

New Light on the Bible.

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It is some years since I spoke of the light which is shed upon the Bible by modern archæology; meanwhile the work of excavation and of decipherment has been going steadily forward, and the salient fact becomes more and more apparent that just at a time when criticism, roused to keen activity, has been questioning and doubting the authenticity of the antiquity of many parts of the Bible, an unexpected light has been shed upon the subject. Evidences in the preserved tombs of Egypt, in the sands of Mesopotamia, in the inscriptions of ruined temples and buried cities in Asia Minor, have come to confirm in strange and unexpected ways the Scriptures that we call the Bible. I say it has come in unexpected ways, because the confirmation is in many cases equally surprising to the defenders and to the opponents of the Divine Book.

Historicity demonstrated.

Now, speaking broadly, as the history of ancient Babylon and Nineveh is unrolled before our eyes, as the condition of Palestine before the time of Abraham and before the time of the Exodus is read in the most curiously minute particulars, and as the life and history of Egypt during the age of Joseph and during the age of Moses become almost as clear to us as the life of England in the nineteenth century; as rays of light are shed upon the time of Jesus Christ on earth, and as Asia Minor is searched and the inscriptions discovered illustrate the period which is covered by the book of the Acts of the Apostles, the gross effect is to set the writings of the Bible in clearer relation with other facts, to show their historicity and their correctness where they have been questioned by criticism, and to suggest that the doubts which have been entertained concerning them are more commonly to be attributed to our ignorance than to their error.

Difficulties removed.

Of course, the moral of the spiritual teaching of the Bible has always carried its own evidence with it, and the glorious light of the gospel, like the star in the heavens, has never been tempted or assailed by any earthly evidence that could for a moment injure it. But that kind of slur

upon the authenticity of Scripture which has been an excuse, or let us say a reason, for neglecting its claims and denying its truths, has been most curiously removed by this series of discoveries which have stretched over the past half-century, such things as Layard's unearthing of Nineveh, Loftus's finding of the Syllabary of Assurbanipal, Rawlinson's decipherment of the Behistun cuneiform, George Smith's reading of the Deluge tablets, American discoveries at Nippur, Flinders Petrie's tablets from Tell el Amarna, Ramsay's explorations in Asia Minor, Wood's excavations in Ephesus and the Temple of Diana, M. Clermont Ganneau's discovery of Greek inscription in Herod's Temple forbidding the intrusion of foreigners within the court, the inscription proving to be word for word what Josephus records, and the tablet itself being the one part of that Temple which Jesus Christ himself must have seen, the actual stone on which he looked in the building of which he said that not one stone should be left upon another in its ruin and desolation. In this extraordinary light from the past, which may well be only the dawn of a much brighter day, no wise man will be inclined to suspect the writings of the Bible simply on the ground that they do not fit in with his preconceived theories. Whenever a man is inclined in the future to deny anything in the Bible he will be terrified by the thought that most likely a stone in the desert will cry out, or a rocky tomb from Egypt will speak with an unexpected voice to shame and silence his denial.

Cities of antiquity.

Let me refer to the series of illustrations at Nippur, which is in the land between the rivers which we call Mesopotamia, and which proves to have been one of the places where the Israelites in exile must have lived in great numbers. The American excavation expedition dug up an ancient temple between 7,000 and 6,000 years B.C., and it appears that at that remote period men were living in Mesopotamia in an advanced stage of civilisation; they were building great cities, founding wide empires, fighting and trading as they do today. In the tenth chapter of the book of Genesis there is an interesting reference to

a town called Erech, mentioned next to Babel and Accad. Now in these discoveries at Nippur we have discovered that Erech was the centre of a great empire 4,500 years B.C., and strange to say, a great conqueror named Lugal-Zaggizi, whose very name is unknown, has been discovered, with the list of his exploits. He is the first of that series of conquerors and rulers, followed by Sargon of Accad, Khammurabi, Tiglath Pileser, Sargon of Assyria, Sennacherib, Assurbanipal, and Nebuchadnezzar that made the history of Mesopotamia for 5,000 years B.C. Here we discover that during these 5,000 years one great empire succeeded another, and against the awful background of those huge civilisations, the little Kingdom of God in Israel is seen developing, a tiny light against the dark realities of a well-known history.

Abrahamic times.

We now see that Abraham, for example, came to Canaan from an ancient civilisation, and that that civilisation was elaborated to a degree that no one could ever have imagined. The history of the patriarch Abraham, as it is recorded in Genesis, becomes part and parcel of the times in which he lived. We see it painted against the many colored canvas of that Oriental antiquity. Ur, the town from which he came, is revealed to us as a centre of empire; 2,000 years before Abraham lived there was a city crowded with great temples. It was rich and powerful. Here, speaking generally, from the results of these excavations and decipherments, we see the Egypt in which Abraham sojourned flourishing in arts, in literature, in commerce, and in political power. Here we find that the Canaan which he entered was not, as you might imagine, a group of Scottish uplands inhabited by savages, but a highly-civilised community with great cities, with great literatures, and with mighty kings.

Nineveh and Babylon.

I referred you just now to this remarkable passage in the 10th chapter of Genesis, from the 8th to the 12th verse, which has been considered a kind of freak of the Biblical writings; here is the description of these ancient cities in Mesopotamia. In

the description it is implied that Nineveh was founded from Babylon; the critics said it was absurd—Nineveh was more ancient than Babylon; but here in the discoveries of this forgotten history the truth comes out precisely confirming this statement of the Bible. There was a great Babylonian Empire for 2,000 or 3,000 years, and then Nineveh was built from Babylon, and Nineveh became great and Babylon fell, and afterwards Nineveh fell and Babylon rose. Thus the unexpected and apparently impossible statement in that passage in the 10th chapter of Genesis is curiously confirmed by the discovery of to-day. We find that in those early times—the times, let us say, of Abraham—these great cities, like Haran or Babylon itself, were the homes of elaborate religions; vast temples covering unexampled areas, attended by crowds of priests, supported by gigantic revenues, filled the cities. Things were written, literature was as common as it is to-day; hymns, devotionals, and liturgies were composed, and are now read by our astonished eye. There was a world—fervent, religious, passionate, warlike, active, full of faith though not of faith that was pure, and out of that strange and busy world Abraham came from Ur of the Chaldees to find his cities which had foundations.

Genesis 14.

It is interesting to find that in that period, in the age of Khammurabi, we have actually inscribed the name Abu-ram. Once in the age of Khammurabi it occurs in the Babylonian form of Abram, so that Abraham's name of Patriarch was a name common in Mesopotamia. We find that Haran, when he passed through on his journey from the far east to Canaan, 600 miles away from Ur, was curiously related to Ur, as both of these great cities were centres of a common worship. So that that great journey from Ur to Haran suddenly starts into probability, if not into certainty. I read you just now the fourteenth chapter of Genesis. I may remind you that that chapter has been by perfectly honest critics regarded as absurd and impossible. The idea that there should be such a connection between Babylon or Elam and Palestine as is there implied seemed to be the fiction of a later day—probably the creation of the exiles who themselves were in Babylon and imagined Babylonian conquest in the days of Abraham. But our records now show us that in the days of Abraham the relation between the kings of Canaan and Babylon was just what is now there described. Great conquerors swept down upon the coast from these Mesopotamian cities, and, more curious still, the very name of Chedor-laomer is now discovered, and each one of these other kings mentioned in the fourteenth chapter of Genesis is a name discovered, a name verified in these inscriptions from the tomb.

Melchizedek.

And the latter part of the fourteenth chapter of Genesis, the extraordinary story

of Melchizedek, has been curiously illustrated by Professor Petrie's discoveries of Tell El Amarna. It was found at Jerusalem, a hundred years before the Exodus, there was just such a king as Melchizedek, a priest-king, and a special title was given to such a subordinate sovereign, which we read in English letters as Petese. Melchizedek was a Petese, a perfectly familiar form of ruler in that period and in that part of the world. But perhaps nothing gives you such a curious sense of the reality of that age of Abraham as the discovery of what appears to be a love letter, which we can read, from the time of Abraham,

and a very delicate and I think beautiful letter it is. I shall read it to you: "To Bebalia from Gimel Madum. I write this in order to enquire after thy health. Let me know how it goes with thee. I am now settled in Babylon, and because I have not seen thee I am in great anxiety. Send me news when thou wilt come that I may rejoice at it at the month of Arahana (that is November or December). Mayest thou for my sake live for ever." That tender letter was opened while Abraham was living, and it has lain there forgotten from that time to now, and here we read it—a resurrection from the dead.

The Needle's Eye.

By Alan Price.

Mark 10: 25.

Christ used the little things of this life to teach the great lessons of eternity. A child was made to teach the absolute necessity of humility as a qualification for entrance into the eternal kingdom. The grain of mustard seed spoke of the vast expanding powers of that kingdom, while the needle's eye brought the disciples face to face with a solemn religious fact which the human race is so apt to reverse—riches are a hindrance to godliness. The religions of the world and the corrupted religion of God himself have too often enshrined mammon as a divinity to be respected, if not adored. Let a man be only rich, and it covers a multitude of his sins. Let him give out of his abundance and his name is engraved as a benefactor on the walls of the temple.

Christ and riches.

But when the humble Nazarene delivered his message, he courted not the smiles of the rich, nor feared their frowns. He whose riches exceeded theirs as the ocean exceeds the rain drop, spurned their pride and gave that message to the poor. So long as the rich hugged their riches they could never rise to the height of humility necessary for reception of the gospel. "Easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God!" "Who then can be saved?" "Are not the rich the leading lights of our religion? Has not God blessed their godliness by riches and honor? If they cannot be saved, who can?" "Ah," said Christ, "one little word will explain, yet the difference is but small. How hard it is for them that trust in riches to enter into the kingdom." Of ten that have riches only one can hold them without trusting in them. Riches and trust therein are twins seldom seen apart. Christ alone can separate them by the power of divine love. History has produced many who have risen above their riches and given their consecrated wealth to the service of the Lord; but what are they compared with the hosts whom the money god has blinded, whose

end and aim is money, who crush their fellows for money, and vainly think that money gives them a special claim on heaven itself.

Christ and the poor.

By limiting his dictum to those that trust in riches, Christ has in a sense extended its application. A man need not be rich to trust in money. He may seek it when poor with all the greed of the man that has it but wants more. In common they will find in the day of difficulty that riches take to themselves wings, leaving the seeker and the owner in the same condition of despair.

One of Christ's proofs of his Messiahship was that he preached to the poor, and truly this should ever be the sign of a Christian church. Turn not your eyes mainly to the rich and the educated. Fret not because the arrow of truth directed in such quarters often fails to bring down its quarry. "Not many wise, not many noble are called." Glory in the fact that our gospel is simple and appeals to the simple. Knowledge is right; get knowledge by all means, but weight not your gospel with the wisdom of this world. Worldly wisdom may win a worldling, but only the gospel of Christ will change him.

The money god.

Do you think that this money god stands helpless outside the kingdom and limits his efforts to keeping out those who would enter? No, his cloven hoof has often left its mark in the sanctuary itself. The Christian man whose honest application to business has enabled him to amass considerable wealth too often becomes a mark for the assaults of the evil one. The insidious promptings of evil suggest the thought "by the strength of my hand I have done it, for I am prudent." Thus a feeling of superiority may enter into the soul and drive out the spirit of Jesus. "Give me neither poverty nor riches," prayed Solomon, "feed me with the food that is needful for me lest I be full and deny thee, and say, Who is the Lord? or lest I be poor

and steal and use profanely the name of my God."

Yes, it is dangerous to be rich, but the danger is minimised by a consecration of that wealth to the service of him who came as the friend of the poor.

Joseph Bryant Rotherham.

So J. B. Rotherham is dead! The news came as a great surprise. I had tea with him in the pleasant home of his son J. G. at Catford, London, on the 8th of last Sept., and although 81 years of age he then appeared hale and hearty. W. Durban had been invited to meet me there, and we had a most enjoyable evening. The churches with which these prominent brethren were associated do not co-operate in annual Conference, and in response to my enquiries they spoke fully and frankly of the hindrances to full union between the older churches and those planted by American preachers. After hearing them I concluded that if these two splendid Christians had the settlement of the matter, there would soon be hearty co-operation. Bro. Rotherham was a man of strong convictions, and in a few minor points differed from many of his brethren, but his beautiful Christlike life and gentle disposition gained the esteem and affection of all who knew him. Of his earlier work as an evangelist, his intellectual power, his literary ability, and his ripe scholarship, I need not speak. Among his more prominent works are "Our Sacred Books," "Studies in the Epistles to the Hebrews," and "Christian Ministry After the Primitive Ideal"; but the great effort of his life was "The Emphasised Bible," which commanded the attention and won the commendation of scholars of all religious bodies. This was his crowning work, and remains his enduring monument. Bro. Rotherham took a warm interest in the plea for the old truth in Australasia, and in one of his recent pamphlets, commenting on divergencies of development in America, Great Britain, and Australasia, he wrote: "In America 'Reunion' is the bolder cry, resulting in a large influx of numbers for which the ecclesiastical freedom of that land, and the determination of its inhabitants to advance, greatly account. In this country, 'Reform' is the sterner plea, called for by the more venerable character of our institutions and the more conservative preferences of our people. It is a question whether Australasia shall outstrip both its parent countries by a more perfect balance of the two leading aims of which we have spoken." A warm advocate of Biblical study, he rejoiced in the establishment of our Bible College in Australia, and in the same pamphlet refers to it with commendation. Bro. Rotherham was a good and great man, the influence of whose life and the fragrance of whose memory will long remain as a gracious benediction.—D. A. EWERS.

Better Things.

Better to feel a love within,
Than to be lovely to the sight.
Better a homely tenderness
Than beauty's wild delight.
Better to love than be beloved,
Though lonely all the day;
Better the fountain in the heart
Than the fountain by the way.
Better to be a little wise
Than learned overmuch,
Better than high are lowly thoughts,
For truthful thoughts are such.
Better to have quiet grief,
Than a tumultuous joy;
Better than manhood, age's face,
If the heart be of a boy.
Better a death when work is done
Than earth's most favored birth;
Better a child in God's great house,
Than the king of all the earth.

—George MacDonald.

The duty for the moment is always clear, and that is as far as we need concern ourselves; for when we do the little that is clear, we will carry the light on, and it will shine upon the next moment's steps.—J. R. Miller.

Put It to the Proof.

Was it long ago, or was it but yesterday, that we prayed for strength to perform a certain duty, to bear a certain burden; to overcome a certain temptation, and received it? Do we dream that the divine force was exhausted in answering that one prayer? No more than the great river is exhausted by turning the wheels of one mill. Put it to the proof again with to-day's duty, to-day's burden, to-day's temptation. Thrust yourself further and deeper into the stream of God's power, and feel it again as you have felt it before, able to do exceeding abundantly. Remember and trust.—Henry Van Dyke.

The Method of Doing.

Knitting needles are cheap and common enough, but on them may be wrought the fairest designs in the richest wools. So the incidents of daily life may be commonplace in the extreme, but on them as the material foundation we may build the unseen but everlasting fabric of a noble and beautiful character. It does not so much matter what we do, but the way in which we do it matters greatly.—F. B. Meyer.



The Monastery of Mar Saba.

From the Yafa, or Jaffa, Gate of Jerusalem to this place is a journey of about three hours, by way of the Kedron Valley. The Monastery of Mar Saba is in the midst of grand and wild scenery, utterly barren and desolate, as may perhaps be judged from this view. It is a lofty and gigantic structure built in terraces in a kind of amphitheatre on the side of a mountain. Whether viewed from without or within it is one of the most weird places in the world; and it is difficult to distinguish which is the natural rock and which the building upon it. This monastery is passed on the way from Jerusalem to the wilderness of Judea and the Dead Sea. Adjoining the gate rises a second tower, called the Tower of Eudoxia, where a watchman is posted, who scans the mountains and valleys far and wide to see whether any danger threatens the monastery.



"Hindering the Spirit."

H. Minnick.

Religion may be defined as "voluntary service rendered to a god, real or imaginary"; Christian religion, as "voluntary service rendered to Jehovah, in accordance with the teaching of Jesus Christ." Hindering the Spirit has to do with the teaching of Jesus, consequently the above definition aids us in setting boundaries to our assigned theme. We have nothing to do with the work of the Holy Spirit in creation, nor with his mission after the second coming of Christ. We have to do only with the period between these named events. This section of time will doubtless be very brief in comparison with that which went before and with that which follows.

The promise.

Even this brief space can still be further reduced. When Jesus was among men in the flesh, the Holy Spirit was not a permanent resident among men. He was an occasional visitor to the selected few. Jesus said to his grief-stricken apostles: "Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." The coming of the Holy Spirit is conditioned on the going of the Christ. So we need not look for the permanent reign of the Spirit on the earth till after Christ had been glorified.

The sending forth.

The Spirit began his reign on the earth in the church of Christ on the first Pentecost after the resurrection of Jesus. When the lowly Nazarene was crowned King of kings and Lord of lords, then he sent the Spirit to dwell in his body, which is the church. Christ, returning to heaven and sending the Holy Spirit to earth, was not a simple exchange. Christ in the flesh was humiliated, denied, rejected, accused, condemned, mocked, scourged, cursed by the law, executed as a pagan slave. Christ risen and crowned was declared to be the Son of God with power, to be holy, guileless, undefiled, separate from sinners, and made higher than the heavens. Christ sent the Spirit to earth "not to speak for himself, but what things soever he shall hear these shall he speak." "He shall glorify me: for he shall take of mine, and shall declare it unto you." The Holy Spirit came not to speak of Christ in the flesh—Christ

did this speaking for himself—but to disprove the terrible accusations made by the highest religious and secular powers of earth. The authorities said that he was a Samaritan and had a demon; that he casteth out demons by Beelzebub, the prince of demons; that he was a blasphemer, for he made himself equal with God; that he was a hypocrite, for he claimed to be what he is not. Thus the high priest, God's vicergerent on earth, adjudged him guilty of blasphemy and worthy of death. Before Pilate they accuse him of being a traitor to Cæsar. The sum of their accusations against Christ is that he claimed two thrones, that of earth and that of heaven, the throne of God and that of Cæsar. Amid insult, derision and cruel mockery, the Nazarene endured the death of a criminal. Under such a burden of shame and infamy, how could his followers say one word in his defence?

The Revealer.

But the resurrection changed this condition, and they now saw that all authority in heaven and on earth is given unto him. With this declaration upon his lips he ascends to glory. When the Holy Spirit comes at the command of the risen Saviour, then he makes known to men what had been done in the heavens. Christ is justified in the Spirit. He reveals how that God had highly "exalted him and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The Spirit revealed that Jehovah had caused the Son "to sit thou on my right hand, till I make thy foes thy footstool." Then Jehovah assembled the hosts of heaven and said, "Let all the angels of God worship him." It is the vindicated and coronated Christ that the Holy Spirit is to make known to the world.

Our Teacher.

Christ is now our Advocate. "If any man sin, we have an Advocate." The Holy Spirit is now our teacher. "He shall guide you into all the truth." This truth has to do with the glorified Saviour and the blessings growing out of his work.

The revelation of the Holy Spirit in human redemption was completed when the apostle that leaned on his bosom had finished his last book. Man in all his inventions and discoveries has never created, but has simply learned how to utilise that which has been from the beginning. So, in the realm of the Spirit, new revelations concerning the coronated Christ are not now being made.

A perfect revelation.

The church should be daily learning and utilising more and more that which has been true since the revelation of God was completed. There is no need for new revelations. For the word of his grace is able to build us up, and to give us the inheritance among them that are sanctified. In this revelation we find faultless teaching, perfect reproof, unerring correction, so "that the man of God may be complete, furnished completely unto every good work." The revelation given through the Holy Spirit of our coronated Lord is as perfect for its mission as Christ is for his. The powers of nature are no more perfect for her ends than is the revelation of Jesus Christ. This limits our field to the teaching of Christ and his apostles.

The mission of the Spirit is a complex one. He came on a delegated business. He came as an agent, a messenger. The Holy Spirit had a mission on behalf of Christ; on behalf of the apostles; on behalf of the world; on behalf of the church; and on behalf of the individual in the church. We have already noticed the first sufficiently.

Guiding the apostles.

His mission to the apostles is briefly and clearly set forth. "But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea, and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak. For it is not ye that shall speak, but the Spirit of your Father that speaketh in you." "For the Holy Spirit shall teach you in that very hour what ye ought to say." "Settle it therefore in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or gainsay." These men facing death were neither to be anxious, nor to even meditate on what they would say or how they would say it. This was not stoical indifference, but sublime faith and assurance that Jesus would not fail them in this hour of danger and trial. The Holy Spirit was to teach them in that hour what they should say. He was to supply the matter and the manner of speaking. They were forbidden to be anxious, or even to meditate. This was to be the settled purpose of their hearts. John adds a number of items to these promises recorded in the other Gospels. "I

will pray the Father, and he will send you another Advocate, that he may be with you for ever, even the Spirit of truth, whom the world cannot receive; for it beareth him not, neither knoweth him: ye know him, for he abideth with you, and shall be in you. These things have I spoken unto you, while yet abiding with you. But the Advocate, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you." "I have yet many things to say to you, but ye cannot hear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come." Here the Holy Spirit was to be in them for ever, as the representative of the coronated Christ; he should bring all things to their remembrance that Jesus had spoken unto them while with them; he would declare unto them the things that are to come; and guide them into all the truth. After his resurrection he renewed these promises in these words: "But ye shall be baptised in the Holy Spirit not many days hence." "But ye shall receive power, when the Holy Spirit is come upon you: and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." Such are the promises made to the apostles. On Pentecost, as recorded in the second chapter of Acts, we find these promises fulfilled.

The power of the gospel.

Christianity is for every man and woman. Christ is not willing that any should perish, but that all should have eternal life. The apostles were sent by the Master to preach the gospel to every creature. They were to proclaim it "by the Holy Spirit sent forth from heaven." The supreme end of this preaching was to "turn men from darkness to light, and from the power of Satan unto God, that they may receive the remission of sins and an inheritance among them that are sanctified by faith in me." There can be no question, then, that the mission of the Spirit in the world is to turn men unto the Lord. Christ came to make the Father known to the world; the Holy Spirit came, not to make himself known, but to make the reigning Saviour known. The means used by the Spirit to accomplish his mission is the gospel of the grace of God. "For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith."

The mission of the Spirit.

The mission of the Spirit to the world is concisely stated in this passage. "And he, when he is come, will convict the world in

respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go unto the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged." This conviction of sin is not sin in general, but the specific sin of rejecting Jesus as the Messiah. "Of sin, because they believe not on me." The righteousness was that which belonged to Christ, and had been denied to him by the rulers of this world and had been asserted by the Father. The judgment was that the prince of this world had been judged and his dominion had been destroyed. Men can now receive freedom from sin and death in the triumphant Christ. The world knew nothing of these great victories till they were revealed through the Holy Spirit. It is in Christ we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace. Then, the mission of the Spirit to the world is to make known the riches of God's grace as revealed in the person of his Son.

Hindering the Spirit.

Can the unregenerate hinder the Spirit in his work in the world? The book of God answers Yes. Jesus said to some that opposed him, "Ye will not come to me, that ye may have life." Some say by their deeds, if not by their tongues, we do not need your Christ, your church, your ordinances, your tasks. We pay our grocer, tailor, tax. We are moral, clean, philanthropic; we can truly say: God, we thank thee that we are not like some men; we are not extortioners, adulterers, unjust, or even as some Christians. We give to the poor, we are temperate, we pay all our bills, our credit is A1. "With this class, regeneration is a moral evolution. It is the bringing the human life up to its greatest degree of excellency, not the bringing down the divine life of the coronated Lord and uniting it with the life of the obedient penitent. The Holy Spirit is locked out of such lives.

Resisting the Spirit.

Stephen, when he faced death, said to those that were hindering the Spirit, by holding the truth in unrighteousness: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before the coming of the Righteous One; of whom ye have now become betrayers and murderers." These men hindered the Holy Spirit from working in them. They did this by violently opposing the Spirit by which Stephen spake. Their fathers resisted the Holy Spirit when they refused to hear and heed the message of God given through the prophets. They hindered the Spirit when they closed their eyes, stopped their ears and hardened their hearts. Every man in the world to-day hinders the Spirit

when he refuses to hear and do what is commanded by our risen Lord. Whatever is antagonistic in deed, word, thought to the teaching of Jesus in our manner of life is hindering the Spirit. The Spirit must direct us, not we the Spirit.

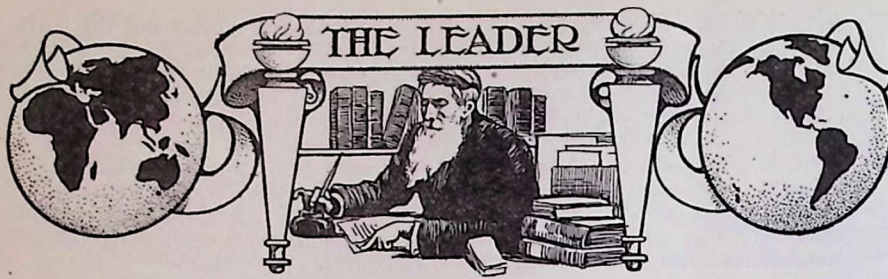
The attitude of men is presented in the choice and the bequests connected with Jesus at his crucifixion. The guards gambled for his garments; Joseph and Nicodemus cared for his body in burial; the women prepared spices for his embalming; Judas for his portion selected a bag of silver; the multitudes asked for a murderer to be granted unto them; hoary elders and mitred priests railed and mocked him; the high priest of God cried out, "Blasphemer! he is worthy of death"; the pagan Pilate washed his hands, and scourged and delivered him to be crucified. These are some of the selections made on that fateful day. Jesus made these bequests—peace he gave to his disciples; his mother to John; pardon to the penitent robber; the Holy Spirit to all that will hear and do his will. Whatever is in the life of a sinner that is antagonistic to the teaching of Jesus is a hindrance to the Spirit.

The church may hinder.

The church may hinder the Spirit by little plans, dwarfed purposes, pigmy tasks. Such a course grieves the Spirit, leaves the church desolate, and Christ can not do many mighty works through the church because of unbelief. To have the form of godliness and deny the power thereof; to be neither cold nor hot—is to be spewed out of his mouth. The greatest task God ever gave to redeemed man was given on Pentecost. He gave to the new church the age-lasting and the universal enterprise of evangelising the world. Through the church the bread of heaven was to be given to the hungry; the water of life to the thirsty; sight to the blind; hearing to the deaf; cleansing to the sinful; hope to the despairing; life to the dead, and resurrection to the fallen. The church is his body—not the poor, weary, bruised, fainting, rent body nailed to the cross, but his glorious body made alive through the indwelling Spirit. Any work of the flesh, such as enmity, strife, jealousy, faction, division, love of wealth, seeking of worldly pleasure, covetousness, stinginess, gabbling gossip, low plane of living—in one word, any harbored sin in the church—hinders the Holy Spirit.

Whenever the Christian gives harbor to any sin, he hinders the Spirit. He is to be a living stone in the temple of God. In whatever degree the individual Christian fails to thus attain, in that degree he hinders the Spirit. He is Christian only so far as he serves the Christ.—*Christian Standard*.

All human talents and possessions are but ciphers until you put the name of Jesus at the head of them. Then they make their owner a millionaire for heaven.



THE EVIDENTIAL VALUE OF THE LORD'S DAY.

The observance of the Lord's day from the early days of the Christian era to the present time is a line of evidence in Christian apologetics that deserves more attention than is usually given to it. If it is found on examination that the observance of this day can be traced backward from now until apostolic days, the fact that such can be done is very good evidence of the reality of the circumstances which gave rise to the observance of such a day. In the United States, for example, the mere fact that the fourth of July is observed as Independence day, is of itself sufficient evidence that the unity which once existed between the States and Great Britain was broken by a declaration of independence. The observance of this day is therefore perpetual evidence of a great fact in American history. Its evidential value will be very much greater if the observance of this day continues unbroken for a period stretching over something like two thousand years, when the facts of history mingle with the shadows of the past. In the history of a people there is no line of evidence stronger than this, especially if the links of the chain are not broken near the source. This latter consideration is of importance, because in church history events for which a great antiquity is claimed are sometimes found not to have had their origin in the beginning of things. In other words, the chain of evidence is not long enough. In the matter before us, however, the chain stretches all the distance, and the proof is clear that the observance of the Lord's day is apostolic in its origin.

The two great central truths.

Connected with the observance of the Lord's day are the two central facts of Christianity, namely, the crucifixion and the resurrection. Without the observance of this day, these two vital points of the Christian system would be left without any outward witness of their reality. Indeed, we would venture to say that without the observance of this day, in the long procession of the centuries, these two facts would have faded more and more into the background. Without such a day, men might have doubted; with it, there is no room for doubt. The evidential value, therefore, of the observance of the Lord's day is of immense importance. The more one thinks about the matter the more inconceivable

does it become that the church which Christ called into being should be without its distinctive day of commemoration and worship. That such a day does exist is, therefore, only in accordance with the fitness of things. Consider for a moment what a splendid preacher of the gospel this day has been for nearly two thousand years. Every week it has proclaimed abroad the great central truths of the gospel. In the darkest days it has kept alive the faith of the church. Imagine what would be the result if the church generally agreed to abandon this day, in favor of any other day that had no connection with the facts of the death and resurrection of our Lord. Would it not be the eclipse of faith, and mark the darkest day in the history of Christianity? Without doubt it would.

One day honored.

Fortunately, we are not called upon to contemplate such a contingency. The observance of the Lord's day is recognised as essential to the very life of the Christian church, and bringing with it untold blessing to the nation. So far, we have been looking at its observance as being demanded in the nature of things—as appropriate to the new order of religious life, and as a necessary factor in the perpetuation of the religion of Jesus Christ. This being so, we should expect to find that, if what we have said has any element of truth in it, there should be some recognition of this day in the records of the New Testament—that with the institution of the Christian church, if it had any special day, that day would be mentioned. In this we are not disappointed. There is one day, and only one, that is honored as an institution of the Christian church, and that day is "the first day of the week," the "Lord's day." Referring to this day, James Heron, in his "Sub-Apostolic Church," says: "Of course the great event which signalled the first day of the week was the resurrection of our Lord from the dead—an event which would for ever after transfigure and glorify it in the thoughts of his followers; but in other ways besides he himself put honor on it. He selected it as the day on which he appeared to his disciples after the resurrection. It was on the evening of this day that, as he sat at meat with two of his disciples at Emmaus, he took bread and blessed it, and brake and gave to them (see John 20: 1, 19, 26; Luke 24: 1, 13, 30). Nor is it without significance that the evangelist records how 'after eight days' he ap-

peared to Thomas. In like manner it was the day singled out by him for fulfilling 'the promise of the Father' in the great outpouring of his Spirit; for the day of Pentecost fell that year on the first day of the week; and indeed already on that day, before the extraordinary baptism had taken place, and probably not without regard to the sanctity which the day had already acquired in connection with their Master, the disciples had assembled together in one place. At all events from this time forward we find this day distinguished and observed by the Christians assembling on it for the celebration of the Lord's Supper and the other exercises of worship."

The first day of the week.

In Acts 20: 7 we find that it was in accordance with the usual practice that the disciples met together on the first day of the week to "break bread," and that Paul delayed his journey that he might participate in their worship. It is characteristic of Luke that he refers to established institutions without formal mention of their inauguration. Thus, in the case of elders, we find them appearing upon the scene without mention of their appointment. Writing some time after the events, when institutions were established and were well known, Luke would not think it necessary to re-state what was generally known. Indeed, this taking for granted that a practice is well known, is about the best evidence we can have of its having been generally adopted. Just here, it may be remarked that it is assumed by some who oppose the observance of the Lord's day that the meeting at Troas was held on Saturday night. This assumption is not correct. There is no higher authority on the geography and chronology of the Acts than Professor Sir W. M. Ramsay. He deals with this portion of Scripture without reference at all to the question at issue, but simply to prove the accuracy of Luke as an historian. He says: "In A.D. 57 Passover fell on April 7. The company left Philippi on the morning of Friday, April 15, and the journey to Troas lasted till the fifth day, Tuesday, April 19. In Troas they stayed seven days, the first of which was April 19, and the last, Monday, April 25. Luke's rule is to state first the whole period of residence, and then give some details of the residence. On the Sunday evening just before the start, the whole congregation at Troas met for the *Agape* (Lord's Supper); religious services were conducted late into the night, and in the early morning of Monday, the party went on board and set sail." (See "St. Paul, the Traveller and Roman Citizen.") The opinion of the highest living authority on such matters must be taken as final, as against the assumptions of ignorant and interested parties.

The Lord's day.

Later on there is Paul's "order" to the churches of Corinth and Galatia (1 Cor. 16: 1, 2) that "on the first day of the week

every one of them should lay by in store as God hath prospered him," which is also significant of the importance attached to that day. Not long after this, when the Apocalypse was written, the day had become known as the "Lord's day" (Rev. 1: 10). Just as the communion was first known as "the breaking of bread," but afterwards as the "Lord's Supper," so "the first day of the week" became known as the "Lord's day." *Kuriake* is the special Greek word, and is to this day used in the Levant in connection with the first day of the week. In confirmation of this usage we may turn to the "*Didache*, or Teaching of the Apostles." This document is described by Prof. James Orr as one of the most valuable "finds" of recent years. In its present form it may be dated about 100 A.D., or about the time of the death of the Apostle John. In chapter 14, dealing with the Lord's Supper, it says: "And on the Lord's day of the Lord, being assembled together to break bread and give thanks, etc." In the genuine Epistles of Ignatius, written about the same time, we have also these words: "If, therefore, those who were brought up in the ancient order of things have come to the possession of a new hope, no longer observing the Sabbath, but living in the observance of the Lord's day, etc., etc." Our space will not permit us to carry the chain of evidence further. It is sufficient to say that the chain is unbroken from the days of the apostles to the present time. It is a piece of evidence that is unmatched for its unbroken continuity. In all the realm of secular history there is nothing to compare with it. It remains as an enduring monument to the verity of the central facts of the gospel, and those who would lay rude hands upon it are not loyal to the Christ whose memory it perpetuates.

Editorial Notes.

Beer and Brutality.

Adelaide is known as "the city of churches," and "the holy city," but unfortunately the drink curse there, as elsewhere, has a potent influence. A local option poll is to be taken on the 2nd of next month, when if successful the numbers of drink-shops will be reduced by one-third. Public meetings to advocate this have been disturbed by the opponents of reduction to such an extent that in one or two instances the lives of speakers have been actually in danger and pandemonium has reigned. The ruffianly rowdies had no stronger arguments than brute force, and foul language assisted by decayed eggs and fruit, but these were sufficient in the absence of any strong display of police to effectually prevent the arguments of truth and soberness from being heard. But where were the police? The two or three present did

good work, but the neglect of the authorities to supply adequate protection in response to the appeals made was but little short of criminal. Furious men, well primed and apparently half maddened by drink, made repeated onslaughts on the friends of order, but not a single arrest was made! It is not surprising that the Methodist Conference then sitting passed indignant and strongly worded resolutions and that the daily press protested against the supineness of the police authorities. The rowdism at last week's meetings, especially at that in the city market, would have been a disgrace to any Turkish or heathen country. It is to be hoped that at the great meetings next week, to be addressed by Mr. Judkins and others, such criminal brutality will be put down by a strong force of police. "King Bung" has no cause to be proud of his supporters, and thoughtful men may well reflect upon the wisdom of continuing a traffic which produces such results.

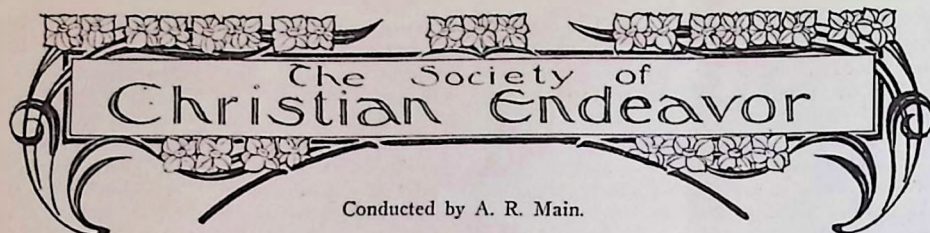
"The Good Old Days."

We have heard some of our old members talk regretfully of the days when, they say, there was more real union in the churches; the family feeling was stronger, and Christian fellowship was more real. In the good old times "there were no cliques in the church," and "the people were all one." It is a privilege which old people enjoy to live largely in the past. That was the golden age for them. It would be hard to persuade the majority of the aged, for example, that the children of their youth were not far superior to the boys and girls of to-day. "Distance lends enchantment to the view," and the probability is that the brotherly love of thirty or forty years ago was not any more pronounced in our churches than it is in the present year of grace. Indeed, we think we have heard rumors of church disputes in which unbrotherly feeling ran much higher than is customary now. But without drawing any invidious comparisons, it may readily be admitted that in the large churches of to-day the family feeling is not so marked as it was in the same assemblies when the members were few in number. This appears to be the inevitable result of growth. The love may be just as plentiful, but it is scattered over a larger area. It is broader but necessarily thinner as a whole. And in a large congregation it is impossible to avoid the drawing together of kindred spirits, at least to some extent, and the consequent formation of more or less vaguely defined inner circles. Even in the days of Christ, within the number of "above five hundred brethren" there was an inner circle of seventy, and still another of twelve, while within the latter we find yet a smaller group of three. What we do need is to cultivate more fully the brotherhood feeling in each local church, to realise more thoroughly that we are brethren and sisters in Christ. There are cases in which the whole church has

heartily sung "We share each others' woes; each others' burdens bear; while often for each other flows the sympathising tear"; when as a matter of fact some of the members are personally unknown to each other and would not recognise one another in the street. Of course this is only possible in large city churches. Whether we shall know each other in heaven is certainly an interesting subject, but it is no less important to know each other in the same church on earth. Whatever may have been the fellowship of the past, it will be generally acknowledged that in large assemblies there is room for improvement to-day. "Let brotherly love continue."

Consecration, Cash, and Colleges.

As indicating the growing estimate of college education by our American brethren, the following items will be of interest. Eureka College motto for 1910 is "\$125,000 for Eureka College by Sept. 1," and of this amount \$30,000 (£6000) is already pledged. Transylvania University aims to raise in connection with the College of the Bible, Lexington, \$250,000 (£50,000) this year. Cotner is pressing on for an endowment fund of £20,000 with vigor. Christian University, Canton, Missouri, has received £10,000 in one gift from a Bro. Stockton. Oklahoma Christian University aims to increase her endowment by £10,000 this year. It will be remembered that Bethany College has just raised over \$150,000 (£30,000), and that the Bible College of Missouri has received \$100,000 (£20,000). Other of our colleges have received substantial help, or are seeking it with every prospect of success. All this indicates how highly the work of Christian education is esteemed. We have no men, probably, in Australia capable of making such donations as some of those recently given by rich American brethren, but have we not those who could substantially help on our own College of the Bible? While there have been a few large gifts in America, the major portion of money for educational and other purposes comes from the many. In the consecration of means in that country exists one of the brightest prophecies of future growth. The American brethren are recognising increasingly the absolute need of more and better preachers. The feeling is growing that our representative men must be abreast of the thought and culture of the age. And it must be self-evident that if we are to have weight in the future—if we are to take a prominent part in moulding the religious sentiment of the world—our leaders must be intellectually and educationally among the foremost of the day. With unlimited finances and other facilities we cannot expect to produce really great men—intellectual giants—but there is no reason why, if we rightly appreciate the necessity, our preachers of the future should not be sufficiently qualified and equipped to more than hold their own with the general rank and file of denominational ministers. But do we realise this need in Australia?



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

LIVING FOREVER.

Topic for March 28.

Suggested Subjects and Readings.

Paul's longing—Phil. 1: 21-26.

Our earthly house—2 Cor. 5: 1-5.

Job's triumphant faith—Job 19: 25-27.

Hezekiah's view of death—Isa. 38: 1-22.

Paul's view of death—1 Cor. 15: 42-55.

Christ's own view—John 14: 27, 28.

Topic—Getting ready to live forever.—Eccl. 12: 1-7. (Easter meeting.)

Death does not end all for any man. Some look forward to judgment and vengeance. All may have life eternal. The Saviour offers life to all. He came for the express purpose that we might have life and have it abundantly. The Good Shepherd gives his sheep eternal life. The condition of life was knowledge of the Father and the Son, with an obedient faith. For the Apostle John especially when one entered into this knowledge he had life eternal. See the force of—"God gave unto us eternal life; and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you, that ye may know that ye have eternal life" (1 John 5: 11-13).

The desire for life.

Let me quote without comment two suggestive and illustrative quotations from Dr. A. W. Mommie's book on "Immortality." "Let me tell you a story which is somewhere told by Emerson. Two members of the United States Senate were accustomed to find, in the midst of their political engagements, as many opportunities as possible for the discussion of speculative subjects. Their favorite topic was the immortality of the soul. But they could never find any satisfactory reasons for believing it. After a time one of them retired from Congress and went to live in a distant place. They did not meet for twenty-five years, and then it was at a crowded reception at the White House. With some difficulty they made their way to one another through the brilliant company. They shook hands long and cordially, but for a while did not utter a word. At last one of them said, 'Any light, Albert?' 'None,' he replied. After a pause the other enquired, 'Any light, Lewis?' and the answer again was 'None.' They looked silently into each other's eyes, gave one more grasp each to the hand he held, and then parted for the last time.—After relating this story, Emerson says the impulse which prompted those men to seek proof of immortality was itself the strongest of all proof. I think that Emerson was right."

"A desire so profound and so persistent must have been purposely implanted in our hearts by him who made us. We may therefore regard it as a prophecy. It is the pledge of its own fulfilment. There is a scientific axiom to the effect that the existence of an organ implies the existence of a field for its operation. For example, there would be no fins unless there were water to swim in; no wings unless there were air to fly in, and so on. . . . That which God promises he always performs. And so we may be certain that the dread of non-existence would never have been woven into the inmost fibres of our being, unless we were destined for immortality."

It may be urged in reply that some folk do not have the desire for immortality. A French priest of pre-Revolution days is reported as saying: 'I have been too uncomfortable the first time to have any wish to come back. . . . The best that can befall us is to cease to be.' But the feeling of Huxley, the great agnostic, is perhaps more general. He trembled at the thought of annihilation. In a letter to Morley he says: "It flashes across me at all sorts of times with a sort of horror that in 1900 I shall probably know no more of what is going on than I did in 1800. I had sooner be in hell a good deal—at any rate in one of the upper circles, where the climate and company are not too trying. I wonder if you are plagued in the same way."

The gospel's commendation.

John Richard Green, in his "History of the English People," tells the story of the conversion of Northumberland, and of the way in which Christianity commended itself by its revelation of a future life and the way to prepare for it. A gathering was held to deliberate on the new faith represented by Paulinus. "To finer minds," Green writes, "its claim lay then as now in the light it threw on the darkness which encompassed men's lives, the darkness of the future as of the past. 'So seems the life of man, O king,' burst forth an aged caldorman, 'as a sparrow's flight through the hall when one is sitting at meat in winter-tide with the warm fire lighted on the hearth, but the icy rain-storm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the darkness whence it came. So tarries for a moment the life of man in our sight, but what it was before, what after it, we know not. If this new teaching tell us aught certainly of these, let us follow it.' And follow it they did. The gospel does reveal. Jesus Christ 'brought life and immortality to light through the gospel' (2 Tim. 1: 10).

Not all is revealed.

E. E. Holmes in his book on "Immortality" has some wise words which need to be borne in mind. He reminds us of our ignorance, of the

fact that the Bible oft plainly declares a fact, but leaves the "hour" a sealed secret, and says: "God is great enough to keep his secrets until he sees that we can be trusted with their solution: he is wise enough to leave many problems unrevealed that we may exercise our faculties, head and heart, instinct and imagination, upon them. Some he keeps for the future; others we scarcely wish to know in this life:

It is not well for life

To learn too soon the lovely secrets kept
For them that die.

'There is much of which we may safely and even profitably be ignorant of in this world.' We learn from earthly experience that the premature acquisition of knowledge does not necessarily promise happiness.'

Not fitting were it to the eye

Always to look upon a cloudless sun

Grown blind with too much light before the journey's done."

He quotes as applicable to Christian doctrine as a whole what Mr. Balfour says of the incarnation: "Unless it were too vast for our intellectual comprehension, it would be too narrow for our spiritual needs." Again, Sir James Paget is quoted: "We do not see enough to form a final conclusion of what we see here. . . . In this world and now, we follow only a little, only a very little, of the mighty drama of human destiny. We see enough to be quite certain that we do not see all. Dreary and wretched indeed would this life be if it were our all."

If we believe at all in a life beyond, compared with which our brief stay here is but as a drop to the mighty ocean, surely there is no need of exhortation to preparation. Our school tale of the fool who returned the staff to his master as a greater fool, since he prepared not for the longest journey, is fresh in mind and to the point. Christ himself taught us to regard the man who concentrates attention on this life to the exclusion of the greater, better, true life beyond, as a fool.

When and how to get ready.

The advice found in our reading (Eccl. 12) is in the highest degree pertinent to our topic. Get ready to live for ever—when? "Remember now thy Creator in the days of thy youth." Now or never, it practically comes to. The vast majority begin in early youth; after adolescence, it is increasingly difficult. Get ready—how? Read "the conclusion of the whole matter."

The annual social of the Lismore society was held in the Tabernacle on Feb. 14, 1910. We had with us as delegates B. H. Wotherspoon (see Clunes and District C.E. Union), J. McKinnon and Miss McKenzie, from St. Paul's Presbyterian Society. Apologies were received from Mr. B. Dinning (president Clunes and District Union) and Lismore Methodist Society. After listening to a long and excellent programme, we enjoyed the good things provided by the sisters. The proceeds, which amounted to the sum of £1/10/-, will go towards the Merewether church fund. We have indeed been blessed of God in the past, and the C.E. movement here is in a very healthy condition. Next month we hope to visit St. Paul's Society and have a united meeting with them.—A.C.W.



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

Interesting items from States Committee meetings.

Western Australia held a good meeting on Jan. 28. Conference arrangements. Chairman, H. J. Banks. Speakers, Geo. Johnston, "The Missionary Spirit the Churches' Great Need"; W. L. Ewers, "Our Australian Station"; G. B. Moysey, "The Romance of Missions in the South Seas." A Chinese scholar will read the Scripture lesson. Aim for collection and promises, £25. Treasurer reported receipts to date, £208/16/7½. Auditors were appointed in R. W. Ewers and H. J. Platt. One Chinese scholar had confessed Christ, and more were expected shortly. £10 and £4 had been offered for the support of workers, and Lake-st., Perth, desired to support Dinker Garde. These are all encouraging items.

Victoria.—A busy meeting from 7 p.m. to 10.20 p.m. About 28 letters inward and outward correspondence before the Committee. Decided to forward a winch, cable and trolley to Bro. F. G. Filmer for the motor boat; also to send a donation of two guineas to the Ambrim Hospital, where some of our "boys" have been treated. S. Ludbrook will in future work independently of the Committee. Conference arrangements were decided as follows:—Chairman, F. M. Ludbrook. Speaker, C. M. Gordon. Biograph films on "Regions Beyond" will be a feature of this year's Conference F.M. session.

South Australia.—The sisters are raising £50 towards the support of Miss Terrell. The C.E. and Bible Classes will supply the rest, to make Miss Terrell the Living Link for South Australia. The country churches will be visited at the end of June with lantern and slides. Every quarter goods are to be sent to Pentecost from South Australia. *S.A. Churches please note*.—It is expected to send a box to Bro. and Sister F. G. Filmer at the end of March. Please send all goods, left-off clothing, bandages, and all useful goods, before March 31, to Mrs. Haverland, O'Connell-st., North Adelaide.

News from F. Filmer, Pentecost.

A Christian recruiter called here last Monday, so I got him to accompany me to Lonlibble, away in the bush. This village has been at war with Ponanoo near here for about four years. The Ponanooites are now coming along to our meetings, and so want peace. The week before last, a lot of the Lonlibbles men were found ambushed, in wait for several small boys who had come along here from Ponanoo. So we visited Lonlibble to arrange a meeting with Ponanoo, when they might talk over the peace terms. At first they would not listen, but later promised to

come down here last Wednesday. "Luestubble," the chief of the Ponanoo, and all his men, came along, but only to meet a messenger who had brought word that the Lonlibble people would not talk peace, but intended fighting to a finish. Poor old Luestubble asked me what he was to do. I advised him to carry his rifle as usual in self-defence, until I could get word from H.M.S. Prometheus. He replied that he would not, that if the Lonlibbles cared to shoot him they could, for he desired better things, and would no more carry the rifle for the purpose of taking life. The people at Lonlibble have been at war with five villages during the last ten years. Three have drawn to a close, but two are still going on. After making peace with Panawa some time ago, eleven Panawaites visited Lonlibble, where they were set upon. Nine of them were taken by the legs and hands, and placed over the fires, huge logs being placed upon them; then they were eaten. Two of the eleven escaped, of whom one has since died, but the other remains with a big scar on his back which tells the tale. (2/12/09.)

Doings in Japan.

It may interest you to know that the churches in Japan are forming a federation of churches. It will probably be accomplished so far as some of the strongest missions are concerned. Of course, Episcopalians and our "Churches of Christ" will not be too hasty in such a move. Really, though, what this and every other mission field needs is a division of territory, so that missionaries and native workers will not be tramping to and fro on the same road. Then also is needed a division of tasks to both missionaries and other workers. There should be no overlapping, and each worker should have his definite line of tasks to do and his own peculiar problems and investigations. I am convinced there has been a great waste because of undue lack of direction. Of course we all have our missionary ideals and never find them wholly attained. We have a standing committee of co-operating Christian missions in Japan, including all the leading bodies, and through this and its sub-committees these ideals are being gradually and as far as is practicable, worked out. Through this committee it has been that the hymn books have been printed now in use in all churches but the Episcopalian. Various union movements besides have in past years been made possible through this co-operative movement. Two days ago I was made treasurer of this standing committee, so now I feel specially called upon to study missionary problems from the standpoint of the whole field. This I had planned as part of this year's study.—P. A. Davey (7/1/10).

Nurse Terrell's impressions, etc.

I am now trying with all my powers to solve the mysteries of Marathi grammar. The medi-

cal work is very interesting. Some of the patients are very grateful. Yesterday one brought a basket of fruit and sweets to express her gratitude. One man is very sad because we had to tell him that he has a tubercular abscess, and it is impossible to cure him. We believe the gospel is having the desired effect on him. One man met with an accident and had a piece of flesh torn from his chest. It is healing nicely now. When we were out on the street watching the Mohammedan procession last evening, we saw a group of people standing round a woman who appeared to be in a rage. They said she was devil possessed, and they take it as a good sign, and are pleased to see it. The woman was thrashing those with whom she met. The procession is held in honor of the anniversary of the death of two sons of Mohammed. For some weeks the people have been busy making bamboo frames and covering them with gaily colored paper. A few small mirrors are also inserted to make them very attractive. The whole thing when completed is 15 to 20 feet high, and is carried either on a bullock cart or on men's shoulders. These are taken through the principal streets to the largest quantity of water that can be had, and then plunged in after divesting them of any valuable articles which can be used next year. In conclusion I will send a message for you all:—Rom. 8: 32. Christian love to all.—(23/1/10.)

The Man who Received Sinners.

"This man receiveth sinners."—Luke 15: 2.

In these four brief words the whole fact of the glorious gospel of the grace of God is most perfectly declared. Yet the words are not the words of commendation in their setting in the Bible story; they are rather the words of condemnation, of criticism, of objection, the declaration of the reason why the men who uttered them had lost all hope concerning "this man." It has been very truthfully said that it would be possible to gather out of the four Gospels a fifth, a Gospel to be called the Gospel of the Enemies of the Christ. Some of the sublimest things ever said concerning him were said by his foes; not with any intention of uttering truths that should be passed through the centuries as full of music, but with the intention of objecting, of criticising. It was the voice of the enemy that said, "Is not this the carpenter?" Yet how we thank God that that message has been left upon the Book, illuminating for us those hidden years at Nazareth! It was in criticism of Jesus that men said of him, "He saved others, himself he cannot save." Yet in that statement one has touched the very central principle of the atoning work of the Christ; if he had saved himself, he could not have saved others; it was because he did not save himself that he has been able to save others.—G. C. Morgan.

"When God beckons you forward he is always responsible for the transport."

New South Wales Letter.

By Thos. Hagger.

A splendid feeling of kinship runs through the various churches of Christ in Sydney, which the writer trusts will grow as the years go by. Possibly one thing that has contributed to this is the united speakers' plan for the Lord's day morning services. Once in each half-year a representative of each church meets with those from the other churches to arrange the plan for the ensuing six months. Thus the speaking ability of the churches is distributed, and the smaller ones that are without evangelists get an occasional visit from such a brother. This is a feature of the work in Sydney that your correspondent would commend to the brethren in the other Australian cities. Every means should be adopted to make the churches less and less self-centred, and more and more considerate of sister churches.

The Primate.

The Anglicans of this State are troubled over two matters just now. With their co-religionists in other parts of Australia they share the trouble in connection with the election of the Primate. And a big controversy is going on in the daily press with regard to the filling of a vacant "parish" between the "ritualists" and "low churchmen." With regard to the first matter, surely they have overlooked that passage which says, "One is your Master, even Christ; and all ye are brethren" (Matt. 23: 8). To one who reads the New Testament and believes it to be the rule of faith and practice, it is painful to read about altars and candles and vestments in connection with the name and worship of Christ. Oh! that all who profess attachment to the Christ would go back beyond the traditions of men to the simple and pure Christianity of the New Testament.

Character in politics.

The coming Federal election is arousing interest in this State, and many of the candidates are indulging in the usual abuse of the other side. Are all politicians and political parties dishonest? If not, how is it that so rarely can a candidate see sincerity of purpose in those who are attached to a different political faith? Christian electors should look for character, and the right stand on such matters as justice, peace, and morality, in the candidates for whom they intend to vote. An unclean man will not help to make a clean country. An unjust man will not help much the cause of justice.

Compulsory training.

The Methodist friends are just now in their annual Conference. Mr. Jos. Beale, the President, in his address had a word to say about the compulsory military training fad; his utterance has hardly met with the approval of the Minister of Defence. But

it is good to find at least some of the followers of the Prince of Peace speaking out against all these unchristian and uncivilised preparations for the butchery of human beings. Unfortunately, some glory in what should be their shame. The Methodist churches have had a good year, judging by the published statistics; there are now 20,452 members in this State, an increase of 1373 for the year.

The population of N.S.W. is steadily

going up. The estimated number at the end of 1909 was 1,645,455, an increase of 40,436 for the year. This growing population is an argument for greater activity in Home Mission work on the part of those in this State who are Christians only. Every growing centre passed by now will make the work in 25 years' time much harder. N.S.W. disciples, forward to the winning of your State.

Feb. 28.



New Zealand.

GREYMOUTH.—In this somewhat isolated part of the Lord's vineyard the cause is looking more hopeful. Thanks to the C.W.B.M., we have just had a fortnight's visit from Bro. J. M. Innes, who came "to spy out the land." We have had a series of fine helpful meetings. Good impression made, and Bro. Innes is prepared to report favorably on the West Coast as a field of labor for the C.W.B.M. As a result we hope for a permanent missionary to be sent here in the near future by that splendid organisation. We have recently lost by removal Bro. Leggo, who has gone with his family to the Paparoa coal mine.—G.P.P., Feb. 22.

MOTUEKA.—We had four additions last week by faith and obedience, all adults. One was an old lady in her 79th year, who rejoiced in having strength to follow her Lord. Good meetings at each of our working centres. Had an appreciated visit from Bro. Saxby, of Sydney.—J.G.P., Feb. 24.

West Australia.

SUBIACO.—Harvest Festival services to-day. Meetings well attended. A splendid show of fruit, etc. Chapel nicely decorated. Bro. Banks spoke to a large audience to-night on the subject "Seed Time and Harvest." We have said farewell to Mr. and Mrs. Hardaker and family, who have returned to South Africa, and are now in Durban. They have been of great assistance to the church here, and we will miss them very much. The choir is now under the baton of Mr. K. M. Campbell; Miss A. Illingworth, organist. The Bible School, under the superintendency of Bro. Richardson, is making good headway, and the adult class is well attended.—A.W.M.

Queensland.

BRISBANE.—Meetings continue to be well attended, and good interest is shown. Since last report three adults have decided for Christ, making in all 12 added by faith and obedience since New Year. Bro. Pitman, of Roma, who is located in Brisbane for a little while, is meeting with us.—L.G.

TOOWOOMBA.—This church has been on the upgrade for the past 18 months, during which J. W. Parslow has been preaching. The membership has doubled, there being now over 100 on the roll. Of these about 30 are in outlying districts, and though unable to often attend, liberally support the central cause. Bro. Browne

commenced a mission on Feb. 13, and preached every night until Feb. 27—15 nights, and though working under somewhat adverse circumstances, the attendance was never under 40, and the last meeting saw a crowd of nearly 200 packed into our small and incommensurate chapel. The missioner's addresses were immensely enjoyed, being Scriptural, interesting, and eloquent, and he laid the truth for which we are contending so lovingly and plainly before the people that much good was accomplished. During the mission there were 12 decisions for Christ—6 adults and 6 from the Sunday School, made up of 7 males and 5 females, which, with one married lady from the Seventh Day Adventists, makes 13 converts. These have not all yet been baptised. Since the commencement of 1910 we have had 20 decisions. One of the chief attractions of the mission was the open-air service, held for half-an-hour preceding the chapel meeting every night. This was organised and directed by our energetic secretary, L. A. Hoskins. Huge crowds attended, and 6 of our most promising young men did most of the speaking and making announcements. The members have been built up and spiritually strengthened, and through the aid of the question box our plea is now much better understood and respected. The closing Sunday witnessed 80 partaking of the Lord's Supper, the largest number which has ever met for this purpose with the local Church of Christ. After the closing service, Bro. H. Parsons gathered with the officers, feelingly voiced the thanks of the church to Bro. Browne for so kindly using his preacher's holiday, and his energies, in the Master's work, and at the same time presented him with a small memento of the occasion. Bro. Browne, in responding, said he had thoroughly enjoyed his stay in Toowoomba, and would always have very kindly thoughts of the brethren and friends here. The officers, at their last monthly meeting, definitely decided to dispose of the present building used as a chapel (which is an old "converted" shop), and on the security of a piece of ground, valued at between £200 and £300, to endeavor to obtain a loan of about £600 from a brother or some brethren, at current rates of interest, and erect an up-to-date, convenient chapel. They will be glad to hear from any brother with money to lend for this purpose, and further particulars can be obtained from Lewis A. Hoskins, Ellenanor-st., Toowoomba, or the evangelist.

South Australia.

NARRACORTE.—Record attendance last Lord's day evening, when Bro. F. Thomas preached his farewell sermon. One young lady confessed Christ and was baptised. Bro. Thomas

is leaving us to continue his study in the Adelaide University. A farewell social tendered him on Monday evening, the 28th inst., in the chapel, was crowded, there being about 150 present. Bro. Thomas was presented with a purse of sovereigns and a handsome travelling rug as a token of our esteem. He has done a good work here, and will be much missed. The church wish him every success, and pray that God's richest blessing may be with him.—E. Gaskin, March 2.

HINDMARSH.—Feb. 27, Children's Day was celebrated. Good attendance of scholars and their friends. Splendid programme was carried out by the Foreign Mission Committee, the superintendent, T. H. Brooker, presiding, Miss W. Doley officiating as organist. A good collection was taken up by four of the junior scholars. In the evening, L. A. Paternoster gave a good address to a large audience. March 2 the quarterly Foreign Mission meeting was held, when an interesting programme was carried out, and a satisfactory report from the treasurer, Mrs. A. Gastonbury, was given before a good attendance.—J. W. Snook.

MAYLANDS.—On March 3 the first business meeting was held, and the following officers were appointed:—Deacons, Bren. N. Jagers, F. Sando, A. L. Read (secretary), A. Tompsett, senr., J. H. Daniel (treasurer), and James Pillar; supt. S.S., A. L. Read. Meetings yesterday were smaller on account of wet weather. We had splendid addresses from H. D. Smith.—R.A.L.

HENLEY BEACH.—The meetings have been attended very well since last report. On Feb. 23 a woman who previously confessed Christ was baptised. On March 2 the Prayer and Foreign Committees paid us a visit. Mrs. Mauger gave an address on Foreign Mission work, and Mrs. M. Haverland read a paper on Prayer and Foreign Mission work. This morning Bro. Cosh exhorted the church very acceptably, and this evening Bro. Alwin Fischer ably and earnestly preached the gospel.—M. S. Noble, March 6.

STIRLING EAST & ALDGATE VALLEY.—Our evangelist was married on Feb. 23 to Miss E. Craigie, of Grote-st. The ceremony was performed by Bro. J. E. Thomas in the Grote-st. chapel. Our meetings continue to be well attended. Last Saturday being so wet, the Sunday School picnic arranged for the Aldgate Valley school was postponed. The weather affected our attendance at the meetings yesterday, also the Home Mission offering, but we trust the members who were absent will not forget the opportunity of helping the Home Mission fields.—A.G.R.

PROSPECT.—We have formed a "Young People's Meeting," which meets on Sunday mornings, and has a membership of 29. Sister Miss D. McLaren is secretary, Bro. Leslie Thomas, leader and organist, Sister D. Thomas, director of Sunshine and Flower, and Sister B. Redman takes charge of Look-out and visiting work. The whole is under the direction and supervision of Bro. A. C. Belcher. We propose holding our opening demonstration in the chapel on March 21. We are devoting some attention to practical subjects, and have studied from Scriptural standpoint "Attitude in Prayer," "Object and Necessity of Baptism," "Element of Baptism." We expect to get much good from our meetings, and will be pleased to see friends and visitors at them. Before Bro. Ludbrook left for his holiday, we asked him to convey our Christian greetings to any like society he should visit in Victoria.—B.C.A.

KADINA.—On March 1, the writer had the joy of baptising a poor invalid man who has been a sufferer for over thirteen years. He is still confined to his bed. We borrowed Bro. Neill's bath, and baptised the sick man in his room. Bro. Wright, senr., who is an elder in the church here, and Bren. Bartle and Raymond, were present. We had a very helpful meeting, and all received a blessing. Our Bible School are busy preparing for their anniversary on March 20. Bro. Day, from Balaklava, is to be the preacher. Last Tuesday evening the writer gave another gospel address in Bro. Killmier's diningroom; we had a good meeting. Bro. Killmier has been

invited to preach down in the Wallaroo Gaol occasionally. May the day soon come when a preacher will be sent down to Wallaroo to preach the old Jerusalem gospel to the 4000 people living there.—E. G. Warren, March 5.

ADELAIDE.—The opening tea in connection with the Chinese Mission was held on Feb. 15. There were about 200 present and all enjoyed the good things provided by the scholars. The public meeting was presided over by E. W. Pittman, chairman Foreign Missionary Board. Addresses were given by Bros. Ewers and Griffiths. A splendid musical programme was carried out. During the past the class has been working under difficulties through not having a room of their own. It is the desire of teachers and scholars to remedy this in the near future. If any reader would like to help us in this work, we are open to receive a donation.—A. Downs.

YORK.—Harvest thanksgiving services were held yesterday. A nice collection of fruit, vegetables, corn, etc., was displayed, and distributed to needy persons to-day. Considering the weather, good congregations assembled. The Home Missionary offering was taken up, but we are keeping this open until next Lord's day, that all may have an opportunity of contributing.—H. J. Horsell, March 7.

New South Wales.

ENMORE.—Splendid meetings all day, Bro. Dickson preaching at 11, and G. T. Walden at 7. The addresses were much appreciated. Bro. Walden extended the right hand of fellowship to Sister Fanny Tallentine, who brought a letter from the City Temple. Dr. F. Magarey and his wife, from Grote-st., Adelaide, were visitors to the morning meeting. The church has lost for six weeks our choir conductor, Bro. Robt. Whatley, who has taken charge of one of the country N.S.W. banks. Our esteemed brother is a sincere and devoted worker and we miss him very much. Bro. John Lockley has taken charge of the choir during Bro. Whatley's absence. The singers are working hard preparing for the Conference meetings, also the grand opening night of the pipe organ, which will take place Monday, March 21.—W. D. Rankine, March 7.

LILYVILLE.—All branches of work moving steadily forward. Bro. J. Fox baptised one lad from the Lord's day School to-night. Bro. and Sister Walter Fox are helping us each Lord's day evening for a month, with a praise service, and their efforts are greatly appreciated. On Wednesday evening the church and School bade farewell to Miss Nellie Murray, one of our members and teachers, who has gone to Gunnedah. Miss Murray was the recipient of several nice mementoes from the school and her class, and we all pray that God will speedily restore her to health and strength.—W. C. Dane, March 6.

SYDNEY.—During the week the attendance at the various meetings has been very satisfactory. Thursday night the attendance of a couple of hundred boys at the Band of Hope lantern lecture was most encouraging, also attendance at the open-air service Saturday night, which is on the increase. Distribution of our literature and tracts and invitations to the listeners to the meetings, a good means of advertising the City Temple meetings. J. J. Franklyn preached at both services Lord's day, March 6, giving fine address on "Right Behaviour in the Church of God." At the night service, which was crowded, about 250 Orangemen in regalia were present. He gave a splendid inspiring address on "The Centre Truth of Protestantism." P. A. Dickson, from Victoria, also took part.—J.C., March 6.

AUBURN.—The anniversary services were held to-day. Thos. Hagger, State Evangelist, was with us throughout the day and delivered a powerful and uplifting address to believers at the meeting for breaking of bread, on the "Joys of Church Membership." The Children's service held in the Town Hall during the afternoon was an immense success, thanks to the untiring efforts of Bro. Clay, supt. and choir leader, during the past few weeks, in the preparation of the

school children and choir members. There was a splendid attendance, and Bro. Hagger took the opportunity of having a talk to the children on "The Lessons to be Learnt from a Penny." A collection was taken up for the purpose of forming the nucleus of a fund to endow a cot in the local Cottage Hospital, to be known as the "Church of Christ Cot." A most helpful sum was realised towards the object. The great evangelistic meeting which took place in the evening crowned the efforts of the day, and will long be remembered by the large concourse of people present. Bro. Hagger addressed the assembly on Gal. 6: 14, his subject embracing "The Only Thing Worth Glorifying In." The anniversary meetings will be concluded on Tuesday, 8th, when a social gathering is to be held in the Town Hall. We anticipate having a real good time together.—A.W., March 6.

Victoria.

EMERALD.—Unable to go to the meeting house through inclement weather, we held a meeting at home. Fourteen gathered to hear the gospel. Bro. Comer spoke on "The Changed Life." His remarks were clear and to the point, and made a deep impression on every hand.—Mrs. D. Charman, March 7.

CARLTON (Lygon-st.).—Although very wet on Sunday last we had nice meetings. Bro. and Sister Goudie, from Sea Lake, met with us. J. Pittman exhorted the church, and Horace Kingsbury preached at night; subject, "Who's There?" One confession.—J.McC.

ST. ARNAUD.—Bro. Bagley was with us yesterday, and gave three splendid addresses. All who braved the elements were well repaid in the messages delivered by our loved brother. The rain was very acceptable to householders and the town in general.—W.G.O.

CHELTENHAM.—The annual business meeting of the church has resulted in the following officers being elected:—Deacons, W. Woff, E. T. Penny, R. W. Tuck, R. and W. Judd, H. Foreman, W. H. Barnett, J. Fisher, G. Organ, G. Stayner, F. Martin; sec., R. W. Tuck; treas., W. H. Barnett; organist, Miss Ida Judd; asst. org., Mrs. R. W. Tuck; choir master, G. Clayton; auditor, H. Foreman; H.M. collector, Mrs. Stayner. Our S.S. picnic is held on Wednesday, March 16. See advt.—T.R.F.

BRUNSWICK.—Allan Stewart, from North Melbourne, exhorted. Good meeting at night to hear James Sharp, from Brighton, preach instead of T. R. Morris, who was indisposed. The speaker's theme was the seventh day question. One maid from the school made the confession. The school is now practising for the anniversary to be held in April.—W.T., March 6.

EMERALD.—Last Friday evening a social gathering was held in the chapel, the object being to make a presentation to Sister Gertie Wright, on the occasion of her approaching marriage with J. E. Allan, evangelist at Footscray. W. Bolduan (chairman), T. A. Comer, T. Collis and Sister Clarke gave short addresses, interspersed with singing and recitation. The chairman, on behalf of the church, presented Sister Gertie with a silver tea-pot, suitably inscribed. Bro. Comer gave a fine exhortation in the morning, his subject being "Salvation and the Renovating of the Soul." Too wet for a gospel service at night.—W. Bolduan, March 7.

MELBOURNE (Swanston-st.).—On Sunday last we had the pleasure of a visit from Mr. Purdy (missionary), who has spent most of his time in the New Hebrides and Queensland, and is well known to Mr. and Mrs. Tilmer, and acquainted with the work of our missionaries on Pentecost Island. Taking advantage of a "slack" school on account of heavy rain, we asked Mr. Purdy to give us an account of the missionary work in those far-off lands of which he is so well acquainted. His address proved extremely interesting and profitable, even to the youngest present. The supt. and teachers thanked Mr. Purdy for his able address, and hope it will tend

Continued on page 158.



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.

Very courteously he placed a chair for her, and arranged the soft cushions behind her, despite her protests; then he listened eagerly while she spoke, quietly, with no hesitation; it was her daily language; it was not strange to her.

"I have been talking with my Father about it all, Mr. Baldwin. I could not do anything without asking him first, and this is too great and serious a perplexity for me to unravel; and I believe he has told me what is best to do; he has never failed me yet." She looked brightly across at the silent figure standing by the big window, and a quick and earnest prayer came into her heart that he too might know the love that never faileth; then she went on:—

"Your mother's life is at stake; to take your wife from her now would be a grave risk. Mrs. Whitney does not know of her brother's illness; she may wonder that she does not hear from him, but letters from the Orient are often delayed. I am going to take care of him, and I believe God is going to let me pay my own debt." Her small face was radiant—the same radiance that had shone on Patty's face. "He will let me have that joy, and I can give to her the life of the one she loves in payment for my dear one. O, how good God is!" Then the radiance faded a bit; she turned to him, and in a quiet, matter-of-fact tone said: "We will not tell Mrs. Whitney until he is out of danger; the crisis is not far away. Are you ready to share that responsibility with me?"

He nodded; he could not speak. She rose. "I must go back to my patient, my new one. Praise the Lord, my dear old one is out of danger. I am going to let Jim take my place there for a while; he is kind and willing, and really efficient. I have your permission to use—"

Whitney interrupted her almost rudely.

Don't ask permission for anything, Mrs. Rogers. The house and all it contains are at your service, and I am more thankful than I can express that you are here." He hesitated a moment and a dark red flush crept into his cheeks under the summer's tan. "Mrs. Rogers, I am ashamed to say that my invitation to you last summer was given because of my wife's desire. I want to give it now heartily, unreservedly, and"—he looked down into the sweet, womanly face, and, moved by a certain impulse new to himself, stooped and lifted the homely, toil-worn hand to his lips as he finished his little sentence—"affectionately."

And the days wore on, the hardest ones that had ever come to Whitney Baldwin, days when he almost dreaded to get the bright, cheery letters from the far West, when the sound of the telephone made him start nervously, when a great dread hung over the silent home. Yet somehow he never questioned the wisdom of "Li'l Lady," as Jim had christened the minister's small wife.

His mother was improving steadily; in a short time, the doctor said, she might be moved in their private car to her home. She would not go to Whitney's, in spite of Patty's pleading; she too had learned things in the still watches of the night; her own home was to be opened; she would be near them; it was best so, and Patty had ceased to argue.

And another week rolled by. Then, one glorious morning, when the sun turned the snowy peaks of the distant mountains to sparkling diamonds, Madame Baldwin called Patty to her; they were alone in the pretty, cheery room.

"I want you to go home to-day—no, not a word yet. I know the sacrifice you have been making for me; now it's my turn, for it will be a sacrifice to lose my daughter for even a little while."

There were actually tears in the handsome old eyes, and Patty gave the thin, white face a tender kiss as she said impulsively:

"I will not go! I will not leave you."

Madame smiled, and patted the soft cheek with her one free hand.

"Yes, you will, dear. Nancy has been packing your clothes this morning; your ticket has been bought, your stateroom secured; and you are going on the two o'clock express. I've been very busy thinking all these days and nights; many times when you thought me sleeping I was learning things. I knew there was something wonderful that brought you to me. I thought at first it was pride, just pride of family, then because you loved Whitney so; but, when I heard your little prayer,—you thought you were alone and that I was insensible—you were kneeling by my bed, and I heard that prayer, whispered as it was,—then I knew why you came. And, Patty, I prayed, too; I didn't know how, and it was only a feeble little cry; but, child, your prayer had gone ahead and opened the way for mine. He heard and answered, and I have come up out of the valley of the shadow a different woman. I am sorry to give my Lord a maimed and feeble body, but he will accept even that. You may leave your Bible on my table—I must learn more—and Nancy will stay with me till I'm ready to be taken home. Now go and get ready; perhaps there are some things in the shops you may want to take home—I see mutiny in your eyes; but, daughter, you are going. I'll be safe with the Lord here." She smiled lovingly into Patty's face as the young girl stooped and kissed her again and went silently from the room.

Patty was awed by God's wonderful power; she had not dreamed that he would answer her prayer so speedily. She knew so little about these marvellous things. If she could only have a talk with Helen or with the pastor down at the little chapel! It was going to be so hard to go back home, into the midst of the fashion and frivolity, into the indifference of that circle. And there was Whitney! He did not know; he had

determined not to know. She was very weak; would she stand firm? Would she, could she, stand firm?

She gave a quick glance around the rooms; everything was ready for her journey. The trunks had gone; Nancy had packed her suitcases; they were all strapped and waiting; her soft leather handbag stood open, waiting for the last little articles to be put in; her coat and hat lay on the bed; and, moved by a sudden impulse, she put them hastily on. She had time to take a little walk; it was glorious out, a bit of frost in the air; she needed the tonic; and a little later she was walking rapidly toward the foothills, her pretty, swinging step taking her easily over the ground.

Suddenly she saw before her, on the outskirts of the mountain town, a big white tent. There was the sound of singing, and then she remembered. She had seen the little dodgers that had been thrown around the streets; she had had one in her hand, but it was when Madame was so ill, and she had scarcely thought about it. She remembered now; there was a revival going on—some man from away.

She hesitated a moment; such things, excitement and emotion in religion, had never appealed to her; but somehow her feet seemed drawn toward the big tent.

To her surprise it was empty; the seats below and those on the platform stared rudely at her, and she turned away a little disappointed and very much bewildered; she had certainly heard singing. As she stood irresolute in the doorway, an elderly woman came slowly down the walk. She was lame, Patty noted with a pitying glance; but her smile was full of light and charm as she stopped a moment beside the stylish young stranger.

"It's a wonderful time, this Quiet Hour, isn't it?" she said; then, seeing Patty's evident bewilderment, she asked quickly: "Are you a stranger, dear? Haven't you been to the meetings?" And as Patty shook her head, she held out her hand. "Then come with me; it's a wonderful privilege," and the two passed through the big empty tent into the smaller one behind.

It was very quiet in there, though the tent was full of people; and Patty felt the hush and stillness calm her troubled heart; then a clear, sweet voice near her began to sing softly:

"Don't stop praying, for God is nigh;

Don't stop praying; he'll hear your cry;

God has promised, and he is true;

Don't stop praying; he'll answer you."

They were all singing now, softly and earnestly, and Patty listened eagerly to the next verse of this quaint old song:

"Don't stop praying for every need;

Don't stop praying; the Lord will heed;

No petition to him is small;

Don't stop praying; he'll give you all."

Patty felt it sink down, down into her heart of hearts; and the color came quickly into her cheeks and a light into her eyes; she would not stop praying until Whitney knew the Saviour too. And there was Jackson.

But had she the strength and courage to hold fast, to stand firm? There would be ridicule; the thought made her wince. There would be reproach; Whitney would not say much, but she

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would know. There would be scorn and contempt, social ostracism; she expected it; could she bear all that?

As if in answer to her unspoken query a man came forward to the front of the small stage, a man upon whose face God had set his beautiful seal of sonship; he had a message from his Father, and Patty leaned forward intently. The organist laid her fingers on the keys, but the man suddenly turned and held up his hand.

"Before I sing I want to tell you a little incident; you will understand my song the better." His eyes rested on Patty's earnest, upturned face. He knew now why God had given him this message. He spoke right to her.

"I have at home a little girl; her name is Faith, and she loves to go walking with father. She is an independent little thing"—a fitting smile played about his mouth; the memory was a dear one,—and likes to go alone. One day we were walking down the street in the city of Chicago, my little Faith and I, and I wanted her to let me hold her hand; but no, she wanted her pretty, wilful way, and skipped beside me until she hit her tiny foot, and down she went. I picked her up, wiped away the tears, and said, 'Now, won't Faith let father hold her hand?' No, but she would hold father's. The little hand could hold only one finger of my big one; and, when she tripped again, the tiny hand slipped from the stronger finger, and the small figure had another tumble. Then I picked her up, and after the shower of tears was all gone, I said, 'Now, Faith, father will hold your hand fast; he will not let you fall.' And I took the little hand in mine, softly but firmly, in a clasp not to be broken, and we went safely along our way." There was a little signal; then the rich voice rang out in the wonderful song,—Patty never forgot one word:—

"When I fear my faith will fail,
Christ will hold me fast;
When the tempter would prevail,
He can hold me fast.

"I could never keep my hold;
He must hold me fast;
For my love is often cold;
He must hold me fast.

"He will hold me fast;
He will hold me fast;
For my Saviour loves me so,
He will hold me fast."

To be continued.

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From the Field—Continued.

to stimulate scholars and teachers in Foreign Missionary work. Fortunate also were we in having the presence of Bro. F. M. Ludbrook, Sec. to F.M. Committee, who closed the school in a few chosen remarks anent the competitions in *Pure Words*.—W. T. Marsden.

BALLARAT.—We have engaged Bro. A. W. Jinks to labor as evangelist with us in Dawson-st. We trust that his coming will be greatly blessed in the salvation of many souls and the building up of the church. Our brother exhorted the church and preached the gospel on Lord's days, Feb. 13 and 20, and also conducted a four nights' mission, and made a favorable impression on the members and friends. On Lord's day, Feb. 27, we had with us Bro. Theo. Edwards, of Geelong, who exhorted the church and preached the gospel in the evening to a good congregation, and at the close one young lady confessed Christ, and was baptised by Bro. Morris on the following Wednesday evening. Bro. Gale, of Richmond, was with us last Lord's day, and exhorted the church. At the gospel meeting, which was well attended, considering it was so wet, one young man, a student of the Continuation School, made the good confession. We rejoice and take courage.—Albert E. Pittock, March 6.

WEST WIMMERA CONFERENCE.—The Lord's day services in connection with the above were held at Kaniva on Feb. 27. Bro. Benn presided in the morning, and Bro. Bagley gave an exhortation on "The Model Church," taking for a text Acts 2: 42. In the afternoon Bro. Bagley spoke to a crowded meeting on "The Sure Foundation," and in the evening on "The Spirit of Christ." On Tuesday the Conference began with an exceptionally well attended devotional meeting at 11 a.m., over which Bro. Benn presided. A luncheon in the Kaniva sisters' usual style was served in the chapel, after which the Executive Committee held a short business meeting. At two o'clock the general business session took place. Bro. Goldsworthy occupied the chair. Letters of greeting were received from T. B. Fischer and J. I. Mudford. Some important business was transacted, including a resolution to become a self-supporting circuit, also to hold some tent missions in the district. The churches associated with the Conference were largely represented, and gave reports of a satisfactory nature, both from a financial and spiritual standpoint. Bro. Benn and Edwards, evangelists of the circuit, gave satisfactory reports of the work in progress. One hour of the Conference was given over to the Endeavors, Bro. E. M. Milne leading. Bro. Bagley then gave an earnest address, emphasising the duty of all to do their best in contributing to the evangelisation of the State, and urged on the circuit the desirability of being self-supporting as a means to that end. During the meeting several musical items were given. The following were elected:—Pres., R. M. Williams; Vice-Pres., W. S. Wylie; Treas., J. M. Goldsworthy; Sec., Leslie McCallum. After tea, a crowded meeting was held in the hall, when the following programme was submitted: Bro. F. Thomas, address; Bordertown choir, musical selection; Bro. Edwards, address; Sister Williams, song; F. Thomas, song; Bro. Bagley, address.—A. R. Benn.

MALLEE CIRCUIT.—The annual Conference was held at Brim on Tuesday, March 1. For weeks we had been working to make this Conference a success above all others, and the general satisfaction expressed by members and friends convinced us that our efforts were not in vain. At the afternoon session Bro. H. Everett, of Wilkur, Conference President, took the chair, and guided our deliberations with his usual good taste. Reports were received from the churches, also from the various church officers. Our evangelist reported having delivered 94 addresses and travelled 3000 miles in visitation during his nine months' stay with us. He spoke hopefully of the work. The Conference Treasurer, Miss N. Hovey, presented a balance sheet

which gave great satisfaction. £140 has been raised, for all purposes, and we close the year with a credit balance of £3/11/1. It was decided unanimously to request the H.M.C. to send back our evangelist for another year. A good deal of circuit business was transacted. At 6.30 the Conference adjourned for tea. In the evening a splendid congregation assembled in the chapel. J. W. Cust, of Beulah, acted as chairman, and also gave an address on "A Whole Christ, A Whole Church, A Whole Bible, A Whole World." It was worth travelling many miles to listen to this magnificent effort. Several musical items were rendered. Our evangelist delivered an address on "The Romance of Restoration." We came together expecting a blessing, and the Lord blessed us indeed.—Allan Jones, March 2.

Here & There.

Decisions reported in this issue, 17.

We have received for the Davey Fund the sum of 10/- from "Inasmuch."

The attention of sisters is directed to "Coming Events," re notice of Conference.

W. B. Blakemore is conducting a mission at Kalgoolie, W.A., from March 3 to 20.

Geo. Morton, secretary of Erskineville church (N.S.W.), has removed to 5 Stanmore-rd., Stanmore.

A. L. Read has been appointed secretary of the Maylands church (S.A.). His address is Dover-st., Maylands, S.A.

R. J. McSolvin is now secretary of the church at South Melbourne. His address is 10 Clarendon-place, South Melbourne.

The Melbourne Musical Society are getting up a good concert for Easter week. For further particulars see "Coming Events."

W. B. Hayes has been offered an engagement with the church at Roma, Queensland. He has accepted, and will take up the work shortly.

The Lake-st., Perth, Bible School is very much inconvenienced for want of accommodation to meet the requirements of its growing numbers.

The church at Dawson-st., Ballarat, has engaged Bro. A. W. Jinks as evangelist. Bro. Jinks was formerly evangelist in the Dunolly district.

Will any one knowing of isolated members living in N.S.W. please send on names and addresses to Thos. Hagger, "Bigina," Francis-st., Marrickville?

The South Australian Foreign Mission Committee will not meet as usual this month, on account of the night of meeting falling on Good Friday. Members are asked to take note.

A special meeting of Victorian sisters to make final arrangements for Conference will be held on Monday evening, 14th inst., at 8 o'clock, in the New Hall, Swanston-st. All sisters welcomed.

C. A. Quick commenced his work in connection with the church at Gore-st., Fitzroy, last Sunday. He addressed the church in the morning, and preached at night. Linley Gordon was also present in the morning, and briefly addressed the church.

The Berean Adult Bible Class at Lake-st., Perth, has received the first certificate issued to any adult class in Australia by the American International Sunday School Association. This class has done splendid service in providing workers for other departments of school work.

Linley Gordon, after a brief stay in the Commonwealth, is now on his way to the United States. We were hoping that our young brother would have taken up the work permanently in the land of his birth, but he has decided otherwise. The Commonwealth needs young men of his gifts, and we are therefore sorry to lose him. We believe, however, that after a few years' work in America he will return, and if so, we are sure that Australia will be glad to welcome him back again.

J. Pittman's address is now "Doon," Fulton-st., E. St. Kilda.

Victorian Dorcas picnic, Tuesday, March 15. Trains leave Flinders-st. 10, 11.5, 12.20 for Morialloc. Travel second class. Tea will be provided, but visitors should take cutlery, crockery and eatables.

The books of the N.S.W. Home Mission Fund closed on Feb. 28. The receipts for the year were £1000/5/1. The balance sheet will show a debit balance of £58/11/-. It would be good to clear this off before Conference. The Organising Secretary ("Bigina," Francis-st., Marrickville) will be glad to hear from those brethren who will help to do this.

C. A. Wilson, recently one of our College of the Bible students, but now preaching for the church at South Wellington, N.Z., has been appointed editor of the *New Zealand Endeavourer*, the first number of which is now before us. The new paper is the official organ of the Wellington Provincial C.E. Union. We wish Bro. Wilson every success in his new position.

W. D. Cunningham writes: "The Yotsuya mission, Japan, is growing. Last year 14 were baptised, a lot bought for 4448 dollars, a new school erected, and 2000 dollars raised toward another lot and building to cost 3000 dollars. One new worker has been employed. We now have five schools, and in seven years 172 have been baptised. Several Australian friends are helping."

On Thursday, Feb. 10, Bro. and Sister Gen. Hardaker and family, who have been associated with the church at Subiaco, West Australia, for over two years, sailed for Durban, South Africa. Bro. Hardaker is desirous of setting up the table of the Lord in that place, and will be pleased to hear from any members now residing in Durban. His address is 43 Botanical Garden-road, Durban, Natal, South Africa.

A few boxes of toys and old clothes will be ready for despatch to India and Pentecost in a few weeks' time. There is room in the boxes for a little more for both places. Goods from Victorians will be gladly received addressed to Theo. B. Fischer, Cheltenham. The South Australian Committee are also sending goods to Pentecost. All gifts should be sent before the end of March to Mrs. Haverland, O'Connell-st., North Adelaide, S.A.

The religious journals of Great Britain, more particularly those representative of the Free Churches, or Nonconformists, are discussing with great interest the outcome of the election of representatives to the House of Commons. In political matters Great Britain is a long way behind Australasia in the matter of representative government. In the view of Australians, the House of Lords is a survival of a bygone age. Hereditary legislators do not enter into their scheme of things. Still more objectionable is the so-called National Church, represented by its bishops in the House of Lords. An Australian does not understand why the people of Great Britain do not sweep away an institution that is so much out of date, and which is antagonistic alike to civil and religious liberty.

There are many signs that science is becoming at least somewhat condescending in its attitude towards religious beliefs. The flat denial of the possibility of miracles has now given way to the admission, not only of their possibility, but also of their probability. In his Gunning Prize Essay, read before the Victoria Institute, Professor Langhorne-Orchard remarked that science did not say that miracles were *a priori* impossible:—"As to the question whether miracles had actually occurred, science answered in the affirmative. Among these events were the creation of the world of matter, the creation of living organisms, and the character of Jesus Christ. The Bible miracles were not mere accompaniments of the revelation, but were inseparably bound up with it. A very important feature in them was that they explained what was otherwise unexplainable. The Exodus of the Israelites became intelligible if the miracles said to have attended it did not really take place, and no explanation was in such case possible of the memorial Feast of the Passover."

There is food for serious thought, says the *Christian*, in the recent figures sent out by Dr. H. Zeller, of Stuttgart, in connection with the numerical position of the various great religions of the world. They represent Christianity in rather a favorable light as compared with previous estimates. Dr. Zeller, speaking as the Director of the Statistical Bureau, is, of course, an authority of the highest rank, and his estimates are as follows:—"1,544,510,000 people are in the world: 534,940,000 are Christians, 175,290,000 are Mohammedans, 10,860,000 are Jews, and 823,420,000 hold other beliefs. Of these, 300,000,000 are Confucians, 214,000,000 are Brahmans, and 121,000,000 Buddhists, with other bodies of lesser numbers. In other words, out of every thousand of the earth's inhabitants, 346 are Christian, 114 are Mohammedan, 7 are Israelite, and 533 are of other religions." These "Christians," of course, include the Protestant, the Greek, and the Roman Churches. Between them they number about a third of the human race. But, alas, there are, even in this twentieth century, fully two-thirds of the human family who have heard not the Blessed Name! It is a loud call to the Church of God to see to what the Iron-Duke used to call its "marching orders."

A FORWARD MOVEMENT.

On Tuesday, March 1, the West Wimmera Circuit held its Conference at Kaniva. The attendance was large and the interest keen. One cannot fail to be impressed with the hearty manner in which the members enter into all the duties connected with the carrying out of a large gathering. Visitors drive in a distance of over 40 miles. It is not my purpose to give a report of all the proceedings, but I do feel it important to make special note of a decided step forward taken by the Circuit. With a view to State evangelisation, it was resolved that the above circuit relieve the Home Mission Committee of any further financial support. This means that the circuit pledges itself to raise between £60 and £70 per year additional. They are prepared to shoulder this responsibility. It will be done by 100 members increasing their present offering by an extra 3d. per week.

This is a move in the right direction. It will be well for all our Home Mission churches to keep such a plan continually before them. Until more of our churches are prepared to do this we are hindered from entering any new fields. A. R. Benn and E. Edwards are the two evangelists in this circuit. They are doing a good work, and they have the support of a strong committee.

We congratulate the circuit upon its forward movement, and trust that its future may be crowned with blessing.—T. BAGLEY.

CENTRAL TRAINING CLASS.

Acting upon the suggestion of several brethren, I propose to conduct a Central Training Class for the purpose of studying Herbert Moninger's splendid book, "Training for Service." A number of these classes were started some time ago in connection with various congregations, but the majority of them for certain reasons were allowed to lapse long before the studies were completed. This meant that a number who were anxious to complete the studies were disappointed. For the benefit of these, as well as for all others who wish to take the studies, the Central Training Class will be organized. Note carefully the following particulars about the class:—

1. The class will open on the first Monday in April in the New Lecture Hall, Swanston-st., at 8 p.m.

2. The class will meet each Monday night at 8 o'clock.

3. Students must provide themselves with a copy of Moninger's "Training for Service," or they must have sufficient access to this book to enable them to get its contents well in mind.

4. Thoroughness in our studies will be consistently aimed at. We shall certainly get firm hold upon the contents of the text book, and in addition much collateral information will be volunteered by the leader.

5. The studies presented are especially helpful to Sunday School teachers, Endeavor workers,

and to all who take an active part in church work. All such will undoubtedly have their efficiency increased a hundredfold by a careful study of this book.

6. There are about 170,000 studying this book in the United States, which is a wonderful testimony to the value of the studies presented.

7. I am anxious for the class to open with a large enrolment. Will all intending students kindly drop me a post card? Address: C. M. Gordon, "Watulunga," Mason-st., Lower Hawthorn.

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ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Victoria.—Churches—Hawthorn, per Miss Prichard (Nov.), £1/18/7; Swanston-st., per Miss Lawson, £2/10/-; Swanston-st., per Miss Huntsman, £1/19/4; Swanston-st., per Miss Rometsch, £2/15/8; Swanston-st., per Miss Kemp, 6/-; Swanston-st., per Miss Betts, 10/-; Swanston-st., per Miss Philp, 10/-; Bendigo, £7/15/9; South Yarra, £2/10/-; North Fitzroy, 19/6/5; Brighton, £1/6/10; Doncaster Mission Band, £3; Dandenong, 6/-; School, Horsham, 15/-; South Australia.—Miss Allan, North Adelaide, 5/-; West Australia.—Miss Stevenson, per Miss Hill, 10/-.

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COMING EVENTS.

MARCH 14 (Monday).—Special Meeting of Sisters, New Hall, Swanston-st., 8 p.m. All sisters are cordially invited, to make final Conference arrangements.

MARCH 16.—Cheltenham S.S. picnic will be held at Mordialloc next Wednesday. Old scholars and friends specially invited. Come and enjoy the ozone of the sea, and the hearty good fellowship of the Cheltenhamites. Prices as usual.

MARCH 23 (Wednesday).—Sisters' Annual Conference, Lygon-st. Chapel. Morning Session, 10.30. Election of Officers and Committees, 2.30. Reports; President's Address; Essay, Mrs. Harward, "Women of the Kingdom." Evening, 7.30. Social. Foreign Mission Report; Travel Notes, Mrs. F. Pittman; Paper, Miss V. Lee, "The Human Influence of the Psalms"; Solos, etc. All Sisters welcome.

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/-.

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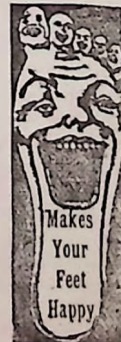
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Our Possible, or Raising the Spiritual Tone of the Church.

Dear Editor and Brother,—For some time it has been in my mind to write to you on the above subject. I feel that the churches are not nearly up to their possible in the spiritual realm. We have plenty of organisation, preaching, doctrine, but surely we lack very much in spiritual force and those heavenly features which should make the Church of God so attractive. As the writer looks at things, we need more teaching on "holy living," the image of the heavenly, setting the affections on things above, deadness to the world, and kindred subjects, for the purpose of raising the spiritual tone of the church.

I am afraid that many of our churches have so many auxiliaries within that the members have not the time to be deeply religious. The deeply spiritual and more important are in danger of being thrust out by thought, concern and preparation for meetings and matters of vastly less moment. Too many societies in a church kill both the time and the inclination for private communion with God, and when that is low or scarce the power of the church is feeble. The blessed Saviour certainly meant infinitely more than many appear to grasp when he said, "Enter into thy chamber, and having shut the door, pray to thy Father which is in secret," etc. (R.V., Matt. 6: 6). To obey Christ in this matter will prove the most blessed and successful way of raising the tone of the church. However, I believe it would be fruitful in the highest degree if a mission for the quickening and deepening of spiritual life and growth could be held in each church. If we regard it as wise and necessary to have a special mission for the sinners, why not for the saints occasionally? If judgment is to begin at the house of God (and it certainly will), would it not be most congruous to have a mission of an entirely spiritual nature in each church?

We must readily acknowledge the help and blessing to many souls resulting from excellent addresses delivered at our morning services and other meetings, but still there is room, and I believe a real demand for vastly more of the essentially spiritual amongst us. I believe it would be attended with blessed results to all our congregations, if a brother could be supported whose duty would be to conduct missions within and for the churches. He would be expected to deliver addresses dealing with the higher Christian life, or, perhaps better, higher phases of the Christian life, and endeavor to lead and encourage the brethren to a closer walk with God. Paul, who was a stickler for doctrine, was no less zealous for perfection and likeness to Christ. Moreover, I believe that such missions as referred to would be fruitful of many confessions also. If a mission continuing, say, ten or twelve days, could be held, in the different churches, it would yield the highest blessings and no doubt would become self-supporting soon after its initiation.

Again, presuming on the result in blessing and zeal to the members of the churches, we should find that the efforts put forth for the salvation

of sinners would be attended with vastly greater harvests, to the glory of God. I often think we commence at the wrong end. God always commenced with his own people first, and through them he dealt with others. We often begin with the other man, and become so taken up with him that after bringing him in we continue to neglect ourselves.

In conclusion, I feel sure that if we are to be more eminently successful in the work of the Lord our churches will have to reach a higher position spiritually as members and as churches.
—W. J. WAY, Tasmania

The apostles were, as burning coals, scattered throughout the nations, blest incendiaries of the world.—Archbishop Leighton.

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