



The Love of God.

By J. H. Jowett.

There are many great preachers in the old world who speak eloquently upon themes common to all Protestants. They represent the highest thought of to-day regarding the chief verities of our Christian religion, and we propose, from time to time, to give them a place in our columns. The following is from J. H. Jowett, of Birmingham, who is one of England's greatest preachers:—

The love of God.

I am not going to argue about it, I seek to enjoy it. I am not going to prove it, but to proclaim it. We will not discuss the menu, but sit down to the feast. For the soul is so subtly tempted to spend in controversy what ought to be used in appropriation. It is surely well that we should frequently put aside our attempted analyses of the bread of life, and should "taste and see how gracious the Lord is." We must not always be in the laboratory; the laboratory is useless unless we meet the Lord as guests, and feed upon the rich provisions of his table. And therefore my purpose is a very simple one, however difficult it may be of achievement. It is to attempt to vivify that most tremendous commonplace, "God loves you." If we could be sure of that, and live in it, the assurance would be a strange minister of personal redemption. It would give firmness to our thinking, nobility to our feeling, buoyancy to our steps, and it would transform the spirit of mourning into the habits of praise.

How shall we think about it?

"God loves you!" How shall I think about it? There are those who tell us we can form no conception of it. It belongs to a realm and climate which we have never traversed, and which are quite unknown. We can no more realise it than we can realise the boundless stretches of forest in the mid-west of America from the possession of a pine-needle, or the splendors of its gorgeous canyons from a square inch of colored stone, or its multitudinous bird-life from one feather of a songster's wing. Things are so vastly different in range and profundity between the human and the Divine that we cannot safely reason from one to the other. Well, if that be so, all pretended revelation of God is a mockery and a delusion. We may as well cast it

out as rubbish to the void, we may as well close the doors and windows of our minds and make our judgments blind. Not so do I accept our position. I have no sympathy with those who disparage the nobilities of human life in order to magnify the nobility of God. We do not magnify his beauty by deliberately calling our own beautiful things ugly. We do not glorify the love of God by treating a pure mother's love as tinselled jewellery, or as seedy and unworthy moral attire. We must reason from the best we know to what exists in God. And, therefore, quietly and confidently I accept the best and the fairest in human love as my implement, however poor it be, in my exploration of the glorious love of God. Human love is not as a dead feather, plucked from a dead bird, in its relation to the grandeur of a continent. It is a songster itself, and filling the air with song. Human love is not a bit of the furniture of the home-land, it is a veritable bit of its life. When, therefore, I want to think of the love of God to thee and me, I do not reject the helpful suggestion of human motherhood, and fatherhood, and wifehood, and husbandhood, and childhood. Nay, rather do I listen to their music all the more eagerly, and in their love-strains I hear "sweet snatches of the songs above," faint echoes of the wonderful love of God. No, the love of our Father in heaven is not altogether unlike the love of all good fathers on earth. It is very like and yet very unlike; so like as to be akin, so unlike that it fills us with adoring wonder and praise; so like, as the vast organ and the harmonium are akin, and can express the same tune; so unlike that, as with the organ and the harmonium, one overwhelms the other in range and capacity, in height and depth, in length and breadth of musical glory. "God loves you," and you have heard a bit of the tune in your mother's love, in your father's love, in the love of your husband, in the love of your wife, in the love of your little child. Human love may be only as a child's earliest broken song in comparison with the Hallelujah Chorus, but it is akin. "Now Jonathan loved David." "God loves thee."

If that be so, the Bible encourages us to think in a great and magnificent way of this love of God, of which we catch faint

strains in human kind. Let me remind you how we are encouraged to think about it.

The most real thing.

First of all, then, we are taught to think that God's love is the most *real* thing in the universe. What are the real things in the universe, the things that veritably abide? In other days men spake of the unchanging heavens and the everlasting hills. But even while they used the figure of speech, in their very hearts they knew that the very thing which had provided the symbol was in a state of flux and was passing away. Concerning those very heavens they said, "As a vesture shalt thou roll them up, and they shall be changed." Concerning those very hills they said, "At thy presence they melt away." Yes, even the things which provide our symbols of the permanent are themselves fading away. But the transiency of the material needs no emphasis. "Change and decay in all around I see." We have only to return to the home of our childhood and look upon the broken circle of our friends; nay, to revisit a place after an absence of ten years gives us a startling revelation of the silent ravages of destructive time. It is certainly not in the material realm that we find the real and the permanent. Our painfully accumulated riches "take to themselves wings and fly away." Where, then, shall we look for the real? Not again in human disposition. Even the noblest strains are fickle and broken. The songster is the victim of caprice, and has his silent moods. Discords afflict the harmony; sometimes the noblest music is like jangled bells, "out of tune and harsh." Where, then, shall we look for it? In "the love of God." There is nothing transitory about it, nothing fickle, nothing capricious, nothing shadowy, nothing unreal. God's love abides, the permanent background in the moving play. We cannot awake and know it absent; and while we sleep it never steals away. It is the most real thing in the universe. It never changes; and God loves thee. "I have loved thee with an everlasting love."

The holiest thing.

And we are taught to think of the love of God as the *holiest* thing in the universe.

God's love is inconceivably pure, so pure that the newly-fallen snow offers but a dim and sullied emblem of its glory. And just because God's love is holy it aspires after holy ends. It is hungry for the loved ones to be holy too. It thinks less of pain than it does of sin. And, therefore, it may resort to pain to get rid of sin. Holy love is not afraid of discipline, not afraid to wound if it may the more effectually heal. Holy love prefers to reprove rather than to neglect, to make the soul suffer rather than permit it to die. It is only when love loses its fires that its attentions become indifferent. The love of God abides, and while a single stain defiles his child, the gracious crusade of holiness will persist. Just be-

cause God's love is holy. His loved ones will one day stand by "the sea of glass," "clothed in white robes, and palms in their hands," having gotten the victory over death and sin. And this holy God loves thee and me.

So lift up your hearts, the Lord loves you! This love of God, the most real thing in the universe, and the biggest, and the most personal, and the most sacrificial, and the most holy, rests upon you! Respond to it! Rejoice in it! Live and die in it.

O love that will not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be!



An Australian Abroad.

A. C. Rankine.

II.

The conditions being as I have stated make it difficult for the average American to be deeply religious. I use the word in the best sense. To my mind he does not take religion seriously. I speak of the man here who has been turned to better things. He loves God and Christ and the Bible. Thank God many of these Americans do. But compared with the English or Australian Christian man, the American Christian is not so reverent, so serious. He deals with the question of religion more from the business standpoint, or as if it were a business. He is more superficial in the main. Not that he will withhold his money. When one has said the American is after the dollar, he has said the truth. Strange, however, the average American Christian is a good, generous, free giver. Hundreds of them give tithes of their offerings to the Lord's work. And yet the superficial is seen. In summer it is too hot for church, and in many cases the doors of the church buildings are closed for a few weeks. In the largely seasons of the year, once a day is enough to go to a place of worship.

Will make things "go."

The make up of the American is that he will make a thing "go." He is energetic. Once get his mind bent upon anything, he will push it for all he is worth. He is speculative, and enterprising. If money is needed and he has it to use, to make the venture a success, he will use it. The largely endowed colleges and universities witness to this. The splendidly equipped

museums, hospitals, libraries, etc., all go to show the American is an enterprising man. The magnificent and munificent gifts to missionary organisations testify to the truth that Americans are enterprising, and not afraid to launch forth into mighty projects. While the ordinary Britisher was thinking over a project, the ordinary American will have tried it.

Smoke means wealth.

One is struck in going through the country towns to see the manufacturing industries on every hand. These give employment to thousands of persons. If you tell the American citizen his city is smoky and gloomy, he will only reply, "Yes, but smoke means wealth." While the wheels are turning, trade is good.

I freely admit it is difficult for an Australian coming here to form a just estimate of Americans. Our country is so young; we have but a mere handful of people to deal with in comparison with them; the foreign and negro problems are not yet ours to grapple with, and one is so apt in making comparisons to be unjust in his criticisms of the other fellow. I find many things here to admire, and many to condemn. Sin and sorrow are both here in a remarkable degree, and where the millions congregate these will be found in greatest measure.

A great evangelist.

Gipsy Smith, the world famed evangelist, has just closed a three weeks' mission in Cincinnati. I followed it up closely. All the evangelical churches were in it. The night meetings were held in a music hall, having a seating capacity of a little over 4000. Sometimes it was filled, but several

times not more than two-thirds full. This city is reckoned one of the most wicked in the Union. The saloon people dominate it. The boss of it is in the beer interests. There are 1300 saloons, low drink shops, in the city. The Gipsy Smith campaign was reckoned a success by the ministers generally. Over 2000 signed cards, but many of these were persons who were linked with churches. Of 250 cards, 60 per cent. I found out were church members already, and 11 per cent. represented straight out conversions. If the remainder of the cards when dealt with show the same per centage of conversions, the number will not be very great. Gipsy Smith is an immersed believer himself, but he failed to tell his audiences anything about the divine ordinance. His sermons on the New Birth and the Holy Spirit were a mere jumble of Scripture. He is simple and earnest, and severe on the New Theology advocates. He is a force that makes for righteousness. We felt sorry that a man of his rich gifts did not give the whole gospel to the crowds he addressed from day to day.

The churches.

The denominational churches of this city are not largely attended. There are some beautiful church buildings, but from what I have seen and gathered, few can boast of large congregations. I question whether any of the churches has more than 300 worshippers on the Lord's day. About 150 would be nearer the mark. Our cause is represented by about 18 churches in Cincinnati and suburbs, all employing evangelists. I have visited a number of them. Some are good churches, some are poorly attended. Preachers are always on the move here. Few stay longer than two or three years; two years seems to be the average. The weakness seems to lie in the fact that little pastoral work is attempted. No church either in America or Australia or anywhere else can grow strong without this work is done. Churches may have a preacher, and yet not a shepherd. The one is a voice, the other is more; he is the guardian of their souls.

Lexington.

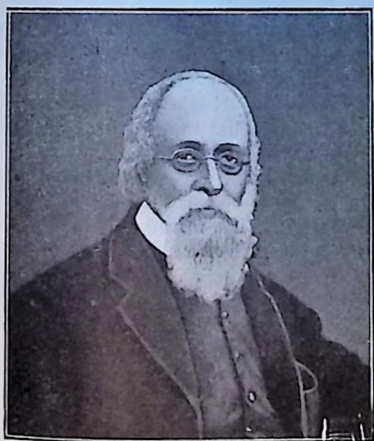
It was my privilege to visit Lexington, Kentucky, a few days ago. Bro. Ewers was there at the same time. The Australian boys were glad to see those from the Sunny South. It made home feel nearer to them. They are all doing well, and long for the time when they can go home. It brought old times back to me when I went into three of the class-rooms and sat with the boys listening to the professors giving their lectures. I was called upon to give an address to the students at the opening service of the college. Professor McGarvey was earnest in his enquiries regarding the cause of Christ in Australia. I had a long and interesting talk with him on kindred themes. He wears well. Bren. Collis

and Morro had many questions to ask about the brotherhood down South.

You have ere this received all news about the great Centennial at Pittsburg. It was good to be there. My name was placed on the official programme unbeknown to myself, but I had to rise to the occasion and give the first speech of the Convention on behalf of the brotherhood in response to the welcome given to the delegates by Mr. O'Brien, a leading distinguished lawyer of Pittsburg, as representing the mayor of the city.

Special services.

My services have been called for by several churches to supply the pulpit in the absence of preachers who were away holding protracted meetings. I am planning now to hold some special evangelistic services in the new year. I begin a meeting in New Mexico on Jan. 2. One church in Indiana selected me from among 25 applicants to hold a protracted meeting for five weeks, commencing Jan. 23. Other meetings will follow. Am pleased to say we are all well. Christmas is upon us, but while you will be trying to get away from the heat of the sun and to keep cool, we will be getting near the fire to keep warm while the winter's blast is blowing cold, and the snow is on the ground. More anon.



The Late J. B. Rotherham.

In all parts of the world there are Bible students who will experience a sense of personal bereavement on learning that Mr. Joseph Bryant Rotherham, the well-known translator of the Holy Scriptures, has passed to his rest, having reached an advanced age, being, in fact, in his eighty-second year. Mr. Rotherham labored up to the last upon literary works designed to interpret and apply the Word of God. He was a man of culture and judgment, and was endowed with a great capacity for taking pains. His literary productions were numerous and of lasting value, and his fellowship with disciples of Christ of various denominations was real and cordially reciprocated. We hope in an early issue to give further details of the career and character of this remarkable man.—*The Christian (London).*

Excavations at Megiddo.

A number of German archaeologists, says the *Christian World*, have begun a series of scientific excavations at Megiddo, a very marked position on the southern rim of the plain of Esdraelon. The work has been undertaken by the German Palestine Association in conjunction with the German Orient Society, and is largely provided with funds, to which the German Emperor is a most liberal contributor.

All students of the Bible will remember Megiddo as perhaps the most important battle site in the history of the Jewish race. The Song of Deborah brings the place vividly before us as the scene of the great conflict between Barak and Sisera. Megiddo in all probability was not in possession of the Israelites until the time of Solomon. Probably the chief historical event in connection with Megiddo was the death of Josiah, who had allied himself with the Assyrian king against Pharaoh-Necho. This calamity made a deep and lasting impression on the Jews, and the "mourning of Hadadrimmon in the valley of Megiddon" became a poetical expression for the deepest and most despairing grief. Still greater interest is added to the place by a reference to it in the Apocalypse under the name of Armageddon, the city or hill of Megiddon, where St. John continues to use the same imagery, and refers to the valley as the scene of the terrible and final conflict between the forces of good and evil.

Professor Thiersch, to whom we are indebted for a very interesting report of the excavations, states that Megiddo was so important a position on the great military road from the Mediterranean to the interior, that Tutmosis III. boasts of taking it in one of his inscriptions on the rock temples of Karnak. The Egyptian monarch states that he is prouder of taking Megiddo than of taking a thousand other towns. As far as the excavations have already proceeded, Thiersch is certain that he has discovered remains of buildings dating from the time of Solomon and Jeroboam. A jasper seal, bearing the engraving of a lion, is unquestionably the seal of the son of Nebat who made Israel to sin. There is every reason to believe, says Thiersch, that the expedition will discover the walls which offered so stout a resistance to Tutmosis. Traces of fortifications on a very extensive scale have already been laid bare, and it is believed that they are not far from the great palace in which the allied Assyrian princes fought and finally capitulated. Tutmosis states that he captured 87 sons and daughters of princes, over 1700 slaves, immense stores of household goods, furniture, vessels and weapons of the costliest materials. He captured, moreover, 900 chariots, 200 suits of armor, 500 bows, 2000 horses, an equal number of oxen, and 20,000 other animals, carrying all with him in triumph to Egypt. Thiersch believes that his future work will cast a flood of light on some of the most complicated passages in Kings and Chronicles.



Horace Kingsbury,

The new evangelist at Lygon-st. church.

God's Promises.

The solvency of a bank or the strength of a government gives value to the notes it issues. So it is the infinite solvency of the Divine Ruler that makes all God's promises to be "exceeding great and precious." And on them rests the true Christian's assurance and his peace of mind in the darkest hours. It was happily expressed by an old negro on a Virginia plantation, whom a friend of mine once asked: "How is it, Caesar, that you are always the happiest man on the plantation?" "Because, sah, I always lays flat down on de promises, and I prays straight up." Humble, happy soul—he was not the first man who has eased an aching heart by laying it on God's pillows, or the first who has risen up the stronger for a repose on the unchangeable words of the infinite love.

God's promises are as "great" as their Giver. Open thy casket, my brother: pour out the golden ingots stamped with the image and superscription of the King! Count over the diamonds that flash in thy hands like stars! Compute, if you can, the worth of this single jewel: "He that believeth on me hath everlasting life;" or this other one: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Then remember who it is that made these promises, and to what poor, unworthy creatures they are given. The smallest promise in our Bible casket is too much for us poor sinners to deserve; yet the largest promise is not too large for our heavenly Father to make good.—*T. L. Cuyler.*



South Australian Home Missions.



Annual Offering, March 6. Amount Required, £500.

THE PRESIDENT'S MESSAGE.

(John Fischer.)

The Home Mission Committee's Appeal to the churches as a whole is for £500. To the individual members the appeal is "As the Lord has prospered you." Your answer?

Nothing: Surely none have so little that this must be the reason!

½d.: God appreciates the smallest gift if the motive is right.

1d.: The price of a car ride. Larger amounts are but the aggregation of the unit of value.

3d.: The smallest coin, *but it's silver*. Much of God's work really depends on the number of threepenny pieces given.

6d.: Forty of these make one pound. While the giving of this coin represents real sacrifice to some, how many thousands of us spend the amount on our gratification without one thought!

1/-: The coin increases in value. So does the giving of this sum when self-denial is necessary.

2/-: We spend this sum frequently on one evening's entertainment.

2/6: A little more than one halfpenny per week represents our interest in Home Missions. Yes, alas! this is unfortunately too true with some.

5/-: We pay this amount for a good book, a cricket ball, or a feather for the latest bonnet. For Home Missions! Well, we hesitate.

10/-: This is only for the princely few, surely—the "wealthy" brethren, we are pleased to call them. Every Christian who has adopted the tithing system knows that it is easy to give this amount.

£1: Higher the amount rises, but how many hundreds of our brethren and sisters could easily devote this sum for this special fund!

£2: The number of possible givers is less than under the previous amount, but many of the former with no effort could increase to this amount.

£5: We reduce our numbers, but far-

£10: mers, business men, professional

£25: brethren, men of affairs, God has been especially blessing our country with prosperity, and you with it.

Is it too much for the Committee to ask for £500? We have asked for it, and have faith enough to think we will get more than we have asked for.

OUR PROGRESS.

Year	Members	H.M. Funds	H.M. Preachers
1883	1253	£191	1
1888	1349	145	2
1893	2344	157	1
1898	2691	236	2
1903	3649	351	4
1908	4516	576	6
1909	4743	689	9
1910	?	?	?

The liberality of the brotherhood will determine our progress in 1910.

Home Mission Offering, March 6.

OUR HERITAGE.

Ira Adina Paternoster.

As a people we have come to the point where we can with pride look back and say we have a glorious past. Over 100 years have passed since the Restoration movement was begun, and no work has been blessed with such rapid growth as has this. We are able to say now, "We have a history." We think of what has been done, the men whose names will go down on the pages of church history—names that in years to come will be placed beside those of the old church fathers, and that will be honored by all the world.

This is our heritage, but what are we going to leave to our children? What are we going to do as churches to make this an epoch year in history? We must make decided advance this year. Satan is very much alive to his work, and we must overcome him by throwing up against him bulwarks of defence in the form of substantial church buildings manned by consecrated, capable men.

This means money. Not our money, for we haven't any. It means the Lord's money returned at good interest. The idea of asking, "How much shall I give?" when it is not ours! We must ask, "How little dare I withhold?" Do not forget in making your offering that "the earth is the Lord's." "The silver and the gold are mine."

South Australia needs the simple gospel of Christ, and cannot receive it until we who have it send it. It is a lamentable fact that we have to refuse some calls because we have not the money. Will not some of our wealthy brethren "speculate" a little in Home Missions? It will pay you the best returns, and you will have a clear conscience. A £100, or even £200, will do to begin.

TWO MEMORABLE FREEWILL OFFERINGS.

(T. H. Brooker.)

"And all the congregation of the children of Israel departed from the presence of Moses, and they came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold; and every man that offered offered an offering of gold unto the Lord.—Exodus 35: 21, 22.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."—Mark 12: 41-44.

If we believe that where the Bible speaks we speak, then it follows that we should act as well. If there was a need in the olden days for offerings for the Lord's work, and that it was necessary for a call to his people for their help and for their gifts, so to-day the calls of our home land are appealing to us, Come over and help us. They come, and have to be postponed because of the lack of willing offerings. Men, money, and prayers are needed for God's work of extension. Shall we in the spirit of the Biblical illustrations respond with willing hearts? The Committee have had faith to continue and reach forth with the work in spite of the fact that the overdraft will be £100 more than the corresponding time last year. Their wish is to do more. Will you help? Let your free-will offering on March 6 next be the very best on record. May the spirit of the children of Israel when they brought their willing offering unto the Lord be your spirit. "Every man and woman, whose heart made them willing to bring for all manner of work, which the Lord commanded." Shall our Home Mission collection for 1910 be classed as a memorable one?

There never was a person that did anything worth doing who did not really receive more than he gave.—Beecher.

GROWING, EVER GROWING!

(D. A. Ewers.)

1. South Australia was probably never so solidly prosperous as now. Our wheat crop is the largest we have ever harvested. Our wool and wheat bring good prices. Adelaide is growing fast. Buildings are going up rapidly in every direction. Marriages are numerous. Everything indicates prosperity.

2. We have more churches, more members and more preachers than ever before. We are consequently able to do more for Home Missions. With the increase of wealth and membership comes the increase of responsibility.

3. Our Home Mission work has grown larger. We now have Kadina, and Mile End, and Glenelg, and Narracoorte, and Port Pirie, and Goolwa, and the Butler and Tumby Bay district. The work is growing and will continue to grow. A dead or dying boy costs nothing for food or clothing. Our Home Mission causes are healthy, hearty, hungry children. Let us be thankful. They will help us to support others by-and-bye.

4. Our prospects were never brighter. With increase of population and members comes increase of opportunities. The fields are white. The harvest is plentiful. The success of the past is the prophecy of future fruition. The outlook is full of promise.

5. Our deficit is greater than ever before at this season. The H.M. fund is £140 in debt. This is very serious. The Conference instructed the Committee to arrange for the engagement of an Organising Secretary and State Evangelist. The work demands it. We must have him.

6. With our increased State prosperity, with our enlarged church membership, with our expanding Home Mission work, with our ever brightening prospects, with our swollen deficit, and with our extended liability, we must make a correspondingly greater offering on March 6. This is absolutely imperative unless the work is to be seriously crippled.

DOES IT MATTER?

(H. J. Horsell.)

In making our appeal to the brotherhood on behalf of "Foreign Missions" (or better, world-wide evangelism), it is generally acceded that great effort must be made to help save the heathen, consequently our S.A. churches have responded liberally. Our Home Mission field is in great need of assistance. The need was never as great. But perhaps some may query, "Does it matter very much about supporting the preaching of the gospel in this State?" There are so many bodies of religious people preaching, who have erected buildings in most settled towns, and conducting missions in remote parts, that the Churches of Christ need not trouble to do much in the way of extension in S.A.

Does it matter? I ask, "Why do we exist as a separate body?" Is it not because

we believe that the position we occupy, and the plea we present, is in uniformity with the teaching of Jesus and his apostles? That is so. It is therefore our imperative duty to move out of our self-centred selfishness, satisfied that we have received and are enjoying the light of truth, and publish in cities, towns, and villages, and even in the back blocks, the old gospel which is ever new.

Does it matter? Assuredly it must, as long as there are people to save from sin. We believe that a great many persons have never heard the plea for a return to primitive Christianity. Have you not heard again and again the statements, "Who are these people?" "Is this some new church?" As long as we have such towns as Petersburg, Terowie, Jamestown, Gladstone, Gawler, Kapunda, in the North; and Murray Bridge, Mount Gambier, Mount Barker, Port Victor in the South, and many more, where we have not planted a single church and made no attempt to do so, so long must we hear the question, "Who are these people?"

Does it matter? Some few months ago the writer visited the West Coast (Tumby Bay and district). A large number of people are flocking over there taking up land. At Tumby Bay we have about 20 disciples; 20 miles north is Butler, where we have a church of 20 more Christians; 7 miles west of Butler is a place called Yaran-yacka; a Baptist brother has a large room where 70 persons can be accommodated. I went to see this brother; he urged me to send a preacher. He has bought seats, installed acetylene gas, and supplied hymn-books, and as many as 40 to 50 people come thirsting for the gospel. Does it matter?

I travelled some 10 miles north-east into the Hundred of Dixon, where dwells an isolated brother and sister. Read this: They declared (pointed out to me homes of pioneer settlers where children have been born), "There are young people there who have never heard the name of Jesus Christ." Does it matter?

Brethren and sisters, you must answer this on Lord's day, March 6.

THE APPEAL TO THE CHURCHES.

The churches are asked to endeavor to raise at least the amounts here mentioned. Take this as your "motto," please.

Adelaide, Grote-st.	£90	North Adelaide and Prospect	£50
Alma	£63	Maylands	£8
Bews	£15	Owen	£25
Broken Hill	£7	Point Stuart	£8
Balaklava	£20	Port Pirie	£4
Butler	£4	Port Germein	£2
Glenelg	£9	Queenstown	£8
Hindmarsh	£25	Semaphore	£2
Henley Beach	£5	Tumby Bay	£2
Kadina	£6	Unley	£25
Lochiel	£5	Cottonville	£2
Long Plain	£20	Williamstown	£1
Mallala	£6	Willunga	£3
Milang	£10	Stirling East and Midgate Valley	£25
Mile End	£2	Strathalbyn	£5
Moonta	£5	Walleraroo	£2
Narracoorte	£5	York	£18
Norwood	£25		

TO RAISE THE APPORTIONMENT.

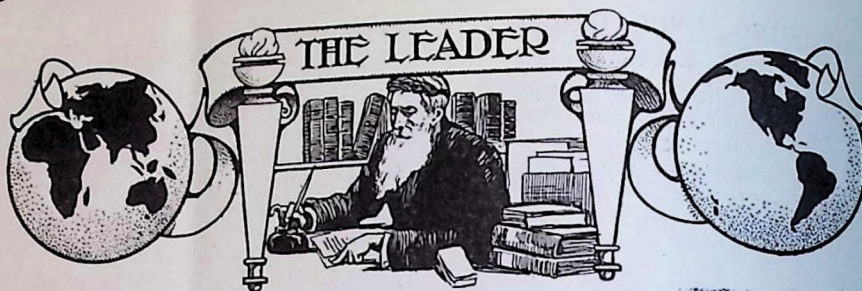
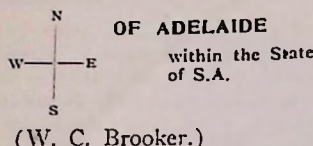
(Jas. E. Thomas.)

The apportionment plan is a business-like one, and we need business-like plans in our work for Jesus Christ as well as in our own daily affairs. It is not to be looked upon as a command from the Home Missionary Committee. Your Committee are elected by Conference to carry out on behalf of the churches thus represented the work suggested by Conference, or work that in their judgment would be for the strengthening of weaker churches, and the extension of our Master's kingdom. Their office is not to dictate to churches what must be done, but simply to suggest, or to co-operate with those churches needing their assistance. This takes a good deal of time, and calls for consecrated, prayerful service, and the discreet use of the intelligence God has given your Committee. Whatever of these qualities they possess your brethren willingly and cheerfully give. But after all investigation, correspondence, prayer, discussion and consideration has been engaged in, and when a suitable man is secured, there is one great commodity needed to carry out the programme that God leads us to adopt. It is one of the fundamental needs of every business, and is of the greatest importance in the King's business. We learn in the old Book that "the love of money is the root of all evil," but it would not be incorrect or irreverent to say with your Committee and in the work of our Lord Jesus "the lack of money is the root of a great many evils."

There is a certain amount required to do what has already been commenced; and if we are to extend, more money is essential. The method that seems most systematic is the apportionment plan, and in this the amount required has been divided, and each church has been earnestly requested to set a definite amount before them. It must be quite evident that it is a difficult matter for your Committee, not knowing the circumstances of either individuals or churches, to present a satisfactory basis of apportionment, but we have simply asked the churches to make a little advance on last year. If we do this, we shall have a very much needed and desired increase in the aggregate offering.

SUGGESTIONS.

1. See that every member receives an envelope.
2. See that all are made aware of the great need there is for all to do their best.
3. If members are isolated or cannot attend, let the evangelist or secretary send a letter giving information as to the work, and unlisting the practical sympathy for March 6.
4. Let the offering be mentioned frequently, and special addresses be given prior to the offering.
5. Pray for the workers and the fields, and especially about the offering. If we have done our best, and God has blessed us in it, may we not also pray that others may increase and abound in "this grace also," and thus share with us in the giving and the blessings?

TO THE ISOLATED BRETHREN
AND SISTERS

Dear Brethren,—We look to you as being some of our very best members. We believe that many of you are possessed of great energy, grit and integrity over and above the average man who remains in the larger towns and cities. The battle of life has caused you to become in many instances pioneers in your particular trade or calling. In this school of practical lessons, we believe that you become better fitted to overcome the difficulties which cross the path of the worker. This, together with having the very best goods to offer, viz., salvation and eternal life as it is given to us in the Word of God, plain and simple, easy to understand. We feel confident that you will during this year heartily co-operate with us in our great forward movement.

It has already been explained that we need £500 to accomplish the work taken in hand this year. We do wish that every member of the Churches of Christ subscribed to the AUSTRALIAN CHRISTIAN. It would not only help the editor to make the paper larger and better, but would work wonders among the brotherhood. The members would then know that we needed the £500. We ask you to give on Scriptural lines, viz., "as the Lord hath prospered you." Send your annual contribution to the Treasurer, Mr. T. H. Brooker, 272 Rundle-st., Adelaide.

If this should be your first offering, don't be timid about it. No matter how small or how large, it will all help. Give it willingly, remembering "the Lord loveth a cheerful giver." It is not for the sake of beating previous records we ask you to give, but that the good news of the gospel which we have enjoyed may be sent to others. Send your own name and address to H. J. Horsell, Secty., Kilkenny P.O., also the names and addresses of any other isolated brethren and sisters you know. We want to keep in touch with you all.

Take the AUSTRALIAN CHRISTIAN. Keep in touch with the brotherhood. Break bread in your own home every first day of the week. Invite your friends to your little meetings. Explain to them with open Bible "our plea," and what the Lord demands of them. Report results from time to time to Bro. Horsell. Any information regarding the possibilities of extension work in your own district, together with a list of the names of members, will always be welcomed by the Committee.

"Commerce is a game of skill which every man cannot play."—Emerson.

"Organised effort for the Master." Every Christian can unite in this with good results. God will bless and own our efforts, crowning them with success.

THE PROBLEM OF SIN.

One of the inevitable results of breaking away from Christian ideals is a lowering of the conception of the heinousness of sin. To what extent the lowering tendency is carried depends upon the distance one gets from the Christian view of things. In religions which have some sort of connection with Christianity, but which have added to it some purely human ideas, it will generally be found that some concession is made to human weakness. The moral standard is lowered. Even in what is called the New Theology we have the expression of a philosophy which, while it does not ignore sin, robs it of sinfulness and makes it a matter for which man is not responsible. Indeed, the general acceptance of the evolutionary theory was bound to produce some such feeling as this. We are what we are by the force of circumstances. The idea of sin, in the light of this modern conception, is a thing which man himself has evolved. Under the influence of this new thought the fall of man, as recorded in Genesis, is relegated to the region of folklore. So far from being asked to contemplate man's fall, we are now asked to regard his ascent. His transition from brute to man is a climb upward, and this climb upward has not been the result of choice or free-will, but a blind obedience to laws set in motion untold ages before he was evolved. Obviously this kind of teaching makes the idea of sin a necessary part of man's life, for which he cannot be held strictly accountable.

The present laxity.

But whatever may be the reason for the present laxity, it undoubtedly exists. Professor James Orr directs our attention to this fact in the current number of the *Expositor* in an article entitled "Sin as a Problem of To-day." He gives as his reason for dealing with the question "that in a large part of the thought of our time there is a wide, often a complete, departure from the presuppositions of the Christian doctrine of sin, with, as the result, a serious alteration—a weakening down, sometimes almost an obliteration—of the idea of sin itself." It is quite true, of course, that there are tens of thousands in all the Christian doctrine of sin, and who, because of the moral welfare of the community. Nor must it be forgotten that in almost every age of the Christian era, from causes

differing according to the circumstances of the times, there has been a drift, more or less pronounced, in the direction of lax ideas in regard to sin. More than once the avowed enemies of Christianity have blown the trumpet of supposed victory, only to discover how premature they were. David Hume, in the eighteenth century, in one of his essays said: "Most people in this island have divested themselves of all superstitious reverence to names and authority; the clergy have lost much of their credit, their pretensions and doctrines have been ridiculed, and even religion can scarcely support itself in the world." But, as Professor Orr says: "Yet a mighty spiritual revolution, with the sense of sin in the heart, soon came, as had happened before at the Reformation, and has happened frequently in the history of the church since, to change the omens, and render the description of the prince of sceptice obsolete."

Sin the cause of suffering.

And so, though we find in the present day a tendency on the part of many to ignore the Christian doctrine of sin, and included in these some who stand upon the fringe of the Christian church, yet it can only be regarded as a passing phase, which will by-and-by give place to the higher and better teaching of revelation. Sin is too potent a factor in the sum of the world's suffering to be ignored. And in proportion as we understand what its evil products are, just in that proportion will we desire to see it removed. And the more we study the problem of sin and its removal, the more will it become clear to us that the Christian doctrine in all its fulness affords the only possible solution of the problem. Every one who has studied this subject will agree with Professor Orr when he says: "Eliminate from the sum of human suffering in time all that is due to the follies, play of forces morally evil—to the follies, the vices, the inhumanities, the oppressions and cruelties of men themselves—and the problem of natural evil becomes reduced to very moderate dimensions. One has only to cast the mind abroad, and think of such facts as the horrors of the slave-trade, the devastation and brutalities of wars, of Congo atrocities, of barbarian feuds and savage immolations, of the misgovernment and oppressions under which nations groan, of Armenian massacres, of the connection of poverty and distress among ourselves with drunkenness and vice, of economic

evils, as 'sweating,' due to selfish greed of gain, to feel the force of this consideration. Cure moral evil—sin—and the root of most of the evils that afflict society will be removed; the problems that remain will prove easy of solution."

Revolt against God.

In view of this, it must be quite clear that the *weakened* sense of sin which obtains requires to be replaced by a *deepened* sense of it. And certainly those who attempt to obliterate the idea of sin cannot be regarded as the best friends of suffering humanity. If we underestimate the evil of sin we must of necessity undervalue the atonement of Christ. And perhaps the best way for us to get the proper view of what sin is, is to look at it in the light of the cross. It was sin that made the cross a possibility and a necessity. For no matter how lightly we may speak of sin, deep down in our hearts we know the curse of it. There is in every one of us the abiding sense that our sins require to be forgiven. In the final analysis, sin is rebellion against God, and the need of being forgiven by him is felt by every one of us. It is Christianity alone that puts sin in its proper perspective, and reveals a way by which man can escape from its penalty. The Christian conception of sin is only fully realised when two ideas are before us. What these ideas are, Professor Orr tells us. "The one is the idea of *Divine Holiness*; the other is the idea of *Moral Law*. To these perhaps may be added a third—the idea of the *moral end*, of the Chief Good, identified with the kingdom of God. Transgression of moral law alone does not give us the full idea of sin in the Christian sense; even as the moral law itself, in Christianity, cannot be severed from the idea of the holy God, whose law it is, and whose character is expressed in it. Sin, in other words, is not simply a *moral*, but is peculiarly a religious conception. Sin is transgression *against* God; the substitution of the creature will for the will of the Creator; revolt of the creature will from God. It is this relation to God which gives the wrong act its distinctive character as *sin* (Psa. 2: 4). It is, therefore, in the light of God's character as holy—perfected in Christ's teaching in the aspect of Fatherly love—and of God's end for man, that the evil quality and full enormity of sinful acts can be clearly seen."

Peculiar to Christianity.

And this conception of sin is peculiar to Christianity. It lifts it out of the catalogue of other religions and gives it a place by itself. Professor Newton Marshall, in his lecture on Hinduism, says, "Hinduism displays Brahma or the divine essence, as incarnate in evil just as much as in good, in the immoral just as much as in the moral. And the various gods and goddesses are just glorified expositions of the natural passions of men. It is the inevitable consequence of every religion, however refined, which is based upon mere na-

ture, to descend to justification even of gross and ugly immoralities." All of which goes to show that it is not safe to take heed to "every wind of doctrine," but that the path of safety lies in keeping to the sure Word of God. It would be an evil day for the world if its religious teachers joined hand in hand in an attempt to rob sin of its evil aspect. We are assured, however, that this will not be. Some may be touched with a passing frenzy of unbelief, but the main body will be true to the eternal principles of right.

Editorial Notes.

South Australians, Attention!

The annual offering for Home Missions in South Australia will be taken up in all the churches on March 6. The harvest has been bounteous; the State is prospering; the mission work is encouraging; and last, but perhaps not least, the treasurer's deficit is about £140. The Committee confidently appeals for a £500 offering. This, at least, is needed if the present work is to be maintained, but our S.A. brethren are anxious to extend their Home Missions into other promising fields. If S.A. is to retain her State supremacy in having proportionately the largest membership in the Commonwealth, she will have to look to her laurels, as an increased evangelistic activity is manifest in most of the States. And if she is to increase her practical interest in Foreign Missions, she must strengthen her base of supplies. At least one or two new missions should be opened every year. Let every preacher, speaker, and church officer become an active canvasser. If all the preachers preach, and all the people pray earnestly, no doubt there will be a correspondingly general practice and an offering will be made commensurate with the importance of the appeal.

Our Federal Church.

Broken Hill is in N.S.W., but so near the S.A. border that most of the business is transacted with or through Adelaide, and the church there is associated with the S.A. Conference. By the assistance of the Building Fund of the S.A. brotherhood a new building was opened just over a year ago. The preacher, E. J. Tuck, writes: "We prayed, worked and believed for 100 in twelve months from entry into new building. Time elapsed on the 6th, and on the Thursday previous a man and wife came out, making 101 for the year. Every month we have had results, and started again last Sunday, when a man made the good confession. Our Sunday congregations fill the place, and we have ordered more seats. Of course with 2000 men out of work money is scarce. Thank God we stand first in the city in number of conversions, in attendance at week-night meetings, and largest C.E. in district. Thanks for all

your help. Ask the prayers of all the churches that we may win 200 this year." We call this "Our Federal Church," because the work there is subsidised from our Federal Evangelist Fund. The chief source of income for this fund is the donations from churches of one penny per member per year, and, according to last report, no less than 177 churches in the Commonwealth had neglected to send even that small sum. Other promising fields need help, and if the assistance is to be continued to Broken Hill, to say nothing of these, more money must be forthcoming. Let every church secretary at once communicate with the treasurer, T. B. Verco, Cowra Chambers, Grenfell-st., Adelaide.

Large Donations.

American exchanges of recent date report some noteworthy donations for educational and other work among the brethren. Prominent among the donors is R. A. Long, sometimes known as "the Lumber King." He has given £10,000 towards the endowment of the Missouri Bible College, the only condition being that £10,000 more should be donated by the end of last year, which has been done. The same brother gave £5000 for the increase of the endowment of Bethany College, making it a condition that an additional £20,000 should be raised by the brotherhood. This has been done, but Mr. Long's further offer of £5000 more for every additional £20,000 up to £60,000 for the same object has not been responded to. He has recently purchased two-thirds of the stock of the Christian Publishing Co. at a cost of about £25,000. This company publishes the *Christian-Evangelist*, one of our ablest weeklies, and several Sunday School publications. He proposes handing this concern over to brethren in trust for the brotherhood. Senator Oliver gave £5000 towards the Bethany College endowment, and another brother £4000. As our rich men realise their responsibility as stewards of the wealth committed to their charge such donations will become more common. Though we have no such wealthy members in Australia, are there not some men of means among us who could do more for our Home and Foreign Missions, our Educational or Building Fund interests?

"The religion which teaches you to save others is a great deal better than the religion which prompts you to save yourself."

I have a thousand times tested the efficiency of sudden prayer in moments of difficulty, when confronted with a little temptation, when overwhelmed with irritation, before an anxious interview, before writing a difficult passage. How often has the temptation floated away, the irritation mastered itself, the right word been said, the right sentence written! To do all we are capable of, and then to commit the matter to the hand of the Father—that is the best that we can do.—A. C. Benson.

The Church of God and of Christ.

The Ideal and the Actual.

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

Continued.

A great many new converts in the enthusiasm of their first love unconsciously express the idea of the Psalmist, "And I will dwell in the house of the Lord for ever." Indeed, as we realise the blessedness of sins forgiven, and of fellowship with God and his people, it seems impossible to anticipate a time when we shall no longer remain in the church. But, alas! along the shores of time there has been many a wreck. The first has become last, and the last first. And many people remain in local churches long after (it is to be feared) they have ceased to be members of his body the church. Some of our most pious and zealous friends in the religious world hold as a foundational doctrine the idea that those that are once saved are necessarily saved for ever, and that apart from all conditions. And of course they can easily find scraps of Scripture which, taken out of their connection, will prove that, or anything else. But the solemn words of warning uttered by Jesus and his apostles soon demolish that idea. It is delightful to think of our safety in Christ, of his ability and willingness to shield us, and deliver us in every time of trouble. But his own voice of love sounds out the solemn words of warning, and at once tells us of the conditions upon which we may make our calling and election sure. In order to remain in the church we must abide in him. In the most beautiful and gracious manner he has sought to enforce this lesson, and to impress it on our minds and hearts. He has compared himself to a vine. And he says, "As the branch cannot bear fruit of itself except it abide in the vine, no more can you except you abide in me." The friends already referred to contend that the work of a man may be lost, but that the man cannot. But the Lord's words are too clear and specific for that interpretation to be admitted. He says, "I am the vine; you are the branches. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and they are cast into the fire, and they are burned." And Paul says, "So fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest by any means when I have preached unto others I myself should be a cast-away." How often the language of the Psalms seems suitable to express our feelings! For example, Psalm 15: 1 says, "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" And the answer there given seems to be remarkably appropriate to us. So also Psalm 24: 3 says, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And again the answer seems as if it had been written for our special benefit. But as the law and the prophets were all

summed up in two commandments, love to God and love to man, so all the conditions specified and expounded in full in various Scriptures are summed up in these words, "Abide in me, and I in you." Well might John, who in all probability heard these words as they fell from the lips of the great Teacher, write so many years after, "And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming."

How do we know?

How may we know that we are abiding in him, and are therefore remaining in his church? It is quite possible even for a preacher to join in singing in the Sunday night service, "Blessed assurance, Jesus is mine," and then go home and pace his bedroom all night, wondering if it is true. Many of the most loyal and devoted of God's people have their seasons of doubt and depression. "Oh, I know I was all right when I started out. As I came out of the water, and for a long time after, I was one of the happiest people in the world. In fact, I know I put on Christ. But am I abiding in him?" Perhaps the most terrible condition of mind conceivable is that condition of doubt and misgiving as to our relationship with Christ. Lunatic asylums have been populated with people who have gone through this condition of mind. Of one thing we may be sure: it is no part of the Lord's plan to have his dear ones tormented with doubt. Let us see, then, what is the answer to our question. We do not have to go far; nor do we have to exercise our imaginations. We have only to listen with becoming reverence to more of the gracious words of our gracious Lord: "Abide in me, and I in you." We in him, and he in us. One cannot be without the other. He is to us the Chiefest among ten thousand, and we are to him very precious, for he has redeemed us with his own precious blood. "Who for the joy that was set before him endured the cross, despising the shame." In contemplating the conditions existing between God and his people, John said, "And truly our fellowship is with his Son Jesus Christ." We know what it is to enjoy the fellowship, companionship of those we esteem and love. So in our delightful intercourse with God and Christ. We call to mind the exceeding great and precious promises, and our hearts go out in gratitude and confidence, and we say, "If God be for us, who can be against us?" And as we thus continue to abide in him, certain visible and tangible results follow.

The fruit of the Spirit.

Fruit appears on the branches. "For the fruit of the Spirit is in all goodness

and righteousness and truth." For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Probably all this fruit does not appear at once. There may indeed be very little of it, and that little not very sweet. But then the Gardener comes along with his pruning knife, and the pain is so great that we think we can never endure it. We think it is all over with us; we can never bear any more fruit. Then after a while we begin to realise the need there was for that pruning knife, and we remember we have often sung,

"E'en though it be a cross
That raiseth me,
Still all my song shall be,
Nearer, my God, to thee."

In due course the right effect has been produced, and we bear *much* fruit. "Herein is my Father glorified, that you bear much fruit; so shall you be my disciples." We no longer have to tell people that we are Christians. They see it. They hear it. They feel it. "For God, who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

God answers prayer.

God answers our prayers. "If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you." This teaching must of course be understood in the light of other teaching. He would be a very foolish father who would give his child anything he or she liked to ask for. So, "if we ask anything according to his will, he heareth us." "You ask and receive not, because you ask amiss." He who lives in constant fellowship with God and with Christ, and with God's people, necessarily lives in an atmosphere of prayer, and prays just as naturally as he breathes. To tell God all that concerns us, and to seek wisdom and strength for our day, is a wonderful privilege. But perhaps none of us pay that attention which we should to the answers to our prayers. There is nothing new in this. The brethren pray for Peter's release from prison. The Lord hears their prayers, and Peter goes and knocks at the door; the girl Rhoda runs in and tells them that Peter has come, and they declare she is mad! Clear Scriptural ideas on the subject of prayer would keep us from much perplexity and despondency. God is just as able and willing to answer our prayers as in the days of old. But he generally knows a good deal more than we do. And if he cannot give us both what we desire and what we need, he gives us the latter. So many ask God to do things for them that they can do quite well for themselves. There is a story told of a man who sent for a priest to bless his field. The priest came, looked at the field, and said, "This is not a case for prayer, but for a fertiliser." Then there are others who are always on the lookout for miracles. God's ordinary way of working is not by miracle.

The laws of nature are the laws of God. But we often find ourselves so placed that our difficulties are too great for us. We find that, after all we have done or can do, there must be some other power brought into operation if we are to succeed. Then it is that we learn and realise our own helplessness. And to our astonishment, we find that we have been trying to get along without God. Then we call to our memory, "For it is God that worketh in you to will

and to do of his good pleasure." Then, realising our privilege, we seek and find. We realise with gladness that God does indeed answer our prayers. So we have the corroborative evidence that we are dwelling in him and he in us. And though we may be sundered far from those we would delight to have personal fellowship with, we are still members of his body, the church.

notice the variety of phrases used to describe this glorious reward. It is "a crown of life" (Rev. 1: 10; Jas. 1: 12), "a crown of righteousness" (2 Tim. 4: 8); "a crown of glory" (1 Pet. 5: 4), "a crown of beauty" (Isaiah 52: 3). When we are promised a "crown of righteousness," or "of life," what is the force of the expression? Is the thought that we receive eternal life, or righteousness, as a crown? Plumptre says: "It is to be 'a crown of life,' the genitive (as in the case of 'the crown of righteousness' of 2 Tim. 4: 8), pointing to that of which the crown is as it were made up. Life, eternal life, is that which makes the reward of all faithful combatants, and that eternal life consists in knowing God and Jesus Christ whom he has sent. Now, as ever, he is himself the exceeding great reward of those who serve him truly." On the other hand, this view has been taken:—"Of righteousness" is the name of the race for which the crown is awarded, just as Pindar wrote, "Pytheas, broad-shouldered son of Iampo, won the crown of the double contest (wrestling and boxing) at the Nemean games." It is a crown that "marks the wearer as righteous before God." Either view gives significant sense.

The cross fading before the crown.

One of the writers of Peloubet's "Select Notes" says: "I once saw a little picture by a young friend, representing a bright crown with a fading cross in the background. Underneath was the legend:

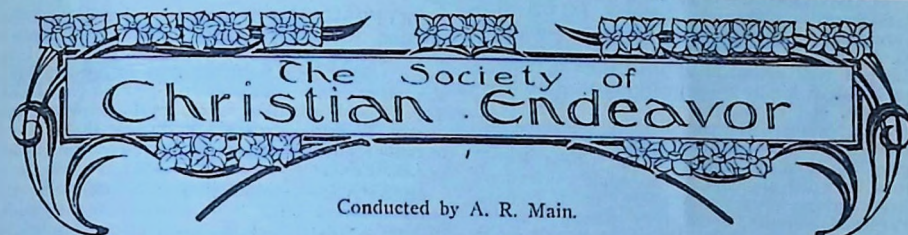
'Bidding my heart look up, not down,

While the cross fades before the crown.'

This is in harmony with the principle on which the glorious promises of the angels of the churches were made. The folk at Smyrna were called upon to endure the cross, to suffer persecution, to be faithful unto death. In the radiant vision of the crown of life they would be helped in their faithfulness. We are familiar with the motto: "No cross, no crown."

S.A. Churches of Christ C.E. Union.—At the Executive meeting at Grote-st. on Feb. 11, the attendance was the best since the inception of the Union. Affiliation was sought and granted from three Y.P. and two Intermediate Societies. Decided to hold a further rally on May 16, at Unley, to take form of a Foreign Missionary rally. Country societies are asked to appoint a city delegate to represent them at the Executive meetings. Next meeting to be held in April. Please make known name and address of such to the Sec., Geo. H. Mauger, 84 King Wm.-st., Kent Town.

On the cover page of the February issue of *The Roll-Call*, the organ of the Christian Endeavor Societies of N.S.W., is printed a photo of Bro. H. G. Payne, Superintendent of Good Citizenship. The following paragraph appears beneath:—"Mr. H. G. Payne's connection with the N.S.W. C.E. movement began recently. In 1907 he visited N.S.W., coming from Victoria to engage in the no-license fight, having charge of the Richmond electorate. In the early part of 1908 he returned to N.S.W. to take up the duties of Acting General Secretary of the N.S.W. Alliance in the absence of Mr. Albert Bruntnell. At the end of the year he relinquished this position to accept that of evangelist of the Church of Christ at Erskineville. As President of the C.E. Society attached to that church he came into touch with local union work. Election to the office of President of the Newtown Local Union followed. This carried with it membership on the General Committee of the N.S.W. Union, which body appointed him, in conjunction with Pastor Robinson, to the office of Superintendent of Good Citizenship."



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

PATIENT FAITHFULNESS.

Topic for March 14.

Suggested Subjects and Readings.

Faithful love—Matt. 26: 1-13.

Faithful obedience—Phil. 2: 5-11.

Faithful service—2 Tim. 4: 6-8.

The incorruptible crown—1 Cor. 9: 24-27.

The crown of life—Jas. 1: 12; Rev. 2: 10.

The crown of glory—1 Pet. 5: 4.

Topic—Patient faithfulness that wins the crown Rev.—2: 1-10, 18, 19.

"Let us not be weary in well doing, for in due season we shall reap, if we faint not." That is the lesson of our topic, the only difference being one of figure. The need of quiet perseverance and steadfast faith, and the certainty of reward are our themes. We all love folk that can be depended upon, people who are true and reliable. So does the Lord. All his promises are for those who will endure, continue, be faithful unto death. Starters are good, but uncertain, jerkers an aggravation, sticklers a delight and ever present help.

Patient faithfulness—in what?

In whatever the Lord has in store. For the Christians at Ephesus, in much toil and sore trials. For those of Smyrna in the sound of blasphemies and the enduring of bitter persecution. For us it may be as it was for them. But probably, since our lot is cast in more peaceful times and places, it will be in the living of quiet, common lives of Christian service. I am not at all sure that it does not call for as much patient endurance and faithfulness to live our humdrum lives in a Christian way as it would to endure without flinching the persecutions of bygone days. We may not have the fear, but we are apt to lack the incentive. Our sphere is limited, our lives uneventful; to keep on doing our best with small capacity or opportunity is not easy. Henry Van Dyke has some words which may help us:—"Let us get out of the false notion that the only way to be dignified is to be distinguished, the only way to be good is

to be heroic, the only way to serve Christ is to do something big. Let us learn that the whole Christian life, whether it is lived on the scale of miles or of inches, is a beautiful and worthy life, and that what God requires of us is not to accomplish anything wonderful, but to do justice and love mercy, and walk humbly with our God."

"Ye have need of patience."

The writer to the Hebrews affirms the need of patience on the part of doers of God's will, so that they may receive the promise. This agrees with the repeated mention of the virtue in the letter to the angel of the church in Ephesus. The patience of Job is extolled in the Scriptures. In his hymn of love, Paul declares that true love is patient: it "suffereth long." Again he says: "Tribulation worketh patience." The deep waters of trouble and temptation have their uses. F. B. Meyer says: "The silt drops from the current of our lives, and from the Rhone in its passage through the deep waters of Geneva's lake." The Apostle James writes: "The proof of your faith worketh patience." The obstacles and difficulties of life have a blessed function to perform. "There is a beautiful legend of an Italian youth named Gaspar who loved a sweet singer in a convent. Gaspar fell ill, and in his delirium heard her say she was coming to him; but when he recovered he learned she was dead. So he got a workshop and toiled for years till he had caught her voice, imprisoning its golden tones in the first violin. Thus it is that God sometimes withholds his gifts from us in order that we may learn to produce more perfect lives." "Let patience have its perfect work," we are exhorted. Whittier writes of the

"Angel of Patience! Sent to calm
Our feverish brows with cooling palm:
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still,
And make our own our Father's will!"

The crown.

Trench argues that the crown promised here by the Lord is a royal crown, not merely a victorious garland. We do have the latter in the New Testament, but it is good to think of the greater honor of the former. It is interesting to



West Australia.

MAYLANDS.—Last night we had the pleasure of using our baptism for the first time. Previously we have had to go to Lake-st. At the conclusion of the gospel service one young lady confessed Christ, and with six others was buried with Christ in baptism. G. Payne, of Fremantle, conducted the service. The future seems very bright. Our Bible School is making splendid progress, having more than doubled in the last 12 months.—E.R.B., Feb. 14.

KALGOORLIE.—Interest in meetings is still maintained. Yesterday 31 met around the Lord's table. In the evening Bro. Mill had a memorial service to our late Bro. J. C. Bell. The meeting was one of the largest we have had for some time, and speaks well for the esteem in which our brother was held. Bro. Bell was one of the pioneers of the Goldfields, and first met with the brethren here in a private house. Until recently he had been both officer and treasurer of the church, and has always carried out his duties faithfully. He was always willing to give a hand to those in trouble and in need, and in this, and other ways, has won the hearts of not only our members, but many outside. Our prayers are with those who are left behind, and we pray that God's blessing will be with them in their sad hour of trial. We shall not meet him again on this earth, but if we are faithful until our calling time comes, we shall also be welcomed with that "Well done, good and faithful servant, enter thou into the joy of thy Lord."—J. A. Maloney, Feb. 14.

New Zealand.

GOKE.—A very successful children's anniversary was held on Feb. 4. The attendance and interest of parents and friends was good. A most enjoyable programme was presented by the children, Sister E. Landels conducting the singing. During the evening the superintendent took the opportunity to urge upon parents the wisdom of a greater co-operation with the teachers. Not the least enjoyable part of the evening was the children's tea and distribution of prizes. In connection with these anniversary services Bro. Clarke preached on Sunday night to one of the largest audiences we have seen for some time.

WELLSFORD.—Three confessions at the close of W. E. Vickery's address. All gospel meetings well attended.—F.D., Feb. 11.

AUCKLAND (Ponsonby-rd.).—Three of the four who confessed Christ as their Lord during Bro. Turner's short mission at Onchunga were baptised here last evening. Others are interested, and the brethren at Onchunga feel cheered and built up. A large number of book prizes for attendance were presented to our Bible School scholars last Sunday afternoon. We were pleased to have Bro. Greenslade and his bride with us last Lord's day morning.—F.D., Feb. 11.

Queensland.

ROSEWOOD.—Splendid attendance at the gospel meeting at Mt. Walker last night. At the close a young man confessed Christ. On Monday following a young lady (who was present at Sunday's meeting) decided to be obedient to Christ. Interest is good.—T.G.M., Feb. 15.

TOOWOOMBA.—Temperance meeting held last Saturday night. A. Toombes, I.O.G.T. lecturer and organiser, addressed the meeting, and G. H. Browne, of Belmore, N.S.W., also spoke. Interest well maintained. Bro. Browne, who is on holidays, kindly consented to run a fortnight's mission, and commenced last Lord's day. Our brother exhorted the church in the morning, addressed the school in the afternoon, and at night gave an eloquent address, "Did Christ Rise?" to a crowded audience. Two adult confessions. Bro. Browne preached Monday; much enquiry. Preached Tuesday, assisted by Young People's Society; meeting enthusiastic. Open air work commenced and continuing in good style; 40 present in the ring, live music, bright singing, good audiences, organ and two violins assisting; short pithy addresses doing good; and all our agencies actively engaged. Visitors last Lord's day, H. Quire, of Mt. Tyson; Sister A. Smith, of Maryborough, Qld.; and Sister Davis, of Victoria.—Lewis A. Hoskins.

MA MA CREEK.—One young man decided for Christ last night, after a splendid address by Bro. Waters. The work is still moving along. Christian Endeavor flag still flying, with Sister L. Pollock secretary, and M. A. Larsen treasurer. The additional piece of land we bought for the church is now fenced in, and very convenient. Quarterly business meeting on 2nd inst. All dues paid to date, and credit balance. Bro. Waters' engagement for 12 months will soon be up, so we are looking for another to take up the work at the beginning of May. West Haldon is still holding its own. Bren. Sherman, White, and Byron and families assemble at the Lord's table, and keep the Sunday School going. At Mt. Whitestone Bro. Metcalf and family are still meeting. Bro. Waters visits these two churches alternately. G. Sherman and W. Francis, with their families, travel seven miles to meet with us. Flagstone Creek Sunday School, under the superintendency of John Chappell, with Bren. Bailey, Francis and others helping, has about 38 scholars under their teaching. We are trying to bring them to him who said, "Suffer little children to come unto me."—T. A. Chappell, Feb. 14.

New South Wales.

LILYVILLE.—At the annual business meeting held on Feb. 9, the following were elected: Deacons, Bren. Dane and Wilkins; J. Fox was re-elected treasurer. E. Holyoak tendered his resignation from the office of secretary, which was accepted with great regret. Bro. Dane was elected to fill that office. C. Brooks, Bible School secretary. The work goes on steadily, with fair meetings.—E. Holyoak, Feb. 12.

MARRICKVILLE.—Last evening another young man came out for Christ, while Sister Gerty Morrison sang a gospel invitation song. This makes five decisions since our last report, besides a number received by letter. One of the five has not yet been immersed. On Sunday week we received into fellowship a young girl of 14 years, whom I immersed the Sunday previous; and it is rather a striking coincidence that just 20 years ago I immersed and received her mother at the same age. Our outlook, considering the chapel we are meeting in, is good; there is evidently a growing interest in our gospel services, and we have in our Bro. Tom Walker a singing leader of quite Alexandrian ability. There is, I think, little room for doubt that with a more

commodious and up-to-date building we would accomplish some good work for the Master in Marrickville. We are praying that the Lord will stir the hearts of those of our brethren who are in a position to help us to send along some monetary aid to this end.—C.W.

BROKEN HILL.—Splendid attendance at all meetings. Four confessions for the fortnight. Several inquirers almost over the line. Hope to hold our first church anniversary on March 6, and tea meeting the 9th. The coal strike has greatly affected us, so many of our members being thrown out of employment, but we hope the trouble will soon be over.—R. J. House, Feb. 20.

PETERSHAM.—At our last church business meeting Bren. Clydesdale, Goode and Tindall were elected as elders of the church for three years. This morning we received into fellowship four who confessed their faith in Jesus. Three last Lord's day as reported last week, and one on Wednesday evening. And at the close of to-night's address one made the good confession.—S.B., Feb. 20.

MOSMAN.—Tent mission still continues. Attendances very fair. Four confessions this week, making a total of 24 to date. It is intended to close the mission on Feb. 28. Many are interested, and will, we believe, make the good confession before that date. Five were received into fellowship on Lord's day the 20th—two by faith and obedience; Mrs. and Miss Neck by letter from Florida; and Miss May Ridgeway by letter from Swanston-st., Melbourne.—G.H.O., Feb. 20.

CITY TEMPLE.—Lord's day, Feb. 13, good meetings. Bro. Mudge, from Auburn, gave fine address at the morning service, Bro. Franklyn preaching at night. Monday night, the newly-formed Berean Class held its first meeting; great success, the six months' syllabus being an interesting one, and the outlook for the class is encouraging. Wednesday night the membership rally was held, Bro. Franklyn chairman. Five minute talks by Sister Marshman, Bren. Macindoe and Morris, musical items by choir and W. Fox. At the roll call, members responded with a verse of Scripture, a feature of the evening's programme, absentees sending verses along. A good idea of obtaining the truly effective membership. The Lord's day School annual picnic was held Saturday. Fine weather, enjoyable time. To-day Bro. Payne addressed the church morning service. Sister Fitzgerald, from New Zealand, received in. Glad to see members who were laid aside with us again in fellowship. Well attended gospel service at night. Bro. Franklyn spoke on Luke 12, "The Rich Fool."—J.C., Feb. 20.

N.S.W. HOME MISSION NOTES.

North Sydney.—Bro. Colbourne has been in poor health, but is now improving. Meetings well attended, but no additions during the month.

Erskineville.—S.S. anniversary celebrated with large and enthusiastic meetings. H. G. Payne reports one addition by faith and baptism.

Belmore.—G. H. Browne is away on holiday; the platform is being filled by various brethren.

Mosman.—There have been 21 confessions in the mission to date; of these 12 have, so far, been received into fellowship, together with a baptised believer. Geo. D. Verco is expected to arrive in a week or two; the State evangelist will continue till the arrival of Bro. Verco.

Auburn.—No report to hand, but we hear of three baptisms. S. H. Mudge also preaches at Canley Vale each Thursday evening.

Wagga-Junce-Marrar.—An evangelist has not yet been secured for this district. Tent mission will commence at Junee on April 3. A Sydney brother has offered a block of land and £25 towards a chapel for Marrar; one of the local brethren has offered another £25. If the brotherhood will make it possible by sending along liberal contributions to the H.M. Fund, we must put an evangelist at Junee after Conference to work that place and Marrar, and thus allow the Wagga man to concentrate on that town and district.

Victoria.

Richmond-Tweed Rivers.—Carl L. Peterson has organised a church at Casino. Opposition is being met with, but the truth will win.

Moree.—A. W. Jinks, of Dunolly, Vic., has accepted an engagement to labor in this district; it is expected that he will commence at the beginning of May.

Finance.—About £280 will be required before Feb. 28 to bring this year's receipts up to those of last year. If you should not read this till March 1 or after, do not withhold them, as we shall need all we can get for the growing work in the new Conference year. Send all contributions to Thos. Hagger, "Biguia," Francis-st., Marrickville.

South Australia.

BEWS.—Bro. Warren was with us from Kadina yesterday, and took for the subject of his address, "The Church of the Future." At the close we were pleased to see a young girl, sister to Bro. Humphrys, make the good confession.—S.T.B., Feb. 14.

YORK.—Meetings were very small to-day, intense heat no doubt accounting for this. Mrs. Lawrie, senr., of Alma (50 years a member there) was received by letter. Bro. Horsell gave an address on Home Missions. One baptism on Feb. 16.

NORTH ADELAIDE.—A pretty wedding took place on Feb. 5, when the contracting parties were Bro. Walter Lawrence and Sister Edith Downs. Bro. Ludbrook officiated. The young couple were the recipients of many valuable presents and the best wishes of their many friends. A reception was held at "Elenore," the home of the bride's parents. Present address, Woodville, S.A.—V.B.T., Feb. 21.

GROTE-ST.—On Sunday, Feb. 13, two were received into membership—the wife of our Bro. R. Rowlands, and Mr. Goodwin, transferred from W.A., who is leaving for the Bible College. Bro. Arthur Fischer, one of our young men, has also entered the College, and we wish him a successful course. Small congregations to-day, the weather being very hot and trying.—E.R.M., Feb. 20.

MAYLANDS.—Notwithstanding the temperature all day was over 100 degrees, we began making church history with three services in opening our new chapel on Feb. 20. The two senior preachers of our State were officiating in the morning. H. D. Smith presided, while T. J. Gore in his inimitable way received forty-nine brethren and sisters as "foundation members" of this church, afterwards pointing out some obligations of union with Christ. In the afternoon, E. R. Manning, V.P. of our S.S. Union, gave an interesting address to children and friends on "Bird-Nesting, or a Model Sunday School." S. G. Griffith had a great audience in the evening, and gave a powerful discourse on "The Bible." G. D. Wright got together his company of singers, while Sisters E. Charlick and A. L. Read acted as organists for the day. We gratefully acknowledge our obligations to these, and the acting officers for their splendid services throughout the day. We have a well-built, well ventilated, and well seated place of worship, erected by reliable contractors, under the supervision of J. H. Daniel, who was also our architect. Our brother's services have been invaluable. At present we seat over 200, and have room for nearly 100 more. Excepting lamps on platform and organ, the evening discourse was delivered in the gloaming, because our Gas Company decline laying on their artificial light until the coal strike is over. Till then, the special mission, tea meeting, and week-night services necessarily stand adjourned. During the services of the day, we had representatives from North Adelaide, Norwood, Grote-st., Hindmarsh, York, Unley, Queenstown, Stepney, Mile End, and Henley Beach churches, beside interested neighbors from Anglican, Baptist, Presbyterian and Methodist congregations. We therefore unitedly thank God and take courage.—A. L. Read,

BET BET.—Last Friday evening the monthly meeting, which was largely attended, was conducted by the sisters. At the close, one of the sisters, on behalf of others, presented Bro. Jinks with a sum of money towards the repairing of his bicycle.

WILLIAMSTOWN.—Church anniversary services to-day. At the morning meeting three were received by faith and obedience. Helpful exhortation by Bro. Clark. At the gospel service, after an earnest address by Bro. Enniss on the question, "What Will you Do with Jesus?" one young lady made the good confession. Bro. and Sister Enniss are held in high esteem by the people here for the good work they are doing in this district.—S.R.F., Feb. 20.

WEDDERBURN.—The writer has accepted an engagement with the church at Harcourt. Will friends note change of address? I desire also to express thanks through the medium of this paper to brethren for numerous presents and letters of encouragement.—J. A. Millar.

CARLTON (Lygon-st.).—Looking back over the rapid flight of time since the opening of the chapel in 1805, one realises that in the intervening years the church has had the privilege of the service of a number of splendid, consecrated men—men who have labored zealously in the cause of the primitive gospel, and the memory of whom lives in the minds of the members for their works' sake. On Thursday evening, Feb. 17, a public meeting was held to welcome Bro. Horace Kingsbury, who comes with high commendation to take his place in that fine succession of preachers referred to. The meeting was presided over by Bro. W. C. Craigie in his usual happy way. A number of congratulatory greetings were received from those unable to be present, including Bren. G. T. Walden, P. A. Dickson, T. Bagley, W. C. Morro, J. E. Thomas, the church at Enmore, N.S.W., and the S.A. Preachers' Association. The following brethren spoke words of welcome and congratulation:—F. G. Dunn, representing the AUSTRALIAN CHRISTIAN; A. Millis, North Fitzroy; F. Ludbrook, F.M. Committee; C. M. Gordon, Swanston-st.; M. McLellan, Lygon-st.; H. G. Harward, who now gives place to the new preacher, and whose faithful work has already been acknowledged. Bro. Kingsbury suitably replied, thanking the brethren for their kind expressions of good feeling for his future work. He thought of the splendid men who had preceded him, and preached from the Lygon-st. platform, and it was his determination as far as within him lay to endeavor to follow worthily in the footsteps of his predecessors in preaching Jesus. We are confident that under the guidance of our heavenly Father good work will be done by our brother, who has already won the hearts and esteem of the brethren.—J.McC.

DANDENONG.—By the time that the brotherhood reads this report our immediate mission with the State evangelist and his tent will be over. We have been pleased with the devotion of so many of the members who never missed one meeting. The Spirit of the Lord has been evident none the less powerfully when no outward decisions were manifested to us. The harvest of 32 additions has been the outcome of past labor in the Lord's day School and church to a large extent, but we rejoice also in some additions from the outside. Yesterday was a day to be remembered, when 19 were welcomed into the fellowship of the church. More than 80 were assembled to keep the Lord's Supper. This is believed to be the greatest number that have ever done so at one time in this place. We expect to see further additions before the mission terminates. Much good has been done by this sustained effort. A social meeting will take place on Wednesday evening, when a thankoffering will be taken for the State work.—H. Gray.

SOUTH YARRA.—Attendances increasing. Amongst our visitors were Sister Webster and daughter, Brisbane; Bro. and Sister Hall and family, Williamstown; Sister L. Myers, Perth,

and Sister Jessie Kennedy, Kerang. W. H. Nightingale exhorted in the morning, and in the evening an In Memoriam service was held to the late Sister Prior. Bro. Nightingale preached a very impressive address. Sister Ford, from Brighton, was received by letter. Feb. 19.—Two were received by letter, Adolph Koenig, Emerald, and Elsie Crook, Collingwood. Amongst the visitors were Ida Judd, Cheltenham. J. Frith exhorted very acceptably, and W. Nightingale gave a very interesting discourse in the evening. Bro. Hall, from Williamstown, assisted at the open air meeting after the gospel service.—T.M., Feb. 21.

SOUTH MELBOURNE.—On Wednesday evening the annual business meeting of the church was held, when the office-bearers were elected: Deacons, Brethren Copeland, Bennett, McSolvyn, Webster, and Northeast; treasurer, Bro. Copeland; secretary, Bro. McSolvyn; evangelist, Bro. Stevens; organist, Sister Candish, junr.; Home Mission collector, Sister Copeland, senr.; Foreign Mission collector, Sister Candish, senr.; superintendent of Sunday School, Bro. McSolvyn. The church is on the upgrade. On Lord's day we had good meetings, Bro. McSolvyn exhorting in the morning, and Bro. Stevens preaching to a good audience in the evening.—S. Northeast, Feb. 21.

HARCOURT.—Bro. Miller, of Wedderburn, commenced his labors on Feb. 20. In the evening he preached at Castlemaine, Bro. Leng preaching at Harcourt, the occasion being an In Memoriam service to our late Sister Mitchell. The service was held in the Rechabite Hall, and a large crowd attended. At the close of the address two young girls made the good confession. Others are near to the kingdom.—H.P.L., Feb. 21.

WEDDERBURN.—On Sunday, Feb. 13, Bro. Millar delivered his farewell discourse to an attentive audience. The following Monday evening we had a social gathering to say farewell, and wish our brother God-speed. A programme of song and recitation was nicely rendered. Bro. J. Burge and the writer gave short addresses. Our departing brother briefly responded.—G.D., Feb. 21.

CHELLENHAM.—Good meetings all day. Visitors, Sister Meyer, Lancefield, and Sister K. Keir, N.Z. On Friday the Endeavorers tendered a complimentary tea and social to J. Keir and Sister E. Organ on the eve of their marriage. We regret to state Bro. Richardson, of Grote-st., Adelaide, died in the hospital, after a serious operation. His faith was firm in God.—T.B.F.

COLAC.—Holding the site we secured some time ago, we have had our eye on a better. The price was high, the block was large, and it seemed far out of our reach. Now through some timely backing we have secured (not paid for) this very site, second to none in the town for position. It will greatly increase our obligations, as well as our prestige. We are not numerous, and not wealthy, but feel we are working for the future of a great church in this place. Well-to-do brethren often visit towns and say, "Why did not our folks get a more prominent situation?" Oftentimes "our folks" have been a feeble few who at great sacrifice got any site at all. You won't need to say that at Colac, but we would be glad to receive a "note" (a postal note or a pound note) of appreciation in the big undertaking. It is not harvest time with us, but work is promising, and the church is united and earnest. They are supporting the work well financially. Two churches answered our appeal. Let us hear from many. Speak as "loud" as you can.—A. W. Connor, Feb. 14.

SOUTH YARRA.—A very nice social evening and re-union of the members was held in the chapel on Thursday to mark the beginning of the evangelist's second year of labors here, and to draw the members closer together. D. A. Lewis occupied the chair. Several visitors were present, including Sister L. Meyer, from W.A. Scripture and hymn responses were given at the roll-call of all members. Bro. and Sister T. R. Morris of Brighton were with us, and our brother gave us a splendid talk upon his trip around the

Continued on page 126.



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.

CHAPTER V.

PATTY'S SECRET.

A tiny acorn fell on Patty's book, then another and another. Mikky sprang up with a welcoming bark, while his mistress dropped her book and looked around with a smile.

"What luck?" she called lazily, and a voice responded cheerily:

"A dandy string. And I'm hungry as a bear!" The owner of the voice appeared round the corner of the dining tent, flushed, dishevelled, muddy, utterly disreputable, but brown and ruddy and joyous. He handed the line of splendid shiners to the grinning Jim, and threw himself down beside the swinging hammock.

"The best day's work yet. Wish you had gone. They're corkers! We'll have a feast. O Patty, girl, this is great." He stretched out one brown shapely hand to meet the smaller one stealing down to him. She leaned over him, and ran her other hand caressingly through the dark hair.

"Hasn't it been a glorious summer? And to think it'll have to end soon! Well, I'd rather have my big brown boy with those horrid old wrinkles all gone, and the laugh in the eyes back again, than all the senators in the country. You're not sighing for the flesh-pots, are you?"

There was a bit of anxiety in her voice, but she never had an answer. There was the sound of breaking branches; Mikky gave a low growl; and they both turned quickly to see a stranger coming through the leafy path that led to their camp.

"Pardon me,"—his cap was in his hand, and Patty's quick eyes recognised one of a gay crowd of campers higher up the mountain—"but are you Baldwin, Whitney P., of M.?"

Whitney rose slowly, and went forward.

"I am, sir," he said a little stiffly; he did not exactly like this intrusion; but again Patty's eyes looked beyond, and she too sprang to her feet.

"You have something—a message—for us?" she asked with a woman's intuition, and the stranger bowed.

"I was down in the village; the natives and postmaster were studying a document that proved to be a despatch; it came over by the stage; I volunteered aid,"—he smiled fleetingly,—and saw it was addressed to Whitney P. Baldwin. I remembered—" His face flushed a dark red under the heavy coat of tan; he did remember their curiosity about the beautiful girl and her relation to this rather stern looking man, also their subsequent disappointment; but his hearers did not know that; so he went bravely on: "I remembered your name was Baldwin, and I told them I would take it up on my way home. If it isn't yours, you can return it at your convenience; they said there was no one else to claim it. Hope it doesn't contain bad news; I wouldn't like to

have been the bearer of that." Then he flushed again as he received Patty's charming smile and words of acknowledgment,—Whitney had torn open the envelope, and was reading the few lines—and with a bow quickly left them.

Patty turned to her husband anxiously. "What is it, Whitney?" and without looking up he replied brokenly,

"Mother—accident—" and Patty snatched the paper from his nerveless fingers, and read aloud:

"Serious accident; your mother badly injured; may live; come at once."

He looked around, manlike, in a helpless fashion; and Patty stood, too, like a statue, while her brain seemed topsyturvy.

It was Nancy who broke the strain. She had heard the message read as she was setting the table for dinner, and with the freedom of the trusted servant of the South—Patty had brought her and Jim from her old home—came forward.

"Now yoh all jes' stop frettin'. Yoh kayn't git thar any sooner by travellin' so hard in yoh min'. Jim 'n' me 'll git yoh go eber ter de farm, 'n' tell 'm yoh want de waggon fur de five 'spress; 'n' Mis' Patty, honey, yoh tek dem gim-cracks down in yoh tent; de ones yoh want packed." She knew the value of instant employment at such a time. "Jim 'll hev dinner ready—'n' a good un too; dem fish is boum ter taste fine—by de time Marse Whit gits back. Go on now; yoh ain't any too much time; 'n' don't go a-worryin'; jes' trus' de good Lawd; he neber failed no one yit; dat's de trufe."

And Patty and Whitney with a dazed little smile at each other, separated, Whitney to go striding across the fields, Patty to take down her pictures and bits of mementos from the walls of the tent, each with varied and tumultuous thoughts.

As they sat at the rude dining table for the last time, Patty in stylish travelling gown, Whitney clean shaven and correctly garbed, there seemed to be a constraint, a strange little silence between them; then Whitney spoke.

"I shall have to leave you at the Junction, Patty. I cannot spare the time to go through, for every minute counts. I would send Jim with you, but I don't suppose Nancy would stay here without him." His face and voice were full of trouble.

There was just a moment of hesitation; Patty's color came and went in rapid succession; then she said slowly,

"I'm going all the way, Whitney."

He gave her one swift look of surprise and gratitude, though he only said, "Thank you, dear"; but the lines of tension about his mouth disappeared as if by magic.

As they drove down the mountain side, Patty looked lovingly and longingly into the depths of the dark green woods, where the tall brakes waved her farewell and the little chipmunk called

"G-by," G-by" in his shrill voice; at the old grey stone wall, on the other side of which ran the merry brook, which seemed to say with a gurgle, "Do-on't go; do-on't g-o-o"; and Patty closed her eyes to shut out the dear familiar sounds, and swallowed the big lump that came into her throat. It would never be again, this free, glorious summer; and her eyes were dim with unshed tears, though her lips smiled bravely back into the anxious face beside her.

A few days later—the journey seemed weeks—they stood by the bedside of Whitney's mother; and as they looked down upon the still form, with the bandages about the white drawn face, and heard the low moans of the suffering woman, Whitney was not ashamed of the hot tears that ran over his cheeks, and Patty felt the hardness in her heart suddenly melt to tender pity.

It had been a horrible accident, two of the little mountain party killed outright, Madame Baldwin dangerously injured; her right arm and hip were broken and her head terribly bruised, and the skilled surgeons gave but little hope.

For a week life and death were evenly balanced; but, when the Sabbath dawned, clear and cloudless, life stood smiling upon the threshold of the day, and the watchers turned to each other with faces reflecting her joyous presence. Slowly, very slowly, came strength into the feeble heart; the pain in the injured body grew less tense; and once or twice the heavy lids were raised and the dulled eyes gave a flicker of intelligence.

As Patty stood one afternoon, looking down pityingly into the thin white face, a sudden little thrill ran through her, for she felt a hand touch hers feebly; and, though the eyes did not open, a voice said faintly, "Patricia," and the next word was "daughter." An hour later the nurse opened the door softly to let Whitney in, and there were tears in her accustomed eyes as she pointed to the sick-bed.

Patty's fair young cheek, with the summer's bloom upon it, was resting caressingly against the thin white one; the slender brown hand held the older, thinner one in a soft, firm clasp, while upon the mother's lips there was a faint, wan smile.

For a moment or two the young man stood motionless. Those two, who had parted in such bitterness of heart! Was he dreaming? Perhaps his mother was dying; they had told Patty. He took a quick step nearer; the little noise roused them both, and Patty's other hand went up hastily in a warning wave; but it was too late; Madame's eyes opened slowly.

"It was good—of—Patty"—Whitney gasped; it was the first time in all his life his mother had ever used a pet name—"to come," she said faintly and slowly. "I have known it for several days." Then the lids closed over the dim eyes, and the nurse motioned Whitney from the quiet room.

From that day Madame Baldwin began to improve; the nurses went about with stronger tread; the great physician who had come West to consult with the other great men, left for his distant home; and Whitney felt that at last he could draw a long breath.

Then there came a peremptory summons from home; important issues were at stake there; they needed him; he must go at once; and Patty, with a strangely sinking heart, but brave, smiling eyes, told him to go. She would be safe with

Nancy to guard her—Whitney had sent for Nancy a week after their arrival—she told him gaily, the next moment terrifying him almost out of his senses by a flood of tears as she buried her face on his shoulder.

He gathered her into his strong arms, tenderly soothing her; and in a few moments she raised her head—they were in the shelter of their own apartments at the beautiful hotel not far from the sanitarium—and smiled through the mist of tears.

"There; I feel a bit better. I didn't mean to be such a baby, but my tears have been bottled up so long they just had to come. It's not because you're going; you'll be back in a couple of weeks, won't you?"

He nodded a quick assent. "And mother's getting better, and it's lovely here up in the mountains; they're not like our hills, though, are they?"

She spoke rapidly, and it seemed to his anxious heart a bit feverishly. Suppose Patty were to be taken ill. She slipped from his arms, and went across to the table in the centre of their pretty sitting-room; she walked to the window, and looked out into the glorious night, his worried gaze following her.

To be continued.

When Visiting N.S.W.

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

A HOME FROM HOME.

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.

An Ideal Summer Resort

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

AGENTS WANTED In Every City and Township

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. "YELO," 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.

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

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

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

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

Write for particulars and terms to

R. A. THOMPSON,

MANUFACTURING HERBALIST,
Oamaru, New Zealand

Correspondence invited from anyone suffering from diseases arising from impurities of the blood, kidney and liver troubles, etc. Free prospectus on application.



W. J. AIRD,
OPTICIAN

(Many years with the late T. R. Procter).

125 Collins St., Melbourne (opp. Dr. Bevan's Church).
Headaches not only prevented but cured by wearing correctly adjusted Eye-Glasses and Spectacles.

New Varieties. Charges Moderate. Phone 834.
Optician to I.O.R. and O.S.T.; Hon. to B.B.H.

Where to stay in New Zealand. . .

GRAND CENTRAL.

107-113 Cuba Street, Wellington.

An Ideal Private Hotel. Just out of the Builders' hands.
82 Rooms. 8 Modern Bath Rooms. Fireproof throughout.
Tariff from 6/- per day. Permanents from 30/- and 35/- per week.

D. O'CONNOR, Proprietor.

By Special Appointment to His Excellency the Governor-General.

Telephone 2939.

O. OWENS, Late
D. Cameron,

Bread Manufacturer,

18 Victoria Street, Carlton.

All Suburbs

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

Victoria—Hon. Secretary: F. M. Ludbrook, 151 Collins-st., Melbourne. Organising Secretary: Theo. B. Fischer, Glebe Avenue, Cheltenham. Treasurer: R. Lyall, 39 Leveson-st., North Melbourne.

New South Wales—Secretary and Treasurer: Geo. T. Walden, Stanm. re-rd., Stanmore.

South Australia—Secretary: Ira A. Paternoster, George-st., Hindmarsh. Asst. Secretary: Geo. H. Mauger. Treasurer: T. Colebatch, Miller-st., North Unley.

West Australia—Secretary: H. J. Yelland, "Goverseth," Kidman Avenue, South Guildford. Treasurer: C. J. Garland, "Penville," 159 Grovenor-rd., North Perth.

Queensland Representative: L. Gole, McRobertson's, Brisbane.

Tasmania—Representative: W. Jarvis, Hobart.

When Requiring a Change of Air

It can be had by going to Mrs. Griffiths, Mount Logan, Katoomba-st., Katoomba, N.S.W.
Terms Moderate.

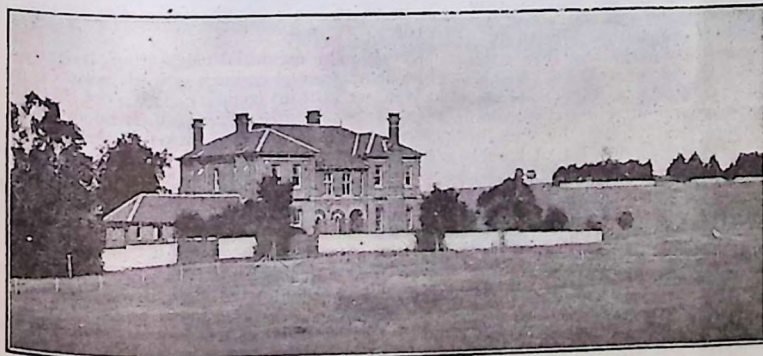
PHONE, CITY 38.

R. & A. E. Barnes, L.D.S.,

DENTISTS.

73 Gertrude St., Fitzroy. High St., Kyneton.

COLLEGE OF THE BIBLE, GLEN IRIS, MELBOURNE



Teaching Staff—Principal, H. G. HARWARD;
A. R. MAIN, W. W. MANTELL.

Federal Conference Executive
President, G. T. Walden; Vice-President, J. E. Thomas; Treasurer, T. B. Verco; Secretary, D. A. Ewers; Assistant-Secretary, W. Beiler.

New South Wales—A. E. Illingworth, T. Hagger, S. G. Griffith, L. Russell. South Australia—R. Burns, J. Manning, John Fischer, A. C. Rankine, T. H. Brooker. Victoria—F. G. Dunn, A. Millis, W. C. Craigie, R. Lyall, F. M. Ludbrook, C. Hardie. Western Australia—H. J. Banks, D. M. Wilson. Queensland—L. Gole, C. Watt. Tasmania—W. R. C. Jarvis.

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.

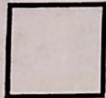
Secretary—CHAS. HARDIE, Henrietta St., Hawthorn, Vic.

From the Field—Continued.

world. It was intensely interesting and valuable to all. The opportunity was taken of showing the church's appreciation of our Bro. and Sister Murphy's labors as secretary and organist respectively, by presenting our brother with a nice writing cabinet, and Sister Murphy with a silver-backed brush and comb. They have labored faithfully and well for the church during the past seven years, and well deserve the esteem in which they are held. R. C. Edwards made the presentations in his usual capable manner. The vocal items by Sisters Milliken, McKie, Nightingale and the choir were greatly appreciated. The writer closed a very profitable meeting by giving a brief review of some victories and failures in the past, and some aims for the new year.—W.H.N., Feb. 21.

BLACKBURN.—At the close of Hubert Edwards' address last Lord's day evening, a lady came forward and made the good confession.—Arthur T. Edwards, Feb. 21.

Here & There.



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

Decisions reported in this issue, 45.

Two scholars from the Perth Chinese Class decided for Christ on Feb. 13.

Read the matter on pages 116-118 relating to the S.A. Home Mission offering.

S.S. Union, Vic.—The next meeting of the general committee will be held in the New Hall, Swanston-st., next Monday, Feb. 28, at 8 p.m. Full attendance of delegates requested.—J.Y. Potts.

P. A. Dickson, evangelist for the church at Glenferrie, is taking a well-earned holiday in Sydney. Before leaving for his holiday he had the pleasure of taking one confession last Sunday night.

The Victorian General Dorcas will not meet until after Conference, but on Tuesday, March 15, a Dorcas picnic will be held at Mordialloc, to which all Dorcas workers are invited. Particulars will be given later.

C. M. Gordon will conduct a central Teacher Training Class in the new Lecture Hall, Swanston-st., on Monday nights, commencing with the first Monday in April. Watch for further announcements respecting this class.

Victorian church secretaries who have not sent in statistics to the Conference Secretary should do so at once. Church treasurers should send along the annual collections immediately, so as to be in time for this year's Conference financial statement.

A brother, who does not wish his name to be disclosed, has sent on his cheque for £3 for 10,000 tracts for free distribution. He also orders 50 copies of "On the Rock," which he places at the disposal of the church of which he is a member. We will be glad to hear from others to the same effect.

R. G. Clark writes in regard to services held on board the "Orvieto," of which he was a passenger with Bro. Hagger. The last named conducted several services, which were well attended. At one of these Mr. Hemminger, of the Chapman-Alexander party, gave two solos, which were much appreciated.

The tent mission at Dandenong, which has been running for 23 days, closed on the 23rd, with 32 decisions for Christ.

In order for church news to appear in the same week's issue, copy must reach us on Tuesday at latest. Correspondents should be careful to address their letters to *Carlton*, Melbourne. If the word "Carlton" is left out, it means delay. Some items for "The Field" reach us on Wednesday, and therefore cannot appear in that week's issue.

The Melbourne Musical Society is now very busy preparing for its usual Easter concert, which is generally a splendid climax to the annual Conference meetings. Rehearsals are being held every Saturday evening at Lygon-st., and all members are asked to make a special point of being present at every rehearsal to ensure the success of the concert.

D. C. McCallum, says the *Missionary Intelligencer*, was appointed a missionary of the Foreign Society at the last meeting of the Executive Committee, Dec. 3. He will probably go to the Philippine Islands. He is a native of Australia. He is a graduate of the College of the Bible and Kentucky University, and has taken a post-graduate course at Harvard.

T.A.C., Queensland, would like some guidance in regard to voting for Bible teaching in State schools at the approaching elections. In answer we may say that this is a question for every one to decide for himself or herself. Our own position is that while we would not vote for religious instruction in State schools, we strongly advocate the idea of selected Bible readings.

On Sunday afternoon a presentation of a silver-mounted biscuit-barrel and umbrella was made by A. L. Crichton, on behalf of the teachers of the Lygon-st. school, to Mrs. W. C. Thurgood, who has for the present given up her class in the school. Bro. Thurgood replied on behalf of Sister Thurgood, thanking the teachers for their kind expressions and good wishes.

A number of the members of the Swanston-st. church held an afternoon tea in the Botanical Gardens, Melbourne, on Saturday last. The function was held in honor of Mr. C. M. Gordon and Miss Jean Craigie, and in view of their approaching marriage. Mrs. R. Lyall, on behalf of the members of the Swanston-st. church, presented Mr. Gordon with a very fine easy chair.

The annual distribution of prizes in connection with the Lygon-st. Sunday School was held on Sunday afternoon in the chapel, the superintendent, W. C. Thurgood, in the chair. Bro. Kingsbury addressed the school, and was listened to very attentively by the scholars throughout. He then handed the prize winners a number of fine books. During the afternoon A. H. Ward sang a solo.

A correspondent writes urging that the churches in Queensland should exercise more care in the selection of their preachers. He thinks it would be to the interests of the churches generally if before engaging a preacher they asked for information regarding him from the central committee. We agree with our correspondent in this, and think that by so doing the churches would sometimes be saved from a lot of trouble.

We were all intensely interested to read that Sir William Willcocks had furnished in the *Stamboul*, a Constantinople paper, an account of his recent explorations, and that he claims to have discovered—beyond reasonable doubt—the locality of the Garden of Eden! Sir William, who is the British Adviser to the Turkish Ministry of Public Works, locates the Garden at Hairlah—which he describes as "a flourishing oasis some 150 miles north-west of Bagdad, in the centre of a desolate Mesopotamian plain." He quotes the sacred records, and claims that the physiographical facts agree. The river Euphrates divides there into four arms, corresponding with the "four rivers" that are mentioned in the Mosaic account. All Bible students will wait with anxious interest for further details regarding the site of the sacred story, which, in spite of modern detractors, is without equal in human interest.

Gifford Gordon writes: "In reading Bro. Hagger's letter written from Lexington, Ky., U.S.A., I noticed he made special reference to the evening collection that was taken up in the Broadway Christian church, and said, 'I think it much better to let people understand that we seek them, not theirs.' Now, any Australian reader would think that such a collection was taken up in support of church funds, but I wish to inform them that all the evening collections are given to charity. I have heard Bro. Collis make frequent references to the good achieved by the evening collection."

We have just received word of the death of J. B. Rotherham at the ripe age of 82. As most of our readers will know, he was the author of the "Emphasised Bible" and other works. In a private letter to us, his son, J. George, writes:—"We have scarcely yet fully realised our loss, but we shall feel it more and more as the days go by. We are doing our best to look on the bright side of the trial, and we have certainly much to be thankful for. The illness was short, and the end peaceful. His last public addresses on the 19th Dec. were regarded by his hearers as some of his very best." Later on we will speak of the splendid service rendered by our deceased brother as a Biblical scholar.

The report comes from England, says the *Missionary Review*, that Mormon missionaries are specially busy in that country. The Bishop of London has issued a warning to his clergy against the renewed efforts of Mormon agents to entrap young men and women. By assiduously visiting from house to house, by unstinted distribution of literature, and by their open air meetings, they captivate inexperienced and unsuspecting souls. The Bishop has written a number of pamphlets exposing Mormon practices and refuting Mormon statements. To counteract the Mormon influences, the Christian people are holding open air meetings, visiting from house to house, distributing literature and teaching clearly and definitely the fundamental doctrines of the Old and New Testaments.

The Companion Bible is announced by Mr. Henry Frowde, the first part of which—the Pentateuch (with 52 appendices)—will be ready immediately. The new edition will consist of the Authorised Version, with the Structures, and critical, explanatory, and suggestive notes. The special features of the Companion Bible are the amount of information given alongside the text, often occupying more than half the page, the aim being to make the Bible self-explanatory; and also its low price. So that the new work's usefulness may be unaffected and that it may commend itself on its merits, the edition is not associated with any man's name. We are taking orders in advance for this valuable work. It is orders in advance for this valuable work. It is to be issued in four parts. Part I. (The Pentateuch) is announced as ready, and we can supply it in about three months from date of receiving order.

During the memorial celebration, Bulgaria sent her deputation of eminent citizens with a massive silver wreath in commemoration of Mr. Gladstone's services to Bulgarian freedom. There was a wreath "From grateful Armenians, in memory of the greatest friend of the oppressed." A wreath of laurel: "To the memory of W. E. Gladstone, the friend of small nations, from the citizens of Finland." America, Italy, Serbia, and Greece, all sent greetings—recalling the memory of the illustrious dead to the cause of human liberty. Thus, practically, the civilised world met to exalt the man whose goodness lent lustre to his greatness. Whatever our political views, we may all pray that Great Britain shall never lack a succession of statesmen who are, first of all, the friends of God; and, therefore, unselfish ministers to the people. After all—

"Only the actions of the just
Smell sweet and blossom in the dust."

Conducting a religious service on board the imperial yacht "Hohenzollern," when upon a cruise in the North Sea, the Kaiser took as his text Luke 5: 7, and based upon the little story of "signalling at sea" an address that was full of devout and helpful thought. After a refer-



ence to "the language at sea," the international code of signals, the Emperor William emphasised the fact of the existence of a similar language for the use of Christians, and he said:—The latter is also an international language, this beckoning from one side to another, the peculiar signal of the members of the Christian calling, a language as well for those who happen to be "in the other ship," if only the same Lord is behind the signal and grants the common blessing. The "roll-call of souls," we might justly call it, the language of love, which becomes an act of love in the case of all who recognise the same Lord.

Now and then an occasion arises which seems to justify the Orthodox Jew in speaking his mind [on Jesus]; and one such has recently occurred, in certain "liberal" utterances on the part of Mr. Claude Montefiore, in the course of a series of lectures on the Synoptic Gospels. The lecturer, without acknowledging the claims of Christ, held that Judaism had something to gain and absorb from the New Testament, "that modern Judaism needs both the Rabbinis and Jesus." A writer in last week's *Jewish Chronicle* will have none of this. His words are painful, but it is right we should know them:—"For us Jews, Jesus is merely a false Messiah. There our interest in him begins and ends. And the New Testament has no religious value for us whatsoever. Our Bible and our Rabbinical writings are our only sources of religious inspiration." Of course, we well knew that it was so. Changed times seemed to suggest a change of attitude; but in reality, like their fathers, the Jews of this generation reject Christ. This fact is a sufficient vindication of the earnest work of those who seek to preach the gospel to the wayward nation.—*The Christian (London).*

W. T. Forbes, of North Fitzroy, writes: "A sad event in connection with the Lord's day School at St. George's-rd., North Fitzroy, occurred on Saturday, Feb. 12, when one of the scholars, Reginald Ashman, was drowned in the Yarra. He was a most devoted adherent of the school. His attachment to it was so strong that distance did not affect his attendance. Whether living at Kensington or Hawksburn, he was to be found in his place in the class each Lord's day. At our last anniversary his faithfulness to the school was mentioned by the superintendent, and subsequently a prize to mark the appreciation of his fine spirit in attending so regularly under such disadvantages was given him. At our coming anniversary his name is on the list of first prize winners. He was a lad of excellent qualities, and his loss is keenly felt by his parents and sister. His was a presence that made home brighter and happier. His kindly upright character gave him a good standing amongst companions of a desirable class. A singular coincidence happened in connection with

the attempts to rescue him. When the alarm was raised that a boy was drowning, our Bro. Geo. Powelllet, who is a teacher in the same school, and who was with a party in a motor boat, hastily divested himself of his heavier clothes, made great efforts to recover the body, diving in no less than nine times before he succeeded. Nearly exhausted, he handed the body over to another swimmer who was not able to hold it, and again our young brother made gallant efforts to secure it, going down a number of times before he was able to accomplish his task. The coroner rightly commended Bro. Powelllet for his splendid efforts and courage."

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. C. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to F. C. DUNN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.

ACKNOWLEDGMENTS.

VICTORIAN MISSION FUND.

Churches—Surrey Hills, per Sister Dent, £1 3/10; Footscray, per Sister Sharp, £1 9/-; Cosgrove, £1 10/-; Cosgrove, Conference Fee, 10/-; Border Town, Conference Fee, 10/-; Burnley, Conference Fee, 10/-; Brighton, Mite Boxes, £1 6/10; Meredith, Thankoffering, £15 7/7; Geelong, £6 10/-; Cheltenham, per Sister Staynor, £2 1/10; Dandenong, per Sister Hart, 19/1; Do., Sister Brown, £1 14/-; Do., Endeavor Society, 10/-; Colac, £6; Warragul, per Sisters, 5/-; Bendigo (collected Bro. Bagley's mission), £6; Polkennett, per Sister Houston, 8/-; A. W. Connor, 10/-; Sister Stevenson, W.A., 10/-; Sister Quilliam, £1; Sister D. Brown, Dandenong, 5/-; T. Bagley, £2 10/-; A Sister, Brighton, £6; R. Oliver, Elphinstone, 7/6.

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

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."

BIRTH.

GREENHALGH.—January 31st, 1910, at Bellengen, New South Wales, the wife of Joseph Greenhalgh—a daughter. Both doing well.

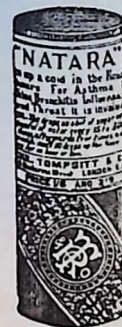
WANTED.

The church at Ma Ma Creek, Queensland, will require an evangelist to take up the work with them after the first of May next. For further particulars apply to T. A. Chappell, Mt. White-stone, via Grantham, Queensland.

W. DONAHAY.



181-183
Collins St.,
Melbourne.
Sight Testing
Free.



NATARAL

(OCKENDEN'S)
DRIES UP A
Cold in the Head
in a Few Hours.

THE BEST REMEDY
YET INTRODUCED

Price: 1/6 & 2/6
ALL CHEMISTS.

WHOLESALE:
ROCKE, TOMPSITT & Co

Melbourne, Victoria.

A seasonable advertisement which appears in our columns for the first time is that of NATARAL. The "Reckabite" does not advertise what are termed patent medicines, but NATARAL is a standard remedy, and the Editor can testify to its efficacy in warding off a cold when taken in the early stages.—*The Reckabite.*

BOARD AND RESIDENCE.

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.

Sandringham.

In quiet Christian musical home, comfortably furnished, two double bedrooms (fireplaces). Use diningroom, kitchen, bathing box. Private grounds, campers; sheltered ti-tree, pines. Use above. Lunch, teas, entered, if previously advised Home situated best part Esplanade; 8 minutes R.S. Recommended. Accommodation limited. Sister, "Tweedehome," Esplanade, Sandringham. Two bedrooms (tents) with kitchen and for dining (tent) under shady pine and ti-tree. Book now to save disappointment. Cool, shady tent sites vacant.

The Ready Reference Table

REMEDIES FOR HORSE AILMENTS



"You don't want a 'Vet' to Doctor Your Horse,
You can do it Yourself.

A VALUABLE CHART GIVEN AWAY

WHEN your horse goes "off his feed" it is not always easy to know what is wrong with him. "Gleason's Veterinary Handbook" will tell you, but it has hitherto been too costly for most people. However, we have secured a number of these valuable books at a greatly reduced price, and we are able to make you a SPECIAL OFFER that you cannot afford to decline. The book consists of 520 pages, and contains full information about the Diseases of Horses, Cattle, Sheep, Pigs, Poultry, Dogs, Birds, &c. It is well illustrated and handsomely bound. It would be cheap at a guinea, but we will deliver it at any address for 10s. 6d. and GIVE with it a Valuable Chart of Remedies for Horse Ailments. The size of the Chart is 22 inches by 30 inches, it is mounted on canvas and varnished, with moulding and roller like a map. The upper portion of the Chart is shown at the head of this advertisement. With this Chart hanging in your stable you can find out in a few minutes exactly what is the matter with your sick horse and just what you should do to cure him. The symptoms of all the ordinary diseases are given and the proper medicines and treatment are described. This saves you the cost of consulting a "vet," so well as the delay of obtaining his advice. The Chart may be had without the Book for 3s. carriage paid. It will pay for itself the first time you refer to it. The Special Offer is good for Two Months only, from the date of this paper, and you should mention this paper when ordering. Send Postal Note of any State for 10s. 6d. to

THE UNION MANUFACTURING & AGENCY COMPANY
299 ELIZABETH STREET, MELBOURNE.

"ON THE ROCK." New Edition. 3d.; posted, 4d. One doz., posted, 3/6. Austral Co.

Obituary.

BARTON.—At the ripe age of 77 years, Mrs. Barton, of the North Fitzroy church, entered into her eternal rest on Feb. 3. The deceased lady had been for many years associated with the Baptists in the Bendigo district, and during her younger days had been an active worker and giver in the different fields of Christian effort. Coming to the city some twelve months ago, she joined the church at North Fitzroy, and when health permitted did her best to help in the Master's work. While on a visit to relatives at Bendigo she was taken seriously ill, and died in the Bendigo Hospital. She was laid to rest in the Bendigo Cemetery, Bro. Collins officiating at the grave.

North Fitzroy, Vic.

J.W.B.

McKAY.—With deep regret we record the death of our aged Sister McKay, who was called away on Jan. 30. Our sister first heard the gospel at Carney's Creek, when Bren. Black, now in America, and D. A. Ewers made their appearance in that part of Queensland. She desired to submit to the preaching, but her husband debarred her for many years. At last he consented and she was baptised by her own grandson, W. G. Alcorn, then evangelist of the Boonah church. She was indeed a "disciple," and never failed to show her loved ones the truth. She has suffered for the past nine months, and never complained. Her end was peaceful, and she slept away in death. During all her sickness she sent along her contributions, and at the news of sinners being won for Christ she would rejoice greatly. The local papers spoke of her as a great loss to the town. She was known by everybody, and her funeral was the largest ever known here and around her grave were gathered all classes and creeds. The writer officiated at the grave. Our sister reached the ripe age of 76 years. We commend her sorrowing ones to God, and trust they may seek to follow her, that they might meet her in the home where sorrow is not known and the tears are wiped from every eye.

Boonah, Qld.

W. UREN.

PRIOR.—We have been called upon to mourn the loss of our esteemed Sister Mary Prior, who died suddenly on Feb. 7. On the following day we laid her mortal remains to rest in God's acre by the side of the beloved partner with whom she had shared life's joys and sorrows for 46 years, and who had only been called home 21 months before her. Although Sister Prior was a pioneer of the cause we love, having given her heart to the Lord when young, and being well known to many of our churches of late years, Swanston-st. and Ascot Vale, we had not the privilege of her fellowship until within a few months of her decease; but during that period by her attendance at the Lord's table, upright life, and in conversation on the things of God, ample evidence was given of her faithfulness and non-regretful of the life chosen in youth. We deeply sympathise with her sister, Miss MacLise (North Fitzroy), adopted son, T. Prior (Hobart), and daughter, Alice Prior (South Yarra), and all sorrowing relatives, praying for them the comfort of our heavenly Father in his sustaining power.

"Lead, kindly Light."

South Yarra, Vic. W. H. NIGHTINGALE.

EDWARDS.—On Monday, Feb. 7, Sidney Edwards died at the age of 45. Our brother was baptised some 25 years ago at Kermodest, and soon made himself very useful in the church there. For the past dozen years, however, Bro. Edwards had resided in Victoria. Several months ago he returned to South Australia in poor health and became an inmate of the Consumptive Home on North Terrace, where he passed away, trusting in the Lord. Our sympathy is extended to the bereaved friends.

North Adelaide, S.A. A. M. LUDBROOK.

SURMAN.—The husband of Sister Surman passed away after some two years of sickness. He was a farmer living some nine miles out of Ballarat. Sister Surman is a daughter of Bro. Kirk, of Swanston-st. church, and is left with a family of seven.

BENSON.—Bro. and Sister Benson, well known to many of the brethren in Sydney and also in Victoria, lost their only son Bertie, a bright and clever lad, aged fifteen years. The lad was ill only a few months, and held a State scholarship.

KERR.—Bro. Kerr lost his loved mother, a woman of ripe years and pleasant memories.

DAVEY.—Ann Davey, the wife of Alfred Davey, and aunt of Percy Davey, of Japan, passed away on Jan. 15, after many lingering years of weakness. She joined the church in 1866.

JOHNS.—Sister Johns passed away at the ripe age of 77, on Jan. 28, after only a few days' sickness. She was at the Lord's table on the 16th of the same month. A very worthy woman, and faithful disciple of the Lord. She was one of the first members of the Ballarat church, joining with her husband in the year 1864.

FISHER.—The beloved husband of our Sister E. Fisher, of Smythes-rd., was called home. He was a frequent attendee at the church meetings, and was baptised some two years ago by the Baptists, of which church he was a member at his death. He was of ripe age, and ready for the Master's call.

Ballarat, Vic.

C. MORRIS.

ON THE ROCK.

New Edition. 3d., posted 4d. Austral Co.

WHAT SCHRECK'S POULTICE CAN CURE

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

Poisoned Sores, Abscesses, Boils, Carbuncles,
Jar, Whitlow, Sprains, Burns.

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 live; 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.

SCHRECK SONS & CO.,

235 GERTRUDE ST., FITZROY.

Depot—355 ELIZABETH ST., CITY.

And all
Chemists—

1/6 and 5/6.

WHAT IS ESSENTIAL

to add to your comfort during the Summer months is

A GAS STOVE.

A GAS STOVE is indispensable and also ensures EFFICIENCY,
CLEANLINESS, and RIGID ECONOMY.

THE METROPOLITAN GAS COMPANY.

Phone 2713.

188 Flinders Street, Melbourne

JOSIAH HOLDSWORTH, Undertaker.

380 LYGON ST., CARLTON,
& 659 NICHOLSON ST., NTH. CARLTON.

'Phone 1192.