

## The Great Name.

By S. D. Gordon.

The strongest word in any tongue is the word, "Jesus." Of all names the sweetest is the name, "Jesus." The most winsome music ever made or heard is the sound of the name, "Jesus." The swiftest way out of any temptation is in the use of the name, "Jesus." The surest victory in every struggle is through the power of that little five-lettered Name. There is a peculiar power and a significance in the Name itself, quite apart from any title with which we love reverently to couple it.

### *The Lord Christ.*

The titles coupled with the Great Name are themselves sweet and mighty and blessed. The title, "Lord," tells of the mastery of the glorified Jesus over all nature, and over all the powers of this world; and especially it tells of his personal mastery in and over our lives.

The title, "Christ," tells particularly that this blessed Lord Jesus is the Father's chosen and appointed One to reign over all the earth, in the Father's Name. In its fullest significance it is a future, a prophetic word, telling of the glad time when the Father's Anointed shall reign and subdue all things unto himself.

### *Human and divine.*

The title, "Son of God," brings out the wondrous fact that this great Personality, who walked the earth as a man, was as truly God as though only God; he was as truly divine as though only divine. The title, "Son of Man," which he himself insisted upon using so much, tells us that he was really and truly human, as human as though only human. In all his temptations, his fights with the evil one, in all his bodily and mental life, in his perfect human naturalness, he was simply and truly and fully human, free indeed of all taint of sin, but living as a man, dependent wholly upon the Holy Spirit, even as we are. It tells of the real sympathy of "the Man on the Throne" with us now in our human life.

### *The Name Jesus.*

But the Name itself—the Name Jesus—is peculiarly blessed and full of meaning to us now in these days of struggle and conflict and temptation. The very meaning of

the word is most striking and significant. The word, "Jesus" is a word taken bodily over from the Hebrew into the Greek, and thence into our English, and so into every tongue where it is found. The simple meaning of the word underneath, in the Hebrew, is *Jehovah-Victor*. It tells of the divinity, the pre-existence, of him who so pre-eminently bore it—Jehovah, the Victor or Deliverer.

And "Victor" means victory. And victory means a conflict, a battle sharp and hard. It means a defeat for the enemy against whom the Victor fought. Jesus is the sweetest Name, because the very letters of it spell out victory—the sweetest thing any mortal ever tasted. And every breathing of it will spell out victory all anew for us in the face of any temptation, in the midst of any struggle—victory over every adverse circumstance; and chiefly, victory over the great, subtle, persistent traitor-prince, Satan. Jesus' very Name repeats over to us afresh that wondrous sentence in Luke's tenth chapter: "I have given you authority . . . over all the power of the enemy."

### *What it stands for.*

But there is yet more than the meaning of the word itself. That great Name, "Jesus," stands for the personality of him who bore it, but in standing for him it stands also for the character he lived. It gathers up into itself the traits that marked that wondrous human career of the Son of God. It stands for that intensely human life, that commonplace daily round of life in Nazareth. Jesus lived before he did and before he died. He was before he taught.

His tender sympathy with us in every bit of our lives; his glad obedience to his Father's plan, even when that meant a narrow, humble, cottage home, and long hours of muscular labor in a wood-working shop; his humility in coming from the highest to the lowliest that earth knows; his continual sacrifice in living such a life amid such circumstances and surroundings—the Name Jesus means all of that to us, and as we take it into our lives daily, and weave its power and fragrance into the web of our experience, it will mean just all that afresh to us daily.

But beyond the life is the death. The climax of his life came when he gave it so freely out for all men and for us. His death is the underscoring in deepest red of what his life stands for. His sympathy with us, his obedience to his Father's plan; his humility, both to death and the most shameful sort of death: his sacrifice, unparalleled and unparallelable, when he died for us, in our place, as our substitute; his victory over the lord of death, in despising the shame of death by yielding to it for our sakes—all this the cross brings out in wondrous light. The Name "Jesus" means just that. It is a new spelling of the word "sacrifice." For sacrifice is the undertone of all, from the cradle on to the great supreme sacrifice on Calvary.

### *It spells victory.*

Then there is one word more to be said to bring out fully the great meaning. That Name stands for that marvellous third morning, when Jesus rose up Victor over all the power of death and Satan. The resurrection was the climax of the death, even as the death was the climax of the life. In giving up his life on the cross as our Substitute, Jesus became Victor over sin. In rising that third morning, he became Victor over death. In both he was Victor over Satan and all his power over us through our sin.

The cross spells out victory through sacrifice. The resurrection spells out victory through power over death. Both together make the word "JESUS" spell victory out in biggest, brightest capitals—victory through obedience, and through sacrifice, and through power; perfect obedience, awful sacrifice, irresistible power, wondrous victory!

### *The Name is ours.*

And now that Name is ours to use. That is the Master's great legacy left to us as he was going away—the privilege, the right to use that great Name—Jesus. As we emphasise that great Name, "through faith in the Name," we shall know sweeter, stronger lives. In the midst of temptations that Name brings help and power and deliverance. In the thick of attacks and conflicts, that Name leads to swift, sure vic-

tory. In the face of opportunities, whose very greatness may stagger us, that wondrous Name means divine power coming into us and going out through us. It is the one great Name before which the enemy must go, and in the power of which swift, sweet victory will come at every turn.

It was, without doubt, with a deep, warm glow in his heart, growing out of his use

of that Name, under every sort of condition and circumstance in his long missionary career, that Paul wrote: "God highly exalted him, and gave unto him the Name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth."—*From The Christian (London).*

## Christian Character.

By Ernest Ranson, Pahiatua, N.Z.

*"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12: 2.*

This chapter from which our text is taken is one out of several which deal with various phases of the Christian life, and I feel that we, as being members of the body of Christ, must give it very careful consideration, and examine our hearts and lives by the light God has been pleased to give us through Christ Jesus, his Son, and our Saviour.

### A dominant factor.

Holiness should be a dominant factor in the life of every professing Christian. "Follow peace with all men, and holiness, without which no man shall see the Lord." Without holiness we cannot have and enjoy fellowship with God in this world. His smile cannot rest upon us if our hearts are not pure and our lives are not holy. As God is holy, he cannot possibly have friendship with those who are unholy, and who do not love what he loves, and hate what he hates. We may go to church and sing and pray and profess to worship God, but we do not because we cannot really worship him, hold sweet, hallowed, loving and intimate communion with him who is infinite purity and holiness itself, if our hearts are not pure and our lives are not holy.

### Be ready.

There is one great fact upon which the Scriptures are clear, and that is our Lord's return, when he will take to be with him for ever those who are found faithful. This is our great hope, and the thought of it should keep us unspotted from the world. But to-day, thousands of professing Christians blind their eyes to this great and important teaching of the Scriptures. The story of the ten virgins reveals to us in simple language that those who were ready and had their lamps trimmed went in with the Bridegroom to the "marriage feast." These are represented as his faithful, watching, holiness-loving church. The other five foolish virgins may be said to represent those who rested in their own self-confidence, thinking there would be plenty of time, but, alas, the cry "Too late!"

"Too late!" In our church to-day there are, sad to say, those who are asleep to divine requirements, and have no scruples concerning questionable pastimes. Men form their own opinions as to how far they shall go, and overlook the teachings of Scripture. "Be ye not conformed to this world; but be ye transformed by the renewing of your mind."

### Questionable dealings.

"Be not conformed to this world." What does it mean? In plain language it means that the Christian, the redeemed of the Lord, we who are called kings and priests unto God, must ignore and put aside everything questionable that the world may offer in recreation, literature, society. We cannot palm over our questionable dealings because, as is said, "no harm is done." There is more harm than good done. What about our weaker brethren who are made to stumble because of the unwholesome influence we are spreading? What about those who would have joined us in this glorious feast, but whose choicest desires have been crushed because they have watched our inconsistencies? Of what have we repented if we still do as the world does? Does our blessed Redeemer's ordinances of baptism and this feast grant us license to follow questionable forms of recreation, to read questionable books, and to associate with questionable companions? "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing, and I will receive you." We must not read our unholy selfish thoughts into God's holy Word, but must accept the Scriptures as they are given to us. "We cannot serve God and mammon." But you ask, What are questionable dealings? Well, let us consider arguments for and against the following:

### Dancing.

The great argument used in favor of this is that the Bible speaks of dancing, and that it cannot be wrong. Well, it does, I admit, but in what way? Let us have no biassed minds. It does not say anywhere in the Bible that dancing is a sin. It is not a sin. In its place, is perfectly proper. It is an expression of joy, even sometimes of religious joy. Miriam, the prophetess and the women who were with her danced in their joy over their deliverance from the

Egyptians (Exodus 15: 20), and God was pleased. There is a time to dance. There is no harm whatever in dancing at the proper time and in the proper place, but, says Dr. Torrey, "mixed dancing, the dancing of men with women in the way in which it is carried on to-day even in the most select dancing parties, permits a familiarity of contact between the sexes that is nowhere else allowed in decent society. It is the cause of untold sin and misery. It is forbidden in 2 Cor. 6: 17 (R.V.), where we are told to touch no unclean thing, and the modern mixed dance is unquestionably an unclean thing. It is immodest, impure and unwholesome." The dance interferes with the love of Bible study, the love of secret prayer, the love of service for Christ. It does not help but hinders the spiritual life in all directions. No Christian can dance without suffering for it beyond description, and without bringing reproach on the cause of Christ. Every true Christian desires for himself the highest possible spiritual attainment, he will be satisfied with nothing less. The dance beyond question interferes with such attainment.

### Cards

The question is often asked, "Is there any harm in a Christian playing a quiet game of cards at home?" Yes, there is. Upon this question Dr. Torrey writes (I quote this because I heartily agree with what Dr. Torrey says on this matter): "If we are to enjoy the fullest blessing that is possible for us in Christ Jesus we must keep absolutely free from every questionable thing, and cards are certainly questionable. They are the gambler's chief weapon. In countless instances the quiet family card table has proved to be the Kindergarten for the gambling of hell. Scores of young men and young women who would have recoiled from the thought of gambling when they began to play cards, but who afterwards found themselves in social positions where they felt compelled to play, first for prizes, then for money, and they fell victims to the awful gambling mania." Time that is wasted upon cards could be well spent in other ways. The business man could put more into his business, the housewife could devote more time to her home and family, the Christian could devote more time to study and prayer and Christian work. Even if one should play cards without bringing injury to themselves they will bring harm to others. Young men and young women seeing a Christian playing cards will be encouraged to play them, and while the Christian may himself remain a moderate player all his days, some of those who have been emboldened to play through his example will surely become immoderate players, and eventually gamblers. Here is a place where the words of the apostle apply with great force, "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth" (Rom. 14: 21. R.V.).

**The theatre.**

Another popular question that is often asked, Is there any harm in a Christian going occasionally to see a good play? And to this I would answer, Yes, there is. Present day theatrical life is very questionable. There is much that is corrupt and demoralising both in the actors and actresses and the majority of plays. While there are some plays with good moral tones, and actors and actresses with high ideals, they are few and far between. The theatre should be avoided by every professing Christian. He has no right to patronise such an institution. It is an unclean thing. When professing Christians begin to go to the theatre they begin to lose spiritual power, and on the other hand, when those who have frequented the theatre are led to renounce it they get a great spiritual blessing. I have never known a theatre-going Christian of deep spirituality. When Christians become earnest students of the Bible and men and women of prayer and active in winning souls for Christ, they invariably give up the theatre, in fact they have no time for it.

**Recreation essential.**

I have positively no further time at my disposal. I could dwell on subjects such as race meetings, billiards, novel reading, associates, and the desecration of the Lord's day, but I have given sufficient food for thought, and I pray that one and all may see the force of these arguments and abstain from all that is evil. We are told to "be transformed by the renewing of the mind," and if we desire our influence to be felt in the world around, in the church, and to Christ as its Head, let us see to it that our lives are pure, that we sever ourselves unreservedly from all forms of worldliness. Recreation is a very essential thing to all mankind, but let us, as the Lord's disciples, see that our recreations are beyond reproach and in all that we do may we be inwardly conscious of the smile and favor of God.

**Our example.**

The Christ whom we profess to love and serve knew nought of these things. He was ever about his Father's business. His chief concern were the people he came to save. He had no comfort, was despised and rejected of men, a man of sorrows and acquainted with grief, and he said, "If any man come after me, let him deny himself, and take up his cross and follow me." In this way only can we prove what is that good, and acceptable, and perfect will of God. We must go all the way that he went, even to our Gethsemane, our Calvary, and our resurrection into newness of life, with a Christian character that shall stand the test of eternity.

"Even for those who are living well there may come a clear call to live better. Then merely to live well will be sin."

**New South Wales Letter.**

By Thos. Hagger.

During the time that the writer has been away from Sydney, several of the aged and faithful disciples in this State have been called home. The Sydney church has been called upon to part with Sister Mrs. Baker; Enmore has lost for a while Sister Mrs. Andrews, senr., and Bro. J. Bardsley; Moree has had to part with Bro. Wm. Winter. These come to my mind as I write, and there may have been others. One by one those who have borne the heat and the burden of the day are called away, and we younger disciples enter into the heritage which they have left us. Shall we be as faithful as they were? And shall we pass on to those who succeed us the same clear conceptions of the truth of God, or shall it, in our hands, become corrupted?

**Numerical strength.**

How often it is asserted by our opponents that the Churches of Christ are a weak and insignificant body of people. It does not matter, in one way, whether this is so or not; the great question is, do we hold and teach the truth? To assert, or even prove, that a body is weak does not show that that body is teaching error. But in the interests of accuracy, it does matter that this assertion is made. In looking up the statistics of the Baptist body and ourselves for Australasia, I find that they are only about 1000 stronger than we are. And in the Sydney dailies of to-day we learn that the Congregationalists are just about the same numerical strength as ourselves; they have 19,263 members in the Commonwealth. Then when it is remembered that the largest communion service ever held in the history of Christianity was that held at the great Pittsburg Convention of Churches of Christ, when about 27,000 followers of the Lord sat down reverently to remember his death, this assertion should never be heard again. At the present time the plea we are urging is making gigantic strides, such strides that it is very evident that the future is with those people who stand four-square on and for New Testament truth.

**The "Cardinal" again.**

"Cardinal" Moran has made another of his periodic attacks upon the excellent public schools of New South Wales. This time the Minister of Education—Mr. Hogue—has delivered a most crushing reply. He has pointed out that Roman Catholics are on an equal footing with every other religious body in the community, that the R.C. priest can go to the schools one day in each week, and that during school hours, to teach the children of R.C. parents, just as the representatives of the Protestant bodies can do. It is quite refreshing to see a politician brave enough to speak out against the arrogance and untruthfulness of a prince of the great apostasy, and a re-

presentative of a foreign potentate who claims that it is his right to rule the earth. Usually politicians seem to be frightened of the Romish Church.

**An International Convention in England.**

The following resolution was presented and unanimously carried at the Centennial Convention at Pittsburg, morning session, Hall C., Oct. 16, 1909:—

At a meeting of the English, Australian and Canadian brethren, together with some brethren of this country who had labored in England, held in Hotel Schenley on Thursday evening, Bro. Frank Coop was called to the chair. After a free and full conference on the subject of holding an international Conference of Disciples in England at such time and place as may be determined by the English brethren, a motion prevailed that such Conference be held and a committee was appointed to present this matter to this Convention and request its approval and co-operation, through its boards, in holding such a Convention. It is believed that the World's Missionary Conference in Edinburgh in June of next year (14th to 24th), together with the decennial presentation of the Passion Play at Oberammergau, will attract many of our people to Europe during the coming year and our brethren in England desire to avail themselves of these facts to give an international character to their annual Conference at such time and place as will make it possible for those who go to Edinburgh to attend said Convention. Your committee recommends, in view of the fact that several of these brethren have travelled long distances to enjoy fellowship with their American brethren, that we lend what encouragement we can to this international Conference and urge as many as can do so to attend and participate in the same, to the end that we may strengthen the hands of our faithful workers in the Mother Country.

(Signed) J. H. Garrison, W. T. Moore, E. M. Todd, Leslie W. Morgan, Frank Coop.

The American Christian Missionary Society and the Foreign Christian Missionary Society have both approved the scheme and each has appointed a committee to co-operate with the English brethren. The place will be London, and as to time two dates are being considered, either June 7-9, or June 28-30, the one preceding and the other following the Edinburgh Convention. The committee will welcome suggestions as to the most convenient of these two dates. In order to facilitate the making up of the programme and other matters will those who hope to attend the Conference communicate at once with the Secretary, Leslie W. Morgan, "Wringeliff," Priory-road, Hornsey, London, England.

Hope, Child! To-morrow hope, and then again to-morrow.

And then to-morrow still! Trust in a future day.

Hope, and each morn the skies new light from dawn shall borrow:

As God is there to bless let us be there to pray.—Victor Hugo.



## On the Way from Pittsburg

D. A. Ewers.

### HOMEWARD BOUND.

It was in Oxford, Indiana, where I first saw snow fall. It descended silently in the evening, and just before bed-time we found the ground was white. As we went out Miss Goodacre promptly snowballed me.

### The Canadian Rockies.

Leaving Oxford on Nov. 26, I arrived at Chicago, where A. Saunders met me, and in the few hours to spare took me out to the splendid university where he has been studying with marked success. He is now, I believe, on his way to Australia, where he hopes to devote his energies to the work of the gospel. Here I met H. Kingsbury, with whom I had arranged to travel home. Leaving Chicago that evening, we arrived at St. Paul next morning, but owing to a breakdown of the engine on the road we were just too late to make connection with the Canadian Pacific train, and had to wait till next day. Sunday, Monday, Tuesday, and Wednesday were spent in the railway cars. The weather was cold, but the heating arrangements of the train were perfect and the journey comfortable. For two days we were whirling over Canadian prairies covered with snow. Not a hill or a tree was to be seen. This is all farming country, and the towns numerous and prosperous. But the treeless plains, clad in their mantle of white, appeared anything but attractive to the travellers from warm, sunny Australia. On Tuesday we entered the Canadian Rockies, and passed through scenes of wondrous beauty. The snowy peaks of the rock-ribbed mountains towering thousands of feet above us, and the deep gorges far below, at whose craggy feet the rivers flowed or the lakes nestled, presented an ever-changing panorama of indescribable grandeur. No painter or poet can ever do justice to the magnificent scenery of the Canadian Rockies. At places we passed under lengthy snow-sheds constructed to prevent the line being blocked with snow. Heavy rain had caused serious landslips, and several trains before us were held up for days, but we managed to get through with a delay of but 17 hours and reached Vancouver early on Thursday morning.

### Vancouver.

At Vancouver our home was with Bro. Geo. C. Bagley, well known in Sydney.

He is the brother of T. Bagley, the evangelist, and son-in-law of the late W. T. Clapham. Bro. Bagley made us very comfortable, but we did not see his excellent wife, who was on her way home from Australia, where she had been visiting. Vancouver is very prosperous, and the activity in land transactions reminded me of Melbourne in land-boom times. Bro. Bagley is doing a good business in the real estate agency line. I should judge from what little I saw and heard that Canada is on the crest of the wave of prosperity, and in this general, not to say tidal, wave, Vancouver is being rapidly borne forward. We have a small church there under the care of a Bro. Davis, who has recently taken charge, and it is growing rapidly. He was formerly a Baptist minister in Australia and New Zealand, and was at one time located at Charters Towers. There had been much rain in Vancouver, and it was very cold. In fact, I was never in my life so cold, or nearly so cold, as on the night we left, Dec. 3.

### Honolulu.

On the "Makura," in which every berth was occupied, we had for fellow-passengers Bro. and Sister J. C. F. Pittman and their son Clarence, and Dr. Jas. Kingsbury and wife, so we had most congenial company on board. We missed one Sunday, Dec. 19, which was dropped from the calendar as we passed the day line. On the other three Sundays Bro. Pittman preached twice and H. Kingsbury once, and the writer by request conducted a Christmas service in the first saloon for all classes. Our ports of call were Honolulu in the Hawaiian Islands, called the "Paradise of the Pacific," Fanning Island, on which there is a cable station, and Suva, Fiji, where we spent nearly two days laying in a good supply of coal owing to the strike in Australia. My readers must be getting tired of these letters of travel, so I will spare them any descriptions of those places.

### Brisbane.

We reached Moreton Bay on the evening of Dec. 27, and as our boat did not go up to Brisbane, Bren. L. Gole and Mudford and Sisters Mrs. and Miss Turner came out on the tender, and we had a good chat. It was pleasant to meet Australian brethren once again. For some cause the work as a whole has not progressed as rapidly in Queensland as in the Southern States. I think one reason is that the churches there do not co-operate so heartily in Home Mis-

sion work. If they would all unite in annual Conference to support one evangelist for a commencement to labor in a mission field, I believe the rate of progress would be greater. It would mean sacrifice, but it would also mean success.

### Home.

A pleasant trip down the coast brought us to Sydney on Wednesday, 29th, when several friends met us. A welcome meeting in Enmore on the evening of the 30th was followed by a rail trip to Melbourne next night. I saw the new year in on the train. Lord's day, Jan. 2, was spent with the brethren at Swanston-st., and Doncaster, and the next day I was off by train for Adelaide. As I came home earlier than was expected, and as the mail boat from the West was a day late, my wife and daughter arriving from Perth came from Port Adelaide, and their train got into the Adelaide station just as we did, and so there we unexpectedly met, and were once more at "home, sweet home."

## A Journey to Emmaus.

Jas. E. Thomas.

In the gospel as recorded by Luke, one of the most interesting events is the conversation of Jesus with the two disciples as he walked to Emmaus. All that Jesus said to them as he unfolded to them the Scriptures is given in three words, things concerning himself. What an inspiration it would have been to have heard Jesus expounding the Scriptures to them, and to have seen his face as it shone upon those two sorrowing ones as they journeyed on the way together; or to have seen the increased intelligence in their gaze as doubt gave way to belief and sorrow gave place to joy; or to have been with them as they entered their lowly home with their yet unknown heavenly guest!—to have seen their amazement and wondering joy as our Lord made himself known to them, or to have heard the story that they told the astonished disciples to whom they hurried in Jerusalem! But this can never be our lot. And yet the joy of going along the same road, and of coming to the same village, and of pondering the words of Jesus as we journeyed by the way, was an uplift, bringing one nearer to him in whose blessed footsteps we were seeking to tread.

### Mount of Joy.

The journey to Emmaus or El-Kubeh, as it is now called, was rough and yet pleasant. It goes by hillside and stream, through fields and valleys, for  $7\frac{1}{2}$  miles. On the way we passed through Mizpah, the ancient city of Benjamin. It is called by the Mahommedans the Mount of Joy, because from here the pilgrim gets his first glimpse of Jerusalem. It is 3,006 feet above the level of the sea, and 400 feet above the highest part of Jerusalem, and

well has the right to its name which means Watch-tower. The Arabs call it Neby Samwel (The Tomb of Samuel), because of the fact that in the Mahommedan mosque on the site of the ancient city is a tomb shown to the traveller as the resting-place of Samuel. We were shown this through an iron grating, but it is merely a 14th century sarcophagus. For the view of this the old scamp, who is evidently the caretaker, charged us one frank each. From a minaret in this mosque we got the finest view possible of the land of Palestine. To the south-west we could see Jaffa, and away over the Mediterranean to the north of Haifa and Mount Carmel, while to the east could be seen Jerusalem with its surrounding hills and all the beauties of the plains beyond. It must have been such a view as this that Moses had from Pisgah, and it filled us with a charm that we had never had before for the land of our Lord. Continuing our journey we passed through two or three Arab villages to El-Kubebeh or Emmaus. There are five villages claiming to be the Emmaus of the Scriptures, but it is generally agreed that this is the most probable. Here is a Franciscan monastery, to which all travellers are welcomed by the kindly monks who give hospitality. We had a splendid meal here, that included some savory meat, which after eating we learned was roast goat, and a very pleasant dish it was.

#### Cleopas.

There is adjoining this monastery a church said to be built on the spot where the house of Cleopas stood. It is near the ruins of the old Crusader church, the relics of which still remain. In the church is a very beautiful picture of Christ revealing himself to the two disciples in the breaking of bread. In the quiet noonday I stood and looked upon it, and it brought afresh the memories of him who, on every first day of the week, has made himself known in the centuries since with increasing preciousness in the breaking of bread.

#### Tombs of the Kings.

There being nothing of any further interest, we turned our faces again to go up to Jerusalem. On our way to the city we passed some interesting tombs called the Tombs of the Judges, and some more not far distant called the Tombs of the Kings. In the former the judges of Israel are reputed to have been buried, while the latter are said to be tombs of Israel's kings. They are some of the most interesting relics laid bare by recent excavation, but a good deal of what is said of them must largely be taken as traditional. As in the case of Jesus himself, the lives of the judges and kings have been recorded, but the place of their burial is largely left to conjecture. It is enough to be satisfied with what we know and be simply interested about what we would like to know, and yet of which we can never be certain.

### The Old Hymns.

There's lots of music in 'em, the hymns of long ago;

And when some grey-haired brother sings the ones I used to know,

I sorter want to take a hand—I think o' days gone by—

"On Jordan's stormy banks I stand, and cast a wishful eye."

There's lots of music in 'em, those dear, sweet hymns of old,

With visions bright of lands of light, and shining streets of gold;

And I hear 'em singing, singing where mem'ry dreaming stands—

"From Greenland's icy mountains to India's coral strands."

They seem to sing for ever of holier, sweeter days,

When the lilies of the love of God bloomed white in all the ways;

And I want to hear their music from the old-time meetings rise—

"When I can read my title clear to mansions in the skies."

We never needed singing-books in those old days; we knew

The words, the tune of every one, the dear old

hymn-book through.

We didn't have no trumpets then, nor organs built for show;

We only sang to praise the Lord, "from whom all blessings flow."

And so I love the dear old hymns; and when my time shall come,

Before the light has left me and my singing lips are dumb,

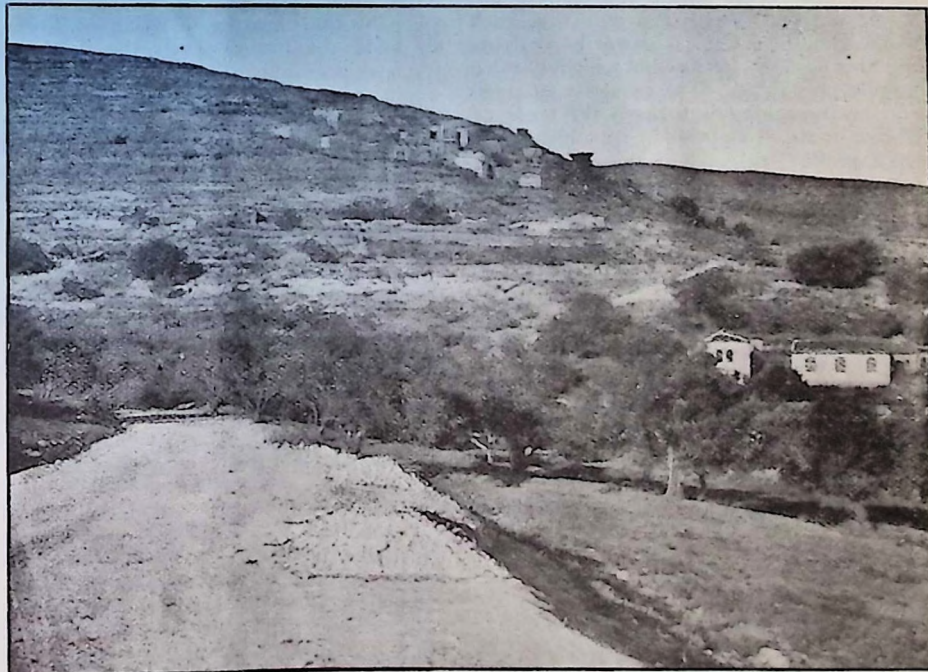
If I can only hear them then, I'll pass without a sigh

"To Canaan's fair and happy land, where my possessions lie."

If you and I felt our Lord's anxiety to be serving God and winning souls, we should find refreshment in the service itself, even as he did.—*C. H. Spurgeon.*

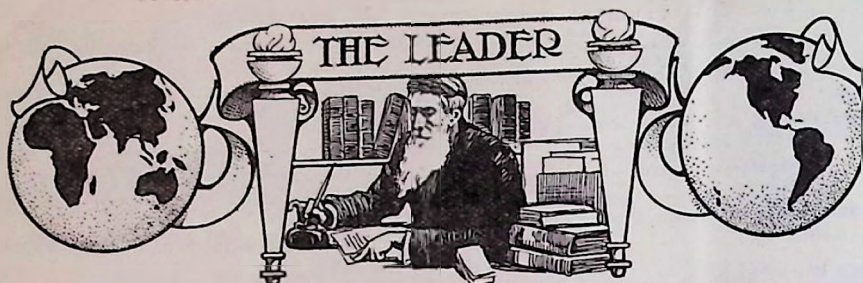
Capacity grows out of desire much oftener than desire grows out of capacity. Moderate gifts, sincerely consecrated, often develop great powers.—*F. G. Peabody.*

Enthusiasm means "in God"; and I can't understand how any man can realise his standing before God and not be on fire three hundred and sixty-five days in the year.—*D. L. Moody.*



A View of Emmaus.

Our Lord's fourth appearance after the resurrection was accompanied by circumstances of the deepest interest. Two of his disciples were on their way to a village named Emmaus, which was about eight miles from Jerusalem, and were discoursing with sad and anxious hearts on the awful incidents of the last two days, when a Stranger joined them, and asked them the cause of their clouded looks and anxious words. When one of the two, whose name was Cleopas, replied, there is a touch of surprise and suspicion in his answer. "Dost thou live alone as a stranger in Jerusalem, and dost thou not know what things happened there in these last days?" We know that as they drew near to Emmaus the Stranger seemed to be going onward, but they pressed him to stay to their simple meal, with the result that as he blessed and brake bread their eyes were opened and they recognised the Lord.



### A ROMAN GALLOWS BECOMES THE WORLD'S ALTAR.

Perhaps the finest sermon ever preached by John Henry Newman was that entitled "The Cross the Measure of the World." In this he insists that to get at the proper value of anything in the world it must be measured by the cross of Christ. The Christian should make the cross the standard by which he ascertains the value of things. "What is given us by revelation," he asks, "to estimate and measure this world by?" and answers: "The crucifixion of the Son of God." This is one of the great thoughts for Christian men and women to ponder over. Properly apprehended, it would mean a revolution in the existing order of things—a revolution that would of necessity begin inside the church, but would not end there. It would give back to the church its ancient power by destroying the worldly spirit with which it is so largely permeated. The tendency in present day preaching is to keep the cross of Christ in the background. In olden days, the Apostle Paul said of the cross that it was "to the Jews a stumbling block, and to the Greeks foolishness." Here, Paul referred to those outside the church; had he lived to-day, he would have had to say the same of many who are inside the church. It is nevertheless true that the cross and all it means is the essence of the gospel, and it is still God's power unto salvation.

#### The historicity of the crucifixion.

In view of this, we are glad to see in the pages of the *Contemporary Review* a thoughtful article on "Some Positive Elements in the Sacrifice of Christ." Its opening words are: "The most central and pervasive factor in the apostolic church was the crucifixion of Jesus." But, before enlarging upon this, he is desirous that the fact of the crucifixion should be placed beyond doubt. For it would appear that there are some sceptics so ignorant as to relegate the crucifixion of Jesus to the region of myths. With this class of people, the evidence that is good enough for anything else is not good enough when the facts in connection with Christianity are in question. The apostles of our Lord would be considered good witnesses by most people, and historians generally would rejoice greatly if the same kind of evidence was forthcoming in regard to important events which they are obliged to receive on comparatively slender testimony, but which

nevertheless are received without question by the most sceptical. We should have thought it rather late in the day to call for outside testimony in regard to the crucifixion of Jesus; but as it appears to be called for, it may as well be given. The answer is given in the article referred to and is as follows:—"Our best answer to questions concerning the historicity of the death of Christ was given by Tacitus, who, while incidentally confusing the Jews and Christians, states as an ascertained fact that Christ 'was put to death in the reign of Tiberius by Pontius Pilate the Procurator, and that his religion, though crushed for a time, burst forth again, not only throughout Judea, in which it arose, but even in Rome, the common reservoir of all the streams of infamy and wickedness.' After such corroborative evidence as is given by the impartial historian of Rome, to doubt the historicity of the death of Jesus evinces only the eccentricity of the sceptic's judgment. Whatever difficulties belong to the New Testament narratives of the Passion, the fact of the crucifixion of Jesus stands out colossal and permanent as a Rock of Ages."

#### An answer required.

It would not have occurred to us that the fact of the crucifixion required to be established, any more than it is required to prove that the sun is shining in the heavens. That it should be required, only serves to prove that scepticism is slow to learn, and that its resources are only remarkable for their extreme poverty. The next question raised by our author, is, however, a very reasonable one. He says: "Having assured ourselves of the fact of the crucifixion, we are at once confronted by another question: 'Why is it that this history of tragedy and seeming failure has compelled the attention and commanded the reverence of great multitudes in every succeeding age?'" This question requires to be answered in the light of the fact that human nature rejoices in success and refuses to link itself with failure. In the days of Jesus, the crucifixion meant disgrace and ignominy. As Jesus stood before Pilate on the eve of his crucifixion, and spoke about the kingdom of truth of which he was the founder, it would seem to the Roman Governor that the prisoner before him was merely a harmless vision-ary indulging in dreams which could never possibly be realised. And yet, could he have looked into the future, he would have

seen the day come when the mighty empire of the Caesars would be no more, and over its ruins the banner of the cross flung out to the breeze. Little did Pilate dream that in the prisoner standing before him was one who should reign over a kingdom, compared with which the empire of the Caesars was exceeding small.

#### The gallows changed into an altar.

Even to the disciples themselves the crucifixion was, at first, a tragedy that brought disaster and the downfall of their hopes. They did not understand that Jesus was not simply the passive victim of a tragic doom, nor realise that he was the active, voluntary offerer of his own life. They could not, as our author says, "understand this until they were possessed of the fact that Christ had risen; before this they looked upon the cross with terror; it was an evil thing—a monstrous shame inflicted upon their innocent Master; but afterwards this dire tragedy appeared to them as a noble sacrifice, and Paul expressed the feeling of all the apostles when he exclaimed, 'God forbid that I should glory, save in the cross!'" The idea that the crucifixion was a great voluntary sacrifice changed the Roman gallows into the world's altar."

#### Became one with ourselves.

There was only one possible thing that could have saved the life of Jesus from ending in disaster, and that was his resurrection. The cross standing alone meant failure, but seen in the light of the resurrection, it became instinct with life and power. The triumphant message which Peter gave to the people on the day of Pentecost explains everything. The Jesus "ye have taken and by wicked hands have crucified and slain, GOD HATH RAISED UP." It was in the power of this conviction that the apostles and disciples went everywhere preaching a crucified Saviour. The death on the cross and the resurrection stand together as the mighty force behind the gospel, which is in truth "God's power unto salvation." The cross was the final identification of Christ during his ministry with sinful men. The first was at his baptism. Of this, our author says, "While he lived as one always in the bosom of the Father, he was in our very midst as one of ourselves. Jesus would not hearken to John the Baptist; he refused to be separated from others; he would insist on going down into the Jordan to share in the common human confession of sin, and to receive the baptism of repentance. The Pharisees refused to be identified with sinners; they idealised the act of separation and drew apart from the sordid company of penitents at the Jordan. But Jesus 'is not ashamed to call them brethren.'" This is the key thought of his sacrifice.... Whatever account science may give of the physical side of man, it remains historically true that Jesus Christ constituted a new spiritual consciousness for the race. The Father's approval at the Jordan signified

that Jesus became invested with the full consciousness of his Christhood—he took up the spiritual headship of the race.”

### The fact of the atonement.

And though men may thrust aside the idea of the atonement, it remains as an indisputable fact in history and an essential element in the union of God with man. We may not be able to explain the atonement in all its phases, but we know it touches and saves the sin-burdened soul as nothing else can. It has been well said that, though he was sinless, the ministry of Jesus “began by his sharing in our confession of sin and ended by his bearing our burden of guilt. This was no merely passive submission to inevitable destiny; it was the active and voluntary determination of his will to annul the moral evil of the world. . . . The Father and the Son act together in this work; through the willing obedience of Jesus the very God of life smites into our history. Therefore, we rightly believe that the cross reveals the passion of the heart of God. This mystery of Christ’s sacrifice has often been set forth crudely, baldly, unethically, and yet with sure instinct men and women have felt that the heart of the gospel is here.”

## Editorial Notes.

### Frequent Change of Preachers.

The *Christian-Evangelist* in a thoughtful series of articles on “Our Second Century in the Light of the First,” deals with several weak points in American experience, some of which are also true of our Australian work. Among others the editor discusses the “frequent change of ministers,” and says that “perhaps there is no one habit that has been more expensive to us in the loss of time, both on the part of preachers and churches, than that of frequent change of ministers. He asserts that “any firm doing business on the principle of the church that frequently changes its preacher would come to bankruptcy,” and affirms that “no lesson stands out more distinctly upon our past experience than that the stronger churches are created by long pastorates.” There are, of course, preachers who are not fitted to remain long in any one field, but there can be no doubt but that as a rule the custom of frequent changes is “a wasteful habit, and works hardship to the preacher and demoralisation to the church.” It takes a new preacher a long while to become acquainted with a field and its special needs, and frequently just as he gains the requisite knowledge and familiarity with his surroundings to enable him to do his most efficient work, the craving for change either on the part of the church or the preacher

leads to a dissolution of partnership. “The custom,” says the *Evangelist*, “which some churches have of employing their preacher for a year, and raising the question at the end of that time as to his continuance, is a fruitful source of church trouble and inefficiency. Sometimes the preacher is responsible for it, but more often probably the church. In either case it is an evil to be remedied.”

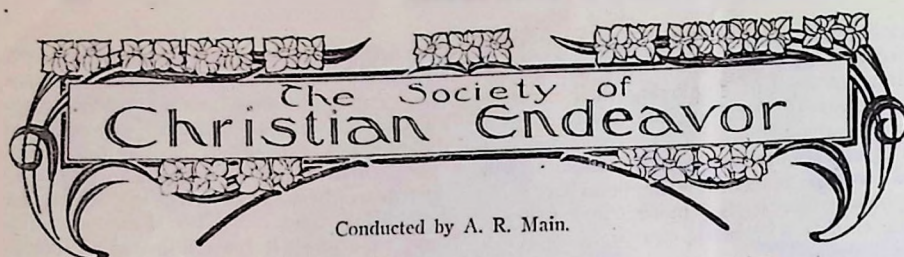
### Church Extension Fund.

Among the numerous and healthy activities of the American brotherhood the Board of Church Extension occupies a prominent position. At the Centennial Convention the twenty-first annual report was presented, and the figures we quote will give some idea of the magnitude of the work done. After paying all expenses of management, etc., the Board has secured a permanent fund of £152,524. It has assisted in the erection of 1261 church buildings by loans aggregating £262,872, and had a cash balance on Sept. 30 of about £16,000. In the handling of this large amount the total loss during the whole time was only £112. The fund derives its receipts from annual church offerings, individual contributions, annuities, bequests, Sunday Schools and C.E. Societies, and interest on loans to churches. Last year’s total receipts were £19,981, of which £5646 was interest. The total receipts were £4036 greater than in the preceding year, and so the work grows. Of the 1261 churches assisted, 708 have repaid in full. The money is loaned at a low interest to churches building, and is repaid by annual instalments. 65 churches were loaned £25,100 last year, and 108 more loans aggregating £37,570 are promised. There are no less than 28 “Named Loan Funds,” so called because when any person contributes £1000 it is earmarked with his name. The first sum thus received was from General F. M. Drake 20 years ago. With this money 71 loans have been made, amounting altogether to £5960, and there is a cash balance of £350. It has gained over £850 in interest, and its usefulness is ever increasing. This is also true of each of the Named Loan Funds. There can be no doubt but that much of the prosperity in America is due to the work of the Board of Church Extension. In Australia we are just beginning to realise the need of our homeless churches. With an energetic system of evangelisation it is absolutely essential, if we are to hold the ground we gain, that the young congregations should be assisted to build. A Church Building Fund in each of our States managed on business lines would be a most important factor in future progress. Already a small commencement has been made in South Australia and Victoria. Let the good work grow.

### Denominational Comment.

The extract from an American paper regarding the Pittsburg Convention, which appeared recently in the *Southern Cross*,

referring to the communion service of “a recently formed sect of religious enthusiasts,” suffers by comparison with the dignified and friendly comments of many of the religious papers of the United States. The *Christian-Evangelist* has published several of these. We have only room for very brief extracts. The *Western Christian Advocate*, after a eulogistic outline of the Convention, said of the movement, “Its growth continues unabated. Last year there were 205 new congregations formed. The denomination is particularly emphatic on the subject of missions, having more than seven hundred missionaries in the field. We congratulate this body on its vitality, and wish for it a continued growth and development.” The *St. Louis Christian Advocate* said, “They are very much alive in social and civic reforms. As a class their preachers are tremendously earnest advocates for prohibition.” “They are now very generally known and designated as the ‘Christian Church,’ a name which has great advantages in this centripetal age and tendency of Protestantism.” The above, we believe, are Methodist papers. The well known paper, the *Outlook*, in the course of a very appreciative editorial, says, “The fact that the days of sectarian warfare are passing is due in no small degree to the influence which Campbell set in motion, and to the existence of the denomination which, tracing its descent from him, has existed for a hundred years without a formal creed and with remarkable freedom of organisation combined with striking unity of feeling.” The *United Presbyterian* has a long editorial article from which we give two sentences: “The Disciples constitute a strong working force for earnest piety and evangelistic work; their missions both in America and foreign lands have been very successful.” “They have been very successful, and are gaining a higher standing in the Christian world. We wish them the largest possible good from their Convention, and prosperity in their work.” The *Youth’s Companion* (undenominational) states, “A return to the simple and sincere religious life of the apostolic Christians is the aim of the Disciples. Evangelical in spirit and doctrine, the church nevertheless dispenses with complex creeds and metaphysical theology. Faith in Jesus Christ as the Son of God, acceptance of the Scriptures as the Word of God, repentance and baptism are the essentials of membership. The Centennial was quietly celebrated. Not the glorification of the sect, but the union of all Christians, is the desire of the denomination. It is interesting to note, however, that all the material and financial objects which the Disciples set themselves to attain on this occasion were reached and surpassed; and a renewed and deepened spiritual life within the church is also reported.” A long report of the Centennial in the *Watchman*, a Baptist paper, we believe, contains these words: “Their unfaltering aggressiveness is felt as one of the strong religious forces of the country.”



## WINNING OUR NATION.

Topic for February 28.

Suggested Subjects and Readings.

The King's messengers—Matt. 28: 18-20.

The King's message—2 Cor. 5: 11-20.

The King's co-operation—1 Cor. 3: 5-11.

The King's kindness—Tit. 3: 3-7.

The King's Spirit—Phil. 2: 3-11.

The King's victory—Rev. 11: 15-19.

Topic—Christ winning our nation—Luke 10: 1-17.

It is but a few weeks ago since we had a missionary topic. Later we had a special Home Mission number of the CHRISTIAN. A repudiation of this would be in order and would help in preparing for the topic.

Christ wishes our nation for himself. His gospel was for "all the nations," his promise of pardon "to every creature." He prayed the Father that the nations might be his inheritance and the uttermost parts of the earth his possession. He so much wanted us that he died for us.

Most Christians love to think that Christ will win all nations to himself. It is at least pleasant to believe that we are on the winning side, that ultimate victory will be with the cross. We think of the Father's promise and the Son's petition (Psa. 2) and look forward to the time when our own beloved land, much more than now, will be the inheritance of the Son of God.

### Our help asked.

The Saviour honored his disciples by inviting their co-operation. He makes us instruments of his holy will. The reward of discipleship is permission to make other disciples. Christ will win our nation through us if we are faithful; through others, if we fail to realise our privilege. Alas, that it might be true of any of us that the Master would graciously take us as partners in the great work, and we neglected the opportunity! A crown of glory for the faithful worker, and one prove recreant! "Let no man take thy crown."

Let us ever remember that when we have done our best, worked our hardest, sacrificed the most, to win our nation for Christ, that really it is Christ himself who wins. When the seventy preached mightily and did wondrous works of healing and of exorcism, the power came from Christ, and his was the glory. Peter did his best and faithfully preached to Cornelius; but the disciples rightly "glorified God, saying, Then to the Gentiles also hath God granted repentance unto life" (Acts 11: 18). Paul and Barnabas wrought mightily, but "they rehearsed all things that God had done with them" (Acts 14: 27). We need the right emphasis. We but plant or water; God gives the increase.

### The folk at home.

The twelve and the seventy were sent to the lost sheep of the house of Israel. They preached to their own countrymen. Who had a better right to their message, or who had more need of it? The Master's sympathies were worldwide; he died for all men, but the gospel was presented "to the Jew first." It is well that we should think of "our nation" and of the responsibility which is ours of giving it the message of the gospel. Peloubet says: "Every Christian may be a missionary at home,—should be. Remember the story of the young woman in New York City who wanted to be a foreign missionary and was reminded of the German infidels in the flat above her and the Italians next door and the Chinese around the corner. Begin with those in your own family and neighborhood that do not know or follow Christ. After converting them, reach out farther."

### "Winning."

To win souls, Stalker remarks in his study of Christ as a soul-winner, evidently implies a certain winsomeness in the person accomplishing the task. When we think of Christ winning the hearts of men, we remember how winsome he was. Men wondered at the gracious words that proceeded out of his mouth. Sinners were attracted by his kindness and sympathy. Little children gladly came to him. The Master loves to win, to woo; his only compulsion is the constraint of love. Those who would help him win men must imitate his gracious spirit. We must see the good in men, and manifestly seek the good of men, as he did.

Is not the need of winsomeness in a measure recognised in our reading? Luke 10: 5 tells us of the command of courtesy being laid upon the seventy by the Lord: "Into whatsoever house ye enter, first say, Peace be to this house." "First—before the character of its inmates is declared. The house is the home of men and women. No matter what it prove to be, it is to be treated with respect. Christ's disciples are to be pre-eminent for the kindly courtesies which are the beauty of Eastern life." "All that is rude and bitter in speech and thought should be alien to the followers of the meek and lowly Jesus. There is a time to be firm. He who commands the gracious politeness tells the seventy that against the city which will not receive them, they are to testify, 'The very dust of your city, which cleaveth on us, we do wipe off against you.' But first, and always, let the Christian see that the name of a gentleman is not, in service for Christ, soiled by any 'ignoble use.'"

### Suggestions for the Scripture.

Our reading from Luke 10 is especially suggestive. In every verse there are thoughts which have an infinite bearing upon our theme.

The seventy were sent out "two and two" (v. 1). They could thus help and encourage one another. We think, too, that the Master would choose companions who would supplement one another. If there was a fiery tempered disciple, he would be joined to an extra gentle one. The over-cautious and the too impulsive would give a right mixture. In the case of the twelve, some have seen in the record of their sending out the names of couples and have tried to analyse the characters so as to get this point illustrated.

The disciples set out with prayer (v. 2). Note that here (as in Matt. 9: 37, 38; 10: 1) the persons praying are those who themselves go. It was virtually a prayer of "Lord, here am I; send me."

They were to go expecting trials (v. 3). They were to go unencumbered and with haste (v. 4). The command against salutation was a command against delay, not against politeness. "The King's business requires haste." In winning our State for Christ, this should be remembered.

Privilege and responsibility (vv. 12-15). "Privilege is very precious, but it is also very perilous." Capernaum, honored above all cities, Chorazin and Bethsaida, witnesses of the mighty works of the Son of God, will tremble on the day of judgment. Better not to know, than to know and neglect. "Well, says an objector, if those now without the gospel, may through rejecting it when they hear be worse off still, why not leave them alone? O sapient one, the rule works in our case as well as in the case of others. Ours is the privilege of knowing the command, Go! preach the gospel to every creature. If we refuse in the face of exceeding great light and highest privilege, even Capernaum and Chorazin are less guilty than we.

Who sends the disciples? One who shows divine knowledge, who knows what degree of light would cause men to repent (v. 13). We dare not disobey the divine One who knows us all thus. Who sends? One who counts the treatment we receive as given to himself. He who is perfectly divine is "not ashamed to call them brethren." He knows our trials, for he is with us. "Lo, I am with you alway."

### Notes and News.

The C.E. Union of Churches of Christ in New South Wales held their first Junior Rally on Jan. 22, the officers of the City Temple kindly placing their building at our disposal, for which we heartily thank them. H. G. Payne acted as chairman. Eight societies out of ten were represented, and a splendid programme was rendered by the Juniors as follows:—Hymn, congregation; prayer, G. H. Browne; chairman's address; Mar-rickville, action song; Auburn, sacred song; Rookwood, action song; Petersham, sacred song; address, A. E. Illingworth, "Fire"; solo, "The Child's Prayer," Miss V. Eldridge, Petersham; Belmore, dialogue; Erskineville, action song; Enmore, sacred song. Mosman Juniors, our latest addition, responded at roll-call. Responses to roll-call, remaining standing and unitedly singing first verse of Consecration Hymn as Consecration. The C.E. organist, Miss May Holmes, presided at the organ. A most enjoyable afternoon was spent together.—John Clydesdale, Sec.



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## A REMARKABLE MISSION STATION

By Ira A. Paternoster.

There was a time when the missionary enthusiast was looked upon with some degree of pity. He was thought to be suffering from unsoundness of mind or some other physical malady. Through the power of the gospel of Jesus Christ this state of affairs no longer exists, and missions are being exalted to their rightful position. This is due very largely to the zeal of the men at home, but more particularly to the heroic self-sacrifice and dogged perseverance combined with a remarkable degree of faith of the men on the "far flung battle line." We read to-day of what Foreign Mission work means to the dark lands, and we are forced to acknowledge the desirability, nay, the absolute necessity, of supporting this work.

We as Australians are justly proud of our own work under Bro. Strutton at Baramati, and Frank Filmer on the Island of Pentecost, but to my mind the most remarkable of all is that work carried on by the American churches at Bolenge, in the Congo region, Africa. Through the kindness of the Foreign Christian Missionary Society of America, a copy of their latest book, written by Mrs. Royal J. Dye, missionary to Bolenge, has come to hand. This book has been called "Bolenge," and should be placed in every Sunday School library in Australasia. The opening chapter deals with the first planting of the gospel on the Equator. This was done about the year 1896, when Dr. H. N. Biddle and E. E. Faris went to spy out the land. Dr. Biddle could not stand the climate, and after less than two years' service was forced to leave for home, but died at the English hospital at Las Palmas, Grand Canary Island. The next workers to proceed to this field were Dr. and Mrs. Royal J. Dye, and it must here be said that Dr. Dye has done more for the people of the Congo than any other man.

A very vivid picture is given of Bolenge as a village. Mrs. Dye says, "For years it could be described in the lines: 'Where every prospect pleases, and only man is vile.'" Bolenge is situated more than seven hundred miles from the coast, directly on the Equator. The scenery is typical African scenery—marshes, forests, crocodiles, chattering monkeys, and flocks of birds. The beautiful foliage of the tropical trees is seen to its best advantage here, while a spring of clear sparkling water flows from the rocky hillside above. "This spring supplies pure crystal water to both missionaries and natives. No steamer landing here ever fails to fill, from the spring's

never-failing supply, every available demijohn." After describing the natural situation of Bolenge and its mission buildings, the writer very dramatically places in juxtaposition a chapter headed "A People Devoid of Shame." In this chapter are pictures to us almost heart-breaking, as we think of their awful truthfulness. In the writer's own words, "Few of the things which bring shame to us are shameful to them, but rather do they glory in those very things which would be shameful for us to mention."

The people of the Congo are very superstitious. They have a vague idea of a Supreme Being who created the world. Being ignorant they are naturally indifferent. They are believers in ancestral spirits, which spirits are capable of returning in any form to wreak vengeance on their enemies. Out of this superstition has grown the practice of the witch-doctor, and a description of his operations is thrilling. It is here the practice of medicine has made such progress, for the minds of these natives are easily impressed when the true overcomes the false.

The school work at Bolenge is found to be indispensable, and much of the future success will be due to the splendid foundation laid in school work. One great difficulty has been the language and the providing a written language. But this has been overcome, and the Bible or portions of it translated. Possibly the greatest feature of success has been the establishing of a powerful native evangelism. The church at Bolenge is taught that each one, to be an ideal Christian, must be a soul-winner. The nobility of the ministry is kept before them, with the grand result that one in every ten goes forth with the message to his brethren. What a glorious work this is! A church of 700 members supporting 70 evangelists! This surely must fill us with shame. Then as we picture not only those who go out as paid evangelists, but also those who go "week-ends" or whole weeks at their own expenses, we are constrained to say, "Herein rests the power of the work." These men are not neophytes in the presentation of the gospel, but stand with wonderful calmness and power, which is helped by a natural eloquence, and point their dark-skinned brothers to the cross of Christ.

The remarkable growth of this church is what astonishes the religious world, and calls forth praise from statesman, traveller and missionary alike. In 1903 there were 43 members giving 5035 brass rods and supporting 6 evangelists. In 1908 there were 451 members giving 60,000 brass rods and supporting 52 evangelists. These members are subject to the most severe discipline, anything approaching laxity in living being punished by refusing to be allowed to partake of the Lord's Supper. The workers at Bolenge are looking forward to the opening of many new stations as the opportunity arises. The addition

of a fine new steamer to the work will make possible the extending of the work over thousands of miles.

And now the question arises, "What part am I playing in this work? Am I alive to my responsibility? The way is open for me to enter. Why do I remain at home? Why am I not with Filmer on Pentecost or Strutton at Baramati? Where are our young doctors, our young teachers? Have you not enough of Christ in you to take up this work? Is the field not inviting enough? Are there not enough "cases" for your practice? May God help you as you profess to love and serve him, to come forward and say, "Here am I; send me." Who will be the first medical missionary from our Australian churches? If you are not ready now, who will go into college and train for medical work? Who? Who?

## BRITISH MISSIONS.

### The Gospel in Daltonganj.

G. P. Pittman.

On Christmas morning we had three baptisms in the river. The two younger ladies were conveyed in a closed palanquin, borne by four men. A dressing room was improvised under a tree. I spoke a few words, interpreted by Bro. Sahay. Prayer was offered, and Bro. Singh baptised the candidates. Later in the day, the little church partook of a meal together, all sitting on the floor of the house. Mrs. Pittman and I were allowed the privilege of knife and fork. On Lord's day Mrs. Singh had 32 children in her morning class, and Bro. Singh had 22 boys on the front verandah in the afternoon. About 80 poor people gathered in the road, and after preaching, a handful of grain was given to each.

In proof of the esteem in which Bro. Singh is held by all classes in the town, I may mention that he was allowed yesterday to enter a Mahomedan purdah and take a photograph of the women with Mrs. Singh and Mrs. Pittman. The Mahomedan women are never allowed, as you know, to see a man or to go outside the house, and this photo. will be a rarity. For a long while Mrs. Singh has had ready entrance into the purdah. She and Mrs. Pittman are also paying regular visits to the zenanas of some of our high caste Brahmin neighbors.

We are hard at work on the language, taking two lessons each day, and studying in the intervals, eagerly looking forward to the day when we shall be able to preach. If we could visit one village each day, it would take us three years to call once on each of the villages in our immense district. This part of the country is famous for big game. Lord Minto shot two tigers five miles from here a few weeks ago. They say that wolves and tigers abound on the other side of the shallow river which flows just below our house. I sometimes wish the river were deeper. When we are able to go to the distant villages we shall have to pass through the jungle where these interesting animals are sometimes met with, but there is nobler game in the villages, and please God we will bring down some of these, to the honor and praise of him who sent us to preach his blessed gospel.



## New Zealand.

**WELLINGTON SOUTH.**—Last Lord's day morning we received into fellowship a brother from Auckland. Splendid meeting. Bro. Wilson exhorted on Home Missions. At the gospel service we had a full house. On Saturday, 22nd inst., the South Wellington and Kilbirnie Bible Schools held their annual picnic at Seatown Park. Tuesday evening, mid-week prayer meeting, we had the pleasure of seeing several Kilbirnie brethren, who came to see two men baptised who confessed their faith at Kilbirnie last Sunday. The brethren there are doing a splendid work. C.E. Society has started with about 24 members. Bro. Wilson, president; A. Thomas junr., sec.; Sister Wilson, treasurer. Next Sunday afternoon at 3.45 p.m. Bro. W. is holding a mass meeting for men only. Bro. Bewley will sing a solo.—H.H., Jan. 26.

## West Australia.

**FREMANTLE.**—A welcome home social to G. B. Moysey was held in the chapel, W. E. Vinicombe in the chair. A. Lucraft welcomed our brother back on behalf of the church; Geo. Payne, representing the Home Mission Committee; H. J. Banks, representing the church at Subiaco, and Bro. Blackmore, of the church at Perth, welcomed him in short bright speeches. A happy time was spent. Bro. Moysey gave a few of the striking incidents of his travels and experiences. It was suggested that he should deliver a series of lectures. Bro. Moysey stated that he had not had five minutes' sickness since he left. He looks well, and no doubt he will feel the benefit both in his health and also his spiritual life. The church here will have the benefit of his services for a while longer, and we hope to report a forward movement.—W. E. Vinicombe, Jan. 27.

**KALGOORLIE.**—The meetings here are keeping up well, and a steady work is being carried on. Fairly large meetings on Sunday last, considering the temperature went to 112½ degrees. In the evening the gospel service was held outside. This tended to make the meeting more comfortable, as the heat was very oppressive inside. The brethren on the Goldfields are holding a Conference at Kalgoorlie on Feb. 28 and March 1 and 2, to be followed with a mission till about the 20th. We are all looking forward to a grand time, and hope to have many of our isolated brethren with us.—J. Maloney, Jan. 26.

## Tasmania.

**HOBART.**—Work is still progressing, and the brethren have been cheered by visitors from the

mainland. An address delivered by Bro. Ryan, M.L.A., Adelaide, will be long remembered. Last evening a young lady made the good confession. G. Manifold, together with the writer, paid a visit to the church at Geeveston, and received a very hearty welcome. The brethren in this district have worked well in the past, and judging by the genuineness of the membership there is a good future for the cause. On Jan. 25 (Regatta day) an informal Conference of the Southern churches was held, when delegates from Nubeena, Bream Creek, Geeveston, and Hobart were present. The proceedings were opened with a devotional service, after which J. Dalgleish was elected to the chair and explained the object of the meeting. An informal discussion took place, and the outcome of it was the passing of the following resolution: "That a Home Missionary Committee be formed composed of representatives from the churches in Southern Tasmania, whose object shall be the strengthening of existing churches and the opening up of new fields." The motion was carried unanimously. The following were elected as members of the Committee:—Hobart, W. R. C. Jarvis, J. Paterson; Nubeena, F. H. Burden, G. Spaulding, senr.; Bream Creek, W. Clifford, W. G. Kingston; Geeveston, A. Studley, F. Ashlin; Port Esperance, J. Glass, D. Purvis. Bro. Jarvis was elected treasurer and secretary. The Committee met immediately afterwards and transacted urgent business. On Saturday, Jan. 29, the Bible School held its annual picnic at Long Point Beach, Sandy Bay, when there was a splendid muster of school-children and friends. The day was all that could be desired, and the teachers are to be commended for the excellent manner in which things were carried out. The school children were provided with toys, etc., as prizes for the races, which were the kind gift of Jas. Adcock.

**LAUNCESTON.**—One addition since last report—Maggie, daughter of Bro. and Sister Tyson, and granddaughter of Sister Duff. Bro. Moffit still preaching.—Peter Orr, Feb. 1.

## Queensland.

**WEST MORETON.**—On Jan. 25 we held a most successful young people's meeting at Mt. Walker, the topic for the meeting being "Loyalty and Faithfulness," on which there were some splendid papers read, and some nice short speeches made. On the following Lord's day, at the same place, there was a record meeting for worship, and at night, at Rosevale, good gospel meeting. One confession at the close. All over the circuit the prospects are fairly bright. Love and harmony prevail, and we are expecting much blessing in the future.—T.G.M.

**TOOWOOMBA.**—Our annual business meeting was held on Jan. 20, and after the opening

exercises the following reports were submitted: The secretary stated membership 104, increase for the year 45, made up of 32 by baptism, 1 formerly baptised, 5 by letter and 7 by restoration. The membership has more than doubled. The treasurer—Income all sources £275/10/-, expenditure for the same period £277/1/9, leaving a deficit of £1/11/9. Sunday School superintendent—55 increase and 10 scholars having made decision. Young People's Society—Present membership 46, a net increase of 14, and 9 decisions for Christ from this society. Boys' Club—Membership 52, and rapidly growing. Temperance—Band of Hope regularly held and a large number of pledges taken during the year. Students—Membership 6. Dorcas—Good work done during the year. Evangelist—J. W. Parslow stated a very useful and satisfactory year; good spiritual tone prevails. Open-air work—We commenced Jan. 30, 1910, with good results. A small folding organ loaned by one of the brethren greatly assisted the singing. Two decisions Jan. 23, and three were baptised. We are looking forward to a mission to be held by G. H. Browne, of N.S.W.—Lewis A. Hoskins, Feb. 1.

## South Australia.

**BUTLER.**—R. Barr, presided last Lord's day. R. Harkness, lately at Mile End, addressed the church. The Butler brethren would have liked to keep him in their midst. Bro. Hammond is carrying on the work until the Evangelistic Committee decide on a man for this field.—R.W.B., Feb. 1.

**STIRLING EAST & ALDGATE VALLEY.**—On Jan. 25 the quarterly business meeting of the church was held in the Stirling chapel, when T. Spotswood presided over a fair attendance. The evangelist's report was of a bright and hopeful nature. The secretary's report showed that during the quarter 9 were added by faith and obedience, and 5 by letter, making a total of 142 on the roll; also that all accounts had been settled to date, and that our financial affairs showed a credit balance. All the officers were re-elected, and a vote of thanks was accorded to all who had in any way assisted us. All meetings are well attended. Bro. Wiltshire is faithfully sowing the seed.—A.G.R.

**GOOLWA.**—Splendid meetings to-day. We had with us T. J. Gore, from Unley, who gave us a very helpful address in the morning, and preached the gospel to a good audience at night.—J.T., Feb. 6.

**KADINA.**—Lord's day, Jan. 30, Bro. Killmier gave a good address in the morning. We had Sister H. Pappin, from Williamstown, and Edward Grigg, from Tumby Bay, with us. Bren. Neill and Crouch took the service at Wallaroo last Lord's day morning. The writer, with several young Christians, conducted an open-air meeting in Jerusalem last Monday evening, and another in Wallaroo Tuesday evening. Thursday evening two lads confessed Christ. Good meetings to-day.—E. G. Warren, Feb. 6.

**NORTH ADELAIDE.**—The Women's Bible Class held their annual social on Jan. 31. There was a good attendance, including teachers and officers of the N.A. and Prospect Sunday Schools, past and present members of the Bible Class, and

some friends. A letter was read from Mrs. Henshaw, regretting her inability to preside, as she had done on former occasions, and in her absence the writer occupied the chair. Mrs. Haverland, on behalf of the class, tendered the visitors a hearty welcome. Miss J. Hume (sec.) read the annual report, which was satisfactory, but we are anxious to do more in the future. Encouraging addresses were given by Dr. Verco and the superintendent, Mr. H. Moore, while members of the class contributed vocal items and recitations. Mr. Anderson proposed a very comprehensive vote of thanks. Refreshments were partaken of, and social intercourse indulged in.—V.B.T., Feb. 7.

**QUEENSTOWN.**—Good meetings last Lord's day. At the morning meeting R. Harris presided, and Bro. Hawkes exhorted. At the gospel service in the evening, Will. C. Brooker preached on "Deceitfulness." We are looking forward with pleasure to our class-rooms, which are nearing completion.—A.P.B., Feb. 7.

**SEMAPHORE.**—At the morning service Bro. Marquardt presided, and Will. C. Brooker exhorted. Sister C. Bloor, from North Adelaide, Sister Selina Bloor and Sister Margaret Alice Bloor, from Unley, by letters, were received into fellowship. 36 broke bread. Sunday School work proceeding satisfactorily.—A.P.B., Feb. 7.

## New South Wales.

**BROKEN HILL.**—Splendid attendance at all meetings. Three confessions for the fortnight. A church social was held last Monday to bid farewell to Bro. and Sister Mossop, who have left us to reside at Kilkenny, S.A. Bro. Tuck presided, and spoke of the work done by our brother and sister. We deeply regret their departure, as our brother's place will be hard to fill, having left the following offices vacant:—Deacon, S.S. supt., building fund treas., and C.E. worker. Bro. Tuck, on behalf of the sisters, presented Sister Mossop with a silver trinket box, and Bro. Mossop with a travelling bag, as a token of esteem, and wished them God's blessing in their new home.—R. J. House, Feb. 6.

**AUBURN.**—Bright meetings all day. Two sisters were received by letter from Rookwood. The interest in the gospel services is being well maintained, due in a large measure to the enthusiastic singing and very profitable addresses by our evangelist. At the close of the meeting the wife of Thos. Campbell (in fellowship with us) was baptised. We purpose holding our first anniversary early next month, and expect to have a splendid time together at the various meetings that will be held.—A.W., Feb. 6.

**ENMORE.**—Seven received into church this morning, six by faith and obedience and one by letter from New Zealand. Visitors: Bro. and Sister S. Gole, of Mosman, Bro. Hayes, late evangelist at Wagga, Bro. Arthur Terry, missionary among Aborigines at Kempsey, Bro. Jas. Wilson, of Junece, Bro. Geoghan, from Marrickville. Splendid gospel service this evening, Horace Kingsbury preaching. We noted members from most of the local churches present, evidently bent on seizing the last opportunity of hearing him before he leaves for Lygon-st. Our brother has delighted us all by his fine sympathetic preaching, and a good time is in store

for Lygon-st. The choir items were a quartette, "In the Silent Midnight Watches," and an anthem, "Who hath Believed our Report?"—the composition of our organist, P. W. Dixon, who was the recipient of many congratulations. During the meeting the annual collection in aid of Prince Alfred Hospital was made. The Bible School are busy making preparations for the presentation of prizes to take place towards the end of the month. Re organ fund: Members will please remember the necessity for prompt and liberal response to the call for funds.—R.K.W., Feb. 6.

**MOSMAN.**—Very encouraging meetings in the tent mission. Good attendance. 16 confessions to date. Interest is growing, and good work is being done. The sister churches are supporting us splendidly.—G.H.O., Feb. 6.

## Victoria.

**CARLTON (Lygon-st.).**—Nice helpful meetings morning and evening. Sister Little, from South Wellington, N.Z., and Sister Cleary from Hobart, fellowshipped with us. C. M. Gordon exhorted the church, and A. R. Main preached at night. Both addresses were much appreciated. Horace Kingsbury enters upon his work as our evangelist next Sunday. Public welcome meeting, Feb. 17.—J.McC.

**CASTLEMAINE.**—Last night we had a good meeting, and one young man made the good confession. There has been a lot of sickness among our members lately. Bro. Mitchell, of Harcourt, has been called on to part with his wife, who entered into rest on Jan. 24. Bro. and Sister H. Clarke have lost their infant son. Our hearts go out in loving sympathy for the bereaved ones. We had intended holding a mission at Chewton this month, but owing to the financial depression existing at present in Castlemaine and Chewton have decided to postpone this work for the present.—H.P.L., Jan. 31.

**HORSHAM.**—We are pleased to report that our evangelist (J. Parker) has again taken up his duties. After a long and painful illness, he has been restored to health. We had a splendid meeting to-night, Bro. Parker preaching a powerful sermon on "Paul's Conversion," at the conclusion of which six young girls (all belonging to the Sunday School) made the good confession.—A. Abbott, Jan. 30.

**BRUNSWICK.**—Splendid meeting at worship. Two received in. C. Quick exhorted. The evening meeting was a splendid one. Our evangelist's subject was "Christ's New Law." One confession. The singing at the school and Wednesday night meetings is augmented by brass instruments and violin played by some of J. Barneden's pupils. We regret that our evangelist is leaving us to go to Fitzroy.—W.T., Feb. 7.

**COLLINGWOOD.**—The work here moves on slowly. We commenced a debating society on Jan. 25, which promises to be a help in developing the talents of church members. On Jan. 31 the S.S. teachers held an enjoyable picnic at Doncaster, where they were cordially entertained by Bro. Brice. Our Sunday evening meetings have been well attended of late. Last night we held a special Orange service, when the members of the local ladies' L.O.L. attended in regalia; a special address was given by H. G. Peacock.

There was an excellent attendance, and splendid interest in the message.—Feb. 7.

**SOUTH YARRA.**—Very good meetings to-day. 106 broke bread. Amongst our visitors were Bro. and Sister Thompson, Buninyong, Sister Dunbar, North Fitzroy, and we were very pleased to have A. H. Eaton, from Auckland, N.Z., with us, who is home on a visit. W. Nightingale exhorted in the morning, and in the evening addressed a good meeting, his subject being "Jesus of Nazareth." We regret that one of our members, Sister Mrs. Prior, passed away very suddenly to-day.—T.M., Feb. 7.

**PAKENHAM.**—The brethren here deserve the prayers of the churches, as they keep the flag flying against quite a storm of opposition. The meetings are good, and full of the Spirit. The congregation represents four generations in a great grandmother aged 102 years, a daughter, a granddaughter, and a wee great granddaughter of seven months.—George R. Holloway.

**CHELTENHAM.**—Splendid meeting on Sunday at a "mothers' special service." Deep impressions made. Fine lantern and biograph lecture on Thursday in aid of Dorcas work: over 300 present. The Bible Class held a grand picnic on Foundation Day at Frankston. Visitors lately in Sisters Thompson, South Yarra, K. Keir, N.Z., and R. Finlayson, of Owen, S.A., who sang a heartfelt solo. Bro. Richardson, of Grote-st., slightly better.

**KANIVA.**—The church has experienced a very anxious time in consequence of Leslie McCallum's serious illness. For some days after a very critical operation our brother's life hung in the balance. "But prayer was made without ceasing of the church unto God for him," and now we rejoice that he is coming back to health once more. To our common Father our thanks are due. We are now looking forward to our Conference on Feb. 27 and March 1, when we expect Bro. Bagley to be with us.—A.R.B.

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## 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.

The strawberries were delicious; so was the cream, and so were the fluffy light biscuits which the mistress herself brought in hot from the oven, followed by the little maid with the fragrant steaming coffee; and Patty enjoyed it all, down to the very tip of her dainty fingers; for the silver was heavy, though old, the cups were thin to transparency, and the big bowl of red roses in the centre of the table was arranged with an artist's touch.

It seemed as if the two divined her inmost desire, for after a bit they allowed her to drift out of the bright conversation, save for an occasional irresistible laugh at some of the experiences of the day, for Andrew March was a born story-teller, and his usual audience of one was his supreme delight. He was never more brilliant than when he could watch the changing lights in his wife's fine eyes and catch their quick appreciation.

Then there was a half-hour when the young matron washed her fine silver and dainty china in the big, cool pantry, and the big man and the wee chap sat together out on the vine-covered porch, while Patty played softly in the dimly-lighted living-room the quaint old plantation songs that delighted her auditors. After the wee chap had gone to By-low Land—that was the mother's precious time; not even Patty intruded into the sweet sanctity—there was a most delightful music hour; Patty was surprised at the rare beauty and cultivation of the two voices; it was really a treat to the music-loving girl, and the pleasure of it rang in her ears as a little later she sped homeward in the swift-going motor, refreshed in mind and body.

The next night, as she sat at Whitney's side in the fashionable rose-garden of the Country Club, and looked around through the smoke-laden air at the flushed, excited faces, and heard the nervous, high-pitched voices and light laughter, the memory of the quiet, cool room, the charm of the beautiful voices, and the refinement of it all came to her with a sudden force that caused her to push back her glass with its sparkling contents untouched, and rise hastily to her feet.

"I'm tired," she said briefly, as several men sprang to her assistance; and Whitney led her from the garden, past the rows of flower-laden tables, where the occupants waved a merry greeting to the handsome young couple, and one man looked after them a bit regretfully, saying:

"Too bad to spoil a beautiful creature like that! There's the making of a fine woman there, but this pace—" and he shook his head dubiously.

Outside, in the cool, fragrant night Whitney was tucking his wife into the handsome tonneau, saying anxiously,

"Anything wrong, sweetheart?"

Then, as he sprang in beside her, and the machine rolled noiselessly down the drive, a bare hand slipped into his, and the moon shone down into an earnest, upturned face.

"I'm tired, Whitney," she said again.

He put his arm around her, and drew her a little closer to him.

"Two days more, I hope, and we're off to the shore. You ought to have gone without me. It is too late in the season for you to be here. You've had too strenuous a winter; you need a change. I don't want you to lose that dimple." He patted the cheek next him.

There was a little silence. She did not speak at once, and Whitney bent over her a bit anxiously. It was not natural for her to be tired; she was the embodiment of perfect health and tirelessness, the result of careful physical training.

At last she spoke, and the moonlight touched her face with its soft radiance. "I'm not tired"—she spoke very slowly—"that way, not one bit. I could run a mile, and play ball afterward. See; I'm perfectly fit." She held out one round white arm from which she had slipped the long glove; then the little smile faded quickly. "I'm tired of playing 'make-believe,' Whit. I want to be real."

He sat up straight, and looked at her in mock horror.

"Patty—are you—a—suffragist?"

She couldn't help laughing, a merry, rippling laugh peculiarly her own; his terror was apparent even in the moonlight.

"I are!" she said half laughingly, half solemnly. "If that means to be in earnest about things that are worth while. I'm tired of that!" She waved her hand with its gleaming jewels toward the fast-receding clubhouse. She was wholly in earnest now, and Whitney listened gravely as she went on:

"After a while, Whitney, we won't have time for each other; other people will come in between"; there was a little catch in her sweet voice. "You know it's hard now to keep our one evening; half the time we just have to give it up or offend some one. I am tired of it. I don't like the things they do. I never did like bridge; I won't gamble; the theatre isn't clean; and I know you would rather be—"

"Your one husband than the

"Sultan of Sulu,  
In his palace at Tulu,"

he broke in lightly, with a little caressing touch. "You've been too much of a success, sweetheart. You do need a change, and—"

She interrupted him impetuously just there to say:

"That's just it, Whitney! There isn't any change in that crowd. It's the same old thing and the same old people just in another place. I've been going to Madame Elise for a month, getting fitted out for the summer season, just

as I was for the winter; only there are more frills and furbelows. There won't be any rest to that. O Whit, can't we—"

"Cut it out?" he finished for her. "Patty, let me whisper to you. I feel just the same way. We're rank heretics, you and I. Instead of opening the house at L.—the old ark!—I'd like to just pack up a few things in a grip—an old grip, you know—and you and I, just you and I, Patty, run off to some wild place in the mountains. Wouldn't it be great to camp out sure enough, with Jim to cook and—"

She couldn't wait.

"And I'd take Nancy; and we wouldn't bother with clothes, or tell any one! O-o-o-o Whit, can't we?"

Her eyes were starry; he hated to dim their radiance; of course it was impossible just now when that senatorial race was on; he needed her and her gowns and her smile; women were becoming more English in that; the summer at L. would be quite a battle-field.

There was a sudden shout ahead; the chauffeur brought the car to a skilful halt, and Whitney sprang hastily out to see what was the trouble.

"Don't get out, Patty," he said briefly. "Hastings, stay by the car," and he went rapidly toward the dark object by the side of the road.

### CHAPTER IV.

#### PATTY MAKES AN UNHEARD-OF PLAN.

"Where are you going, my pretty maid?"

"I'm going a-visiting, sir," she said; and she tossed him a dainty pink bud from the basket of roses on the table before her; then a little sober look replaced the bright smile. "I'm going over to the hospital, Whitney. I want to take some of those peaches to that poor man, and I know Mrs. Rogers would like a big bunch of roses, they're so lovely."

"Why don't you send Hawkins with them, Patty? It's a hot day, and that old hospital isn't the coolest or the most cheerful place in town."

"That's just why I'm going," she said quietly, arranging her roses in a loose, graceful cluster. "It is the very loneliest place I know. It gives me the shivers every time I go through that big, dark hall." She shuddered involuntarily.

He laid down his paper, and looked at her sharply.

"Now, see here, little girl; you just keep away from that place. It isn't necessary at all for you to have the megrims over those people. They are nothing to you, and we were not responsible for their condition. That was a dirty trick to leave them without finding out what the damage was! Wish I knew whose machine it was; they'd suffer for that business. I'll never forget that poor woman's face. She thought her husband was gone; and he would have been too, if we hadn't gotten him to the hospital in quick time. That was a corking good run; I held my breath several times when we went round corners, but we got there all right." He looked up suddenly. "Patty, I've been wondering if that could have been the Bentley March's car. You know we went by them about a mile from the machine and, as I remember, that was the only machine we passed till we reached town. Honestly, if I thought March would be guilty of such a thing

as that, I——" Words failed him, but he looked dangerous.

Patty nodded her golden head energetically. "I would, too! I don't know what; but, whatever you'd do to him, I would, too! They knew they had caused an accident, for they must have seen the horse go down over the embankment. Mrs. Rogers says she begged them to stop and help her. It was abominable—wicked—simply cruel; and, if I knew it was the Marches, I would never recognise them again, and everybody should know why."

The grey eyes were on fire, and there was a bright glow on each cheek. She was a lovely Nemesis, and Whitney's eyes were full of pride as they rested on her.

"A good wife is a gift from the Lord," the old minister down South had said, and a queer little thought flashed into his mind. Had he ever thanked the Giver?

It was a strange thought—for him, and he wondered why it should have come to him just then. He did not know much about prayer, that wonderful wireless telegraphy between God and his children, established at the beginning of the world; and he did not dream that, just a few moments before, Helen March, her Bible on her knee, away off in a rock-bound cove, was praying, "Help her to find Jesus very precious to her to-day, and speak to him by the still small voice of thy goodness and greatness, until they shall both find their greatest joy in service."

Whitney Baldwin did not know these things, and there was still a little wonder in his heart as he followed Patty from the room, Patty in her smart blue linen, her hands full of dewy pink roses. Hawkins placed the basket of pink-cheeked peaches, looking so cool and delicious on their green leafy bed, on the seat; Whitney sprang into the car; and they were off.

As the big machine rolled swiftly and smoothly down the broad avenue, he could not help seeing the glances of admiration that followed his young wife, and it pleased him mightily.

She was lovely; there was no doubt about it; but lately there had been a certain something in her face that puzzled him. It was not always there; only at times he caught a fleeting glimpse of a new radiance, a peculiar something he could not fathom.

He would have seen it an hour later—and perhaps have understood then—in the dreary old hospital as she softly and deftly arranged the hot pillow under the sick man's head, and put her dewy roses where his weary eyes could rest on them, then coaxingly put the old, worn bonnet on the small, grey-haired woman, who followed her reluctantly from the sick-room with an anxious backward glance toward the still form on the narrow white bed.

Very tenderly the girl helped the little figure into the big motor-car, putting the soft cushions behind the tired back; and there was not the shadow of a smile in her eyes as she noted the involuntary shrinking when the motor-car started on its way to the park.

To be continued.



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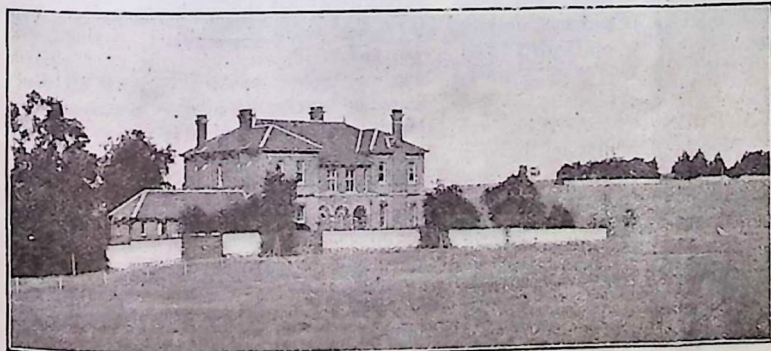
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The Correspondence Course in the Bible, conducted by H. G. Harward, may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Particulars in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished on application to the Principal, H. G. HARWARD, College of the Bible, Glen Iris, Melbourne.

Treasurer—W. C. CRAIGIE, Little Collins St., Melbourne.

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

## Here & There.

Decisions reported in this issue, 36.

Fine meeting at Castlemaine last Sunday evening. One confession and one restoration.

G. H. Browne, evangelist at Belmore, N.S.W., has gone to Queensland for his annual holiday.

The address of C. L. Peterson, district evangelist, Richmond River, N.S.W., is Casino P.O.

The Victorian General Dorcas will meet on Thursday, 17th inst., in Swanston-st. lecture hall.

New edition of "On the Rock," making the 29th thousand, now ready. Post free, 3/6 per dozen.

We acknowledge the receipt of 10/- for the W. W. Davey Fund, from P. H. Stappers, and 20/- from "A Friend."

J. J. Franklyn is getting a good grip of the work in the City Temple, Sydney. We hear of the baptism of two since his arrival.

Largely attended anniversary services at Eriksville (N.S.W.) on Sunday fortnight, when Horace Kingsbury preached. Two confessions.

The Sisters' Conference of N.S.W. is endeavoring to collect 1000 shillings for the Home Mission Fund of that State. We wish them success.

The place vacated by G. P. Pittman on the Foreign Mission Committee has been filled by the appointment of J. McColl, of Lygon-st. church.

Splendid work is being done at Paddington (N.S.W.), where A. E. Illingworth labors; there have been over 60 confessions during the past six months.

Errett's "Letters to Young Christians" out of print. A new edition is now being got ready. Will be glad to receive orders in advance.

The Index or Table of Contents for the AUSTRALIAN CHRISTIAN is now ready, and can be had free on application to the Austral Publishing Company.

G. B. Moysey has got back from his travels, and has taken up the work again at Fremantle, W.A. He says that he has not had five minutes' sickness since he left.

J. E. Shipway, of Meredith, writes: "'On the Rock' is bringing our cause to the front in this place. One person says 'It comes like a charge of dynamite.' Push it, brethren."

W. H. Wooster, evangelist, of Canley Vale (N.S.W.), has been unable to preach for several weeks, owing to ill-health. We trust he will soon be able to resume his duties.

The church at Hornsby (N.S.W.) has been hindered in the erection of the meeting house there owing to the coal strike. A start will be made as soon as bricks are available.

J. I. Mudford, of Brisbane, writes: "We are jogging along nicely in Brisbane. Four confessed Christ last Sunday night. Prospects seem better (I'm told) than for many years."

We are binding up a few copies of the AUSTRALIAN CHRISTIAN for 1909. Those desiring to have one should send on their orders early. They will be bound in half leather, and the price will be 12/6.

The brethren at Lygon-st. would be pleased to see a large number of friends present on Thursday evening, Feb. 17, to welcome Horace Kingsbury from Kentucky, U.S.A.

A Foreign Missionary meeting was held under the auspices of the N.S.W. Sisters' Conference in the City Temple, Sydney, on Friday last, at which Horace Kingsbury delivered an address.

The N.S.W. Conference year closes on Feb. 28. All contributions to Home Missions to go into this year's account must reach the Organising Secretary ("Bigua," Francis-st., Marrickville), not later than the date mentioned.

Bro. Pedler, of Moody, S.A., writes: "Very pleased to report a good interest being aroused in this part of the field. I find the CHRISTIAN a great help in advertising our plea. After reading it myself, I send it round to my friends."

The Foreign Missionary Committee posted a copy of "That they All may be One" to each of the missionaries on the firing line. They write in high terms of appreciation of the book. Rosa L. Tonkin says of it, "I think it real good. It is nicely gotten up, and is a credit."

We learn with regret that Bro. Edwin Carr, of Auckland, N.Z., entered into a private hospital on Jan. 3, to undergo a very serious operation. Bro. Carr, who is in his 75th year, is a member of the Ponsonby-rd. Church of Christ, and editor of that church's paper, *The Auckland Christian*.

A.M.W. writes:—"My son has just returned from a station one hundred miles out back from Oodnadatta, and says he often saw the CHRISTIAN 'knocking about the camp.' That will tell you what circulation it has; and you may be sure it is read, for any literature is welcome in the 'Never Never' country."

We are sorry to hear that A. W. Jinks, evangelist in connection with the church at Dunolly, met with a severe accident towards the end of last month. The local paper says that he escaped by a miracle from a fatal accident. It was a case of bicycle versus motor car, the bicycle and its rider of course getting the worst of it.

W. Combridge, formerly of Meredith, has gone to the new Victorian Coal-fields at Powlett River. His removal will be a loss to the church at Meredith, as it will eventually take away eight members. Bro. Combridge is anxious to hear from any brethren who may be at Powlett River or intend going there. Any such might communicate with him.

Some of the Merewether (N.S.W.) brethren are living and meeting at Hamilton, on the other side of Newcastle. They have taken the Mechanics' Institute, and there is an average attendance of 10 at the worship meeting, and 40 at the gospel service. The other Sunday evening the record attendance was reached, when 70 assembled to hear H. Rodgers preach for the last time before leaving for Scotland. The brethren at Hamilton are anxious for the N.S.W. Home Mission Fund to help them to the extent of a

We have received the following from the secretary of the Christian Association, England:—"Dear Bro. Dunn,—Your attention is called to the enclosed resolution which was passed at Pittsburgh. If you will be so good as to publish in

the columns of the AUSTRALIAN CHRISTIAN and ask any other Australian papers to copy, the committee will be greatly obliged. We trust that some of the Australian brethren will be passing this way at that time, and that they will make a point of being with us in Conference. With kind regards and thanks for your co-operation, I am, yours fraternally, Leslie W. Morgan." [The resolution referred to will be found in another column.—Ed.]

Henry Baker writes:—"To the brethren and sisters scattered throughout the Mallee District. Your attention is directed to the notice in another column re our annual Conference at Brim. Those in charge are determined to make this the 'best yet.' With this object in view, we want every member residing within the eleven million square acres of Mallee to concentrate at Brim on March 1. A day of glorious blessing awaits you. Don't be afraid of a little inconvenience. A rich reward is waiting for you at Brim. There is a full moon, and roads are in good condition. One thought more: Please come prepared to give back to the Lord a generous portion of the wonderful harvest which he has given you. I have penned this note because it is impossible for me to get around to you all again before Conference; my horse—unfortunately—has only four legs."

The *Christian Standard* gives a brief description of the Restoration movement in Bulgaria, from which we give the following. The writer is Peter F. Poppoff:—"All the chances are on our side, and none of the sectarian churches can stand against us and hinder us, although they are trying to do so. Malice, envy, rivalry and all, stopping at nothing and serving themselves with all possible means, but the Lord's work is going on like a mighty train which does not fear the barking of the village dogs. Of those who believed earlier and during these days in the village of Golentzi, the membership is over fifty—men, women, and children. Fourteen of these I baptised in the river Lom on Oct. 27, two kilometers out of the village, accompanied by fifty-four witnesses. When I entered the water and pronounced over the candidate the holy name of the Father, Son, and Holy Spirit, and then dipped them in the watery grave, the joy was indescribable among the believers. After the ordinance was performed, we started, both the baptised, and those who looked on, back to the rooms where we hold our meetings, when I read and commented upon the third chapter of Matthew. After thanking God for all that was done, and singing of a hymn, we went home to the city, being escorted a long way by most of those who were baptised."

D. A. Ewers delivered an address at the Pittsburgh Convention. The opening part, which is here given, will strike a chord in the heart of all here given, will strike a chord in the heart of all Australians. He said:—"I represent Australia. The land of almost perpetual sunshine, the land of gold and silver, of wheat and wool, of flowers and fruit; the land where four and a half millions of people occupy a territory as large as that of the United States; the land from which colored races and Asiatics are excluded, where eight hours is a legalised day's labor, where the stores close at six, and where every employe enjoys his weekly half-holiday; the land where men and women above sixty-five receive a weekly pension of two and a half dollars for life, and where

every woman has the political suffrage. This is the country where Tammany rings and combines and trusts are unknown, and where the railroads and telegraphs and telephones belong to the people and not to companies; the country where wealth is more equally distributed than in any other land, and where, consequently, there are proportionately fewer paupers and fewer millionaires. I represent what may well be called 'God's own country,' because its soil has never been stained with the bloodshed of war; the land of peace and plenty, of progress and prosperity, of liberty and loyalty; the land that is proudly loyal to that grand old empire

'Whose flag has braved a thousand years,  
The battle and the breeze.'

Geo. T. Walden writes concerning the New South Wales Conference:—"Are you coming to our Conference? We want you and we need you. South Australians, will you come and get us enthused about the Federal Conference? Our hearts and homes are open to you. Brethren from the country districts of New South Wales, come to the Conference as well as the Show. We begin Tuesday, March 22, with the Sisters' Conference, one of the happiest meetings of all the week. Wednesday is Christian Endeavor Rally, Young Folks' night. Thursday, Temperance and No License Demonstration. Friday, All Day Conference. Saturday, Conference continued, leading to the climax of the week—Children's Night, the Bible Schools' Demonstration. Lord's Day, Conference Sermon. Easter Monday, Picnic, Parramatta Park. Monday night, Bro. Hagger's famous illustrated lecture on his trip to England and America. Tuesday night, March 29, Foreign Mission Demonstration. We want hundreds of visitors. Send your names to T. Walker, Woodcourt-st., Marrickville. Our Victorian and Queensland brethren can enjoy their own Conference, and leaving Melbourne Saturday afternoon arrive in time on Sunday to hear our Conference Sermon by Bro. Franklyn, and attend our picnic in the beautiful Parramatta Park on Easter Monday, through eye and ear gate visit Europe and America with Bro. Hagger on Monday night, Tuesday morning sight-seeing, and on Tuesday night help us conclude the Conference with a monster Foreign Mission Demonstration."

## The Australian Christian.

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## Acknowledgments.

### FEDERAL EVANGELISTIC FUND.

Contributions since Federal Conference in Sydney, not previously notified:—A. P. Benn, Vic., 7/-; S. Braddock, N.S.W., £1; J. Thompson, Q., 2/6; A. Brother, 2/-; R. Harkness, S.A., 10/-; T. R. Morris, Vic., 10/-; Bro. Gole, N.S.W., 1/-; W. A. Kemp, Vic., £1; Sister Stabe, Q., £1. Churches—Katoomba, N.S.W., £2/1/6; North Perth, W.A., 5/-; Lake-st., Perth, W.A., £1; Bunbury, W.A., 3/6; Subiaco, W.A., £1/5/-; Mile End, S.A., 6/3; Adelaide, S.A., £2/10/-.

T. B. Verco, Treas.  
Cowra Chambers, Grenfell-st., Adelaide, S.A.

### CENTENNIAL THANKSGIVING FUND.

1/-, Miss Price; 2/-, D. S. Clark; 2/6, W. Bryant, G. Russell, J. Alderson, W. Alderson, H. Lunn, M. Patterson, L. Alderson, F. Barling, Eva Barling; 2/7, A. Sewell; 5/-, W. Gemmell, T. Alderson, J. Freemantle, Thos. Batty; 6/6, Thos. Crouch, Jas. Currie; 10/-, G. Stevens, F. W. Fiegert; £1, J. Patterson, Mrs. J. Patterson, A. J. Hagger, F. G. Dunn; £2/19/3, Members of North Fitzroy; £2/6/6, Church, Dunolly; £4, J. M. Goldsworthy and Family.

W. C. Craigie, Treas.  
263 Little Collins-st., Melbourne.

### VICTORIAN MISSION FUND.

Church, Warrnambool, £15; South Yarra, per Sister Blake, £1/17/9; Kaniva, £32/10/-; Wampony, £14; Bordertown, £8/15/-; Lillimur, £8 5/-; Blackburn, penny per week, 13/4; Cosgrove, do., £2; Cosgrove, £5; South Richmond, per Sisters, £2/1/3; Miss Brister, Windsor, 1/6; Mrs. A. E. Bowen, Transvaal, 13/-; A Friend, Tas., £1; T. Johnson, Romsey, Q., £1; M. Gilmour, Katamatite, 7/-; H. M. Clipstone, Katamatite, 2/6; Centennial Collection, £1/5/-.

M. McLellan, Sec., W. C. Craigie, Treas.,  
31 Cromwell-rd., 263 Lit. Collins-st.,  
Hawthorn, Melbourne.

## Coming Events.

**FEBRUARY 13.**—Blackburn Anniversary in the Chapel, all day. 16th, Tea, 1/-, and Public Meeting. Speaker, A. R. Main. Good programme. Welcome.

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

**FEBRUARY 23.**—Limelight Lecture, "Round the World with your Eyes Open," by C. M. Gordon, Swanston-st. chapel, 8 p.m. Admission, 6d. Proceeds in aid of Swanston-st. C. of C. Cricket Club.

**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."

### IN MEMORIAM.

CARR.—In loving memory of dear mother, Elizabeth Carr, who was called home Feb. 21, 1908, at Hawthorn.

"So dearly loved, so sadly missed."

—Inserted by her loving daughter and son-in-law, M. & E. H. Tuck, St. Arnaud.

### WANTED.

The Church at Brunswick desires the services of an Evangelist, to commence March 6. Applications to be addressed to the Secretary, W. Thompson, 307 Edward-st., East Brunswick, Vic., up to Feb. 19.

A young Evangelist for church, Roma, Queensland. All information can be obtained from Philip Browne, Roma, Q.

## AGENTS WANTED

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Men who travel through the country can make good profits selling these remedies, which are wonderfully successful in effecting cures.

Thompson's Remedies have been used, and are recommended by the following evangelists of the Church of Christ:—Messrs. J. J. Franklyn, Sydney; D. McCracket, Petone; T. J. Bull, Mataura; T. H. Mathieson, Oamaru, etc.

D. M. McCracket says, in writing while at Kalgoolie, of the New Zealand Antidote and Ointment, "I give this testimonial freely and voluntarily out of a heart full of gratitude for the many instances in which it has proved a relief and a blessing to me and mine, and many others whom I have recommended it to. I have not said half of what might be said in praise of these remedies, and especially of the Antidote, but I would recommend sufferers to write to R. Thompson, the Proprietor, and Manufacturer, who has had a large experience, and is personally known to me as one who will give you good honest advice."

J. J. Franklyn says of the Household Ointment, "We have used your Household Ointment with very gratifying results; it is invaluable in any case where such a remedy is needed. It has scored a veritable triumph over Bala, no other treatment being necessary."

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## Obituary.

**GRANT.**—Our Sister Isla Grant passed away on Tuesday, Jan. 18, after about a fortnight's illness, at the early age of 14. In our Sunday School practically all her life, she was baptised only a few weeks ago in connection with our recent mission. We rejoice that our young friend had given herself to the Lord, in whose safe keeping she now is. At the same time, we deeply sympathise with those who mourn her departure, especially with our Sister Grant, who lost her eldest daughter only a few months back. May they look to the Saviour for comfort and strength and so walk in his ways that there may be for them one day the glad re-union with loved ones gone before.

Prospect, S.A.

A. M. LUDBROOK.

**WATSON.**—George Watson, one of the oldest members of the church in Dunedin, whose membership dated back to the time when the church met in the little building in Hanover-st., near Filleul-st., and since pulled down, passed away on Saturday evening, Jan. 8, in his 82nd year. In connection with the Rechabite Order, there was at one time no greater enthusiast. A memorial service was held yesterday morning, the text upon which W. J. Hastie's address was based being Job 19: 25, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

Dunedin, N.Z.

L.C.J.S.

**WINTER.**—William Winter, the spiritual hero of the great north-west of New South Wales, has gone home. The King called and he was ready to enter the place of higher service. The call was sudden. He had been ailing for some days and was persuaded to go to Moree to consult the doctor. He arrived there on Sunday, and died on the Tuesday. He died as he lived, a Christian. To know Bro. Winter was to love him. He loved Christ and all Christ's disciples. The only passport needed to be enshrined in his heart was evidence that you belonged to those who believed in the "one Lord, one faith, one baptism, one God and Father of us all." He loved God's Word, and knew it as few men. He spoke no mixed tongue; his speech was a well of Bible undefiled. Bro. Winter believed in the plea for a complete return to apostolic Christianity in its teaching and life. He was a great missionary enthusiast, and he knew no geographical bounds; his purse was open wide to both Home and Foreign Missions. Bro. Winter lived about 25 miles from Moree, but for years he attended the meetings there, and was the father of the church, and enjoyed the love of all, both old and young. The church at Moree owes its existence to William Winter, who came to Moree from Wedderburn, Victoria, in Oct., 1877. In 1884 he brought over his wife and family and settled in Benarba, and with his wife and daughter commenced a weekly meeting for worship. In the same year he removed to Midkin Station, where he still continued the meetings for the breaking of bread, and in Jan., 1885, he had the pleasure of seeing his four sons yield obedience to King Jesus—a day ever to be remembered

in the Winter family. At Midkin Bro. Winter commenced the proclamation of the gospel, which he continued when he removed to his present home, Inglewood Forest. During his labors at that place quite a number were added to the church. In July, 1889, Charles Watt, from Enmore, paid a visit to Moree, preaching for seven nights, the result being that several were brought to a knowledge of and obedience to the truth. Bro. Winter then decided to hold monthly meetings in the School of Arts Hall, although he had to travel some 20 miles to these meetings, a practice he has kept up for years. His family was a noble tribute to Bro. Winter's and his wife's Christian training. They are all intelligent, faithful members of the church, and all those who are married, both sons and daughters, and live remote from any of our churches, have the breaking of bread in their own homes, and follow their father's example in liberally supporting the cause in this and other lands. Bro. Winter had a good report of those without. The men said, "He was the whitest man in Australia," and all highly esteemed him for his faithful Christian character. His body was laid to rest in the "God's acre" of his own beautiful home at Inglewood Forest, and his spirit went to the Saviour whom he passionately loved and faithfully served. Bro. Winter leaves a widow, four sons (Henry, Alfred, Peter and Albert) and four daughters (Mrs. Sylvester Butler, Mrs. Edward Butler, and Misses Lizzie and Ivy Winter). Bro. and Sister Winter had been married

over fifty years, and of their home the Saviour had said, "Peace be to this house." It is a lovely Christian home. I was only in it one day and a half, but the memory of its Christian atmosphere lingers with me as a lovely fragrance. It is said that we can fill any man's place, that no man is indispensable, but it is hard to see how William Winter's place can be filled. If I were called on to write his epitaph I should put:—"He was a good man and full of the Holy Spirit and of faith; and much people was added unto the Lord."

"Asleep in Jesus! blessed sleep!

From which none ever wake to weep;

A calm and undisturbed repose,

Unbroken by the last of foes."

Enmore, N.S.W.

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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 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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