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## The Rabbis' Discussion.

A Parable for Students of Prophecy.

By Ada R. Habershon.

Date about B.C. 10.

It was a time of great expectancy in the land of Israel and in the city of Jerusalem. The Roman yoke pressed heavily upon the people, and those who loved their country longed for days such as those of old, when the nation had been free and prosperous. As they studied their ancient Scriptures, they read of the promised Deliverer and King who would be sent by God to preach deliverance to the captives, and who would set up his glorious kingdom in the land promised to Abraham and his seed for ever. Those who had most carefully studied the Scriptures proclaimed that the day was at hand, and that very soon Messiah would appear. They looked for the speedy redemption of Israel (Luke 2: 38).

It was during one of the three great yearly feasts, when, in obedience to the command of Moses, all the males travelled up to the Temple for worship, that a little company of teachers in Israel were assembled in an upper room in Jerusalem to talk over these things.

A learned rabbi, Ben Izrahaiah (Jah is appearing), who belonged to the tribe of Issachar, and had "understanding of the times" (1 Chron. 12: 32), had suggested the gathering; and he opened the discussion by drawing a vivid picture of the sad condition of their beloved nation, and then pointed out the promises which told of the coming Messiah. He gave the reasons for believing that the time of his advent was at hand; for he showed from Daniel's prophecy that over 400 years had already elapsed since King Artaxerxes had issued his decree to Nehemiah—"the going forth of the commandment to restore and to build Jerusalem"—the epoch from which had dated the long period of which the angel Gabriel spoke (Dan. 9: 24, 27; Neh. 2: 6-8).

This led the rabbi to believe without doubt that Messiah would soon appear, and

in this all were agreed. His friend, Ben-Ziphion (earnest expectation), followed in the same strain.

But from what direction would he come? To what point in the land should their eyes be directed? In what city or town would he first appear? And on this question there was considerable diversity of opinion.

It was clearly proved that he would belong to the tribe of Judah, for he was to be of the seed of David. Some thought that he would therefore appear first in Jerusalem, the royal city. Had it not been said that he would "suddenly come to his Temple"? (Mal. 3: 1). And might not this be his first appearance amongst his people?

One rabbi suggested that, like Samuel of old, he would grow up as a child of the Temple; but another reminded him that Samuel was of the tribe of Levi, and that the Messiah, being of the seed of David, could not be a priest. As they had seen he would spring "out of Judah, of which tribe Moses spake nothing concerning priesthood" (Heb. 7: 14; 8: 4).

Another of the scribes referred to Zechariah's prophecy, which spoke of the King coming to the daughter of Jerusalem, riding into the city on an ass's colt, like their princes and judges of old had done (Zech. 9: 9; 2 Sam. 18: 9; Judges 10: 4). This, he thought, proved that he would come to the city from beyond its walls.

There were present representatives of several of the tribes; and many of these had a faint hope that Messiah would in some way or other be linked with the inheritance of their fathers. Some who came from the more northerly tribes of Israel were convinced that he would come from their part of the country.

An Israelite of the tribe of Zebulon, Jah-leel by name (God waits), cited an important prophecy. He said: "Did not

the prophet Isaiah foretell that the great light would shine upon 'the land of Zebulon and the land of Naphtali, by the way of the sea, beyond Jordan, Galilee of the Gentiles'?" (Isaiah 9: 1, 2; Matt. 4: 13-15). Surely this meant that the Messiah would come from Galilee! Many agreed and some were convinced that he would come from the town of Nazareth, "that it might be fulfilled that was spoken by the prophets, He shall be called a Nazarene" (Matt. 2: 23).

This opinion, however, did not meet with general approval, for were they not all familiar with the proverb: "Can there any good thing come out of Nazareth?" (John 1: 46).

After listening to the various opinions thus advanced, Rabbi Ben Izrahaiah, who had opened the discussion, unrolled the scroll of the prophet Micah, and read a passage which he thought was conclusive. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel" (Micah 5: 2). All agreed that these words seemed very plain, and the majority of those present believed that the rabbi was right. They all remembered that Bethlehem was the city of Jesse and of Boaz, that it was indeed the city of David.

But those who had referred to the other Scriptures were reluctant to give up their theories.

One of their number even insisted that Messiah would come from Egypt, for was it not written, "Out of Egypt have I called my Son"? (Matt. 2: 15). Was not the Messiah to be a prophet like unto Moses (Deut. 18: 18), and might not this include that he would spend his early days in the land of the Pharaohs?

The little gathering broke up after the discussion had lasted for some hours. The days of the feast came to an end, and rabbis, scribes, priests, and Levites were soon scattered, some remaining in Jerusalem and others returning to their homes in the north.

The time passed on, and the long-looked-for Messiah came at last. And then it was found that all the prophets had been right. Each prophecy was literally fulfilled. He was born in Bethlehem as Micah foretold; he was called out of Egypt as Hosea had prophesied; he was a Nazarene as the prophets had said; he dwelt at Capernaum in the coasts of Zebulon and Naphtali, and thus Isaiah's prophecy was



fulfilled; he came to the Temple as Malachi foretold; and he rode in triumph into Jerusalem as Zechariah described. Before he came it was quite impossible to explain how all these could in turn be fulfilled, but yet all came true.

We have no historical account of such a Bible-reading being held in Jerusalem before the Lord Jesus was born in Bethlehem, nor is it likely that among the learned men of Jerusalem such a discussion should have taken place, for it is probable that the little remnant who "looked for redemption in Israel" were of the humbler classes.

This is but an imaginary picture, though we know that, ere he came, the question, if it had ever been raised, had been decided in favor of Bethlehem; for when Herod "gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born," and they had no hesitation in answering, "In Bethlehem of Judaea" (Matt. 2: 4, 5).

But there is no need to give the interpretation of the parable. The lesson is plain. Have there not since that day been many such discussions concerning the prophecies of the Lord's return? Many opinions have been expressed, many Scriptures have been quoted, and there has even been friction among the conflicting schools of prophetic interpretation; while not a few have made these discussions an excuse for neglecting the study altogether.

But when the prophecies are fulfilled, when "the blessed hope" has been consummated, and "the appearing of the glory of our great God and Saviour Jesus Christ" (Tit. 2: 13) has really taken place, everything will be made plain. It is probable that in that day many of the seemingly contradictory beliefs will prove to have been equally correct. While it is right to hold to what we believe has been taught to us from the Scriptures, should we not also be ready to acknowledge that others may have a measure of truth on their side also, and that in ways we do not yet understand, diverse interpretations may be right?

But this parable suggests the reason why there are conflicting opinions amongst the students of prophecy.

Most Christians profess to believe that the Lord is coming again. But it is an event that they have in view instead of a series of events. It is very evident to us, as we look back to our Lord's life and ministry upon earth, that the prophecies quoted from the Old Testament referred to a series of events, and not to the single day in history when he was born in Bethlehem. That indeed was called his coming—"Out of thee shall he come forth"; but when he rode in triumph into Jerusalem thirty years later it was still his coming—"Thy King cometh unto thee"; and the prophecies concerning Egypt, Nazareth, and Galilee range themselves between those events.

And as with the prophecies of the Old Testament, so will it be with those of the "coming" or "presence" for which we are looking. The "parousia" foretold in the

New Testament will also include a series of events.

The very usage of the Greek word bears out this important truth. In some newly-discovered papyri it has been used to denote the coming of the court or of some high official, and mention is made of special taxes being levied, and large supplies of wheat being provided for the "parousia"—not for the moment when the king or his representative arrived, but for his stay in the locality. The flag on Buckingham Palace proclaims the presence of the king in

the Metropolis, and tells us that the court is in London.

The attempt to fit all the prophecies concerning the Lord's "parousia" into one event has contributed largely to the prevailing confusion of teaching.

By-and-bye, when in his light we see light, we shall no longer be perplexed at the seemingly contradictory prophecies, for it will then be made clear how all have been fulfilled in their order, and that beautiful harmony has always existed between them. —From *The Christian*, London.



## To Jericho and the Jordan.

Jas. E. Thomas.

A journey full of interest to the Bible student is that which takes us down to Jericho and from thence to the Dead Sea and the River Jordan. Starting in two carriages, having as companions missionaries from the Mount of Lebanon as well as one from Cairo and my Kentucky companion, we drove at early morning out of the Jaffa Gate on our journey, along the splendid road that leads out past Bethany and on to the Jordan.

### The Jericho road.

Our first stopping place was at a little inn near the Apostles' Fountain. It is said that this fountain was the place where the apostles used to drink, and doubtless if they were as thirsty as we were they would have been glad to quench their thirst there. We were able to secure some fruit at the inn, and while resting we enjoyed the criticism of a motley group of unwashed Bedouins who were also camping near. We learned from our guide that the best that they had to say of us was that we were Christian devils, and their wishes towards us were evidently not very kindly. At this stage we should have taken a so-called soldier for protection, as this is a very dangerous part of the country, infested with Bedouin robbers. It is a law of the Turkish Government that travellers must take one of the ill-armed soldiers supplied by the tribe who live in this district to escort them safely on the journey to Jericho. This is a case of a robber keeping other robbers off, for they are all just as treacherous. We felt safer in evading the Turkish law and entrusting ourselves to the care of our faithful drivers. One of them was specially well armed, having at his side a Damascus blade which looked more interesting than dangerous, and in his belt an ancient pepper-box pistol that was at once the amusement and scorn of my Kentucky friend,

who declared that his weapon would never hit a man if it was aimed at him. So protected, we continued our journey, and soon came to the Inn or Khan of the Good Samaritan. This is pointed out as the site of the place where the good Samaritan showed his kindness to the assaulted Jew. The Moslems have made a fact of the parable, and even showed us the little hill of clay soil which they say was made red by the blood of the poor Jew. This inn is typical of many found in the East, and is used as a resting place for travellers and their horses. On our return journey we purchased here some relics made of olive wood, which the prevaricating Turk in charge told us were much cheaper than those in Jerusalem. In explanation of this, he said that this was where the wood was got, and therefore we saved carriage by purchasing them from him. On being asked by one of our party whether he did not think it dishonest to have "Jerusalem" stamped on goods that were not manufactured there, he said that they were sent down to Jerusalem and stamped, and then brought back again. The custom of the Turks is to tell one lie to explain another.

### Brook Cherith.

The journey on to Jericho was through hilly country, and the loneliness of the road lends itself to the assaults of robbers who infest these regions. We next came to Wady Kelt, which is really the Brook Cherith, where Elijah was fed by the ravens. This is a very lonely place, between two steep cliffs, and the brook still supplies water for thirsty travellers. It seemed just the place for a lonely man and a safe place for him to hide when pursued. On the side of the cliff is the convent of St. George, in which are about 24 Greek monks who live here in loneliness. Along the hillside is a track that leads to Jericho, and along which they bring provisions from the village. It seems a worthless way of spending a life thus to be shut off from the world in which God sadly needs us, and it oc-



curred to me that God would be better pleased if all the monks in Palestine went about doing good as their Master did instead of locking themselves up in a secluded monastery.

#### Jericho.

After a drive of about four hours we came to Jericho. This is not the ancient Jericho, but is a more modern, dirty little village of about 200 Arabs, called by them Eriha, which is near to the site of the ancient city. It was probably near here that the city was which Joshua and his hosts compassed and the walls of which fell down by the power of Jehovah, when the priests blew from their trumpets made of ram's horn. Near here also was the house of Rahab, who was saved by the scarlet thread, and whose name has been made famous as the deliverer of the spies who were hidden on her house-top. Here in later days was the magnificent palace of Herod and the city in which he lived and which was adorned at his commands. There remains nothing now but a waste and this little insignificant village to mark the spot of such ancient grandeur. In Jericho, there are two convenient hotels built by Greeks, in one of which we spent a night—and such a night! In the yard below some Arabs were trying to fire off their blunderbuss rifles, and they seemed to go off about one shot in ten. Around about us mosquitos fierce and large sang "songs in the night," and we, mindful of the fact that we were to rise at 3.30 a.m., tried even unto despair to gain a little sleep. I have been frequently told to "go to Jericho" in my boyhood days, and I wish my friends to know that it is the last place I want to revisit. It was a relief to us to continue our journey over the sandy track through limestone country to the Dead Sea.

#### The Dead Sea.

This is called the Dead Sea, not because it is upon the site of the ancient Sodom and Gomorrah, but probably because no life can exist therein. It is 1292 feet below sea level, 45 miles long and 10 miles wide and 1308 feet deep in the deepest part. One gallon of water from this weighs 12¼ pounds, 3 and one-third pounds of which is solid matter in solution. The average daily evaporation is 24,000,000 cubic feet. We were anxious to verify the statement that no one can sink in the Dead Sea, so we went in for a bathe. We were soon convinced that our information was correct, and that any person would float and never sink in its waters. The after effects of prickly heat and other inconveniences made us wonder whether the experiment was worth while. We heard a sad story of two men, father and son, who had recently sailed in their boat on to the Dead Sea, and a storm arising, overturned their boat, and neither of them being able to swim, they floated for two days on the water, when the younger man was washed ashore. He sought help as speedily as pos-

sible to save his father, but when they secured his body, they found that he had died from hunger and exposure, though it had been impossible for him to drown. We saw many fish along the shore that had come down from Jordan, but perished on entering such salt water.

#### The famous ford.

From here we went to the famous ford of the Jordan, the probable site of the baptism of Jesus. It is a beautiful spot, and the most convenient place for such a service. Every Easter hundreds of Greeks who make a pilgrimage to this place are baptised at this very place. At other seasons of the year thousands of pilgrims come to this spot made sacred for ever by the event of the Son of God submitting himself to his Father's will. It was an unspeakable privilege to me to come to such a place as this, and I stood in silent reflection and looked across to the other shore and viewed the Mountains of Moab and the regions beyond. It reminded me that some day we shall all stand at the brink of a stream of which this river seemed a type, and crossing it we shall enter into a fairer land that God has promised to his faithful pilgrims at last. There came to my mind the hymn we sung in childhood:

On Jordan's stormy banks I stand,  
And cast a wistful eye,  
To Canaan's fair and happy land,  
Where my possessions lie.

O'er all those wide extended plains,  
Shines one eternal day;  
There God the Sun for ever reigns,  
And scatters night away.

On our return journey we came to the ruins of the ancient Gilgal, the place where Joshua stood up the twelve stones. It is now simply a heap of ruins, scarcely noticeable, unless pointed out to the traveller. Another interesting spot was Elisha's fountain, which is probably the fountain made sweet by the casting in of the cruse of salt. It is now the private property of the Sultan of Turkey, who has recently made an aqueduct and erected a little mill here, the wheel of which is driven by water from this beautiful pool. The country near by is fertile, and abounds with fig and olive trees as well as crops of wheat.

#### On the way back.

On our journey back to Jerusalem we met with many Bedouins on camels and asses, armed with antiquated Damascus swords and ancient breech-loading guns, and other dangerous looking weapons. We



Plain of Modern Jericho, or Riha.

Formerly Riha, the Jericho of the New Testament, which is here shown, was one of the filthiest spots in the Holy Land; but of late years it has much improved. The Russians have built a church, as well as a large house to accommodate their pilgrims; and numbers of Greek and Russian monks have cultivated garden plots. It was here that the Israelites first pitched their camp west of the Jordan, and set up twelve stones which they had taken from the bed of the stream (Joshua 4: 19, 20). Here, too the people celebrated their first Passover in the Promised Land. During all the early part of the conquest, the camp remained here (Joshua 9: 10). The traveller will not fail to observe in modern Jericho a large tower, which has been called the house of Zaccheus (Luke 19: 1-10), visited by our divine Lord; and at this place also were the two blind men healed.



were consequently glad to arrive safely in Bethany. Here is the village where Lazarus and his sisters lived in the home that was so dear to Jesus, and in which he spent many hours of rest and happiness. We were shown a tomb called the tomb of Lazarus, but it was probably a more modern one, either Roman or Greek. We were also shown the ruins of a house said to have been kept by Simon the leper, at which Jesus attended a feast and was anointed by the grateful Mary. Whether these places are genuine or not, it was the blessed privilege to visit the village in which our Lord are genuine or not, it was a blessed privilege. We were shown around the village by a sheikh who seemed to be a priest and mayor of the village as well. Such a gentleman is an important person in all such villages. Having seen all there was to see and heard his stories, true and otherwise, we paid our bucksheesh and returned with joy to Jerusalem.

## On the Way from Pittsburg

D. A. Ewers.

### A VISIT TO TWO CEMETERIES.

While in Pittsburg I visited Bethany, the home of Thomas and Alexander Campbell. We went by excursion train about 35 miles, if I remember rightly, to Wellsburg, and thence by electric tram another 7 miles along the course of the Buffalo Creek, on the banks of which the attractive little town of Bethany is located. The old Campbell homestead, the peculiarly shaped and detached study, the house where the *Millennial Harbingers* were printed, the old brick church with the platform and pulpit in the front where the people enter; the fine college buildings, and various other structures, were all deeply interesting. But the particular spot that attracted the writer most was the beautifully situated, quaint little Campbell cemetery with its stone wall enclosure, the entrance being by steps over the wall. Here repose the remains of Thomas and Alexander Campbell, and many members of the Campbell family, beside those of the saintly Robert Richardson, W. K. Pendleton, Tribble, Woollery and several others. I much enjoyed the little time spent with Mrs. Decima Barclay, only surviving daughter of A. Campbell, and with Mrs. A. Campbell, his daughter-in-law, as they kindly showed me over the family residence; but the visit to the cemetery, where I stood by the sacred dust of those grand heroes, seemed to bring me even nearer the early days and principal characters of the great Restoration movement. A few others were present, and an elderly preacher, a Bro. Chester, led us in a very appropriate prayer, as with bared heads we stood by the monument of Alexander and the tombstone of his revered father. I shall not soon forget the profound impressiveness of that deeply solemn time. I felt that I was indeed standing on holy ground.

### The mighty dead.

A few days later, conducted by the venerable J. J. Shouse, one of our best known and most loved preachers in Kentucky, and in company with H. Kingsbury, I visited the beautiful cemetery in Lexington, Kentucky, and saw there the tombs of many notable men, prominent amongst them being the monument of Henry Clay, Kentucky's able and eloquent statesman. The large group of Federal soldiers' graves, and the graves of Confederate soldiers but a short distance away, the latter around a most expressive and touching piece of sculpture representing the Lost Cause of the South, were of special interest. I saw also the grave of Rufus Lisle, once a well known and godless slave-dealer, but afterwards through the instrumentality of Bro. Shouse a sincere Christian; and the grave of "King Solomon," formerly a drunken wastrel, but later a faithful believer, who stayed and nursed the sick through an awful cholera visitation when even relatives fled in horror from the town.

### Loved ones gone before.

But there were other graves of deeper interest to me by the side of which I had to linger. There was the resting place of Mrs. Eliza Davies, at one time a member of the Campbell household, and later a resident of Australia. She lived the closing years of her life in Lexington, and was a warm friend of the Australian students there. The remains of J. B. Bowman, closely connected with the history of the Kentucky University, also lay here. I stood a while by the grave of Robert Graham, one of the best loved professors of the College of the Bible, and of whom a student once wrote me that "you could see the Christ shining in his face." Not far off is the dust of L. L. Pinkerton, so closely identified with Restoration work. Then there were the graves of C. P. Williamson, the talented editor of the *Apostolic Times*; John T. Johnson, the warm personal friend of B. W. Stone, who did so much to effect the union of the "Christians" and the "Reformers" with such happy results, and Robert Milligan, president of the College and author of "Reason and Revelation," and "The Scheme of Redemption," and to whose writings I am personally deeply indebted. I stood also by the stone and read the epitaph of Elder John Smith, better known as "Raccoon" John Smith, and that of his scarcely less interesting wife, Nancy. The influence of this eccentric but consecrated evangelist and pastor, who baptised thousands of the unimmersed and "capsized" as many Baptists in those days of warm controversy, will never cease. These men lived in the formative days, and did much to mould the thought and direct the energies of the movement. I was already familiar with their work through books and papers, but to visit the very neighborhood in which they lived, to look upon the actual scenes of their labors, and to stand by the graves

containing their ashes, brought home the reality of their work to my heart as no amount of reading could ever have done. I feel greatly thankful, too, that I had the privilege of intercourse with such grand old heroes as J. W. McGarvey, I. B. Grubbs, C. L. Loos and J. J. Shouse, who in the course of nature must in a very few years at most, so far as their bodies are concerned, also become residents of this "silent city of the dead." Bethany cemetery has been aptly called the Westminster Abbey of the disciples of Christ, but surely Lexington may well claim a share in this honor.

### Sons of Australasia.

Australasia is also represented in the Lexington cemetery, for among the tombstones are those of David Hannah and C. A. Thomas, of Australia, and J. J. Irvine, of New Zealand, all promising students of the College of the Bible, who, while preparing for more efficient work below, were called to the higher service above. They left a noble record behind.

### Federal Conference Affairs.

A meeting of the Federal Executive was held in Grote-st., Adelaide, on Jan. 20.

Reports from the various State Conference Committees indicated that the suggestions of the Special Committee of the Federal Conference that the H.M. contributions should be taken up on the first Lord's day in March would not suit the local conditions, and it is evident that at present no date can be selected acceptable to all the States.

The Secretary reported that J. L. Brandt, of America, purposed including Australia in his world-tour to be taken this year. He is well known as a successful evangelist and writer. It was resolved to recommend the various Home Mission Committees to co-operate in arranging a series of missions as soon as definite dates are available.

W. J. Manning was appointed Auditor of Federal Conference accounts.

The Treasurer, T. B. Verco, reported that a circular had been sent to the 218 churches in the Commonwealth, suggesting that each should contribute a sum to the Federal Evangelist Fund at the rate of not less than one penny per member per annum. It was felt that this would not be burdensome, and yet, if unanimously adopted, would bring in a substantial sum; but he regretted to announce that of the 218 only 41 had responded, sending £30/17/10.

State.	Churches.	Number Responding.	Amount.
Victoria .. .. .	94	9	£6 3 0
New South Wales ..	37	11	10 6 0
South Australia ..	34	12	9 9 6
Queensland .. .. .	24	4	2 0 4
West Australia .. ..	19	4	2 13 0
Tasmania .. .. .	10	1	0 5 6
Personal Contributions amounting to ..		12	6 6

Total for Federal Evangelist Fund .. £43 4 4

It was thought by the Committee that the matter had simply been overlooked by the majority of the churches, and the Secretary was directed



to call their attention to the matter through the pages of the CHRISTIAN, and to urge immediate action. Must the work be seriously crippled through the inattention of church officers? A church of 100 members is simply urged to send not less than 8/4 per year. We have yet to hear from 90 churches in Victoria, 26 in New South Wales, 23 in South Australia, 20 in Queensland, 15 in West Australia, and 9 in Tasmania.

The very successful work in Broken Hill was subsidised for the first three months to the extent of £1 per week. Since then 15/- per week has been sent, and it was resolved to continue this for six months up to March 21. Reports of the Broken Hill work have frequently appeared in the CHRISTIAN. There are other fields which have a claim upon us, but the churches last referred to have effectually tied our hands.

Contributions can be sent direct to the Federal Treasurer, T. B. Verco, Cowra Chambers, Grenfell-st., Adelaide, or if preferred, to the Acting Federal State Treasurers, as follows:—

C. Hardie, Henrietta-st., Hawthorn, Victoria.  
A. E. Illingworth, 67 Denison-st., Woollahra, N.S.W.

H. J. Banks, Bagot-st., Subiaco, W.A.

L. Gole, c/o MacRobertson's, Brisbane, Qld.

W. R. C. Jarvis, Hobart, Tasmania.

I sincerely hope the 177 silent churches will at once note this appeal and reply immediately, if only to save me the serious task of writing to all of them direct.

D. A. EWEES, Federal Conf. Sec.,  
Parker-st., Mile End, South Australia.

### Meredith Mission.

Meredith is a small town situated between Geelong and Ballarat. A church was started about ten years ago, composed of good material. They have their own chapel free of debt, and a fine body of members for such a small community. The Church of Christ is certainly the foremost body. Bro. Shipway is the present preacher. He is doing a fine work, and is much respected in the town. The church is fortunate also in having such a band of good officers. On Sunday, Jan. 9, a sixteen days' mission was commenced. From the beginning the members evinced a deep interest. Of necessity the meetings were not large, for our tent seemed almost large enough to accommodate the entire population. We rejoiced to hear 15 confess Christ, 13 of whom were immersed before the mission closed. £15 was raised for local expenses, and about £14 as a thankoffering for Home Missions. A. McKay, the energetic church secretary, at the request of the officers, is now waiting upon all the members and writing to the isolated ones with a view to making the church self-supporting. The example of this little church is to be commended. We trust their efforts will be richly blessed. It should be the aim of all the Home Mission churches to relieve the Committee as soon as possible. There are many large towns we have not yet entered, and every church that becomes self-supporting helps considerably in the evangelising of the State.—T. Bagley.

### Paul's Last Message.

*"For me to live is Christ, and to die is gain."*—Phil. 1: 21.

A pathetic interest, apart from their intrinsic value, is given to the words of this lesson by the circumstances in which they were written. Paul's trial had begun: the first hearing was over, and the final stage was postponed for a time. Yet he had no expectation that the final result would be equally favorable. He felt that the time had come when he must leave his work on earth; his life was already being poured out as an offering to God.

This last message of a man who felt that death was approaching sums up his own work, and provides for the continuance of that work when he is gone. What then are Paul's instructions, and, as we might almost say, his last will and testament, for the charge which he gives to Timothy is expressed so solemnly and impressively that it may fitly be so called?

Paul's sole concern in view of death is that the work be carried on. He foresees what dangers beset the church in the future, because those dangers have already begun. Some are weary of "the sound and health-giving doctrine," and their number will in the future be much increased. The teaching, which imparts health and points the way to salvation, is felt to be trite, uninteresting, and old-fashioned; and people are full of curiosity and interest about novelties in teaching: their ears itch for a more alluring and exciting sort of instruction: they want teachers who will advise them to do what they want to do.

In opposition to this fatal kind of teaching, Paul urges Timothy to preach the divine message, the true gospel, as he must be judged hereafter and as he must live now in the sight of God. He must press on the work at all times, not putting off in hope of a more favorable opportunity hereafter, but acting now, whether the moment is favorable or not. He must take up the work which is now slipping from Paul's hands.—Sel.

### A Prayer.

O Gracious Father, keep me through thy Holy Spirit; keep my heart soft and tender now in health and amidst the bustle of the world; keep the thought of thyself present to me as my Father in Jesus Christ; and keep alive in me a spirit of love and meekness to all men, that I may be at once gentle and active and firm. O strengthen me to bear pain, or sickness, or danger, or whatever thou shalt be pleased to lay upon me, as Christ's soldier and servant; and let my faith overcome the world daily. Perfect and bless the work of thy Spirit in the hearts of all thy people, and may thy kingdom come, and thy will be done in earth as it is in heaven. I pray for this, and for all that thou seest me to need, for Jesus Christ's sake. Amen.—Thomas Arnold.

### "Lightened."

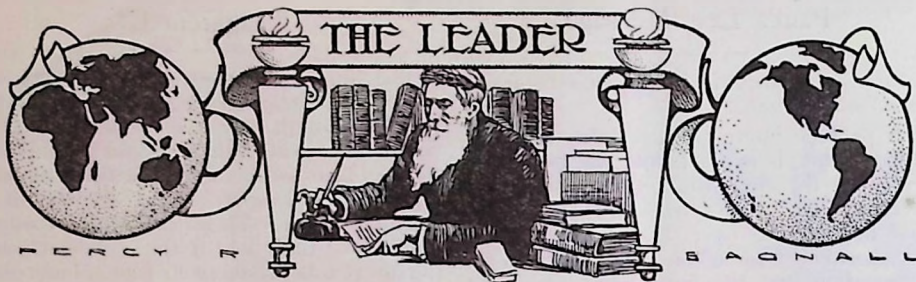
The blind are called upon to exert the muscles of their darkened eyes, to stretch them as though they would see, and in the strenuous working they should obtain their sight. That is the figure which suggests the kind of "looking" which is fruitful in spiritual vision. They fixed their thought upon God; they held it there, even though the effort was productive of an aching pain. And what was the outcome of their gaze? They "were lightened." They were made to sparkle. They were brightened up, lit up, made cheerful. Depression gave way to buoyancy. Melancholy yielded to cheerfulness. They became the optimists. One has sometimes seen the windows of a little cottage, which faces the sun, shine like burnished gold as they caught the glory of the resplendent orb. Every window pane was "lightened" as it confronted the radiant glory. And so with depressed souls and their Maker. If we bring ourselves face to face with the Sun of Righteousness, and remain in the fruitful attitude, contemplating "as in a mirror the glory of the Lord," we shall be "transformed into the same image from glory to glory."—J. H. Jowett, M.A.

### Lives that Bless.

There are some people who seem to radiate happiness. It is easier to be happy when we are with them. They come like sunshine into any company, and eyes are brighter just because they are there. They seem to have been born and fashioned just for this, to make their little world a little happier. Frank Bullen, in his inimitable tale of the South Seas, "The Cruise of the Cachalot," speaks of that curious substance known as ambergris. It is found floating when a whale has been killed, and its one use is to heighten the odor of scent. It is employed in commerce for that only. Yet this strange substance—ambergris they call it—that gives a body and a fragrance to a hundred essences is absolutely odorless itself. And I think that all of us have known some lives, quite commonplace, fragrant with no gifts, yet every life they touched or entered seemed to be brighter and happier and richer for them.

Oh, the glory of the message! For fifteen centuries Israel had a sanctuary with a Holiest of All, into which, under pain of death, no one might enter. Its one witness was: Man cannot dwell in God's presence; cannot abide in his fellowship. And now how changed is all! As then the warning sounded: "No admittance! enter not!" so now the call goes forth: "Enter in! the veil is rent; the Holiest is open; God waits to welcome you to his bosom; henceforth you are to live with him." This is the message. Child, thy Father longs for thee to enter, to dwell, and to go out no more for ever.—Andrew Murray.





### JEWISH AWAKENING.

The student of history finds abundant material for serious thought in the perplexing fact that, for centuries past, lands familiar to us from their Biblical connection still remain under the domination of Mohammedan rule. Babylonia, Assyria and Palestine all belong to the Turkish Empire, and all have felt the blighting influence of her non-progressive misrule. Lands which came into her possession as ruins have remained ruins, and cities, towns and villages which she received as prosperous and progressive have been made to approach within a very short distance of the ruin stage. It is true that those lands remain before us as an object lesson, pointing out to us that in the long run unrighteousness does not pay, and that as we sow we shall also reap. Prophets of old saw the impending doom and gave warnings that were unheeded, and it may have been that, as an instrument of punishment, the Turk had his place to fill in the history of mankind. It does not follow, however, that the Turk is to remain as a scourge for ever. Indeed, it is evident that the old order is changing and giving place to the new. It is beginning to dawn upon the followers of Mahomet that if they are to preserve their place among the nations of the world they must adapt themselves to the demands of an enlightened civilisation. For long enough the progressive nations of the earth have allowed them to perpetuate desolation and stand in the way of the lifting of the curse which had fallen upon these great nations of the past. God did not mean it to last for ever, and now there is the dawning of a brighter day.

#### A marvellous change.

With the advent of the Turkish reform movement there has been inaugurated a more enlightened policy in regard to those old Biblical lands. Hitherto, Moslem fanaticism and hate of change have refused to allow anything being done for the exploitation of a territory which was once renowned for its civilisation and was throbbing with industrial energy. But now we are seeing visions and dreaming dreams—visions that may materialise and dreams that may come true. It is one of the marvels of the age that the Turk should be found encouraging immigration—that he should encourage aliens in religion and race to occupy lands over which he rules. And yet it is so. The Turkish Government has invited Jews to settle upon the route of the

Bagdad railway. This means the opening up of 70,000,000 acres of fertile country, and ere long it will be possible for tourists to make a railway journey to the sites of ancient Babylon and Nineveh. It is a fact that the idea of migrating to Mesopotamia is popular with a large section of the Jewish people. It is said that a number of Jewish financiers and philanthropists have decided to raise a fund of £20,000,000 to found a great Jewish colony in Mesopotamia. Mr. Jacob B. Schiff is aiding the scheme, and has laid his proposals before the Jewish territorial organisation. And, as we have said, the Reformed Turkish Party and Government are friendly to the scheme. The *Missionary Review*, in referring to this movement, says: "B. W. Newton, and other students of prophecy, believed in the literal rebuilding of Babylon. If the Jews should centralise and colonise in that famous region—the locality of the cradle of the race and of the two great ancient capitals of Assyria and Babylon—who can tell what new and astonishing developments might follow? It certainly behoves us to keep track of daily developments. Prophecy hints at a reassembling of Jewish representatives in the land of Palestine and the territory between the great sea and the great river Euphrates, and it is fascinating to watch the present trend in that direction."

#### A return to Palestine.

From the same source we also learn something in regard to the movement which has Palestine for its distinct objective. This is directly connected with the Zionist organisation. A Jewish National Fund was founded by the Fifth Zionist Congress held in 1901, which fund has now reached a total of 1,800,000 kronen. Its purpose is the purchase of Palestine as an inalienable possession of the Jewish people, a refuge for the armies of Jews now forced to wander and beg in all the world. Part of the contributions have been spent in buying strategic land areas in various parts of Palestine. The Industrial Art School, Bezalel, in Jerusalem, stands on national land, as well as the Jewish National Museum. The lands for the Agricultural School on the railroad between Jerusalem and Jaffa, the olive-tree plantations of the Hirzswald on the Sea of Galilee, the model farmland of the Land Development Society, which has been rented to Jewish peasants from the Caucasus, and the land on which the Polytechnic at Haifa is being built, are all

provided by this fund. All over the world wherever the Jewish dispersion is represented (and where is it not?) the Zionists are hard at work collecting money for the proposed Jewish State. In confirmation of this, we have the recent cablegram which informs us that "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." Jewish capitalists, we are also told, are buying up the valley of the Jordan.

#### Full of interest.

Now, all this is profoundly interesting to Christian people. Even those who have not been students of prophecy have felt in a vague sort of way that because of the prophecies of the Old Testament, some day or other the Jews must return to Palestine. It is only of late that the way has been opened to them, and now that it is opened, their return is more a matter of necessity than of choice. In Russia alone, there are something like six millions of Jews. In that half-civilised country their lot is simply intolerable. Viewed with suspicion and hatred, they are the victims of all kinds of injustice and persecution. They are and always have been, since the dispersion, aliens in strange lands. If conditions had been easier, and they could have stood on equal terms with the people of other races, they would, in all probability, have given up the idea of a return to the land of their fathers, for Palestine, in its present condition, would have little attraction for the comfortable and well-to-do Jew. But as things are, it looms before them as a veritable Land of Promise. As Christian people, we cannot be indifferent to the fortunes of the Jewish race. A bigoted and ignorant form of Christianity may despise the Jew and persecute him; but in doing so, the principles of its Founder are outraged. The intelligent Christian, whose heart has really been touched with divine love, never forgets his indebtedness to the Jewish race. As it has been well said, "To the Jews were first committed the Oracles of God, and they are the channel through which the water of life flowed to all nations."

#### The crowning glory.

The amelioration of the condition of the Jewish people is a thing for which we should earnestly hope and pray. It is with a feeling of satisfaction that we realise that throughout the British Empire the Jew stands upon an equal footing with his Christian neighbor. It was not always so. We were long in learning that lesson, but having learned it, we will never forget it. Our great wish and hope now is that the descendants of the ancient people of God may become one with us in Christ Jesus—that they may see in Jesus one who is the consummation of the religion they profess,



and realise that without him, their religion must remain for ever incomplete. As prophecy after prophecy is being fulfilled, it may be that they will realise that the greatest of all the prophecies—that in connection with the coming of the Messiah—has its perfect fulfilment in Jesus of Nazareth. That day may be long in coming in which the vision of Paul is realised—but it will come. The crowning glory of the ages will be the unity of Jew and Gentile in the Lord Jesus Christ.

## Editorial Notes.

### "Certainly It Is."

The question the Victorian Methodist organ, the *Spectator*, has recently been asking in a leader, "Is Baptism Essential to Salvation?" is the very question that was sent to that identical paper by a correspondent in 1891. The editor of the Bible Column then gave a somewhat different answer to what we have just had from the same paper. That we may do our contemporary no injustice we give the reply in full as it appeared in the issue of Feb. 20 of that year: "Certainly it is, except in such cases as that of the penitent thief, where it is manifestly impossible; or in cases of invincible ignorance or stupidity, for which the merciful Lord will doubtless make allowance. Not that baptism must necessarily precede conversion; the case of Cornelius proves this; nor that it necessarily brings salvation in every case; as for example in that of Simon Magus. But the command of Christ is express and clear; and to disobey him is surely inconsistent with being in a saved state. It is not the absence of the rite that is fatal; but the spirit of rebellion and disobedience which refuses to do what Christ bids." We know of none of our writers or preachers who would use stronger terms than the editor of the Bible Column as above quoted. It will now be in order for the worthy editor at present in charge to turn his artillery upon his brother of the Bible Column if he is still to be found. We can afford to stand aside while these two good brethren take the floor.

### But What About the Infants?

But there is one little point we should like to have cleared up. We have the emphatic assurance of the *Spectator*, of nineteen years ago, that baptism is essential to salvation "except in cases where it is manifestly impossible, or in cases of invincible ignorance or stupidity," and we are also informed that "It is not the absence of the rite that is fatal; but the spirit of rebellion and disobedience which refuses to do as Christ bids." Now here is our difficulty: An unconscious infant does not possess this "spirit of disobedience," and so in this instance the absence of the rite cannot be "fatal." This being so, why baptise? We are told, or were nineteen years ago, that

"baptism is essential to salvation" in the case of those who have the ability and knowledge to obey, but to what is it essential in the case of infants who have neither the one nor the other? Infants are either saved or unsaved. If saved, it is not "essential to salvation," nor, as Wesley calls it, "a means and seal of pardon" to them. If unsaved they already come under the classification of "cases of invincible ignorance," and are therefore according to the *Spectator* unfit subjects and it cannot, if administered, affect their salvation. In any case therefore, the *Spectator* of 1891 being judge, notwithstanding the statement that baptism is essential to salvation it cannot be necessary in the case of infants. Even if we take the present day *Spectator* version, that baptism is not a condition of salvation, the question remains: Why baptise the infants? Are they baptised because they are saved, and being the children of Christians are members of the church? Or are they baptised to make them members? If the latter, what privileges of membership do they possess above unbaptised children? And if qualified for baptism, why are they not considered qualified to receive the Lord's Supper, as was the case when infant baptism was practised in the early centuries, and is the practice in the Greek or Russian Church to-day? Further, if members after baptism, when do they cease to be members, and why do they have to be afterwards converted in order to membership? We are persuaded that candid answers to these questions from prominent Methodist leaders would reveal as great diversity of teaching regarding the relation of baptism to infant membership as there is between the *Spectator* of 1891 which affirmed that baptism is essential to salvation and the *Spectator* of to-day which contends it is not, but that we are "justified by grace through faith alone."

### A Most Encouraging Feature.

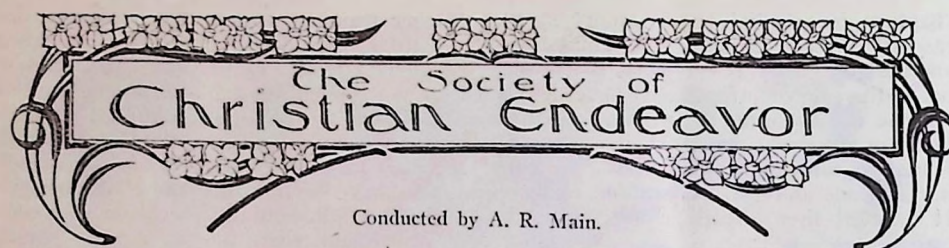
The Churches of Christ are waking up to the importance of work among the young. In connection with the Centennial at Pittsburg, the following "Aims" among others were kept before the churches for years: "All the church and as many more in the Bible School." "Ten thousand full course teacher training graduates." "First place in Christian Endeavor." "An offering from every disciple to some Christian College." "The College for the Church, the Church for the College—Both for Christ." These were not all fully realised, but if the ideals were not attained great strides were made in that direction. The Sunday Schools have had a remarkable growth. Not only has there been a great increase of young scholars, but, in many of them, fully fifty per cent. of the pupils are adults. When will this be the case in Australia? We are not aware whether ten thousand teachers have graduated in training classes, but as over 150,000 have entered the "Training for Service" course, it is probable that the object has been far more than attained. In adult class and

teacher training work our schools are decidedly in advance of those of all other religious bodies. Our Endeavor Societies have not gained "first place" in the United States, but it has been published that in the number of societies they now stand second. In college progress also great advances have been made; most of our colleges have substantially increased their endowment, and there are over 1000 young men studying for the ministry of the gospel alone. A few large donations have been made, but the increase of endowment has come mostly from the small amounts of the many. The ultimate results of this decided advance of interest in Sunday School, Endeavor, and College work can scarcely be overestimated. Moreover, it is evident that this is not a mere passing wave, but the tide has set in for good. Church buildings are now being erected with special reference to school requirements. Class rooms nicely, and in some cases elegantly, furnished and carpeted are provided. Whole families of parents and children attend as a matter of course, and altogether the school is rendered attractive and up-to-date. To our mind the most encouraging feature of the Restoration movement in America is not the increased and ever-increasing activity in evangelical work, though this is remarkable and full of promise, but the growing interest taken in the religious development of young minds. There is much room for improvement in Australia along these lines.

### The Men's Brotherhood Movement.

Another remarkable development in American churches of various bodies is "The Men's Brotherhood" movement. This is yet in its infancy, but judging from the display made at the Centennial Convention, it has a vigorous childhood and bids fair to attain a robust manhood. The various Brotherhoods are affiliated, and the object appears to be to conserve and develop the masculine forces of the church along the lines of church work and Christian citizenship. It was stated by one of the speakers that while 45 per cent. of the members of the Churches of Christ were males, the bulk of the Christian work in the congregations had been done by the sisters. In nearly every church there is a "Ladies' Aid Society," which not only directs much of the church work, such as visiting the sick, aiding the needy, looking after absentees, etc., but also often shoulders the financial responsibility of raising the money for the preacher and for repairs of buildings or other purposes. When there is a vigorous Brotherhood this will be altered. The energies of these Brotherhoods will also be directed to the purification of political and municipal matters, and in no civilised country is this more needed than in the United States. The Brotherhoods will stand as a unit against the saloon, gambling, and "graft." There are many who regard this movement as the most significant of all the many organisations which have come into existence of recent years.





## SINS OF THE BODY.

Topic for Feb. 21.

Suggested Subjects and Readings.

Drunken folly—Esth. 1: 10-12.

Wine's weakness—1 Kings 20: 10-21.

The temple desecrated—1 Cor. 6: 9-20.

A solemn warning—Eph. 5: 3-12.

An unruly member—Jas. 3: 2-12.

A threefold foe—1 John 2: 15-17.

Topic—Intemperance and other sins of the body—Rom. 8: 1-14.

You can find hosts of sins against the body. The dentist will speak of sins of omission—in respect of teeth cleansing. So will the cold water enthusiast if you try to dodge a plunge at 32 deg. F. The early riser likewise if you dare sleep after sunrise. Each has ground for his view. Dirt and sloth are two of the greatest enemies of health.

We need to remember that over-indulgence in any way is harmful. Many physicians now, many statesmen and many employers tell us that cigarette smoking on the part of growing lads is a sin against the body. Some of them think that smoking generally should be banned. True, some of the smokers retort on the lover of lollies, the tea drinker, the ice cream sipper.

Gluttony is clearly a sin. But who's a glutton? Most of us like three meals, if we cannot get four. But some of our friends (and even a few whose looks do not belie their advice) preach Fletcherism and the simple life. They nearly tell us we are gluttons. With them two meals only are desirable—especially if you will not be reconciled with one.

Physical exercise—! No, that is not a sin; but if I do not take enough of it, the body suffers. Yet we now hear much of the harm of over exercise. He was a wise doctor who wrote: "Practise temperance in this as in all things if you wish the best results. Never, as I said before, use up all your strength, but always work within your limits."

Doubtless, however, our topic was intended to deal with the graver, greater, more serious sins which work havoc in our land.

### Intemperance.

That to indulge in alcoholic liquors as beverages is to sin against the body is a matter on which we must trust the experts. Day by day the testimony grows.

Victor Horsley, M.D., F.R.S., Professor of Clinical Surgery, University College, London, speaks: "The bad effect of alcohol on persons performing muscular work is well known. The evidence is overwhelming that alcohol in small amounts has a harmful effect on voluntary muscular work."

Dr. T. D. Crothers, superintendent of Walnut Lodge Hospital, Hartford, Conn., declared that

alcohol is more dangerous than the disease it is given to correct. "Both alcoholism and tuberculosis, one the 'great white plague' and the other the 'great black one,' are a menace to civilization."

Adolf Fick, M.D., Professor of Physiology, University of Wurzburg, states that "Every dose of alcohol, even the most moderate, diminishes strength. All that man asserts of the strengthening effects of alcohol is a delusion. The well known poor man's glass during working hours is beyond question injurious. Every penny which the workman spends for alcoholic drinks is not only wasted, but employed for a destructive purpose."

Sir Frederick Treves declares: "As a work-producer, alcohol is exceedingly extravagant, and like other extravagant measures, it is apt to lead to a physical bankruptcy. It is well known that troops cannot march on alcohol. I was with the relief column that moved on to Ladysmith. It was an extremely trying time, apart from the heat of the weather. In that column of 30,000 men the first who dropped out were not the tall men, or the short men, or the big men, or the little men, but the drinkers; and they dropped out as clearly as if they had been labelled with a big letter on their backs.... There is a great desire on the part of all young men to be 'fit.' A young man cannot be fit if he takes alcohol."

### "Keep thyself pure."

Paul's advice to Timothy is capable of wide application and is worthy of attention by all. Impurity is particularly the sin which, as the same apostle told the Corinthians, a person committeth "against his own body." The Saviour has impressed the necessity of guarding against it not in act or word simply, but in our very thought. Paul in Phil. 4: 8 tells us how to comply with this. We can only be sure of refraining from evil by being actively engaged upon good. If we think of things pure, honest, lovely, and of good report, perforce the thoughts which lead to sin are excluded. He who goes about doing good has not time for seeking occasions of wrong doing. He who is engaged in reading good literature has not time, or inclination, for trash.

In 1 Cor. Paul gives us certain weighty reasons for preserving bodily purity. His words are applicable for the most part to all the sins we are now noticing. The apostle set a high value upon the body. Christianity does not, like some religions, look upon the body as a thing evil in itself. The apostolic reasons for care of the body can only here be summarised, but each is marvellously suggestive:—1. The body is for the Lord, and the Lord is for the body. To commit sin is evidently not to use it for the Lord. 2. The honor intended to be put upon our bodies. God will raise us up (cf. Phil. 3: 21). 3. The honor already bestowed on them.

They are members of Christ. Christ and his people are one. 4. Our bodies are temples of the Holy Spirit. The Spirit dwells in us. The Holy Spirit must have a holy temple. 5. We are under obligation to glorify God, both with our body and our spirit, which are his. "O Lord, hast thou paid such a ransom for me, and shall I act as if I thought even this not enough? as if thou hadst acquired only a partial and imperfect right to me, that I might divide myself between thee and strangers, between thee and thy enemies? O may we be entirely thine! and make it our business, to the latest day and hour of our lives, to glorify God with our bodies, and with our spirits, which are his."

### World-Wide Christian Endeavor.

The C.E. World just to hand contains the Secretary's report delivered at the World's C.E. Convention at Agra, India, last November:—

Nearly twenty-nine years ago the little seed of Christian Endeavor, smaller than the mustard seed of Holy Writ, was planted on the bleak New England coast during the stress and storm of a bitter winter's night.

But in spite of the inclemency of the weather and the equally cold and suspicious reception accorded to the new movement by many of the churches it grew in a marvellous way, spreading to every land, until to-day it literally covers the whole earth; and we, the representatives of many races, are gathered in this historic city of this ancient empire of the East, to hold our fourth World's Convention.

The first society of Christian Endeavor was organised in the Williston Congregational Church, Portland, Maine, U.S.A., Feb. 2, 1881.

The United Society of Christian Endeavor was organised at the fourth annual Conference, held at Ocean Park, Old Orchard, Maine, July 8 and 9, 1885.

The preliminary meeting to consider the question of organising the World's Christian Endeavor Union was held in connection with the Fourteenth International Convention, held in Boston, Mass., July 10-15, 1895.

The First World's Convention was held in Washington, D.C., July 8-13, 1896; the second, in London, England, July 14-18, 1900; and the third in Geneva, Switzerland, July 28 to Aug. 4, 1906.

There can be no genuine recognition of the Fatherhood of God without a corresponding recognition of the brotherhood of man.

The significance of this great Convention can hardly be over-estimated. We are here representing not only the great nations of our day, but the great denominations as well. We illustrate here the fundamental principle of fellowship, international, inter-racial, and interdenominational, which Christian Endeavor has emphasised from the beginning.

I bring you greetings to-day from 71,662 societies, with 3,559,100 members, in more than 60 denominations and 77 countries and the islands of the seas.

[The United States of America reported 46,848 societies on 1st Sept., 1909; England, 12,550; Canada, 3,622; Australia, 2,926; India, 800.]





### AUSTRALIAN MISSIONS.

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

#### *Interesting letter from Baramati.*

We wish to thank especially the Foreign Missionary Committee for the splendid set of books by Gordon that they have presented us with. His writings are so terse and to the point that we have always enjoyed them, and been stimulated in their reading. There are two or three amongst those sent that we have not read, and for the others we shall now be able to pass our old copies on to some less privileged worker, and will always keep this set with keenest remembrance of the kindness and thought of the home Committee.

Miss Terrell is getting on well, and seems happy in her new work. Her day is mapped out into four or five hours at the language, and about two at medical work, with the help of Sarahbai and Mrs. Strutton. There will be no fear about her not giving the language the first place. She sees the need of this, and studies for as long as she feels able each day. We both feel that she is just the one that was needed out here, her whole disposition and nature being suited to a place like this, her vivacity and spirituality being a great asset in our home.

We have our church building finished now, and are meeting in it regularly week days and Sundays. The cost altogether has been about £30. The daily patients gather in a verandah at the side, and are treated there. Gunpatrao takes the preaching amongst them, and his wife helps with the singing and interprets for Miss Terrell when Mrs. Strutton is not on the spot. The number of patients is going up daily, and all seem glad that we have opened the dispensary again.

Collections have helped the amount of cost of this building up to date by about Rs. 75, or £5. Most can only spare 2d. or 3d. per month given in "pice" every Sunday, so that the bulk of this amount even has come from the missionaries. The Endeavor Society is collecting an amount separately, but that will mostly go as donations to outside needy work.

I have been to Wadgaon, and have now a list of the Bampas or thieves who wish to be settled on the land. I had the opportunity of putting the whole matter before the Collector, who was here last week, and to whom the scheme was new, as the previous Collector and Asst.-Collector (both Scotchmen) had been transferred to another district. I got a sympathetic hearing, and we had about an hour's discussion on it. He wants me to write out a draft of the scheme and

submit a copy to him and forward one to our home F.M. Committee. This will be done shortly. He sees one thing as a result of past Government experience, that if there is to be any success at all it will need constant European supervision, and he says that though he cannot promise any financial help from the Government any more than in the form of a loan, there will not be any difficulty in the Government's handing over from 150 to 250 acres of good forest land, under irrigation, to the Mission, provided they are satisfied with the scheme. The Collector's idea is not to make it a Government colony, but a mission colony, giving powers to the one in charge which will assure order and obedience, and facilities that would make it hard, from a farming standpoint, to have it other than a success. If some young married man was sent out with a knowledge of practical farming; but the trouble would be not only learning the language, but knowing something of the monkey tricks of these people, so that he would be handicapped by his inexperience in both these respects. As a mission work I've never met anything with half of the prospects that this offers for future success, and it will be a great pity if we have to give it up for the lack of a worker. There are 40 families that are willing to settle so far, but there are one or two villages I have not yet canvassed. However, more of this when my report comes out.—H. H. Strutton (19/12/09).

#### *Weaving and orphans at Baramati.*

We already have three additional hands at work, and if the amount mentioned is forthcoming for each for the first two years then our weaving work will surely pay, as at present the profits are swallowed up by employing such as these who do not earn all they cost to keep for some time. If we take more orphans, and I have had a lot of applications of late, we must have more living accommodation, and also enlarge our weaving place. I am selling £25 worth of woven goods this week, and I wish I had £40 in stock. I have a man (carpenter) on, making looms here, as I can do it for about half of what it costs me to buy them, when I do the iron fitting myself, and this also employs Christians.—H. H. Strutton.

### BRITISH MISSIONS.

#### *The Gospel in Daltonganj.*

G. P. Pittman.

We have already had some interesting experiences in this heathen town. One young girl who has been attending the preaching of Paul Singh from the first, expressed her desire to worship the true God. Before all her people she confessed her faith in Jesus. They beat her cruelly, and at last cast her out. She came weeping to

us and showed us the wounds on her poor little body. We are now sheltering her here, and Mrs. Singh is teaching her to read. Although only about 14, she is married, but her husband has taken another woman, on the proceeds of whose shameful habits he is living a lazy life. He wants this young girl to live a life of sin, but she says she will not do "devil's work," but means to live a pure Christian life.

A man named Keren, a high caste Hindoo, is showing great interest in the gospel. He asked for a New Testament, and read it right through in five days, brought it back and asked for the Old Testament. As we had not a copy in Hindi we gave him the Psalms. A few days later he brought that back and said he had read them all. We are expecting a stock of Bibles from Calcutta, but in the meanwhile he is coming to this house and reading our copy. He says he must read right through the Bible before he decides for Christ. He is the first high caste Hindoo who has knelt in prayer with us. If he becomes a Christian he will lose all. His people will turn against him, the townsfolk will refuse to employ him or deal of him, and we shall be faced with the problem of his support. We are daring to pray that he may become an evangelist in this needy district.

The other day Bro. Singh was preaching in a village a mile or two from here, when a Brahmin listened very attentively and afterwards promised to come here to learn more. True to his word, he came, and sat for a long while eagerly drinking in the gospel. He says he will bring his wife in a day or two. Last Wednesday week when Bro. Singh was preaching in the market, a Brahmin priest at first interrupted him, but after a little conversation he shook hands with the preacher, and turning to the people recommended them to listen to Mr. Singh, as he was preaching wholesome words. On the same occasion a Mahomedan asked the preacher whether Christians now-a-days could claim the promise of Mark 16: 18, as to taking up serpents and drinking poison.

Last Wednesday a Brahmin of Brahmins condescended to call to see me. He is the highest caste man in the town, and is a wealthy contractor, gives much to the poor, and has a shrine in his own house two doors away from ours. Happily for him, he had not bathed before he called upon me, so any pollution incurred would be washed away almost immediately. On Christmas day the son of another high caste Brahmin called to see us, and brought a bunch of flowers. The night before Christmas, we were all entertained at the house of Bro. Sahay. The courtyard was covered in with red cloth, candles flickered on the walls, and in the corner stood a Christmas tree, with green leaves and red roses, the work of Benjamin Sahay. As we sang hymns and ate our food, some of the low caste people crept in, and Bro. and Sister Singh preached to them. Afterwards they said, "You cannot be Christians, for Christian people are dirty and wicked, and live on the garbage out of the gutters. You are clean, you wear good clothes, eat good food, and speak good words. You must belong to some other body, not Christians."

In next issue we will continue our talk on the work here.





## New Zealand.

**SOUTH WELLINGTON.**—We have started our C.E. Society, which is making for success. Bro. Wilson has organised a "Men's Brotherhood" in connection with the Bible School. We have issued the first edition of *Glad Tidings*, our church monthly magazine. We have 1000 copies printed and distributed around our district to advertise our meetings and place our plea before the people. Our meetings are still well attended, plenty of strangers attending the gospel service. On Feb. 1 we hold a big Home Mission rally. £9 is the sum set. The members are so enthusiastic that about £15 will be raised. Last Tuesday night Bro. Wilson baptised another young lady, another result of the preaching in Kilbirnie.—H.M.H., Jan. 19.

**AUCKLAND (Dominion-rd.).**—H. Grinstead is giving to good audiences addresses on "Supreme Realities," which are being much enjoyed. I had the joy on January 22 of immersing Fred Loughton, a special joy, seeing that we were old Sunday School scholars at Queen-st., Wakefield, together. He has been attending the meetings at Avondale lately. We only found one another about three months ago. A word of encouragement to quiet workers:—Two men are in a hospital together. One hands the other a tract. Conversation follows. One comes to Auckland, finds us out, listens, talks matters over pretty thoroughly. Mind made up. He would like to be baptised. With pleasure we accede to his wishes, and our Bro. Taylor, at 83 years of age, follows his Lord through the baptismal waters.—H.G.

**AUCKLAND (Ponsonby-rd.).**—Good meetings on Jan. 23. Visitors, Bren. Grinstead, Purnell, and Greenwood. Bro. Grinstead addressed the church. Bro. Lowden preached at night. The young man who confessed Christ at the close of Bro. Creamer's address the previous Lord's day was immersed. Bro. Turner's mission at Onehunga is proceeding. There have been good meetings each Sunday night. Hearts were made glad last night in seeing one—a married woman—come out and confess Christ.—F.D., Jan. 24.

## Victoria.

**CHELTHENHAM.**—Good meetings all day. A slight advance in H.M. offering. Several visitors, including Sisters Ettie and Nellie Broadfoot, from Queensland. Sister H. Penny home again from W.A. Sister Milly Judd received in by letter from Brisbane, Q. A very successful social was held on Monday by the first class girls, presided over by Bro. Tuck. The Bible Class has gradually increased in attendance, and

reached 34 present on Sunday. Bro. Richardson, of Grote-st., Adelaide, lies in the local hospital seriously ill. Pray for him.—T.B.F.

**BRUNSWICK.**—Good meetings at worship. Two received in by letter. Our visitors included young Sister Mrs. Tullock, returned from London, and Bro. and Sister Ross, from Castlemaine, and Sister M. Watson. Bro. Lochhead exhorted; theme, "The Unpardonable Sin." Bro. Quick preached to a full house; topic, "The Natural and the Spiritual Man." One baptism and one confession.—W.T., Jan. 24.

**SOUTH MELBOURNE.**—Good meetings all day. The right hand of fellowship extended to Sister Eacott, from the church at Drummond. We were also pleased to receive a visit from Bro. Chipperfield, of Surrey Hills, who has come to reside in our district. School on the upgrade, 201 scholars on the roll. Bro. Stevens in good form in the evening, when he preached to a large audience, being ably assisted by the singing of Bro. Chipperfield.—S. Northeast, Jan. 24.

**DINYARRAK.**—Bro. Benn was with us to-day. His excellent exhortation from John 8: 12 should prove an incentive to all to follow more closely in the footsteps of the divine Leader. In the afternoon our brother ably and earnestly presented the claims of the gospel to the largest audience we have had for some time. Though decisions seem long in coming, we believe that the faithful sowing of the seed by our evangelists Benn and Edwards in this place from time to time must some day yield a harvest to the Master's glory.—L.R., Jan. 23.

**BRIGHTON.**—The Young Men's Improvement Class has just opened a new season of work. The work of the past has been blessed. We have in our midst F. Pittman, who has taken a great interest in us. With his co-operation, the class will not only grow in numbers, but be more useful to the church. Officers for the year: President and critic, F. Pittman; vice-president, Bro. Teeson; secretary, P. Luke; song leaders, C. Brough and A. Cholerton; press correspondent, R. T. Coventry.—R.T.C.

**BRUNSWICK.**—Large meeting at worship. Two received in. Bro. Laing from Northcote exhorted; theme, "Temptation." The school was visited by Bro. Kemp (officially) and Sister Downie, both paying us compliments. A full house greeted Bro. Quick at night. One immersion.—W.T., Jan. 30.

**BRIGHT.**—To-day five met to break bread; another was unavoidably absent. A young man, a baptised believer from Porepunkah, met with us for the first time. Our numbers are now seven—five baptised believers and two disciples, these baptised believers being Bible students of no mean order. We had the pleasure of a visit from Sister Hall, from Sydney. Another sister

visiting Bright failed to find the writer. All visiting disciples should enquire at Mrs. Hine's Coffee Palace, Bright. To-day the writer preached on Christian union to a very attentive audience in the Union Chapel, Porepunkah. We are holding Bible Class meetings in the homes of any who are interested. The writer would be glad to hear from intending visitors, or from any isolated disciples within 40 miles from Bright. Brethren, pray earnestly for this cause.

**NORTHCOTE.**—Good meetings on Sunday last. A. R. Main gave the church a splendid address. A young lady received the right hand of fellowship, by faith and obedience. Last Wednesday week we held a farewell social to Sister Emily Woodgate, who is being transferred by the Education Department to a country school. A pleasant evening was spent, and a token of esteem given to our departing sister. We will feel her loss, especially in the Bible School, where she has long been a faithful worker, and where her experience and tact in teaching children stood in her good stead.—S. G. Chipperfield, Jan. 31.

**SOUTH YARRA.**—Very good meetings last Lord's day. W. H. Nightingale spoke morning and evening, both discourses being of a very high order. The young woman who confessed on the previous Lord's day was immersed in the evening, and received the right hand of fellowship at the evening meeting for worship. A number of the young men have formed themselves into a club named the "Nyora Ramblers' Club," and on the 26th inst. held their inaugural social. The president of the club, D. A. Lewis, occupied the chair, and a very enjoyable evening was spent. The president on behalf of the club presented Mrs. Murphy with an E.P. sugar-scoop and an address for services rendered to the club. The mothers' meetings will be resumed on Feb. 2, at 3 p.m., and on Feb. 9, the sisters of the East Suburban Auxiliary will hold a united devotional meeting in the Cliff-st. chapel, commencing at 3 p.m.—T.M., Jan. 31.

**COLAC.**—Since last report our meetings have been small, owing to the weather, but to-day both meetings were very good. There were 30 adults and 11 children, this being a record meeting for some time. Bro. Connor presided. We were pleased to have amongst our visitors Bro. and Sister Burns, from Collingwood church, and Bro. Beck, from Richmond. We also had Sister Burnett, who came about 20 miles to meet with us. Our aged Sister Brooks, who has been laid aside by sickness, was again present. In the evening Bro. Connor preached to about 60. Bro. Butler, from Cheltenham, was present. We are looking forward to our building, which we soon hope to see.—J.G.L.

**WILLIAMSTOWN.**—Splendid meetings to-day. Morning meeting on the increase. Bro. Ennis addressed the church. Good prayer meeting at 6.30 p.m., prior to gospel service. Good attendance at gospel meeting. Subject, "The Great Divide." At the close of Bro. Ennis' address, two young men made the good confession.—E.M.H.

**ST. ARNAUD.**—A good spirit prevails. Quite a number have been with us as visitors of late—Bro. Burge and daughters, Bro. Hansen and daughters, from Wedderburn; Bro. Shrune, from Warragul; Sister Elder (Lottie), from Ballarat;



Miss Williams, from Northcote Baptist Church, and Sister Ethel Penberthy. The quarterly business meeting of the church was held on the 20th, when the chairman, in moving the adoption of the report, stated the claims of the Home Mission Committee, giving some interesting figures relating to the financial aid received by the church since its inception, contrasting the small return made.—W.G.O.

LANCEFIELD.—Meetings fairly well attended. Good interest taken generally. Starting to thoroughly renovate and paint the building, and secretary would be pleased to hear from any church having 12 church seats to dispose of to replace our obsolete ones. Have also started a fund for a new organ.—Robt. Gerrand, Jan. 30.

ULTIMA.—Pleased to state that we have started the breaking of bread at Bro. Prior's house, with a membership of eight. R. Prior is treasurer, and the writer secretary. Any members living around or visiting Ultima kindly communicate with the secretary, Ultima P.O.—E. E. Mott.

EAST SUBURBAN CONFERENCE.—The half-yearly business meeting of the East Suburban Co-operation was held on Wednesday, Jan. 19, at North Richmond chapel, Bro. Salisbury, the president, in the chair. Reports of the half-year's operations were made by Brighton, Hunter-st., Richmond, Murrumbena, North Richmond, St. Kilda, South Yarra and Windsor churches, and proved full of interest and encouragement. It was resolved to hold the first united prayer rally at Windsor on Wednesday, Feb. 16, E. Davis to preside. The theme that engaged attention for the other nights of the week was "The King's Business." E. Davis told us of the fight in Victoria chiefly from his personal experiences about Shepparton. R. Campbell Edwards described the work in New South Wales. S. Stevens related the story of the triumph at Narracoorte, in South Australia; and Bro. Nightingale gave an epitome of the history of the church in Queensland, illustrated by thrilling incidents in his own personal experience. The meetings were hearty and well attended, and much interesting information was imparted. As a result those present will always feel a greater interest in the work of our Home Missionaries and disciples in the country districts who are striving to uplift the banner of primitive Christianity. The Young People's societies, Sunday Schools, Temperance organisations, and church choirs were well represented on the different evenings, and at the conclusion it was generally admitted that the meetings had been a great success and would leave permanent impressions.—D. A. Lewis.

## South Australia.

UNLEY.—The half-yearly church social was held on Wednesday evening. J. Uncle presided over a good attendance. Satisfactory reports of various branches of work were presented. Four deacons who retired by effluxion of time were re-elected, and T. E. Yelland, W. J. Manning, and Alfred Thomas were appointed to vacancies. The question of having individual cups at the Lord's Supper was deferred for six months. At to-night's service Barton Manning preached the gospel with much acceptance. At the Men's Mutual Improvement Society's meeting Mr. D.

H. Hollidge, M.A., Principal of Kyre College, read a deeply interesting paper on "Inspiration," which was well discussed and criticised by T. J. Gore, M.A., and several others.—R.B., Jan. 23.

NORWOOD.—Good meetings. Bro. Griffith arranged with the young men of the church to take the meetings during his absence. The first was the Thursday mid-week service, when B. Rudd gave an able exhortation on "A Living Sacrifice." To-night, G. Collins, junr., preached to a large congregation on "Sowing and Reaping," taking his text from Hosea 8: 7. Next Thursday evening E. C. Maugher addresses the meeting, and Geo. W. Jenner takes the next gospel service. We are looking forward to the return of our evangelist with Mrs. Griffith and their children.—G.H.J., Jan. 23.

MILE END.—The writer returned here on the 4th inst., and on the 7th, with his wife and daughter, he received a hearty welcome home. At the same meeting opportunity was taken to say good-bye to Bro. and Sister R. Harkness, who were here for over five months. In words of appreciation Bro. Jas. Manning, on behalf of the church, presented the departing preacher with a beautiful pocket-book, and the chairman, W. Mathews, on behalf of the Christian Endeavor, presented him with a C.E. gold pendant. After a suitable response, the writer gave some account of the Centennial Convention. On the evening of the 19th the Sunday School repeated the Children's Day Exercise, the "Centennial Call," a good audience heartily enjoying the excellent rendering.—D.A.E., Jan. 22.

UNLEY.—To-day was "decision Sunday" in the Sunday School. T. J. Gore, M.A., preached an appropriate sermon this evening, and at the close three lads and a young lady came forward and made the good confession. Bro. Gore and his wife and family are going to Port Elliot on Friday for a fortnight's holiday. Good progress is being made with the erection of the new rooms.—R.B., Jan. 30.

NORTH ADELAIDE.—The S.S. anniversary was held Lord's day, Jan. 30. In the morning Bro. Ludbrook specially adapted his remarks to parents and Sunday School teachers. In the afternoon the scholars were mainly responsible for carrying out the exercises, and ably acquitted themselves in singing and recitations. An excellent report was read by the secretary, H. Sando, and Sister Marshall sang a solo very sweetly. Bro. Anderson presented the prizes won during the year, and each of the infants was presented with a picture from the roll. In the evening Dr. Vercro suited his remarks to the little ones, and the exercises of the afternoon were repeated.—V.B.T., Jan. 31.

MILE END.—At the business church meeting held last week the reports were all encouraging. The present membership, after roll revision, stands at 93. The school was especially flourishing, with over 160 scholars. Of 13 school teachers, the average attendance had been 12½. A large number of scholars had been baptised. J. Manning and W. Mathews were re-appointed elders, and E. A. Riches, L. Perriam, G. Clark, S. W. Edwards and Bro. Hayward deacons for the next two years. It was decided to contribute £1 per week to the Home Mission Fund. It was announced that special mission services are contemplated about April.—E., Jan. 29.

QUEENSTOWN.—Lord's day, Jan. 30, good attendance at morning meeting. In the evening W. C. Brooker preached to a large congregation on "Little Things."—A.P.B., Jan. 31.

SEMAPHORE.—W. Brooker presided at our morning meeting; 27 broke bread. Will C. Brooker exhorted. Sister Fischer, from North Adelaide, was received into fellowship. Sunday School still improving.—A.P.B., Jan. 31.

## Queensland.

BRISBANE.—Splendid meetings last Lord's day. Bro. Mudford spoke in the morning from Mal. 3: 10. Sister Helsdon, who was immersed on the previous Lord's day, was received into fellowship. Bro. and Sister Green, from Bundamba, were present. Fine attendance and spirit in the evening service, and at the conclusion of Bro. Mudford's address on "The Great Teacher" four stepped nobly forward and made the good confession—three adults and one of our Bible School girls. We feel assured that the spirit of anxious enquiry which is manifest will bear abundant fruit in the near future. All organisations working splendidly. Our recently formed Young Men's Society has now a membership of 20. We anticipate great things from our young men.—L. Gole, Jan. 24.

ZILLMERE.—Jan. 14, annual business meeting. Deacons, Bren. Stabe, Collins, Albury, Plucknett, McKenna, W. Hoens, Somerville, Bruce; treasurer, W. Albury, re-elected; sec., J. Bruce, re-elected; organist, Sister M. Stabe, re-elected. All parts working well. The writer was elected S.S. supt. After the business was gone through, Bro. Stabe, on behalf of the church officers, presented the writer with a beautiful teacher's Bible, as a token of esteem and appreciation of services as secretary for several years. Bro. Burrows (Brisbane) took both services last Lord's day. Splendid attendance.—J.B., Jan. 18.

BOONAH.—The meetings on Lord's day last were largely attended. At the close of the writer's address a young man who previously made the confession was baptised. The election of officers took place on Jan. 21. Elders, W. Alcorn, senr., S. Green, and S. Davies. Deacons, G. Morrish, T. F. Stubbin, C. Green, J. Walters, W. Hardcastle, W. Wendorf, and G. Alcorn. Our aged Sister McKay is suffering very much at the present. We trust she will soon be restored to her health.—W. Uren, Jan. 26.

## New South Wales.

LISMORE.—Last Sunday we had joy in receiving into fellowship a brother formerly of Sydney. To-day we have had good meetings. We had the pleasure of fellowship with Bro. Wilson, of Toowoomba, Qld., who has come to reside in the town. At the close of the gospel address on "The Rallying Standard" two made the good confession, and were baptised. They are the mother and brother of two young ladies who obeyed the Lord's command last month. The improvements in the CHRISTIAN are much appreciated by the brethren here.

ERSKINEVILLE.—On Sunday, Jan. 23, the Sunday School celebrated its fifth anniversary. Continued on page 78.





## A Bit of Pasteboard.

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

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

Continued.

It was almost over, the beautiful, gay afternoon. There were a few lingering couples down by the little silver lake, under the friendly shelter of the dark firs; and at one of the pretty bamboo tables a number of society matrons were animatedly discussing a bit of delicious scandal as they leisurely took their ices; but the responsibility of the big affair was over, and Patty turned with a weary smile to the young woman beside her.

"Come, Helen, up to my rooms. We'll be served on the gallery. I'm so tired!"

The word was never finished, for coming slowly across the green velvety terrace straight toward her were two figures. Patty gave a queer little gasp; the color flamed in her soft, smooth cheeks, then faded, leaving a deadly whiteness. She gave a swift look about, as if she meditated instant flight; then she caught her breath again and—waited.

Madame, a cane in one hand, leaning heavily on Whitney's arm, was moving slowly, with gracious smiles and greetings to the remaining guests, across the terrace to the beautiful great umbrella. Whitney, looking, as he always did, irreproachable in his afternoon clothes, telegraphing ahead his tender message in one brilliant smile, was carefully helping her, though plainly impatient at the many little delays.

Patty drew up her slender young shoulders, and gave a swift glance at the other woman, who was watching with quiet interest the coming of Whitney's mother; the mutinous color flung itself again into her face, and a naughty smile curved her lips. Her fighting blood was up; she was ready to meet the enemy. The next moment she had stepped forward and received the two, her quick hands placing an easy chair for Madame, whose breath came quick and short, but whose eyes scanned with keen curiosity and inquiry the young woman in the simple white gown standing on Patty's left.

Whitney, with a courteous but grave bow, turned away; he understood in a flash; he might have known—Patty's "fighting blood" would have to be shed; there was no surrender in her code; she had been simply lying in ambush; then he heard Madame inquire a bit testily,

"Surely Mrs. March has not gone home without paying her respects to me, Patricia."

And Patty, a crimson spot on each cheek, her grey eyes full of a dangerous sparkle, replied sweetly:

"O, no, we were just going into the house. This is Mrs. March, mother, Mrs. Andrew March."

### CHAPTER III.

"I WANT TO BE REAL."

"I don't care. I don't! And you can look sober all you please. I positively *do not* care!"

Patty pushed the beautiful hat with its exquisite roses back from her sunny hair, and flung herself down upon the low garden seat. "I will not be bullied! Yes, that's just the word. It isn't pretty, but it's true. You don't know Madame Baldwin. It was my own home and my own company. I had the right to ask whom I pleased. I know what *honor* is; I was brought up on it." She raised her head proudly. "I would never have dreamed of doing it in her home. But it was my own home; and she was demanding and imperious and insulting. If she had given me an opportunity of talking it over with her, and treated me as if I had reasonable sense, I wouldn't have been so—ugly. But to tell me that I did not realise my position as Whitney Baldwin's wife—*me!*" The angry color glowed hot in the girl's face. She sprang to her feet, and paced back and forth over the cool, soft grass.

Helen March's brown eyes were troubled as they watched the slender figure in its restless journeying to and fro, but she did not speak yet.

"I'm not one bit sorry, either. I expected her to be angry. O, wasn't she ferocious when we were alone? Turner had to pack in a tearing rush, I tell you. Poor thing! My mother-in-law is not an easy taskmistress. She wouldn't even wait for a stateroom; imagine it. I don't care. It served her right, and I hope she was tired enough. She has found out now that I am not simply a piece of putty.

"And your husband?" asked the other quietly without looking up from the bit of sewing with which she was busy.

Patty stopped short, and her shining eyes were full of sudden tears. "He's an angel!" she said emphatically. "He never said one word to me; I wish he had," with sudden contrition.

"And he was just lovely to her; she said some nasty things too. He went to New York with her and is there attending to some business now. She has decided to go West this season, to the mountains. I hope she will never come back to my home, never! She tried to spoil all our sweet times together, interfering in everything we did. She was simply unbearable."

"Honor thy father and thy mother" is the first commandment with promise, dear."

Patty flashed around at her, "She's not my father nor my mother, thank goodness! Now, Helen March, it won't do one bit of good to quote Bible verses to me about Madame Baldwin. They may be all right for some circumstances, but they don't hit every case. You know; you've heard the gossip of the place. You know that she was angry when Whitney married me; she wouldn't come to our wedding; perhaps you didn't know that. You know she had her heart set on Elinor Burr, and she can't forgive me. I've heard all about it."

A little glint of laughter sparkled in the brown eyes.

"And withal they learn to idle, wandering about from house to house; and not only idle, but tattlers also and busy bodies, speaking things which they ought not." The sparkle faded a bit. "Patty, the good book somehow has a verse for everything; it's simply wonderful. Listen, dear—" She put her sewing down, and stretched out her hand to the excited girl, drawing her down to the low seat beside herself. "You know that my love for you is beyond question; but you know, too, that not even my love could have pardoned your treatment of me that day; it was something even deeper, something that my Father gave me when I asked him; and I had to ask him quickly, Patty, for I was hurt. No, don't say a word; wait till I finish. You were not honest with me; to avenge yourself, you put me in a humiliating position,—you *must* listen, Patty,—but it was Madame Baldwin's *savoir faire* that spared me the cruel embarrassment I might have suffered. She did not do it for love of me; I know that I am no more welcome to her home than before, but I am very grateful for the gracious tact which saved the situation for us all, for she must have been inwardly—"

"Raging!" interrupted Patty, unrepentant still. "Helen, you can't make me sorry on her account. I *am* sorry that I hurt you. I've told you over and over, and I am. I was abominably and inexcusably selfish, but you know I love you better than any one up here—except Whitney, of course; but it just came to me like a flash; when she told me to ask Mrs. March to receive with me, I just did it. Whitney had said he could not possibly come out that afternoon; of course I was going to tell him all about it; and I didn't dream of her coming out there in the garden. I don't believe her foot hurt her; it was just a trick of hers; I just believe she suspected it. O, I know it was perfectly childish, silly, detestable; but Jackson and I never did allow any one to bully us when we were children. O, if the dear fellow was only here now! Instead of with that old fleet way off in China! He would understand."

The sudden wistfulness of the grey eyes betrayed to the other the hidden loneliness of this beautiful, indulged child of fortune. She was lonely, this impetuous, impulsive Southern girl, so far away from home and friends, up here in this cold, quiet North. And Helen March suddenly leaned forward, and kissed the soft cheek.

"Patty, I see some things clearer than I did half an hour ago. You were very, very wrong; your own heart tells you so, or you would not be excusing yourself; and you must right that wrong. Not with me; my hurt is all over, and my pride and self-esteem have gone off hand in hand; I hope they'll never find their way back; it costs too much to clothe and feed them." Then the whimsical look passed out of her eyes. "Patty, there's a little song we sing at our chapel—some time you must go with me to our midweek service—it's a wonderful help to me"; and softly and tenderly she sang the little refrain in her rich, low contralto:

"No one can help you but Jesus,  
For no one but Jesus knows how.  
He knows all the past and the future,  
And just what the trouble is now."



You need him, Patty. Tell him about the heart-aches and perplexities, and he'll tell you what to do. I'm not preaching; I only know, and I want you to. I think of you so much as I go about my work. I hear about you; you are much written about, much talked of. You have had much given you—position, wealth, beauty, and responsibility. What are you going to do with it all? What account will you render to the One who placed you in this beautiful position of trust? You have such wonderful opportunities, Patty!"

There was a wistfulness in the brown eyes then that told plainly a tremendous longing; but Patty, who was nervously pulling to pieces a great velvety rose and scattering its petals over the closely cropped lawn, only dimly caught it; the next moment the old cheery smile shone in the brown eyes, and Helen rose to her feet.

"Send home the motor—you said Mr. Baldwin was away—and take tea with me. We're going to have some delicious strawberries and cream, and I'll make some hot, real hot, biscuit for my Southern girl; I know your trait. Come; it will do you good to stop rushing for a little while, and just be quiet."

She looked very inviting as she stood before Patty, the rays of the setting sun touching her auburn hair, warming her brown eyes, and deepening the rich bloom on her cheeks.


Patty forgot to reply while she looked at her with a puzzled expression; what was there about this rather plain young woman, in the simple afternoon gown of white, so attractive? Why had she such a winning personality? Why—

But just then there was a child's merry laugh, a man's deep voice; and Helen March turned, and went swiftly across the lawn to meet the two, the tall man and the wee chap; and for a moment or two Patty knew she was forgotten.

Just a moment; then the three came slowly toward her, and suddenly she knew the charm of the other woman. It was the unselfishness of true love that shone through the brown eyes and

spoke in the tender mouth. Helen March was not thinking of self.

To be continued.



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Secretary—CHAS. HARDIE, Henrietta St., Hawthorn, Vic.



*From the Field—Continued.*

Bro. Illingworth gave a fine address in the morning. In the afternoon H. Kingsbury gave an excellent address to the children, and the children gave a programme of singing which was much appreciated by the crowded meeting. At night our Bro. Kingsbury preached the gospel to a packed house, at the conclusion of which two made the good confession. On Tuesday, Jan. 25, the presentation of prizes won during the year took place. Bro. Payne occupied the chair and presented the prizes. A splendid programme, including choruses, action songs, etc., was rendered. During the year that has just closed the school has kept on in its victorious march. Bro. Carter, supt., has associated with him 21 teachers and officers, and there are about 160 scholars on the roll.—Geo. Morton.

INVERELL.—Since last report one has been added by faith and baptism. Two confessions at Spencer's Gully, Lord's day, Jan. 23.—H. Cook, Senr.

ENMORE.—Four received into fellowship this morning, and two scholars from the Bible School came forward at the gospel meeting. The choir have a good friend in T. Savage. Last Tuesday he invited them to a moonlight motor-launch excursion, providing excellent refreshments. Over 40 were present, and as the weather was perfect, the company congenial, and the supplies everything that could be desired, a most enjoyable evening was spent. Our brother intends to repeat his great kindness next moon. On the recommendation of the officers, the church has decided to purchase a new organ, the old one, which has given excellent service, being hopelessly worn out. A month's option has been secured over a pipe organ, at a bargain price (£150), and as it is hoped to have the instrument installed free of any debt, a liberal response to the call for funds is urged upon the members. It is requested that subscriptions or promise slips from circular (which each member will have received by this) be handed in to any of the officers or the collectors by Sunday, Feb. 13, at latest. Next Sunday, Feb. 6, Horace Kingsbury will preach at the evening meeting. This will be the last opportunity of hearing him in Sydney for some time, as he leaves for Melbourne during the week.—R.K.W., Jan. 30.

## Here & There.



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

Decisions reported in this issue, 29.

South Australian Home Mission Offering, March 6.

Good meetings at Hawthorn last Sunday. One confession at the evening service.

Students of the College of the Bible are requested to be in attendance at the College, Glen Iris, at 10.30 a.m. on Wednesday, Feb. 16.

We are pleased to know that a meeting for breaking of bread has been commenced at Semaphore, S.A., and a Sunday School also formed.

Some extra copies of Dowling's Christian Lesson Commentary for 1910 have come to hand. Being a little late, we will supply these at 3/6 post free.

H. G. Harward desires to hear from any churches, convenient to Melbourne, which are able to assist students of the Bible College by week-end preaching.

Conference of the Southern Churches of Christ, S.A., to be held on Feb. 22, at Milang. All requiring reduced fares or accommodation apply to Chas. E. Verco, Sec.

The Secretary of the Conference asks secretaries of South Australian churches to please send him the names and addresses of all isolated members, in view of the Home Mission offering on March 6.

The *Christian Standard* (U.S.A.) has the following paragraph:—"A. C. Rankine has been engaged to conduct a revival at Sheridan, Indiana, where John Jacksons ministers. He will begin Jan. 23."

C. A. Wilson, of South Wellington, N.Z., believes in circulating our distinctive literature, so we have sent him a small stock, and hope that he will be successful in the undertaking, as it is entirely a labor of love.

The *Watchman*, of last week's S.A. edition, contains a lengthy report of an interview with D. A. Ewers and his impressions of religious life in England and America, with a sketch of the Hors de Rome movement in France.

Bro. and Sister Varcoe, of the Burwood Boys' Home, regularly conduct a Sunday School. Under their influence quite a number of the boys have been brought to a decision. Last Lord's day evening two of them confessed Christ in Surrey Hills chapel.

W. Uren, evangelist, of Boonah, Qld., has intimated to the church that he will not seek re-engagement. His services with the church will close at the end of April next. If any church desires to communicate with him, Church-st., Boonah, Queensland, will find him.

In another column an advertisement for *Pure Words* will be found. This magazine contains 16 pages of carefully-selected reading matter and illustrations suitable for children, and we recommend it with all confidence. We shall be pleased to forward sample copies to Sunday School workers, etc.

Most of the letters we have received of late contain congratulations on the improvements manifested in the *CHRISTIAN*, and also very kindly references to ourselves. We desire to thank our correspondents for their appreciations and kindly wishes. We may say that the *CHRISTIAN* has now reached the highest point in its history as far as regards the number of its subscribers, but still we are not satisfied. We want to see the present number largely increased. This might easily be done if every subscriber would make an effort to get one more subscriber. Will you please regard this as a personal appeal to yourself, my dear reader?

J. L. Brandt, according to the *Christian-Evangelist*, was to leave America on Dec. 28 for a tour of the world with his wife and son. They will visit Japan, China, India, Egypt, Palestine and Europe, and the itinerary will cover sixteen nations and over 35,000 miles. Bro. Brandt told our representatives in America that he intended to include Australia.

H. G. Grinstead writes:—"The Home Mission collection referred to by you in regard to N.Z. in a recent issue, is not for the whole of New Zealand, but only for the churches in the Auckland District. The Middle and South Districts make their own arrangements for Home Missions. Yes, Feb. 6 is the day, and we are looking for a big collection."

H. J. Horsell expects to resume his labors on Feb. 6. He desires to express his sincere thanks to the many brethren and sisters in all parts of the State and Broken Hill for their letters of sympathy sent him during his recent illness, and also those brethren who so kindly and willingly assisted the churches at York and Henley Beach with their addresses on Lord's days.

An Executive meeting of the S.A. Churches of Christ C.E. Union will be held at Grote-st. on Friday, Feb. 11, at 7.45 p.m. Large attendance of delegates requested, with written reports from their societies. All subscriptions are invited to be paid on that occasion. Preachers of the respective churches, according to constitution, have a place on the Executive, and are requested to attend.

R. A. Long, a wealthy brother of Kansas, has purchased the Christian Publishing Co., St. Louis, at a cost of something like £25,000. It is the intention of Bro. Long, when matters have reached a certain stage, to make a present of this publishing house to the brotherhood of the United States. We may say that Bro. Long is well known as a generous giver and the interest he takes in the Restoration movement.

Sunday School Union, Victoria.—Special notice re Examination. All secretaries are requested to note that at a general committee meeting held on Monday evening, Oct. 25, the following resolution was passed:—"That in future we hold our annual examination some time during the month of August, instead of April, as previously." Printed forms as to subjects, prizes, and terms of competition will be forwarded early in May.

The action of the great circulating libraries in England in establishing a censorship in regard to the books they will agree to issue to their customers, is a move in the right direction. It is safe to say that a number of distinctly immoral books are unsuspectingly received into households through the medium of the libraries. If the censorship is wisely exercised, it will result in quite a number of books being made as unprofitable from a publishing point of view as they are from a moral point of view.

The editor of the *Southern Cross* was recently interviewed concerning the paragraph in his paper relating to the Communion Service held at the Pittsburg Convention. It was pointed out that the paragraph misrepresented us as a body of people, and treated with irreverence the solemn ordinance of the Lord's Supper. In reply, the editor expressed his willingness to insert in his paper any letter our people might like to send. A letter of remonstrance was accordingly



sent and duly appeared. The following is the editor's footnote to the letter:—"Our correspondent is of course right in supposing that the *Southern Cross* would not knowingly publish a word reflecting on such a great religious service as he describes. The brief paragraph complained of was taken from an American paper."

D. A. Ewers writes on Jan. 27:—"I have just heard of the death of W. Winter, of Moree. The news came as a shock. Bro. Winter was one of the truest Christians in Australia. His life was one of the best sermons ever preached beneath the Southern Cross. He loved Christ, and he lived Christ. His preaching was good, but his practice was even better. He commanded the respect of all who knew him at all, and the affection of all who knew him intimately. Quiet and unassuming, he yet ever had a word in season for all his acquaintances. He worked hard and gave freely and wisely. One of the happiest months of my life was spent in his home. It was an ideal Christian household. His wife was a true helpmeet, and his family all walk in his steps. I feel his departure as a distinct personal loss."

G.M.W. asks for information concerning the Telegus, of whom 2222 were baptised in one day. The following is what we know about them:—In the population of India, numbering 291,000,000, you have enough people if joined hand in hand to extend eight times around the world at the Equator. These peoples are divided into three great divisions. The original inhabitants of India were the Dravidian stock, including Tamils, Bhils, Ghauts, Telegus, Santals; these folk were animistic or devil worshippers, and are darker in hue than the first invaders from Asia, viz., the Ayrans, and the second invaders, Mahomedans, who came down the mountain passes of the Himalayas, and who in their turn conquered the Ayrans, themselves to be conquered by the Europeans, French, Portuguese and British. This Dravidian stock is found in the hilly country chiefly, and each man speaks a different language. The Telegus live in the S.E.

## The Australian Christian.

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528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

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## Coming Events.

**FEBRUARY 11.**—S.A. Churches of Christ C.E. Union Executive meeting, Friday, Feb. 11, at 7.45, at Grote-st.

**FEBRUARY 17.**—(Thursday) Public Meeting in Lygon st. Christian Chapel to welcome Mr. Horace Kingsbury as evangelist. Prominent Speakers. Commence 8 o'clock.

**MARCH 1.**—Annual Conference of the Churches of Christ in the Mallee Circuit will be held at Brim. Afternoon service, 2.30. Evening, 8 p.m., Public Centennial Demonstration. Chairman, J. W. Cust, Esq. Speaker, H. Baker. Subject, "The Romance of Restoration." Musical Items. The biggest, best and brightest Conference outside of Melbourne. "Whosoever will may come."

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Two bedrooms (tents) with kitchen and for dining (tent) under shady pine and ti-tree. One room vacant (double) Jan. 31, with use of above. Book now to save disappointment. Cool, shady tent sites vacant.

### When Visiting N.S.W.

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

## Acknowledgments.

### N.S.W. HOME MISSION FUND.

From Churches, towards support of their Evangelists: Belmore to Nov. 20, £6/5/-; Erskineville to Oct. 25, £8; North Sydney to Jan. 16, £5; Wagga to June 21, £2; June, 10/-. From Churches, per Collectors: Erskineville, £2/12/10; N. Sydney, £3/0/3; Wagga, 15/-; June, 5/-; Mosman, £1; Enmore, £3/5/2; Marrickville, 14/3. Individual: R. T. Wilson, Jerrandrie, 3/6; W. Macindoe, Sydney Church, £5; H. E. Tewksbury, Erskineville, 10/-; A. Price, Moulamein, £2; Campbell Edwards, Melbourne, £10; H. Clark, Kangiara, 2/6. Annual Offerings continued (individuals added to their churches): Wagga (additional), 5/6; Marrar, £1/10/-; Rookwood, £1 5/6; Sydney (additional), £4; Inverell, £5/10/5; Hamilton, 12/6; Wingham, £1; Killabakh, 8/-; Moree, £1; Boomi, 14/-; Stratfield Fellowship, £2/12/6; Seven Hills, £1/8/1; Canley Vale, £1 6/-; Hurstville, £2; Plan printing, 9/-. Month's total to Jan. 17, £75/11/-. Annual Offering, £152 6/2. Last year, £141/7/10.

45 Park-st., Sydney.

Chas. J. Lea, Treas.

### FOREIGN MISSION FUND.

Victoria.—Church, Swanston-st., per Miss Kemp, 14/1; Church, Lygon-st., per Miss Jane, 19/4; W. W. Crouch, Doncaster, £22/18/6. Queensland.—Church, Boonah, £7/10/-.

Children's Day.—Victoria.—School, Collingwood, 16/-; School, Blackburn, 7/-. Queensland.—Schools, Boonah, £1/3/9; Bundamba, 10/-; Brisbane, £1/4/11; Ma Ma Creek, £1/12/-; Zillmere, 19/1. C.E. Society, Brisbane, for Pentecost Mission, £1/10/-.

Robert Lyall, Treas., F. M. Ludbrook, Sec., 39 Leveson-st., N. Melb. 151 Collins-st., Melb.

## WANTED.

The Students of the Bible College require the services of a good cook, beginning Feb. 12. Apply by letter to H. G. Harward, Glen Iris.

## BIRTH.

JINKS.—On Jan. 28, at Broadway, Dunolly, to Mr. and Mrs. A. W. Jinks, a son. Both well.

## IN MEMORIAM.

CLARKE.—In loving memory of our dear mother, who died Feb. 1, 1905; also our dear father, died Aug. 18; also our dear grandmother, died Dec. 22, 1908, and our dear friend, Mr. A. Bowman, died Jan. 22, 1907.

Though lost to sight, to memory ever dear.

Calmly sleep, our dearest ones,  
Pain shall no more mark your brow;  
All your toil is o'er for ever,  
You are happy resting now.

We shall always think of you,  
Though we live to see old age,  
We shall always cherish memories  
As long as God gives us breath.

—Inserted by R. M. and N. Clarke, Nth. Fitzroy.

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## ALMANAC for 1910.

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## Obituary.

**BRADLEY.**—On Jan. 1 our beloved Sister Mrs. Bradley passed from a life of great suffering to a life of eternal rest, at the early age of 41 years. As a girl of 14 years she was baptised by Bro. Edwards, of America, in the Langridge-st. chapel, Collingwood, and for 27 years faithfully served her Master and his church. Her life was a beautiful testimony of the indwelling Christ. She loved God, Christ, his church and humanity, and to-day people rise up and call her blessed. Her sweet singing cheered many a sad heart, her bright, cheerful nature uplifted many a despondent spirit, and her loving words and deeds brought joy to the hearts of all classes. Consecration, consistency, unselfishness, patience, cheerfulness and love were among her many Christlike qualities. A large gathering assembled at Melbourne General Cemetery to pay their last respects to one who was "a good woman, full of faith and the Holy Spirit." God comfort the bereaved ones in our prayer.

Footscray, Vic.

J. E. ALLAN.

**ANDERSON.**—Mrs. Agnes Anderson, who was many years ago immersed by David Hammond, and has been for a long time a member of the church at Owen, passed away on Jan. 4, at the age of 45. Our sister had been a sufferer for some years, and had latterly been living at Richmond, near Adelaide. She was too weak to overcome the prostration that came during the severe hot weather. We laid her body in the West Terrace Cemetery on Jan. 5. Our sympathies are with the husband and family and all the loved ones bereaved.

Grote-st., S.A.

JAS. E. THOMAS.

**TWIDDY.**—Albert Twiddy passed away suddenly at the age of 35 years. He suffered acutely for some time, but the end was unexpected. He had been in the Bendigo Hospital for some considerable time, and while there he developed pneumonia, which after a few days' duration ended fatally. His body was conveyed from Bendigo to Wedderburn, and interred in the local cemetery. The funeral took place on the Sunday afternoon, and several hundred people were present at the service. Several local bodies were present in full force, namely, the handsmen, the firemen, and the members of the local branch of the A.N.A. The large attendance at the funeral and the memorial service shows how highly esteemed Bro. Twiddy was by his fellow citizens. He had a kind, frank, manly way with him in his dealing with all. In church work in the past, before he was afflicted, he was active as choir leader. As a Christian he was consistent and active. His loss will be deeply felt by all who were personally acquainted with him. We have this assurance—the certainty of re-union at the resurrection of the just. Our sympathy is extended to his sorrowing wife and children, also to his aged mother and all relatives. May they realise that there is solace for all Christians in the promises contained in God's book. Because Christ lives we shall also live.

Wedderburn, Vic.

J.A.M.

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

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