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How Ten Million Bibles a Year are Sold.

By Walter Pritchard Eaton.

The world's best-selling book is the Bible. The total sales of the works of all the most popular authors of the day would not equal the yearly sale of the Christian Scriptures. Each year there are printed seventeen million Protestant Bibles, Testaments, and "portions"—such as the Psalms or the separate Gospels—in more than five hundred languages and dialects.

Sold below cost.

Of these Bibles, ten millions are published by Bible societies, are sold far below cost, and return no financial profit to anybody. The remaining seven millions are printed commercially, and yield a handsome profit to the publishers. Of the ten million Bibles and parts of Bibles printed and distributed by charity, almost two millions are issued by the American Bible Society, and over seven millions more by similar organisations in Great Britain and Ireland—chief among which is the British and Foreign Bible Society.

These millions of Bibles and Testaments, sold at a nominal price so that charity is called on to supply the funds for printing them, go to every part of the world. They are issued in every language. They are sold among followers of every faith, and no faith.

Pioneer of civilisation.

Western civilisation has frequently been represented as advancing upon the heathen with the Bible in one hand and a sword in the other. As a matter of fact, the Bible has quite as often gone on ahead, far in advance of Western civilisation. In the mystic recesses of China, in the mountains of the Philippines, in the wilds of Africa, the missionary comes to find that the Bible has preceded him, just as later the merchant comes, to find the missionary. The American Bible Society, founded more than ninety years ago, and kindred organisations, have seen to it that the Bible went before the sword, a pioneer of peace.

In this work of pushing out the frontiers of Christendom by means of the printed word, the actual workmen are almost always natives who have been first converted to Christianity. They are Biblical book-agents, with a mission. Often they are

heroes. And the stories of their work, of their labors and hardships and humiliations, make the annual reports of the Bible societies read like a romance. They are Siamese, Chinese, Japanese, Arabs, Armenians, Turks, Slavs, Mexicans, natives of Cuba, of the Philippines, of Peru, of the islands of the sea. They are also Americans, working among the immigrants, in city slums, at the mines.

They are called always by the same name—colporteurs. And the story of colportage is a romance of faith, devotion, and tireless labor.

Colporteurs' work.

The object of the colporteur is always the same—to sell as many Bibles as possible to those who do not possess the book, and to induce the buyers to read it. He sells the Bible, or separate portions of it, because long experience has taught that if it is given away, the recipient does not place the same value upon it, and is not nearly so likely to read it. Human nature is the same in Siam as in Salem, Massachusetts, in the Philippines as in Philadelphia.

The colporteur gets a small commission on his sales, and a small salary; he must live. But the work is so trying, the pay so small, the danger still so great in many places, that only a strong faith in his calling, a devotion to the Christian religion like that of the missionaries themselves, would keep a colporteur at his task. The colporteurs are the nameless and unsung pioneers of Christendom.

There is a tale which comes from the Philippines, showing how the Bible often goes far in advance even of the missionaries of Western civilisation and American education.

The Bible in Cagayan Province.

Jaun was a native colporteur. He had worked over horrible roads till he was five weeks from Manila, in the Cagayan province. The "Evangelio de San Mateo" could not find purchasers, even for the low price of two cents. Night was falling as the weary Jaun reached the provincial capital, without knowing where he was to lodge. Finally he met a servant of the local governor, who offered, in exchange

for two books, to find Jaun a lodging with his brother.

Thus, when the colporteur departed the next day, two Gospels were left in that town. The brother used his up, leaf by leaf, rolling cigarettes; but the servant read his copy. One day he chanced to leave it in the governor's chair. Don Jose, the governor, found it, read it, became interested, then perplexed. He did not know what to think of it, so he resolved to take the five weeks' journey to the nearest missionary.

When he reached the missionary, he took from his pocket a small package wrapped in the fine white bark of the gobo-tree. This contained an inner package wrapped in silk, and this in turn the stained and worn copy of the Gospel of St. Matthew, left by the servant in the chair.

"Five weeks I have been on the road," said Don Jose. "With my companion I have travelled over the far blue mountains and by strange rivers. While we came along the narrow trail in the valley, we sometimes knew that armed savages of the head-hunters stealthily followed us in the shadows of the trees. By boat and raft and trail we came. I have come, Senor Missionary, because my people need help. Americans have among them a book of the Gospel that every man may learn for himself the way of life and truth. I have come to get you to go and teach my people out of that book."

No one to send.

But the missionary had no one to send. The Bible Society, too, was without funds even to send a colporteur back again. The disappointed governor had to go back alone. But the story of his trip was told abroad, and one day, three years afterward, a man came to the Bible agent in Manila, and asked to be sent to Cagayan. He had been a volunteer soldier, a teacher, a half-dozen things, sticking to nothing. The agent mistrusted him, and had no funds into the bargain; but the man, who was an American named Sanderson, persisted, and finally, some funds coming in, he was sent as a colporteur, on half pay.

Don Jose had died, and the new governor was hostile; but Sanderson was not

daunted. He sailed, rode, walked, even swam, to get from place to place, preaching everywhere and selling the Scriptures. In November, 1906, he perished in a great flood, and nobody knows where his body lies; but six months later, when a missionary pushed his way up into that wild region, he found a thousand converts waiting for him, and now the valley is dotted with chapels.

Must know the Bible.

Many qualities are required of the colporteur, of course, besides devotion. Perhaps the greatest of these is tact. It is his task to sell a religious book to people generally of alien faith, and often hostile. He must be quick and ready to refute objections, to turn aside hostility, to keep his patience, his temper, his humility, to appeal to the necessary racial motives, to understand the characters of those with whom he is dealing. This explains, of course, why the colporteurs are chiefly natives of the lands where they work.

The colporteur must also know the Bible from cover to cover himself, be able to explain it, to expound it. He must be something of a preacher—an evangelist. When all these things are considered, the number of good colporteurs to be found in Siam, in China, in Korea, and such other lands, is amazing.

A colporteur among robbers.

From Turkey comes an illustration of the hardships which the colporteurs must often bear—less often than formerly in Turkey, before the days of the constitution—and of the tact which they must possess. This Turkish colporteur was held up by robbers, who demanded his money. As he was selling Bibles for a few cents each, he had almost no money, so the robbers beat him in anger. Then they took his coat and his shoes away from him. While this was going on, he kept talking with them to find out what their religion was. Learning that they were Mohammedans, he took advantage of their belief that the Bible is an inspired book, though superseded by the Koran. He pointed out that he was taking the book to those who needed it; that, like them, he did not believe in idolatry. He was not preaching what they themselves could not endorse. He talked so well that the robbers first restored his Bibles, then his shoes, then his coat, and finally ended by purchasing several of his books.

Not given away.

That the Bible is sold, not given away, has seemed to many earnest people a wrong. But the wisdom of charging a small price has been again and again vindicated. A short time ago, in Korea, it was noticed that the call for Gospels in one section was all out of proportion to the call from the rest of the country. A colporteur investigated. Men and women were buying Testaments literally by the score. He asked why.

"We use them to paper our rooms with," was the reply. "They are cheaper than any other paper we can buy."

The price of Bibles in that section was advanced.—*From Munsey's Magazine.*

The Church's Objective.

A. G. Day.

We speak of that to which our thought is directed as the mind's objective; or in other words, that upon which our mental energies are at work is our mental objective. In like manner the church's objective is the object towards which the church's energies are directed, and upon which her interest is focussed. What then is the object upon which the church should concentrate all her energies, talents and attention?

The great commission.

I wish to submit in the first place that this objective is embodied in the "great commission" of our Lord (Matt. 28: 18-20), "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Jesus gave this commission to his disciples, knowing that they were soon to organise the church, in which undertaking they would be governed by his instruction to them while upon earth, and guided by the Holy Spirit. We cannot think that the disciples reserved to themselves the right to go into all the world to make disciples of all the nations, nor that they assumed the whole responsibility of this task. There can scarcely be any doubt in our minds that Jesus gave the commission to the church through the apostles. Early in Acts we read of Stephen, and Philip the evangelist. Again in Acts 13 we learn that Barnabas and Saul were sent out by the church at Antioch in Syria at the direction of the Holy Spirit. The apostles must, then, have laid the same charge upon the church, if not, we fail to understand why they should approve of any of their contemporaries undertaking to carry out the commission given to themselves alone.

Applies to all.

In 1 Tim. 3: 15 the church is called "the pillar and support of the truth"—which means that the charge of supporting, publishing, upholding the truth is laid upon the church—it is the duty of the church to make the truth known. It is easy for us to see that this is a general commission to the church as a whole, and not specifically to any individual members of the church. Now it seems that in order to make this trust committed to the church a personal responsibility, our Lord has given the commission a second time through John the Apostle in Rev. 22: 7, "Let him that hear-

eth say Come." Every individual who has heard the name of Jesus (which undoubtedly means more than simply hearing with the ear) has a royal commission from the great Head of the church, that he shall to the best of his ability publish the truth. This, nevertheless, does not remove the responsibility from the church as a whole, but simply emphasises the fact that each disciple has a personal obligation commensurate with his ability. The charge laid upon the church, then, is that she "make disciples of all the nations." This, therefore, is the "church's objective," or the great object toward which the church should direct all her energies, and upon which she should concentrate all her attention.

Final and authoritative.

We observe, next, that there is a finality and authoritativeness about this commission which gave the church her objective. There are some who tell us that Christianity does not embrace the whole truth; that in order to obtain the full truth we must combine all the religions of the world. There is a sense in which Christianity is one among the many forms of religion, but our Lord did not view it in this way, for he says, "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations." Even this is not sufficient ground for some to rest the claims of the supremacy of Christ's religion upon. Independent of any claim, let the case rest upon merit. "for by their fruits ye shall know them." Whether the religions of the world are tested as to their intellectual conceptions, their social ideals, or their moral standards, the supremacy of the Christian religion can be maintained. It rests upon an entirely different plane from all the others. Our Lord did not instruct his disciples to go into all the world and open up a parliament of religions in which they would endeavor to perfect his by what they could learn from others. He bade them go into all the world and subdue all other religions with his religion, because his religion is final, authoritative and complete. If we give up the commission of Christ which gives the church her grand and glorious objective, we give up the only ground upon which we can defend Christianity. If the objective of the church is not to subdue all men to the Christian faith, then Christianity must give to the winds its claim to being the final and authoritative religion.

Action and power.

You will further notice that this commission of our Lord in giving the church her

objective lays all the emphasis on action and power, and not on reflection, for the instructions are "Go"—"preach"—"teach." Our Lord did not command his disciples to sit down and work out a system of apologetics by which they would justify the existence of the institution called the church. It seems quite evident that his great purpose was to place the church on the aggressive rather than on the defensive. This is the divine plan for the safeguarding of the truths of Christianity. It was never intended that the truth should be safeguarded by making the safeguarding of the truth our primary care. The reflex influence of Christianity at work in and upon the world is the surest safeguard of the truth. It was intended that Christianity should prove itself by deeds, by being a conquering religion, that by victory it should vindicate itself. How shall I convince a man that a sword is sharp? Shall I go into my study and write an essay upon mechanics and sharp edges? No! the most effective way is to cut him with it. Just so, we were never intended to convince the world that Christianity is the true religion by spending much time in quiet libraries perfecting a system of apologetics for the defence of the truth. It was intended that we should subdue the world with Christianity.

Lost her objective.

The great trouble with the Christian church to-day is that she has reversed her objective. In her great effort to defend the truth she has undertaken the laborious task of preparing systems of arguments, and systems of theology, instead of entering upon a great aggressive campaign and proving that the sword is sharp by cutting with it. The church is bothered with heresy to-day because she has lost her great objective. Many quarrels have arisen over various doctrines—churches have gone to sleep—the members are troubled with indifference—the man of the world scoffs at Christianity—there is much latent infidelity among Christian people to-day—the church has lost her unity, being rent in sunder by sects, parties, schisms, and isms; all because she has lost her objective. The energy which could and should have been used in carrying out our Lord's commission has been misapplied and wasted, and instead of the rose, the fir-tree, and fragrant flowers of "peace and good will amongst men," have come up the briar, thorns, and thistles of division and contention.

The presence of Christ.

Lastly we observe that in this divinely constituted objective is embodied the sole condition of the church's power. "Go ye into all the world . . . and lo, I am with you always, even unto the end of the world." The presence of Christ is the power of the church, and upon no other condition has she the promise of the Lord's presence than in carrying out his "great commission"—her objective. It matters not how much we pray, and preach, and give, and organise, and study—how vigor-

ously we exercise ourselves in order to prevent the introduction of new and up-to-date methods of working, nor how careful we may be in our opposition to the use of modern conveniences—how rigid the rules and regulations made for the government or management of the church, nor how strictly these are adhered to—nor yet how orthodox (so to speak) we may be upon the questions of baptism, the Lord's Supper, and so forth. For upon none of these conditions have we the promise of Christ's presence, and without his presence they labor in vain who build the house. I am well aware that Christ said, "Where two or three are gathered together in my name, there am I in their midst," and that in the third verse of his epistle Jude exhorts the Christians to "contend earnestly for the faith which was once for all delivered to the saints," but neither of these quotations disproves the arguments of this essay.

Subdue the world.

In order, then, to secure the abiding presence of Christ in the person of the Holy Spirit that he might be a power through us in the church for the purpose of accomplishing the task committed to her—we must as individuals composing the church, and as a body the church, keep ever before us the great purpose for which we have been placed in the world, and for which the church exists, viz., to subdue the world with Christianity for Christ. Christ will then become a veritable reality and power in us and the church, and we will become so enamored of and absorbed in our objective that no time will be wasted upon divisions—matters of opinion—methods and conveniences will be given their proper place, and thus be no obstacle to progress. Then

"In our Leader's name we'll triumph
Over every foe."

Religious Books of the East.

The Oxford Press has brought out the Sacred Writings of the East, and that great enterprise was concluded a few months ago, when they brought out, I think it was the forty-ninth volume, of translations of the Sacred Writings of the East. Forty-nine volumes. But will any man in England to-day say that those oracles have given us any brighter light on the highest questions than we already possessed in the Old and New Testaments? Some of our critics had anticipated that the publication would discredit the exclusive claims of the Christian revelation. Has it discredited those claims? What occurred in the same year that you completed the fifty volumes of Oriental scriptures? The British and Foreign Bible Society held its jubilee; and it has commenced another century with unabated enthusiasm and unshaken faith. For up to this moment there is no light shines elsewhere that discredits the spiritual shining of these hallowed pages. I tell you

how those books are interesting us—mind, I am not at all depreciating them; not in the least; they are admirable; they are interesting, and I will tell you how interesting they are. They are interesting just as those dark suns are that our scientists have recently found in the abyss. Interesting, but, mind you, the May sun that shines to-day, that paints our flowers and ripens our harvest, is infinitely more to us than all the dark orbs in the abyss. And the Revelation that created Christendom and that to-day vivifies it, is infinitely more to us than all the documents of external faith.—*W. L. Watkinson.*

The Divine Nature in Man.

There is a beautiful Breton legend of a submerged city, over which the fishermen sail their boats. Sometimes, in the stillness of a summer's night, the attentive fisherman hears floating upward melodies from the bells of the city under the sea. So, in the soul of man, there is a submerged divine nature, inbreathed in the days of man's innocence, and never lost, however deep and however discolored may be the secular sea that rolls above it. "My heart was made for thee, O God," said Augustine, "and it knows no rest until it finds rest in thee." The Divine in the gospel, and the power of the Holy Ghost, appeal to the Divine in man, and the heart of man, touched by the heavenly music, rings back its response. Too much preachers forget the latent divinity in man, and therefore fail to evoke the response.—*Selected.*

"Delays are not Denials."

They have preserved in Bedford, England, the door of the gaol which was locked upon John Bunyan. I looked at it long and earnestly. I thought of the many prayers which Bunyan must have pleaded behind it that that gaol door might swing open for him. Yet for twelve years the bolts of that door stood undrawn. But the delay was how affluently fruitful. Dreams were going on behind that door, and the world needed them. When "The Pilgrim's Progress," of which Bunyan dreamed, had taken shape and tangibility, Bunyan's Lord, who had never for an instant forgotten him while the slow years passed, swung that gaol door wide. Let us give God time. Let us trust his wisdom. Sometimes quick answer would be worst answer. Let us learn Adam Slowman's so needed lesson for our impatient hearts, that "delays are not denials."—*Wayland Hoyt.*

Men who look on nature and their fellow men, and cry that all is dark and gloomy, are in the right; but the sombre colors are reflections from their own jaundiced eyes and hearts. The real hues are delicate, and need a clearer vision.—*Charles Dickens.*



On the Way from Pittsburg

D. A. Ewers.

SOME AUSTRALIANS IN AMERICA.

Of C. L. Thurgood and his much-loved wife in Pittsburg I have already written. I will only add that although very successful and much esteemed there they would rather be in Australia, and I am sure would gladly labor here for a very much smaller salary than they now receive.

Wilmington.

After leaving the home of Bro. and Sister Tilock, formerly of Queensland, but now of Cuyahoga Falls, Ohio, of whom I spoke in a former letter, I went on to Wilmington in the same State, and spent three or four days with W. S. Houchins, known to many of my readers. Since leaving Australia he has been called upon to suffer a severe loss in the death of his wife, who left a boy and girl. These are living with relatives. Bro. Houchins is now the preacher of a newly-formed congregation which has just erected a handsome church building at a cost of £5000, free from debt. Wilmington is but a small town of four or five thousand people, but we have two churches with fine buildings. The Americans are far ahead of the Australians in church architecture. Even small country churches have houses that would be no disgrace to large cities in this country. Here, as in many other American churches, the observance of the Lord's Supper precedes the discourse. Bro. Houchins resides with a Bro. and Sister Applegate, who entertained me most hospitably. I spoke in Wilmington both morning and evening, speaking a good deal about Australia at night by special request.

Lexington.

In Lexington, Kentucky, I met with several Australians, chiefly students, of whom I will have something to say in a subsequent article. Bro. Mark Collis, originally from Adelaide, has labored for the Broadway church, Lexington, for over 20 years, and is much esteemed. There is a membership of about 1200, and he receives a salary of 6000 dollars (about £625). There is also a large Sunday School, about 50 per cent. or more of the scholars being adults. One of the "Centennial Aims," steadily kept before the American churches for the past two or three years was, "All the church and as many more in the Bible School," and this has been largely realised. In every school I attended, and I visited several,

fully half the scholars were grown up, and many of them grey-headed. At Broadway I went into the "100 class" of young men conducted by one of the elders, Bro. Morrison. Over 80 of the 120 on the roll were present. There were three or four other large adult classes. Bro. Collis being absent, I spoke for him one Lord's day morning to a large audience. I may mention that T. Hagger preached there the previous Sunday night, and a young lady responded to the invitation at the close. Bro. Hagger met her with outstretched hand as she came up, and after taking her confession of faith in Christ congratulated her in his usual happy manner on this important decision, and urged her to remain faithful to the Lord she had just resolved to serve. After commending her in prayer and pleading that she might have strength to continue in her begun course, she handed him her letter of transfer from a sister church. Our N.S.W. evangelist was not aware of the American custom of brethren bringing letters, handing them in when the invitation is given, and then and there receiving the right hand of fellowship. The Australian boys present quite enjoyed his little mistake, and congratulated him on having "saved one by letter." Bro. and Sister Collis have a family of six sons and one daughter, the latter and two of the former being married.

Woman preachers.

I also spent a week at Oxford, Indiana, with Bro. and Sister H. Goodacre, who formerly lived in Victoria and Queensland. Bro. Goodacre is now partly engaged in secular employment in connection with the erection of mausoleums. Interment in these is rapidly growing in popularity in the United States. They are built in cemeteries, and the caskets are placed in hermetically sealed niches in the sides, a marble tablet on the face of each containing the name and epitaph. Many of the mausoleums are really handsomely built structures, and are provided with receptacles for hundreds of bodies. In addition to the office work this entails, Bro. G. preaches for a church every Sunday. His wife is each on alternate Sundays. I see by the year-book there are over sixty women and many of them have been ordained. Some are better known as singing evangelists. Bro. and Sister Goodacre have four daughters and three sons. It was here I enjoyed my Thanksgiving dinner. The Americans, especially the young people, feel sorry for the Australians because they have no annual Thanksgiving.

There are many other Australian preachers filling American pulpits, probably thirty or more, and as far as I could learn they all seem to be doing well. For some reason American churches appear to take heartily to Australian preachers.

The Relation of the Teacher to the Scholar.

From a paper by Miss W. Doley, read before the officers and teachers of the church and Sunday School, Hindmarsh.

The office of the Sunday School teacher is one of great dignity and importance. The Lord Jesus was known as The Teacher during his walk upon the earth, and the title has continued and will continue for all time. One of the most solemn commands to the apostles was Go; teach! All those men and women who have heard the command, and have faithfully and earnestly striven to obey, have felt that they are linked in the great forces which are operating to win the world from sin and sorrow. They exalt their office. They still more exalt the object of their efforts. To train the young for God is their aim and object. It is because they are fully possessed of the importance of the work which they feel called upon to undertake, because they realise that the possibilities in the hearts and lives of the scholars are so immeasurably profound, that they must put forth their utmost efforts to attain their end.

A time for sowing.

The Sunday School teacher in relation to the scholar is a seed sower. The toil is present and continuous, but often the results are not manifested for many years. Were it not that we are assured that the results will prove rich and abundant in time to come, our faith might fail at times. The teacher's work is by no means unrewarded. Even while the children are young many of them enrol themselves in the army of the Lord, and parents, preachers and teachers rejoice in it. Yet many of the scholars who pass through the school appear to be very little influenced by the teaching. The soil seems to be unfavorable to the germination, growth and fruition of the seed dropped. Yet the teacher sows the seed and must keep on sowing, in the hope and faith that some time, soon or later, the stimulus will be supplied, perhaps by a sermon, perhaps by the discipline of life in the providence of God, or that in any other way the conscience may be awakened and the heart touched. And the lessons learned in childhood and youth have become a vital element and power in the character. Even in the case of those scholars who respond quickly to the work of the school, the great hope is for their future lives. The seed which is sown in the soil of their hearts is not only giving results

at present, but will become the enduring force and give direction to their energies when they take up the work of men and women in the world. The seed of the Word, given by the Lord of the harvest, will develop and increase. He will provide the sunshine and the rain, they are beyond the power of the sower. His work is to implant the truths of the kingdom, the Word of God, the principles of love, of righteousness, of justice, so firmly into the hearts of his scholars that they can never be removed or destroyed. And these will always be living principles in the lives of those who have received them.

The teacher a helper.

The Sunday School teacher in his relationship to the scholar should be a helper, and this should be a highly esteemed and wisely used privilege. Boys and girls of all ages, and equally so the young men and women who attend our Sunday Schools, have their difficulties, trials and problems. That is a good teacher who is able to help in the difficulties of the members of his class. The first thing is to win the confidence of the scholar. When one will voluntarily and naturally speak of the peculiar difficulties of life to his teacher, that teacher has acquired a standing and an influence which enables him or her to fulfil one of the most precious and useful functions which he could desire. To give advice in facing spiritual difficulties, and consolation and sympathy in trials, to render encouragement and stimulus where required, are among the duties of the teacher to the scholar. Many of the young people have desires to be engaged in some Christian work, but ignorance of their own powers keeps them back. The teacher should be able to direct their thoughts and energies in those ways which their natural capacities would indicate. Young people often do not know what they can do. The teacher who can say to one, you have talents which when developed will make a teacher, preacher, or organiser, and can put them in the way of training, testing and improving those talents, is doing a good work for the scholars. It may be that a teacher may be in a position to help in the business matters of life—in obtaining a situation, or giving advice regarding the training of their scholars in business or professional matters. All these things, with the immediate spiritual and moral needs of the scholars, are matters in which the teacher should be prepared to render the most efficient help possible.

The teacher an example.

The third great relationship of the teacher to the scholar is to be an example. One of the paradoxical truths connected with this work is that often those truths which the teacher intends, and tries to teach, are disregarded, and that others which he has not intended have been unconsciously and yet most surely taught. I have talked with unruly boys, and I have been impressed with the evidence shown that they have ingrained into their very

being a reverence and admiration, and love, which has been induced and developed by their comprehension of the untiring patience and gentle kindness shown by their teacher while he was enduring their pranks. We call this the power of example, and the attractiveness of a loving personality. This is as necessary a force in successful teaching as it is to have the form of sound words. The right doctrinal teaching is necessary. The teacher must be able to explain and enforce Biblical lessons. But the apostle says, "Though I speak with the tongues of men and of angels and have not love, I am but as sounding brass and tinkling cymbals." All teaching has been

impressed upon the learners by the living example and consistent personality of the teacher. Take as an instance the truths inculcated by our Lord and his apostles. We are invariably impressed, through their words, by the lovely characters behind those doctrines. While we joyfully acknowledge that "never man spake like this Man," we are always conscious of the person who utters the words. It is of great importance that the teacher be Christlike, that the example shown, the life lived, the character manifested, be such as must influence the scholars to love and strive after "whatsoever things are lovely."



View of the River Jordan near its Mouth.

The Jordan takes its rise in the fork of the two ranges of Anti-Libanus, and is the principal river of Palestine. Before reaching the Dead Sea its waters form the lakes of Huleh and Tiberias. From source to mouth, as the crow flies, the Jordan is not more than 137 miles long. Emerging from the Lake of Galilee, the Jordan plunges, in 27 rapids, down a fall of 1000 feet through what is the lower and final stage of its course. Every part of this river is sacred with historical associations. "And Lot lifted up his eyes and beheld all the Plain of Jordan, that it was well watered everywhere" and was "even as the garden of the Lord" (Genesis 13: 10). Jacob, Gideon, Abner, David, Absalom, and many others crossed this river, in whose waters Naaman was cured of his leprosy (2 Kings 5).

Recent Cable.

BACK TO PALESTINE.

Great Jewish Movement.

Buying Up Jordan Valley.

London, Jan. 17.

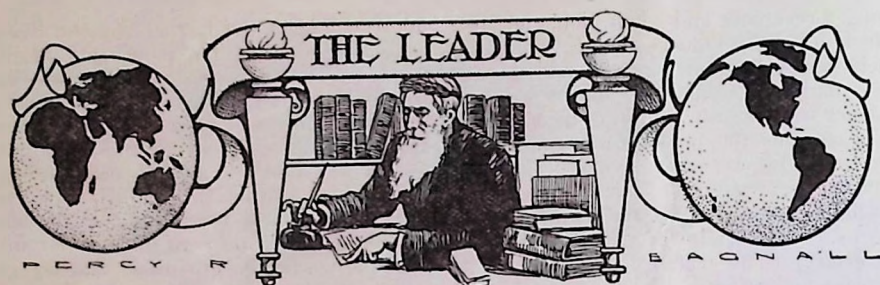
A remarkable movement of Jews towards Palestine has taken place since Turkey, of which Palestine is a province, came under constitutional government last year.

Of the 100,000 inhabitants forming the population of Jerusalem, four-fifths are now Jews, whilst tens of thousands have

also taken up their homes in Jaffa, Tiberias, Safed, and at Mount Carmel. Large numbers of the newcomers are from Persia and Russia, and thousands more are flocking from those countries.

In connection with the movement, the interesting fact is stated that Jewish capitalists are buying up the Valley of the Jordan, which until recently was the property of the ex-Sultan, Abdul Hamid.

"We hold in our hands the gospel as no other people hold it; if we fail to do our utmost to save the world, how can we face the judgment throne of God?"



AN APPEAL TO THE FATHERS.

The next phase of the baptismal question dealt with by the *Spectator* relates to infant baptism. The article throughout is characterised by boldness of assertion without adequate proof. Its fatal defect is that it does not seek to maintain its position to any extent from New Testament sources, but relies for the most part on the Old Testament and authorities subsequent to the apostolic age. Leave out its arguments from circumcision, and its citations *after* the apostolic age, and there is practically nothing left. An allusion to the blessing of little children by the Saviour appears to be its main New Testament support, but as a connection between this and Christian baptism was never affirmed by Christ, nor suggested by his apostles, it is difficult to discover its relevancy to the matter under consideration. So far as the New Testament is concerned, the *Spectator* has nothing on which to rest an argument. As Dean Alford says: "They (pedobaptists) might declare, and they ought to declare, that infant baptism was a practice unknown to the apostles; that not only does not the New Testament give one single expression which plainly and necessarily implies that infants were baptised in the apostolic churches, but it can be fairly argued from a passage in chap. 7 of 1 Corinthians that such a practice could not have existed in Corinth." We venture to say that Dean Alford's statement would not be contradicted by Biblical scholars generally.

A bold statement.

The *Spectator*, however, makes a bold plunge at the start, and affirms "that infant baptism has been the practice of the church from the beginning," and goes on to say, "It was observed by the church in every part of the world, and amongst all divisions of believers, without protest." We emphatically deny the truth of this statement. In the first place, not a trace of infant baptism can be found in the New Testament; in the second, it is not until towards the close of the second century that we come to anything that has even the appearance of a reference to it.

The New Testament supreme.

In any case the value of post-apostolic references is estimated by their approximation to New Testament teaching and practice. A teaching or a practice which can only be substantiated by an appeal to

the early fathers, is of no authority whatever to those who take the New Testament as their supreme and final text-book. So soon as we leave the apostolic age, we begin to meet with evidences of departure from the primitive faith and practice. So that, even if infant baptism could be found to be in vogue in the latter half of the second century, it would only be in keeping with other well-known departures. This fact is so notorious that those who can give no evidence from the New Testament, but only rely upon the fathers for proof of a doctrine or practice, establish nothing, except that their case is exceedingly weak. The *Spectator*, however, takes us to the post-apostolic age for its proof, and we must follow it. It is not disputed by us that infant baptism came to be prevalent in the third century. But if this is to be regarded as proof that infant baptism was apostolic in its origin, it proves too much. For with infant baptism came also infant communion. Lyman Coleman says: "After the general introduction of infant baptism, in the second and third centuries, the sacrament continued to be administered to all who had been baptised, whether infants or adults." The innovators at any rate were consistent in their error. Baptism, according to them, made infants members of the church; consequently, they were held to be entitled to all its privileges. Modern apologists for infant baptism, to be consistent, should also grant the privileges of church membership to infants.

The early Fathers.

The first clear reference to infant baptism we find at about the beginning of the third century, and it is only mentioned to be opposed. Neander, who is regarded as the father of church history, says: "Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolical institution; for otherwise he would hardly have ventured to express himself so strongly against it." Justin Martyr, who flourished earlier than Tertullian, is quoted by the *Spectator*, but his testimony is clearly against the practice, and he nowhere alludes to it. He says: "We were born without our will, but we are not to remain children of necessity and ignorance, but in baptism we have choice, knowledge, etc. This we learned from the apostles." If infant baptism was an apostolic practice, we should find, if anywhere, a reference to it in the "Didache," or Teaching of the

"Twelve," the earliest document in our possession after the apostolic age. It was a manual of religious instruction, but in it there is not the slightest reference to infant baptism. Indeed, its instructions preclude the idea of it. It says: "And concerning baptism, baptise thus: Having first gone over all these instructions, baptise into the name of the Father," etc. This early church manual only contemplates as subjects for baptism those capable of receiving instruction. If infant baptism had been the practice, it must have had other instructions to suit. The fact that it has not, is fairly good evidence that the practice was unknown at the beginning of the second century.

Origen.

It is admitted that Origen in the third century practised infant baptism and also many other things that were unscriptural. The *Spectator* quotes him as saying that the church had received from the apostles a tradition to baptise infants. We presume that the *Spectator* is aware that the genuineness of this statement has been disputed. But, admitting it to be genuine, what is it worth? Neander tells us. He says: "It cannot be regarded as of much weight in this age, when the inclination was so strong to trace every institution which was considered of special importance to the apostles; and when so many walls of separation, hindering the freedom of prospect, had already been set up between this and the apostolic age." So far our enquiries have had this result: (1) There is no trace of infant baptism in the first and second centuries. (2) Its first appearance is about the beginning of the third century and it is then opposed. (3) It becomes prevalent in the third century, and with it many other abuses which ultimately culminated in the great Apostasy. This phase of the question may be dismissed with a citation from Coleman's "Christian Antiquities," which reads: "Though the necessity of infant baptism was asserted in Africa and Egypt in the beginning of the third, it was, even at the end of the fourth century, by no means universally observed—least of all in the Eastern church; and finally became a general ecclesiastical institution in the age of Augustine."

Circumcision.

The *Spectator*, however, finds a warrant for infant baptism in the great commission. "Go ye and disciple all nations, baptising them, etc." The Baptists fail to do this, we are told; but how they fail is not stated. It is an unfortunate reference, for Meyer in commenting on Matthew 28: 20 says: "This moral instruction must not be omitted when you baptise, but it must be regarded as an essential part of the ordinance. That being the case, infant baptism cannot possibly have been contemplated in baptism, nor, of course, in *panta t ethne* either." The *Spectator* is wise in hurrying from this passage and raising a fog round the question of circumcision. We were be-

ginning to hope that our paedobaptist friends would by this time have realised the folly of trying to prove the validity of infant baptism by an appeal to the Jewish ordinance of circumcision. If infant baptism came in the room of circumcision, where is it so stated? Nowhere in the pages of the New Testament. If it had come in this way, why did not the apostles say so, when the question of circumcision was convulsing and dividing the church? The whole question would have been settled at once and without appeal, if they had said, "Brethren, infant baptism has come in the place of circumcision." They did not say so, and the fact that they did not, is sufficient testimony that the practice of infant baptism was unknown. To discuss this question further from this aspect is simply a waste of time. We will content ourselves with quoting the following from Pressense. He says: "Regarded from the apostolical point of view, baptism cannot be connected either with circumcision or with the baptism administered to proselytes to Judaism. Between it and circumcision there is all the difference between theocracy to which admission was by birth, and the church which is entered only by conversion. It is in direct connection with faith, that is, with the most free and most individual action of the human soul."

A challenge.

The *Spectator* concludes its article by saying: "We have a right to say to the objector, 'Show us a text authorising us to exclude children from the rite of baptism, in view of their recognised place among God's people for so many centuries.' To that challenge we know there can be no satisfactory answer." In the first place, we many say we have not been discussing the question of "children" but of "infants," and for the present we will keep to that. The Bible does not legislate for the salvation of infants. Circumcision did not save them—they did not require to be saved. They came under the law of non-responsibility. Moreover, we have not been discussing the position of infants in regard to their standing with God. That is beyond question. What we have been discussing is, "Are infants in the light of New Testament teaching proper subjects for baptism?" We say no. First, because, according to the New Testament, baptism is for the remission of past sins, and infants have no past sins to be remitted. Secondly, because baptism derives any virtue that it has from its antecedents—faith and repentance. Thirdly, because pouring or sprinkling water upon the face of an unconscious babe is merely a human ceremony which does not alter the condition of the infant in the slightest degree. It was an unconscious babe before, it is so after the ceremony is over. When infant baptism was first brought into being as an ecclesiastical institution, the reason for it, though erroneous, was understandable. It was to save the infant from the dire consequences of original sin. Wesley held this view, and made it a justification

of infant baptism. Neander, in his "Church History," tells us that a belief in the magical influence of baptism in freeing infants from the guilt of original sin was the reason why the practice was adopted. We hold no such views. We repudiate baptismal regeneration. But, if our Methodist friends hold that baptism makes an infant a child of God or changes its spiritual relation in any way, then they ascribe to the mere act of baptism a magical influence for which there is no warrant. The texts which exclude infants from baptism are many, because attached to them are conditions which infants cannot fulfil, and are not required to fulfil. It is enough to say with Dr. Lange that "all attempts to make out infant baptism from the New Testament fail. It is totally opposed to the fundamental principles of the New Testament."

Editorial Notes.

The Great Apostacy.

Dr. R. F. Horton in giving a lecture "On the Great Apostacy," traces the beginning of its power back to the third century. Indeed, most of the errors both in doctrine and practice which obtain to-day can be found in that period of the world's history. The incipient apostacy of the second century became bolder in the one that followed, and though the Christian church had succeeded in crushing paganism, the church itself was in part conquered by that which it opposed. Care, therefore, must be exercised in the study of this period, and it must be remembered that its value to the student of the New Testament is only in the degree to which the church is found to have remained true to the teaching of Christ and his apostles.

Power Founded in Forgery.

At this early period the church had lost much of its pristine purity and its moral conscience had become weak. In witness whereof may be cited the famous forgery of the Donation of Constantine. Speaking of this, Dr. Horton says:—You ask, of course, and we ought to ask, what is the cause of this great perversion of Christianity as it is traced in the history of Christendom. The cause of it is not difficult to state, however difficult it may be to explain. The Papal Church in the third century entered into the inheritance of the Roman Empire by a famous forged document, which was called the Donation of Constantine. The Papal Church claimed to have received the Imperial Power. Every Catholic scholar to-day admits that the Donation of Constantine was a forgery, but the claim that was made on the ground of it has never been surrendered. From the first this Church of the Roman Empire behaved like an Empire, assuming the titles and the functions of a mighty Imperial Government, and, notwithstanding the obvious warnings of the New Testament

against this very danger, she pressed on along a logical course to the conclusion which was only reached in 1870, when at last the Pope was declared to be infallible, and to occupy a position such as even a Roman Emperor never claimed.

The Fulfilment of Prophecy.

This falling away was foreseen by the Apostle Paul and the church warned of the danger which confronted it. Of this, Dr. Horton says:—But, still, you say, how is that to be reconciled with the government of God in the world and over the church? I confess it would be impossible for me to reconcile it or to explain it, but for this amazing passage in the New Testament, and nothing sheds such a light upon the meaning of divine inspiration as this. In one of the earliest epistles of St. Paul, the Epistle to the Thessalonians, writing in a way that you cannot possibly explain—there was nothing before his mind in his time that at all justified his language—he actually described exactly what has happened in the Papal Church. He shows how one would come "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the Temple of God, showing himself that he is God." If the Papacy had endeavored to fulfil that prophecy it could not have done it more perfectly than it has been done by the fatal habit of leaving Scripture and following tradition. It has led exactly to the point that the apostle foretold. And if you read the rest of this chapter, you see clearly that there is to be a time when that strong delusion that has fallen upon men who believe not the truth will be dissipated. Undoubtedly the day will dawn—we may live to see it—when this wholly extravagant and maniacal claim of Papal infallibility and autocracy will have to be surrendered before the brightness of the Lord's coming. If this passage had not foretold it all, we might well have been perplexed, but we who believe that the New Testament is the Oracle of God, and that here he taught us all that we need to know for belief and conduct and for the future of the church, we who are thus nourished on the sincere milk of the Word, need not to be astonished or dismayed.

Its Long Reign.

It is a long and terrible apostacy. It has brought upon the world a misery that we cannot possibly exaggerate, for it is this Papal system which has driven the nations of Europe into bitter hostility against the Christian faith and the name of Christ; it is this which has poisoned other churches by its subtle errors, so that even Protestantism finds it difficult to shake off the dismal nightmare of Rome. No one can exaggerate the misery and the suffering and sin which the great apostacy has brought into the world, but on the other hand, no Christian need doubt that the Lord will destroy it with the brightness of his coming.



AUSTRALIAN MISSIONS.

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

Baptisms, etc., at Pentecost.

Although we have now been here six months, we are not straight yet by any means. We just got the house fit to live in, and then set to work on securing it against hurricanes, clearing away the scrub, and we hope the fever with it, as well as visiting. To secure the house we thought it necessary to build a wall along the front, under the edge of the verandah floor. You will remember that the house is built on piles, so that we now have a solid stone wall, 63 ft. 6 in. long, 5 ft. high, and 1 ft. thick. The other piles we are building up with stone, so that they now are pillars about 3 ft. square. I have driven long bolts through the flooring joists into the tops of the piles, as Kite & Price omitted to send that hoop iron we ordered for the purpose of tying down, and the roof is tied in every conceivable direction. The Church of England Mission House at Oha is tied down every hurricane season by ropes being thrown over and tied to stumps on either side, but I think there is no occasion for our doing it. We have cleared some of the land, and planted upward to 100 coconuts. We have had four natives employed all the time. The launch is going now, although not too well; we find that the batteries are weak. The engine is a splendid one, nothing wrong with it; all the trouble has been and is with the electric ignition, which we hope soon will be all right. We have been about 100 miles with her, and it is grand. Went up the Ranway the other Saturday, stayed all night, and came home on Sunday, having meetings all along the coast. Since coming back from Australia we have had the joy of burying 16 with Christ in baptism. There are several more waiting. Mrs. Filmer has had a very bad attack of fever. Ate a little breakfast this morning, her first for five days. We are still having trouble over the delivery of our mails. A case left Sydney on August 1, but we did not receive it (along with mails and packages of old clothes) until last Saturday, Nov. 20. Christian love to all.—Mr. and Mrs. F. G. Filmer. (Nov. 23, '09.)

Great Britain sends greetings.

"Bro. Pittman's entering the mission field will, we trust, be a link between the Australasian and the Home churches. You have shown more enterprise than we in F.M. work, but your example has stimulated us, and we trust that in the days to come we may emulate each other in this noble work, and that a friendly rivalry may ever exist between us, as to who can do most to send the

gospel to the many parts of the world that are still in heathen darkness.—W. Crockatt, Sec., F.M. Committee."

Good news from H. H. Strutton, India.

I am waiting for C. H. King, of Perth, who is going to put in two days here; hardly enough to see very much, but he has been busy since the Agra C.E. Convention "doing" the principal parts of India.

Miss Terrell seems quite at home, and is one whom we feel we need here. She is very practical, and so spiritually minded also. Mrs. Strutton is very pleased with her, and they will get on finely together, I have no doubt. I'm sure it has meant rather a strain on my wife for the past three years here, being practically cut off from all English speaking women's society, though we have had so much varied work that there hasn't been any worry over it. I think, too, that Miss Terrell will "get" the language all right, as she has a quick ear, and has also the desire to plod at it, which will help considerably.

We have received another orphan boy, and are putting him to the weaving work—to begin at filling bobbins. This week I have sent a parcel of 12 saris away to the southernmost portion of India—Tinnerelly. A couple of months ago I sent there, and last week I received a letter saying, "My coolies like your saris so well that they want me to order some more for them." This was from the manager of a coffee estate. We are proceeding with the enlarging of our weaving shed, as it is absolutely necessary to provide further accommodation and increase the number of looms. We hope to make all our own looms for the future, having a native carpenter to help, and I shall fix up the iron work.

Sarabhai has come out now, and is acting as Miss Terrell's teacher, and as Bible woman also. She, with her husband, Ganpatrao and daughter Gracie (about 12), were immersed a week or two back. This makes three more to join our little church here.

We had a welcome dinner to Miss Terrell on Wednesday last, all of us sitting around on the west verandah, and partaking of curry and rice, and tea and cake afterwards. Then quite a number of the village people came along, and I showed the magic lantern in the new church building. This was the first public meeting held in it. All enjoyed themselves.

Later.—We have had our first service in the new chapel. Yesterday at 11 a.m. we mustered in force, with Bro. King as well, and had a nice hearty service. In the afternoon the C.E. members met, and Bro. King spoke to them of the Agra meetings. Then later in the evening we went in force to the town, and held an evangelistic meeting in the centre at the cross-roads. This was also a good time. Bro. King has a cold since arriving in India, and is a bit feverish to-

day. He leaves to-morrow for Bombay. (Dec. 6, 1909.)

Six hundred boys and girls.

In the last news from Dr. Drummond, the following is given:—Bro. Shah has an interesting work. The people are listening to the gospel message more attentively than they have any time since we have been here. There are nearly six hundred boys and girls in the schools here, and they receive regular instruction in the Bible. The average daily attendance at the dispensary is over 100 per day, and we have good preaching services every morning. Many of these people come from villages, some thirty and forty miles, so that in this way the gospel is spread far and wide. On market days, Tuesdays and Thursdays, meetings are held in the Market, and many are reached in that way. The workers here are all well and busy.

NEW ZEALAND MISSIONS.

Bulawayo report for November.

We have again had a month of results. Sometimes we sow, and sow, and it seems like sowing in the ground here in dry weather, just one seed here and there springs up. But then comes the rain, and sprouts are seen shooting up everywhere. Our spiritual field has been green with promise lately. Last month seven were added in town, and one at Hillside. During November three were added in town, and two at Hillside, besides which five more in town and four more at Hillside decided for Christ, but have not yet been baptised. The ingathering continues, for last Lord's day, the first in Dec., seven decided in town, and one more at Hillside. How greatly the Lord is blessing his work, and yours, and ours! Hillside is proving a good investment spiritually. The place is going to be too small for our Lord's day audiences, but I don't think we shall tackle any more stone additions just yet.

The rains are very late this year. Last night we had a good down-pour—only the second this season yet. Our garden at Hillside, however, is full of seeds put in on spec, and this will bring them up finely. We trust to raise all food for the students for the coming year, except their mealie meal, for which we should need to get a plough to work, and so far we have neither plough nor team; everything is done with the hoe and a hand cultivator.

Sunday School goes steadily forward, and seems to have reached a far more settled stage than formerly, when its ups and downs were very noticeable. Day School examination has started, and the work seems fairly good all round, though it has never quite recovered from the check it received during my illness, when one teacher had to do it all. We are all in good health, and trusting to get through this summer better than we did last. Our boy Douglas is standing the climate far better this year, and we are very thankful. Christian love to all—F. L. Hadfield. (Dec. 7, '09.)

Be not disturbed by infidelity. Religion cannot pass away. The burning of a little straw may hide the stars, but the stars are there and will reappear.—Thomas Carlyle.

THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

TEXTS THAT HELP.

Topic for February 14.

Suggested Subjects and Readings.

My help in weakness—Phil. 4: 13.

My help in want—Psalm 33: 1.

My help in sickness—Jas. 5: 13-18.

My help in sorrow—2 Cor. 4: 16-18.

My help in living—Gal. 2: 20.

My help in dying—2 Cor. 5: 1-5.

Topic—Bible texts that help me—Ps. 110: 97-104.

This is another of the topics which for their adequate treatment depend upon the personal experience of those contributing to the evening's programme. Clearly no notes of another can be of much help in dealing with a text that has helped you. The very point of the subject is that you take a text which has meant much to you at some time of need and pass it on to others, so that they too may receive a blessing from it. Tell when it helped and how. The evening is not set apart for the consideration of texts which have been selected, but of those which have been appropriated. Mr. Taylor records that once when he heard the preacher speak of "the appropriating act of faith," he was puzzled, and asked his father what it meant. The reply was "Take your Bible and underscore all the 'mys,' 'mines,' and the 'mes' you come upon, and you will soon discover what appropriation is." With our topic the secret of appropriation must have been mastered before the texts are suitable.

Know the texts.

Incidentally, our topic furnishes a plea for the study of the Scriptures. Texts which help are texts which we have combed over and over, which by long meditation we have made our own. In time of trial, of sickness, old age, the texts which were learned long before come into the mind and perform their soothing, helpful task. By diligent reading we get to know the texts which best fit into our lives and are truly a light unto our path. Many have found lasting benefit from the memorising of the sacred texts. Erasmus said of Jerome: "Who ever learned by heart the whole Scripture, or imbibed or meditated upon it as he did?" Tertullian, after his conversion, was engaged day and night in reading the Scriptures, and got much of them by heart. The Emperor Theodosius wrote out the New Testament with his own hand, and read some part of it every day. Theodosius the Second dedicated a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Bible twenty-seven times. Alphonsus, King of Arragon, read the Scriptures over, together with a large commentary, fourteen times.

Ruskin's mother and the Bible.

John Ruskin's mother loved the Bible and encouraged her son to study it. She chose twenty-

six chapters which she particularly desired him to hide in his heart. When far advanced in life, Ruskin paid the following tribute to his mother and her advice: "I have just opened my oldest (in use) Bible; my mother's list of chapters with which, thus learned, she established my soul in life, has just fallen out of it. . . . And truly . . . maternal installation of my mind in that property of chapters I count very confidently the most precious and, on the whole, the one essential part of my education." In the effect which this had upon Ruskin we find one of the best reasons for acquiring a familiarity with the words of Scripture. Since these chapters are declared to have "established my soul" and to have formed "the one essential part of my education," the list thus memorised may well be given under the heading of "Texts that help." The twenty-six chapters contained:—The song of Moses after crossing the Red Sea; the Ten Commandments; the lament of David over Saul and Jonathan; Solomon's prayer at the dedication of the temple; the Shepherd Psalm; the thirty-second Psalm, breathing the spirit of forgiveness and of confidence in divine guidance; the nineteenth Psalm, majestic in tone and laden with lessons of divine providence; the ninety-first Psalm, which has comforted and reassured many a saint; the one hundred and third Psalm, with its rich expressions of thanksgiving; the one hundred and twelfth Psalm, showing the profitableness of godliness; the one hundred and nineteenth Psalm, rich with prayer, praise and profession of obedience; the one hundred and thirty-ninth Psalm, with its simple prayer of heart searching; four chapters in Proverbs—the second, third, eighth and twelfth—with their exhortations to virtue, their promise of length of days, and their profound precepts which make for honor and character; the fifty-eighth of Isaiah; the Sermon on the Mount; the story of Paul's conversion; Paul's matchless discourse on charity, and his sublime argument for the resurrection and immortality; the earnest entreaty of James against pride, covetousness and various sins; and two chapters in Revelation, which give "glimpses of the heavenly world and of the Redeemer's glory."

Help for all.

There is in the Scripture an inexhaustible store, and never-failing supply of help, an adaptability to the varied needs of men which is itself an evidence of their divine origin. Few texts but have helped, most have had their victories. Think of the texts which helped the Saviour in the hour of temptation and of death. How many saints have followed the Master in whispering, as life's day fled, "Father, into thy hands I commend my Spirit"—a reference to Psalm 31. Think of the millions in distress who have been comforted by such words as these:—"When thou passest through the waters, I shall be with thee"; "All things work together for good," etc.; "The Lord gave, and the Lord hath taken away"; "I am the resurrection and the life." In time of temptation the blessed promise of "the way of escape" has comforted thousands; the remembrance of One who was tempted in all points as they, and who is able to succor the tempted, has helped. "No man shall pluck them out of my hand" has brought consolation to many a humble disciple distrustful of his power to stand. "Let us not be weary in well doing; for in due season

we shall reap, if we faint not" has spurred a host of workers on to greater service. Many a sin sick one has been helped by the Master's tender "Neither do I condemn thee," by the recollection of that one who will not break the bruised reed nor quench the dimly burning wick. When other helpers have failed, "Lo, I am with thee alway," "I will never leave thee nor forsake thee" have brought a message of cheer. "Like as a father" has taught multitudes of the love of God. The wonderful prayer in John 17—the Saviour's prayer for his disciples—has been precious to all Christians. When Bossuet was on his death-bed, he had his secretary read this chapter to him sixty times; John Knox, as he lay dying, asked that it might be read to him; the devout Spenser thrice listened to it and found help in it as he was on his death-bed.

A soul-saving text.

To how many people, weary of their sin and conscious of their own powerlessness to get rid of the load, have the Bible promises of pardon through a Saviour's blood brought joy and relief? A man in Malabar started to walk on spiked sandals four hundred and eighty miles to obtain peace. One day he halted under a shady tree and heard a missionary preach from the words, "The blood of Jesus Christ, his Son, cleanseth us from all sin." He heard with excited interest, and finally threw off his sandals, crying aloud, "That is what I want." The Saviour was lifted up before him, and he found life.

A practical application.

After the American Civil War was over, General Longstreet was encouraged to hope that he would be amnestied, although he had been a prominent officer in the Confederate army. President Johnson, however, said to him, "There are three men in this country who can never enjoy the benefits of amnesty. Jeff. Davis, R. E. Lee, and yourself." Telling the story, General Longstreet says: "I said to him, 'Mr. President, those who are forgiven most love the most.' With that I went back to my home in Georgia. A year after a petition for me went up, and General Grant and General Pope went in my behalf to see it through, and they did. I felt that I had not loved the Union before as I did then, and again I said, 'Those who are forgiven most love the most.'"

Notes and News.

S.A. Churches of Christ C.E. Union.—At the rally at Hindmarsh, Jan. 7, about 300 were present. Chairman, I. A. Paternoster; speaker, D. A. Ewers, who gave a stirring and spirited address on "Christian Citizenship," urging Endeavorers to do their duty at the coming Local Option Poll, and also using their vote at the election. Novel greetings were received from nine of the ten societies. Two additional societies have joined the Union. Present membership of Union, 1011 members. Moved and seconded that the rally recommend the respective societies to do their best to co-operate in the Local Option Poll in March. We regret our esteemed President was unable through indisposition to attend the first rally of his office, and trust he will soon regain his wonted health again.—Geo. H. Manger,



New Zealand.

SOUTH WELLINGTON.—About 100 were present at the watch-night service. Bro. Wilson spoke on "The Last Hour." Our motto for the new year is "Whatsoever he saith unto you, do it" (John 2: 5). We are printing a monthly paper, which we trust will be a great help in bringing strangers to our meetings. We are also starting a C.E. Society. The brethren are all willing to do their best in this branch of the Master's vineyard. We are sure that God will bless our efforts. Last Sunday we had several visiting brethren. At the evening service Bro. Wilson spoke on "The Christ of Yesterday." It was a stirring address, and at its close one young lady decided for Christ. The mid-week prayer meetings are still well attended. The church wishes all the brethren a happy and prosperous new year in the Master's service.—H. M. Hearle.

Victoria.

MIDDLE PARK.—Good meetings yesterday; 70 at morning service; many strangers at evening. One received into fellowship, and one immersed at close of gospel service, Bro. Swain preaching. We are starting a Y.P.S.C.E., and have now got our Band of Hope once more into session. 75 scholars at S.S. in the afternoon. Looking forward to Bro. Harward's coming.—J.S.M.

CARLTON (Queensberry-st.).—We made a good start for the new year. Additions to the church, seven by faith and baptism, two from Sydney.—H. L. Pang.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had several visitors, amongst whom were Dr. Cook and Sister Cook, from Bendigo, Dr. Sidney Verco, from S.A., Sister Hall, from City Temple, Sydney. Bro. Chappell, from the Bible College, addressed the church in the morning. Bro. Gordon took for his subject in the evening, "The Two Knockings."

BET BET.—Lord's day, Jan. 23, good attendance at the morning meeting. In the evening Bro. Jinks preached to a very large congregation, and one young man made the good confession.—L.J., Jan. 24.

SANDRINGHAM.—Since last report there have been good meetings. Visitors: Sisters Sheehan, Murtoa; Bro. and Sister Campbell Edwards, and many others. Bro. Edwards gave us a very comforting and helpful address morning and evening. Yesterday, F. Pittman presided and exhorted acceptably, Bro. Ludbrook taking up the evening services at hall and beach. There was a large and attentive audience, drawn thither by the song service. "The field is white to the harvest." Hundreds are reached who may not

be brought under the sound of the gospel in any other way. The Presbyterians are following in our footsteps by holding services on the sands. There is room for all.

SOUTH YARRA.—Good meetings to-day. Amongst the visitors were Sister Gibson, W.A., and S. Pittman. Jas. Abercrombie gave a very acceptable address, and in the evening W. Nightingale preached to a good and appreciative audience. At the close of his address one young woman made the good confession. The attendances both morning and evening are improving.—T.M., Jan. 23.

WILLIAMSTOWN.—On Thursday evening last, a welcome social was given to Bro. and Sister Enniss, of S.A., who have lately come to this part to labor with the church. Invitations were sent to the Conference President, and to the various committees connected with the Conference work, to send representatives, and to give short addresses touching on their respective work. Letters were received and read from Bren. Bagley and Harward, expressing regret for their inability to be present, and congratulating the church on securing the services of a resident evangelist, and wishing every success in the work. Bro. McLellan, on behalf of the Conference, extended a welcome to our brother and sister, then on behalf of the Home Mission Committee spoke of the Committee's work and requirements. Bro. Kemp, representing the F.M. Committee; Bro. Allan, representing Footscray church, C.E. Union and preachers; and Bro. Stevens, representing South Melbourne church and as a personal friend, each gave suitable addresses for the occasion. A duet by the Misses Johnson, songs by Miss McDonald and Miss A. Murphy were ably rendered, and added much to the brightness of the meeting. Bro. Enniss, on behalf of his wife and himself, suitably responded, thanking all for their kind welcome, at the same time urging the church to co-operate with him. After light refreshments, an enthusiastic and enjoyable meeting was brought to a close. Sunday evening meeting was a marked improvement, the chapel being about three parts filled; Bro. Enniss preaching.—E.M.H.

WEDDERBURN.—Last Sunday evening we held a memorial service to Bro. Albert Twiddy. At this service there was an attendance of nearly 200 people. This manifests the high estimation of the people towards our late brother. We have to report one confession.—J. A. Millar, Jan. 17.

BRIGHTON.—A meeting to welcome F. Pittman as evangelist was held on Tuesday, Jan. 18. F. M. Ludbrook occupied the chair, and short addresses of congratulation and welcome were given by T. B. Fischer, M. McLellan, J. Pittman, T. R. Morris, and the chairman. F. Pittman suitably responded. Musical items were rendered and refreshments served. Bro. Pitt-

man has made a good commencement, and we believe the cause here will prosper under his ministrations.

MEREDITH.—Last Lord's day was a red letter day with us in the mission. Splendid meeting for worship. Bro. Bagley extended the right hand of Christian fellowship to eight precious souls who were obedient unto their Lord in baptism the day previous. The baptismal service was most impressive, and a number of friends were present to witness the ordinance. Bro. Bagley spoke in the morning on "The Model Church." In the afternoon his subject was, "Weighed and Found Wanting." Good meeting and great interest. In the evening he spoke on "Heaven" to a large meeting. A deeply fervent spirit pervaded the meeting, many being moved to tears by the stirring appeal made, and at the close seven (three women, two men, and two girls) nobly confessed the blessed name of Jesus, making the total to date fifteen. Brethren, rejoice with us in the glorious triumphs of the everlasting gospel, and to God and his dear Son give all the glory. We regret the mission closes on the 26th inst.—A. McKay, Jan. 25.

South Australia.

KADINA.—Good meetings at Bews, Jan. 9. Bro. and Sister Smith, from Pt. Broughton, were present. We had a very nice meeting and a good congregation in the afternoon. Last Thursday afternoon we had a members' tea, and in the evening we had our half-yearly meeting. Encouraging reports were given by Bren. Wright and Neill and the evangelist. Thirty-eight persons have been baptised during the past six months. The work in Wallaroo is progressing very nicely.—E. G. Warren, Jan. 23.

YORK.—Glad to be able to report that Bro. Horsell is gradually improving, and will take up his work with us on Feb. 6. We desire to express our thanks to those who have assisted the church during his illness. E. W. Pittman was with us all day to-day. His visit was much appreciated. At the close of his "gospel in song" service one young man made the good confession before many witnesses. On Lord's day, 16th, the newly-elected deacons were publicly welcomed to office. The church at the annual meeting resolved to make an effort to reduce the debt by £65 before July next.—W.B., Jan. 23.

HINDMARSH.—On Jan. 19 the annual business meeting of the church was held. G. Duncan presided over a good attendance. I. A. Pater-noster reported four additions by obedience, one by letter, and two deaths for the quarter ending Dec. 31, also that there was an increased interest in the C.E. Society. The treasurer, J. Brooker, reported receipts for the quarter (including balance from previous quarter of £9/1/-), £91 17/0½; expenditure, £78/10/-; credit balance, £13/7/0½; outstanding liabilities, £270. The report of the envelope secretary, H. Sweet, showed that the use of the envelopes was getting more popular, and was responsible for nearly the whole of the income. The reports of the various organizations of the church were very satisfactory, showing that much good had been done. The penny-per-week system showed a credit balance in favor of the Foreign Mission Auxiliary, and also a credit balance in favor of Home Improvement Fund. An exhaustive report of the Sunday



January 27, 1910

The Australian Christian

School work for the year was read by F. Milton, secretary, and a special vote of thanks was recorded to him for the systematic way in which he had carried out his duties. The following officers were elected: Treasurer, J. Brooker; deacons, J. H. Humphreys, J. Mildren, P. Roberts, J. Roberts, E. Pierce, J. W. Snook, J. Brooker; auditors, E. Freeman, R. H. Hindley.—J. W. Snook.

QUEENSTOWN.—Monday, Jan. 17, monthly meeting of Band of Hope. C. Lawton presided; large attendance. Fine programme. Several pledges at close of meeting. Tuesday, 18th, the chapel was crowded. A wedding, at which our Bro. Brooker officiated. Wednesday, 19th, we had the pleasure of a visit from the sisters of the Foreign Mission committee, Bro. Brooker in the chair; a fair attendance. Sisters Mauger, Gallop and Haverland spoke of the good work being done, and the need of assistance for the extension of same. Sister Jackson gave a recitation. This meeting has aroused some who apparently were dormant, and good results are hoped for. Jan. 23, Lord's day, splendid meeting, large attendance at breaking of bread. Bro. Hawkes exhorted. At the gospel meeting in the evening, building crowded. Bro. Brooker gave a stirring address. At the Semaphore, 32 broke bread. Bro. Birks presided. W. C. Brooker exhorted. Sister M. J. Cribb, from Norwood, Sister Harriott, from Unley, and Sister Simmonds were received into fellowship. Sunday School increase, five. Evangelist and teachers alike are looking forward to a good work.—A.P.B., Jan. 23.

work here, in his hands. A business meeting was held on Jan. 16. C. L. Peterson occupied the chair. It was unanimously resolved that a Church of Christ be now formed in Casino. Election of officers resulted as follows: Secy., W. E. Rankin; Treas., Sister W. E. Rankin; Deacons, Bren. Eckert and W. E. Rankin. Further elections were postponed until a future date.—W. E. Rankin.

BROKEN HILL.—All meetings well attended. Four additions since last report (by baptism). One restored. Our church business meeting was well attended. All reports very encouraging. Additions for quarter, 18. Bright prospects.—R. J. House, Jan. 22.

MOSMAN.—The tent mission commenced on Jan. 23; splendid meetings all day. The breaking of bread took place in the Town Hall—the ordinary meeting place—when Bro. Hagger gave a very helpful address on "Three Phases of the Christian Life." The first public meeting in the tent was a children's service at 3 p.m., 64 being present, and we heard a splendid talk on "The Story of a Boy in Two Chapters." The gospel meeting at 7 was a magnificent success. The subject was "Why Believe the Bible?" and at the close we were rejoiced to see one of our Bible School scholars, Herbert Lang, the son of W. D. Lang (our singing leader), and a young lady, Miss Mabel Hemm, come forward and confess their faith in the Christ. About 200 were present. Another of our scholars, Wearan White, confessed Christ last Sunday at the gospel service.—G.H.O.

woman). They were immersed by the evangelist in the Bremer River on Tuesday afternoon following. We have made some improvements lately—built a large pavilion in the church grounds for use at picnics, etc., also purchased a nice Estey organ for the church, which we find a big improvement and help in our song services.—J. Christensen, Jan. 15.

An Appeal.

Frederick-st., Merewether, Jan. 20, 1910.

To the brethren and sisters of the Commonwealth. Dear brothers and sisters,—At our last quarterly business meeting the position of the church members (through the industrial trouble) was brought very prominently before us, and I need hardly say that some of our members are suffering very keenly, though in many cases uncomplainingly, and the fact that ours is a mining district and the very seat of the whole trouble, and that most of our membership are either miners or so closely related that we are practically all in the same position, and unable to assist one another financially. I may say the strike is now eleven weeks old, and we have received during that time from the federation the handsome sum of ten shillings per member, or less than one shilling per week, so that you will get a faint idea of how some of our families are existing upon the said shilling. We feel that there are members in other districts of the colonies who, if they knew of our position at this time, would willingly come to our aid financially, considering the great depression existing here among us. I am very glad to say the church is holding well together and living in unison. I am placing this appeal before the brotherhood. I may say we have as our evangelist Bro. Neville, and to his credit be it said that although we placed the financial position before him he decided to remain and help us, although we made it clear to him that we could not pay him his salary. I may say that all contributions sent to the above address will be duly acknowledged through your paper. With thanks, yours in anticipation, C. Nisbet, Sec., Church of Christ, Merewether, Newcastle, N.S.W.

N.S.W. Home Missions.

Belmore.—Work moving along nicely: one confession and baptism during the month. G. H. Browne will go on his annual holiday in Feb.

Erskineville.—The church has decided to pay a deposit on a block of land. One addition by faith and baptism.

North Sydney.—During Bro. Colbourne's absence at Wagga and Junee the platform has been supplied by various brethren. One restored, and one added by faith and baptism.

Wagga—Junee.—Bro. Colbourne has spent two weeks here, and has spoken to very encouraging meetings. The Committee is in correspondence with a brother re the work here.

Mosman.—One added by faith and baptism, and another confession. The tent mission commenced on Jan. 23.

Richmond—Tweed Rivers.—C. L. Peterson commenced work on Jan. 1. The H.M. fund pays a small subsidy to this work.

Continued on page 62.

New South Wales.

ENMORE.—Financial statement for last year disclosed over £1000 raised, of which £120 was for Home Missions, £147 for Foreign, and £100 in reduction of debt on building. Five sisters received into church this morning, and at gospel service three made confession. Visitors, Sister Bevilagna, Grote-st.; Bro. Lattimore and daughter, Manning River; and Sister MacInnes, Lismore.—R.K.W.

AUBURN.—Good meetings to-day. Father and son who passed through the waters of baptism last Lord's day evening were received into fellowship. We also had the pleasure of witnessing the baptism of the young lady who confessed Christ at close of gospel service, 17th.—A.W., Jan. 23.

CASINO.—On the 9th inst. the brethren set up the table of the Lord for the first time here. Bro. Peterson, district evangelist for the Tweed and Upper Richmond districts, arrived at the home of the writer on Monday afternoon, Jan. 3, having biked across 28 miles through great heat from Bungawalbyn. Between that and Lord's day he had biked and walked considerably over 50 miles of wretched roads, in order to get at the nine isolated members, beside writing other members, town visitation, arranging for meetings and seeing to the various other departments of his work. We have secured for our meetings the Masonic Hall. The attendance at the gospel service was eminently satisfactory. Bro. Peterson is undoubtedly the right man in the right place, and the Lismore brethren, as well as ourselves, have no doubt as to the future of the

Queensland.

BRISBANE.—Splendid meetings, notwithstanding the intense heat. One baptism last evening at close of the gospel service. All departments active. Good interest is being aroused, which we anticipate will bear abundant results. Bro. Mudford is starting a training class for young men to-morrow night.—L. Gole, Jan. 17.

BOONAH.—For the last four weeks our meetings have been marred through inclement weather. We were unable to hold service on Lord's day evening, 9th, owing to a severe storm. Yesterday the heat was so intense that people had no desire to enter buildings of religion. The writer spoke on "King Saul Losing His Crown," and at the close a young man confessed Christ. Sister Stubbin has been laid aside through sickness, but we are pleased to say she is now recovering.—W. Uren, Jan. 17.

ROSEVALE.—Since last report the church here has made good progress. On Dec. 19, a number went to Mt. Walker to witness the baptism of Sister Statham, who has since proved of great assistance. Being a capable organist, in her hands the musical portions of our services are well attended to. On Jan. 1 we held our annual picnic, which was a great success, about 200 being present. During the afternoon a programme of solos, recitations, etc., was given, also at night, both gatherings being presided over by the evangelist, T. G. Mason. The chapel proved far too small to accommodate the people who came. We also had Sister Mrs. Mason with us on this occasion. On Lord's day, Jan. 2, we had a splendid gospel service. At the close there were three confessions (two men and a



A Bit of Pasteboard.

A Delightful Story of a Social "Error" and What Came from It.

By Gisela Dittrock Britt, in the C.E. World.

CHAPTER II.

THE GAUNTLET THROWN DOWN.

Madame stretched out her jewelled hand, and drew the list a bit nearer her, while she closely scrutinised the hastily scrawled names. Whitney dropped his pencil, and surreptitiously possessed himself of Patty's soft hand, which lay temptingly near him on the arm of the big settle.

"There, that's done, and I'm glad. Rather get up a brief any day. Not so harrowing to one's nerves either. Now for some music, dear," and he gave the hand a tender pressure as he rose to his feet, stretching himself luxuriously.

It was their home evening, the one evening out of each week that Patty and Whitney kept scrupulously free from any engagement, when they came and went as it pleased them, just they two. But to-night they were grudgingly giving the first hour to Madame Baldwin's insistent "You must do it. It is time the invitations were out, and I will go over them with you. Whitney is not careful enough, and there must be no fiascos. Mistakes of that sort can be rectified only before they take place, my dears. Get your list, and let me see if yours and mine agree."

And with a naughty little grimace at Whitney, who returned a sympathising grin, Patty had taken a big paper from the pretty inlaid desk, some sheets of paper, and a dainty gold pencil, and had placed them on the library table before the stately figure of Whitney's mother.

It was to be the first company in the beautiful new home, a garden fete that should include the elect who had entertained the young bride so extensively during the gay winter.

Madame, who had spent the winter in sunny Italy, had brought home many pretty ideas for the great occasion; and it promised to be a "thing of beauty." Under her direction the extensive gardens had undergone a wonderful transformation, and it was time now to show them in all their alluring beauty.

Patty, pushing back the riotous sunny locks from her eyes, had looked on dutifully while Whitney and his mother had gone carefully over the two lists, though she longed to be in the music room at the grand piano, with Whitney leaning over the back, looking at her with the tender glance in his keen eyes that only she had power to bring there.

But the work was over now, and she and Whitney would be free to enjoy the rest of their evening; it was lovely and cool in the big music room, whose doors opened out on the moonlit terrace, where they would slip away after they had tried some new music. Then Madame looked up with a little frown.

"You were a bit careless, my son. I see you have the Andrew Marches down twice, with the wrong address once. I have corrected it—crossed

off this last one; now the list is ready for Barrett."

Baldwin's lips opened, then closed again quickly. It would be time enough after the first blood was drawn; the trouble was coming; he had known it would. Patty had been strangely wilful about that one certain thing. It had not affected him directly; he rather liked March and his wife, and he had let her overrule his objections. But it was different with his mother; social caste was her hobby; there would be a tussle between the two, and he dreaded it. He knew his mother's stern, unyielding nature; and he also knew that beneath those soft, smiling eyes of his dainty wife were lips whose curves could straighten into bars of steel. "The lady or the tiger, which?" he murmured a little irrelevantly under his breath as he waited.

Patty's eyes were smiling now as she looked across the table at Madame, her voice low and soft.

"No mistake, mother. There are two Andrew Marches, those you know on Y Terrace; the others are on L Street."

Madame looked a little bewildered.

"On L Street," she said slowly. "I cannot quite recollect; it used to be a good old street, but there are many changes in town during one's absence. What connection are they of the Y Terrace March, Whitney? I thought they were the only family in town."

It was his turn now; he must help her if he could.

"There is no connection, mother," he said lightly. "Just a coincidence of names. This March is connected with the *Tribune*—very bright man, and his wife's a charming woman. Will you come to the music room, mother? Patty and I have a lot of new music to try."

But Madame had no answering smile. She was looking at him in unmistakable astonishment.

"You certainly cannot mean those people in the old house on L Street? I remember now their names were March. Pray tell me why should they be invited to Mrs. Baldwin's garden fete?" Her voice had the icy quality that made Whitney, with his more intimate knowledge, shiver; but Patty only answered brightly,

"Because Mrs. March is one of my dearest friends, mother."

That was a broadside. Whitney gasped.

Madame's astonishment deepened. She looked across the table at the girl in her soft blue gown, and said slowly:

"We must be at cross purposes, Patricia. I am speaking of the family down on L Street. That Mrs. March can scarcely be a friend; I cannot understand even an acquaintanceship."

Patty's soft white chin was lifted from her clasped hands, and her eyes were very bright.

"Why should not Mrs. March on L Street be a friend of mine, mother?" There was no

change in the soft voice, but Whitney's anxious glance saw the curve of the lips disappearing.

"For the same reason that Mr. Tailor or Mr. Greengrocer may not be a friend of Mr. Baldwin's," answered Madame, a bit dryly; then she rose to her feet.

"Mrs. March on L Street may be a very respectable person; but she cannot possibly be a friend, hardly an acquaintance; and it would be in extremely bad taste to invite her to this affair. You probably are not fully aware of the position you occupy as Mrs. Whitney Baldwin."

Whitney fairly caught his breath. He did not dream his mother could be guilty of such a speech. But she was very angry, as she always was at any opposition to her will, and hardly knew what she was saying.

And Patty! There were lighters of renown in her family, those who neither gave nor expected quarter. She would never forgive that speech. He was positively afraid to look at her.

He need not have feared. She rose, and turned with a pretty courtesy to the elder woman, meeting the proud, flashing eyes with outward calmness; only Whitney saw the tiny spot of white inside the crimson on her cheeks; he knew.

"Then my very position makes a condescension possible, does it not, mother? Only in this case it is not a condescension. Helen March is a charming woman of education and refinement. I have seen her much this winter, and it has been a rare enjoyment. I think you will lose your prejudice when you know her."

Madame Baldwin looked at her young daughter-in-law in utter speechlessness; then, without a word more, she passed out through the door that Whitney sprang to hold open for her, and the two were left in the now silent room.

For a few moments Whitney did not venture to look up. Manlike, he dreaded a scene, and again he made a mistake. A pair of soft hands covered his eyes, and a voice whispered in his ear,

"Come, Sir Knight of the Rueful Countenance, come"; and with a great gasp of relief, he came. She was not going to make him arbiter, and he was deeply grateful.

He found himself wondering, though, many times the next day, even in the very midst of a perplexing case; and he wondered still more as the car rolled up the drive that afternoon, and his mother, calm and stately, came from the garden to meet him. Where was that other one, the one whose smile was very sunshine?

Madame divined his unspoken query, and answered indulgently,

"Patricia has just gone up to dress for dinner; she has been out at the kennels for an hour or more; one of the dogs had a little accident, nothing serious; but Bates says she can do anything with the animals." Then, as they walked slowly up over the terrace, she went on gracefully: "I am quite sure that you have made a wise choice in your wife, Whitney. I was a little anxious last night, I may say alarmed; but she has evidently perceived her error. She seems unusually pliable, quite amenable to my instructions to-day. She will soon become one of us, and lose those bits of local coloring that make her so conspicuous. I was really surprised that she offered no further opposition to that little affair of the Marches. I said nothing more about it, but told her at luncheon I had sent

the list to Barrett. I think she has quite forgotten our little difference. You are to be congratulated, my son." Still he wondered, knowing Patty and the hot Southern blood that ran in her veins.

And the afternoon of the much-talked-of fete came round at last, and the favored ones were quite aware of the shadowy jealousies and envyings attending them; these were the perquisites of rank.

It was a glorious June day. Young Mrs. Baldwin in her exquisitely embroidered white gown, a great bunch of June roses in her hand, stopped for a moment before Madame, who sat on a low divan in the pretty white drawing-room, one foot resting on a big satin cushion. A bit of shadow stole over the girl's fair face as she looked at the helpless limb, and her lips opened impulsively; then she met the coldly scrutinising eyes, and a naughty gleam flashed into hers; her golden head a haughty uplift, while her lips closed tightly.

Madame looked keenly at the white figure, from the top of the well poised head to the tip of the satin-shod foot, and there was reluctant approval in her tone as well as in her words.

"That gown has a very pretty touch about it, quite becoming to your style, Patricia, though I cannot understand why you chose such a simple one for this occasion. Those roses give just the right dash of coloring. I am sorry this old trouble should have come upon me so suddenly. It would spoil the effect of the garden for you to receive in here, and I dare not let a whiff of air blow on this foot. If I feel able, I will see a few of my old friends; I will send you word. Have you heard from Mrs. March, and will she assist you in receiving?"

She looked anxiously at the girl, who hesitated a brief moment, then replied quickly.

"Mrs. March will help me receive."

And Madame sank back with a sigh of relief, while the girl went swiftly across the hall, out upon the green terrace, where a huge floral um-

rella, under which she was to receive, stood in all its rose-decked beauty. A little frown appeared between the dark brows, and the soberness of her thoughts chased away the daring dimple as she stood looking out upon the gardens in their blaze of glory and at the silver lake beyond, seeing nothing of their loveliness. She came to herself with a start; there was the chug of a motor, the sound of voices; the guests were arriving; it was too late for thought; and with a charming smile and a very riotous dimple she turned to greet the first comers.

To be continued.

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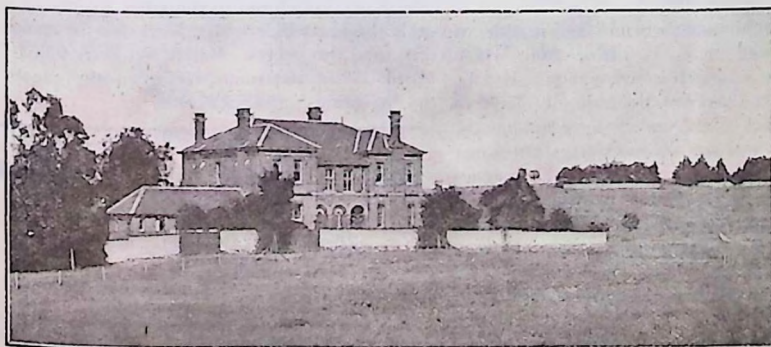
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Organising Secretary.—Bro. Payne has rendered excellent service in this capacity during Bro. Hagger's absence. The work has now been resumed by Bro. Hagger in connection with his duties as State Evangelist. The first mission is being held at Mosman.

Finance.—Receipts for month, £75/11/-; Expenditure, £53/4/8. Debit balance, £61/3/6. Brethren, shall this be cleared off before the close of our Conference year? A pull altogether, and it will be done. Total receipts since last Conference, £830/17/7. Last year's receipts were £1161/8/7, so that to reach last year's total we shall need to receive £330/11/- before the end of February. Will all help to realise this? Send at once to Thos. Hagger, "Bignia," Francis-st., Marrickville.

Here & There.

Decisions reported in this issue, 43.

Good meetings at Hawthorn last Sunday. Two confessions.

F. Pittman's address is now "Kensington," Wilson-st., Brighton.

The Victorian Sisters' Executive will meet on Friday, Feb. 4, at 3 o'clock.

Bro. Bagley starts a mission at Dandenong dith. Fifteen confessions to date.

The church at Brunswick (Vic.) reports one decision last Sunday night, C. A. Quick preaching.

T. Bagley starts a tent mission at Dandenong on Sunday, Jan. 30. Visitors from Melbourne will be heartily welcomed and their help appreciated.

The Church of Christ Free Kindergarten holds its first meeting for the year on Tuesday, Feb. 1, in the North Melbourne chapel. The director, Miss Vial, requests the attendance of all helpers.

The first meeting of General Dorcas Committee (Vic.) will be held on Wednesday, Feb. 2, in the Lecture Hall, Swanston-st. The Committee will be pleased to see a large gathering of sisters from 10.30 a.m.

Thos. Hagger has resumed his work as Organising Home Missionary Secretary and State Evangelist in N.S.W. Will all contributors to N.S.W. Home Missions please send on to Thos. Hagger, "Bignia," Francis-st., Marrickville, Sydney?

All the isolated brethren in N.S.W. who have not sent a donation to the Home Mission Fund during the current Conference year are reminded that the year closes on Feb. 28, and are urged to remit something for this important work promptly. Those who have given may like to give again, and their further offerings will be gladly received.

J.J.F.H. writes that an easy way of ascertaining the meaning of *baptizo* is to find out how it is translated into other tongues besides English. "For instance, the Danish, Swedish and Dutch give plainly what would be called in English 'dipping.' An English reader can easily make this out when glancing over Matt. 3: 1, 'En in die dagens kwam Johannes de dooper' ('And in those days came John the Dipper')."

Several items of news, obituaries, etc., crowded out this issue. They will appear next week.

Bro. C. A. Quick, of Brunswick, has accepted an invitation to labor with the church at Gore-st., Fitzroy.

One of the pioneers of the church in Dunedin, N.Z., in the person of George Watson, passed away at the age of eighty-two. The Dunedin *Evening Star* devotes almost a column to a sketch of his career, and from this we gather that he was a highly respected citizen of the Dominion. He was a prominent worker in the cause of temperance.

"The churches in South Africa," says the *Messenger*, "are evidently drawing closer together. Presbyterians, Congregationalists and Baptists are negotiating with a view to union, and although the Methodists have retired from the movement, feeling the time is not yet ripe, and the Dutch Reformed Church is standing apart, the other three churches have each nominated eight representatives to meet at Kimberley this year."

Bro. H. Colenso, of St. Albans, New Zealand, makes some good suggestions in regard to an Amalgamated Building Fund. In our issue of Jan. 6 Bro. Lyall deals with that subject very fully under the head of "Victorian Church Extension Fund." This scheme is working well in South Australia, and might be adopted generally with advantage. Perhaps Bro. Colenso or some other brother might suggest the scheme as a subject for discussion at the next New Zealand Conference.

In the recently issued official Memorandum upon India, the record of English rule for a half century is briefly summarised, and it must be admitted that there is more than sufficient ground in the review for much congratulation upon the results which have followed the British domination. Much has been done, and much is being attempted in the way of alleviating and removing the heavy burdens of the Indian people; and if the outlook is not yet an altogether bright one, it can reasonably be urged that it compares very favorably with that which fifty years ago faced the Englishmen who gave up their lives to the grave task of representing in India the mind of this Christian country.

"A Novel Prohibition Scheme" is the title of a leaflet published by C. F. Field, about which he asks for an expression of opinion. Briefly, the scheme is to prohibit the sale of drink to children under 15 years, and to keep raising the prohibited age as long as necessary. On paper the thing looks simple enough, but in practice it would be found to be surrounded with difficulties. It is not likely that prohibitionists will allow schemes like this to divert their attention from the grand purpose they have in view. Of course we should be very glad to see any measure adopted that would lessen the consumption of intoxicating liquors, and it would be a decided gain if in a new licensing bill the prohibited age could be made higher than what it is.

There is ground for deep reflection in the fact that the British Empire includes under its rule over eighty-four millions of Mohammedans, and that, as an able writer has recently insisted, "the Muslim problem is essentially a British problem." Although the Sultan of Turkey is the

titular head of the Muslim world, it is a noteworthy fact that "King Edward rules over more than five times as many Muslim subjects." The majority of Mohammedans are living to-day under Christian rule, but no Christian State (including Holland, which comes nearest to us) has more than a little over a fourth of the huge number beneath the English flag. Yet how little is being done to bring these people under the blessed rule of Christ, and how deep is our responsibility for the neglected opportunities!

The *Christian Standard* gives an interesting account of the opening of the new church at Wilmington, U.S.A., of which Bro. W. S. Houchins is the preacher. Bro. Houchins is well known to many in Australasia, having served as an evangelist with several churches during a number of years. The new church is a fine building, and cost something like £5000. The building was opened free of debt. Bro. Houchins thus writes of the members of that church: "The earnestness, generosity, and faithfulness of the little consecrated band that has erected this beautiful church home guarantees the success and stability of the work thus inaugurated. For eighteen months, notwithstanding they were without the services of a preacher, they met regularly every Lord's day in a rented hall for Bible study and to observe the Lord's Supper."

The evidence continues to accumulate, and to be officially stated in regard to the costliness of the State, and, therefore, to the general public, of the drinking habits of a large section of the people. A report with reference to the judicial statistics of Scotland for last year has just been issued, from which it appears that, although in certain classes of offences, in regard to which prosecutions were instituted, there has been a decrease, in others there is a steady growth. The unpleasant fact also is revealed, after careful investigation, that even in cases of offences against property, drink is an important factor: in no less than 60 per cent. of such cases the offenders have been found "not sober" when the crime was committed. Abstemious, the report records, furnished only from 6 to 8 per cent. of the accused in this section. The official figures certainly furnish a terrible indictment:—"The 103,000 persons charged with drunkenness and disorder, arising in the former entirely from the abuse of alcohol and in the latter mainly so, provide the great bulk of the work for the constabulary and the courts. But it has been found that drink is an important factor in the causes of more serious crimes."

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Acknowledgments.

VICTORIAN HOME MISSION FUND.

Churches—Castlemaine, £20; Geelong, £5; Buninyong, per Sister Sutherland, 7/6; N. Fitzroy, collected by sisters, per Mrs. Forbes, £9/1/11; Colac, £6; T. Bagley, £1/10/-; Sister Millis, senr., N. Fitzroy, £1.

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Hawkesburn. Melbourne.

Coming Events.

JANUARY. 30.—Tent Mission at Dandenong begins Sunday Jan. 30, at 11, 3 and 8 o'clock. Week nights at 8 o'clock. Song Service, 7.30 each evening. Thos. Bagley, Missioner.

FEBRUARY 5 (Saturday).—8 p.m., Musical Society will resume rehearsals at Lygon-st. All members requested to be present. Preparation for Easter festival. New members invited. Executive committee requested to meet 7.30 sharp. Subscriptions now due.—C. H. MITCHELL, Sec.

FEBRUARY 6.—York, S.A., Church of Christ, Anniversary of Evangelist's Ministry. Special services—morning at 11, Lord's Supper, after which church roll will be called. Every member urged to be present. At 6.30 p.m. H. J. Horsell will conduct the service.

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Do not forget to visit Katoomba, Blue Mountains. "Hurston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

WANTED.

The Church at Brunswick desires the services of an Evangelist, to commence March 6. Applications to be addressed to the Secretary, W. Thompson, 367 Edward-st., East Brunswick, Vic., up to February 12.

BIRTH.

THOMAS.—On Jan. 3, at "Lexington," Park Terrace, Wayville, to Mr. and Mrs. Jas. E. Thomas—a son. Both well.

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Appendix: Dean Farrar on Daniel.

IN MEMORIAM.

COWLEY.—In loving memory of our dear mother, Eliza Emma, who fell asleep Jan. 7, 1902; also our dear father, Thomas Henry, who fell asleep Jan. 27, 1909.

"When the ones we love so dear
Enter on their rest above,
Seems the earth so poor and vast,
All our life joy overcast?
Hush! be every murmur dumb,
It is only 'Till he come."

—Inserted by their loving children, Lizzie, Ada, Mabel and Tom.

ROBBINS.—In loving remembrance of Sydney Charles, the infant twin son of Maude and Archibald Robbins, who died at Dandenong, on Jan. 20, 1909, aged 9 months and 3 weeks.

Away in heaven's garden, attended by hands divine,

A lovely flower is blooming, a dear loved child of mine;

When but a little blossom on earth, so sweet and fair,

The Heavenly Gardener took him under his tender care;

God looked upon and loved him—how gently he smiled!

And bore away my treasure, my precious little child.

God's will be done. He knows best.

—Inserted by his loving parents.

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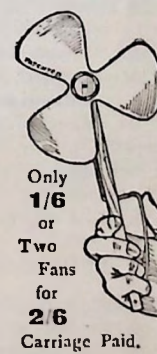
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Obituary.

VINICOMBE.—Sister Vinicombe, sent., aged 71, passed to her rest on Dec. 16. In company with her husband and family, she arrived in Australia in Dec. 1883. For 17 years she lived in South Australia, and held membership at Wild Horse Plains, Grote-st., Adelaide, and Unley, being baptised by R. Woolcock, at Mallala, in 1885. Nine years ago, with her aged partner in life, she came to West Australia, and settled close to her children, Mrs. A. Francis, W. E. and H. J. Vinicombe, where she held membership with the church at Fremantle, and left a record of faithfulness to Christ and of joy in his service which will long be remembered by members of the Fremantle church. Her remains were buried in the Fremantle Cemetery. H. J. Banks conducted the service at the grave-side on Saturday, Dec. 18, in the presence of a number of brethren and friends of the family, to whom we extend our sympathy in their bereavement.

Fremantle, W.A.

A.L.

JOHNSON.—On Dec. 21 last our Sister Mrs. Esther Hannah Johnson fell asleep in Jesus at the age of 59 years. Sister Johnson was an old and valued member of the church in Wellington, having been baptised with her husband (who predeceased her some years) on July 4, 1880, and has been a consistent follower of the Saviour all her life. She suffered great bodily affliction for some time before the Lord took her home, but her trust was in her Saviour, and she longed to be with him. Sister Johnson leaves five sons and four daughters to mourn their loss; but they realise that their mother is now free from all pain and at rest, being present with the Lord, which is far better. Bro. McCrackett officiated at the grave, the remains of our sister being followed to the Karori Cemetery by a large number of friends and relatives. "Blessed are the dead who die in the Lord."

Wellington, N.Z.

G.G.

WENHAM.—On Monday, Jan. 3, Mrs. Hannah Wenham passed away at the age of 61. Her husband predeceased her some three years ago. Our sister was at first in fellowship with the Hindmarsh church, but now for a long time has been connected with North Adelaide. For the last year or two she has been in failing health, though was only bedridden some three weeks before the end came. Our sister bore her increasing weakness and pain uncomplainingly, and just waited patiently for the Master's call. We extend our heartfelt sympathy to the bereaved. May they follow in her steps as she followed the Saviour, that there may be for them the glad reunion in the land of cloudless day.

North Adelaide, S.A.

A. M. LUDBROOK.

EMMERSON.—J. Emerson and wife have passed through the valley of sorrow this week. Lord's day, Jan. 2, they lost one twin daughter, and on Friday, Jan. 7, the other twin passed away. They were eight months old. God gave the tender plants to the parents for a short sea-

son and then gathered them home. The little ones are not separated. Our heartfelt sympathy is extended to the bereaved parents. May they rest assured that their darling babes are safe in the arms of Jesus.

Footscray, Vic.

J.E.A.

LANGMAN.—We record with regret the death of Mrs. Fanny Margaret Langman, who passed to her reward, after many weeks of suffering, on Jan. 9. Our sister was immersed and received into the church at Unley while she was yet in her girlhood, and attended there many years with her aged mother and her family. In later years she with her husband united with the church at Glenelg, where she held membership at the time of her death. Latterly she has lived at Park Terrace, Wayville, where she died at the early age of 33 years. The writer visited her during her illness, and her testimony for Jesus and of her faith in him was a help to us. She passed through the valley resting on Jesus Christ and strengthened by his presence, and now she is at rest. We laid her body in the West Terrace Cemetery on Jan. 10, beside that of her little month-old baby that was buried there on Christmas eve. We sympathise with the sorrowing husband and his little son, and all the dear ones in their affliction. May they be comforted by the presence of him who is willing to share our every burden, and who will lead us at last into the home of all the redeemed.

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