

## Fellowship with God.

By G. Campbell Morgan.

"Truly our fellowship is with the Father."—  
1 John. i. 3.

There is probably no profounder statement in the New Testament concerning the fulness of Christian life than this of the apostle of love. John ever leads us into the deepest secrets of Christian life. He has been called the Apostle of Heart and of Love, and there always seems to be perfect harmony between his writings, and the fact that he leaned upon the bosom of Christ, and is "the disciple whom Jesus loved." All the writings of John, as they have been preserved for us, gather around one great central verity—that of the manifestation of the divine life amid a fallen race, and of the impartation of that life to all such as yield themselves to the King as he revealed himself in Christ. Whether we take the Gospel, or this great epistle of doctrine, or the two short epistles which follow, and are illustrations of the doctrine, we always find the throb of light moving through the writings, and the harmonies of love making music, and the gleam of a great light that never was on land or sea lighting across the page. Let me repeat what I said at the commencement, that this is perhaps the profoundest statement made concerning Christian life in the whole of the New Testament as to its experience. "Our fellowship is with the Father."

We stand upon the seashore, and the great deeps lie stretched out before us. I have no moment's thought or hope that I can do anything more than suggest some of the lines of beauty that lie within this statement. But if, especially for the sake of the youngest Christians, I may do that, and drive you to new meditation upon this great theme, then I shall thank God for the opportunity.

### *The richness of "fellowship."*

"Our fellowship"—what is this word fellowship? The word translated fellowship is one of those of which we sometimes say they do not bear translation. We all know how there are certain words that we have not been able to translate in one word or in two words: There are one

or two of the old Hebrew words that we have never made any attempt to translate. We are profoundly thankful that it is so; they have been allowed to gather their own meaning and tone, and speak the meaning to every passing generation. It is always a sorry thing if we attempt to translate Hallelujah, and we have never yet attempted to translate the great Amen of the Hebrew. There are such words in the New Testament. May I detain you with an illustration apart from the subject. Personally, I ever feel it would have been a great gain to us if we had never attempted to translate the Paraclete. We have translated it sometimes as Comforter, sometimes as Advocate, and neither translation alone is sufficient to express the thought that lies within the original word. The Paraclete—the one called to the side of another—that is the great word. Well would it have been if the church had taken the word and read into it its own meaning. So was the word translated fellowship. The original word is translated in the New Testament by no less than six different words. I do not complain, I do not see how it could have been otherwise. I simply state the fact, in order to show what wealth, richness, suggestiveness, lie within the real word. The word translated fellowship has been translated fellowship, communion, communication, to communicate, distribution, contribution. Its kindred word has been translated partners, partakers, companions, fellowship. So that we have at least ten different words that have been made use of in an attempt to convey the music of the meaning of the original word that lies behind this word fellowship. "Our fellowship"—and I am going, even at the cost of being tedious, to repeat those words, and if we can read all the meaning of the ten words into one, then we shall begin to understand what the apostle meant when he said, "Our fellowship is with the Father." Fellowship, communion, communication, distribution, contribution, partnership, partakership, comradeship: all these great facts lie within the word, and when you have attempted to catch the music of them all, and to combine the different notes into a perfect harmony, then you begin to hear the mighty music of my text, "Our fellowship is with the Father."

### *The fellowship of one Life.*

I only stay to remind you in passing that this doctrine of fellowship, according to John, is based upon the fact of life. The fellowship of the Christian with the Father is not based upon sentiment; it is not the fellowship of a common ideal merely, but it is the profounder, sublimer, deeper, fuller fellowship of a common life. You may take the writings of John and analyse them around three of the simplest words in our language—love, light, life. You may sum up the whole teaching of John in very brief sentences. He declares that the Word was manifested, that heaven's light shone in the Word, that heaven's love was seen in the Incarnate Word. But these are not the profoundest notes of John's teaching. The profoundest note lies in this statement—that the life of heaven realised within the Incarnate Word was by the mystery of the cross and passion liberated, that others might share it. So the fellowship of which the apostle speaks is not, I repeat, the fellowship of a common sentiment, but the fellowship of one Life. "Our fellowship is with the Father," not merely because we are seeking a common consummation, because we desire the same things, but because through the Christ we share a common life with God. As Peter has stated it in another connection, we have been made partakers of the divine nature, and now every Christian soul has fellowship with God, which is the fellowship of a great divine life, throbbing, thrilling through the soul, scattering its light, creating its love, transforming everything by its own all-victorious and marvellous power. "Our fellowship is with the Father," and it is based upon life.

### *Communion and partnership.*

Our fellowship is with the Father as communion, our fellowship is with the Father as partnership. I take these words because of their common usage. The word communion is used almost universally to-day in reference to friendship, and the word partnership is used almost universally with reference to business and commerce. Both words have the same significance, but in the process of the use of language we have confined to communion the



thought of friendship, and we use the word partnership almost exclusively for business and commercial purposes. Now

both the senses suggested by these two words are realised within the facts of our fellowship with God.



## Christ in the Gospels.

Jas. E. Thomas.

No. 1.—*Matthew. The Gospel of the King.*

*General Introduction.*—The meaning of the term Gospel. The word is really an old Anglo-Saxon one meaning God's story.

The Greek has the idea:

- (1) A reward for good news.
- (2) A sacrifice to a god for good fortune.
- (3) Good news itself.
- (4) Glad tidings of redemption.

This last is the fullest and most suitable meaning—The gospel is God's glad tidings of redemption.

Some critics say, why have four Gospels? But when we think of the wondrous story told therein we are rather led to ask why not more than four Gospels? Yet in these brief accounts we are given the story of the greatest life that was ever lived, of the greatest tragedy that was ever enacted, and of the greatest blessing that has ever come to mankind.

The Holy Spirit does not give any superfluous message. Each Gospel is brief and evidently written with one great purpose. While differing in some details, there is no contradiction. Each adds some further view of the one life and person that is the central figure of each record.

There are three propositions quite evident from the reading of the Gospels.

(1) Different narratives may vary in many important details and yet be true and not contradictory.

(2) That the Holy Spirit uses the personality of men and allows them to record the facts given in their own peculiar style and diction.

(3) That the Holy Spirit used different men to meet the needs of different classes, and made their messages adaptable to their readers.

Thus we find that each Evangelist has a message with a special note in it, and each writer is peculiarly adapted for the work God gave him to do. While they vary they never conflict. Dr. Westcott says, "The difference in the Gospels throws a striking light on the individuality the independence and inspiration of the Gospels. Without any constant or intended uniformity, they converge toward one

point. Diversity of detail is seen to exist without contrariety, and the exhibition of a spiritual purpose with the preservation of literal accuracy. Nothing less than the constant presence of the Holy Spirit, if we can in any way apprehend the method of his working, could preserve perfect truthfulness with remarkable variations."

*The purposes of the Gospels.* Dr. Gibson well says, "The Gospels are biographies put together to set forth Jesus as the Son of God and Saviour of the world."

These records differ from Jewish tradition as inspired and authentic accounts differ from uninspired and doubtful and frequently false traditions.

*For example.*—The story of the early life of Jesus has in the Gospel little space, but is faithful and accurate—while Jewish tradition is full of endless exaggerated and often ludicrous stories.

Each Evangelist, while naturally varying in detail, places before us some phase of the life and character as well as the redemptive work of Jesus.

### *The Limitation of the Studies.*

We do not propose to exhaustively study each of these records. We do not enter upon a critical discussion nor a chronological analysis. While touching briefly at times on some comparative aspects of the narratives our main purpose is to show the view point from which each sacred historian records the life of Jesus Christ, and to study the person of Jesus as being presented to us in this fourfold vision of him. For reasons that will be afterward stated and which will be more apparent as we proceed.

(1) *Matthew* presents Jesus as King, and shows Jesus in relation to his kingdom. He writes especially to put before the Jews the claims of Jesus as the long promised King.

(2) *Mark* presents Jesus as a Servant, and tells in rapid narrative of Jesus in his humiliation—not being ministered unto, but ministering, and at last giving himself for us all.

(3) *Luke* presents Jesus as a Saviour of men, bearing the burden of man's sin and hopelessness upon his heart in life, and at

last bearing our sins in his own body on the tree.

These three are called synoptics—inasmuch as they look at the same time, and from similar view point, at the life of Jesus.

(4) *John* writes probably 50 years later—and shows the common point of contact between God and man in Jesus Christ. He not only shows Jesus to be the divine Son of God, but as God's Son befriending all men. He was the Divine Friend.

### *First—The Gospel of the King.*

Matthew was a Jew and wrote particularly to his own people. He states minutely the things the Jews looked for in Jesus. He gives in his genealogy Jesus as the Messiah. He shows Jesus fulfilling prophecy. His dignity as a Rabbi or teacher. His knowledge of and yet superiority over tradition. His claim and authority manifested both in life and death. His purposes as to the future and the destiny of his kingdom. His closing commission to his subjects.

Matthew never fails to appeal either by miracle or prophecy or in the exalted teaching of Jesus to the religious nature of the Jew. He rebukes, too, the non-religious and hypocritical as well.

Matthew shows a King fulfilling all the prophecies and fitted for Israel's need, though at last rejected by them. Not as a king who was a tyrant, proud or selfish, but kindly, gentle, and sacrificing.

Matthew naturally dealt largely with the traditions of the past, for the Jew found his meat and drink in these, and yet he gives the supreme and authoritative teaching concerning the kingdom of heaven. While referring often to the Old Testament and the kingdom of the Jews, he brings us to the New Testament and the kingdom of Jesus made possible by his grace.

The term kingdom of heaven occurs 32 times in Matthew and is found nowhere else in the New Testament. Here Jesus is shown as the humble, meek and yet audacious Nazarene, who dared, taught, pleaded, avowed, and even died, to win men to his kingdom.

### *I. The Coming of the King.—1 to 4: 17.*

(1) *His Royal Lineage.* Here we have a genealogy showing him to be of the seed of Abraham according to the promise, and coming down by the royal line through David and at last to Joseph. Luke deals with the blood line and traces Jesus back with a different purpose, to show him to be the son of Adam, related to our common humanity.

(2) He was born in the city of King David.

(3) Announced to the wise men as King.

(4) Opposed by Herod because he was King.

(5) At last crucified because he was King.

This claim of Jesus was fatal to him because men misunderstood his office, but to-day it is the great purpose of man to exalt him as King.



(2) *His Kingdom and Kingship announced*—Matt. 3: 1-12, by John the Baptist; vs. 16-17, by God himself.

(3) *Jesus fitted for His Kingship*—Matt. 4: 1-11. Matthew is not chronological as Luke is. He makes as a climax the offering of the world by Satan to Jesus if he will only deny his Kingship. But Jesus was fitted even in his great trial for his great office. He proved his *worthiness* to be King, as well as his fitness to help his subjects who are similarly tempted.

(4) *Jesus Announces Himself*.—4: 12-17. He comes upon the stage of history with the most audacious claim as the fulfiller of prophecy and the bringer of light to a darkened world. From this on, as we study his life we are confronted with the only alternative possible—that Jesus was either the supreme, authoritative, Divine King of heaven and Son of God, or else he was the greatest imposter the world has ever seen. We see this further in

## II. The Teaching and Policy of the King.

This found in the wonderful Sermon on the Mount—Matt. 5: 1-7, 20.

(1) *The Audacity of the Utterance*. Assumed the right to set aside the past that God had given and made astounding alterations. The old law said, "Thou shalt not kill," etc., but Jesus said, "I say unto you." Jesus substitutes the spirit for the letter, and in this is the superiority of his kingdom.

(2) *A Kingdom of Love*. Not consisting of outward ceremony, but rather the spiritual relationship of one that loves to one higher that loves him. The kingdom of God on earth consists of those who lovingly submit to the claims of their King and seek to carry out his wishes in their daily lives. A kingdom in which man becomes related to God as Father through Jesus the elder brother.

(3) *A Kingdom in which a man's life and loyalty is judged by its fruits*.

Not by words, or profession, or outward forms of self-righteousness, but by doing the Father's will. Jesus makes heaven itself dependent on doing his bidding. Matt. 7: 21-29.

## III. The Sympathy of the King shown in His Power. Chap. 8-9.

We see examples of this in the miracles here recorded—

The centurion and his servant.

Stilling the tempest.

Casting out demons.

The man sick of the palsy.

The power of Jesus to work miracles was secondary to his great sympathy for suffering men, and his desire to help them. He is seeking to use his power to show his love for all men. See Matt. 9: 35.

## IV. The King Seeks Men as His Ambassadors. 9: 36; 10: 42.

Up till this time Jesus did the work himself. Now he seeks to use humble, faithful men to do it. This has been his plan ever since, he uses *men*.



The Fountain of Gideon.

Instead of going direct across the Valley to Shunem, a detour to the east is necessary in order to visit 'Ain Jalud, or the Fountain of Jezreel, sometimes called the "Fountain of Gideon." The water of the Fountain is clear as crystal, issuing from a rocky cavern, as may be seen in the photograph. It was here that Gideon was encamped against the Midianites; and at this fountain each of the three hundred picked men "lapped the water with his tongue, as a dog lappeth.... And the Lord said unto Gideon, by the three hundred men that lapped will I save you, and deliver the Midianites into thine hand." And, by-and-bye, a cry rang through the startled air, "The sword of the Lord and of Gideon!" On this very ground, too, Saul pitched his camp, while the Philistines were encamped over there at Shunem. Sulem, the Shunem of Scripture, lies across the plain from here.

## V. The Parables of the Kingdom. Chap. 13 and Chap. 21: 28-22: 21.

These are full of significance concerning the claims of the King and the responsibilities of the subject. Each parable denotes something of the King.

(1) *The Sower and the Seed*. Shows the fate of the King's claim. Some acknowledge him and live for him. Others refuse his claim. Those who own him will seek to sow the seed in the hearts of others.

(2) *The Tares*. The consequence of evil influence. Other things make men disloyal to Jesus.

(3) *The Mustard Seed* shows the growth of the kingdom. As it is to-day.

(4) *The Woman and the Leaven* shows the permeating influence of the gospel of the kingdom.

(5) *Hidden Treasure* shows the preciousness of the kingdom.

(6) *Goodly Pearls*, similar.

(7) *The Drag Net*. The final result. The end of the kingdom.

## VI. The Dignity and Fearlessness of the King. Especially note 11, 12 to 22, 21.

(1) The kingdom established on himself. 16, 18.

(2) *Transfiguration* emphasised his claim. There is no compromise—Jesus stands calmly and with the dignity of one whose claim can never be denied, and claims from the world his own. He has

proved his authority and now demands all men to submit thereto.

(3) *This claim indicated even in Death*. Jesus went calmly to Calvary. He either had to deny his Kingship or die.

His accusation written was that he was the King of the Jews. Even Pilate admitted his claim. And so he died and sealed his claim with his blood. The crown of thorns could never supplant his crown, but love like his only makes him more precious to those that gladly own him.

## VII. The Commission from the King. 28: 19.

Jesus gives as his final word the message of glad tidings to take unto all men. It is ours to-day to have a part in taking everywhere the gospel of the kingdom.

## VIII. The Destiny of the Kingdom. Matt. 24 and 25.

These chapters clearly point to the return of the King to claim his own. He will seek an account of our citizenship. The King will be judge and give the final word. Thus Jesus comes before us as the King reigning in his kingdom here and who will reign for ever in his kingdom above.

Matthew presents him as the Israelite indeed in whom is no guile—the long-expected King. The second man. The Lord from heaven—the Lord of all, whose right it is for ever to reign.



## South Australian Letter.



The principal "Coming Event" in our State just now is the Home Mission offering to be taken up on March 6. As we have had good harvests and the State is so prosperous, we ought to have a record contribution, but I am not sure that we shall. During the last seven months we have raised £625 for Foreign Missions, a gratifying growth of giving, and if we can show a corresponding increase in Home Mission interest it will be well. We certainly ought to feel even a greater interest in extending the Home work. Indeed, the future development of Foreign Mission enterprise depends largely upon our progress at home. If we are to increase our income for the regions beyond we must strengthen our base of supplies. The brighter the light shines at home, the further its radiance will extend. We have opened up a new field (Maylands), and at all the mission points good work has been done.

### Organising Secretary.

I wonder when we are going to have our Organising Secretary and State Evangelist. The matter was fully discussed at the Conference of 1908, and a resolution supporting the appointment was again passed last year, but we seem to get no further. I have heard a whisper that a sub-committee has been, or is to be, appointed to draw up a report for presentation to the next Conference, when it will probably be discussed and remanded for further consideration. We South Australians move cautiously. It is not wise to act rashly. Much trouble has been caused in this world by hasty action. As a matter of fact, I suppose there is some difficulty in finding a man just suitable for the dual position. A good evangelist is not always a good organiser, and *vice versa*. Then again, men with the required qualifications are in constant demand. No doubt the Committee will keep their eyes and ears open, and be ready to act in due time. When in West Australia they told me that W.A. stood for "Wait Awhile," and some one has suggested that S.A. means "Stop Awhile," but of course that's all rubbish. I feel sure that when we get a good State evangelist to work and initiate a general forward movement the funds will come in more readily and the work advance much more rapidly. We have got ahead of Victoria and N.S.W. with our building fund, but they are leaving us all behind with their State evangelists.

### Michael Baxter.

Michael Baxter is dead! I suppose to some of my readers this statement will not be of much interest, but there are those among them who have been more or less

affected by his writings. Mr. Baxter was a prophet of the first water. How well I remember the influence his "Napoleon III., the Destined Monarch of the World" had on my youthful mind! My parents were fond of works on prophecy, and my boyish brain was much exercised by listening to discussions on the development of the Antichrist, the battle of Armageddon, and kindred topics. Mr. Baxter was very unfortunate in his dates and predictions, but he was never disheartened. No sooner did one set of predictions fail than he had another ready, equally as positive and convincing. When Napoleon died he had some one else to take his place, and whether it was the original monarch or General Boulanger or the young Prince Napoleon or any other "Beast," he was always dogmatic and ready to "prove" his points from Daniel or Revelation. And the strange thing is that he always found followers ready to swallow his notions! We are told that this is the age of unbelief, but in reality people were never more credulous. There are always numbers ready to believe the most absurd rubbish if it be presented in the name of religion, and the preacher is only dogmatic enough. A Dowie, a Joe Smith, a Mrs. White, a Mrs. Eddy, or a Michael Baxter can always command disciples. Especially in the realm of prophecy people are willing, indeed are waiting to be gulled. I suppose men of the Baxter type have done more to bring the reverent study of prophecy into disrepute than all the infidelity in the world.

### Maylands.

To-morrow the Maylands church is to be organised in the new chapel by our Grand Old Man, T. J. Gore. H. D. Smith has done a good work at Maylands under very great difficulties, but now that the new building (the third erected by the aid of our S.A. Building Fund) is finished prospects should be brighter. I understand that S. G. Griffith of Norwood, the mother church, will conduct a mission. Another new point is at the Semaphore, where a cause has been established with an excellent outlook. W. C. Brooker, of Queens-town, is the leader.

Mile End, Feb. 19.

D. A. EWERS.

### Scholars on Baptism.

A. W. Connor.

Dr. J. M. Campbell in that splendid book "The Atonement: The Heart of the Gospel," 1907, has a chapter on "The Sacraments and the Atonement." His words are worth reproducing, as the question of the importance and meaning of baptism is again well to the front. He says:—

"Both (baptism and the Lord's Supper) are founded on the atonement of Christ, and both are expressive of the soul's faith in Christ.

"Baptism is a confessional act to which the assurance of forgiveness is attached.

In his sermon on Pentecost Peter exhorts, 'Repent and be baptised every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Spirit.' Acts 2: 38. The pregnant but elliptical expression 'in the name of Jesus Christ' means trusting in his name, resting upon his name; literally standing in his name; that is within the circle where his name is confessed.

"To the same effect are the words of Ananias to the penitent Saul. 'Arise and be baptised and wash away thy sins, calling upon the name of the Lord.' Acts 22: 16. The baptism which receives the seal of salvation is a baptism in which the name of Christ is confessed as the only ground of salvation. The name of Christ stands for what he is. To acknowledge his name in baptism is openly to declare dependence upon him for salvation; it is tantamount to declaring that 'in none other is there salvation.' Acts 4: 12. Those who thus confess Christ in baptism come within the sphere in which his saving power operates."

These are strong words and as true as strong. They are as far removed, on the one hand, from the sacramentarian idea which perceives a magical efficacy in the outward form when ministered by priestly hands, as they are on the other hand from the position that makes baptism a mere empty rite. A clear perception of the relationship between the ordinances and the cross of Christ would put a stop to the process of cheapening the ordinances that goes on. The book above referred to is one of the latest and best on a great subject. The purpose is well expressed in the title.

### British Churches.

Under the above heading a letter appeared in a recent issue, calling attention to a statement in one of my articles, written while I was away. As a rule I do not care to take notice of anonymous letters, but in this case will waive my objection.

I fear that "I am told" has not correctly represented things out here to "British Brother," and would lovingly urge him to be very careful about believing and still more about repeating what that individual has to say; he is not noted for his accuracy.

At the large communion service in Sydney Town Hall in April last, large cards appeared at every entrance to the effect—"Ground floor reserved for members of Churches of Christ and baptised believers; others please take the galleries." I take that as an indication of the position generally of the Australian brethren on the communion question.

I have labored extensively in Victoria, W.A., and N.S.W., and can say that in those States I do not know of one case in which an evangelist is called "the pastor." Further, in those States, and I believe the same is true of the others, mutual ministry—i.e., a ministry of all capable of edifying, is found generally in the churches. You will not find an all-man ministry any more than you will find a one-man ministry—both, I take



it, are unscriptural. Nor will you find, usually, that a man is allowed to judge of his own ability to edify or otherwise; the man who thinks he can speak to edification is often the man who cannot. The decision rests with the oversight or the church herself, and surely this is right.

After all it does not matter whether the churches in this land are like those in Great Britain or America, but it is of the utmost importance that on all matters they shall be Scriptural.

A word now concerning the statement which I made, that in my judgment the churches in Australia are nearer the New Testament ideal than those in either Great Britain or America.

1. In U.S.A. and Canada bitter controversy goes on concerning the playing or non-playing of an organ; in Great Britain there appears to be no bitterness over the matter, but a good deal of time is consumed in the discussion of it, and the right of a church using an organ to be received into the co-operation has been questioned. In Australia, while differing, we agree to differ, and one of our Conferences would not dare to attempt to deal with such a question, they are purely for evangelistic purposes. Is not our position on this matter nearer the N.T. ideal? (See Eph. 4: 3-6, etc.)

2. The American movement seems to place the emphasis on "unity"; the British on "restoration"; while in Australia, I fancy, we place it upon both. Surely this is nearer the N.T. ideal.

3. The American churches (or many of them) appeal to those outside for financial support; some of them do not meet to "break bread" when the preacher is not present; on the Lord's day, to a very great extent, the one-man ministry prevails—on all these matters surely the Australian churches are nearer the N.T. ideal.

4. The British churches do not seem to have as much evangelistic fervor as those in this land, and in their anxiety to be free from all semblance of clericalism and of the one-man ministry (a very laudable desire) do not allow that New Testament minister—the evangelist—to control his own work, but put other ministers—sometimes elders, sometimes deacons, sometimes helps—in charge of evangelistic meetings, while the evangelist present takes a secondary place. Surely in these matters the churches here are nearer the N.T. ideal.

I think I have said enough to show why I wrote as I did. I am aware of the differences in America between those churches which co-operate through the missionary societies, and those who do not, and also of the differences between the churches in each section. I am also aware of the differences between the British churches in Great Britain, and the American churches in the same land, and here again, being a united people, the Australian churches are nearer the N.T. ideal. It is unnecessary to enter into a discussion here of "Who is to blame." The fact confronts us, and that is sufficient. And I might say, that I am aware that all show a desire to know the Lord's will, and do as he enjoins in his Book, but in working out the plea we are all urging some have gone further than others, and so have done the work more perfectly.

I have not the time, even if I had the inclination, to enter into what may be a "profitless discussion" on these matters; am too busy preaching the gospel, and pleading for a return to the

ancient order of things, in order to Christian unity, in order to the evangelisation of the whole earth. "What I have written, I have written," and good brethren can either agree or disagree just as they believe the evidence justifies.

With love toward all the saints, and hard feelings towards none,

Yours in the King's service,

THOS. HAGGER.

## Loyal Sons in Australia.

W. B. Blakemore.

Australian Loyal Sons Class No. 1 was organised in the Lake-st. chapel last August, with a membership of eleven; since that time seven have been added to the roll. This is an organised Bible Class for young men only. While the class has not had time to demonstrate its greatest usefulness, yet it has accomplished much already. It is holding the young men, and these young men are ever on the lookout for others. It thus provides a long felt want in the Bible School, and will also help to solve that difficult problem of holding the boy in his middle teens. When a boy of this age sees a fine lot of fellows in the Loyal Sons Class ahead of him, he will want to remain in the school until he is old enough to become a Loyal Son himself. This benefit alone will justify the existence of such a movement.

But besides the regular meetings of the class on Sundays, special work is taken up through committees. During the summer this class has run a number of motor launch excursions. These have provided recreation and pleasure for old and young alike, and have netted a nice sum for the class treasury. A very successful class picnic was held on Foundation Day. At the time of the annual offering for Home Missions, besides the individual offerings, the class voted an appropriation out of the treasury for this work.

For the winter the Loyal Sons are planning debating and literary work; will visit the Government Observatory one evening to have a look at Halley's comet, and are contemplating a club for the smaller boys. The Loyal Sons buttons, which are of a very neat design, help to give solidarity to the class.

The Loyal Sons Bible Class Movement began in Oakland, California, in 1905. At that time a class of nineteen young men was organised by Will. H. Brown. The organisation proved so successful that others desired to organise on the same model. This was the beginning of the Loyal Sons movement, which has been taken up with great success in all parts of America.

Before leaving the U.S.A. for Western Australia, I communicated with Will. H. Brown, the founder and organiser of the movement, asking for the privilege of organising a class in Perth, W.A. Mr. Brown very kindly replied, giving his consent, and expressing a desire to see the movement extended to Australia, enclosed the following commission:—

Oakland, Calif., February 25, 1909.

To Whom this may Concern:

This is to certify that W. B. Blakemore, of Bridgeport, Conn., U.S.A., has this day been appointed as official Representative and Organiser for the Loyal Sons Movement in Australia, with full power to act therein as his judgment

dictates.—WILL. H. BROWN, Founder and General Organiser of the Loyal Sons Movement.

In the beginning of the movement it was decided to assign numbers to classes in the order of their organisation. Thus Oakland was designated as Loyal Sons No. 1, Fresno No. 2, and so on. The purpose is to bind the classes in one movement and thus find a means of affiliating young men's classes throughout the country. Upon Mr. Brown's suggestion the same plan will be followed here. Lake-st., Perth, is Loyal Sons No. 1. Others, upon application, will be assigned numbers according to date of organisation.

It will mean much to the young men of our churches to be thus bound together in a common movement for practical work in the Bible School. Besides studying the Bible, they will get experience in conducting business meetings, will develop initiative, and will be brought into closer touch with State and Commonwealth work. In fact they will have the opportunity of giving their Christianity a practical turn. Thus will they be trained for the larger service of the church which comes with maturer years.

Any young men's classes desiring to use the name are requested to adopt the same motto, text, emblem, and colors. Constitution, membership, conditions, etc., are left to each class to determine for itself. Any enquiry addressed to Russell Wright, Sec. Class No. 1, Newcastle-st., or W. B. Blakemore, 239 Bulwer-st., Perth, will receive prompt attention. Literature re the movement will be supplied free upon request.

There is a similar movement for young women known as the Loyal Daughters. Classes are organised on the same line as the young men's, but with different motto, text, emblem, etc. Australian Loyal Daughters No. 1 has been in existence at Lake-st. for several months. It is a better class, in many ways, than the Loyal Sons. Of course the young men would gladly admit this. The class has already outgrown its present quarters. They are also planning special work for the winter. Those desiring to organise Loyal Daughters classes, or wishing further information, should confer with Mrs. W. B. Blakemore, 239 Bulwer-st., Perth.

'Tis not for man to trifle! life is brief  
And sin is here.

Our age is but the falling of a leaf,  
A dropping tear.

We have no time to sport away the hours,  
All must be earnest in a world like ours.  
Not many lives but only one have we,

One, only one.

How sacred should that one life ever be,  
That narrow span!

Day after day filled up with blessed toil,  
Hour after hour still bringing in new spoil.  
Our being is no shadow of thin air,

No vacant dream,

No fable of the things that never were

But only seem;

'Tis full of meaning as of mystery

Though strange and solemn may that meaning be.

The world is held back from true progress not so much by the badness of bad men as by the obstinacy of good men who have stopped growing.—*anon.*





### RELIGION WITH A BACKBONE.

One of the distinguishing characteristics of early Christianity was its fixity of belief. Its creed was brief, but exhaustive. It held to the fundamentals of the faith with unwavering fidelity. What was believed was believed with all the heart. There was a steadfastness of faith that laughed at danger and defied persecution. To make a profession of Christianity cost something, while to maintain that profession involved risks of no ordinary character. First century Christians found the new faith they had embraced was one that sifted character. The weakling either became strong and courageous, or fell out of the ranks. Doubts found no congenial soil in which to flourish. The Christian church in those days was no abiding-place for men who rejected the verities of the gospel. The risks attending a profession of Christianity soon sifted out characters of this class. When a profession of Christianity meant social ostracism and the possible wearing of a martyr's crown, the sceptic found it safer to carry his scepticism and himself outside of the church. It is only in calm and peaceful times like the present that the sceptic, finding himself in comfortable quarters, retains the honors and emoluments of an office that he has betrayed and continues to betray. No doubt there are many honorable exceptions to this, but it is a fact that in the present day there are men who are labelled Christians, and paid to preach the gospel, whose proper place is outside the Christian church.

### Liberal Christianity.

Now one cannot help feeling a certain amount of contempt for men like the foregoing. There is a feeling that a man ought to be true to the label he wears, or else take the label off. If he no longer stands for what Christianity signifies, he should drop the name Christian and assume one that better suits his condition of mind. If, for example, he has come to the conclusion that the proper name for our Lord is Jesus, and that he is not entitled to be called Christ, it ought to be quite clear to him that he is in no proper sense of the term a Christian, and that the only honest and consistent thing for him to do is to disassociate himself from the communion of those who hold that the Christhood of Jesus is a fundamental of their faith. There is much talk in the present day of "liberal Christianity." The

title is a misnomer and ought to be discarded. It would be equally appropriate to speak of "liberal mathematics." Christianity in its fundamental propositions is not an undetermined quantity. It is not a series of statements, any one of which we are at liberty to receive or reject at pleasure. It must be taken as a whole. So-called liberal Christianity expresses many phases of doubt, and, in the final analysis, it is a liberality that has thrown Christianity overboard. It is illogical, and therefore unsound. Its inevitable collapse is only a matter of time.

### Change of convictions.

A different phase of the question we are now considering is found in the practice of many who having seen the errors of the religious denomination in which they find themselves still continue their membership. Early associations and present friendships, and, possibly, a fear of losing caste, prevent them associating themselves with the people whose religious views they are more in sympathy with. In some cases, changing one's religion involves, besides other things, the loss of the means of earning a living. A case of this sort is mentioned in the *Christian* by Dr. Alex. Robertson of Venice. In an article entitled "A Courageous Italian Priest," he tells us of a certain Don Rodrigo Levoni, who has recently left the Romish Church, of which he was a priest. "Don Rodrigo," says Mr. Robertson, "has youth on his side, but he is not strong, and his friends held a conversation with him before he took the noble step. 'I cannot longer perform the office of a priest. My soul revolts against it.' 'But have you reflected well on the step you are about to take? Morally, your decision is honest and beautiful, and we cannot but admire and praise it. Still, as you have been brought up in the seminary, and have no experience of life, have you thought of the morrow? How are you going to live?' 'I will work.' 'That is well. Yet to say 'I will work,' is easy; but it is not an easy thing to obtain work. What will you do?' 'I believe I could be a printer. I know a little of that art.' 'But is that a work for you, so weak and delicate?' 'I repeat, I do not think of that. I am not concerned about myself. Others live, and I shall live.'" After reading this conversation, we are quite certain we are dealing with an honest man, and that he merits being spoken of as "a courageous Italian priest."

### Looking before you leap.

A very different spirit is manifested by those who, while professing that their convictions have changed, refuse to give practical effect to the change until such time as they can do so without involving themselves in pecuniary loss. Very natural perhaps, but not very heroic. In striking contrast to these is our friend the ex-Italian priest. It is worth while hearing him a little further: "I renounce the comfort and ease my ecclesiastical superiors have offered me. I shall gain my daily bread by labor. And the dignity of the workman who labors and who produces something, is infinitely superior to him who lives upon souls in Purgatory, who trades with the aspersorium on the ignorance of the vulgar. Neither calumnies nor the affections (not to be forgotten) of my old colleagues move me. Priestcraft is their trade. It is enough for me to have the secure approval of the good, of a sincere and open mind, and the comfort of knowing that I have acted according to the dictates of my conscience." It is a well known fact that inside the Church of Rome there are many priests who feel towards the church just as Don Rodrigo does, but lack his courage to carry out their convictions to their logical conclusion. One who knows Italy well says that there are thousands of priests known by him and others who are out of sympathy with the Papacy, but lack moral courage to break with it.

### Theological dishonesty.

The worst phase of this question, however, we find in the great seats of learning in the United States of America. These, according to the testimony of Mr. Harold Bolce in recent numbers of the *Cosmopolitan*, are honeycombed with destructive criticism. Nearly all the professors of theology have adopted critical results "made in Germany." When Germany is passing through a reaction antagonistic to materialistic criticism, the United States has swallowed the whole thing. Great institutions like Harvard and Chicago Universities are discrediting the Bible as containing the revealed will of God. Thus, it is said of Chicago University, which, in its formation, has affiliations with a great religious denomination, that it announces that "in the light of comparative historical study, the claim to exclusiveness, selectedness, singularity, and incomparableness, on the part of Christianity as a positive religion, must be entirely abandoned." And what is worse than all, the same authority informs us that the same thing obtains in the college education of American women. The seventy thousand women who are annually receiving university and college instruction in America are being educated to repudiate ancient and even sacred authority. Mr. Bolce says: "It was shown in a previous series of articles in this magazine that the startling iconoclastic curricula of American colleges justified the initial announcement that these institutions were blasting at the



Rock of Ages. The present array of facts shows that the arriving generation of women in America, instead of being shocked or standing idly by to watch the assault of scholarship, are using the fragments of ancient faith for the building of a new gospel—a gospel that sweeps aside nearly everything cherished by the Christian centuries." This is by far the worst phase of the matter. It shows the necessity of insisting that men who no longer believe in what is fundamental to the Christian religion should find some other place than the accredited seats of learning for inculcating the materialism of Germany. There is a want of religious backbone somewhere, and the sooner this is stiffened the better it will be for all concerned. We are sorry for the honest sceptic, when his scepticism leads him to give up pay and position for an uncertain future; but we have no words to express our scorn of men who keep both pay and position, when their change of views demands that as honest men they should surrender both.

## Editorial Notes.

### A Superior Position.

Protracted meetings, or as we call them in Australia, missions, have evidently come to stay. In America these efforts are very successful, and frequently over 1000 have been added in a single mission. It must be remembered, however, that a considerable proportion of the additions there, frequently twenty or thirty per cent., are of those who join by letter or by "statement"; that is, as immersed believers. We are persuaded that such special efforts rightly conducted are well calculated to not only materially add to the membership but also to strengthen the church spiritually. In one respect the missions conducted by our own preachers differ distinctly from the denominational and interdenominational protracted meetings. The converts in our missions are at once baptised and added to the church list of members. The overt action of baptism is a tangible and visible turning. Before this they are out of the church. After this they are in. They have been "baptised into the one body," and are now under the direct oversight of brethren. The value of this divine institution and the wisdom of the Lord in ordaining it are very marked. We feel at once the superiority of the Scriptural plan, and experience it in every such effort. A rousing and successful series of evangelistic services conducted by talented evangelists, and supported by the united sentiment of the Protestant churches as a whole, results in the professed conversion of hundreds or perhaps thousands. But what becomes of them all? The large proportion never unite with any church. The Scriptural teaching concerning the method of church initiation is ignored. Infant aspersion—a tradition of man, a figment of popery—has

taken the place of the command of God, and the latter must not be taught for fear of offending those who have rejected it, or the preacher himself may not believe in it; and so the young believers are left without instruction to take the definite step in which they openly unite with the Lord and his church. Instead of coming into the church and to the table of the Lord, they wander around awhile, fall back, and in some instances "their last state is worse than their first." We know of no point in which the superiority of divine over human methods is more distinctly marked than in this of believers' baptism as a condition of fellowship. Our Baptist brethren have never fully realised this, and it is consequently not surprising to find them, in many instances, dropping baptism as a condition of membership. Every departure from New Testament teaching and precedent is a fresh source of weakness, as they will perhaps yet realise. In the meantime we, remaining faithful, may anticipate still greater successes in the future than even in the past.

### But Some Possible Dangers.

But, while the special mission system of preaching is well calculated to build up the cause by the increase of churches and members, it is not without the dangers which always accompany every successful work. One of these, in the case of protracted meetings, is the possibility, and indeed, probability of some coming forward to confess Christ under the impulse of simple emotion instead of intelligent conviction. This possibility, which exists in the case of any ordinary eloquent sermon, is of course accentuated in the enthusiasm of a special mission, when not only children and young people, but even many adults may be led rather by the singing and by the eloquence or earnestness of the missionary, than by their faith in Christ, to confess him. There are probably very few of our preachers who would knowingly urge confession and baptism on those unprepared, but it is just possible that the anxiety for numbers may in some instances unduly influence their judgment. Those who have been to America tell us of another possible danger. It is said to be customary in many churches there, where annual missions are held, for all those who desire to join the church to delay doing so until the mission comes round. We are credibly informed that in some churches confessions are not even expected or looked for except at missions. It is sincerely to be hoped that such a practice will never obtain in Australia. The mission that leads to the hindrance of the ordinary success of the gospel must be regarded as a very doubtful blessing. But there is no reason why this should be so. A church energised by a successful mission ought to be specially fitted for further success instead of becoming paralysed. But whatever may be the cause, the fact that such a state of things exists in America, and that in not a few cases only, should lead us to watch closely lest history repeats

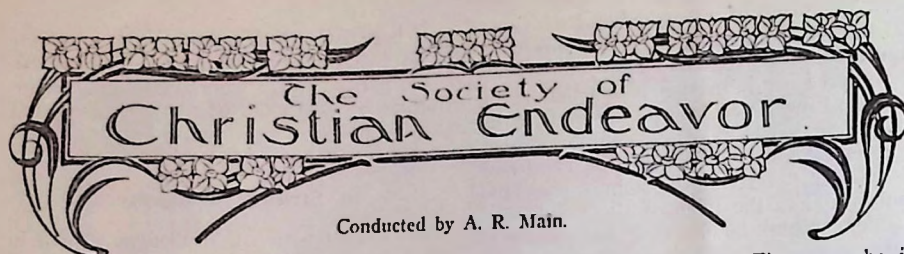
itself here. Careful, pointed instruction on the part of the preachers and watchfulness on the part of the officers should enable the churches to steer clear of the last mentioned danger, and also to minimise that alluded to in the first portion of this note.

### In Strange Company.

In a recent issue of Melbourne *Punch* in the "Church and Organ" page it was stated that "Preaching, except among Catholics, Seventh Day Adventists and the large denomination known as the Church of Christ, is too apt to bound away from the Bible like the balloon at the Exhibition. It gets up into lovely air-currents of Ruskin, Tennyson, Browning, etc. Not so good as *terra firma*." Although the churches among which this paper circulates do not claim to be a denomination but to be unsectarian, and desire to be known as churches of Christ, the writer doubtless had them in his mind. But it is news to us that the "Catholics" (*Roman Catholics* we presume) keep so closely to the Bible in their preaching. As an American humorist said after seriously relating a remarkable incident, "This is very strange, if true." We have always been under the impression that of all religious bodies our R.C. friends gave the least attention to the Word of God. We have heard of them burning it, forbidding it being read by the laity (except in the form of its own carefully annotated version), and strenuously opposing its general circulation. Our S.D.A. friends, on the contrary, are close students of the Bible. It is true that in addition they accept the teaching of their prophetess, Mrs. Ellen White, as inspired, and her revelations as divine and infallible, but they also appeal to the Scriptures and urge their study upon others. And even though they devote their attention chiefly to the Scriptures relating to the Jewish Sabbath and the law, and to their own peculiar interpretations of prophecy, the fact remains that they put the Bible into the people's hands. The writer of the paragraph quoted has certainly placed us in strange company, but we recognise the compliment intended in commending us as a Bible preaching people. When we cease to merit this description we may write "*Ichabod*" on our work. The principal cause of our prosperity in the past has been the intelligent, sane presentation of Bible truth as a whole, and its plain, practical application from our pulpits and platforms to every-day life. When, or if, we ever soar away "into lovely air currents" of poetry, or sentimental moonshine, we may as well put up our shutters. "The gospel is the power." Theological aviation may attract attention for a little while, but this is "not so good as *terra firma*."

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well: all things are not ill and all things are not well, but all things shall be well, because this is God's world.—*Browning*.





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

## THE USE OF MONEY.

Topic for March 27.

Suggested Subjects and Readings.

Lot's temptation—Gen. 13: 10-13; 19: 15.  
Blest Abraham—Gen. 13: 2, 14-18.  
Deceitfulness of riches—Matt. 13: 22.  
A rich man's privilege—Matt. 27: 57-60.  
Proceeds of oppression—Jas. 5: 1-6.  
Gold used for God—Luke 8: 1-3.  
Topic—Money a curse or a blessing—Luke 12: 13-21; Matt. 6: 19-21.

Do not let the topic degenerate into a discussion on the question, Can a millionaire be a Christian? or even into a disquisition on the responsibilities of men of wealth. We are tested by our little as these by their wealth. We do not need to gain the whole world to lose our own souls. Some of us let our souls go cheap.

A curse or a blessing! What is the determining factor? Newell Dwight Hillis says: "Strictly speaking, money is neither good nor ill. It is a force, like water or wind or electricity, and in itself is therefore without moral quality. It is a force, made good or bad by its use." I should say there are three things which go to the making of money a blessing or a curse: How was it got? Why was it got? How is it used? Clearly, the first of these is not unimportant, though people have at times so quoted "The silver is mine" as to imply the contrary. In the old covenant, money procured in some ways was rejected by the Lord. Ill-gotten gains are best used when they are refunded to the despoiled people, not when they swell missionary or charitable lists; the latter will perhaps do when the former is impossible. The motive for the acquisition of wealth obviously adds to or detracts from the pleasure and blessing it brings. As an end, money is delusive; they that *will* be rich fall into many a snare. As a means, money may be a great blessing. Very many need the injunction: "Keep it in your head, but not in your heart." The expenditure of money is perhaps the best test. It may raise us, or degrade. It may fight for Christ or for Satan.

### Money a hindrance.

It is good, and comfortable, for us who have but little means to reflect on the fact that the possession of wealth gives one no advantage in the pursuit of happiness, but rather brings increasing cares and temptations with it. Lord Avebury has said: "Many a man, no doubt, has been ruined by money, and, on the whole, probably the rich are more anxious about money matters than the poor. To none but the wise

can wealth bring happiness. The man who is too eager to be rich will always be a poor fellow." "It is probably much happier," says Ruskin, "to live in a small house, and have Warwick Castle to be astonished at, than to live in Warwick Castle, and have nothing to be astonished at."

Seneca, speaking of Apicius who committed suicide after squandering a million of money in the pleasures of the table, says he did so because he found he had only £80,000 left! A millionaire in Paris died from shock on learning he had lost everything but 100,000 francs. The poor relative to whom this was left died of shock at his suddenly acquired wealth.

It is written of a great artist that, when he was asked if he thought a young man who was studying with him would ever be a great painter, he replied: "No, never. He has an income of six thousand pounds a year." The rich oft lack incentive to endeavor.

The well-known words of G. H. Lorimer may be quoted: "It's good to have money, and the things that money can buy, but it's good, too, to check up once in a while, and make sure you haven't lost the things that money won't buy."

### The guinea heart.

One of the snares into which the would-be rich are apt to fall may be illustrated. A widow of small means was very liberal. Unexpectedly she inherited wealth. But now, to a cause she has before been wont to help with five dollars, she now gave a quarter of a dollar. When questioned as to the change, she replied: "Ah, when, day by day, I looked to God for my bread, I had enough and to spare. Now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart."

George Macdonald sings of something better than wealth:—

Be noble—that is more than wealth;  
Do right—that's more than place;  
Then in the spirit there is health  
And gladness in the face;  
Then thou art with thyself at one,  
And, no man hating, fearest none.

### Money a blessing.

That which is but "filthy lucre" when pursued for its own sake, for the mere lust of possession or for expenditure on our own pleasures, becomes transformed when used aright. "Filthy lucre" was not intended to be the title of that which is used for our own improvement, for others' good, for the advancement of God's kingdom on earth. Most of us would like more money. The comforts of home, the pleasures of books and music, the delights of leisure and travel, the joy of alleviating distress, we think

would be ours. There is nothing wrong in the desire for that which would do this. We simply need to remember the exhortation, If riches increase, set not thy heart on them.

### The blessing of giving.

Money is chiefly a blessing in its bestowal. We have the highest authority for the belief that to give is more blessed than to receive. "There is no happiness in having and getting," says Henry Drummond, "but only in giving; half the world is on the wrong scent in the pursuit of happiness." Beecher put it, "In this world it is not what we *take up*, but what we *give up*, that makes us rich." The old epitaph ran:—

What I saved, I lost;  
What I spent, I had;  
What I gave, I have.

The following lines give a true thought:—

For the treasure freely given  
Is the treasure that we hoard,  
Since the angels keep in heaven  
What was lent unto the Lord!

### Notes and News.

The annual meeting of the Kalgoorlie (W.A.) Y.P.S.C.E. Society was held recently, and the following officers were elected for the ensuing six months: President, J. S. Mill; vice-president, C. H. King; secretary, Sister C. Clipstone; treasurer, Sister Dodderell. C. King, who has just returned from a two months' trip to India, gave us an interesting account of his experiences whilst there and of the work at Baramati. The society has decided to raise £10 this year towards the support of a native helper at Baramati. We have 19 members on the roll, with an average attendance of 12.—C. Clipstone, Sec.

*Invercargill.*—The half-yearly business meeting of the Y.P.S.C.E. was held on Feb. 4. The retiring president, A. Rea, occupied the chair. There was a good muster of members. Reports from the committees showed the society to be on a good footing. Numbers have decreased lately, but those who are true to their pledge are working very satisfactorily. Office-bearers: President, L. Penny; Vice-presidents, Sisters L. McKie, T. Murdoch; treasurer, J. Watt; secretary, A. Rea; corresponding secretary, Sister E. Murdoch; organist, Sister N. McKie. Conveners: Prayer Meeting, Sister M. Cooper; Missionary, Sister T. Murdoch; Look-out, A. Brighton; Social and Sunshine, Sister L. McKie.—E. Murdoch.

*York, S.A.*—The annual missionary fruit social in connection with the Y.P.S.C.E. was held Feb. 17. Though the weather was very hot, there was a good attendance. The F.M. Committee of the Sisters' Conference were present, and Mesdames Haverland and Mauger delivered interesting addresses. H. J. Horsell was chairman, and urged the sisters who had not a "mite box" for Foreign Missions to take one. Miss Gollop disposed of eight boxes whilst refreshments were being served. A recitation by Doris Jackson, three quartets and a duet by the Endeavorers were all nicely given. A collection of 13/4 was taken up. The society's report showed that £8/5/- had been raised for missionary purposes, £5 of which is contributed toward the support of "Bhagwunt," our Indian boy.





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

### "LIFT UP THINE EYES ROUND ABOUT AND SEE."

By Geo. Mauger, Asst. Sec., F.M. Com., S.A.

The prophet in penning these words is extremely practical. He is not content with saying simply, "Lift up thine eyes," but makes it more effective with an injunction "and see." We fail to see at times, owing to other considerations filling our minds, and to the seeking of personal desires. A too close attachment to the things of time will stifle nobler desires, and will keep back many a glorious vision that might be ours. As we stand by the cross of Christ let us lift up our eyes and see Christ standing before us with outstretched and pierced hands, saying, "Carest thou?" What would we see were we to lift up our eyes round about? A world sunken in sin and shame, nations sitting in the shadow of death, heathen dying in ignorance of God—and "Carest thou not?" Surely we who have been washed and made clean, and given an inheritance undefiled, and incorruptible, cannot look on this picture and not be moved, and say, "I can do nothing." Nothing, you Christian, who have looked into Christ's loving eyes and in answer to his question, "Lovest thou me?" said, "Yea, Lord, thou knowest I love thee"! Christ says, "Feed my sheep," and the cry comes up from a heart-broken people, blindly groping in the dark, and hungering for the gospel of Christ. Shall we leave these unsatisfied, and withhold the bread of life?

To keep the gospel from these perishing souls we bring the blood of the heathen upon our shoulders, which God forbid we should do. How slow we are in fulfilling the trust our Master has left us! We are acting as if we had an eternity to do it, although were the church of Christ aroused, she could do it in one generation. Some one has said that "God will judge us, not so much for what we do, but for what we might have done." Lift up thine eyes! What shall we see? The great loving heart of the Father, pulsating with longing and entreaty that all men should know him and the power of his resurrection. Let us see as Christ sees, feel the weight of sorrow, caring as he cares, sharing with him the burden of souls. Let us see the 200,000,000 unevangelised souls in India, the 60,000,000 in the Soudan, absolutely untouched by missionary influence, let us see the lightless souls in China and Japan, South America, and the other heathen fields.

Lift up your eyes, and see that never was a time so favorable as now for the proclamation of the gospel. On every hand wide open doors

stand for the servants of Christ to take the gospel to an eager and waiting people. The opposition to missionary enterprise is fast dying away. The missionary axe is steadily chopping away at the roots of heathenism, and soon it will fall with a mighty crash. Let us see the haste that is necessary, in this, the King's business. We have already wasted much precious time in withholding the comforts and liberties of the gospel from saddened and darkened souls. 100,000 souls pass daily into eternity without having heard of Christ. In our home fields there is one minister to every 1334 persons, but how tremendous is the contrast of the parish of a missionary among 1,000,000,000 heathen! Pray the Lord of the harvest that he will thrust forth laborers into the harvest.

Look and see if missionary work pays. What triumphs it has accomplished in the South Seas, where a few years back, Williams going amongst the islanders, found them sitting down to cannibal feasts and engaging in horrible practices. What do we see to-day in Fiji? Thousands sitting down to the Lord's Supper, schools and colleges, and sending forth their own missionaries. How mightily has the gospel wrought in Uganda, where only about 30 years ago the gospel was first taken. To-day we see churches by the hundred, and where once people professing Christ were roasted alive, Uganda is enjoying the liberty of the gospel. What better testimony is needed than our own work at Bolege, South Seas, Baramati, China, and Japan? The living waters have indeed flowed far into earth's deserts, through human agency, with grand results, and may the fact of what has been done be an incentive to hasten the day when all the kingdoms of this world shall have become the kingdoms of our Lord and of his Christ.

"The Master waits.

Long have we tarried since our risen Lord's command.

'Go, teach the nations,' was committed to our hands:

Still in the wilderness is heard the famine cry,  
'If ye have bread for us, O hasten, ere we die.'

### Christmas cheer at Harda, India.

The friends at home would have enjoyed being with us on Christmas Eve, and seeing our chapel filled to overflowing. Some of the children who took part were very young, and it was good to hear how nicely they sang and recited and took part in a dialogue, part of which was in Hindi and part in English.

Christmas morning we had a meeting, and soon after most of our Christians came to our compound (yard) and some took part in games, while others under Bro. Shah's guidance helped prepare the dinner. There were a few outsiders

(friends of Christians from other places) with us, and about 130 sat down to dinner with us shortly before dusk. We were going to have it outside, but it looked so like rain that some of us sat on the front and back verandahs and others outside under the porch. Plates, made of leaves fastened together with pieces of stick, were used, and some would have been surprised to see the quantity of rice, dahl, meat and vegetables cooked together that was disposed of. Each family, except two or three who are very poor, had given something toward the meal. This was a new departure. Most of the Christians hurried home for fear of the rain, and afterwards the missionaries, with a few English people, spent a little time in the mission bungalow. Then some of us went to Mrs. Jackson's, next door, and had some music.

Monday we had all the Harda Sunday School children, with the exception of the girls' school, together, to have games, etc. Afterwards several of them recited portions of Scripture and sang hymns. Then the prizes and sweets were given away, and a very happy crowd left for home. Some of us had to leave before the children had received their prizes, as we got word that the baby of one of our members had died very suddenly. Dr. Fleming and I went to see the bereaved mother. Her husband was away from home, but on his return fell in with our arrangements about the funeral, and the child was buried soon after dusk.

Thursday evening Mrs. Alexander and I went to Rahatgaon to give the children there their sweets and fruit. After Yaqub left them the children were without teaching for a while, and we were pleased to find how much they remembered. Mr. Cunningham and Bro. Shah gave the Handia children their gifts and sweets, and all feel very grateful to the friends who have provided the good things for them.—M. Thompson (3/1/10).

### Festivities at Baramati, India.

We had a splendid day on Christmas Day, and I think everybody on the compound did too. First of all we were awakened with the Christmas hymn, "Hark, the Herald Angels Sing," in English. The preacher's wife and daughter sing it well. Our boys had been busy after the "Kirtun." By the by, I must tell you that a Kirtun (pronounced keertun) is a service of song, and we had a great crowd on Christmas Eve to listen to a song on Jonah. We had drums (tom-toms) and a "sittah," a wire instrument of the violin style. Later on we hope to have a much better one, when the performers will have a longer time to prepare. Now to return to the boys. They had got colored paper and cut it into a number of triangular pieces, and strung them up. One piece of this paper bunting stretched from the chapel to the bungalow, and the chapel itself was festooned with it. We got a good branch of a tree, and Mr. Strutton fixed it into a barrel, and on this we tied all the good things for distribution, and the garments (which Hindmarsh friends provided) were also hung around. A photo was taken of this first, and then we distributed the things to our folk, who were sitting round. Another photo was taken outside as a group.—Mrs. H. H. Strutton (27/12/09).





## New Zealand.

**AUCKLAND** (Ponsonby-rd.).—There was a large gathering on Thursday night on behalf of Home Missions. Frank Evans presided. H. Grinstead, who has just returned from a Home Mission tour, spoke on "Our Possibilities" in the province. W. D. M. Glaister took his hearers on an imaginary trip in an air-ship over Auckland and its suburbs; A. F. Turner spoke on the need for men and money, whilst Russell Dick emphasised the necessity for the preparation of the soldier and good ammunition. Mandoline selections were given by Miss Howden, recitations by Miss Turner and Miss Taylor, solos by Mr. Geo. Henderson and Mr. Raw, a quartette by Messrs. Hendersons, Buchanan, and Grinstead. Miss Annie Marson accompanied.—N., Feb. 5.

**SPRING GROVE**.—Bro. Jones, from Nelson, was with us last Lord's day. One confession.—A.G.K., Feb. 15.

## Tasmania.

**MOLE CREEK**.—Since last report services have been continued at Lorinna, Mersey Bridge, Circular Ponds, Caveside, and Western Creek. Attendances have been good, and much gospel and instruction have been given to the people, and there are the best evidences that the light and truth that bringeth salvation has been casting down human imaginations, and bringing the thoughts and wills of men into subjection unto the obedience of Christ. We are pleased to be able to relate that two others have obeyed our Lord Jesus in immersion (in the Baptist Tabernacle for convenience). The two referred to have been long associated with the Methodists as local preachers, for say, fifteen and ten years respectively, and are highly respected residents of the Caveside district. It is a little remarkable, Mr. Editor, that the three gentlemen who about April last endeavored to induce Mr. Delbridge, B.A., to discuss the subject of baptism with the writer have been immersed, viz., Thos. Johnston (Home Missionary), Clem. Byard and Walter Gillam, local preachers. The work is going along nicely, and we are expecting other decisions almost at once.—W. J. Way, Feb. 15.

## New South Wales.

**INVERELL**.—One addition since last report, a daughter of Bro. and Sister Mackie, of Spencer's Gully. A meeting for breaking of bread and gospel service was opened on the 20th inst. at Delungra by Bro. Waters. It is intended that these meetings be held on the third Sunday of each month. Bro. Waters is now fully engaged every Sunday preaching in some country place. We would be the better of an evangelist to assist our brethren, but our hands are full at present to meet present liabilities.—H. Cook, senr., Feb. 22.

**ENMORE**.—One sister received into the church this morning. Visitors: Mr. and Mrs. Tuck, of Balaklava, and Mr. Frank Mollen, of Nabiac. Splendid meeting this evening. P. A. Dickson was present and read the lesson. Bro. Walden speaking on "Christ and the Woman of Samaria." Choir sang "Who hath believed our report?" and the male quartet by request

"Come to Jesus." At a business meeting of the church held Wednesday, 23rd, the offers of Bren. Bardsley to give pipe organ in memory of late Bro. and Sister Bardsley, and of Bro. Savage to pay for alteration of choir seats, contingent upon the church undertaking to reduce debt by £100, were accepted; and a motion expressing the gratitude of the membership carried unanimously. On Friday, 18th inst., the teachers and officers of the school held a launch excursion (arranged by F. T. Webber, the retiring supt.). About 40 were present, and a delightful evening spent. A landing was made on Rodd Island, where games were played and refreshments partaken of. On Tuesday, 22nd, the distribution of prizes and class banners took place, Mr. Walden presenting the former and Mr. Webber the latter. A fine programme by the scholars and an appreciative audience made the meeting successful in every way. One of the scholars, Miss Muriel Tolley, was presented with a gold medal for being present every Sunday for seven years, and Mrs. McDonald and Miss Julia Hayes, of the Bible Class, also received medals for regular attendance for five years. Just before close of meeting Bro. Walden presented Bro. Webber with a gift of silver plate as a token of the love and esteem in which he is held by the teachers and officers of the school. Bro. Webber very feelingly and suitably responded. He was married during the week to Sister Koesters (one of the teachers), and now lives at Willoughby. His position as supt. has not yet been filled. On Monday, 21st, the choir had their second moonlight harbor excursion as the guests of Bro. Thos. Savage, this outing being even more enjoyable than the first.—R.K.W., Feb. 27.

**ERSKINEVILLE**.—Good meetings on Sunday. Bro. Payne spoke at both services. Two confessions at night, one being baptised straightway. Good progress has been made during the year. We now have a membership of 165, a nett gain of 30.—Geo. Morton, Feb. 28.

**SYDNEY**.—Good meetings to-day. Morning service, P. A. Dickson, from Victoria, gave a splendid address on "The Love of God." Number of visitors present. Three received in by letter. Good attendance at gospel service, Bro. Franklyn speaking on "Religious Indecision." Saturday night a start was made with the open-air work, in the city, the brethren from Erskineville coming along to give a helping hand. Meeting started under most encouraging conditions. To the sisters of the Sewing Class our thanks are due for raising funds for the purchase of an organ for this work. Wednesday night, the members of the Campbell Edwards Training Class took the meeting, one of the members giving a good address.—J.C., Feb. 27.

**MARRICKVILLE**.—To-night, Feb. 27, good meeting, bright, inspiring singing, three more confessions.—T.C.W.

**MOSMAN**.—The evangelistic services of the tent mission closed on Sunday, Feb. 27, with three more confessions, making a total of 30. Four were received into church membership, three by faith and obedience, and one previously baptised. Thanksgiving service on Feb. 28. Next Sunday we shall be holding the services in the Town Hall again, and an adult Bible Class will be formed in connection with the Bible School.

**SYDNEY**.—On the afternoon of Thursday, Feb. 10, about 80 ladies representing the city and suburban churches attended a welcome gathering tendered by the City Temple Dorcas Society to Mrs. Franklyn, their new president. Miss

Marshman, the retiring president, in a neat speech, formally welcomed Mrs. Franklyn to the leadership of the class, and voiced the sentiments of the meeting when stating how greatly attached the sisters were to their new president, although only so recently come into their midst. Ladies representing sister churches also expressed words of welcome. The meeting was a fine commentary upon the unity and good fellowship existing between the churches of Christ in the city and surroundings. The meeting left nothing to be desired, and was a pleasant beginning for the work of the society for the new year. May the God's blessing attend the unselfish work of the sisters in all the churches.—H. Morris.

## West Australia.

**PERTH**.—Two scholars attending the Perth Chinese Class made the good confession on Feb. 20.—W. Alexander, Feb. 21.

**KALGOORLIE**.—On Sunday morning last the brethren listened to a splendid address by Bro. Albany Bell, of Perth, on "Inasmuch," and in the evening our evangelist, Bro. Mill, spoke to a fairly large audience on the "Three Twos." The interest in all our meetings is splendid, and we are getting a large number of visitors at the gospel service, which is most encouraging. The church here has sent a recommendation to the General Conference that Bro. Mill be invited to continue his labors with us for a further period of two years.—J. Maloney, Feb. 22.

## Queensland.

**MARYBOROUGH**.—A farewell social was held in J. Smith's residence last Thursday evening, when there was a good attendance of the church members and friends, who assembled to say good-bye to Sister Amy Payne on the occasion of her departure to Victoria with the object of taking to herself a partner in life. Our sister has been one of our most active and energetic workers for many years. She has been Sunday School teacher and an active worker in the Christian Endeavor class, and also leader of the church singing. Some very pretty and suitable gifts were presented to her by our S.S. supt. and elder, W. Stiler, senr., on behalf of the church and school. These gifts comprised a tea-set, set of jugs, pickle jars, tea-pot, cheese cover, and a pair of salt cellars. Bro. Smith and Bro. Stiler senr. spoke in very eulogistic terms of our sister's past services to the church and school, and wished her every success and prosperity in her new home and sphere of life. A very pleasant evening was spent by old and young. Sister Payne left Maryborough on Saturday morning, and leaves Brisbane by steamer the following week for her new home in Victoria.—E. T. Ball, Feb. 21.

**TOOWOOMBA**.—Record attendance at the Lord's table last Lord's day: 72 broke bread. Bro. G. H. Browne still with us, and conducting the mission. Our brother exhorted, also addressed the Sunday School, and after the school, Bro. Browne addressed the newly-formed Men's Brotherhood, which has made a successful commencement. Our open-air service was conducted by Bro. Parslow, after which we went to the by Bro. Browne preaching on "The Rise and Progress of the Church." Building crowded; the insufficient seating accommodation. During the service five were baptised, and at the close four made the good confession, from the Sunday School. Our brother continues the mission the right through this week; splendid interest. The question box used freely. Visitor, Bro. Stabe, from Zillmere.—Lewis A. Hoskins, Feb. 22.

**BRISBANE**.—The annual meeting of the Dorcas Class was held on Jan. 13. Secretary's report showed that though the membership of the class is still small a good work had been done during the past year. Various articles of clothing had been made and given away, also several things sold. Parcels of clothing had been received from Sisters Sherran, and given to needy cases. The



collections had been very good, and out of class funds the sisters had a lamp put up over the front gate, with "Church of Christ" printed upon it, to show our visiting brethren where to find us. Treasurer reported a balance of £1 odd. Sister Clapham was again elected president, a position we pray she may long continue to fill. The vice-presidents, Sisters Moffat and Kent, were re-elected, as also were the treasurer, Sister Dingwall, and secretary, Sister A. Hoffmann. The deaconesses held their annual meeting on Jan. 31. Secretary's report showed that 369 visits to sick and absentees had been paid. Sister Clapham was elected president, a position she well fills, as a spiritual mother to us all.—Annie E. Hoffmann, Feb. 21.

## South Australia.

**PORT PIRIE.**—On Sunday night, Feb. 6, a special song service was held, at the close of which a young lady confessed Christ, and was immersed and received in at the same hour.—A. E. Mudge, Feb. 22.

**NORTH ADELAIDE.**—Lord's day, Feb. 27, Sister Allan was heartily re-welcomed into the church by letter from Swanston-st., Vic. We were pleased to have Sister Hillman with us again, after a long visit in Victoria.—V.B.T., Feb. 28.

**NORWOOD.**—Good meetings to-day. Harvest Thanksgiving services, Bro. Griffith taking both morning and evening, speaking with power on the subject "He hath not dealt so with any other nation." Bro. Ambrose Redman, of Point McLeay, presided at the morning gathering. An interesting letter from Bro. Rankine was read to the church and much appreciated. We hold anniversary services March 20 and 24.—G.H.J., Feb. 27.

**BALAKLAVA.**—Good attendance yesterday at morning service. Bro. Day extended the right hand of fellowship to Sister Pettman, her two daughters and sons, from Milang church, who have come to reside amongst us. Last Tuesday evening Bro. D. A. Ewers gave an account of his American trip to Christian Endeavor Class, which was much enjoyed, also an address to congregation on Home Missions. At church meeting last week Bro. Doley was elected deacon to fill vacancy caused through G. H. Stevens leaving district. The church wishes Bro. Stevens a prosperous future.—A. W. Paterson, Feb. 28.

**GROTE-ST.**—Sister Richards, from Hindmarsh, was received into membership this morning. Bro. Thomas addressed the assembly on Home Mission work. Bro. and Sister Ash are leaving for the country this week. Our brother has been an active worker in the Endeavor Societies, and will be much missed by the workers. Bro. Wiltshire, the evangelist at Stirling East, has enticed away to the hills one of our Sunday School teachers, Miss Craige, now Mrs. Wiltshire. We wish them joy and happiness, and much success in the Master's service. J. E. Thomas preached to-night to a good congregation.—E.R.M., Feb. 27.

**UNLEY.**—We are glad to have Bro. Gore back at work again after his holiday at Port Elliot. On Tuesday he went to the Southern Conference at Milang, and was called away by telegram to attend the funeral of our aged Bro. William Jones, who had died suddenly at his home in Thomas-st. Bro. Jones was a retired farmer, and had been a member of the church since April, 1884. He was deservedly honored and beloved as an earnest and generous Christian. Our sympathies are with the widow in her bereavement. Under the will of the late Mrs. Manuel, Bro. Jones' daughter, a horse, buggy and harness in excellent condition, became the property of the church, and will be sold, and the proceeds devoted to reducing the church debt, and to helping Home and Foreign Missions. Walter J. Harris has returned from a visit to Point Sturt, much better in health, and able to resume his valuable services as S.S. supt.—R.B., Feb. 27.

**QUEENSTOWN.**—Lord's day, Feb. 27, there was a large attendance at the breaking of bread. W. C. Brooker exhorted. In the evening at the gospel service the building was well filled, notwithstanding the warm weather. W. C. Brooker preached a stirring address from Isaiah 1: 17. Mid-week services improving, attendance averaging about 40.

**SEMAPHORE.**—Bro. Hawkes exhorted at the morning meeting, when 31 broke bread, amongst whom were Sister Bushnell and her daughter, of North Sydney, Bros. Pirie (2) and Sister Pirie, of Wedderburn. We have had with us lately Sister Everett of Wolton, Brim, Vic. The Sunday School is still improving.—A.P.B., Feb. 28.

**MILANG.**—Work steadily progresses here. On Sunday, 20th, we had the church anniversary, the evening meeting being held in Institute. Bro. Linley Gordon addressed all meetings, and a strong choir rendered inspiring anthems. The Junior C.E. was addressed by L. Colwell, from Strathalbyn, and Miss Norman. Our Wednesday night meetings are specially good of late, and last Wednesday witnessed the confession and baptism of a young man, who is a visitor from Harrogate, and an intelligent and earnest worker in the Methodist body, but who was received in last Lord's day. Home Mission address last Sunday and sermon to young women in evening. CHRISTIAN splendidly appreciated.—H. Edgar Hall.

**SOUTHERN CONFERENCE OF SOUTH AUSTRALIAN CHURCHES.**—The Conference opened at Milang, on Tuesday, February 22, at 11.30 a.m., in the Institute. Devotional service opened by Bro. John Fischer, after which President T. B. Verco occupied the chair. The delegates and visitors' roll was responded to fairly well, and the reports from the field had aspects of advancement and cheerfulness. We were sorry the new evangelist in the field, Bro. Wiltshire, of Stirling, was unable to be present, but the report of the church's year was of the brightest, and reflects credit on the brethren and their evangelist for their optimistic spirit. Narracoorte, Willunga, Strathalbyn, Goolwa, Milang and Point Sturt also all had features of steady work, and in spite of the clouds that have swept across these causes during the past year, the brethren had not grown weary in well doing and could all say "God is with us." After the adjournment for luncheon in the chapel, the afternoon session began at 1.30. Bro. Verco hid his light under a bushel this year and let his mantle as President of Southern Churches rest on the shoulders of Bro. Fischer (President, S.A. Conference), who gave an excellent address on the "Relations or Attitude of the Church to its Evangelist." This was followed by the consideration of evangelisation, when resolutions were passed still to support Strathalbyn and Goolwa, while Murray Bridge was discussed when it appeared that still other members had gone there. Sunday School work was particularly brought to light, and it was hoped that where causes could not be started Sunday Schools would be, as the germ for future expansion. The Conference Essay was read by Bro. H. E. Hall, on "The Christian Essential." Many a man and woman had failed and gone stumbling through life because they have not got and will not get a concentration of purpose. In scholarship, warfare, science, reformation, all achievements had been won by men of this element, and in religion the men who wielded great powers were swayed by great purposes. The essay dealt with two main divisions—the absorbing purpose of the Christian and the definite undying purpose of the church. Bren. H. D. Smith, Tuckwell, Fischer, Verco, Gordon, Whitfield, Goldsworthy, Harris, Griffin and others took part in the discussion. The officials for the new year were: Bro. Train, President; Bro. C. Verco, Vice-President; Bro. W. Yelland, Secretary, while a strong Committee was formed and collectors in each church for the support of the Conference fields. After a most inviting tea-table prepared by the sisters of Milang, the evening meeting was held in the Institute. Bren. L. Gordon, H. D. Smith, and John Fischer delivered fine and appropriate addresses, which

were listened to with great attention, while the choir rendered several pleasing selections. A number of mite boxes were distributed during Conference by Mrs. John Fischer, and some "That they All may be One" sold. Several of the visitors went to Point McLeay on the following Thursday, and the Conference added another to the long list of successful gatherings of the brethren in the Southern districts.

### S.A. HOME MISSIONS.

(H. J. Horsell.)

Committee meeting, Feb. 18.

Synopsis of reports from the fields:—

Glenelg.—E. W. Pittman reports present membership, 110. Average Lord's day attendance, 80 a.m., and 120 p.m. No additions.

Mile End.—D. A. Ewers. Present membership, 95. Average attendance, Lord's day, 60 a.m., and 100 p.m. Additions, 2 by letter and 1 baptism.

Goolwa.—J. T. Train. Number on roll, 53. Average attendance, Sunday, a.m., 21, p.m., 83; Sunday School, 38. Additions, 2 by letter. Commenced gospel meetings on Hindmarsh Island; 36 present.

Maylands.—H. D. Smith. New chapel opened Feb. 20. Full report has already appeared.

Kadina and Bews.—E. G. Warren. Monthly visit paid to Bews. Visited also Newtown, Wallaroo, Jericho, and Jerusalem. Average attendance, Kadina, a.m., 60, p.m., 250; Sunday School, 120. Additions, by baptism, 3; letter, 1; on roll, 185.

Lochiel.—R. J. Clow reports holding a mission at Bowilla, and meetings at Lochiel good. No additions.

Narracoorte.—F. E. Thomas will be leaving Feb. 28. Good meetings. No additions. Committee will send another preacher as soon as possible.

Port Pirie and Germein.—Geo. Wilson, evangelist, says best attendances at Port Pirie I've had so far. W. C. Beiler and singers a great help in song service. One baptism and one received by letter. At Germein slightly better attendances at breaking of bread. Held two gospel meetings at the home of Bro. Tiller, 14 present. Visited Booleroo Centre, discovered 10 baptised believers; two persons applied for baptism.

## Victoria.

**MILDURA.**—On Lord's day, Feb. 13, the right hand of fellowship was given to a young man and woman (Bro. and Sister Williams), who had a few days previously been immersed upon a confession of their faith. Meetings being well attended.—R.G.C.

**ASCOT VALE.**—Last Lord's day week the meetings were well attended. Robert Conning exhorted the church very acceptably. In the evening C. A. Batt delivered an earnest and impressive address, which resulted in three confessions. Our evangelist is doing a good work in this district by his visitations, also in the great interest which he takes in the Men's Bible Class and their Literary and Debating Society, in both of which an influence for good is being exerted that must ere long result in further additions. Last Lord's day was the anniversary of our Men's Bible Class. Large attendances at both services. T. R. Morris exhorted the church, and addressed the school in the afternoon. In the evening the service was conducted by the young men. W. A. Kemp gave an excellent gospel address, and at its close one young woman made the good confession. This makes five for the month, four of whom are from the school. New schoolroom is to be erected shortly. Prospects bright.—J.Y.P.

**WILLIAMSTOWN.**—Anniversary services were continued last Tuesday, when we had as speakers Mr. Martin, Baptist preacher, and Bro. Allen, from Footscray. At the close we had a coffee supper. Our hearts go out in sympathy to Sister Ruby Donaldson, whose mother was laid to rest this afternoon, Bro. Enniss officiating

Continued on page 142.





## A Bit of Pasteboard.

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

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

*Continued.*

There was something the matter. Was she ill and afraid to tell him? Perhaps she was nervous; she had been at the sanitarium almost hourly; it had been too much of a strain. He would like to take her back with him, but the great man had shaken his head emphatically when Whitney had spoken to him about it before he left.

"It would not do at all, Mr. Baldwin. Your mother has taken one of those unaccountable freaks—we have a medical term for it—and wants young Mrs. Baldwin near her all the time; her presence seems to quiet these frequent paroxysms of pain, and their subduing means her life; she is restless and nervous during your wife's absence; the nurses say Mrs. Baldwin has a marvellous way with her. I do not wonder at the unusual affection between the two. If she were to be away any length of time, it would, in my estimation, mean sure death to our patient. It is very hard and confining for Mrs. Baldwin, I realise; but she is young and in splendid physical condition; it will only dim some of the roses in her cheeks, but they will bloom again quickly. Dr. Hopkins will try to manage plenty of exercise in the open, and unless in emergency will not allow her to be disturbed at night. As you value your mother's life, Mr. Baldwin, leave Mrs. Baldwin here for two weeks at least. If all goes well—and we all think it will—Madame Baldwin can be moved in a month perhaps in her private car to her home; but it will be many months before she can use her limb, and of course it will never be the same at her age. Do not be anxious over the two; they are in skilful hands"—he had smiled reassuringly as Whitney opened the carriage door for his portly figure—"and will have the best care and attention"; and Whitney had felt some of the anxiety and worry of the past weeks slip away. But now, as he watched Patty's slender young form—she was still standing by the window—and saw the nervous clasping and unclasping of her hands, he knew there was something wrong; he must find out before he left for the East in the morning; he would not wait another moment.

"Patty," he said suddenly, taking her hands firmly in his, "you might as well tell me, dear. I know there's something wrong, and I'm not going away from here until you tell me."

Then she turned quickly about, and instead of a troubled, tear-stained face, there shone upon him a radiant one, and the radiance was not of earth.

"I will tell you. I've wanted to tell you for a long time, but I was afraid. And it's not wrong; it's right."

Then her voice grew very soft, and two red spots glowed in her cheeks; but she looked straight at him as he stood silent, perplexed, his hands still holding hers.

"A week before I left home, one Wednesday night, in the little chapel, I found my Saviour. He is not a beautiful myth any longer, but a Saviour, a real, *real* Saviour. I've wanted to tell you so many times, but somehow—O Whitney, I wanted to be sure, not of his love for me, but sure of my love for him. I didn't know how, I'm so ignorant; but I have tried this summer to serve him. And, O Whitney, he's been such a friend! Such a precious friend! I know it was he who told me about Mr. and Mrs. Rogers—hasn't it been lovely to get their letters? And, Whitney, it was he who told me to come here with you. I wasn't going to; I didn't want to come; I said I would never speak to your mother so long as I lived, and I meant it. It's hard for a Cathcart to forget an injury or an insult,"—a little of the old fire crept into her lovely eyes,—"but up there in the quiet of the woods, when you were away on your little fishing trips, I used to take my Bible and ask him all about things; and he made me see my proud, foolish heart, how wicked and sinful I was. And I thought that was all—to be willing to forgive her; but, when the telegram came, while you were away at the farm he showed me that it was not all, that I must ask her forgiveness, that I had been ugly and wrong and stubborn. And I thought that was all,"—she was deeply in earnest now, and all her embarrassment and nervousness had fled; she was "on business for her King"; there was no hesitation; her words came fast and full of a tender, sweet seriousness,—"but, Whitney, when I stood by mother's bed, and looked down at her, he told me then plainly that was not all; I must have love. And I have; when I asked him, he sent it into my heart, and your mother is my mother now. And I'm so glad, so glad, so thankful he is giving her back to us, that I can show her what Christ has done for me! There's a little song I heard down at the chapel—O Whitney, they sing such lovely ones there!—that I sing over and over; I can't help it; it has just come into my heart to say—

'Go home, and tell to those you love  
How Christ hath set you free.'

And, Whitney, I'm going to do it. 'That you may want him too'—O Whitney, you too!" she whispered softly, and there was a wondrous light all over her face; but she "wist not that her face shone."

Whitney's heart gave a fierce throb of jealousy; was she, his wife, his sweetheart, going on a journey without him? He did not know that way, he thought half savagely. He did not want to know; it wasn't a way that he had ever been interested in; he had no need of religion, that kind. He could understand how toughs and outcasts might need this sort of fanatical religion, but not he, Whitney Payne Baldwin; that was a very different thing. And he did not want his wife to tread such a common path; she might

be rudely jostled by these rough wayfarers, her skirts brushed by their garments.

It did not please him at all; it was all the fault of that first mistake of Patty's, that bit of pasteboard. His mistake was in allowing that foolish friendship with Helen March. Such things might be possible for her, but not for Mrs. Baldwin. What would his mother—and then there flashed into his mind the remembrance of that tender little scene of a few hours before, the soft, rosy cheek against the thin, pale one, the slender brown hand holding fast the feeble white one, the look of peace in the older eyes, the tender pity in the younger. Suppose, instead, she had not come. She had saved that mother's life, so the great physicians had said. And it was the Christ love that had brought her with him; she had said so, while— He shook himself impatiently from the insistent thought, and turned to Patty.

"We will talk about this later," he said a little stiffly. "I'm glad it's nothing more serious." He bent and kissed her, and Patty's eyes filled with sudden tears; she knew he was not pleased.

The next morning he left for the East, and all that day, despite his business perplexities and anxieties, a little sentence kept ringing in his mind over and over again, "That you may want him too—O Whitney, you too!" He could not rid himself of it.

He was surprised to find Jim at the station; but, when he had listened to his bit of news, he found himself wondering faintly whether it is a fact that troubles always come in pairs.

### CHAPTER VI.

#### A DOUBLE SURPRISE.

Jim clambered up beside him; he took the lines, and they were off, the click of the horse's feet waking the echoes along the sleepy old elm-bordered street. For a while there was no word spoken, Whitney having his hands full managing the spirited animal whose ears were on the alert for sounds, and whose eyes "saw things" in the shadows of the great elms. After a while she became accustomed to the strange night sounds, and stopped her curvetting and prancing; and Whitney turned to Jim. "Now, tell me again; when did Lieutenant Cathcart reach here?"

"I kayn't jes' rember de day, Marse Whitney; p'raps it war a week or mo'. I war a leadin' de dogs roun' ter de kennel w'en I see a kerridge come a drivin' up to de do', en I tinks, 'De law's sake; dey dun bring ol' Mis' home!' en I gives de dogs to Sam, en I gits back ter de kerridge jes' as de do' open en some one kind o' weak-like says, 'Do Mis' Baldwin lib heah?' en I says, 'Yas, sah, but she ain't ter home. He kinder laffs easy-like, en pulls hisself out'n de kerridge like he ain't got no strength ter waste; en he say, 'Sorry she ain't ter home, but I reckon I'd better git out en spen' de day anyhow'; en he look at me en say, 'Jim, yoh ol' fool, don't yoh know me?' en den de nex' minute he war a-layin' on de groun', all white en still, wid dat laff on his face—he war always a-laffin', he en Mis' Patty bof. We all got him inter de house, en sen' fur de doctor; en he say he got typhoid fever; dat he mus' er hed it 'fore he started. He he shuah got de grit ter come all dat way. He jes' wanted ter see Mis' Patty dat bad, en now



she ain't heal! De doctor says twon't do ter sen' him ter de horspital, he too sick; en he sen' one o' dem 'white caps' up fur ter tek keer o' him, en Marse Jackson jes' erbout tuk er sit. He went on like he war mad, a-fittin' her ebry time she come into de room, tel de Li'l Lady—Mis' Rogers, sah—she jes' walk in, en lay her han' on him, en say, 'Po' boy.' De crazy it all went out'n his eyes, en he jes' ketched her han', en look up at her, en he say, 'Mother—mother—hev yoh come home?' Jim stopped to take breath, and surreptitiously wiped the back of his black hand across his eyes; then he went on:

"Dat Li'l Lady, she suttingly do beat all. She mos' war out de flo' 'tween her ol' man en Marse Jackson—en she gwine tek keer o' Marse Jackson en bring him through de fever, fur de Lawd Jesus!"—Jim bared his head reverently—"en Mis' Patty's sake; dat wat she say. En she's a-gwine ter do it, too."

And, as Whitney stood on the threshold of the sick-room, and unseen watched the little grey figure in its quiet but skilful ministrations, he too felt that this nurse would bring the sick man through. Suppose she had not been here. He shivered as he thought of Patty unconscious of this—to her—greater trouble. There were just the two, Jackson and Patty, orphans; and he knew the love between the two. What should he do? What was right?

He asked the question again of "Li'l Lady," as they stood in the hall together that evening; and it was strange how the strong, self-contained man of affairs waited for the small, insignificant woman in grey to answer his anxious queries. He felt that he was going to do just as she said, this little grey stranger; he was so thankful she was here in his home, so thankful.

*To be continued.*

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

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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, Maitauro; T. H. Mathieson, Oamaru, etc.

D. M. McCrackett says, in writing while at Kalkoorie, 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."

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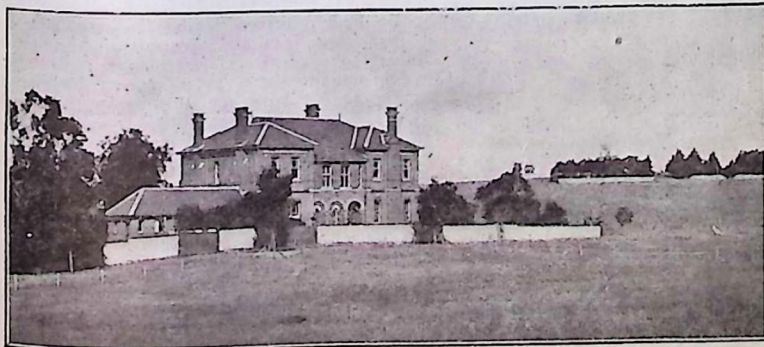
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A. C. Rankine is conducting a mission in Artesia, New Mexico, U.S.A. The local paper in referring to the mission, says: "The evangelistic services at the Christian church continue with unabated interest. Evangelist Rankine, Australia, is preaching powerful gospel sermons."



to the edification and instruction of all who hear him, and souls are being saved.... It is the consensus of opinion that a stronger, plainer series of sermons has never been preached in Artesia than those delivered by Evangelist Rankine. Mr. Rankine exalts Christ in every sermon he preaches, and sticks closely to the plain Word of God."

A correspondent writes to us concerning a preacher who, one Sunday evening during the late extremely hot weather, gave permission to the men of his congregation to take off their coats, and set the example by removing his own. Our correspondent thinks that this action was not in keeping with the sense of decorum that should obtain at a religious service, and we agree with him. We have heard of some eccentric American preachers who have done this kind of thing, but we never expected to hear of any of our sober-minded Australians following the example. We want to cultivate the spirit of reverence, rather than the free and easy style of things that is opposed to it.

It would seem as though Russia were determined to shut out the light in every form. Last week we heard of religious prosecutions favored by the Orthodox Church. Not only do the powers disallow religious freedom, but later accounts show how even John Milton's glorious writings are entered in the "Index." Milton, we are told, is "dangerous and revolutionary," and Professor Tiander, of Kharkoff University—who had written a book in connection with the Milton centenary—has been "released with a caution" for his terrible offence! To the free people of this land, Russia, with its hopeless millions—crushed by a benighted and cruel oligarchy—presents a problem that is singularly pathetic; and our only hope seems to be in united prayer to the God of nations, that he may be pleased to deliver this mighty country from the tyranny of its oppressors.

Father Bernard Vaughan, says the *Christian*, is once more in the public eye. On this occasion he will command considerable sympathy from Protestants who glory in the grand "Revolt" of the Reformation. We are in agreement with him, as he holds up to condemnation "people calling themselves Catholics and taking Protestant money." In a sermon at Worthing last week, he alluded to "Protestant clergy decked out in Catholic millinery and decorations, but as much like the real thing as Madame Tussaud's wax-works were like the things they represented." While this Romish priest speaks thus in tones of pure mockery and contempt, we prefer to direct attention to the real danger of copying Rome at all either in its "millinery" or in its teaching. Usually the "fancy" for the former leads to the adoption of the latter. It is safest to abstain from all appearance of evil. Let the Protestant believer stand fast in the liberty wherewith Christ has made him free.

T. H. Scambler writes from Drake University: "I held a meeting during vacation at Woodward, with the church for which I preach regularly. I worked here for fifteen months, preaching half time. Since Nov. 1 the work has been full time, and we are growing still. The meeting, which was held for thirteen days, resulted in fourteen additions—nine confessions, one from the Baptists, and four by statement. Others of the boys held meetings. P. J. Pond was at Sandville, and reports five additions. Bro. Doreen, of New Zealand, held a meeting at Confidence, with five added, and an understanding with the Baptists of the town by which they unite with us in our work. H. Howard had seven confessions at Highland, a preaching point, and succeeded in organising a church with about 30 members. A number of the Drake students held vacation meetings, and at least 200 were added, probably over 300. I have not heard the results of all. We are having a severe winter. Heavy snow has been on the ground for six weeks, and the thermometer stays round about zero, and has been 20 below. We are all well."

Our comic contemporary the *Melbourne Punch* has its religious page as well as other things. The writer of this page is well informed in re-

gard to the movements of the churches in and around Melbourne, and his criticism is generally very fair and to the point. In the last issue he has something to say about two of our churches. He says:—"The Christian denomination is powerful in numbers in Melbourne, and demands notice here. We follow the numbers. Not a good principle, you may say, but it is journalistic all the world over. The little denomination must be like the handful of corn sown on the tops of the mountains, and when it flourishes like Lebanon it will bound into 'Church and Organ.' Publicity is the best treatment even for the mischievous. Mr. Kingsbury and the Gordons reflect high credit on Australia with the American polish. It is also an immense credit for their denomination to be able to maintain two large churches so close together as the Lygon-st. and the Swanston-st., which was John Knox Church a long time ago. This is while clergymen whine about being unable to keep congregations in the city. The Church of Christ denomination has not much occasion to build. It makes successes of tabernacles which have failed in other hands. It would even have the pluck to take Dr. Bevan's."

## The Australian Christian.

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### COMING EVENT.

MARCH 23.—Annual Conference of the Northern Churches of Christ of South Australia, at Balaklava. Essays: D. A. Ewers, E. G. Warren and S. G. Griffith. Addresses: D. A. Ewers, S. G. Griffith, Jas. E. Thomas. Visitors requiring accommodation write early to A. G. Day, Balaklava, S.A. Luncheon, 1/-; Tea, 1/-.

### ACKNOWLEDGMENTS.

#### VICTORIAN MISSION FUND. ANNUAL COLLECTIONS.

Churches—Swanston-st., £30; Swanston-st., per Collectors: Miss Rometsch, £1/10/6; Miss Huntsman, £1/18/4; Miss Kemp, 6/-; Miss Betts, 10/-; Miss Philp, 10/-; Lygon-st., Carlton, £26/16 5; Berwick, £16; North Fitzroy, £12/1/10; Fitzroy Tabernacle, £11/10/-; Surrey Hills, £11; Ballarat, £10; Kaniya, £9/10/9; Bendigo, £8/0/6; Cheltenham, £6/16/2; Brim, £5/15/6; Windsor, £5/7/3; South Yarra, £5/6/-; Ascot Vale, £5/2/6; Brighton, £4/15/3; North Melbourne, £1/6/2; Wilby, £4/0/6; Border Town, £3/11/3; Williamstown, £3/10/-; Colac, £3/5/9; Bet Bet, £3/2/6; Cosgrove, £3/2/-; Taradale, £3/-; Dnmunkle, £2 12/-; Moreland, £2/10/-; South Richmond, £2 7/5; Geelong, £2/7/3; Kyneton, £2/6/-; Lillimur, £2/6/-; Brunswick, £2/2/5; Gordon, £2; Warrnambool, £2; Terang, £1/15/-; Shepparton, £1 14/6; North Richmond, £1/13/-; Dandenong, £1 12/6; Polkenmunt, £1/11/-; Chinese Church, £1 10/-; Wedderburn, £1/10/-; Pakenham, £1/10/-; Mildura, £1/10/-; St. Arnaud, £1/10/-; Blackburn, £1/8/-; Bayswater, £1/4/3; Wamboony, £1/2/6; Horsham, £1/2/4; Wallbulla, £1; Kerang, £1; Emerald, £1; Lancefield, 14/3; Maryborough (Rechabite Hall), 14/-; Preston, 13/6; Warra-

gul, 13/-; Newstead, 10/6; South Melbourne, 7/3; Burnley, 5/- Total, £220/10/2.

A few more returns to come in, which we hope to be able to acknowledge next week.

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## Obituary.

**MITCHELL.**—The church in Swanston-st., Melbourne, has recently sustained the loss of Sister Geo. Mitchell, senr., one of the oldest and most devoted members. After several months of illness, borne with uncomplaining patience and fortitude, our sister fell asleep in Jesus on Christmas Day last. Her mortal remains were interred in the St. Kilda Cemetery on the following day—Sunday. Thus she died on the day commemorative of our Lord's birth, and was buried on the day commemorative of our Lord's resurrection, a fact beautifully suggestive of her own birth into a new experience and of her own triumphal resurrection day that is to come. Notwithstanding the brief period between her death and interment, and the fact that a large number of our members were absent from the city on their annual holidays, quite a large and representative gathering followed her remains to the grave, thus testifying to the wide esteem in which our sister was held. Before coming to Australia, Sister Mitchell was connected with the Baptist Church in Manchester, England. She landed in Melbourne in 1855, and some time later became a member of the Church of Christ, Barkly-st., Carlton, the original Church of Christ in Carlton, and one of the pioneer churches connected with our work in Victoria. The building in Barkly-st. becoming too small for the growing cause, the church there removed to the old Temperance Hall, Russell-st., Sister Mitchell going with them. Shortly after this congregation became two, one going to Lygon-st., and the other to Swanston-st. Sister Mitchell went to Lygon-st., and was thus one of the original members of that church which has accomplished such a distinguished part in the spreading of our cause in Victoria. Later on, however, our sister connected herself with the church in Swanston-st., as it was more convenient to her home, and of this church she and her husband have been most faithful members for well nigh forty years. Two of her sons, one of her daughters, and three of her grandchildren are also members of this congregation. Her son, Thos. Mitchell, is a respected officer in the church, and her grandson, C. H. Mitchell, is our organist. Her life, while quiet and unassuming, was characterised by deep and consistent devotion to the church, to her home and her duty—just that kind of life which counts for so much in this world, and which perpetuates an influence for good through the coming ages. We miss the familiar figure from our midst, but we rejoice in the assured conviction that she is now in the presence of her Master, whom she served so consistently on earth, and that there we shall meet her again "some sweet day, by-and-bye." The sympathy of the church is with her bereaved husband and family.

Melbourne, Vic.

C.M.G.

**MITCHELL.**—On Jan. 24 Sister Mitchell, from the church at Harcourt, entered into rest at the early age of 30 years. She had been a great sufferer for the past seven years, being a victim to that dread disease consumption. Sister Mitchell was a daughter of Bro. and Sister George Symes, both of whom were closely associated with the early history of the church at Harcourt. Cradled in a Christian home, she joined the church under the preaching of the late Bro. McAllister at the early age of 11 years, and developed a strong Christian character. She was a splendid example of Christian faith and patience, and wielded a fine influence for good in the community in which she lived. She leaves a sorrowing mother, husband and two sons to mourn their loss. We laid her body away in the Harcourt Cemetery on Jan. 25, the crowd at the grave bearing witness to the respect in which our sister was held in the community.

'Phone 1192.

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

May God sustain the sorrowing ones in their dark hour of sorrow.

"Light after darkness, gain after loss;  
 Strength after weakness, crown after cross;  
 Sweet after bitter, song after sigh;  
 Home after wandering, praise after cry."



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