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Things that Abide.

As the years follow one another in rapid succession, with "Passing Away" written on "the world, and all the world contains," it is a great consolation to realise that there are things that remain, things that will ever abide. We look around, and are disappointed: we look within, and find suggestions of despair. Blessed be God, such survey and introspection do not exhaust our capabilities: for by his goodness and mercy we may also look *above*. And in him to whom our spiritual gaze is directed, we find a guarantee of things that are beyond the grasp of flesh—of things that are as certainly ours as an inheritance is the right of the lawful heir.

Holding fast.

We do well to hold fast our confidence in this respect, for the thought of men—superficial and ever changing—leaves little or no room for the real and abiding in the universe of which philosophy speaks. The language of human investigation has come to deal with the Eternal and Infinite in terms that belong to things temporal and finite, with fundamental certainties in a manner that is properly fitting to the transient and unreal. Moreover, in too many cases, the thinkers of our day are concerned with a world from which God has "been retired," with a kingdom whose throne has been usurped from Christ, and with Sacred Books whose authority has been challenged and cast aside. Things of earth pass; and things that are essentially not of earth are by many regarded as equally subject to change and decay.

Unchangeable and immutable.

Praise God, we are permitted to look further and see more—to know more, and therefore yield a deeper devotion. Hence, though time may hurry on, yet the God of all Grace remains; though, with changing thought, man may dispense with such terms as sin and guilt, and flippantly explain them away, yet Christ the Redeemer remains; and though rationalist complacency and a specious criticism may suggest a shallow humanism as the remedy for all spiritual woes, yet the Word of God, the gospel of our salvation, remains. Along with these abiding things, we have the old-time need,

moral and spiritual; and nothing has happened to convince us that the wisdom of heaven has changed places with the folly of the world, or that, now at length, the Unchangeable and Immutable may be confounded with the passing things of earth and time.

God remaineth.

1. What the Scriptures affirm, sane reflection confirms—*God remaineth*.—It is still in the Creator that the creature lives and moves and has his being. In the words of Moses, the man of God, we say of the Eternal—and in tones of reverence we must address the words to him: "Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the dust of the earth and the world, even from everlasting to everlasting thou art GOD. . . . A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night" (Psa. 90: 1-4). We bow our heads in awe before the great and holy God, and, in the words of inspired writers of the olden time, we declare: "The Lord shall endure for ever . . . The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. . . . The glory of the Lord shall endure for ever . . . His righteousness endureth for ever" (Psa. 9: 7; 33: 11; 104: 31; 111: 3). His own word is: "I am the first, and I am the last, and beside me there is no God" (Isa. 44: 6). Hence with joy we exclaim: "Unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever" (1 Tim. 1: 17).

Christ remaineth.

2. Again, what the Scriptures affirm, the testimony of saints confirms—*Christ remaineth*.—In theory the Jews believed that the Messiah must abide for ever; we know him as "passed into the heavens," where he "abideth a High Priest continually"—"able to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them" (Heb. 4: 14; 7: 3, 25). Moreover, we know that, in pursuance of his Messianic dignity and glory, he is invested with all rule and authority and power—angels and authorities

and powers being made subject unto him: and that, as the Prince of the kings of the earth, he will in due course take unto him his great power and reign, so that the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and "he shall reign for ever and ever" (1 Cor. 15: 24; 1 Pet. 3: 22; Rev. 15: 11, 15). Shall we not, with this bright prospect, pray without ceasing: "Come, Lord Jesus"?

The Word of God remaineth.

3. Once more, the claim of the Scriptures is supported by the consciousness of Christian people, that *the Word of God remaineth*—settled in heaven, in order that, among the sons of men, it may prosper in the thing whereto it is sent. Owing to its origin in divine inspiration, and its object in the revealing of the holy will of the Creator, God's Word abideth (1 Pet. 1: 9). Therein the works and purposes of the Father, and the gracious designs and achievements of the Son, are set forth for the instruction and enlightenment of men: and being "given by inspiration of God," the whole is "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God—the servant of God, the worker for God—may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17). What the book was in the early years of the church, that it may be to-day, if only we would bring to its study the same simple faith, the same earnest desire which was cherished in past generations, to know and do the will of God.

The things that remain.

So some things remain—and they are things that will never "vanish away": while time "rolls its ceaseless course," the quickened soul will thirst for God, even the living God: will long for a closer fellowship with Christ by the power of the Holy Spirit: will desire a more rich indwelling of the Sacred Word. It is related of a London minister of a past generation, that, when waiting his end, he was questioned as to the solemnity of death. In reply, he said that though, in the past, interested in literature and learning, genius and wit, these things were nothing to stand by a dying man. "Nothing short of the good

old plain truths of the Bible—the unchangeable love of God, and the vicarious sacrifice of Christ—are the foundation of my faith and hope.” “Here,” said the dying man, “is *terra firma*; I say, here is *terra firma* for a dying man!”

And what is good for a dying man is equally desirable for a man whose lot it is to battle with life's difficulties, to find solutions of its problems. The Word of God is living and powerful, vitalising and energising. If we knew more of Scripture, we

should be assured of the essential knowledge of the Father and the Son. Shall we not, at this time, with renewed purpose, follow up the resolves of past years, or with an earnestness such as the case requires, determine that, with God's help, we will henceforth make the book our constant companion? The outcome of such a resolve will assuredly be found in a deeper fellowship with Christ, expressing itself in greater glory to God, and a more acceptable witness to the Truth.—*Selected.*

The Church of God and of Christ.

The Ideal and the Actual.

By the late J. J. Grinstead, Homestead, U.S.A.

Far too often the church, as it actually exists, is an object of complete indifference, if not of actual contempt, in the minds of men; whereas in the mind and purpose of God the church holds a place of supremacy. God our Father, and Christ our Brother, are equally interested in the welfare of the church. They are one in purpose; so God gave his beloved One to the sorrow of Gethsemane and the agony of the cross. And why? That the church might be brought into existence, educated, and glorified. “He shall see of the travail of his soul, and be satisfied.” When then men, good intelligent men see more in politics and social reform than they see in the church, it must be because of some erroneous conception. And we may well hear the voice of God saying, “For your thoughts are not my thoughts: neither are your ways my ways.” Yet surely the all-absorbing desire of every true disciple is to have God's thoughts for our thoughts, and his ways for our ways.

The church.

Let us think of the expression, “The church.” It is frequently used to denote some local assembly. But there are some instances in which it is used in a more comprehensive sense. For example, “Christ also loved the church and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the Word; that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.” Which of the local churches did he thus love? And for which of the local churches does he cherish his great ambition? Clearly the church in his mind and plan embraces all the churches in which by his blessed Spirit he has dwelt; for “where two or three are gathered together in my name, there am I in the midst of them.”

Thy presence makes the feast;

Now let our spirits feel

The glory not to be expressed,

The joy unspeakable.

In our early days we were told that the

phrase “church universal” was not a Scriptural phrase, and we were warned against its use. Yet probably most of us felt the need of some word or phrase which would express the idea conveyed in certain texts. And the suggestion of a very highly esteemed brother, that the word church was used in an institutional sense, like the word jury, was never quite satisfactory; nor was it any more Scriptural.

The church his body.

Looking at the word church, as it is used in the comprehensive sense, it is well to see it associated with other words. When the Prince of Life was raised from the dead, and placed at God's right hand, far above all principality and power and might and dominion, and every name that is named, not only in this age but in that which is to come, and all things were put under his feet, God gave him to be the Head over all things to “the church which is his body.” And the same “beloved brother Paul,” who wrote the above, tells us that there in one body—therefore there is one church. The word church means an assembly, but built not of ordinary stones but of living stones; it is a habitation for God. It is therefore also spoken of as a house. “That thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.” Under the Jewish dispensation there were many synagogues, but only one temple—one house of God. Under the present dispensation of grace there is just one church—one body—one house—these different designations only representing different aspects of the same thing.

How entered.

The method of entrance into this one church, body, or house.—An Englishman desiring to become a citizen of the United States of America must reside there for one year. He must then go before the recognised authorities, and tell of his desire; all particulars of his birth and birth-place; sign a declaration of his intention, and pay a fee. After four more years, he must go

again, taking with him two character witnesses, who will declare they have known him intimately for five years. He must answer a number of questions as to the constitution of the United States, pay another fee, and possibly in about three months he may receive a document recognising him as a citizen. Now it would not have been of the slightest use for that man to have expressed his admiration of, or his devotion to, the country, instead of complying with those requirements. No amount of enthusiasm or gush would have done as a substitute. He must do just as he is told or keep out of the way. There is just one way into the one church, body, or house: that one way is set forth in 1 Cor. 12: 13. “By one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free.” The baptism of the penitent believer (and there is no other baptism known to the New Testament, as an initiation into the body of Christ) is the burial of the old sinful nature; from which burial we rise to newness of life, with all our sins forgiven, never to be remembered against us any more for ever. Not only so, but the loving obedient disciple has not only emerged from that grave of water, but he has been born into the family of God—the household of faith. This of course means, not that everybody immersed enters into the family of God, but the penitent believer has been begotten again by the incorruptible seed, by the Word of God which liveth and abideth for ever.

The new birth.

Without assuming that the church of God and the kingdom of God are identical, it may be safely asserted that no one can enter the church of God without entering into the kingdom of God, and the only way of entering is by being born into it. Jesus says, “Verily, verily, I say unto thee, Except a man be born of (out of) water and the Spirit, he cannot enter into the kingdom of God.” Do not make any mistake about that. “Cannot” does not mean “Oh, you can please yourself about it; it is simply a matter for the individual conscience.” A man may go to the United States, and live there for the rest of his life; he may enjoy a great many of the privileges of citizenship. But he cannot become a citizen except by complying with the requirements of the U.S. A man may love Christ, and delight in his service; and it may be truly said of him, “Thou art not far from the kingdom of God.” But he cannot enter that kingdom except in one way; and that is by a new birth—a birth of water and the Spirit. “Oh, that is narrow.” It is: for straight is the gate, and narrow is the way, that leadeth unto life; and few there be that find it. Happily though true, this statement is only true of this dispensation. Why do we say so? Because we see with John in prophetic vision ten times ten thousand, and thousands of thousands. And again we see “a great multitude, which no man can number, of

all nations and kindreds and peoples and tongues, standing before the throne and before the Lamb clothed with white robes and palms in their hands. And they cry with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb." We are also told that the Captain of our salvation is to lead many sons unto glory. Be sure of this—the work of Jesus is not going to end in failure. Every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. "As truly as I live, all the earth shall be filled with the glory of the Lord."

To be continued.

Australian Students in America.

D. A. Ewers.

As far as I have been able to ascertain there are students at various American colleges as follows:—

At Lexington, Kentucky: W. C. McCallum, G. J. Daniels, L. W. Baker, H. Roberts, W. J. Taylor, H. R. Taylor, A. E. Osborne, H. P. Lovell, E. P. Roberts, F. W. Shorter, H. W. Cooper and G. Rootes. D. McCallum and P. D. McCallum have recently left college.

At Drake, Des Moines, Iowa: T. H. Scambler, H. E. Knott, P. J. Pond, G. Moore, G. Scambler, J. McKenzie, J. H. Groom, H. Howard, L. Doreen, J. H. Saunders, and Sister M. F. Davis of New Zealand.

At Bethany, West Virginia: G. Saunders and A. T. Cox. E. A. Doley has just left there.

At Canton, Missouri: C. Rush and — Mcorn.

At Enid, Oklahoma: G. Chandler, J. W. Cunningham of New Zealand.

At Eugene, Oregon: A. Howard.

At Hiram, Ohio: G. Bennett.

At Eureka, Illinois: Chas. Mitchell.

At Cincinnati, Ohio: J. Silvester.

At Chicago, Illinois: A. J. Saunders.

If my readers know of any others, I should be glad to publish their names. I met many of the 37 students while in America, and heard from others. I find there is a general desire to return to Australia. Most of them have a great longing for home, and are determined to return if possible. But there are difficulties in the way not always realised here.

When a young man leaves college he is generally without means and sometimes in debt. Even when fortunate enough to have had regular preaching appointments, the remuneration, with but few exceptions, is scarcely sufficient to cover the train expenses to the fields of employment in addition to his board, and as a rule he gets little or no preaching for the first year or two. Once he has graduated he has no difficulty in getting invitations from churches at from \$750 (£150) a year and upwards for a commencement with the almost certainty of rapid advancement. Am-

erica is so large a country and there are so many thousands of churches that he generally has a pretty wide choice.

Just here is his danger. If he does not return to Australia immediately he leaves school, it is not likely he will ever do so. Once settled down in a congenial field, a warm attachment is formed between church and preacher, that it is not easy to break. He is laboring with a body which in America has more influence than in Australia: and his relationship to his congregation is somewhat different to what it would be here, as the preacher there generally has more to do with the direct oversight of the church. Naturally he reasons that since the way has not been opened financially for him to return to the home land, and since his influence for good, as he deems it, is greater there, that is the place where the Lord means him to be, and a soul saved in America is as valuable as if saved in Australia. So he finally gives up all idea of returning. I suppose there are fully 30 or more Australians filling American pulpits to-day, and I fear many more of our finest young men will be lost to us.

Unfortunately, too, a most absurd idea seems to have taken possession of some of them that they are not really wanted back. One of our most promising men wrote me: "There is an unfortunate feeling among the boys throughout the States that they will not be thoroughly welcome when they return. Sometimes leading brethren over there have not been entirely wise in what

they have said, and the conviction has been growing that in the future invidious distinctions will be made between the men from here and those graduating from the Australian College." I am confident this idea is utterly groundless. We need our young men back, and we want them to come. But the question of finance is certainly a problem.

Of the students mentioned, A. J. Saunders is on his way to West Australia, and hopes to find work there or in some part of the Commonwealth. W. J. Taylor and his brother, H. R., graduate next June, and are very anxious to return if the way is open. They are spoken well of, and should do a fine work. The three McCallums, L. W. Baker and G. J. Daniels should all be ready to return home. At Drake University H. E. Knott has taken his B.A., but intends, I understand, to take his M.A. at Harvard before returning. P. J. Pond, T. H. Scambler and Geo. Moore expect to graduate in the College of Liberal Arts next year. G. Bennett, of Hiram, is now ready to return, and there may be others.

The sound convert takes a whole Christ.
—Joseph Alleine.

Love cannot be hid any more than light, and least of all when it shines forth in action, when ye exercise yourselves in the labor of love, in beneficence of every kind.
—John Wesley.



The Great Pyramid and Sphinx.

The journey from Cairo to the foot of the pyramids can now be performed in carriages in an hour and a half, along a good road, constructed by the Khedive for the use of the Prince of Wales and party in 1868. Each side of the Great Pyramid now measures 750 feet, and it is 451 feet high. The world renowned monument known as the Sphinx was hewn out of the natural rock, and with some aid from artificial masonry, was shaped to resemble a recumbent lion with the head of a man.



An Australian Abroad.

A. C. Rankine.

I.

That remarkable writer of the present day, John Foster Fraser, said he "took the shortest cut to knowledge, and that was to travel"; and no doubt if one is to have a true idea of a country or people, he must see them and dwell in their midst. Any one, however, merely passing through a country cannot get a right view of it, and no one can form a just estimate of people without dwelling among them for a season. The old proverb is true the world over, "If you would know a person, you must live with him or her." A mere globe-trotter may get a great deal of knowledge by observing things in passing by, but he certainly is not the one to give us his opinion of a country. Coming from Australia to America on board our ship was a passenger who was making a tour of the world. He landed in Melbourne one day, and a friend took him about 50 miles inland to see some other friends. His stay was brief—but a few hours. That portion of the country happened to be rather barren and poor. From what that traveller saw, he formed his opinion of Australia. "It was a poor country," he said, and "the people barely could make a decent living." He knew more of Australia when I was through with him.

A great country.

This land of the American Republic, of the Stars and Stripes, is one which has been freely criticised. Some, blinded by prejudice, have unmercifully condemned it in every particular. They practically admit that for anything to be American is to be unworthy of being received. Can any good thing come out of America? Now, every country has its peculiarities and its problems. This great Republic possesses in a remarkable degree many distinct advantages, and she is weighted with tremendous problems. Providence has wonderfully blessed her with great natural resources. Her mighty watersheds, vast acreage of beautiful timber, coal fields, oil wells, iron and tin mines, etc., with every climate almost, enabling the country to produce largely for the supply of the people, all make up a place capable of carrying a tremendous population. Did God see that such a country was needed that the overcrowded millions of the old world might be housed here? Already nearly ninety millions are here. And they still come,

every day they come, not by the score, but whole shiploads of them.

One of the problems.

And that is one of the problems. The nation cannot assimilate them speedily enough. Germans, Hungarians, Bohemians, Italians, Russian Jews, Swiss, Danes, French, Norwegians, Greeks, besides those from the English speaking centres of the old world. The great foreign element is the trouble. So many are the scum of society. And coming here they must live, so then the struggle for existence goes on. Many bring from the old world centres vices which far outnumber their virtues. Their room is preferable to their company. But happily or unhappily, it works both ways—"birds of a feather flock together." Go into the great cities of this Republic and you will find thousands of the one class huddled in a certain part of the city. "Uncle Sam" has his patience sadly tried sometimes in dealing with this foreign element. For the most part these foreigners are godless. They know not the power of the gospel in their lives. Our Christ, our blessed, holy Saviour, has not been made known to them. They are lost to God and to self. They do not know the blessings and privileges of the gospel. They live for the present. The Lord's day is not recognised by them. To them it is not hallowed with any sacred memories of the past. This large host, augmented by the godless crowds of Americans and English speaking peoples already here, who seize every opportunity for making the almighty dollar, fairly or foully, turn the Lord's day into one of so-called pleasure, or earthly profit.

"We must hustle."

On Sundays, theatres and places of amusements are open in this big city of Cincinnati, of over 400,000 people. Business places in large numbers are open on the Lord's day. To their shame be it stated, not only do some of the business firms keep their employees working till late at night, but call upon them to go back to work on the Lord's day. A great majority of large business firms of this city are in the hands of German and Russian Jews, and the not over-scrupulous American business men who have to meet the competition of these people stoop to practices that make it hard for the people whom they employ to respect the Lord's day and other sacred things. Where the many millions are waiting every day to be fed, clothed and housed, and where the millions still come, there is

need for work to be done. Many hands make light work, but many to be cared for means many must work. So many in the mass cannot; they are past it, or they are sick, or blind, or maimed, or too young; and so many won't work, they are indolent and lazy, drunkards, Spielers, rogues, vagabonds, etc. That means some, the remainder, minus all those I have named, must work to create supplies to meet the demands, hourly, momentarily demands for bread, clothing, shelter; for all must have these, and many want delicacies and luxuries *ad infinitum*. So some must work, many must labor and toil by day and oft by night; the wheels of commerce must not be allowed to stay one moment still; they are turning, ever turning. That is the make-up of this America. It is a great workshop. As if to emphasise the fact for the need of toil, the American says, "We must hustle." That is an impressive word. It means more than work. One must keep at it, and always at it; keep your back bent to the task.

No old men wanted.

And so soon as a person is past hustling, he must give way to a better man. Since coming here I have looked into scores of business houses with this object in view, to see who are the men in responsible places. For the most part they are young or middle aged. When grey hairs begin to appear the business man must look out. Fortunately in this country clean shaving is a custom, so the man whose beard is becoming grey need not fear he will be looked upon with suspicion if his beard is not seen. And as to the hair upon his head, he can keep it close shaven and well dyed.

Sisters' Department.

VICTORIAN.

The sisters' annual Conference will be held on Wednesday, March 23, at the Lygon-st. chapel. Morning session will be devoted to business; afternoon to reports, President's address, essay by Mrs. Harward, etc.; evening to papers, etc.

Will secretaries of Dorcas send reports to Mrs. Craigie, Harecourt-st., Upper Hawthorn; Sisters' Prayer Meetings to Mrs. Trimick, Barkly-st., N. Fitzroy; Temperance, Mrs. Sharp, Frances-st., Yarraville, by March 5?

At the Executive meeting held on 4th inst. Mrs. W. Dickens read a paper for the Prayer Meeting Committee entitled "He is Risen."

A very interesting letter from Mrs. Percy Pittman was read, also one from Miss Thompson, telling of her arrival at Harda. Both were grateful for sisters' remembrance of them.

It was resolved to leave Conference programme in hands of officers, also to have tea for Sisters' Conference entered for. Several matters in connection with catering for General Conference were discussed, and the following sisters appointed on Catering Committee: Mesdames Mills, McLellan, Craigie, Haddow, Bagley, J.

Pittman, J. McColl, R. Lyall, Chipperfield, Morris, Downes, and Miss Connor.

The next meeting of Executive will be held March 4, at 3 o'clock.

Foreign Missions.—A long interesting letter from Mrs. G. P. Pittman, one from Mrs. Strutton telling of the Christmas doings, and one from Miss Tonkin telling of work in China, were read by Mrs. R. Lyall.

Home Missions.—Bro. Bagley's missions at Geelong and Meredith were very successful; 22 additions at Geelong, 15 at Meredith. At each place sisters' meetings were arranged for and collectors appointed for H.M. funds. A mission is being held at Dandenong. With regard to the work of the other missionaries in the field, they were all fully reported in the H.M. number of the CHRISTIAN, showing a total number of additions as 126. The finances are a little better than last year at this time, but the result of the annual collection is not yet to hand. Notwithstanding the addition to our workers of Bro. Bagley as State Evangelist and Organising Secretary, the Committee are hopeful that the financial balance sheet will show an improvement on last year. The Committee are now preparing for the coming Conference and feel sure they can rely on the assistance of the sisters to make it a great success.—L. Pittman, Supt.

Dorcas.—Meeting held on Feb. 2, 8 sisters present. A parcel of 20 new garments was sent to Free Kindergarten. 3 new garments have been distributed to needy cases.—M. Craigie.

Kindergarten.—On Dec. 17, the Kindergarten completed its first year's work. The event was marked by a Christmas tree and general rejoicings. For some weeks previously teachers and children working with a will made great preparation for this celebration. The older children were taught to make something for their parents. Iron holders, pincushions, calendars, shaving tidies (for father), were formed by the little fingers with great zeal and patience, and were presented to their respective mothers on that happy afternoon. The tree was laden with gifts for the little ones. All of them took away as much as their arms could carry. It was hard to say which were the happier, parents or children. We said good-bye to Miss Alexander, whom we all love and admire for the excellent work she has done, and welcomed Miss Vial, our new directress, and her assistant, Miss Holder. T. B. Fischer had charge of the meeting. Several friends were present, but there was room for more. Afternoon tea was served by several young sisters. The mothers appreciated their kind attentions. On Tuesday, Feb. 1, work was resumed under the new leadership. Though only a few days have passed, these ladies have shown themselves well fitted for their positions, and have already secured the trust and affection of the children. Our Doncaster friends paid their monthly visit on opening day, bringing the usual complement of good things. We have a few voluntary helpers, but we want more of our own sisters in this good work—from 9 till 12 p.m. daily, at North Melbourne church, Chetwynd-st.—C. Jerrems.

Temperance.—We held a drawing-room meeting at Footscray. Several solos, a good recitation, and a paper on "The Wines of the Bible" by Mrs. Hagger. An address on "Prohibition of Cigarette Smoking," by Mr. Allen, was much

appreciated. There was a good attendance and all had a happy time.—J. Sharp.

Hospital Visitation.—December and January Reports: Miss Petchey, 6 visits to Alfred Hospital; distributed magazines, leaflets and *Sunday Companions*, 110; also small Christmas gifts, which were very acceptable. Visited patients connected with churches at Collingwood, St. Kilda, Swanston-st., Brunswick, Cheltenham, S. Yarra. Mrs. Cameron, Alfred Hospital, 1 visit, and 43 books given away, also parcel of mixed toys. Old Folks' Home, 2 visits, 40 books distributed. Mrs. Morris, Queen Victoria Hospital, 6 visits. St. Vincent's, Children's, Melbourne and Austin Hospitals, 4 visits, 85 books and cards given away, 1 bed jacket, also flowers, fruit and eggs. Mrs. Thurgood, Melbourne Hospital, 10 visits. Homeopathic, 2 visits. Ear and Eye Hospital, 1. 265 magazines and illustrated papers, also home comforts. Members of following churches visited: Ascot Vale, Collingwood, Brunswick, North Carlton, Northcote, Hawthorn and Lygon-st. Thanks to following for gifts of books and illustrated papers: Sisters Dent, L. Mitchell, Chown, R. Lyall, Payne, J. A. Davies, A. Cowley, Roy Thompson, Middleton and Mrs. Gladstone, also Executive sisters for donation of money, with which we have been able to give a little cheer to the sick ones.—E. C. Thurgood, Supt.

SOUTH AUSTRALIA.

The Executive met on Feb. 3. Mrs. D. A. Ewers, President, led the devotional exercises. Mrs. Mauger welcomed Mrs. Ewers as Pres. of the Executive, saying how pleased we were to have her with us again, and hoped the Executive would have a very successful year of work. Mrs. Ewers thanked the sisters for their kindness. She would do her best to fulfil the office of President. The resignation of Mrs. Hayward, Asst. Secretary to the Executive, was accepted with regret.

Sunday School Additions.—Unley, 4; Norwood, 12.

Obituary Report.—Since last meeting the following have received the home-call: Sisters Wenheuer, Langman and Wheeler, of the Glenelg church; Sisters Rogers and Whittaker, of the Norwood church; Sister Isla, of the Prospect church; Sister Torr, wife of Dr. Torr, who for many years was a member of Grote-st. church.

Prayer Meeting.—Jan. 19, the Prayer Meeting Committee and Foreign Mission Committee paid a visit to the Queenstown church. We met with a very cordial reception, and believe much interest was aroused in the cause of foreign work.—Mrs. Mauger.

Hospital Visits.—Adelaide Hospital, 48; Destitute Asylum, 18; Consumptive Home, 5; Home for Incurables, 5; Sick and Aged, 25. The Committee desire to thank the Glenelg, Norwood and York J.C.E. Societies for their gifts of eggs, texts, and sweets. Fruit, flowers, cakes, have been given to the various homes visited. Magazines distributed, 724.—E. Brooker, Supt.

Foreign Missions.—A good attendance greeted us at Queenstown. Interest was aroused in foreign work, and a number of sisters applied for mite boxes at the close of the meeting. We are still waiting replies from country churches, and again ask for an early reply to our request.—M. Haverland, Supt.

Home Missions.—Since last report a number of letters have been sent to the country churches. Port Pirie favorably responded, and asked for 24 mite boxes. The Balaklava Endeavorers asked for 30 to be sent. All being well, I hope to go to Milang Conference and distribute a few boxes there, and create a greater interest in that district. Last month a new cause was started at the Semaphore, and we trust the efforts of all to help there may be richly blessed of God.—A. F. Fischer, Supt.

Amounts for Foreign Mission.—North Adelaide, £2/4/8; Grote-st., 11/4; Hindmarsh, 6/8; Norwood, 15/-; mite box, 2/4; Total, £4.

Amounts for Home Mission.—Mallala, 11/-; Grote-st., £1/6/6; North Adelaide, £2/12/9; Mile End, 16/-; Hindmarsh, £1/7/-; Norwood, £1 4/7; Queenstown, £1/9/7; Williamstown, 4/1; Total, £9/11/6; Collection, 13/6.—A. E. Manning, North Parade, Torrensville.

An Infidel's Mistaken Prophecy.

Twenty-five years ago, says a contemporary, Robert Ingersoll, following the example of Voltaire a century before, declared, in a public lecture, that the Bible was an exploded book; that its sales were falling off rapidly, and that within ten years it would not be read any more. But since then six Bible houses have been established, and the sale of the Bible has been quadrupled. The American Bible Society alone issued more than 1,500,000 Bibles last year, and the British and Foreign Bible Society more than 5,000,000. Other Bible companies show correspondingly large outputs. The total number of Bibles in English alone, produced in a single year, is upward of 10,000,000 copies.

The Oxford Press turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and the skins of 100,000 animals go into Oxford Bible covers each year.

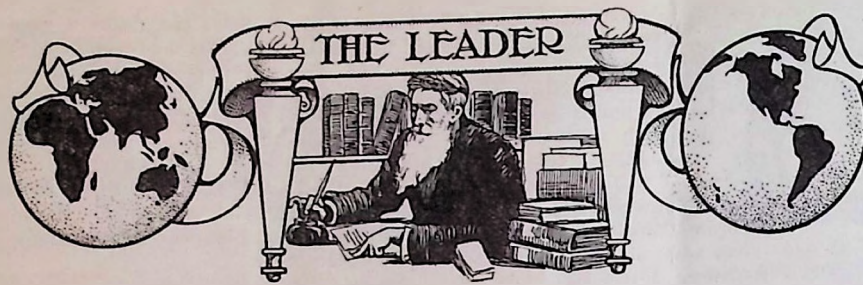
The British and Foreign Bible Society prints the Bible in from 400 to 500 languages.

During the first year of America's rule in the Philippines, 10,700 Bibles were distributed there. Contrary to expectations, since the Boxer insurrection in China the issue of Bibles for China last year was 428,000 copies.

The fact is, the Bible, to-day, is the most popular book in the world, and more copies are sold than of any other hundred books combined.

Does any man wound thee? Not only forgive, but work into thy thought intelligence of the kind of pain, that thou mayest never inflict it on another spirit.—Margaret Fuller.

I take my life as I find it. I believe that infinite Love ordained it, and that, if I how willingly, tractably, and gladly to its discipline, my Father will take care of it.—J. G. Holland.



THE MESSAGE OF THE CHURCH.

In the present day we frequently come across people who think their special mission in life is to stand aloof from the churches and from this vantage ground deliver lectures on what the churches ought to be and what they are not. It is quite possible that these people are of some use in the world, though it is sometimes difficult to see what good purpose they serve. The churches themselves are quite aware of the numerous defects which can be found in them, and criticism in this direction only confirms what they know, without adding to the sum of their knowledge. The annoying part about it is that these people assume an air of superiority without giving any proof that they are entitled to do so. This is most in evidence when they begin to speak of the kind of message the churches are expected to deliver to the people. This kind of criticism stands out very prominently in an article in a recent number of the *Age* on "The Message of the Church." "The church," it is said, "is not in the van of progress, and is utterly deaf to the cries of the modern world. The phenomena of to-day pass unrecognised, neither is it seen that in the community there is a demand for higher light, a spiritual yearning that will not be satisfied by the mere enunciation of the dogmas of the church." This, it is said, applies specially to the churches in Victoria, and means that they have not eagerly embraced the latest speculations of science or accepted without question the so-called "assured results" of modern criticism.

The "dogmas of the church."

Now, we do not hold any brief for the "dogmas of the church." We very sincerely desire that these "dogmas" should only express the teachings of Jesus Christ. That they do not do so in every case is a fact to be deplored; but it is not clear, even if this defect were made good, that our critic would be satisfied. He would still continue to talk about the modern mind and the demands of the age. He does not discriminate between that which is divine and that which is human. The Christian revelation is not accepted as final and complete, but is regarded as capable of improvement as human knowledge increases. It would save a great deal of trouble and perplexity if the critics of this school would demonstrate in what way any advance in secular knowledge could possibly affect any

of the fundamental truths of Christianity. It has been well said that "in grace, as in nature, God's part is done, and is waiting for man's part to make the potential actual." And this simply means that God has done all that is required for the spiritual elevation of the race. What is now wanted is for man to accept the provision which God has made. Man's spiritual elevation is not dependent upon present or future discoveries in the realm of nature. Here and now, he may, if he will, become the perfect man, or at least, as perfect as it is possible for man to become in his present environment. It is not possible to conceive of a more perfect being than the Lord Christ. He is the model which Christianity presents to the world for imitation, and this being so it seems something worse than childish to speak as if science or anything else could make any improvement in that which all admit to be morally and spiritually perfect.

"Inconsistency somewhere."

Our critic finds "inconsistency somewhere," and insists that there is a demand for reconciliation. This is sadly true. The only fault we have to find with him here is that he looks for reconciliation in the wrong direction. "Jesus," he says, "enjoins that his followers should not go to law. The church, to say nothing of its adherents, readily invokes the aid of the courts, and our Federal judges have time occupied in hearing an appeal in which one of the parties is a minister and the other the Presbyterian Church of Queensland." Just so. It is a clear case of the violation of the law of Christ. But where is the need of a new message? A new message could do no more than condemn the practice, and the old one has already done that. Nay, more, the old message supplies a motive which no new message could give. The old has behind it and within it the love of Christ. And though at times the imperfect Christian ignores this, we know that this same law, and the love behind it, has settled thousands of cases in a spirit of brotherly love that otherwise would have been fought out to the bitter end in our courts of law. The world does not realise what it has gained by the message of love that Christianity has given to it. It is certainly superior to the message of evolution which our critic admires so much and thinks the churches should receive. Evolution has no message of love. Its doctrine is the "survival of the fittest," and "the weakest must go to the wall." The fighting spirit is in-

culcated and not the loving spirit. If evidence were wanted that the critics of Christianity lack the power of discrimination, it is abundantly supplied just here.

Not a justification.

"The plain man of the world," continues our critic, "readily turns aside from an institution which apparently denies the first principle of its being. He demands that life should be in harmony with profession, and it is the existence of disharmony that sends him to seek satisfaction beyond the limits of the church." All this may be admitted; but what is not admitted is that the inconsistencies of some professors of religion is a justification of anyone "seeking satisfaction beyond the limits of the church." There is a certain amount of Pharisaism about this that is very objectionable. But more frequently than not, it is not the real reason—it is only an excuse. In replying to a similar statement, namely, that the inconsistencies of Christians "is the great religious difficulty of the present day," Dr. Frank Ballard said: "It may be so, though certainly it ought not to be, whatever are the actual failures of believers. For it must be owned that, taking the New Testament as reliable and Jesus Christ being what is there portrayed, there is no real excuse for the unbelief which stumbles at an unfaithful disciple. The very perception of the inconsistency implies that the critic knows what should be. And if he thus possesses an ideal and acknowledges it, then another's failure ought to be to him not a plea for withdrawal, but an occasion for self-scrutiny and brotherly pity." The fact that men are so quick to perceive the failings of professed disciples is an unconscious tribute to the perfect ideal which they so poorly represent.

The other side.

In this discussion, we desire to cover nothing. There is much that is wrong about the churches — ecclesiastically and spiritually. But what is wrong is human. The divine ideal is perfect, and we suppose that to the end of time the churches will remain more or less imperfect. But, having said this, it remains to be said that there is another side. Our critics do not emphasise this. They prefer to emphasise failures and touch lightly, if at all, upon successes. Let us look at the other side, as it is presented to us by Dr. Frank Ballard: "Let the criticisms of Christendom be what they may," he says, "yet the fact remains there is an incalculable amount of ethical good, genuine belief, altruistic endeavor, nobility of character, genuine unselfishness and of character, genuine unselfishness and practical sympathy, tireless and self-sacrificing effort to save the fallen, to help the distressed and relieve the suffering, with love deserving the name towards each other and towards all men, not only exists in the churches of to-day, but is there found in an incomparable degree. This last adjective involves a bold claim, but it may be deliberately made; and assuredly they are

best qualified to estimate its truthfulness who are well acquainted—as outer-critics and cynics are not—with the inner life of the Christian communities to which they belong." In addition to this, the competent testimony of Prof. Seeley remains unshaken, that "however far the rebellion against the church may have spread, it may still be called the moral university of the world—not merely the greatest, but the only great School of Virtue existing, namely, the only institution which is distinctly and deliberately such, and the one which inherits the most complete ideal of virtue." It will, therefore, be time enough for the church to alter its message when its critics have a better one to give it. On shipboard, the thing which one dreads most is being caught in a fog. In the spiritual life the same fear should prevail. Let us beware lest the critics and cynics of to-day envelop us in the fog of their unbelief.

Editorial Notes.

The Federal Fund.

In the report of the Federal Executive published a fortnight since we read, "We have yet to hear from 90 churches in Victoria, 26 in New South Wales, 23 in South Australia, 20 in Queensland, 15 in West Australia, and 9 in Tasmania." Some time ago, we understand, a circular was sent to every church in the Commonwealth with the very modest suggestion that each should respond with at least one penny per member per year toward the Federal Evangelist Fund. Of the 218 churches only 41 replied, sending £30/17/10. Over four-fifths of the congregations are yet to be heard from. The amount asked for being so small and apparently unimportant probably accounts for the neglect of the appeal. But if promptly responded to the aggregate sum, added to individual offerings, would enable the Executive to render substantial aid to deserving causes. Owing to peculiar circumstances the church at Broken Hill was unable to carry on the work unaided, and the assistance already rendered has helped to place that cause on the road to self-support. The success of the gospel under the preaching of Bro. Tuck has been most gratifying, and churches aiding will at least have the consciousness that their money has been very profitably invested. Other fields need help. We would urge every church to send on to T. B. Verco, Cowra Chambers, Adelaide, S.A., a sum equivalent to at least one penny per member per year, and to act promptly.

Coming Struggles.

A strong wave of temperance sentiment is sweeping over the United States. Even in the hot, thirsty South, such States as Alabama, Georgia and Tennessee have, instead of locking up the drunkard, locked out the drink. The revenue from drink

shows a decided shrinkage each quarter, and already two-thirds of the territory and forty-five millions of the people are under no license laws. It will be remembered that in New Zealand at the last poll the number of no license districts was just doubled. In New South Wales at the last general election, in Sept., 1907, nearly 180,000 electors voted for no license; and although the requisite three-fifths majority was not secured in a single electorate, reduction was carried in a large number, and as a direct result some three or four hundred licenses lapse. The next election and Local Option poll will take place before the end of the year, when it is confidently hoped that some of the electorates will go dry. In South Australia a Local Option poll will be taken in some of the electorates in a few weeks. Unfortunately the electors have not the right, or rather they have the right but not the power, to vote for no license. They may vote for an increase of licenses, for the present number, or for reduction. A strong effort will be made to secure a substantial reduction, and it is to be hoped that in every district where a poll is taken the friends of righteousness will spare no pains to reduce the number of these sources of poverty, degradation and crime. The time has about gone by to argue that the drinkshop is a national curse. Every thinking man is fully aware that if drink were banished the State would be more prosperous and the people happier. If we cannot banish it all at once, let us get rid of as much as possible, and the very effort will so educate the people that they will before long demand the power to vote the drink out.

A Premier's Judgment.

Very significant is the judgment of Mr. Wade, the Premier of New South Wales, on the working of the Local Option Act in New Zealand. On his return from that country, in the course of an interview he said: "The general opinion of all unprejudiced people seemed to be that in the country districts—and they quote Clutha as the best example, it being indeed the first to become dry—the effect upon the population is that general sobriety is most marked, and little inclination is shown by the residents in these areas to return to the old condition of things. I happened to spend a few days in a town which had just come under the operation of the no license vote since the last election. Wherever I went I was told that the amount of drunkenness that existed prior to this vote being carried was intolerable, and that it was almost impossible for a woman to pass down the main street. Many persons had voted for no license who were moderate drinkers themselves, simply for the purpose of redressing this abuse in their midst. It so happened that there were in this town several substantial buildings recently erected for hotel purposes. To the owners of these the change to no license came as a shock. Yet the opinion to-day is that great improvement has been effected in the general

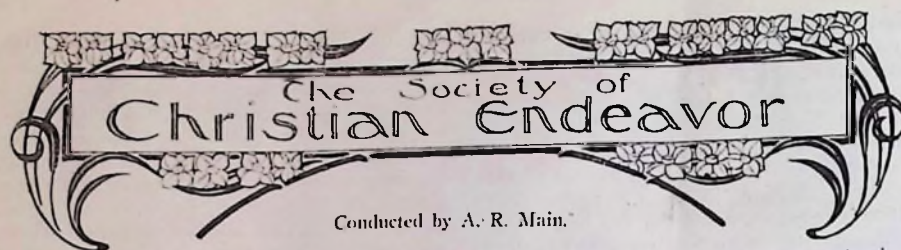
sobriety of the town, and it is stated that money is now being directed to more profitable channels of investment." Mr. Wade spoke of the difficulty to be contended with in populous areas where a no license district adjoins one in which the degrading business is in full blast, and he mentions a town in the Southern province where no license was carried and an immense drinking establishment just outside the boundary did a large trade. This difficulty has been felt also in many places in the United States, but has frequently been overcome by the advance of no license education and consequent education. The time may soon be ripe in New Zealand for local option to give way to State option, with rule by a simple majority instead of three-fifths, and when that comes drink in the Dominion will be doomed. New Zealand appears to be destined to be the first country under the Southern Cross to expel the curse from her shores. The expressed opinion of so impartial and shrewd an observer as the Premier of New South Wales as to the effect of the liquor legislation of New Zealand should carry weight with all electors.

Christ's Yoke.

The symbolism in which the Christian religion is so rich has not crept into it from pagan sources, but is incorporated into its very foundations and forms an important, interesting and integral part of it. Without these symbols, necessary and natural in the teaching of spiritual realities, much of the Bible would be meaningless. When they are understood and correctly interpreted, much that is cold and colorless becomes instinct with life, and beautiful. There is, however, the possibility of substituting the symbol for the thing symbolised, of seeing the symbol and not that for which it stands, of exalting the things that are seen above the things that are not seen, of failing to behold the thing symbolised in its symbol. The yoke Jesus invites all to take upon them is such a significant symbol. He did not mean a literal yoke, but used the idea to express what is and must be the relation existing between the Christian and Christ.

The yoke signifies surrender. We get our word subjugation from Caesar's use of the yoke. And as surely as he who passed under Caesar's yoke signified by that act his unconditional surrender to Caesar, so he who takes the yoke of Christ means thereby his absolute surrender to Christ. To take his yoke must mean submission to his authority, to make his law our law, his will our will, his work our work. It means that we make him in all things our Master, that he may direct our acts and control our life; that we may become his subjects and servants—his by right of purchase, his by right of conquest.—*Scr.*

"The saddest failures in life are those that come from not putting forth the power and will to succeed."



(All correspondence for this department should be addressed to "Iris," Toorak Road, South Camberwell.)

CHRIST OUR GUIDE.

Topic for March 7.

Suggested Subjects and Readings.

Lot's guide—Gen. 19: 1-3, 15-22.

The pillar guide—Ex. 13: 20-22.

Christ leads to truth—John 16: 7-15.

Christ leads to peace—John 16: 9-11, 72.

Christ leads to effort—1 Cor. 15: 58.

Christ leads us home—Jude 24, 25.

Topic—Christ our Guide—Luke 1: 76-79; John 16: 13; Rev. 7: 16, 17. (Consecration Meeting.)

The mission of Jesus was announced before his birth—"To shine on them who in the darkness and shade of death are sitting, to guide our feet into a way of peace." The angel speaking to John of the redeemed who came up out of great tribulation said, "The Lamb that is in the midst of the throne shall shepherd them, and shall lead them unto life's fountains of waters." So Christ is our guide for this life and for eternity.

One thought can hardly fail to be in our mind. "Our guide"—the phrase implies divine willingness and human trust. We must remember surely how much more willing the Lord is to guide us than we are to be guided.

Helpful rules.

Henry Van Dyke, in "The Swiss Guide," gives the following summarised directions to one who would do the Alps. The rules are exceedingly suggestive and capable of ready application to the best of all guides.

1. Get a guide.
2. Get the best guide.
3. Get a guide who has been well tried.
4. When you have found him, engage him quickly.
5. Trust yourself unreservedly to his guidance.
6. Do exactly what he tells you: do as he does, stop when he stops, go on when he goes on.

He who acts thus wisely in the choice of a spiritual guide will safely traverse the journey of life and need not fear the roughest of ways.

The qualifications of a guide.

We may easily see how Christ fulfils two of the chief requisites of a guide. *He knows the way.* You cannot tell a person what you do not know, show him what you do not see, or lead him where you are ignorant. By his divine and perfect knowledge Christ is the best guide. By his human life Jesus the Son of man learnt experimentally our labors and sorrows, our needs and difficulties. He does not merely tell us to do, but he has shown us what to do and how to

do it. It is because he was tempted at all points as we, yet without sin, that he can succor us who are tempted. The Good Shepherd goes before his sheep; they traverse the path he has already walked. He spies out the dangers before we come to them. We fall into evil ways when we would go before, and leave the Christ behind us. *He is reliable.* Did you ever know of one who trusted Christ implicitly and followed his guidance who went astray? Christ has failed no man. To a trembling tourist who hesitated to step round a dangerous-looking corner, the Alpine guide exclaimed, "This hand never lost a man." So Jesus can say to us. Did he not say to the Father, "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled?" "They shall never perish, neither shall any man pluck them out of my hand."

"Keep close to your guide."

One who visited the famous Mammoth Cave with its dark labyrinth of winding paths, and innumerable pitfalls on either hand, says: "After we had gone some little distance into its depths, we came to a hall called the Methodist Church. Here one of the guides mounted a high rock and called our attention to a short sermon he wished to preach. The sermon was: 'Keep close to your guide.' And we soon found that the only safety was in giving careful heed to the guide's sermon. And we found, too, that the best place was near the guide, where we could hear most plainly his descriptions and stories connected with the places."

Let us keep close to Christ our Guide. All the troubles which befall us in our Christian experience, all the miserable failures which shame us, come when we neglect to do this. Peter's denial after following afar off is typical of the experience of many. They who keep close to Christ hear best his voice, best know his will, and are furthest removed from dangers and evil.

He led us by the right way.

Following our guide, we are right. The way may not be pleasant, not at all what we would choose. "Samuel Rutherford says: 'In heaven we will thank God more for the dark days than for the bright days, for in the bright days we were ready to forget our God, but the dark days were helpful to a closer walk with him.' If we are on our way to heaven, when we reach that happy place, looking back upon our days, dark or bright, we will know how to thank him for them all. As we review them all we shall say, 'He led us by the right way to the city of habitation.' Let us take encouragement from this, and learn to be patient on dark days, and to be thankful for them even as the bright. Things do not merely happen to us. They are for a purpose." Theodore L. Cuyler says: "This world will look very differently when you study its

geography from another world. As you look back upon it from the realms of glory, no portion of your earthly pilgrimage will appear to have yielded such unexpected mercies and benefits as those days of trial when you drew honey out of the flinty rock." We may say—

"I go to prove my soul;

I see my way as birds their trackless way.
I shall arrive! What time, what circuit first,
I ask not; but, unless God sends his hail,
Or blinding fire-balls, sleet or stifling snow,
In some time—his good time—I shall arrive:
He guides me and the bird."

There is a little poem which compares us to an engineer on a steamship, down in the vessel where he cannot see the way; but he obeys the pilot who sees and knows. We with all our ignorance may safely follow him who has all knowledge.

"And so in the wearisome journey,
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me."

How to secure the divine guidance.

A short editorial note in the *Sunday School Times* wisely says: "We shall best be led on in the way of life if we walk in full and clear view of our Leader. We need plainly to see what he is and how he acts in order that we may consistently follow. We must study his teaching, we must reflect upon his life, we must make his Spirit our own. We must, as it were, think over his thoughts, live over his life; yes, and die with him to our sin upon his cross, and rise with him into the glorious heights of his own holiness. For it is salvation of which he is Captain. It is to our true life he would bring us—to the life of fellowship and likeness to God, the life of perfection, or completeness, in the image of God."

Guidance.

I said, "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black;
There is nothing but noise and din."
And he wept as he sent me back:
"There is more," he said: "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose, to-night,
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?"
It will not seem hard in heaven
To have followed the steps of your Guide."

—Macdonald.

God wants us to use for him the highest powers he has given us, and not be turned aside to lower uses.



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

Committee meeting points.

Western Australia, held on Jan. 7. Good attendance of Committee. Usual letters and routine work attended to. Miss Mary Thompson's box, which had gone astray, was reported as found on board the mail steamer. It is hoped to inaugurate an annual F.M. Demonstration later on.

New South Wales, held on Jan. 29. Conference arrangements well in hand. Chinese Class reported as many as 40 scholars and only 19 teachers. More teachers are wanted. In a letter F. Filmer stated that Bibles, hymn-books, all sorts of clothes and rolls of colored print and sheath knives are more acceptable than gifts of money. Abraham the leper lost his leprosy and went home to our heavenly Father three weeks before time of writing. Some interesting things were told about the collecting boxes for Children's Day. One little girl at Petersham collected nearly 10/-. It required three boxes, one after another, to collect the amount. A little girl at Paddington collected 4/-, of which only 8d. was given her. The rest she saved in pennies by walking to town instead of taking the penny tram. Splendid!

South Australia, held Jan. 30. Total receipts, £101/13/11. Children's Day, £20/2/8. Up to date £29/6/- has been received for Living Link. Living Link will be pushed in future. From all sources £625/6/5 has come to hand for seven months. (This is fine, S.A. God bless you. Go ahead, and do even better.—T.B.F.) To increase the interest in the work, especially among the S.S. and C.E., it was decided to send for 50 books on "Bolenge," the latest book by Mrs. Dye on Central Africa.

Victoria, held Jan. 17. A beautifully worded letter from W. Crockett to hand, as outcome of G. P. Pittman farewell meeting. Decided to financially assist H. H. Strutton and F. Filmer in industrial and benevolent work. Conference arrangements are progressing. A good time is expected at Easter. Treasurer reported satisfactory finance. It was decided to urgently and earnestly urge F. M. Rains, of U.S.A., to devote suitable time to each capital city of Australia, to deepen the missionary spirit. Twelve letters from the field, etc., received consideration.

Miss Tonkin's adopted daughters.

You will be glad to know that Bro. and Sister Ware and children are back again in Shanghai. I am living in the same house with them, though we have our own apartments and kitchens. To me it is a great relief to let go some of the strain

of the work. I am longing to get back into the evangelistic country work. Mrs. Ware also hopes to take up some of the work, which, if she is able to do it, will leave me almost entirely free to do country work.

You will be interested in my family of adopted daughters. I have four girls in school now, whom I hope will in a few years develop into teachers, and eventually Bible-women desirous of helping their own people. One will be married at New Year, but two of the others have expressed a desire not to be married for at least five or six years. They realise that when a girl graduates and is married straight away her education is not much help to her; but if she is able to teach and so get a better knowledge of things, so that should she after years of married life have to again help herself and children, she has something to fall back on. It is going to be difficult to meet all their expenses, as we have round us so much suffering and poverty that needs help. I wonder if it would be possible to get a Sunday School to undertake the expense of one? It costs about £3/10/- a year. When they are through they will teach and refund the money, which would be made an Educational Fund for girls unable to go to school, who in turn would do the same.

Nurse Terrell writes from Baramati.

God has given me my heart's desire, and I feel very happy in my work here. I have reached the reading stage in Marathi, but I cannot yet understand what I read. The medical work is increasing, but I do not spend more than a few hours at it each day. We have had some very serious cases lately. My first case in India was undertaken by the Great Physician, who made it a success. It was so complicated and difficult, and when the people saw that we had saved the patient's life, they began to worship us; but we pointed to God, who alone is worthy of praise, and afterwards they were heard to remark what a wonderful God he must be. We were also called to treat a girl who was burnt from head to foot. She died the same night. They did not come to us till three days after the accident; then it was too late to save her. Last week we went to relieve a dying man. When we have a successful case, news of it spreads throughout the town, and so we get into high caste houses when they learn to trust us. Mr. and Mrs. Strutton have had some good cases, and this has opened the way for me. I was invited to a wedding, but could not spare time to go. The bride was five years, and the bridegroom 20 years. I have seen quite a number of idols to-day, one in the shape of a goat and one a snake. These are kept in large cages like wild animals. It is a comfort to us to know that there are those at home praying, and I feel sure it is the secret of much success. (10/1/10.)

Unpublished Letter of A. Campbell.

[To Mrs. A. Campbell, the daughter-in-law of the late Alexander Campbell, of Bethany, Virginia, the writer is indebted for, to use her own words, an "unpublished autograph letter of that 'man of God,' dear Father Campbell, written after the rush of business—allowing him time to again write the 'copy-plate' hand his father taught him." To those acquainted with the writings of Mr. Campbell, the phraseology and many of the thoughts contained in this letter will be familiar. "Brother Cox" had evidently been writing to him about the Baptists. Our readers will remember that Mr. C. died on March 4, 1866. He was 75 years old when this letter was written.—D. A. Ewers.]

Bethany, Va., March 21st,
Anno Domini, 1864.

My Dear Brother Cox,—

Your favor of March 7th lies before me. I gratefully thank you for your beautiful autograph and photograph.

I am busy as usual. Even Sunday shines no Sabbath day to me. Church and College duties must be attended to; though our elders and professors favor me as much as possible. Still I cannot shuffle off that feeling called *responsibility*. This unholy war has, indeed, reduced the numbers of our students in common with other colleges in Virginia, and elsewhere.

I much regret that our Baptist friends are so much enslaved to human traditions and experiences as passports into church fellowship. "One Lord, one faith, one baptism," ought to suffice. Facts and theories are the poles apart. Men may assent to theories, but they cannot believe them. Testimony is not theory. Assent to theory is not faith. Thinking is not believing, nor believing thinking. Testimony is essential to faith. No testimony, no faith, is axiomatic.

Faith comes by hearing testimony. Hence well attested facts or events are the true and real materials for faith.

Faith, hope, and love, are three, and not two nor one. They are, indeed, three distinct and distinguishable powers. Faith is the belief of testimony; hope is the fruit of promise; and love the offspring of beauty seen and appreciated. The gospel is God's charm in the sinner's ear, conscience and heart. It quickens the soul, charms the ear, and allures the heart to God. It is the bread of life to the hungry, the water of life to the thirsty, and the spirit of life to those dead in trespasses and sins. It is therefore the power of God to salvation to every sinner who will cherish it in his own heart and life.

We are as a nation and people, most sadly out of joint. I do not mean religiously, only, but politically, though we enjoy perfect peace in our Western Virginia. From anything said or done in our community we are in perfect political quietness; and were it not for our weekly news we would not know that there is a civil war in Western Virginia, or indeed in Eastern Va.

We have comparatively very few Baptists in Western Va. and Western Pennsylvania. Calvinism and Arminianism in their numerous and various moods and tenses are the ecclesiastical idols of the living generation around us.

The advocates of Apostolic Christianity are still moving onward and forward in the even tenor of their way. Both our college and our church are moving along in the even tenor of their way. Better, indeed, than we could have expected.

Yours truly, A. CAMPBELL.



New Zealand.

KILBIRNIE.—Good meetings mornings and evenings. Two confessions on Jan. 23, and one young woman confessed Christ on Jan. 16, bro. Owen preaching.

PALMERSTON NORTH.—New Testament Christianity has been preached in Palmerston North for 20 months. The faith of the few brethren meeting in a private house has been justified. Now the membership is 31, meeting in a large hall in the town's centre. There is yet much to do. Bro. More is preaching to increasing meetings. Lately we have had the joy of hearing the good confession, and several are enquiring the way. The future is bright.—A. Brown.

ASHBURTON.—The Lord's day services, also the prayer meetings, continue to be well attended. The Lord of the harvest has rejoiced our hearts by blessing our labors. Two decided for Christ last Sunday and will be baptised as soon as W. Olsen has finished the erection of the vestries. Our annual business meeting was held on Feb. 1, when we had a large gathering of members, and a most harmonious, enthusiastic meeting. Bren. Readhead, W. Olsen and Shearer were elected delegates to the Conference. All the officers were re-elected. The outlook is bright with promise.—G., Feb. 5.

SOUTH WELLINGTON.—Sunday morning the attendance fell, on account of very rough weather. In the afternoon Bro. Wilson addressed a meeting for men only. Bro. Bewley sang a solo. At the close of the address an invitation was given to all who would to join the "Brotherhood." About 17 names were added to the roll. Tuesday evening we held our Home Mission rally. It was a splendid success. Addresses were given by Bren. More, Wright, and Wilson. Anthems were rendered by the choir, and a solo by Bro. Bewley. Sister Thomas presided at the organ. £9/14/6 was collected, 14/6 above what was asked for. Bro. Campbell acted as chairman.—H.M.H., Feb. 2.

AUCKLAND (Dominion-rd.).—We have had the great privilege recently of immersing three men. It was a great pleasure some three months ago when I received a note from Bro. Fred Langton, who along with my brother and myself was a member of the S.S. in Wakefield 27 years ago. Lately he has been attending the meetings at one of our country churches (Avondale) and at the close of a gospel meeting came out for Christ. On the same evening we had the joy of immersing our aged Bro. Taylor. Some time ago Bro. Keates, of Cambridge, was in hospital with our Bro. Taylor, and got into conversation with him. Bro. Taylor made up his mind when he came to Auckland he would find out the Churches of Christ, which he did. We had several talks together, the result being as mentioned. Our brother is 83 years of age. Our third immersion was interesting in that it was so unexpected. I had undertaken to give the H.M. a few days' work in the province of Auckland, and in the first place I called I found a man (the husband of our Sister Duncan) deeply interested in the claims of Christ, and anxious to obey him in baptism. The beautiful river Waikato was flowing at the back of the house. I suggested the incident of the Ethiopian and Philip. The idea was readily taken up, and at half-past nine I immersed him. Sunday morning, Feb. 6, we received him into the fellowship of the church

at Dominion-rd., pending the establishment of a Church of Christ in Huntly, which we hope will be in existence before this appears in print. A word of encouragement to Sunday School teachers, to quiet workers for God, and to those isolated.—Herbert Grinstead.

AUCKLAND.—On Feb. 3, the Executive Committee of the Churches of Christ in the Auckland district held a Home Mission rally in Ponsonby-rd. chapel. After the tea, the chairman, F. Evans, referred to the pressing need for Home Mission work. Bro. Grinstead followed with an address on "Our Possibilities," describing a recent visit to Hamilton, Huntly, and Gordonton, and the encouraging and successful issue of his mission. A small cause was started in Hamilton, about a dozen brethren renting a hall, and commencing meetings for breaking the bread. Similar results are expected at Huntly. One man there obeyed the Lord in baptism during the short stay of Bro. Grinstead. A helpful visit was paid to the church at Gordonton. Bro. Glaister, with the aid of a map, showed the many suburbs where we are not represented, and urged us to make a forward movement. Bro. Turner referred to the financial aspect of the work, and what could be accomplished by united self-denial. Bro. Dick, the last speaker, briefly spoke of the importance of the work. Musical items were interspersed by Sister Howden, Bren. Buchanan, Henderson (2), Grinstead and Raw, and recitations given by Sisters Turner and Taylor.—F.D., Feb. 5.

Victoria.

DANDENONG.—The tent mission with Bro. Bagley as missionary began Jan. 30, and opened the third week to-day. It has been a season already of much blessing and power from God. The interest has been steadily growing, attendances large and attention good. Bro. Bagley's strong, impressive preaching is doing much good. There have been 18 confessions to date, 13 of these from the Lord's day School. The South Yarra choir came down last Monday to help us with sweet songs and to express their sympathy. We have also been cheered by the presence of brethren from Berwick. The mission continues. The church is happy, hopeful, enthusiastic, and prospects bright. Bren. Parker and Comer are helping us much during the mission. Brethren, pray for us.—H. Gray, Feb. 13.

WILLIAMSTOWN.—Sunday evening meetings still increasing. C.E. meetings and Thursday prayer, praise and Bible study are also improving. Bible study class numbered 17, when Bro. Enniss commenced. Last meeting we had over 40. We are looking forward for good results from the indefatigable efforts of our brother. This morning Stuart Stevens gave a helpful address. In the evening a large number listened very attentively to a splendid sermon by Bro. Enniss, who at the close immersed a young woman, and two young men.—S.R.F., Feb. 13.

GEE LONG.—Among our visitors on Sunday week were Sister Lawrie, from Echuca, and Bro. Abercrombie, from the church at Newmarket, the latter giving a very helpful exhortation. In the afternoon our evangelist distributed the prizes to the Sunday School. C.E. Society in a flourishing condition. Bro. Laity has had the misfortune to have his home destroyed by fire, also another house adjoining, which were only partly covered by insurance. The prayers of the church

are that God may comfort Bro. and Sister Mulvogue in their recent bereavement in the loss of their young child.—H. Loftis.

BRUNSWICK.—A visit to the Sunday School, Glenlyon-rd., will at once satisfy one that there is abundant material in its neighborhood to operate on. The main building has 10 classes crowded into it, and one of the small vestries had 41 little girls and the other 19 little boys, and a class of girls in the porch. The hum of the young Brunswickers is possibly more noticeable by its cessation when the bell rings, than by the din prior to the use of that inanimate assistant to the superintendent, who is W. Hardie; W. B. Jenkin, asst. supt.; C. Foster, sec. Miss Barnden presides at the organ, and there are two young cornet players, which makes the singing go. Part of the hymn "Jesus loves me" is sung at the opening of school, and the rest while the infants retire, and other classes assemble. Jan. 30 was the day appointed for transferring scholars, and so radical were the changes that in one instance a teacher was left without a scholar for a few minutes. A Bible Class of 18 was conducted by Bro. Quick, the preacher. A feature of this class is that the young men are in the majority. There is a majority of lady teachers, however. There were present 199 scholars and 23 teachers. The school pays its own way, and has a credit balance. It has collections at all its anniversary services, and silver coin admission at its anniversary entertainment. The superintendent uses the preacher's rostrum or pulpit. A dismissal hymn is sung. Attention is good, and the school is orderly throughout. We might class Brunswick as a live school.—B.J.K.

MEREDITH.—The mission has given an impetus to the work. Yesterday a number of brethren and sisters drove out to an aged sister's place and held a meeting for the breaking of bread. We are sorry to have to say farewell to our Bro. Combridge, who is leaving for Powlett River, where he has got work with the Government. Our brother is an elder of the church, and an ardent worker for Christ, and we pray that God will richly bless him in this his new sphere of labor, and that he might be instrumental in winning souls for Christ.—J. E. Shipway.

MIDDLE PARK.—All our meetings have been fairly attended. Bro. Swain concluded his work with us for the time being, Jan. 30. We have had a good time together, and we look forward to his coming again with pleasure. H. Carter occupied the platform Sunday evening week, when we had one of the best meetings since opening our new building. Bro. Harward was with us yesterday, and gave us two splendid addresses. The evening meeting saw a full house. Our Sunday School had 83 present in the afternoon. Band of Hope and Y.P.S.C.E. are getting into working order.—J.S.M., Feb. 14.

MARYBOROUGH.—Meetings still well attended. Great interest is being taken by the young ones. We are trying to organise a little choir. Our Sunday School is increasing in numbers each Lord's day. Three more Sunday School scholars made the good confession last Lord's day evening. We had a grand meeting, a deep interest, and search is prevailing. I have issued one dozen copies of "On the Rock" to seekers. They are being eagerly read, and we trust and pray that they may lead many almost persuaded to be altogether persuaded.—J. G. Bridgman, Feb. 14.

NORTH RICHMOND.—Good meetings. E. Davis preached to a good and appreciative audience on Feb. 6. One young woman made the good confession, and at the close of the service two young ladies who had previously acknowledged Christ as their Saviour were immersed.—A. Newham.

MELBOURNE (Swanston-st.).—Our meetings have been much affected during the holidays through absence of members, but are now improving. Last Lord's day morning T. B. Fischer addressed the church, and in the evening Bro. Gordon spoke on the subject, "The World Without the Bible."

CARLTON (Lygon-st.).—The meetings on Lord's day were of an inspiring nature. The attendance of members at the breaking of bread was large. Horace Kingsbury began his labors with us as evangelist, and his exhortation was full of power and sympathy. At night there was another large meeting, when Bro. Kingsbury spoke upon "Our Abiding City." The discourse was listened to with undivided attention. H. G. Harward has temporarily filled the position of evangelist; his work and addresses have been greatly appreciated.—J. McC.

WONGA PARK.—A few brethren meeting in this place are conducting a Sunday School and holding preaching services. H. Cust, of the College of the Bible, has been doing the preaching during the last six months, each month showing an increase in the attendance.

BAYSWATER.—The work is going on very nicely. Meetings are not so full as we would like, but we press forward in hope. We shall reap if we faint not; we know his word will not return unto him void. We were cheered Lord's day evening, 6th, when a lady bordering on to 60 years of age confessed Christ, and was baptised the same hour of the night. We are thankful for the blessing.—Thos. Clements.

SHEPPARTON CONFERENCE.—A short devotional service conducted by G. P. Black preceded the Conference. After praise and prayer J. C. Skinner, Conference President, opened the proceedings with a short talk on "Example." Greetings were received from Bren. Allan, Davis and Harris, and visiting students, Bren. Black, Clipstone and Mansill, were welcomed. Reports from Shepparton and Cosgrove showed that the ground occupied was being held, and prospects ahead were brighter. H. Clipstone delivered the Conference address, his subject being "The Inner Chamber." Essays were received from A. D. Strongman, "Our Commission," and E. Davis, "The Conquering Christ." Officers for ensuing year: J. C. Skinner, Pres.; Bro. Styles, Vice-pres.; E. Dudley, Sec. and Treas. J. C. Skinner was appointed delegate for Melbourne Conference. E. Dudley and J. P. Black were thanked for their arrangements concerning the conveyance of the preacher. The meeting was brightened by the singing of hymns, and Sisters F. Knight and L. Skinner rendered solos, and the Shepparton choir an anthem.—W.M.

BRUNSWICK.—Two received in on letter. Bro. Dunn, from Swanston-st., exhorted. It was a timely address, as the Seventh Day Adventists have a large camp at Cohurg and have big meetings, and it is well to "know the other side." Crowded meeting at night, C. Quick preaching. One immersion and a confession.—W.T., Feb. 14.

COLAC.—Usual open-air meeting on Saturday night was a great success. The town was full of I.O.R. Conference men, and a large number of these were present at our meeting. On Lord's day our meeting for worship was well attended. We were pleased to have with us Bro. W. Wilson, D.T., who gave us a splendid address, and took for his text Luke 10: 17-20. Other visitors were Sister Cook, from Geelong, and Bro. Smith, from Cheltenham church. Bro. Connor presided and welcomed the visitors. In the evening we had the gospel preached very acceptably by J. G. Membrey, M.L.A. Collections for Home Missions, £3/5/9.—J. G. Lacy, Feb. 13.

SOUTH MELBOURNE.—Good meetings all day. Bro. Larsen exhorted in the morning, and after Bro. Stevens' address on "The Faithful Friend," in the evening, one young lady who made the good confession last Lord's day was immersed.—S. Northeast, Feb. 14.

WINDSOR.—On Feb. 9, a social was tendered to Sister Green, who leaves for W.A. Good meetings Sunday. A young man confessed Christ at night. Building progressing satisfactorily. A mission will be held at the opening.—D.E.P.

of his ministry with the church, instead of the usual exhortation the church roll should be called. At one time, on account of our brother's illness, we feared we should have to postpone the date; but by God's blessing, he was enabled to return to us and take up his work on the date fixed, Feb. 6. The day was one of much joy, especially to those who from the opening day, 25 years ago, were permitted to be present. The building was filled. After the breaking of bread the roll was called, to which there were 170 responses, beside others from former members as far away as W.A. There were also present brethren from sister churches. The gospel meeting was preceded by a record prayer meeting and song service, one item by the choir being "When the Roll is Called up There," the chorus by the congregation being very impressive. Bro. Horsell gave an excellent address on "The Lord hath done great things for us, whereof we are glad." Bro. and Sister Mossop were received from Broken Hill; they have returned "home."—W.B.

GLENELG.—On Feb. 6, the young men of Bro. Pittman's training class had charge of the day's services; 10 took part in the morning, and 15 in the evening. The efforts of the young men were appreciated, evinced by the large attendances all day. After a thorough revival of the roll we have 91 good, 11 isolated, and 8 irregular members. We have an average of 80 out of the 91 attending the breaking of bread, and the average contribution per member is £2/6/9 per annum. The attendance, finances, spiritual life and missionary enthusiasm on the increase.—W. Burford.

MAYLANDS.—The new chapel at Maylands is so far advanced towards completion, that the opening services will be held on Feb. 20. There will be a prayer meeting at 10.30 a.m., worship at 11 a.m., when T. J. Gore will receive in the foundation members and give an address. The Vice-President of the S.S.U., E. R. Manning, will speak to children and friends at 3 p.m. S. G. Griffith will preach at 6.30 p.m. The local sisters will provide free meals for all visiting members of churches.—H. D. Smith.

GROTE-ST.—The quarterly business meeting was held on Jan. 26, when encouraging reports were read from the various auxiliaries. £150 has been paid off the church debt, leaving the balance at £100. The question of engaging a visiting sister was referred back to the officers for further consideration. The family of our Bro. Lovell have been called upon to suffer bereavement, his son Thomas being suddenly taken away. May the comforting Saviour be very near and dear to them all. Sister Ash, recently baptised, was received into membership this morning. Good meetings morning and evening, Bro. Thomas speaking at both services. The Unley young men paid a visit to our Men's Bible Class this afternoon. The superintendent of the S.S. would be glad to hear of any sister or sisters willing to assist in the formation of Kindergarten classes in the school.—E.R.M., Feb. 6.

HENLEY BEACH.—Since last report meetings have been very well attended. On Jan. 30 Bro. Cosh gave a very helpful address. In the evening Edwin Verco very earnestly preached. This morning I. Paternoster presided at the Lord's table, and his brother from Salisbury gave a very useful exhortation. In the evening Bro. Mauger preached the gospel to a good audience. We also had the company of L. Curtis, from Balaklava, who is on his return to the College. We thank our Father for the recovered health of Sisters Miss Ruby Brown, Miss Ruby Ralph and Miss Tite, and for the return of our esteemed evangelist, H. J. Horsell.—M. S. Noble, Feb. 6.

HINDMARSH.—On Feb. 11, a special meeting of the choir was called to discuss the question of reorganising the choir. A committee was formed, consisting of J. W. Snook, sec., R. G. Hindley, treas.; com. J. Roberts, H. Sharples and Miss W. Doley. It was decided to invite Mr. O. H. Finlayson, of Hamley Bridge, to take the conductorship, providing the necessary travelling expenses of the conductor could be raised. Mr. Finlayson has proved himself a very capable conductor in the past, and it is the endeavor of

the committee to place the choir on a good footing, as it is considered that they can to a large extent contribute to the success of the church services. Miss Doley, who has so ably conducted in the past, was thanked for her services, several speaking in eulogistic terms of her efforts. We regret to report that A. Glastonbury is again having trouble with his eye, and trust that he will soon be able to leave the hospital with his sight improved.—J. W. Snook.

PROSPECT.—On the afternoon and evening of Jan. 30, the writer spoke specially to the young, and one of our scholars made the good confession. Last Sunday evening, Feb. 14, she was baptised into Christ.—A. M. Ludbrook.

NORWOOD.—Bro. Griffith arrived with wife and children on the 4th. He took the services on Lord's day, also speaking to the Bible School in the afternoon. On Tuesday, 8th, the sisters tendered a welcome social to Sister Mrs. Griffith. There was a capital attendance, over which Mrs. Mauger presided, and with well chosen remarks welcomed our sister into the church. Several others assisted in the welcome on behalf of the various auxiliaries, and Sister Griffith feelingly responded, thanking them for the kind welcome extended to herself and family. Mrs. G. D. Wright and Miss Olive Hannam contributed solos. Refreshments were handed round, and a very enjoyable afternoon was spent. To-day Bro. Day, evangelist, Balaklava, took the services, exchanging with Bro. Griffith. Good attendances at both meetings. On the 27th we are holding harvest thanksgiving.—G.H.J.

KADINA.—This morning the lad who was baptised last Thursday evening was received into fellowship. Bro. Killmire gave a good address to the church. Bro. Neill delivered the gospel address this evening. The writer was at Bews to-day, and Bro. Humphries' sister made the good confession.—E. G. Warren, Feb. 13.

BALAKLAVA.—All work in connection with church going along nicely. Good attendance at morning meeting yesterday. Pleased to have with us Bro. Griffith, from Norwood, who exchanged with Bro. Day. Bro. Griffith gave a splendid exhortation. In the afternoon Bro. Griffith journeyed to Owen to address a Temperance meeting under the auspices of S.A. Temperance Alliance.—A. W. Paterson, Feb. 14.

West Australia.

MAYLANDS.—For the past three or four months H. P. Manning has devoted most of his energies to the North Perth church. During most of this time Bro. Rodier, from Subiaco, has faithfully preached at Maylands, and we appreciate very much his help. On the 3rd Sunday in January Bro. Manning commenced preaching at Maylands again, since when we have had splendid meetings, and good attendances. On Sunday night, Jan. 30, a young lady and gentleman took their stand for Christ, and on the following Sunday night, Feb. 6, we had the pleasure of seeing five more take their stand. The work at Maylands is making steady progress, and we are hoping for great things for the Master this year. Bro. Manning has gone to conduct a three weeks' mission at Brookton.—E.R.B., Feb. 9.

Queensland.

ROSEWOOD.—Sunday, Jan. 23, Bro. Mason addressed the school. There was a nice turnout of parents and friends. The church gave a donation towards the school funds, and we were thus enabled to present each child with a suitable book. We are pleased to have Bro. and Sister Mason's help in our Sunday School work.—E. Berlin.

BOONAH.—Our meetings are still well attended. At our annual business meeting the church liquidated all debts, and commenced the new year with a balance in hand. The members give very liberally, and are worthy of much

Continued on page 110.

South Australia.

YORK.—Some weeks ago Bro. Horsell proposed that, on the occasion of the 7th anniversary



A Bit of Pasteboard.

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

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

Continued.

It was only the second time the minister's little wife had been in an automobile; the first had been that night a week ago, when these good Samaritans had appeared in the guise of a radiant vision in shimmery blue stuff and a pair of strong arms that had quickly thrown aside an evening coat and carefully lifted the injured man into the waiting car, going swiftly and surely toward help. Little Mrs. Rogers knew only that they had reached the hospital in some marvellous way—she did not care how—and that the vision in blue had tenderly helped her up the stairs, while the handsome man to whom the strong arms belonged had authoritatively given instructions about a room.

It all seemed like a dream; she had hardly wakened yet; it must be one, she thought, as she looked half timidly at the stylish figure in the chic linen suit beside her, then at the luxurious car with its liveried chauffeur and footman.

Patty smiled instantly down into the toil-worn face, and laid her smooth, ungloved hand over the one in the shabby old black glove; she did not care for the curious stares that followed them.

"Don't worry about Mr. Rogers. He is doing nicely, and you need this breath of fresh air." Patty's voice was young and full of encouragement; and as she spoke the anxiety insensibly faded from the listener's face while she leaned back comfortably and began to enjoy this novel ride.

"Dr. Francis says the leg is doing well and the shoulder is much better than he feared at the examination. Everything is doing finely." The little woman looked up into the fair face.

"Inasmuch as ye have done it unto one of the least of these," she said softly. "You and I would never have said that, but our Saviour wanted to give us the blessed joy of service. My child, if it had not been for you, I should be alone in the world this morning. It's a great debt I owe you, a *great* one. My Father will pay it, dear. He is rich; the silver and gold are his, and the cattle upon a thousand hills. He will settle my account with you. I can only thank you."

The hand in the old black glove gave the soft dimpled one a tender pressure; and in that one precious moment Patty learned that it is more blessed to give than to receive.

That evening, as Whitney sat at the dining-table and looked across at Patty, he saw that new radiance on her face; and he began again to wonder.

After the coffee and ices had been served, and they were left alone, he turned to her eagerly; she always made him feel like a boy again. "Patty, I've good news; that old case is over, and we shall be able to get away this week. I'll wire Mason to-night to get the place ready and send—"

He got no further; for Patty, a very bewildering, radiant, coaxing Patty, in shimmering blue, a blue ribbon in her sunny hair, had drawn up her chair beside his, and was speaking rapidly.

"Whitney, listen to me. I've heaps to say, and you must not interrupt me once. Don't laugh; I really have something very important to say. After I left Mrs. Rogers at the hospital to-day—I took her for a short drive in the park—I stopped at Helen's—Nancy forgot to give me her note—and isn't it lovely, Whit?—Mr. March received three hundred dollars for an article, and immediately bundled Helen and the wee chap off to the beach for a couple of months. I do wish I could have seen her before she went; but Mr. March said there was no time to lose, and she had loads of things to do. But now listen, Whitney. Before she went she had Mr. March go to the 'Ransome'—you know that old apartment house down near the railroad track, where it's so frightfully hot—and bring back a mother and daughter who are living there—the daughter works in the steam laundry; and those two are going to live in Helen's house until she comes back. She said it wasn't right for people to be suffering when there was a cool, comfortable house empty, and it would make her vacation sweeter if she knew her home was being used. Isn't that just like her? And if you could have seen that dear old woman's face as she told me about it—she came to the door when I called, and made me go in—you would have thought she had suddenly been transported into paradise. She could hardly speak as she looked around Helen's big, cool living-room—everything was spotless, Whit. 'You don't know what this beautiful cool house means to my poor girl when she comes home from the laundry these hot days,' she said. 'And at night to lie down and sleep, *sleep*. Two long, beautiful months! My girl will be well and strong when fall comes, instead of being worn down to a shadow. O, I believe in *her* religion. She said it was the Christ-love that told her to do it, and I know it must have been.' Patty's voice softened reverently as she said that last sentence a bit haltingly; it was a new language on her tongue; then she went on earnestly, "And, Whitney, I've been thinking—don't interrupt me, please—we are going to leave Mary and Peters here; their wages go right on; they have nothing to do; why can't we—O, don't you know what I'm going to say?"

He shook his head decidedly; he did not; he only knew he loved to look at her, and he stooped and kissed the lips so near him. But they were not silenced long; they had more to say.

"Why can't we have Mr. Rogers moved from that horrid old hospital up there? He can have the yellow room and she the little white room next it; and they could stay here for a month or two while we are gone. Dr. Lewis says it

will be fully so long before he can get up. O-o-o!" She hastily placed her soft hand over his lips. "Don't! You're going to say, 'No'; I see it in your eyes, and you must not. Think what it would mean to that dear couple. Whitney Baldwin, suppose you had been twenty years in Syria—twenty years, and then were coming back to spend the rest of your life in a Home—no, an institution—because there was no one who belonged to you, and you had only enough to pay your way in there; then you would never have another cent of your own. Suppose you had never seen a yellow room for *twenty years*. Or had never sat out on a big porch in the evening and watched the old moon peep through the green leaves for—*twenty years*. Or had not lain on a comfortable bed in the cool mornings and listened to the birds sing for—*twenty long years*. O Whitney, we must."

She had risen, and was standing before him, looking intently into his grave face. He hated to refuse her, but—shades of his ancestors! What could he say to so impossible a proceeding? What would his mother think? She was angry, justly so, with Patty now. It would be fresh coals on the fire of her indignation. And people—his people up here in this small but high caste community—what would they say to so quixotic a notion? Of course it could not be done. He rose slowly, and took her hands in his.

"Patty, that's a very sweet thought of yours, but I want to think it over. There are several things to consider. Our servants are not like yours; they will not always work by command. Mary and Peters might object to taking care of charity patients—"

She interrupted him scornfully.

"Mary and Peters both adore me," she said resolutely; and he knew she spoke the truth. The servants all did; it was a little way of hers to win those beneath her; he had to smile.

"You're right; they do; you're the 'leading lady.'" Then his smile faded, and he was sober again. "Don't you think, Patty, it would be rather unwise to make them so comfortable for a couple of months, just to be the more uncomfortable at a future time? Wouldn't they feel the contrast after the yellow room, dear?"

She looked at him pityingly.

"Won't you feel that musty old office more after you have been away for two months? You old—stupid!"

He laughed, and suddenly a look of relief came into his face.

"I have it, Patty! We'll pay their board at some nice, quiet place for a couple of months," he began invitingly; but she shook her head emphatically.

"That won't do at all, Whitney. They would not accept it, I know. They are very proud. And then that wouldn't be home. I want them to just feel home, *home*, Whitney. They haven't had it for so long! O, say, 'Yes.'"

And long afterward he was glad that he said "Yes"; but "that's another story."

Two white arms gave him a fervent hug; then with victory in her brilliant smile and in her lovely eyes Patty went on.

"And now listen again. We're not going to that show-place at the beach! We're not going to there, you and I, this year. We are going to do just what we said—slip off to the mountains and camp out! You've got to. You're dead

tired; it's in your eyes; I've seen it for a month; and I want you, you! What rest would there be in that crowd? I'm tired of them all. Think of the woods, and the old pine needles under your feet, and the little squirrels chattering above your head, and the little brook laughing and gurgling over the pebbles and stones. And things will taste so good! Roast corn and potatoes, and brook-trout! And we'll walk and read and—O, doesn't it sound beautiful?"

"It certainly does." They were out on the terrace now, and the moonlight made the fair face doubly so. "I suppose there is such a place somewhere—" Then he caught a glimpse of something shining in her eyes, and stopped short.

She answered the unspoken query immediately. "There is. And it's beautiful. And Saturday evening we'll have baked potato and trout and wild strawberries and cream for supper. And we'll sleep in a big tent where we'll look out at the stars." She laughed merrily at his bewilderment. "Jim and Nancy are there now; they went Monday." She took a few excited steps in front of him.

"O goosey, goosey gander,
How we two will wander
Up hill and down dale!"

Did you think I was going to give up my lovely summer and you, just for a crowd of silly people always on dress parade? And instead of trunks and trunks the little brown leather one has gone on with Nancy. You ought to see the dear trotter suits Elise has made for me. I'm wild to get them on. And Jim took your khaki suits, and your rods and reels, and all the other stuff; he said he knew just the things you wanted, and they'll have the tents all ready—O-oh!" She turned in sudden alarm, for Whitney had dropped limply down upon the green terrace.

"Patty, Patty," he said feebly, "you've knocked the senatorial chair right out from under me!"

To be continued.

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For THOMPSON'S NEW ZEALAND ANTIDOTE—a marvellous remedy for blood-poisoning and all diseases arising from impurities of the blood. ANTIDOTE and PILE OINTMENTS. "YEOL," for Indigestion. "KOS-TIVINE," for Constipation, etc. Extensively used throughout New Zealand, and also in South Africa. Good business wherever introduced. Almost every user recommends them to friends. They are quite out of the ordinary.

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D. M. McCrackett says, in writing while at Kalkoorlie, 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 Bolls, no other treatment being necessary."

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New Zealand Advisory Board—C. F. McDonald, W. J. Hastie, C. F. Sundstrum, J. Routledge, and J. Inglis Wright.

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.

The first term of the College of the Bible has now commenced, and students are settling down to work in their new quarters at Glen Iris. They are all delighted with the place and its surroundings, and a good year is anticipated. The celebration of the opening, however, has been delayed till Easter, when it has been decided to hold the Conference picnic in the College grounds on Easter Monday. This will afford an opportunity for all who can go to inspect the buildings and participate in the official opening.

H. G. Payne, evangelist at Erskineville (New South Wales) has been appointed Good Citizenship Superintendent by the New South Wales C.E. Union.

Brethren desiring accommodation during the N.S.W. Conference will please send their names as early as possible to T. C. Walker, Woodbury-st., Marrickville.

Country churches in N.S.W. who cannot arrange for any of their own members to represent them at the coming Conference, may have delegates arranged for them from among the Sydney brethren if they so desire, and write the Organising Secretary to that effect.

Ira A. Paternoster writes: "A college mate of mine now in the Philippines desires to come to Australia if he can secure suitable employment. He is a very zealous, consecrated worker, and would make a good preacher for a live church. Would it be asking too much to ask you to mention this fact? The church might write me for information. He is a man we ought to have in Australia. He has to leave Philippine Islands because of his wife's health."

Since the Federal Executive began assisting the needy cause at Broken Hill last June, there have been 48 confessions and 4 restored to fellowship; 46 have been baptised. Last year it will be remembered that business was paralysed by the labor difficulties for many months, and recently 2000 have been out of work owing to the coal strike in N.S.W. This has crippled the work financially, and many have left the district. Even with the help rendered Bro. Tuck has been very inadequately supported.

The Merewether Appeal.—Bro. Nisbet, secretary of the Merewether church, has sent us a rather long letter in which he enters into the merits of the coal strike in N.S.W. We are of opinion that the publication of this statement is not necessary. As to the merits or demerits of the strike, no matter what is said about it, there is bound to be a difference of opinion. In any case, the few brethren at Merewether could neither make a strike nor end one. This appeal for help must be taken out of the region of debate and looked at from the standpoint of Christian philanthropy. It is enough that our brethren are in distress and need help. We would therefore urge that a liberal and prompt response be given to the appeal of our brethren for help.

A New Society, the Y.P.S.P.F.L.—We have so many church organisations and activities that in our cities well nigh every evening is occupied. On the Lord's day there is the Junior Endeavor in the morning, followed by the church service; Sunday School in the afternoon, and preaching at night, with an after meeting for the breaking of bread by those unable to attend in the morning, to say nothing of one or two prayer meetings. Monday is the C.E. meeting; Wednesday, mid-week service; and Friday, choir practice. Tuesday and Thursday nights are generally occupied by special or committee meetings, or it may be Bands of Hope, Mutual Improvement or Literary Societies. Some of the churches are fortunate enough to have Saturday night free. Does this multiplicity of ecclesiastical machinery really make for spiritual upgrowth? Is there enough time for home study and the development of the Family life? It must not be forgotten that the Family is as much a divine institution as the Church, and has as much right to a capital letter. We have sometimes thought there was a possibility of much of the sanctity and sweetness of the Family being lost in what may be a mistaken sense of the importance of church organisations. We would suggest the organising of one more society, a "Young People's Society for the Protection of Family Life." The Y.P.S.P.F.L. might have a pledge, the active members binding themselves to remain at home at least two nights a week, while the Associates could promise not to be away more than six nights on an average. We commend the idea to all concerned. We are afraid that most of our town preachers could only join as honorary members, as they would be unable to sign such a drastic pledge. (D.A.E.)

COMING EVENTS.

FEBRUARY 20.—Lygon-st. S.S. Distribution of Prizes, 3 p.m. H. Kingsbury will give an address. Special singing by scholars.

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.

FEBRUARY 27 & MARCH 1.—Annual Conference of West Wimmera Churches of Christ takes place at Kaniwa on Tuesday, March 1. Conference Sunday, Feb. 27.

MARCH 1.—Annual Conference, Churches of Christ, Mallee Circuit, 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."

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Church, Shepparton, £7/10/-; J. T. D. Barnes, Avoca, 14/-; Anonymous, 2/6; E. Fisher, Lang Lang, £2; Thankoffering, £5; Melbourne, £5; Thos. Hair, Clear Lake, £2/10/-; Thos. Stacey, Clear Lake West, £2.
M. McLellan, Sec., W. C. Craigie, Treas.,
31 Cromwell-rd., 203 Lit. Collins-st.,
Hawksburn. Melbourne.

FOREIGN MISSION FUND.

Queensland—A Friend, £7; C.E. Society, Ma Ma Creek, £1/10/-; School, Pentecost, for Children's Day, 12/-.
Victoria—Churches: Montrose, per Miss Chandler, 12/10; Northcote, per Sister Harvey, 3/10; South Melbourne, per Sister Candish, 10/10; Sister Miller, Castlemaine, 4/-; R. Oliver, Elphinstone, 7/-; A Sister, Brighton, £8; School, North Richmond, for Children's Day, £1 11/-.

Special Note.—Acknowledgments previously made of £2/15/9 as from School, Toowoomba, Q., and £3/8/6 as from School, Tannymorell, Q., should have been from churches in those places for General Fund.

Robert Lyall, Treas., F. M. Ludbrook, Sec.,
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IN MEMORIAM.

MELLODY.—In loving memory of our dear sister, Mary Melody, who died at Brunswick on Feb. 14, 1909.

Dearest sister, we have laid thee
In the peaceful grave's embrace,
But thy memory will be cherished
Till we see thy heavenly face.

—Inserted by her loving brother and sister-in-law, J. and B. Melody.

TALLENTIRE.—In sad but loving remembrance of our dear mother, Eliza Tallentire, who fell asleep Feb. 23, 1909.

Tossed no more on life's rough billow,
All the storms of sorrow fled,
Death hath found a quiet pillow
For the aged Christian's head.

—Inserted by her loving son and daughter, J. and S. Drew.

WINTER.—In fond remembrance of my dear daughter, Margaret Isabel, who fell asleep in Jesus on Feb. 14, 1898. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."—1 Thess. 4: 14.

Oh, call it not death—'tis a holy sleep,
And the precious dust the Lord doth keep;
She shall wake again, and how satisfied
With the likeness of him for her who died.
As he rose again, she shall also rise
From the quiet bed where now safe she lies.
Then cheer ye, fond mourners, who sadly weep,
For happy are they who in Jesus sleep.
—Inserted by her loving mother, E. Winter,
Inglewood Forest, Moree.

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Broken Hill.

A good home away from home is offered to gentlemen. First-class table, cleanliness and civility. Charges moderate. Stone house; bath, piano, etc. Sister E. Litchfield, 177 Oxide-st., Broken Hill.

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When Visiting N.S.W.

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If needing a delightful change, quiet rest, invigorating mountain air, near Melbourne, visit "Trawalla," Mrs. A. Organ, Croydon (late of Cheltenham), weekly, 25/-; week-ends, 8/-; Baths, Piano, Free Drives. Train, 1/11 1st return.

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"Avonsleigh House," Emerald, renovated and refurbished in superior style. Superb scenery, mineral springs, beautiful fern gullies. Terms moderate, every comfort. Write for particulars, Mrs. A. Wright, proprietress.

WANTED.

An energetic young man as evangelist for West Moreton Circuit. For particulars apply to W. Berlin, Rosewood, Queensland.

Cook, young man, Christian, experienced, wants place. Good references. Address, "Christian," c/o P.O., Bendigo.

Obituary.

WHEELER.—On Jan. 12 our beloved Sister Wheeler was called home, and her remains were buried in the West Terrace Cemetery on Jan. 14. All who knew her loved her, and wondered at her beautiful faith and patience during her long period of suffering. For many years she had been a devoted servant of Christ before uniting with the Church of Christ 20 years ago. She has been connected with the churches at Moonta, Kadina, Grote-st., Unley, and Glenelg, and before the opening of the cause at Kadina the Moonta brethren met in her house. To mourn her loss, yet to rejoice at the prospect of a glad re-union, she has left a devoted family—mother, husband, two sons and a daughter, all members of the church. May the Comforter be with them in their time of need is our prayer.

Glenelg, S.A. E. W. PITTMAN.

CORNISH.—Our Bro. and Sister A. Cornish have been called upon to part with their baby boy, aged 4 months. On Feb. 4, their little bud was plucked by the heavenly hand. The little one was ill for but a few days and then he passed peacefully away. We pray that the Lord may draw the bereaved ones very close to himself and comfort them in their sorrowful hour. We commend them to the God of peace and comfort.

Collingwood, Vic. A. D. STRONGMAN.

ANDREWS.—Sister Jane Andrews, widow of Thomas Andrews, fell asleep on Jan. 2, at "Battersea," 51 Australia-st., Newtown. Our sister was born Nov. 13, 1837, at Battersea, London, England. Left England with her parents, brother and sister in 1852 at the age of 15, in the sailing ship "Rattler." It took 104 days to do the journey, never sighting land till they arrived at Sydney. On the journey out they were followed by pirates till the captain assembled all hands on board to show their strength, and that it was an emigrant ship. The deceased and her sister, Mrs. John Andrews of Rockdale (the only survivor of the family), were Sunday School teachers at the Wesleyan Church, Chippendale, Sydney, and also were the founders of the Methodist Church and Sunday School at Camperdown. She married Thomas Andrews on April 19, 1854, at the Wesleyan Church, Chippendale. She was immersed at the Sydney baths (Domain) on Jan. 1, 1860. The deceased and her husband used to meet and break bread at Fairfield with the families of Edward Lewis and the late Joseph Stimson and John Hodgson; afterwards went to the Manning River and there founded the church at Taree. The meetings were held at her house. She returned to Newtown in 1865, and from that date till her death was connected with the Newtown Enmore church. The deceased, along with Mrs. Dr. Kingsbury, Mrs. Morris and Mrs. Bardsley, formed the Enmore Dorcas class. 51 Australia-st., Newtown, where she lived for so long, was the site which was originally purchased to erect the building for the Newtown church. Her husband passed away on Aug. 11, 1902; she thus survived him seven years and five months. She was 72 years of age. Sister Andrews had 12 children, all of whom have survived her, and 10 of them are members of the church. There were 28 grandchildren, 26 of whom are still living. Sister Andrews had been a member of the church for over 50 years, and enjoyed the respect and esteem of all who knew her. She was much given to hospitality. Hundreds of our brethren have been entertained by her and her husband. She was a loyal supporter of Enmore church, and was never absent when well enough to be there, and she ever had a cheery word and smiling greeting for all. During her long illness (for she suffered many years) she was ministered to by loving daughters and sons and grand-children.

'Phone 1193.

380 LYGON ST., CARLTON,
* 859 NICHOLSON ST., NTH. CARLTON.

Harold Rofe for many years drove his grand-mother to church, and her daughter Annie was mother to church, and served her with her mother's right hand, and the sisters have her from all our meetings, and the sisters have lost a life-long member of their Dorcas society. Our sister loved the Saviour, and enjoyed reading His Word and talking of him. She dearly loved the song service of the church, and spoke often to herself "in psalms and hymns and spiritual songs, making melody in her heart unto the Lord." Two days before she died, Horace Kingsbury and the writer held a short service in her room. She was much affected as we read her favorite passages and sang her best loved hymn—

"My Jesus, I love thee, I know thou art mine,
For thee all the pleasures of sin I resign;
My gracious Redeemer, my Saviour art thou,
If ever I loved thee, my Jesus, 'tis now."

It was the last hymn she heard on earth. The funeral service was held first in the Tabernacle and then at Rookwood Cemetery, where we laid her beside her late husband. The grave was a bower of flowers and foliage, no earth being visible. On Sunday, Jan. 16, an In Memoriam service was held, conducted by the writer. A large audience gathered to show their esteem for their beloved mother in Israel. She has gone to meet him "whom she loved and lost awhile."

"Sleep on, beloved; sleep, and take thy rest;
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best.
Good-night!"

"Only 'good-night,' beloved, not 'farewell!'
A little while, and all his saints shall dwell
In hallowed union, indivisible.
Good-night!"

Enmore, N.S.W.

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TUBERCULOSIS—Yes! You write to us and we will give you names and addresses of people cured, and it has never been known to fail for

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SCHRECK'S POULTICE cleans the blood, heals the sore, and leaves the body healthy.

Melbourne, 5/11/09.
To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poultice" has done for me. My knee was injured with an axe some years ago, and it became stiff and swollen. I had the best medical advice, and an operation was performed, but it only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec., 1906, I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee-joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poultice" would cure me in 12 months. I then had three running wounds on my knee, three months after I had five; in 14 months I had none, nor have I had any since. I may say the majority of medical men said it was tuberculosis, and what gave me such great faith in "Schreck's Poultice" was the Doctors' opinion of the great improvement they saw after nine days' treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poultice" I was very low indeed, and had no hope of ever being well and strong again, as I felt the disease was all through my system. I only wish I could tell everyone the wonderful value of "Schreck's Poultice." I shall do all in my power to make it known.—Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

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