship £62/2/-; Evangelist fund, by weekly contribution, £66/4/-; F.M., £15/10/-, and H.M., £13/7/7. On Wednesday, a bioscope concert was held, which was free to S.S. scholars. A good programme was presented. We were pleased to have Bro. Binney with us. Last Lord's day morning E. M. Hall exhorted, and W. Nightingale was with us again and preached the gospel.—T.M., Aug. 15.

PRESTON.—Many strangers were present on Sunday evening. Bible School is still growing. Last Saturday night about thirty of the members gathered at the home of Bro. and Sister Dickens,

to say farewell to W. A. Strongman, who is taking up evangelistic work with the church at Hamilton-Merewether district, N.S.W. An enjoyable evening was spent. O. A. Walker, on behalf of the church, presented Bro. Strongman with a travelling bag suitably inscribed, and a set of brushes. The building fund collector now is Miss C. G. Olney, 200 High-st., Preston. We thank the Chinese brethren at Queensberry-st. for 5/-, and "a Geelong disciple" for 10/-.

CASTLEMAINE.—Fine meetings yesterday. One received into fellowship in the morning. At the close of the gospel service, three confessed Christ, one young man and two senior girls from the Bible School. We are losing our esteemed organist, Bro. Simpson, who is going to Mildura. The Sunday School membership is steadily increasing. We have now 103 new scholars since the opening of the red and blue rally. The blue side is still leading.—E.C., Aug. 15.

LANCEFIELD.—We have engaged Bro. Pratt from the Bible College. Meetings improving. Have started a Bible Class in connection with the Sunday School. Good interest manifested.—R. Gerrard, Aug. 15.

MARYBOROUGH.—We had the pleasure of having Bro. J. B. Gray with us yesterday, from Castlemaine. Bro. Gray spoke at both meetings. We enjoyed our brother's visit very much. Our morning meeting was large, there being 37 present. The evening meeting was packed, forms being placed in the aisle. Prospects bright.—J.G.B.

CARLTON (Lyon-st.).—All the meetings on Lord's day were well attended. Joseph Pittman gave a nice address in the morning, and at night Horace Kingsbury's discourse upon "A Faithful Saying" was earnestly listened to by a large audience. We had with us Bro. and Sister Price, from Ballarat, also Bro. and Sister Organ, son, daughter, and niece, who have just recently returned from W.A. to reside in the district, and purpose uniting with us. The Century Bible Class attendance has been gradual and of a healthy growth: 115 on the roll, and 109 present last Sunday afternoon.—J.M.C.

HAWTHORN.—Good meetings both morning and night. Bro. R. C. Edwards gave a very practical address in the morning on Col. 1: 10. Visitors: E. Bachelor, Minister for External Affairs, and family, from S.A., and Dr. Sykes, of Cleckheaton, England, who is on a visit to Australia, after about 30 years' absence in the homeland. Many of his old friends will be glad to see him again. Gospel meeting large and good interest. Four who confessed Christ the previous Sunday were baptised.—T.H. Parkes, Aug. 22.

CHELTENHAM.—One received in by faith and obedience. Our aged Sister Elizabeth Martin passed away to be with Jesus on Wednesday night last, aged 72. Sister Mrs. Kelly, now living at Elsternwick, has also passed through bereavement, in the loss of a dear little girl, aged 5 years. Bro. Tuck officiated at the grave. We offer our Christian sympathy to the loved ones left behind.—T.B.F.

MEREDITH.—On Tuesday evening last a social was tendered to Bro. Shipway, prior to his departure from us to take up mission work with Bro. Bagley. There was a good attendance of members and friends, and a very pleasant time was spent. Four short addresses interspersed with vocal selections were delivered, bearing chiefly on the work during Bro. Shipway's sojourn. Bro. Cambridge, who presided, presented Bro. Shipway with a token of esteem and good wishes in the form of a travelling bag. Bro. Shipway suitably replied. We regret Bro. Shipway's departure at this juncture, as the meetings were increasing in number and a fine interest was being manifested. We are looking forward in glad anticipation to Bro. Connor's visit to conduct the services in connection with the church anniversary celebrations on Sept. 18 and 19.—A. McKay, Aug. 22.

HERRINGA.—On last Lord's day afternoon and evening, the anniversary of church and Sunday School was held. Those who took part in

the singing reflected credit upon Bro. Hillebrand, who, for weeks past, took them in hand. At the evening meeting the attendance reached 75. A. W. Jinks spoke on "To whom shall we go?" We are following up with a mission. New Testament truth is greatly needed in this town. An interest is being created.—A. W. Jinks.

BRUNSWICK.—The church has been edified by addresses from Bro. Quick and Wood Green, both speaking on the words, "All things work together for good," etc. The gospel banner is being upheld by Bro. Bell, who has good audiences. School attendance to-day, over 200.—W.T., Aug. 21.

CASTLEMAINE.—Good meetings yesterday. The young man who confessed Christ on the previous Sunday evening, and was immersed during the week, was received into fellowship in the morning. Record attendance at the gospel service in the evening, Bro. Clipseone preaching. Two more, a young man and a lad from the Sunday School, came forward and confessed their faith in Christ. At the close of this service the ordinance of baptism was administered to the two girls who also had confessed Christ on the Sunday previous.—E.C., Aug. 22.

EMERALD.—Meetings are well attended and interest good. At the close of the gospel service last Lord's day evening, a young man made the good confession.—W. Bolduan, Aug. 21.

MORELAND.—Good meetings continue to be the order in Moreland. Over 60 members broke bread this morning. We had Bro. and Sister Sullivan, who have come from N.S.W. to reside in this district, with us, also Sisters Wray and Kimber from Lygon-st. Prospects bright for future work.—J.H., Aug. 21.

COLLINGWOOD.—Good meetings and inspiring addresses from our evangelist on Lord's day, Aug. 21. We had 65 members to break bread in the morning, and had with us Sister Edwards, from Blackburn, and H. Lofts, from Geelong. Our brother is living in town, and is bringing his letter with him. He intends joining with us. In the evening we had 125 at the gospel service. We are getting along nicely just now.—T.T., Aug. 22.

South Australia.

PORT PIRIE.—The mission commenced on the 7th, and we have now been running a week. Bro. Thomas, though not strong physically just now, is doing well in the preaching of the Word. The services are attracting a good deal of attention, and the number in attendance has increased each evening. Sister Minnie Leadham's singing is a great help. There have been four decisions. We continue for another eight days at least, and as a good interest is already aroused, much good should be done before the mission closes. We remind the brethren of our request in last report for their prayers.—Geo. Wilson, Aug. 15.

BUTLER.—Our mission is in progress, and good meetings are being held. Bro. Harkness is in good form, and a good impression is being made. We have just fixed a baptistry in our chapel. The anniversary is to be held on Sunday, and the tea on Tuesday, 23rd. Bro. and Sister Harkness will be attending the Conference, and we sincerely trust that the Committee will appoint them here for another year, as they have endeared themselves to the people everywhere.—R.W.B., Aug. 15.

NORWOOD.—In connection with the Young People's Society of Christian Endeavor, the Foreign Missionary Society held their monthly meeting on August 1. There was a good attendance. Mr. Bradley, a missionary from Egypt, gave a very interesting address, which was much appreciated. On the 15th we were visited by the District Union officers, and had a splendid meeting. This is the first time they have visited us, and we hope not the last. Following the meeting was held the annual red and blue social, and an enjoyable evening was spent.—C.L.D.

NORTH ADELAIDE.—On Wednesday, Aug. 17, the church celebrated its 27th anniversary by

Continued on page 558.

"Beginning at Jerusalem."

The Story of a Man Afflicted with Insomnia,
and his Strange Cure.

By JOHN T. FARIS in C.E. World.

David Norris, capitalist, was rapidly going to pieces. A boyhood of struggle had been succeeded by a young manhood of fighting for a foothold in business, then by a middle age, when he had the means to gratify, so far as money could gratify, the slightest wish of Mrs. Norris, David Norris II., and Helena Norris. The Norris bank account was always at their command without question; that is, except for one thing; they were not permitted to respond to appeals for Foreign Missionary gifts.

"All I have is yours, so long as you use it on yourselves, or give a reasonable amount to our church or the heathen we have all about us here in New York City, and up and down our own land," would be his emphatic reply when Mrs. Norris tried to open his purse-strings in behalf of Foreign Missions. "I've told you this a score of times already. Don't make me say it again."

This restriction robbed Mrs. Norris of much of the satisfaction she had thought in the days of her poverty she would secure from the use of unlimited money. But she was better off than her husband; his money gave him no satisfaction whatever. Once he had thought he gained a sort of satisfaction by using his wealth in order to pile up more wealth, but the day of self-deception was passed; now he owned that life was monotonous and unpleasant. The days were torture, but the nights were worse than torture; he could not sleep except in snatches of a few minutes' duration. Even these intervals of unconsciousness were sadly marred by disquieting dreams in which he lived over again the events of the day or of earlier days, or imagined all sorts of unfortunate complications for future days. Of course, after a night of such broken rest, he was not fit for business.

And that is why his acquaintances said he was going to pieces. Those who had once eagerly followed his lead now questioned his judgment. To his face they tried to treat him as if nothing had happened; but behind his back they shook their heads and said: "Poor Norris! he has had his day. It is only a question of time until he disappears from among us."

Even if Mr. Norris did not hear what they were saying, he guessed at it. Had not he acted the same way with other men who for one reason or another had passed their day of youthful vigor?

"But there is no reason why I should be laid aside yet for twenty years, no reason whatever; that is, if I could only sleep, sleep seven or eight hours dreamlessly and without a break as I used to sleep when I was a boy. If I don't learn to sleep, I think I shall go mad. How gladly I'd give fifty thousand dollars to any one who would show me how to sleep!"

Yes, he had tried doctors; but every one of them wanted him to lay aside his business for six months or a year. He couldn't think of such a thing. His business would go to pieces. Then what good would sleep do him? He would have to start in at the bottom once more, and in the

process of winning back his business, he would probably forget how to sleep.

Dr. Bedillion, his pastor, had suggested another cure; but the troubled patient thought it was more absurd than that outlined by the doctors.

"Get your mind off yourself," was the doctor's beginning. He was trying hard to tell Mr. Norris to be less selfish without using words that would make him angry. "It isn't fair to yourself, this spending all your time on your business. Try devoting yourself to your family for several hours a day. Take the leisure you have earned, and share in the work of relieving the distress in New York City. It would give me pleasure to put myself at your service if you desire to find suitable outlets for your generous impulses."

"Generous fiddlesticks!" Mr. Norris grumbled when he was alone. "Who ever heard of such a way as that to learn how to sleep?"

In vain he tried plans everybody had heard about, and others about which no one had ever heard. He counted imaginary sheep jumping over an imaginary fence; he threw imaginary stones into imaginary ponds, and watched the imaginary ripples spread; he thought of shoveling coal into a furnace and with the coal throwing in everything that came into his head; in thought he spent hours on the bank of the trout brook on the old farm, trying to concentrate all his energies on the line he pretended was in his hand. If the ingenuity displayed in devising schemes to woo sleep had been exercised in his business, he would long ere this have been twenty times a millionaire. But every scheme was futile. Morning after morning the nervous man, worn out, would rise to face another wearing day. And always his thought was, "I'd give fifty thousand dollars to the man who would show me the way out of this inferno of sleeplessness."

He was on his way home after an unusually unfortunate day, thinking of the problem that was seldom out of his mind, when his attention was attracted by two men in the seat ahead of him in the car. They had been talking for some time, but he did not hear a word until one of them said,

"I have found a capital way to put in a wakeful hour at night."

Then in spite of himself, Mr. Norris listened to every word.

"Six months ago, after my nervous breakdown, I had difficulty in sleeping. I worried about it a good deal, tried counting sheep, and all such nonsense. Then one night I thought what a lot of good time I was wasting. I had always said there were things I'd like to do, if only I had time for them. One of these was praying for the missionaries, not in a general, languid way, but particularly and individually. Here was my chance. When I woke at night, I stopped thinking about the sleep that would not come, and began to pray for missionaries. There are so

many of them and so many countries I was bothered at first how to begin. Then I remembered the command, 'Beginning at Jerusalem.' I tried that plan. The first night I got out of Jerusalem, over Syria, and through Egypt, into Central Africa, when somehow I lost track of what I was doing. I was asleep. Next night I didn't get out of Syria. Then I thought I wasn't making much progress; so I adopted the plan of beginning one night just where I left off the night before. To tell the truth, though, I never got very far, wherever I start; many nights I don't have a chance even to begin. But I can't give up the pleasure of praying for missionaries; so I've had to find time during the day. I guess I can afford it now that I've solved the problem of sleep."

Mr. Norris shrugged his shoulders. "Cranks! Simpletons! I thought he was going to tell something worth while. Praying for missionaries, indeed! Of course I believe in prayer, but I don't believe in prayer as a cure for sleeplessness." Then he thought he put the young man's talk out of his mind.

It came back to him that night, however, when he had counted sheep, thrown stones, and fished for trout, all in vain. As a last resort, he began to think of the missionaries. "That young fellow said, 'Beginning at Jerusalem,' but do I know about Jerusalem?"

Then he remembered that a World's Sunday School Convention had been held in Jerusalem. Mrs. Norris had attended; she had said something about missionaries who were there. He thought of these missionaries, and began to pray for them. He found it rather unsatisfactory, for he did not know any of them by name. As he prayed, he recalled various things he had heard about Syria,—there was a college at Beirut, was there not? He stopped to pray for its professors and students. Then he recalled a college classmate who had gone to another missionary college—Robert College, that was the name. He was the most brilliant fellow in the class, and some of his friends thought he was throwing his life away.

"But is he throwing his life away?" Mr. Norris thought. "Is it possible that I have been the one who has thrown life away just because I have been all bound up in myself, while he has been giving himself up for other people? God forgive me. And God bless my old classmate."

And that prayer was the last thing he remembered until morning. He opened his eyes in surprise after a refreshing sleep. He felt like a new man. "And I owe it all to that missionary college at Constantinople!" he thought.

That morning at breakfast he surprised Mrs. Norris by saying,

"Would you care to give this cheque to Dr. Bedillion for Robert College?"

Mrs. Norris stared. Could she believe her ears? Her husband making a gift to Foreign Missions!

"Just tell him it's the price of a night's sleep," Mr. Norris explained. And that was all he would say.

Several times that day he caught himself wondering about missionaries in Syria, and wishing he knew more about them. At length he passed in his work long enough to send the office boy to the headquarters of the Board of Foreign Missions, with a request for a list of mission-

aries in Syria and Egypt, as well as some brief facts about their work. When the boy returned with a number of leaflets, Mr. Norris put them away safely in his pocket.

That evening, just before going to bed, he shut himself up in his den, and spent half an hour poring over the missionary literature. And when, two hours later, he started wide awake as usual, he began to recall what he had read. Then he prayed. He found it was easier to pray because he knew more about the fields for which he was praying.

Again he slept. In the morning, he went back over the night. "Went to sleep in Beirut last night," he thought. "The college there must be the one to get the cheque to-day."

So Mrs. Norris was surprised once more. Wisely, she said nothing, but awaited developments.

She had not long to wait. A few days later she found a stack of missionary leaflets in her husband's desk; he had sent for a fresh supply each day, that he might have new ammunition for his evening's review preparatory to going to bed. She had hardly recovered from her surprise at this discovery, when the sight of "My Life and Times," by Cyrus Hamlin, on the desk, took her breath away. What had come over her husband?

The explanation was simple. Mere catalogues of missionaries had not contented him long—he must know something more about the men whose work was beginning to interest him in spite of himself. At first he read for the sake of getting to sleep; now he read for the sake of information. And as he read, the worries and problems of the day faded from mind so completely that, when he went to bed, he was able to fall asleep almost at once. Then, if he woke, he had a little time to think over what he read, and he was asleep again. As time passed, the nights when he had leisure to think of the missionaries' work and to pray for them became fewer. Soon he found himself actually regretting the fact that he had not had the usual half-hour to "go on the

missionary grand tour," as he had come to call it.

Scores of cheques had found their way to Dr. Bedillion, and through him to the treasury of the Foreign Board; and Mr. Norris was looked upon as the best friend of Foreign Missions in the church. Dr. Bedillion, mystified, asked Mrs. Norris to explain the transformation; but she assured him she was as much in the dark as he.

Then Mr. Norris explained matters himself. Realising that he was sleeping like a boy, and that as a result his business was prospering as never before, he began to think of paying his debts.

"I promised fifty thousand dollars to any one who would cure me of sleeplessness. That young man in the street car did the work, but I don't know who he is. I've never seen him from that day to this; yet I ought to pay that money. Well, if I can't find the young man, I can find the missionaries. That's it! They've cured me. Now to pay them."

When Mr. Norris once made up his mind, it was his custom to act at once. That evening, therefore, he made his way to Dr. Bedillion's study.

"Dr. Bedillion, I see that the Foreign Board is calling for funds to open new stations in Arabia and Egypt. Will you please forward this cheque, that is, if you think it will be enough for the purpose?"

Dr. Bedillion glanced at the figures. Then he hastily put on his glasses, and looked again. Then he started to his feet, shouting:

"Fifty thousand dollars! Why, Mr. Norris, I congratulate you. This will do the work handsomely. May God reward you. But how did you come to make such a princely gift? You were always such a—such a—"

"Say it, Dr. Bedillion! Such an obstinate, selfish, grasping idiot, that I couldn't give a thought to work and workers who are moving this world for God. I've come to my senses; that's all, Dr. Bedillion."

"But how did it all happen? Was it—could it have been—my last missionary sermon?"

"No, Dr. Bedillion, it wasn't your sermon. I'm sorry to say I wasn't at church the day you preached it. It was—it was—I hardly know how to tell it—it was 'Beginning at Jerusalem' did it."

Then followed the full explanation. As he concluded, Mr. Norris said: "I little thought the day would come when I should be thankful that I had so much trouble in sleeping. I am thankful, more thankful than I can tell, because my eyes have been opened to see what a selfish fellow I've been for years. Yes, selfish, Dr. Bedillion, that was what you once tried to tell me in your nice way, but I would not listen to you."

"So that's it, is it?" Dr. Bedillion said with a smile. "Then may we have an epidemic of sleeplessness in Covenant Church; that is, if the sufferers will only take your cure."

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

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New South Wales—A. E. Illingworth, T. Hagger, S. G. Griffith, L. Rossell. South Australia—R. Burns, J. Manning, John Fischer, A. C. Rankine, T. H. Brooker. Victoria—F. G. Dunn, A. Millis, W. C. Craigie, R. Lyall, F. M. Ludbrook, C. Hardie. Western Australia—H. J. Banks, D. M. Wilson. Queensland—L. Gole. Tasmania—W. R. C. Jarvis.

From the Field—Continued.

a tea and public meeting. The chapel was tastefully decorated with yellow and white flowers and asparagus fern. There was a good attendance of members and visitors. Dr. J. C. Verco presided over the meeting. The secretary, Bro. W. Lyle, junr., in his report stated there had been 34 additions during the year, 22 by faith and obedience, and 12 from sister churches. Our losses have been 41—23 transferred to sister churches, 13 removed by roll revision, while 5 have gone to be with Jesus. Present number on roll, 279. Reference was made to the loss the church sustained by the removal from the neighborhood of Bro. and Sister Jackson and family. The Sunday School has 11 teachers and officers and 94 scholars, with an average attendance of 67. 3 of the scholars have united with the church during the year. From the money raised by the scholars, £7/8/5 was given to the supt. of Point MacLeay Aborigines' Station, 12/6 to the Junior Branch of the British and Foreign Bible Society, £1/8/6 to the Children's Hospital, £1/4/- to the Twynholm Orphanage, £4/4/- to the Brighton Deaf and Dumb Institution, and £5 to the support of the orphan Miltioo in India. During the year a mission has been conducted at Prospect by Bro. Thomas, with the result that 17 decided for Christ. The various organisations in connection with the church were reported to be in a very satisfactory condition. The receipts for the year totalled £515/7/1, and were as follows:—Sunday collections, £300/17/8; Home Missions, £32/9/10; Foreign Missions, £67/14/5; College of the Bible, £2/3/9; For Sunday School, £18/6/-; Prospect Building Fund, £69/7/9; Collected by Sunday School, £23/4/9; Junior Dorcas, £2/2/11. The amount still owing on the Prospect chapel has been reduced to £254/12/6. During the year a Junior Dorcas Society has been started under the presidency of Sister Mills, and is doing a good work, while a Young People's Class has been started at Prospect by Bro. Belcher. They have 37 on the roll and an average attendance of 21, and meet for an hour before the Lord's day morning meeting. Encouraging addresses were given by Bren. Gore, Ira Paternoster and A. M. Ludbrook. Vocal items added to the pleasure of the evening. Bro. Anderson concluded the programme by proposing a comprehensive vote of thanks to all who had aided in making our anniversary such a success. Lord's day evening, Aug. 21, a young man responded to the gospel invitation, after an impressive discourse by Bro. Ludbrook.—V.B.T., Aug. 22.

MAYLANDS.—Good meetings to-day. Two received by letter, and one S.S. scholar immersed to-night. Our half-yearly business meeting on Thursday. The S.S. is preparing for anniversary and a picnic is being arranged if funds will allow.—R.L.A., Aug. 21.

GROTE-ST.—On Sunday, the 14th, R. S. Caldecott gave an address in the morning, and John Fischer preached to a good congregation at night. To-day Frank Thomas was the speaker at both morning and evening services, and also conducted the Young Ladies' Bible Class. In the absence of A. J. Gard the song service has been conducted by R. A. Morphet.—E.R.M., Aug. 21.

NORWOOD.—Good meetings are still being maintained here, although we have lost S. G. Griffith. E. Paternoster, from the Maylands church, addressed us this morning, and G. W. Jenner at the evening service, his subject being, "God is Love" (1 John 4: 8). One was received into fellowship. We hope to have A. C. Rankine with us on Sept. 12.—W.S., Aug. 20.

QUEENSTOWN.—Lord's day, Aug. 21, the attendance at breaking of bread was limited, many being absent at the Semaphore. Bro. Marquardt presided, and Bro. Hawkes exhorted. In the evening, good attendance, when J. McGregor Abercrombie delivered a gospel address entitled "Two Forces." Satisfactory work in all branches. Prospects bright.—A.P.B., Aug. 22.

BALAKLAVA.—Good meeting yesterday. Bro. Bowring, from Narracourte, was with us. The three S.S. scholars who made the good confession

on decision day were received into fellowship.—A. W. Paterson, Aug. 22.

HENLEY BEACH.—Our meetings are well attended by the members and friends, and it is very encouraging to those brethren who from time to time come to exhort the church and preach the gospel. Among the visitors we had Sister Charlick, from Norwood, Bro. and Sister Spotswood, from Bordertown. This morning we had the pleasure of hearing an address from D. A. Ewers, which was very helpful to us. To-night Bro. Alwin Fischer preached the gospel to a good number in an able manner.—M. S. Noble, Aug. 21.

MALLALA.—Our mission began on Lord's day, Aug. 14, with S. G. Griffith as missionary. It has been a season already of much blessing and power from God. The interest has been steadily growing; attendances large, and attention good. Bro. Griffith is preaching strong, impressive sermons, which are doing much good. During the first week three made the good confession, and to-night our hearts were once more gladdened by seeing a man come out and confess Christ. We have been greatly helped by the assistance of Miss H. Lawrie, of Henley Beach, as soloist. The mission continues until Conference. The church is happy, hopeful, and enthusiastic, and prospects are bright. Others almost persuaded. Brethren, pray for us.—A. W. Harris, Aug. 21.

Here & There.

The secretary of the church at South Richmond is now Geo. F. Nicholls, 63 Dover-st., Richmond.

A tent mission was commenced at Swan Hill on Sunday last, conducted by T. Bagley, assisted by J. E. Shipway as singing evangelist.

The anniversary services of the Unley (S.A.) church will be held on Sunday, Sept. 4, and Thursday, Sept. 8. They expect to have splendid meetings.

The Bible School at Toowoomba, Queensland, has been making rapid strides of late, as the following news by telegraph will indicate: "Bible School reached objective yesterday, doubling in two months."

W. Gale has accepted an engagement under the Victorian H.M. Committee to labor with the church at Castlemaine. He will not commence his duties until he completes his college course in November.

Will any of our Melbourne preachers or college students who have not received particulars of the F. M. Rains' preachers' "at home" on Sept. 14, at Sargent's Cafe, kindly acquaint T. B. Fischer, Cheltenham.

S.S. Union, Vic.—The next meeting of the general committee will be held in the lecture hall, Christian chapel, Swanston-st., on Monday evening, Aug. 29, at 8 p.m. Full attendance of delegates requested.—J. Y. Potts.

A. Glastonbury, of the Hindmarsh church, S.A., who has for some time past been suffering from a severe eye affection, which eventually led to his losing one of his eyes, desires to express his thanks to those brethren who so kindly manifested their sympathy to him in his time of trouble.

In this issue we publish the first of a series of articles on the Lord's Supper, by the late J. B. Rotherham, so well known to us by his "Emphasised Bible." These articles are now appearing for the first time and we have the privilege of publishing them through the courtesy of his son, J. G. Rotherham.

The little band of disciples at Gordons, Vic., has recently purchased the Wesleyan chapel and some of its furniture. Our Wesleyan friends in that town have reserved the land in the hope of building up to auction, as at present they have no cause in that place.

The secretary of the church at Footscray is now P. Nielsen, 73 Hopkins-st.

The Austral Company has received a supply of J. W. McGarvey's new book on "Biblical Criticism." The book consists of articles selected from the Biblical Criticism department of the *Christian Standard*, which Bro. McGarvey has been running for some years past. It is a book worth having. Post free, 4/6.

Turn back to Aug. 11 issue of the *CHRISTIAN* and read again what our thinkers have to say on the importance and need and value of our college. These writers know what they are talking about. We can place great confidence in their judgment. If we listen to their message we shall all come up with an offering for the college on Sept. 4.

It is not generally known that F. M. Rains will be accompanied by his wife. Bro. Rains is on a trip to the mission stations of the F.C.M.S. by vote of the Centennial Convention at Pittsburgh, and when it was decided that he should go a good brother arose and proposed that Mrs. Rains should be sent with him, and great enthusiasm was manifested when the motion was carried. Look on the F.M. Page for the dates of their stay in each State.

It is with very deep regret that we hear of the serious illness of Bro. C. A. Wilson. From his reports very little hope is entertained of his recovery. It is only a few months ago that Bro. Wilson left the College of the Bible to take a preaching engagement with the church at Scotch Wellington, N.Z. He started his work under good auspices, and there seemed to be before him a useful career in the Master's service. We can only hope that later reports will bring better news. In the meantime, let us not forget him in our prayers.

Later. Since writing the above, a cable has been received announcing his death. The news will come as a shock to all who knew him and fill their hearts with grief that so young and promising a life should have been taken from our midst.

The Souvenir Programme of the South Australian State Conference and Federal Conference is just to hand. As most of our readers are aware, the Federal Conference will be held immediately after the State Conference, and the two combined will make a feast of good things for our week. The programme is very tastefully gotten up, and is packed full of illustrations. There is quite a galaxy of talent represented by the photo of leading brethren, and in addition, some of Adelaide's finest buildings, and last, but not least, what D. A. Ewers has described as his "Delectable Mountains." The programme reflects great credit upon the enterprise of our South Australian brethren.

The Moderator of the Presbyterian General Assembly, J. B. McNair, in addressing the students at Wyselakie Hall, at the close of the theological session, gave them some good advice, replete with touches of humor. "If you would lieved with touches of humor," he said, "you acquit yourselves well as ministers." "If you must continue to be diligent students all year, the final essential was common sense." "The lad lacks grace," said Dr. Lawson, of Selkirk, referring to a farmer's son, who contemplated theology, "he has only to ask God, and he will get it; but if he has no common sense there is no help for him." "How often have we wished that some really good men, preachers and preachers, had a little more of that essential quality we call common sense."

"A Brother" writes as follows: "Will you, through the columns of the *CHRISTIAN*, give advice on the following question? Can we draw an age line as to who shall vote on the business of the church, there being many young members of our congregation who perhaps do not grasp the nature and importance of business before the church, and perhaps through their vote place inefficiency in office? We recognise that all members have authority to vote, but under the circumstances, what is the best method to adopt in your opinion? I hope you will grasp the question, I think you will." Answer.—This is a very tough test entirely with the church. If the very young

members do not themselves realise that it is inexpedient for them to exercise voting power, it is quite allowable for the church to pass a resolution declaring that members under a certain age should not be allowed to vote. With one church with which we are acquainted it is an understood thing that members under eighteen should refrain from voting.

The secretary of the Brim (Vic.) church is now Miss E. Hovey.

Australians in America.—H. Mahon preaches at Ebensburg, in Western Pennsylvania. He has an excellent helper in his daughter, who is a fine singer. C. Rush, of N.S.W., has taken his B.A. degree at Christian University, Canton, Missouri. Of the many preachers in Pittsburg, the *Christian Standard* says:—"C. L. Thurgood" is the Nestor there, loved by everybody." Of four addresses given on June 7, at the Commencement of the College of the Bible, by specially selected speakers, three were by Australian students, L. W. Baker, H. R. Taylor, and W. C. McCallum. H. R. Taylor will arrive in Adelaide early next month. The other two should be secured if possible. W. C. McCallum won a five dollar prize presented by President Crossfield for the best University song. At Oklahoma University Commencement, "the first exercise was the annual oratorical, which was won by G. E. Chandler, of Australia." Hugh McLellan now preaches for the Central Christian Church, San Antonio, Texas.

We give an extract or two from a private letter from J. G. Rotherham (England), which we think will be of interest to our readers.

"We have lately had a visit from a group of leading American brethren. They came over for the great Missionary Conference at Edinburgh, enjoyed the hospitality and fellowship of our brethren in Scotland, talked over points of difference in an informal way, and rendered excellent service in bringing closer together the two movements in this country. The consummation of the effort is not yet, but a good beginning has been made, and it has been a real pleasure to us to get to know our American brethren, and realise that we are essentially one—here and there."

"I have lately been showing round London one of our Australian 'boys,' H. R. Taylor, from Lexington, Ky. I took him to hear A. B. Boyd Carpenter—brother of the Bishop of Ripon, a Thursday morning preacher in one of our very old city churches that escaped the fire and is associated with the immortal 'Pepys' (the Diary man). The subject was 'Democracy,' following one on 'Aristocracy'; and I also accompanied your young preacher to hear Charles Brown (subject, 'Parable of the Pounds')—always room at the top for the 'fit', an ex-president of the Baptists and a fine preacher. I take a good deal of pleasure in pointing out very interesting things in our great city—often overlooked, and if I can in this way be of service to Australian visitors, I am very willing to be requisitioned."

"H. R. Taylor tells me that native Australians whose forbears came from the Old Country are given to imagining what London is like, and while visitors can give impressions, it takes a man at home, and very much in love with the old city, to give things their proper setting—so at least my Rotherham assurance suggests. If the man on the spot with a 'life' ticket for the British Museum Reading Room—a privilege few enjoy—can be of any service to your readers, let him know."

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VICTORIAN MISSION FUND.

Church, Lygon-st., per Mrs. Craigie, £1/5/6; per Mrs. J. Haddow, £2/17/3; Surrey Hills, per Mrs. Dent, £1/3/7; Warragul, per Sister A. Bentley, 7/-; Maryborough, Dunolly and Bet Bet, £24; Warrnambool, 15/-; "C," 10/-; Sisters, East Suburban Conference, 10/-.

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FOREIGN MISSION FUND.

Received by Treasurer, West Australian F.M. Committee:—Ordinary Contributions, Churches.—Perth, £1/10/-; Fremantle, £10/9/4; Gooseberry Hill, 2/6; Bunbury, £1/2/6; North Perth, 9/-; Subiaco, 15/-; Sisters' Conference—Mite Boxes, £3/18/9½; Rally, Subiaco, 15/4½. C.E. Society's Native Helper Fund—Perth, 4/-, 17/6, 23/6, 8/6—£2/13/6; Claremont, 20/-; Kalgoorlie, £10. Chinese Mission, £2/11/1. Isolated Members, Midland Junction, 10/8. F.M. Conference Night, £3/4/10½. July Offering.—Churches—Perth, £16/5/3; £2/19/9—£19/5/-; Fremantle, £5/6/7; Collie, £3/12/-; Claremont, £2/5/9; Subiaco, £11/8/2; North Perth, £5/15/9; Northam, £5/5/1; Dornbrook, £1/8/3; Isolated Members, Sister Francis, Pingelly, 3/-.

C. J. Garland, Treas.,
F. M. Com., W.A.

COMING EVENTS.

AUGUST 30.—The Annual Meeting of the Churches of Christ Cricket Association will be held in the vestry of the Lygon-st. chapel on Tuesday evening, August 30, 1910. Delegates of clubs are urged to be present. Any new clubs requiring information may obtain same by applying to A. Hagger, 68 Freeman-st., North Fitzroy.

SEPTEMBER 4 & 5.—Dandenong Anniversary Services, in Town Hall, Sunday afternoon at 3, evening at 7. Preacher, A. R. Main, of Bible College. September 5, meeting in the chapel at 8. Addresses, singing, etc. Trains from Dandenong, Monday evening, at 9.35 and 10.22.

SEPTEMBER 13 (Tuesday).—Jubilee Tea and Public Meeting at Brighton (Drill Hall, North Brighton). Speakers, F. M. Rains (U.S.A.), H. Kingsbury and H. G. Harward.

SEPTEMBER 4-31.—F. M. Rains, the popular, talented missionary expert, a rousing, unique, original speaker, will soon be here. Turn to the Foreign Mission Page and note the dates in your heart, and let the importance of our visitor be only exceeded by the great reception we will give him.

SEPTEMBER 13.—Tuesday, 8 p.m., F. M. Rains in Brighton (Vic.) Drill Hall.

SEPTEMBER 14.—Wednesday, 8 p.m., F. M. Rains' Public Welcome at Lygon-st. Chapel.

SEPTEMBER 15.—Thursday, 3 p.m., F. M. Rains. Sisters of Melbourne at Lygon-st. Chapel. 8 p.m., Great Foreign Mission Lecture at Lygon-st. Chapel.

DEATH.

FISHER.—On August 17, Mary Ann Fisher, daughter of the late Thomas Fisher, of Croydon, S.A., aged 74 years.

IN MEMORIAM.

MASTERS.—In sad but ever loving remembrance of my dear husband and father, who fell asleep in Jesus on Sept. 3, 1909, at Maylands, W. Australia.

"With Christ, which is far better."

Silently, peacefully, angels have borne him
Into the beautiful mansions above;
Away from the care of earth's striving and toiling
Safe in the arms of God's infinite love.
—Inserted by his loving wife and children.

McCANCE.—In loving memory of our beloved Will, who fell asleep in Jesus, Aug. 28, 1907.

"One less on earth! The charmed circle broken.
A dear face, missed day by day from its accustomed place;
But cleansed and saved and perfected by grace,
One more in heaven."

"Ever remembered by what he has done."

—Mr. and Mrs. McCance and family.

MASTON.—In affectionate remembrance of my dearly beloved husband and our dear father, A. B. Maston, who passed away August 28, 1907.

"Milford," Mosman.

WANTED.

Driver and Salesman, for country hawkers' van. Apply, 16 Chambers-st., South Yarra.

The Church at Bendigo require an evangelist. Applications to be sent to A. J. Streader, Hon. Sec., 47 Lilac-st., Bendigo.

The Church at North Adelaide and Prospect will be requiring an evangelist at the end of September. Kindly send applications to Wm. Lyle, junr., c/o The Bank of Adelaide, Adelaide.

Man, middle-aged, wants a position as caretaker, watchman, or work in stores. Particulars as to character, fitness, etc., can be had from F. G. Dunn, who has known the brother advertising for many years. Apply, Austral Publishing Company.

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Obituary.

ELLIS.—During the past week we have been called upon to part with Bro. Thomas Ellis. He had just lately taken up a selection a few miles out of town. It is surmised that he was coming into the city, about dusk, when his horse must have thrown him. He was found next morning lying stiff with cold and unconscious. He was brought to the local hospital, where he expired a few days afterward. Bro. Ellis was 25 years of age, 10 years of which he gave to the Saviour in active service. Our sympathy is with the sorrowing ones, especially his young wife, who is left with a son not two years of age, and his parents, brother, and two sisters, who reside on the field. We feel that God has taken him "safe in his arms," and that we'll meet him again to part no more.

Gympie, Aug. 1.

S.C.T.

BENN.—On Monday, August 1, Bro. Henry Benn passed peacefully away, at the advanced age of 88 years. The church here has thereby lost its oldest member, and a valued champion of the cause of Christ. Our brother was born in "Carlton," England, and came to Australia many years ago. He was brought into the church at Horsham in 1887, during Bro. Little's time here as evangelist. He was the beloved father of A. R. Benn, evangelist, of Kaniva. Failing health made it impossible for him to attend the house of God for a considerable time before his death, but he let his light so shine that those around could see of a truth that he was firmly trusting in the Lord. We laid his body in the grave on Tuesday, August 2. Bro. Parker read the burial service, and the "Christian's Good-night" was sung at the graveside. We look forward to a glorious re-union when Christ shall come to claim his own. Bro. Parker conducted an In Memoriam service in the chapel to-night, and preached a very stirring sermon on "Victory over Death" to a good congregation.

Aug. 7.

A. E. GALLOP.

COLMER.—We have to announce the death of Evelyn, the 8 year old daughter of Bro. and Sister Colmer, of Tuggerah Lakes, N.S.W. The little child had been ailing for two years from rheumatic fever. She was beloved by all, and was terribly missed. She had a beautiful voice, and was ever ready to learn anything for the Sunday School, and will be sadly missed when the anniversary comes round again. Bro. Fraser, from Merewether, preached a funeral service on August 14, and had a full house. At the conclusion of the service one young man decided to take his stand for Jesus Christ.

Tuggerah Lakes, N.S.W.

W. BOYS.



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Melbourne, 5/11/10.
To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it became stiff and swollen. I had the best medical advice, and an operation was performed, but it only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec. 1906, I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee. Three months after I had five; in 14 months I had none, nor have I had any since. I may say the majority of medical men said it was tuberculosis, and what gave me such great faith in "Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days' treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poultice" I was very low indeed, and had no hope of ever being well and strong again, as I felt the disease was all through my system. I only wish I could tell everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it known.—Wishing you every success, yours gratefully. JOHN H. RANKIN, Watcham.

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