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The Heavenly Pathway: Self-denial.

M. W. GREEN.

While in the city of Cæsarea Philippi, and just prior to the scene on the mount of Transfiguration, Jesus had been questioning the disciples, and then impressively said to them, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

One of the most noted characteristics of the Saviour was his candor; no deceptions were practised by him, and hence he never sought to mislead persons as to what was involved in becoming his disciples.

COMING AFTER JESUS.

The apostles, who were the ones here addressed, had been asked their judgment as to who Jesus was, and, by the mouth of Peter, had replied distinctly that he was the anointed One, the Son of the living God; the one for whose coming they had been looking; and then the Lord lays down the condition to which all must submit who would come after him. To "come after" Jesus evidently refers to profession, discipleship; to sit at his feet and learn those lessons whereby they might be led to imbibe his spirit, appreciate the rich melody and deep meaning of his words, and their lives be formed upon the model he set before each one of them in his own person. The Saviour evidently wills that all should come after him, for though not thus expressed the words are practically an invitation to all to "come after" Christ, and to submit to the conditions stated. "If any man *will* come"—all are invited; no one is compelled; but all who come must submit to the rules given.

THE PATHWAY DEFINED.

The Lord affirms that all those who come after him must "*deny*" themselves, and "take up their cross daily." This is not an isolated passage as to self-denial being an absolute rule of the heavenly pathway. In the tenth

of Matthew the Lord says, "He that taketh not his cross, and followeth after me, is not worthy of me"; and the same is repeated with slight variation in the sixteenth chapter. Mark and Luke repeat in almost similar words the thought expressed by Matthew, and this is the uniform testimony of apostles and evangelists, of the affirmations of the Lord. The terms may appear to be hard, but the prize to be won is very great; and the terms, though seemingly severe, are within the ability of all, if the needful help from God is sought, and God has promised to give the aid of his Holy Spirit to all those who sincerely ask.

SELF-RENUNCIATION.

The first requirement of the Lord from those in this pathway is a denial of themselves. The word "deny" means disown, renounce, disregard. Just as Peter denied that he knew his Lord, so must we deny our old nature, disposition, and habits of life, and determine to have no more to do with the things of the old life. We must deny the old spirit of self-dependence, and now be poor in spirit, and as little children. All our self righteousness must be put away, and we must desire to be like Paul, who longed not to have his "own righteousness, which was of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." We must realise that our wisdom is very foolishness with God, and that Christ, of God, is made our true wisdom. Our self-will must all be laid upon the altar of sacrifice, and we must "work out our own salvation with fear and trembling," knowing that "it is God that works in us both to will and to do of his good pleasure." And we are not to seek our own wellbeing only, but the welfare of the cause of Christ, to whom we now belong; and the welfare of his people, and the salvation of others, as

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the most acceptable service we can render to God. In these things there must be denial of self, and the manifestation of that unselfish love which is the highest adornment of the Christian life.

DAILY CROSS-BEARING.

Not only does the Lord require denial of self, but daily cross-bearing. The "cross" is synonymous with "burden," anything painful. It is "*his cross*," *i.e.*, his own share of the trial, work, or self-sacrifice, necessary to be borne, in the service of Christ, just as Christ bore the cross of suffering for us. As illustrating the cross bearing:—A girl received a present, a little ebony cross, the ends of which were tipped with gold, and which she wore about her neck, attached to a ribbon. At one time the cross-piece became loose, and she begged her father to repair it. "I will willingly do so," said her father, "and by it teach you a lesson how you may live in this world, and no affliction or duty prove a cross to you. See, without this cross-piece the longer piece is not a cross; only when the cross-piece is added is a cross formed. So it is in every trial which we call a cross. The longer piece represents God's will; our will, which always desires to cross God's will, is represented by the cross-piece. Each cross you are called upon to bear, take from it the cross-piece—your will—and it will no longer prove a cross to you." Where our will and God's cross each other, we must bear the cross, and bear it daily; and as we constantly lift our hearts to God, seeking patience and submissiveness, and asking that our will may be blended with God's, there will come a time when our *will* will have vanished, and God's *will* be our only and blessed rule of life.

IMITATING CHRIST.

Not only are self-denial and cross-bearing rules of the heavenly pathway, but following Christ is enjoined. To "follow" here means to *imitate*, as in Eph. 5: 1, where we are told to be "imitators of God as dear children." We are to imitate Christ in his submissive obedience to the divine will; his meek and gentle deportment; his self-denial and cross-bearing for us. Many have thus imitated Jesus; and that our hearts may be fired with a similar spirit of self-denying consecration to God, I give two illustrious examples.

POLYCARP.

When Polycarp, an ancient bishop of the church at Smyrna, was brought to the tribunal, the proconsul asked if he was Polycarp; to which he assented. The proconsul then began to exhort him, saying, "Have pity on thine own great age: swear by the fortune of Cæsar; repent; say, Take away these atheists," meaning the Christians. Polycarp, casting his eyes solemnly over the multitude, waving his hand to them and looking up to heaven, said, "Take away these atheists," meaning the idolaters round him. The proconsul still urging him, and saying, "Swear, and I will release thee; reproach Christ," Polycarp said, "Eighty and six years have I served him, and he hath never wronged me; and how can I blaspheme my King who hath saved me?" "I have wild beasts," said the proconsul, "and I will expose them to you unless you repent."

"Call them," said the martyr. "I will tame your spirit by fire," said the Roman. "You threaten me," said Polycarp, "with the fire which burns only for a moment, but are yourself ignorant of the fire of eternal punishment reserved for the ungodly." Soon after, being about to be put to death, he exclaimed: "O Father of thy beloved and blessed Son, Jesus Christ! O God of all principalities and of all creation! I bless thee that thou hast counted me worthy of this day, and this hour, to receive my portion in the number of the martyrs in the cup of Christ."

FELICITAS.

Felicitas was a noble and rich widow of Rome, in the time of Marcus Aurelius. She had seven sons, whom she instructed in the Christian faith; and her influence led many to adopt the Christian religion. She and her sons were cited before Publius, the prefect of the city, who tried entreaty and threats in vain to induce them to worship false gods

and deny Christ. He appealed to the maternal feelings of Felicitas; but she replied that her sons would know how to choose between everlasting life and everlasting death. One by one they were required to abjure Christ; but the mother exhorted them to stand firm, and told them that a great reward awaited them in glory. She stood by and saw her eldest son scourged with loaded thongs till he died; the two next beaten to death with clubs; the fourth flung from a rock; the other three beheaded. Then, in the midst of her dead, she praised God that he had given her seven sons counted worthy to be saints in paradise. At length, after prolonged and excruciating torture, she was beheaded.

Let us, in the spirit of these two martyrs of that early age of the church, also come after Christ, take up our cross daily, and imitate him; and we, with them, will have a place and part in the coming glory.

Modern Revivals & what we can Learn from them.

4.—L. DWIGHT MOODY.

F. PITTMAN.

Instead of attempting a biographical sketch, it is considered more helpful to point out a few characteristics of this great revivalist, in dealing with which allusion to certain details of his career will be necessary.

Perhaps the wonderful success of the life-work of Dwight L. Moody is attributable primarily to the possession of five qualities:

1. ENTHUSIASM. A brief *résumé* of his early career serves as an illustration of that indomitable perseverance, or "inflexible obstinacy," as Pliny would call it, which characterised his work through life. Attending a church prayer-meeting one evening, and feeling anxious to enter into practical service for Christ, he rose and spoke a few words. At the end of the service the pastor kindly took him on one side, and told him that he had better not attempt to speak in public, but should endeavor to serve God in some other way. Young Moody made various attempts in other meetings, but was met by similar rebukes. Nothing daunting his enthusiasm, after teaching for a while in a Sunday School he commenced the N. Market Hall mission school. On Saturday evenings the music hall was used for dancing. After the crowd had dispersed, Moody and his associates would spend the late hours of Saturday night and the early hours of Sunday morning in cleaning up and putting the room in order. In six years the little school had increased to over a thousand members. Not being able to conduct Sunday evening gospel services in this hall, he rented a saloon. He boarded up the side windows, and placed rough pine-board seats within, collected an audience of the poor and vicious, and preached to them with the same enthusiasm, though with less correct English, as he was known to possess when addressing, in after life, the vast multitudes that thronged the largest halls of the biggest cities to hear him.

On one occasion, upon arriving unexpectedly at a town to which he had frequently been invited, a pastor thoughtlessly greeted him thus: "I'm sorry that you have come. When we wrote you, all seemed fair for a revival; now all promise is gone." He went to see another pastor, who said, "You might better have stayed at home; winter is the time; in summer people here are too busy." "The Lightning Evangelist," as he has been called, did not take long to decide what to do. He persuaded a few people to go with him to the corner of a public reserve, mounted upon a dry-goods box, and began to speak. The few listeners rapidly increased to a large crowd, many of whom were deeply moved, and wept as they thought of the years wasted in worldliness. Inviting the people to attend another meeting, Moody made his way to a church building, which quickly crowded to overflowing. A great revival resulted. The pastors acknowledged that they had made a mistake. Such enthusiasm, especially if it be coupled with remarkable force of character, independence of spirit, the faculty of organising and leading others, as was the case with Moody, is bound to win the day.

2. CONSECRATION. Henry Varley, who used to be called the "Moody of England," once said to Mr. Moody: "It remains for the world to see what the Lord can do with a man wholly consecrated to Christ." Some time afterwards Moody said to Varley: "Those were the words of the Lord, through your lips, to my soul." Moody's life was an illustration of whole-hearted consecration. In 1858, he said to a friend, "I have decided to give to God all my time." His friend asked, "How do you expect to live?" He answered, "God will provide if he wishes me to keep on, and I will keep on until I am obliged to stop." Moody was completely absorbed in the Master's work.

Self-seeking and selfishness in its varied forms had no part in his disposition. He was a man of prayer. When President Edwards preached that remarkable sermon, "Sinners in the Hands of an Angry God," at Enfield, New England, and a great revival began, it was discovered, by chance, that the elders of the church had spent the whole previous night in prayer. A prayerful spirit largely accounts for Moody's phenomenal success. While a vast host of fellow-workers prayed for him, he continued his work with a devoted and consecrated spirit.

3. HUMILITY. In his disposition, affectation and sanctimoniousness found no place. He did not think more highly of himself than he should have done. Like all true workmen of God, he never sought personal prominence; he sought simply to be useful. Unlike many, he did not refuse all places if he could not get first place. His one prayer was that the Saviour should be revealed, and all others should be hidden. He rarely referred to what he had done, but invariably told to his audience what Christ had done. The first personal pronoun, so prominent in many addresses, found no place in Moody's discourses, except where its introduction exalted the Christ of God. Self-exaltation was never aimed at or desired.

At a meeting made up of friends of a revival held in the earlier days of his experience, Mr. Moody, as was his custom then, laid the charge of spiritual coldness on the churches. Of course several ministers felt somewhat rebuked. "One arose and brought down the lash on what he called the Pharisaic display, etc., and repelled the charge. Poor Marsyas did not come out of the hands of Apollo more thoroughly flayed alive than did Bro. Moody from the hands of that trenchant speaker. Instead of resenting it, he arose, and trembling with emotion, said, 'I from my heart thank that brother; I deserved it all,' and then asked that brother who held the rod 'to pray for him.' It is said that when the prayer was ended, not one in that vast audience was unwilling to welcome Moody as an humble-minded, consecrated servant of Christ."

4. There are many who possess in large measure the three qualities just stated, who would never accomplish the work that Moody so well performed. Undoubtedly, the phenomenal success of his work must be largely attributed to his remarkable speaking ability. There was something in his style which attracted and influenced for good all classes of society. He made his services interesting. He used to say "Services are not made interesting enough, so as to get unconverted people to come. They are not expected to come, and people would be mortified if they did come. Don't get into a rut. I abominate ruts. There are few things that I dread more." A writer in England has thus written of Moody:—"He is not a man of much education or culture; his manner is abrupt and blunt; his speech bristles with Americanisms; his voice is sharp, rapid and colloquial; and he never attempts anything like finished or elaborate composition. But he is in downright earnest. He believes what he says; he says it as if he believed it, and he expects his audience to believe it. He gets wonderfully near to his hearers, without

any apparent effort. Whatever size the audience may be, he is at home with them at once, and he makes them feel that they are at home with him. Much more recently A. L. Pierson wrote: "In that book [the Bible] were his grammar and lexicon; his logic and his philosophy; his poetry and his oratory; and as he studied and mastered it his imagination grew chaste, his style pure, his English correct and elegant, his argument convincing, his appeal persuasive. He received God's universal education, learning that greatest logic, the demonstration of the Spirit; that highest science, the knowledge of God; that loftiest philosophy, the mystery of grace. Here was his analysis of human nature, his universal history, his dictionary of language, his system of ethics, his tutor in homiletics, and his encyclopædia of illustration. He preached simply, in the unaffected language of nature; uncorrupted by the fastidious culture of the schools, he spoke face to face with men, and they heard him."

Towards the close of life, Moody was engaged greatly in qualifying others for the work of preaching. He established schools for plain people who could not afford to pay for style, yet needed to be equipped for evangelistic work. These schools have proved themselves a mighty agency in evangelisation. Moody once said that it was better to get ten men to work than for one to do the work of ten men. He had the faculty of doing the work of ten ordinary men, yet never lost an opportunity of putting others to work. In the establishment of these schools thousands have been put to work for Christ.

We cannot end this better than to refer to a testimony of one of Moody's friends. "On our way to a prayer-meeting that I knew would be crowded, though held in a large building, I remarked to him, 'You must experience great pleasure in going from place to place, and reaching and benefiting such multitudes as come to hear you.' He seemed scarcely to know what to say. He could not deny that he was engaged in a delightful work; but his whole mind seemed to be upon the work, rather than upon his personal relations to it. I cannot recall precisely his reply. But the distinct impression left upon my mind was that this man thinks of nothing, plans for nothing, but for Christ and souls."

Notes at the South Australian Conference.

The Treasurer's complete statement showed a debit balance of £20/0/10.

Two new churches were admitted into the Union—Goolwa and Saddleworth.

H. J. Horsell read a good short paper on Tuesday afternoon on "Soul-winning."

During the year, 549 baptisms were reported, leaving the present membership at 3692.

The first part of the first business session was a bit slow, but things livened up as the day went on.

The delegates did not seem to crowd into the first devotional meeting; in fact we were a little late ourselves.

Richard Verco, of New South Wales, declared that he got the sciatica on the Victorian Railways.

Some of the visitors made fearfully long speeches in reply to the welcome extended by the President.

We wondered what was meant in the Evangelistic Committee's report by "souls won for Christ and the church."

Bro. and Sister James Hunter, Richard Verco, and Mrs. G. T. Walden were present from New South Wales.

The discussion on Wren J. Grinstead's essay, "The Evolution of the Religious Reformation," was of a high order.

The Foreign Mission meeting on Tuesday night in Grote-street chapel was large, and a little enthusiasm was aroused.

We missed much the presence of the late esteemed Robert Harkness. A great and good man has gone to his reward.

During the year the churches in South Australia contributed £322 for all purposes, being a little over one pound per member.

We were pleased to note the esteem in which G. S. Bennett, late of Victoria, is held by the people among whom he labors at Milan.

The minutes of the last Conference were most exhaustive, carefully prepared, and splendidly read by the Secretary, Percy Pittman.

It may be only an impression, but we did not think that the congregational singing was so hearty as we have noticed it in former years.

Most of the meetings in connection with the Conference closed at a decent hour, for which, at all events, we felt profoundly thankful.

There was a great cry at the Conference for a State Evangelist, and we hope to soon hear of a suitable man being put in the general field.

The Conference paid a very high compliment to Andrew Meldrum and Victoria by asking him to write the Conference Essay for next year.

T. J. Gore is becoming a regular "fighting parson" in his old age. The way he waded into Bro. Grinstead's paper was, to say the least, exciting.

Interstate visitors were present from New South Wales, West Australia, and Victoria, and on the whole behaved themselves very well.

A. C. Rankine's report of Foreign Mission Work was a splendid summing up of the effort being made by our churches in the regions beyond.

The singing of "He Wipes the Tear from Every Eye" by Sister Jones at the close of the report on obituaries was impressive and solemn.

The song of Bro. Gard at the introduction of visitors, "A Welcome to All," was most appropriate, and we know it was appreciated by the visitors.

Robert Lyall, of Victoria, the Federal Foreign Mission Treasurer, gave an interesting address at the Foreign Mission meeting on Tuesday night.

During the Conference meetings, valuable services were rendered by the Grote-street Quartette Party. We did not get the names of these good brethren.

A. C. Rankine rendered a splendid service by reporting the Conference for the daily papers of Adelaide. He did two days and a half of real hard work.

When it came to the voting by ballot, it occurred to us that they did it in a very funny way. They voted for those whom they did *not* want instead of the other way about. This may be all right when we get used to it.

The cash and promises at the Home Mission meeting on Thursday night amounted to £104/12/8.

F. Pittman, the retiring President, gave a splendid address at the closing meeting of the Conference on Thursday night.

A T. Magarey, the new President, received a most enthusiastic reception on being inducted into his new office on Thursday evening.

F. W. Greenwood, though the last speaker at the Home Mission meeting, gave a splendid address, to which the audience listened attentively.

Andrew Meldrum, in his address at the Town Hall meeting on Thursday night, received the careful and sympathetic attention of the great crowd.

The Sunday School Demonstration in the Town Hall on Wednesday night was a grand meeting, the singing and speaking being of a very high order.

The weak point in the Sunday School Demonstration meeting in the Town Hall was the reading of the long, dry details by the Secretary, which everybody knew.

Tasmania was represented in the Conference by Bro. and Sister M. Taylor, from Sulphur Creek. Mrs. Taylor was a scholar in one of our first Lord's day schools in Melbourne.

The letters from the churches were quite a feature of the Conference, and gave much information about the churches. We gathered that on the whole they are in a fairly healthy state.

Wren J. Grinstead made a forcible and lucid speech in advocating a Federal Conference. Brethren could not fail to understand him, though they may not have found themselves in agreement.

The discussion on Wren J. Grinstead's resolution to recommend the incoming Committee to procure the services of a suitable man to act as General State Evangelist was lively and diverse.

At some of the praise meetings we heard some new tunes, and on one or two occasions we thought our musical ear detected a variety of tunes to the same hymn. Suffice it to say that Bro. Gard was not leading.

The tea at the Town Hall on Thursday evening was simply immense as to the number present, the size of their appetites, and the bountiful supply of good food. The food supply stood the great strain splendidly.

We wish here to express our appreciation, and we are sure that of the other visitors, of the splendid hospitality of the South Australian brethren. We were all treated splendidly, and enjoyed our visit very much.

We do not think the Town Hall could have been much fuller than it was at the Home Mission meeting. Certainly 1700 people were crowded into the building. From start to finish the audience was most attentive and enthusiastic.

We were somewhat puzzled during the Conference to fix on the funny man of the meetings, but after some hesitation we placed T. J. Gore in that position. Bro. Gore says he is getting old; but he has lost none of his wit and sparkle.

A most hearty vote was passed to T. J. Gore and A. C. Rankine for very valuable help rendered to the cause in South Australia in the training of young men as speakers and teachers in the churches. Amongst those helped in the past some two or three are now in the field as public preachers.

The obituary notice from Wm. Burford was full of hope for the eternal future. He exhorted the brethren to look upon death not as darkness, but as light—not

as the end of life, but as the beginning of days. T. J. Gore made a few suitable remarks, and paid a high tribute to the memory of the loved ones gone.

Richard Verco, sen., and Bro. and Sister George Pearce were kindly remembered. Bro. Verco is now 82 years of age, and the shadows seem gathering. Bro. and Sister Pearce are also well down the other side of the hill. May they all realise the blessedness of the promise, "At evening time it shall be light."

There is one thing which the Adelaide people will not stand, and that is a late meeting. They simply get up and go when it reaches the neighborhood of 9.45 p.m. They certainly think that respectable people should be in bed at a reasonable hour. This being so the South Australians ought to be a nice lot.

From Victoria the following were present:—Robert and Mrs. Lyall, Miss Lawson, Miss Davis, Mrs. Edwards, Andrew Meldrum, R. C. Edwards, J. M. Goldsworthy, F. W. Greenwood, A. Alford, F. Wilson, F. Smedley, Joseph and Mrs. Pittman, H. Crouch, and A. B. Maston. All these brethren and sisters speak in the highest terms of the splendid hospitality of the South Australian brethren.

John Verco told a good story when discussing Sunday School work on Tuesday afternoon. The Sunday School, he said, should receive the financial support of the church, because the school was the child of the church, but he was much afraid it was often forgotten. Then the story: A little boy in Sydney was brought before the magistrate and charged with being a neglected child. The magistrate asked if he had no father. "Please, Sir, yes, but he don't have anything to do with me."

Sisters' Department.

The Lord gave the word; the women that publish it are a great host.—Psalms 68: 11 (R.V.)

"Teach me to do the thing that pleaseth thee, for thou art my God."

PRESIDENT.—Mrs. J. A. Davies, Church-st., Hawthorn.
VICE PRESIDENTS.—Mrs. A. B. Maston, Mrs. Chown.

OUR HELPER.

The day is long, and the way is hard;
We are tired of the march and of keeping guard;
Tired of a sense of a fight to be won,
Of days to live through and of work to be done;
Tired of ourselves and of being alone.
Yet all the while, did we only see,
We walk in the Lord's own company;
We fight, but 'tis he who nerves our arm,
He turns the arrows that else might harm,
And out of the storm he brings a calm;
And the work that we count so hard to do,
He makes it easy, for he works too;
And the days that seem long to live are his,
A bit of his bright eternities;
And close to our need his helping is.

EXECUTIVE.

Our President, Mrs. J. A. Davies, conducted the devotional exercises, Sisters Chown, Petchey and Kelson leading in prayer. Mrs. A. R. Main was welcomed to the meeting, and Mrs. Ley read a paper on "Loyalty to the Master's Service." Letters were read from Mrs. C. L. Thurgood and Miss Rose Tonkin. A cordial vote of thanks was accorded Sisters Davies and Pittman for their efforts to stimulate our country sisters

to more aggressive work. It was resolved to give £2 to the Home Mission fund, which was reported £120 in arrears. Additions from Sunday Schools:—Ascot Vale, 1; Footscray, 2. The Executive meeting held at Hawthorn was reported by Mrs. Chown. Next meeting, October 2nd, at 2.30 p.m.; at 3 o'clock a united sisters' prayer meeting will be held. A temperance meeting was held at Ascot Vale, with 22 present; no pledges. Sisters Maston and Chown spoke on the evils of strong drink. 17 visits have been paid to the hospitals, and 127 magazines and 64 tracts were distributed. The Prayer Meeting Committee visited Lygon-st., when 16 sisters were present, and Northcote, with an attendance of 11 sisters.

DORCAS.

The General Dorcas Rally was held on Thursday, August 20th, 21 sisters present. 18 garments were finished. Donations received, parcel of clothing from Mr. Flood, and 2/6 from Mrs. Varcoe.

Burwood Boys' Rally, Wednesday, 2nd September. 14 sisters were present, but as the bag of mending was not sent, we did some of the general work and left early.

Donations received, three shirts and two pairs socks, Mrs. Holdsworth; four shirts and two pairs of knitted socks, Mrs. J. A. Davies; a patchwork quilt, Mrs. Holdsworth; also one from Mrs. McMaster, senr. Distributed, three shirts, two pairs of socks and thirteen undershirts. The Secretary of the North Richmond Dorcas expressed thanks for material sent.

OUR VISIT TO THE COUNTRY CHURCHES.

Last month (July) we had a pleasant trip to Ballarat, and addressed the sisters at Dawson-street. They had invited the sisters from Ballarat East, and we had a nice meeting together. We have to thank Bro. and Sister Morris for their kind hospitality.

We started for Bendigo on Monday, the 17th August. Mrs. Cook and another sister met us at the station. We were taken to Mrs. Cook's home, and found several sisters busy at Dorcas work. They gave us a kind reception. We held our meeting in the evening from 7 to 8 o'clock, after which an Endeavor meeting was conducted by one of the brethren, which we much enjoyed. Mrs. Cook entertained us. Tuesday morning we were off to Wedderburn. On arrival we found quite a crowd of sisters awaiting us, and they gave us a right royal welcome. We held our meeting, 50 sisters being present. To our surprise we found they wished for an evening meeting also, and the brethren were coming. We were rather taken aback at first, but felt we could only do our best. We had a good meeting, and they all seemed pleased and grateful.

On Wednesday morning, early, we left for Castlemaine. Two sisters met us, and took us home for luncheon. A good meeting was held in the afternoon. Sisters came in from Harcourt. All received us very kindly. We found they also expected an evening meeting, when the brethren were coming along. There was a good attendance, and a nice feeling prevailed.

Off again next morning for Bet Bet. Very

few sisters were present, but we did our best to rouse an interest. Afterwards we left for Dunolly. We were surprised and pleased to find so many brethren and sisters attend. All expressed gratitude for the visit, saying they hoped to have another visit at a future date. Next morning we went on to Maryborough. Two sisters met us. We were entertained by one of His Majesty's servants of the law, who took a day off duty to look after us. We had a good meeting in the afternoon, and in the evening Mrs. Davies and I conducted a meeting at the Chinese Camp in place of Bro. Little, who was too unwell to go.

For years I have wished to visit our country sisters. We in Melbourne are highly favored, but our sisters in the country go on year after year with very little help. As a rule they only have a preacher once a month. If a sister feels she would like to work for the Master, she does not like to begin on her own account. Many said, "If you could only come often we should soon get into working order." Several sisters promise to meet for prayer and Dorcas work. Our Sister Mrs. Davies, pleaded earnestly for consecrated effort, and I for the missionary cause.

You will be pleased to know that in every church visited sisters promised to collect the penny per week, and many promised to set up a bank in their own home, and I look forward to get many orders for the missionary bank.

Now, dear sisters, I have given a brief sketch of our missionary tour. We are grateful to God for journeying mercies, and for his watchful care over us; and thankful for the loving reception by our sisters and brethren. We pray that the seed sown in great weakness may bear fruit to the glory of God and the good of his cause. L. PITTMAN.

"Ready to every good work."—Titus 3: 1.

August, 1903.

Beloved Australasian Sisters,—Greeting!

Here we are in dear old Pennsy. safe and sound, after a most wearying journey by sea and extreme heat by land; but *this* morning greets us with a bright, cool air, as sweet and as soft as the balmy breath of the south wind of sunny Australia, and so all else is forgotten in the joy of sending loving greetings once more to the friends we hold so dear. We can never forget the nine months of delight with you all—the kindly eye, the warm hand clasp, and ever words of tenderest regard, all so highly treasured, are still with us in blessed memory. We really thought we belonged to Victoria, but when we reached Sydney we were not quite so sure, for their cordial kindness made us feel we were one of them; but when we reached Auckland we were surprised to find a brave band of brethren and sisters waiting to welcome us, most of whom we had never seen, and yet the sympathetic sweetness of Christian fellowship was most heartily expressed—and so we write to-day to our Australasian sisterhood. One dear lady said, "And this is Sister Thurgood, whose letters we always read with pleasure. We are glad to see you." We felt if God spares us for his service, every mail shall take a loving message to our grand sisterhood. God bless them. It is

good to be back again for many reasons, and yet while enjoying the beautiful Lord's day service, our thoughts will stray to the dear church at North Fitzroy, with its splendid audience at the morning service, with its faithful officers who are ever in their places, and its Bible School, so precious with young members to be pillars of strength by-and-bye. Then we could see dear old Lygon-street and our good father with his faithful staff of workers; and Swanston-street with its floral beauty, a joy to eye and heart as the gospel message is sounded forth. Mr. Thurgood was speaking last Lord's day. One of the new plans for Central was to have a choir at the back of the platform, like Bro. Walden's at Enmore, where the praise and prayer and preaching could be blended into beautiful harmony. And thus it is we are united by the tenderest ties although ten thousand miles apart.

We are resting a bit these hot days, or taking things quietly, for every now and then the dizzy feeling of the sea comes over us, and it is like December and January in Australia. Many of our people are going away for their holidays, but in September the work begins again, and this is our time of planning for more aggressive service in the Fall. We have already had two picnics, Central's Bible School, and Herron Hill also waited for our coming. The sick, too, need special attention; we are glad to be here to comfort them, and while there is much of joy and sorrow in this ministry of love, we rejoice to share it with the Master "whose we are and whom we serve." I must tell you that every one we meet seems pleased to see us looking so well. They attribute it all to the sunny land, and the kindness we received while there, and are grateful to Australia for returning us to them "as good as new."

Dear sisters, let us with thankful hearts be "ready to every good work," and the blessing of the Lord that maketh rich, and addeth no sorrow therewith, shall be our portion for evermore.—Very lovingly your sister,

ANTOINETTE K. THURGOOD,

Via Frisco. 1903 Fifth Avenue,
Pittsburg, Penn.

There is a touching incident related in a book called "Miss Toosey." It is the story of a woman seventy years old, who was moved by a missionary sermon to offer herself as a missionary. The preacher was seized with a fit of amusement that that old woman wanted to go to Africa. He said she had better stay at home and help the cause by her influence, prayers and contributions. Most pathetic was the way that dear old lady saved her money. There was a young Englishman in that town, without much religion, and he became interested in Miss Toosey. One day he heard she was ill, and he found her weeping because of what she said was the failure of her mission. She said the people only laughed at her. That night Miss Toosey died, but John Rossiter sat all the next day in that house with his head upon his hands. There was something in that life that touched him, and that night he wrote to the Missionary Society offering himself as a missionary to Africa.

Sunday School.

LESSON FOR OCTOBER 4TH.

David Brings Up the Ark.

Lesson: 2 Sam. 6: 1-12. Study 2 Sam. 6: 1-19.
GOLDEN TEXT.—"Blessed are they that dwell in thy house."—Psa. 84: 4.



Along a road running in the hill country of Judea to Baale, five miles north-west of Jerusalem, is the probable scene of to-day's lesson. At Baale the ark of God rested. The ark is described fully in Ex. 25 and 27. Wherever the ark rested, this marked the religious centre of Israel. Whilst the children of Israel were busy in subduing Canaan it remained at Shiloh, twenty miles north of Jerusalem in Ephraim. Here it remained till the fall of Saul's house, but as to how and when it was removed to Baale is not known.

War with the Philistines is about to begin again, and David's warriors are in all probability re-assembled, as he wishes to make known his plans for the bringing up of the ark to Jerusalem. This having been decided upon, the ark is placed upon a "new cart." This action was contrary to divine law, as Deut. 10: 8 and Numb. 4: 2 show us. But David afterwards confessed his sin to God when the ark was brought up finally to Jerusalem (1 Chron. 15: 1-15).

This disobedience on the part of David probably accounts for the tragic incidents in our lesson. Had the ark been carried as it should have been we firmly believe that no hitch would have occurred. Because Uzzah "touched the ark" in spite of what God commanded, he died. David was greatly displeased, being sorry for his own wrong and the death of Uzzah, and angered at him for his disobedience. Upon this spot, "the threshing-floor of Nacon," we may look and learn. So impressed was David with the whole incident that he was afraid to go further on the march. With fear and trembling he orders the ark to be carried into the house of Obed-edom, a Levite. Upon this man a blessing is given, and for three months the ark stays here. The penitent king having learned a lesson, now brings up the ark to its great and final resting-place—Jerusalem.

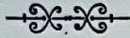
H. G. MASTON.

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The Leader.

Stand ye in the way, and see, and ask for the old paths.—Jeremiah 6: 16.

The World's Indebtedness to Judaism.

The recent brutal outburst of anti-Semitic feeling, which culminated in the atrocities of Kishenieff in Russia, once more brings the Jewish problem to the front. Again we are compelled to ask the question, "Why is it that professedly Christian people in such countries as Germany, France, and Russia, manifest such deep-seated hatred to the Jewish race?" Before answering the question, it is fair to say that these outbursts have no right to be associated with the Christian religion. The perpetrators of such deeds have no more right to the name of Christian than the criminal who commits the crime of murder and suffers the last penalty of the law for so doing. In whatever com-

munity the feeling of hatred to the Jewish people makes itself manifest, such manifestation is *prima facie* evidence of the absence of the Christian sentiment. So far as the Russian Church is concerned, no one who knows anything about it expects anything very great or lofty from it. It is a degraded and emasculated form of Christianity. So far from being an expositor of the teachings of the great Founder of Christianity, it is rather what it has been made by a superstitious and ignorant priesthood. The reign of the priest always means the reign of persecution. And though anti-Semitism in the present day does not owe its origin in the main to religious intolerance, it does so in part. It is responsible for it to the extent in which it has failed to check those feelings of selfishness and envy which are only satisfied by finding an outlet in physical violence. If it is a true proverb that "if you scratch the Russian you find a Tartar," it is equally true that if you scratch a degraded representative of the Christian religion you find a pagan. On the other hand, an enlightened Christianity understands and acts upon the principle that in Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female—all are as one. In whatever lands Christianity finds the freest expression, there is the greatest freedom from racial hatred, and the great thought of the brotherhood of man is most fully set forth in practical life.

There is no doubt that the representatives of the Christian religion to-day are in duty bound to make reparation for the sins of their fathers in past ages. In the early days of Christianity the Jewish people were those who were first sought out as desirable converts to the religion of Jesus. As a matter of fact, Christianity sprang from a Jew. Its earliest apostles were Jews, and its first converts belonged to the same nationality. Thousands of Jews embraced the new religion, and the process of conversion might have gone on with increasing power and rapidity had it not been for the action of the church in commencing, under Constantine, a system of persecution which has continued to a greater or lesser extent until the present day. Draper, in his "Conflict between Religion and Science," tells us that in the first three centuries of the Christian era numbers of Jews accepted the reformed Christianity, now known as primitive Christianity, but directly this purified faith began to be contaminated by paganism, under Constantine, there was no more adhesion of Jews to the reformed Judaism taught by the inspired Reformer and his disciples. So far as Christianity is concerned, it is always "contaminated by

paganism" when it is responsible for Jewish persecutions. But whatever may have been the cause, the church cannot escape from the odium which remains upon it by reason of these things. All that it can do now is to give effect as far as it is able to the true genius of Christianity, which is never persecuting, but makes itself manifest in kindly words and kindly actions. In the present day, however, it is not so much religious bigotry as selfishness and fear that are at the bottom of Jewish persecutions. Some few years ago a writer, signing himself "Ango-Russian," said: "The children of Israel of the present century are becoming 'too many and too mighty' for the people of Russia, and the modern Pharaoh is endeavoring in his way to reduce their number, and to weaken their power. Like his prototype he considers his best plan is to make them 'serve with rigor,' to make existence harder for them." The Jew is the successful competitor of the Gentile in all those pursuits in which the intellectual faculties are specially called into play, and it is because of this that he is feared. He has been compelled by persecution to confine himself to certain pursuits in which the exercise of intellect is a predominant feature, and so it is that the very means adopted to crush him have only served to develop his superiority.

It is frequently urged that the Jew is seldom if ever found doing manual labor. This is quite true. It is a fact, however, for which he is not responsible. That he excels in the art of finance and is not an expert as a navy is not due to choice on his part, but that for many centuries the avenues to manual labor have been closed to him. "The Jew will not do any hard or honorable work," says an anti-Semitic scribe; "who ever heard of a Jewish locksmith, blacksmith, builder, or miner?" The general idea is that they are hungry and unscrupulous usurers. In defence, a Jewish writer, Lucien Wolf, says: "In early Biblical times the Jews, so far from being money-grubbers, were a romantically Arcadian people. . . . In Palestine their occupations were principally in the field and vineyard, and about the time of Jesus they began to devote some attention to industry, there being every proof, according to Gensenius, that they were proficient as potters, weavers, furriers, rope-makers, goldsmiths, basket-makers, engravers, builders, stonemasons, miners, coppersmiths and locksmiths. . . . The influence which drove the Jews from these honorable employments was the influence of a dominant and bigoted Christianity." The decree of Constantine which forbade the employment of Jews struck a severe blow at their power of competition in industry and

agriculture. Other enactments of a like nature followed, with the result that they had to adopt those means of earning a living that were open to them. Thus they were compelled to drift into finance, and by being compelled to seek this occupation they eventually became, as they are now, the acknowledged kings of the money-markets of the world.

It would be a mistake, however, to suppose that the Jews have only excelled in the art of finance. They have attained eminence in all intellectual pursuits. It would be a surprising revelation to most people if they took the trouble to find out the part the Jews have played in "art, music, letters, science, medicine, politics and all the great realms of human knowledge." Only last week, at a meeting of the Jewish Literary Society, Mr. James Smith, a well-known literary man, read a paper on the "Obligations of Christendom to Judaism." It was a splendid résumé of the triumphs of the Jewish people in all the departments of intellect. He said in his concluding remarks: "Standing—some years ago—in Rome, before the Arch of Titus, erected to commemorate the conquest of Jerusalem, I saw the images of the soldiers laden with the spoils of the Temple—the golden table, the silver trumpets, and the seven-branched candlesticks, being conspicuously sculptured, as part of the booty; the treasures themselves having been deposited in the magnificent Temple of Peace, by the Emperor Vespasian. What has become of that temple? Not a vestige of it remains. Where is the Roman Empire? Where the palaces of the rulers of the world? Where the people who carried their victorious eagles into Palestine, and made the City of David a heap of ruins? They have vanished; but the Jew survives. The Book of the Law has outlived the edicts of the Cæsars. Latin has become a dead language, but the words of the Psalmist and of the Prophets are still vocal in hundreds of synagogues, in every part of the world. All the gods of Olympus are dead, beyond resuscitation; but the son of Jesse, and Ezra the Scribe, and Isaiah and Solomon are living forces in the uttermost parts of the earth, and in the farthest isles of the sea. Babylon is a heap of ruins; Nineveh a vast cemetery! the mummies of the Pharaohs have been exhumed, to be stared at by Cook's tourists; the might of the Medes and Persians has become a tradition of the past, but the descendants of Abraham, of Isaac, and of Jacob, are, according to the anti-Semitic faction in France and Germany, a greater power upon the face of the globe than they were when they used to go up to Jerusalem to worship the one true God—the God of Israel; and when the songs

of Zion were heard among the vineyards and olive groves of Palestine. Surely there is something like manifest destiny in this; at least, in the estimation of those who believe, as I do, that 'there's a divinity that shapes our ends, rough-hew them how we will.'"

When all these things are considered, it is plainly obvious that the world owes an immense debt to the Jewish people—a debt which, viewed from the religious side, is simply incalculable, and which, viewed from the intellectual, is not easily expressed in words. We can easily understand what an immense power for good these people would be if they were arrayed on the side of Christianity. As we read and ponder over their marvellous history, we can readily grasp the force of Paul's prophecy that the turning of the Jews to Christianity would mean the salvation of the world. But, whether they become Christians or remain in their Judaism, one thing is clear—we must be their friends. We owe them that much at least in expiation of the wrong we have done them, and in acknowledgment of the services they have rendered to mankind.

The Apostolic Gospel in the South-west District of W.A.

THOS. HAGGER.

In all the important and prosperous south-west of West Australia I only know of three small churches, one at Harvey which does not meet regularly, another at Bunbury, and the third, to be referred to later, at Donnybrook. I have been told that there is also a meeting on the Preston River once a month, but do not know anything definite concerning it. There are isolated brethren, however, in some instances in groups, all over this part of our State.

Some years ago, when Henry Berry was in Bunbury, temporarily, meetings were started, but on his removal they lapsed. About twelve months ago Bro. and Sister Knight, formerly of North Richmond church, Melbourne, and G. and L. Gordon, of Milang, S.A., went there, and at once the four started to meet to break bread. Soon others were found in the town and district, so that when the church was formally organised the number of members had risen to eleven. About eight weeks ago a Sunday School was started, and the Rechabite Hall engaged for a period of twelve months for Lord's day mornings and evenings. Arrangements were then made to commence regular gospel services, and at the close of the sixth sermon which was delivered by G. A. C. Gordon two confessed Christ; these were followed by two more a week later.

The writer, by invitation of the church, ran down from Fremantle to conduct the first baptismal service ever held in the place, and while there to conduct a few days' special evangelistic meetings. The intense bitterness that prevailed among some of the sectarian people decided the brethren not to advertise the baptismal service; still on Wednesday

afternoon, August 19th, about 70 people assembled who listened attentively to an address on "Christian Baptism," and witnessed the Lord's ordinance administered to the four who had confessed Christ in the waters of the Estuary. During my visit we had good meetings, all things considered, and one more made the good confession.

The church at Bunbury is about the finest band of disciples it has been my lot to meet. Two prayer meetings, in addition to the usual meeting for worship, the Sunday School, and the service for gospel proclamation, are held each Lord's day, and on Wednesday a mid-week service, which in future will be held in the hall also. Although only eighteen strong and consisting of working people, the church has decided to engage G. A. C. Gordon, brother of C. M. Gordon, late of Tasmania, as evangelist. While Bro. G. enters upon the work in a self-sacrificing manner, still the church must be characterised as liberal to do what it is intended to do. At the very lowest estimate the brethren must raise 42/6 per week to meet expenses. This is an example for the whole brotherhood; if our large churches only gave like that what immense sums would be raised for the Lord's work! Such giving would mean that a church of two hundred members would collect for local work just over £23/10/- per week, more than she would require, and so a great deal could be devoted to missionary work. Bunbury is doing this in addition to contributing to our Home and Foreign Missionary enterprises. God bless these noble brethren! I am satisfied that they will receive from the divine hands the showers of blessing which they deserve. They are appealing to the brotherhood for help to secure a chapel; I trust there will be a liberal response, for they are worthy and the field is a good one.

So far as the new evangelist is concerned, I predict for him a career of usefulness. He comes from the Gordon family of South Australia, and has, as might be expected, a good grip of the divine plea we are urging. He has a splendid disposition, and so is loved by almost all who came in contact with him. He has talent which he is determined through life to use for the Master. God bless and use him, I pray!

While in the south-west I visited Donnybrook, and there baptised one into Christ. There are five Christians there who are simply members of the church of God. After a Bible study in the house of Bro. and Sister Hadlow it was decided to organise a church. I trust that her membership will quickly increase.

It appears to me that this district ought to be worked for all it is worth. A series of tent missions in the towns of this part and the location of a few evangelists would mean an immense work for primitive Christianity. I pray that soon a State Evangelist may be found to do the first, and that God will provide men and money for the latter.

Now is the time to strike in this State; to-morrow it may be too late, or at any rate much more difficult than now. We can do work now at less cost and with better results than we can in ten years, or even five or three years' time. Westralian disciples, advance and possess the land which is before you. The King's business requires haste!

West Australian Letter.

D. A. EWERS.

At the request of the Conference Committee, and by consent of the Lake-st. officers, I left Perth on the 26th August to spend a month among the brethren on the Goldfields. My only travelling companion to Southern Cross was Bro. Tower, a young man who was baptised at Kalgoorlie during Bro. Hagger's tent mission there last March. He had been for a trip over to the Eastern States, and was now on his way to Boorabbin, where he has taken an engagement. I fully expect he will become a useful worker for the Master. A dreary ride of over eleven hours brought us to Southern Cross, where Sister Langford met me at 6.45 a.m., and took me to her hospitable home.

Southern Cross is a mining town of probably about 700 inhabitants, 226 miles inland. It was a mining centre long before the rich discoveries of Coolgardie and Kalgoorlie were made, and is likely to remain so. I can't honestly say that it is very attractive from an artistic point of view, and not many tourists are likely to go into raptures over the scenery. It is, however, fairly prosperous, and the inhabitants assured me it is very healthy. The principal mine is the "Fraser's South Extended," better known as the "Dead Goat," or the "Goat" for short. About 100 hands are employed there, and probably 200 more at other mines in or near the town. There are also large railway sheds, and a number of hands connected therewith. It is a mistake to suppose that the mining is going down. Only a few months ago a rich reef was discovered right in the centre of the town, and there are doubtless many good finds yet to be made. Bro. and Sister Langford hail from South Australia, and they tell me the summer is not so oppressive nor the winter so cold as in Adelaide. We have just a handful of members in the town. Bro. and Sister Muir and Bro. and Sister Dawson came from Merewether, N.S.W.; Bro. and Sister Moignard, Bro. Blunderfield and Sister Hay were baptised some years since by H. J. Banks. These with Bro. and Sister Langford make up the local membership. Of the five brethren one is an invalid, one a miner, and the other three engine-drivers on the railway. The miner and drivers have frequently to work on Sundays, and it sometimes happens that all are at work, while occasionally, but only rarely, all are free to attend the meeting for the breaking of bread at the same time. Add to this that some of these people live a mile and a half apart, that two or three of them are invalids, and that none of them are gifted as speakers, and we can form some idea of the difficulties they have to face in keeping up the meetings. The nearest sister church, Coolgardie, is 116 miles distant. Were an evangelist stationed at the latter place he might pay periodical visits to Southern Cross, but such brief efforts, though encouraging to the little church, could not be expected to result in much numerical progress as matters are at present. I dare say a tent mission would result in several additions, and if this could be arranged evangelistic visits from Coolgardie would after that prove very helpful. But unfortun-

ately we are not in a position to place a preacher at Coolgardie at present. In the meantime the faithful little band at the Cross will hold the fort and keep the flag flying.

Leaving Southern Cross on the morning of the 28th, a ride of six hours took me over the 139 miles to Kalgoorlie, where I am the guest of Bro. and Sister J. C. Bell, whose hospitality is proverbial. The Bell family is inseparably associated with the cause of primitive Christianity in W.A. in the minds of all who know anything of its history. I spent a week or two here in the early part of last year, and while very comfortable, felt that something was lacking to complete the happiness of the home circle. This has since been supplied in the form of a young gentleman, who at the age of nine months is the most important personage in the establishment. We have churches at Kalgoorlie and Boulder, which are only about three miles apart from centre to centre, and are built into each other, thus forming virtually one town. W. G. Lawson Campbell is the preacher at Kalgoorlie, and Bro. Scambler at Boulder. I will have something to say about the work in these parts in my next letter.

As indicating the great interest taken in the agricultural future of this State, I may mention that over 180 letters from farmers were received by the Government in Perth by the last two mails from the East, the writers, who are principally Victorians, being eager to settle over here. I hope that if any of our brethren come over they will make themselves known.

In my letter of August 6th I find I stated that the population of West Australia had crossed the quarter million line. This was a mistake. It exceeded 225,000. I'd like to blame the compositor for that error, but I'm afraid it was my own.

Kalgoorlie, Sept. 2.

Christian Endeavor Notes.



"For Christ and his church." Matt. 16: 16-18.

OUR BIBLE DATING PLAN.

Through the Bible in One Year.

DATE.	OLD TESTAMENT.	NEW TESTAMENT.
Sep. 28...	Isa. 5,6	... Eph. 1
" 29...	" 7,8	... " 2
" 30...	" 9,10	... " 3
Oct. 1...	" 11,12,13	... " 4
" 2...	" 14,15,16	... " 5: 1-16
" 3...	" 17,18,19	... " 5: 17-33
" 4...	" 20,21,22	... " 6
" 5...	" 23,24,25	... Phil. 1
" 6...	" 26,27	... " 2
" 7...	" 28,29	... " 3
" 8...	" 30,31	... " 4
" 9...	" 32,33	... Col. 1
" 10...	" 34,35,36	... " 2
" 11...	" 37,38	... " 3

Mark the date opposite the corresponding verse of your Bible, each day reading the portion assigned. If you have not already

done so, begin at once. These dates will be continued every fortnight.

"Vict. Churches of Christ C.E. Union."—Formed for the purpose of furthering the cause of C.E. in Victoria. Our aim is to form a society in every church, and we invite your co-operation to this end. We desire the affiliation of every society. No charge or levy is made for country societies. You simply forward the name to the Union Sec. He does the rest. The metropolitan societies pay a small half-yearly fee of 1d. per active member. The Executive, consisting of two delegates from each society, meet every first Friday of the month in the Swanston-street lecture hall and report progress, discuss practical questions, and cope with any difficulties relating to C.E. work that may arise. If you want information about the work, or help to inaugurate a society, drop a line at once to us, and we will consider it a privilege to assist you. Jas. Johnston, M.A., Pres.; W. McCance, Sec., 28 Erskine-st., North Melbourne.

SYNOPSIS OF MONTHLY REPORTS.

Ascot Vale.—Membership of 40 actives. The election of officers has given an impetus to the work. They need more individual enthusiasm, but on the whole progress is satisfactory.

Collingwood.—Meetings well attended. Lookout Committee doing their duty, resulting in 13 actives and 2 associates received. Their motto is, "100 by December." Other committees doing splendid work.

Fitzroy Tab. are still going. Their roll, strictly revised (an example worth following), is 59 actives, 7 associates and 2 honorary. The committees are plodding slowly onward. They enjoyed the Rally.

Lygon-st.—Exceptionally large meetings, with a high spiritual tone. Lookout Committee, true to name, have a "lookout" man in the porch at all church services. All committees doing well. At the missionary meeting 114 were present. Society is in a healthy, flourishing condition.

North Melbourne had an attendance of about 150 at their missionary rally. The spiritual tone of the society is very much helped by the presence of the evangelist, T. J. Cook.

North Fitzroy, through their Sunshine Committee, were the means of bringing one family into the church. Two sisters hold a weekly young converts' meeting, and trust to shortly form a junior society. They ask for the help of other societies by visits.

Newmarket have distributed invitations to church services all over the district, and help in the fortnightly prohibition rallies. Committees in good order.

Swanston-st. are increasing in numbers and enthusiasm, and are waking up.

South Yarra are going ahead.

Williamstown have beaten Lygon-st.'s record, and are now the largest society of any in the State—102 actives. They are the first society in our Union to pass the century.

Hawthorn, the baby society, bids fair to outstrip some of the older ones—19 actives. They have plenty to do, and hope to have plenty of workers to do it.

North Carlton have organised a society.

From The Field.

The field is the world.—Matt. 13 : 38.

Tasmania.

HOBART.—A good meeting last night. Bro. Collins spoke on "The Light of the World." Two confessions—one a girl from the Bible School. Our school anniversary services of last week came up to all expectations, and were a great success. A fuller report will be given later.
Sept. 7.

F.W.S.

New Zealand.

DUNEDIN (Tabernacle).—A very pleasing social was held in the Tabernacle hall on Monday evening last, for the purpose of saying good-bye to one of our oldest teachers in the Sunday School and also a worker in the Dorcas Society, Miss Grace Nunn, who was married on Wednesday last to Bro. Brown, of Hyde. On behalf of the teachers Bro. Lowe presented her with a handsome Bible and hymnbook, and Bro. Rush with a handsome work-box on behalf of the choir. J. I. Wright, who presided, gave an excellent address, as well as Bro. Green and Bro. Stokes. The choir sang some pieces, after which we enjoyed a refreshing cup of tea, and wound up a pleasant evening by singing "God be with you till we meet again." The church joins in wishing them health and happiness.
J.L.

WELLINGTON SOUTH.—On Wednesday evening a pleasant gathering took place to wish good-bye to our Bro. Franklin, who is returning to his home in Nelson, after spending six weeks in mission labor in this city. He has conducted missions at Dixon-st. and Petone, as well as here, and at his departure the united churches met to express their gratitude for the work he has done in their midst, and to wish him God-speed. A very pleasant evening was spent, and the building was packed. Though the results have been small as regards the number of converts, the work that he has done in building up the members will live long in our memory.
Sept. 6.

S. McIVER.

Queensland.

MARBURG.—A social in connection with the Sunday School was held on September 5th. A fair number of the Rosewood brethren were present. F. Süchting occupied the chair. A very successful and pleasant evening was spent. At the close refreshments were handed round.
Sept. 9.

A. KICKBUSCH.

Victoria.

HORSHAM.—Our only speaker, Bro. Gould, met with a serious accident on Friday last, and will, we fear, be confined to his bed for some time. On Lord's day we had a pleasant visit from W. McCallum. He addressed the church in the morning, and preached in the evening to a good audience on "Why halt ye between two opinions?" At the close we had the pleasure of seeing one confess Christ.
Sept. 14.

J. H. MORRISON.

NORTH FITZROY.—Since the departure of Bro. and Sister Thurgood the interest in the work has been well maintained. The sisters of the church are doing a good work by visiting the sick and providing for the wants of the poor—not only the members of the

church, but those who are in need in the district. Many of our young people, also, are active in visiting and cheering those who are troubled by the way. Through the faithful and able preaching of J. W. Baker the interest in the gospel meetings is good, the chapel being well filled every Lord's day evening. Two ladies made the good confession last month, and last Lord's day two men came out and confessed Christ. The brethren at Northcote are doing well.
Sept. 15.

T.H.C.

HAWTHORN.—A full and enthusiastic house gathered to welcome our anniversary on the 8th inst., which this year took the form of a social in honor of our old and esteemed W. Finger and his wife, the latter however being unfortunately through illness prevented from being present with us. R. H. Bardwell occupied the chair, and gave a short but interesting account of our chapel and its sturdy pioneers, especially dwelling on the good work done by the brother whom we were called together to honor. Able addresses were also given by W. H. Bardwell (pioneer) and our evangelist, J. H. Stevens. Bro. Finger duly responded in a feeling characteristic little speech, and after a number of musical and elocutionary items, including a couple of anthems by the choir, all partook of refreshments. The catering, like the organ, was well looked after by our Sister B. Chick. One and all spent a real good evening.
W.P.

BENDIGO.—Another splendid meeting on Sunday night listened to the gospel message as delivered by our Bro. Connor, the ushers finding it very difficult to seat the people. The missionary had the assistance of Dr. Cook in speaking and singing. We are looking for a good time this (the 3rd) week, expecting encouraging results, as numbers have been set thinking and seem determined to see whether the things that they have heard are in accordance with God's Word.
Sept. 10.

J.S.

CHINESE MISSION.—The Chinese Mission intend holding special preaching services from Sept. 15th. As the school has been increasing in numbers for some time it was thought wise to hold these meetings; as some of the scholars seem to be on the point of decision. We have secured the services of Wm. James, one of the Sydney converts, to conduct these services. We earnestly ask the fervent prayers of the brethren on behalf of this special effort, that many of these benighted men may be won for the Master.
Sept. 12.

J. JENNINGS.

BENDIGO.—Thanks to the railway picnic quite a number of visiting brethren and sisters met with us round the Lord's table on Sunday last, and enjoyed sweet fellowship. Bro. Connor had the pleasure of receiving 5 converts into fellowship as a result so far of the mission. At night one of the most powerful meetings of the mission was held, standing in the side rooms only being available. Bro. Connor was at his best on the subject "Preaching Jesus," and after an earnest appeal 4 men came forward deciding for Christ, cheering the hearts of the brethren, and stimulating the missionary, who having entered upon his 4th week has become a favorite with the Bendigo public, and whom the brethren will find it hard to say farewell to, by reason of his earnest exhortations from week to week.
Sept. 15.

J.S.

CASTLEMAINE.—On Wednesday, 19th August, we had the pleasure to receive a visit from Sisters Davies and Pittman. A meeting of the sisters of the church, together with sisters from the Barker's Creek church, was held in the afternoon, when very instructive and interesting addresses were given by Sisters Davies and Pittman. After the meeting we all sat down to a tea provided by the sisters. In the evening our usual

prayer and praise meeting was held, presided over by Bro. Connor. Our sisters again addressed the meeting, when another very profitable and enjoyable time was spent. On behalf of the Dorcas Society meeting in this place, I have to thank Sisters Davies and Pittman for their welcome visit.
Sept. 10.

M. A. C. MILLEN.

New South Wales.

LISMORE.—We are all very busy with the mission, and highly delighted with the success vouchsafed. We have had splendid meetings—from 200 to 300 every night, and last Sunday evening fully 500 were present. At the close four confessed Christ. We believe several others would have done so also, but for a very severe storm which drove many people home and caused us to adjourn from the tent to our hall. The total number of confessions to date is 21. Yesterday morning we had another splendid meeting around the Lord's table, and the right hand of fellowship was given to two young sisters lately immersed and one aged sister restored. In the afternoon the balance of the converts made during the week were immersed by Bro. Fischer, and included one old man over 80 years of age.
Sept. 7.

F.R.F.

West Australia.

FREMANTLE.—One more confession last Lord's day. We have had two demonstrations here since last report: one in the interests of Home Missions, and the other in opposition to the liquor traffic. At the former Bro. Lucraft presided, Bro. Wright and a choir under him sang, and addresses were given by Bros. Banks and Ewers. At the latter F. Illingworth presided, and Bro. Banks and the writer gave addresses. Good meetings on both occasions.
Sept. 9.

THOS. HAGGER.

LEEDERVILLE.—One confession on Lord's day, August 30th, Bro. Hayes preaching. This makes the second gathered from without; we are hoping, working and praying for more. This field is "white unto harvest." A general unrest exists amongst the lovers of Jesus, and we want to gather them into the only fold where rest can be obtained, but are very much hindered in our work for want of a chapel. We are but few, and we do what we can. We have obtained an excellent site for a chapel, the land being 66 x 264 ft. Will the brethren not help us? Small contributions will be thankfully received by the undersigned, and duly acknowledged. Brethren, help! We gladly acknowledge the following:—Bro. Gibson, 11/-; Bro. Hagger, 5/-; Who'll be the next?
Sept. 4.

HV. BERRY.

South Australia.

PORT PIRIE.—We were favored with a visit from A. B. Maston on Lord's day, Sept. 6. He spoke morning and evening. Quite a large gathering was present at the latter service.
W.C.O.

HINDMARSH.—It was indeed encouraging to see such a splendid gathering yesterday morning for worship and breaking of bread. We think it is safe to say it was a record attendance. We bless God and take courage. Three were received into fellowship, after confession and baptism—Sisters Parsons and Wyatt, and Bro. Pearce, the husband of Sister Pearce, of West Hindmarsh, who has been in fellowship for a number of years. We had quite a number of visitors of late worshipping with us, viz.: Bro. and Sister

Pittman from Victoria, Sister Pearce from Point Sturt, Sister Shipway from the Goolwa church, a sister from Milang, and Bro. Campbell from West Australia. Bro. Campbell gave us an excellent address yesterday morning. Sickness prevails amongst us. Bro. Brooker senr. has been near the borderland during the past week, but he is slightly better to-day. May our heavenly Father support all who thus suffer.

Sept. 14.

A. G.

GROTE-ST.—Splendid meetings to-day. There was a large attendance at the morning meeting. Bro. Grinstead gave an address on "Lessons from the Flood." This evening the chapel was well filled, when Andrew Meldrum delivered an earnest address on "The Beacon Light for Wandering Boys." Three young ladies made the good confession, two of whom were baptised into Christ. The Gilles-st. meetings are keeping up in interest and attendance. Bro. Grinstead preached there this evening.

Sept. 9.

E. R. M.

STRATHALBYN.—Good meetings to-day. Bro. Horsell, of York, who labored here for some time, paid us a visit, and exhorted the church in the morning, addressed the school in the afternoon, and preached the gospel at night. One young woman came boldly forward and made the good confession

Sept. 9.

H. R. T.

MUNDULLA.—The tent mission has been running fourteen days to date. Notwithstanding extremely rough weather, often very wet, the meetings have been well attended. A splendid interest has been maintained, the question box being freely used. Three confessions and one restoration.

Sept. 14.

R. K. S.

Here and There.

Here a little and there a little.—Isaiah 28 : 10.

:O:

One confession on Sunday night at City Temple, Sydney.

Two confessions and one restored at Mundulla on September 5th.

F. McClean preached at Prahran on Sunday night. One confession.

A fine meeting and three confessions at Footscray last Sunday night.

There will be no meeting of the Sisters' Executive Temperance Committee this month.

Bro. Smedley spoke both morning and evening at Ma Ma Creek (Qld.) on September 6th.

The anniversary services of the church at Meredith will take place on October 4th and 5th.

The tent mission at Mildura, conducted by H. G. Harward and E. W. Pittman, is in full swing.

We will gladly send a sample copy of *Pure Words*, our own Sunday School paper, to anyone desiring it.

If any members reside in or near Ashburton, N.Z., will they kindly communicate with C. Naylor, Aitken-st., Ashburton.

We have a large number of tracts on hand and for sale at 6/- per 1000. Several new tracts are in course of preparation.

A full report of the South Australian Conference came to hand too late for publication this week. It will appear next week.

The tent mission at Lismore closed with 67 confessions. 43 received into fellowship Sunday morning; 121 broke bread; record meeting.

N.S.W. Sunday School Union Committee meeting will be held at Bro. Gole's house, 15 Cavendish-st., Stanmore, on Friday, September 25th, at 8 p.m. All delegates are requested to be present.

We learn with regret of the death of Mrs. Bull, the wife of T. J. Bull, Wellington, which took place on September 4th. We extend our sympathy to Bro. Bull in his sorrow. A suitable obituary will follow.

We have now the unabridged edition of the "Life of Elder John Smith," by J. A. Williams. This work is both a biography and a history; 578 pages, neatly bound in cloth, with steel engraving. Price, 8/-; by post, 8/6.

G. B. Moysey's engagement with the church at Coppin-st., Richmond, terminates on the last Sunday in October. He conducts a special mission at Dawson-st., Ballarat, early in November. His movements after that are not decided.

The picnic at the National Park, S.A., on Friday, was a most successful function, about 250 being present. The party were driven from the city in eight drags. A few hungry mosquitoes were out for the day as well. The party returned to the city about 7 o'clock, after having spent a most delightful day.

Remember the great Home Mission meeting in the Masonic Hall, Melbourne, on Tuesday, September 29th. Notice the speakers and their subjects—A. Meldrum, "The Ever Widening Circle"; A. B. Maston, "Our Missions"; Jas. Johnston, "The Supreme Devotion." For programme and full particulars see Coming Events.

No gospel mission can be a success without good congregational singing. In order to get this all should be supplied with a hymnbook. The success of our "100 Hymns" has induced us by request of E. W. Pittman to add 20 more invitation hymns, and to bring out a 10,000 copy edition, which is now ready. It is now known as "Austral Hymns." Price 1d., the purchaser paying carriage or postage.

We spent last Sunday with the churches at Milang and Point Sturt, S.A., speaking at Milang morning and evening, and at Point Sturt in the afternoon. We were glad to have this opportunity of making new friends. This is the field in which G. S. Bennett, recently of Victoria, now labors. We were glad to hear him so kindly spoken of by so many. While in this neighborhood we enjoyed the hospitality of Bro. and Sister Gordon and Sister Goldsworthy.

A PROSPEROUS NATION.—Its citizens are contented with moderate means; its rich men hold their wealth as a public trust. Public office is looked upon as an honor; it is not spoiled by the spoilsman. It has a reverence for its great past, but is not so bound by it that it cannot make for itself a greater future. In its exchanges it makes no sale of honor; in its schools it teaches character as well as science; in its pulpits it fearlessly opposes worldlings. The balance of earthly trade may be against such a nation, but from the bank of heaven it will be drawing a vast and constantly increasing dividend.

Last Sunday week we met with the church at Port Pirie, S.A. We arrived in Adelaide on the Friday morning, and in the evening travelled as far north as Owen, where we spent the night in the home of Bro. Finlayson. On Saturday we went on to Port Pirie. Our trip led us through a splendid country, rich with the promise of coming harvest. On Saturday evening, by the courtesy of Bro. Overland, we were shown over the great smelting works, where 2000 men are employed, who receive in wages £5000 a week. While in Port Pirie we were entertained by Bro. and Sister Morrow. At Georgetown we saw Donald Gordon, whom we met for the first time.

One confession and baptism at Brunswick last Sunday night.

We have received a letter from H. S. Earl, which will appear shortly.

One who had been immersed during the week was received into fellowship at Swanston-st. last Sunday morning. In the absence of Andrew Meldrum in Adelaide, F. M. Ludbrook ably conducted the gospel meeting.

We regret to say that Mrs. Lyall, sen., of the Swanston-st. church, met with a painful accident last Friday evening whilst getting off a tram, fracturing the shoulder-bone and cutting the forehead. We are glad to say that she is progressing favorably.

"I have received my copy of the Jubilee Pictorial History, and most heartily congratulate you on its splendid get-up. It is a marvel of cheapness, yet fit to lay before anyone as a work of art. To those of us who have long been associated with the brotherhood it revives scores of pleasant memories of matters that had almost passed from one's mind. To those who have come more recently amongst us it tells of the progress the church has made within a very few years."—W. T. CLAPHAM.

PAY WHAT THOU OWEST.

You say you owe God nothing? You did not ask him for your life? But I notice that you keep it!

Pay God in gratitude for all his kindness. When you give anything, you expect at least a "Thank you." May not God?

Pay with an acknowledgment. Never call yourself a self-made man. A "Praise God" to men is sometimes better than a "Thank you" to God.

Pay God in work. How many "days' work" have you "put in solid" for him?

Pay God in interest. Make his plans yours.

Pay him in money, which is your life in concrete form.

Coming Events.

Observe the time of their coming.—Jeremiah 8 : 7.

SEPTEMBER 24.—The North Fitzroy Church of Christ Band of Hope will hold their Annual Demonstration in the Chapel, on Thursday, Sept. 24th, 1903, for which a good programme has been arranged. Solos, Recitations, Action Songs, Instrumental Music, and Dialogues. Admission free. No collection. Doors open at 7.15 p.m. Commence at 8 o'clock sharp.

SEPTEMBER 29.—HOME MISSION RALLY, Masonic Hall, Collins-st., Melbourne. Chairman, A. Millis, Conference President. Song Service at 7.30 p.m. Programme:—Hymn, "There's a Royal Banner," Audience; Prayer, H. G. Peacock; Chorus, "The Marvellous Work," Choir; Scripture Reading, W. C. Craigie; Selection, "Come Unto Me," Lygon-st. Quartette Party; Solo, "Hear Ye," Israel, Madame Nellie McClelland; Address, "The Ever Widening Circle," A. Meldrum; Hymn, "Onward, Christian Soldiers," Audience; Address, "Our Missions," A. B. Maston; Solo, "Angels Ever Bright and Fair," Miss Ethel Benson; Praise and Prayer; Home Mission Offering and Promises; Chorus, "The Radiant Morn," Choir; Address, "The Supreme Devotion," J. Johnston, M.A.; Hymn, "All Hail the Power," Audience. Musical Director, Nat Haddow. Accompanists, Miss Jeannie Dickens. Every member within a radius of ten miles should be present at this meeting.

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Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

WARD.—We have recently been called upon to part with one of our oldest members, in the person of Sister Mary Ward. Our sister had reached the ripe age of 80 years, and was remarkably active, having filled the office of chapel keeper up till the time of her death. She was engaged in her duties up till the day of her decease. The cause of death was heart failure, from which she suffered at intermittent periods. Sister Ward was one of the first members to join the church in Hobart, and thus we lose from time to time those faithful pioneers who have been the vessels whereby the seed of the Word has been carried to those of later days.

F. COLLINS.

GALLOP.—On the 4th of September, at Pyramid Hill, our Sister Mrs. Gallop passed away at the age of 32 years. She was a daughter of Mrs. Marfleet, and grand-daughter of the late C. G. Lawson. Baptised by the latter at Swanston-st. on Jan. 1st, 1888, she has lived a consistent life, and now after an illness of a year and eight months has gone to be with Christ, which is far better. The writer came from Echuca to assist at the burial, and there in the shadow of the Pyramid Hill and in the presence of a very large number of friends, her body was laid to rest in hope of a glorious resurrection. To the bereaved husband, two little boys, and other relatives our hearts go out in deep sympathy. May they all follow Christ as did their loved one, and they shall all meet where pain and parting are unknown.

A. M. LUDBROOK.

WOODROOFE.—Bro. Woodroofe passed away on the 3rd of Sept. For eight weeks our brother was laid up in the private hospital with typhoid fever. He never fully recovered. He was but 22 years of age, and had only been a member with us for a year, but he was a consecrated Christian and always tried to make himself useful in the Lord's work. A large number followed his mortal remains to the cemetery on Saturday afternoon. Our brother was the only one out of a very large family who worshipped with us.

A. C. RANKINE.

OLSEN.—Bro. and Sister Olsen, of the church in Hobart, have been passing through deep waters of late. On August 16th their eldest daughter, Sister Sarah Olsen, passed from great suffering to be at rest in Jesus. A week later their youngest, a baby boy, was taken from them to the keeping of the great Shepherd, who carries the lambs in his bosom. Sister Sarah Olsen's life, though one of comparative obscurity and intense suffering, was one of great light. Her Christian patience, wonderful faith, and sweet talks on the mighty themes of Jesus and his great salvation were sermons more powerful than the most eloquent discourses. We committed her body to the grave, not in hopeless sorrow, but in the sure and certain hope of a glorious resurrection, rejoicing that we shall meet again, and that "she being dead yet speaketh."

F. COLLINS.

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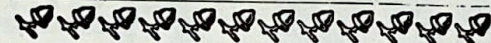
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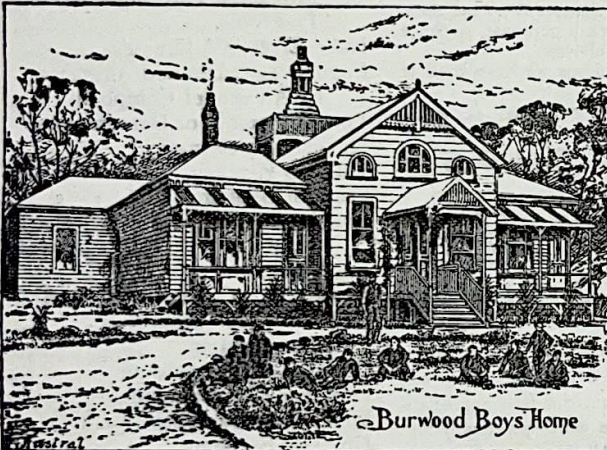
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PART III.

CHAPTER III.

HOURS BEFORE THE DAWN.

Finances kept tightening down all over the country. The closest pinch was the year that the Ladies' Hall was built. The building had been planned and contracted before the full extent of the financial depression could be foreseen. A part of the cost had been provided for by private subscription. Grayson had subscribed liberally; and now some of his best-paying investments had failed to bring in their usual returns.

At last he felt obliged to write Gertrude that he could not send her quite so large a cheque as usual this time. He gave the reasons why, and asked if she could make it do just while he was so cramped, but adding that, if she would be inconvenienced, he would send her more.

Whereupon there had come back a letter which killed out the last vestige of hope.

She thanked him for his generosity in the past, she appreciated it all, and felt wholly undeserving of such kindness. She had been a pensioner on his bounty too long—not but what she knew how ungrudging he had ever been toward her, she fully realised that; but she was glad that there was no longer any necessity of so burdening him. Under the circumstances, he must let her return the cheque which she enclosed with her letter.

Grayson hastened to reply, assuring her that she was as welcome as ever to the smaller amount, which he would increase as soon as he could, but that it should be as she preferred.

She wrote back once more, thanking him, but insisting that her preference was as she had stated in her former letter.

After that Grayson did not write again. Perhaps it would be more exactly the truth to say that he could not. More than once he thought to write, but every time his heart failed him.

Some weeks later he dropped in unexpectedly at Denham's. Denham had been admitted to the bar with honor, and had entered into partnership with the old lawyer with whom he had taken a supplemental course of reading after leaving the university. He and Nellie were married early in the summer after Gertrude went away. And when Grayson rang the bell that afternoon, Nellie came to the door, her baby boy cooing and crowing in her arms. "Baby Garth Grayson Denham," the card had said which Grayson received announcing the young man's arrival into this lower world.

Nellie made him sit down in her very newest chair, and, drawing her own little rocker from the other side of the room, seated herself close to him, with the baby in her lap cuddling his head shyly against her at sight of this stranger whom he did not see often enough to feel at home with.

Grayson did not speak, but sat looking at his namesake with such a look in his eyes

that Nellie told Nate afterward she could hardly keep from crying. Then, feeling that perhaps she ought to inquire about his wife, she said: "What news do you hear from Mrs. Grayson?"

"Nothing; I haven't written lately.—Nellie, I'm afraid I've lost her.—I think it is all over between us.—I don't believe she will ever come back.—I shall never go to her, for I'm sure, now, that she prefers that we live apart." There were long pauses between the sentences, as though each conclusion had been forced upon him sorely against his will.

"It's a shame!" cried Nellie, "a burning shame!" But he stopped her.

"No, Nellie," he said, "I don't blame her so much. She was so young. It was a mistake, that was all; but it seems sometimes as if I couldn't have it so!" His voice broke in an agony of sorrow, and he covered his face with his hand.

Nellie's eyes were overflowing; but she was silent. She could not say anything to comfort him; she could not even find words to express her sympathy. One of Grayson's long hands lay on the chair-arm nearest her, and, after a moment, she began to stroke the hand softly with the baby's tiny palm.

Presently she saw Nate coming, and, gently excusing herself, she left the room to intercept her husband at the side door.

Denham wrung his friend's hand sympathetically as he greeted him, but the subject uppermost in their minds was not mentioned until after supper, when the two went down to Denham's office together; then Grayson opened his heart fully.

"I don't believe in husbands or wives talking their troubles to outsiders—but I'd got to such a pass that it seemed as if I couldn't keep it any longer," he began apologetically; "I felt that I must talk it over."

"I'd never have forgiven you if you hadn't come!" interposed Denham.

Grayson went over the whole sorrowful story from the beginning. Denham sat and listened, making no comments beyond an occasional question.

Finally, in conclusion, Grayson said: "It can't be that she ever loved me as—as your wife loves you!" And his voice was piteous in its wistfulness for some other solution than that.

Denham's rising indignation burst its bounds. "Love!" he exclaimed wrathfully—"Grayson, it was altogether too evident to everybody except your own unsuspecting self that she was marrying you for—well, putting it as mildly as possible, to have somebody to take care of her; she knew you had money enough to take care of her and"—

"No!" interrupted Grayson, "I can't believe that!"

"It is, and always has been, perfectly apparent to other people," Denham interposed impatiently. "Don't you see? Now that your money is not so plentiful, and she is in a fair way to be able to take care of herself, why, of course, she prefers independence; she probably has a spark of conscience left!" Nate's voice was harsh with the contempt he felt for a woman who could so tempt Garth Grayson. "Take my advice," wrong Garth Grayson. "Take my advice," he went on, "and be rid of her; the law will free you."

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"Never!" exclaimed Grayson; "no divorce for me!"

"I know how it is about this divorce business," returned the lawyer, "but you would certainly be justified in freeing yourself from her."

"But, Denham, I don't want to be free from her! She is the wife of my heart—my very life seems bound to her, and no decree of the law could change that! I love her as much to-night as I did the day I married her! I don't believe that anything she could do would make me love her any less—it might hurt me, but it couldn't change my love for her!"

Denham looked at him in despairing silence. What was there to be said to such a man?

"Of course," continued Grayson, "if she should want a legal separation, I wouldn't do the slightest thing to hinder her."

"She!" Denham laughed scornfully. "In the name of reason and commonsense, I'd like to know what grounds she could have?"

Grayson shook his head. "I understand all that," was his slow response; "I suppose that it would be next to impossible for her, and yet it does almost seem as if there ought to be a law releasing a woman from the bonds that have grown hateful to her."

"Of course," was Denham's sarcastic rejoinder, "there surely ought to be such a law; so there would be more impecunious young women trying the marriage expedient, breaking unselfish hearts and wrecking good men's lives!" But, to all appearances, his sarcasm fell on unheeding ears.

Grayson sat silent and thoughtful. And Denham refrained from breaking in upon his thoughts. For a full ten minutes there was no sound except the loud ticking of the office clock. At last he lifted his head with a sigh.

"Well, possibly you are right about it"; evidently his mind had been on what Denham said before. "She was so young; it may be that it was as you say," he went on, a growing conviction creeping into his voice, but not a trace of anger with it; "the poor child! if she only would give herself into my keeping and let me take care of her and love her—if she only could. Denham, somehow I can't help thinking that the poor child would do so, if she could; but, being the way I am"—he stopped abruptly.

It was late when the two returned from the office; so late, in fact, that they found both the baby and the little mother fast asleep in the sitting-room, the one in his cradle, the other close by curled up in Nate's big chair.

To be Continued.

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