

The Recovery of a Long-lost Nation.

By Edgar J. Banks, Ph.D.

The soil of Asia Minor is filled with the ruins of long-lost cities, and each year brings to light the forgotten names of kings and nations. The last of the forgotten nations to be recovered is the Hittites, who three thousand years or more ago contended on equal terms with the Babylonians and Egyptians for the world's supremacy. Dr. Winkler of Berlin, during his recent excavations at Boghazkeui, a Hittite city in central Asia Minor, has made important discoveries, which will restore the Hittites to their proper place in the world's history, and we may now hope to learn from the inscriptions that he discovered the details of their history, religion, and private life, and read the literature of this mysterious nation.

The Hittites.

Who were the Hittites? Probably most people of our age have never heard their name, excepting from the Bible. Should we seek to learn of them from the writings of the ancient Romans and Greeks, it would be in vain; for the Hittite empire was forgotten before the ancient historian began to write. Herodotus once speaks of the white Syrians of Asia Minor; possibly he referred to the Hittites. The writings of Homer mention the Kiteioi, who fought with the Trojans; they may have been the Hittites. Because of the silence of the classical writers the scholars of a decade ago said that a Hittite nation never existed; yet now we know that it was one of the three powerful nations of the ancient Orient—Babylonia, Egypt, and the Hittite land.

Not known.

Though the Greek historians were ignorant of the Hittites, the Old Testament seems to refer to them as a small tribe living in the south of Palestine, along with dozens of other tribes whose names are still strange. Abraham is said to have bought from a Hittite of Hebron the cave of Machpelah for a grave. Isaac, his son, was sent to Mesopotamia for a wife, as his mother feared that he might marry a Hittite woman. The hairy Esau married three Hittite wives, which, so his mother says, were a grief to her soul; the names of two of them, Judith and Ada, still survive. Da-

vid, the first and the greatest Hebrew king, caused the murder of Uriah the Hittite, one of his soldiers, that he might marry his wife Bathsheba; king Solomon, the result of that marriage, was therefore half Hittite. Hittite blood flowed in the veins of the early Hebrew kings, and an ancestress of Jesus was a Hittite woman. Even the features of the modern Jews resemble the figures sculptured upon the stone walls of the palaces of the ancient Hittite kings.

A great antiquity.

When the excavator uncovered the buried palaces of the Assyrian and Babylonian cities, he found in them inscriptions upon clay and stone which mention the mysterious Hittites. An astronomical tablet purporting to come from old King Sargon, of 3800 B.C., refers to them; but the modern scholars, who are inclined to dispute the great antiquity of civilisation, assert that the tablet is not so old. Some day, however, it may be shown that the Hittites flourished six thousand years ago. The Hatti, as the Assyrians called them, are first mentioned in a historical inscription of 1100 B.C. In the year 880 B.C. the Assyrian king Assurnasirpal took tribute from them. In 711 B.C., Sargon, the Assyrian king who captured Samaria and caused the loss of the ten tribes of Israel, also captured the Hittite capital, Carchemish, killed the king, and put an end to the empire. So much of Hittite history we have learned from the ruins of Assyria.

Shepherd kings.

The Hittites, who also figure upon the monuments of ancient Egypt, are first mentioned during the reign of Manetho I., of the eighteenth dynasty. Rawlinson, the historian, believed that the Hyksos, or the shepherd kings of Egypt, were but Hittites who had seized the country. Upon the walls of the temple at Karnak are sculptures portraying the Hittites and the Egyptians in battle. Among them is one representing the Hittite capital city of Kadesh on the Orontes; another represents Ramesses in his chariot, fighting single-handed with the Hittite army, and vanquishing it; a third shows a picture of a little silver tablet upon which was recorded a treaty of peace between the Hittites and the Egypt-

tians. This oldest of all diplomatic documents is almost modern in its conditions and wording. The kings of Egypt and of the Hittite land agreed that they and their successors for ever would not make war against each other, and that, if refugees of one country should flee to the country of the other, protection should not be given. Some day we may be surprised at the discovery of the silver tablet upon which the text of this treaty of thirty-five hundred years ago was recorded, and it is now reported that Dr. Winkler has found at Boghazkeui a clay tablet containing a copy of the treaty in the Assyrian language.

Hittite seals.

Nearly a century ago, when European travellers first visited Asia Minor, Burckhardt, the Arabian explorer, discovered in the walls of the houses of Aleppo and Marash stones covered with strange sculptures; later they were known to be Hittite. Other travellers found upon the rocks near Smyrna, at the pass of Karabel, huge sculptures of the same type. Similar sculptures were found at Ivriz, near the town of Tarsus, the birthplace of the apostle Paul. In the ruins of Nineveh Layard found Hittite seals; at Tel-el-Amarna in Egypt, a clay letter written in the Hittite language with cuneiform characters was recovered; and among the ruins of Babylon, Dr. Koldewy discovered a large stone covered with Hittite sculptures and inscriptions.

A large city.

At least four Hittite capital cities existed. One called Kadesh in the Old Testament probably lies beneath the lake which bears the similar name of Kedes. Further north on the Euphrates are the ruins of the Hittite capital Carchemish, which is mentioned in both Babylonian and Assyrian history. Still further north, in central Asia Minor, are the ruins of the largest city that ever flourished in that part of the world; the Greeks called the ruins Pteria, but they now bear the Turkish name of Boghazkeui. Upon the summit of a huge rock by the side of this Hittite city are most remarkable ancient sculptures. More than one hundred Hittite figures, dressed in short tunics and upturned shoes, and with conical caps upon their heads, are marching as if

in a religious procession. Still further north are the ruins of the fourth city, now bearing the modern name of Eyuk. From the ground of Eyuk project beautiful sculptures portraying the Hittite life of several thousand years ago when there stood upon that spot a Hittite capital city.

An ancient city.

The recent excavations by the Germans under Winkler were at Boghazkeui. The word in Turkish, meaning "a town surrounded by a gorge," comes from the village of one hundred and fifty houses that now stands near the ruins. It is the only ancient city of Asia Minor that has not been buried by the later Greek occupation. It was a mile and a quarter long and half as broad; portions of its walls, which were fourteen feet thick, may still be traced. The interior of the walls was of loose stone, but both the outer and inner sides were faced with cut stones laid without mortar. Several of the city gates are still visible; but they were so narrow—scarcely three feet wide—that the people were obliged to pass in single file. One passage, leading underground beneath the city wall a distance of one hundred and fifty feet, was built of rough stones in the form of a pointed arch. The space within the walls was rocky, and so uneven that the northern part of the city was about eight hundred feet lower than its southern part. The foundation stones of an ancient palace, a citadel, rock-hewn cisterns, and one long Hittite inscription upon stone have long been visible. Dr. Winkler dug trenches here and there, and in one he found several thousand baked clay tablets identical in shape and appearance with those so common in the ruins of Babylonia; like them they are covered with wedge-shaped or cuneiform writing.

A Hittite portrait.

It is not yet known just what the nature of the inscriptions upon the clay tablets from Boghazkeui may be, but those that were written in the language of Babylonia may be easily read, while those in the Hittite language, though expressed by means of wedges, must still remain silent. The sculptures from Boghazkeui, Eyuk and Carchemish, and from the rocks of Karabel and Ivriz, unite in forming for us a picture of the ancient Hittite. He was a short, stocky man, with long hair, which he braided and allowed to fall behind. His forehead was somewhat sloping; his large oblique eyes suggested the Mongolian; his nose was aquiline, of the type of the Jew or Armenian; and his lips were thick. From mural paintings of Egypt we learn that his skin was of a yellowish color.

What he wore.

His chief garment was a plain short-sleeved tunic reaching to his knees, yet the skirt of the priest or the king was embroidered at the bottom. The garment of the women, though somewhat longer, dif-

fered little from that of the men. The Hittites wore shoes of leather, with pointed, upturned toes, similar to the shoes still worn in Asia Minor and in Egypt. The hat was generally tall and cylindrical, in shape like those now worn by the whirling dervishes and by the Persians of the hill country. The Hittites were as fond of jewellery as most Orientals are, for both men and women wore earrings, bracelets and anklets. Of the weapons with which the Hittites fought there are many illustrations. The short, straight, double-edged sword was worn in the belt. The long spear with copper point, similar to that still used in Arabia, was the common weapon of war, while the bow and arrow were used by the kings in their pursuit of the lions. The peculiar shield consisting of two circular parts, joined together by a handle, probably consisted of a board over which the skin of an animal was stretched.

His furniture.

The sculptures show that musical instruments were known, for one man is playing on a lute. The houses were supplied with furnishings of an advance type. Hittite art so closely resembles Babylonian that it is now supposed to have been borrowed from it; yet other monuments suggest the art of Egypt. At Eyuk stands a large sculptured stone, which has been formed into a huge sphynx resembling those of Egypt. The chariots for which the Hittites were famous are like those represented upon the Assyrian sculptures and in Greek art. Hittite gods with human bodies and with heads of animals, suggesting similar monsters from the palaces of Assyria, bear witness to the close relationship which existed between the two countries.

His language.

The Hittite language, like Egyptian and Babylonian, was originally picture-writing. The inscriptions, engraved in relief upon the hard black stone, contained pictures of the human face, hands, arms, knives, baskets, stools, and various other objects. They were read boustrophedon, as the ox ploughs, or one line from left to right and the next from right to left. To decipher these peculiar characters has been the work of many scholars, and many books have been published pretending to contain translations of them all; but as yet not a word of the language can be read with certainty, nor is it likely that it will be read until some explorer shall be fortunate enough to find a bilingual inscription, a Rosetta stone of which one language shall be Hittite. One may also hope that among the clay tablets which Dr. Winkler has discovered at Boghazkeui there will be one which will shed some light upon the mysterious writing of the Hittites.—*C.E. World.*

"It is possible to be very energetic in worldly affairs, but say to the soul, 'Yet a little more sleep!'"

Why?

Thank you for your kind letter and for the Centennial (Programme) book. I had never known the history of the Campbells, and was much interested in the short sketch of their lives, and much impressed by the enormous growth of the denomination in the first one hundred years. However, one thing puzzles me a bit, viz.: The logic that would do away with sectarianism by adding one more to the bewildering number of sects already existing.

In brief response to the letter quoted above, let the following points be noted:—

From within.

1. At first there was no thought of a new organisation. In the beginning the appeal for unity came from men within denominational lines. Recognising the sorrow and waste involved, they called to better things. Remember, this call was not sounded by "our people," for we then had no existence. The voice for unity came from the ranks of division. No one from without was calling. Sacred motives from within were impelling.

Thrust out.

2. Every effort was made to avoid a new organisation. There are few things in the history of Christianity more impressive than the blindness of the love of these early pleaders for the unity of the people of God. Moved, themselves, to make every sacrifice for the peace of Zion, they thought all that would be necessary would be to gain the hearing of others, and that the simple plea for a return to the Christianity of the New Testament would do the rest. Having yielded many things precious to their own minds and hearts, they looked for a "like dutiful condescension" on the part of others. For Christ's dear sake they expected denominationalism to yield at once to an undenominational propaganda. Coveting close membership with their brethren, they tried to maintain standing in both Presbyterian and Baptist communions, but in neither were welcome. In their original "association" they earnestly disclaimed any thought or purpose of being or establishing a "church."

What it cost.

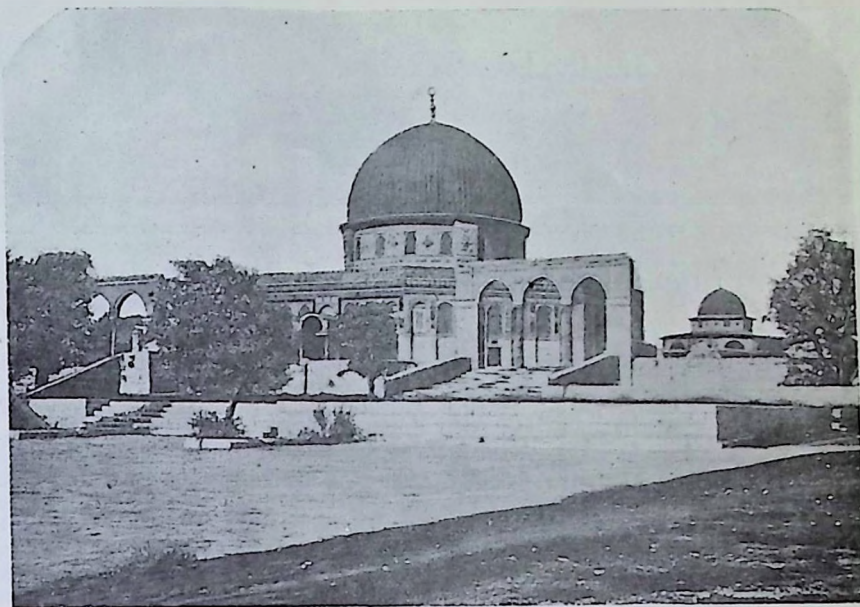
3. The cost of the effort. Those who think of our work as established by a few would-be leaders, desiring places of greater ecclesiastical prominence, miss the mark most pitifully. The pioneers among us loved their old denominational associations. The traditions of the years were sacred and the customs of their fathers cherished. But when the unity of the people of God came to be an issue, they were willing to surrender all. Taking as a sublime watchword, "Where the Scriptures speak we speak; where the Scriptures are silent we are silent," they were led to unforeseen griefs, but counted sacrifice all joy. As friendships were denied them and their motives

questioned, and as the new views came to be clearer and clearer, and the old teachings had to go, they were moved to depths which few realise. The cost was so great they even wondered at times if mistakes had not been made. But as the days passed assurance became doubly sure, and they were led to exclaim, "Although we seemingly lose much . . . our loss consists only of barren opinions, fruitless speculations and useless traditions that only cumber the ground and check the Word so that it is in a good measure unfruitful."

The old paths.

4. Present conditions are not of our making nor to our pleasure. From what has been said above, it will, perhaps, be clearer to the brother questioning us, that the present apparently inconsistent and illogical position is forced upon us. Is it not plain that we are not "one more" of the many divisions of the people of God, but Protestants within Protestantism pleading for the breaking down of all barriers and the coming together of the people of God upon the New Testament basis established by the Lord and his apostles? To reach this basis we ourselves have sacrificed all that is now asked of others. But in these sacrifices there has been no honor to any man nor acceptance of human doctrines. There has only been the acknowledgment of the headship of Christ over the church, and the acceptance of his way by which we may work together. We, as a people, ask no man to come to us. We do long for all to come with us in the "old paths" marked out by men inspired of God. These paths we seek by day and night. In so far as we have found them we rejoice. We offer nothing of our own to men in names or ways, but only the name and ways of Christ. Can such a people be rightly charged with "adding one more to the bewildering number of sects already existing?" Does a cry against conditions involve one in them? Does a protest bring a share of blame? Surely there is a place for a voice calling to the oneness of heart and soul the church once enjoyed! Surely there will be welcome for the emphasis of the Saviour's prayer for the unity of his people! Surely the programme for this unity in the restoration of the New Testament Church will soon be understood and honored! We are delaying while millions die away from Christ! They die away from Christ because we are divided!—*C.S.M. in the Christian-Evangelist.*

In the fable, the spirits of the other world had returned to find bodies and work. One chose the body of a king and did his work; another the body of a poet and wrote for fame. At length Ulysses came and cried, "Why, all the fine bodies are taken! There is nothing left for me." And the answer came, "The best one is left for you, Ulysses." "What is it?" he asked. "The body of a common man, doing common work, for a common reward."



Mosque of Omar, Jerusalem.

Where once stood the Temple designed by King David and executed by Solomon, rebuilt and restored by Zerubbabel and Herod, is now the Mosque of Omar, called also the "Dome of the Rock," or Kubbet-es-Sakhra. It occupies a part of the spacious area known as the Haram-esh-Sherif (the "Noble Sanctuary"). The Temple platform takes up the south-east quarter of the modern town; and the Haram itself is entered by seven gates. This large area, scattered with buildings, forms a somewhat irregular quadrangle. The west side measures 536 yards; the east side, 518 yards; the north side, 531 yards; and the south side, 309 yards. The Mosque of Omar stands on an irregular platform, 10 feet high, and is approached by flights of steps on its several sides, each of which measures 66 feet 7 inches. The interior of the edifice is 174 feet in diameter, and is divided into three parts.

Sound in Patience.

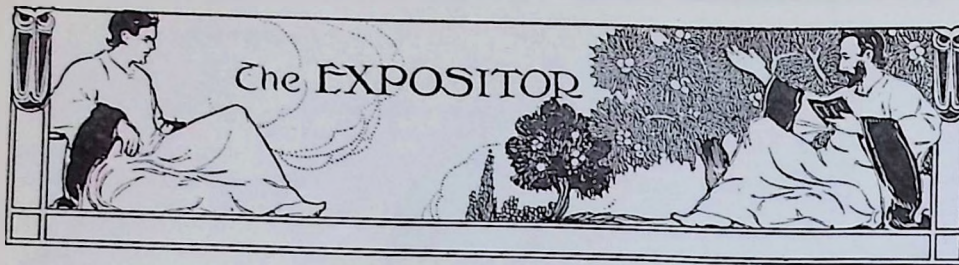
By J. H. Jowett.

"Sound in patience." That is not the usual standpoint from which we estimate the soundness of our fellows. The test is frequently credal, and a man's soundness is ascertained from the quantity and quality of his beliefs. Or the test is ecclesiastical, and soundness is sought in a man's connection with some one or other of our many visible organisations. When men speak of soundness in religious relationships the judges are rarely found investigating the realm of moral issues. But the apostle takes us to quite another point of view. Here soundness is estimated not by length of creed, but by length of patience; not by the number of articles in our mental professions, but by the powers of endurance in our ordinary tempers; not by the abundance of our confessions, but by the tenacity and intensity of our continuance.

Well, now, how should we stand this form of scrutiny? If we were judged according to our creeds, the majority of us might pass the examination with honors. But how should we fare if the judgment were to busy itself with the soundness of our tempers? For experience makes it abundantly evident that credal soundness may co-exist with diseased and waspish dispositions. Orthodoxy in belief may live in the same house with a very repellent

heterodoxy in manners. A man can contend for a fine orthodoxy with a temper which reveals him to be a boor. And the same indictment may be made against many men who boast of their heterodoxy; they support their heterodoxy with a bitterness and a virulence which make it very clear that broad theories about the vineyard can be allied with an exceedingly nasty and unattractive vintage. And therefore do I say that multitudes who might pass the credal test would fail at the test of the temper. And the same pathetic collapse might be the lot of many who are proud of their ecclesiastical soundness. The pages of history have made the ecclesiastics' temper notorious, and contemporary history is by no means changing the record. The ecclesiastical battlefield is almost invariably the exhibition ground of short and hasty tempers. We contend for the soundness of our -isms with an almost riotous display of the unsoundness of our patience. And, therefore, I think it is a striking warning which the apostle gives us when he diverts our attention to this possible heterodoxy of temper, and teaches us that one of the main essentials of a healthy and progressive life is found in the possession of a strong and invincible patience.

Never did there exist a full faith in the divine Word which did not expand the intellect while it purified the heart.—*Coleridge.*



The Intermediate State of the Dead.

W. D. More.

In opening up this controversial topic we cannot do better than quote the following lines from the poet Milton, as fully embodying our sentiments respecting its nature:—"As this is a subject which may be discussed without endangering our faith or devotion, which ever side of the doctrine we espouse, I shall freely declare what seems to me the true doctrine, as collected from numberless passages of Scripture, without regarding the opinion of those that think truth is to be sought in the schools of philosophy, rather than in the sacred writings."

Materialistic conception.

The materialistic conception of absolute insensibility, as the intermediate state of the dead, is one we do not accept because we consider the testimony of Scripture to be against such. The conscious participation of disembodied spirits, in a state pre-lusive to the final God-managed adjustment, is the proposition we affirm. And this the more seriously because in its truth lies the explication of Bible demonolatry. It is a Christian platitude that God is a conscious Spirit, and an attested Christian truth that the pre-existent Christ, obtaining of God's nature, was also a conscious Spirit, hence it follows as a logical assumption that his death restored him to his primitive, or spirit state. His dying cry is only explicit in that sense: "Father, into thy hands I commend the spirit of me." After the resurrection, appearing to his disciples "they began to imagine that upon a spirit they were looking. And he said unto them, See my hands and my feet—that it is I myself. Handle me and see! because a spirit hath not flesh and bones as ye perceive I have."

Conscious spirits.

This is a striking demonstration. By comparative argument Jesus Christ proved his personal manifestation, and testified to the existence of spirits, by differentiating between the personal and spiritual embodiment. "A spirit hath not flesh and bones as ye see me have." The "spirit" spoken of here, and the "spirit" which Christ yielded up, being in the Greek equivalent terms, the conclusion remains. He bore testimony to the existence of conscious spirits. The truth of this conclusion is not confined to the testimony of a solitary Scriptural passage. Paul, writing to Cor-

inth, of this subject, uses a particularly vivid analogy, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord: we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him." The meaning of the apostolic analogy is perfectly clear. The body of the believer is but the temporary habitat of his spirit; and the consciousness of his spirit is not conditioned by the life of his body, because the disembodied spirit is at home with the Lord. Without enlarging more, we submit the only conclusion to be drawn from this passage. The Spirit of Christ—inasmuch as he is appreciative—being conscious, such also will be the state of the human spirit, following its disembodiment. "Absent from the body, at home with the Lord." We suppose this one of the indubitable proofs of the existence of disembodied conscious spirits.

Being with Christ.

Not preferring the charge of having willingly, or unknowingly, misapprehended Paul's meaning, we show by two further citations, such meaning as we have unfolded, to be intended by the apostle. In Paul's letter to Philippi—every line throbbing with a deep note of triumph, and joy, we read: "For to me to live is Christ, and to die is gain. But if to live in the flesh,—if this be the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ: for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith." The apostle, by antithesis, views his life in, and his existence out of the flesh, and prefers the latter. But he is at once in a mental difficulty. It is "very far better" personally to be with Christ, but much more needful to the brethren that he remain in the flesh. And the difficulty he cannot resolve. The demonstrative point of the passage lies in the

reason why it was necessary for him not to depart and be with Christ, i.e., the Philippian brethren's "progress and joy in the faith." Had the apostle departed "to be with Christ," the Philippian brethren were without necessary tuition in the Christian life. Once more we submit an indubitable conclusion. The apostolic definition of "being with Christ" was communion, immediate upon his departure or death, and consequently prior to the resurrection. This conclusion, we believe, strongly supports the truth of our proposition.

Paul and the Pharisees.

Our last citation is taken from Acts 23:6-8: "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the Council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. The Sadducees say there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." There are two ways of discussing this passage. One is to assume in the apostle's cry his faith in spiritual existences. The other is to regard the incident as a specimen of skilful tactics. The former is proved the right method by the improbability of the latter. Supposing Paul did not believe in the existence of conscious spirits, the problem of the ethics of his tactics remains. It would be questionable to acclaim his ingenuity in dividing a hostile crowd, because the means used amounted to misrepresentation. The supposition is negated, and the propriety of the second method of interpretation rendered highly improbable by the simple fact. At no time, and under no circumstances, was Paul, during his life, guilty of misrepresenting his personal beliefs. The truth of the passage—supported by his address in Acts 22—is, as a frankly simple avowal of his personal belief, imparted hereditarily, and proved in experience, of the existence of conscious spirits. Paul was a self-declared Pharisee, and in contradistinction to Sadducean disbelief in "angel, or spirit," confessed both. Paul's confession of personal belief is unanswerable testimony to his intended meaning in the two citations previously discussed.

Christ triumphant.

In writing upon this topic, we have been animated by the desire of exposing a great joy, that remaineth to the people of God. The Christ, triumphant over death, has changed the darkness of the tomb into the promise of his presence. Death challenges the stability of our friendships, the very foundations of our love. But the Christian, himself triumphant in the triumph of his Lord, answers back:

The face of death is toward the Sun of Life,
His shadow darkens earth; his truer name
Is "Onward," no discordance in the roll
And march of that eternal harmony
Whereto the worlds beat time, tho' faintly heard
Until the great hereafter. We mourn in hope.

South Australian Letter.



D. A. Ewers.

I am afraid that when the figures are reported it will be found that our Home Mission offering in this State on the 6th inst. suffered materially by the heavy rain falling on that date. If so, this will prove a serious matter, as the Treasurer reported a deficit of £140, and there is some heavy expenditure ahead if the Conference Committee is to carry out the programme committed to it. Is it too late to urge every brother and sister who did not contribute on the 6th to avail themselves of the privilege without delay? Money wrapped in paper and marked "For Home Missions," will be sent to its right destination if dropped in the contribution box any time this month or even later. But it should be attended to at once. Isolated members, too, while reading this letter might well stop and arrange to send a donation to H. J. Horsell, Charles-st., Beverley, right away.

Speaking arrangements.

I note that Bro. Hagger in a recent letter commends the Sydney system of preparing a morning plan for speakers in all the churches about the city. I endorse all he says. This plan has worked most smoothly and efficiently for a large number of years, and is fifty per cent. ahead of any system or lack of system in the other cities. The *modus operandi* is very simple. Early in June and December, the representatives of the churches, secretaries or otherwise, are called together by the Conference Secretary. Paper and pencils are prepared, and the plan for the next six months is soon drawn up. Each church has a representative present who knows what speakers are acceptable to his congregation. As a rule in Sydney the evangelists speak in their own churches the first Sunday in every month, and some oftener. One advantage of this system is that the weaker churches are not so apt to be neglected. There is a more equal distribution of teaching talent, and young brethren of ability who would not like to speak in their home churches have openings elsewhere. The system has been proved an unqualified success in Sydney, and I can confidently recommend its adoption in all our cities. The plan is printed, and copies sent to churches and to all the speakers, who are expected to provide acceptable substitutes on the very rare occasions on which they cannot meet their appointments.

No License.

We are looking forward to the local option poll to be taken in over 20 districts on April 2. Interest centres specially in Adelaide, where there exist 111 saloons. Electors here are not allowed to vote No Li-

cense. They may vote for an increase, or the present number, or reduction. If reduction is carried, one-third of the licenses will lapse, and in Adelaide this means the closing of 37 sources of drunkenness and degradation. The drunkard manufacturers are all alive in the defence of their business, and "certain men of the baser sort" have been giving our fair city an unenviable reputation by their rowdy conduct in disturbing local option meetings. J. Foster Fraser gives Adelaide a scholastic pre-eminence among Australian capitals as the "City of Culture." Probably he is right (of course as a South Australian I am bound to think so); but I question whether in any other city so many decayed pears could be pressed into the service of half-drunken larrikins. I am pleased to say that our preachers and our people generally are well to the front on the side of right and humanity. A. G. Day, of Balaklava, is the Local Option Secretary for that district, while about the city J. E. Thomas, S. G. Griffith, I. A. Paternoster and others are prominent in the fight. Bro. Thomas, indeed, complains that at one of the open-air meetings he got rather more than his fair share of the rotten fruit so generously distributed.

Fermented wine.

While visiting among our northern churches lately, I was surprised to find that in one of them fermented wine was still used at the Lord's table. I wonder how many churches there are in Australasia using such a power for evil to represent that which cleanses from sin. In any of the churches I visited in England and America I do not remember tasting alcohol. I am surely safe in supposing that of the more than 200 churches in the Commonwealth considerably less than half a dozen use fermented wine. I remember when in Victoria some years ago, the W.C.T.U. wrote me to use my influence to introduce the unleavened fruit of the vine in the church where I was preaching, and I promptly replied that we not only used it in our congregation, but that I believed the whole of the 90 churches then in the State did so. On publishing this statement, however, I found I was mistaken, as there was at least one country church not in line with the rest. Well, it is a free country, and I suppose there will always be some who exercise their liberty to the fullest extent, but it is good to know the brethren are substantially one on this point.

Mile End, Adelaide, March 14.

There needs not a great soul to make a hero. There needs a God-created soul which will be true to its origin; that will be a great soul.—*Carlyle*.

The spiritual fluids and the electric fluids are under the same law; and messages of grace come along the lines of honest work to the soul like the invisible message along the telegraph wires.—*Henry Drummond*.

The Bible.

First, the Bible is the Book of Righteousness. It is the one book in the world for the tried and suffering man who finds it infinitely difficult to maintain self-respect and integrity amidst the manifold seductions of our modern life. In the Bible he finds the inspiration to renewed effort after righteousness, examples, precepts, promises, prophecies, helping him in his struggle, nerving him to conflict and assuring him of victory.

Second, the Bible is the Book of Faith, speaking to us of the reality of things unseen but eternal, planting within us the desire to hold on to the Invisible, nurturing that desire, assuring us of the eternal triumph of goodness, telling us that goodness is alone immortal, bidding us, in spite of "reason" and in the face of "facts" cleave to goodness as the one strong thing here below, and, in trumpet tones that stir the spirit that is within us to a faith divine, proclaiming that wealth and honor, prospects, ambition and conquest, and the world itself, are well lost if by reason of the sacrifice we have saved our soul alive.

Third, the Bible is the Book of Christ. The dominant note of all theology and criticism to-day is its demand for Christ. "Back to Jesus" is the watchword upon every lip. Renan saw that the reform of Christianity consisted in suppressing the graces which our pagan ancestors have added to it, to return to Jesus as he was. And all our theology to-day which has in it the promise of immortality takes up the cry, "Back to Jesus as he was!" It is the Christ of Galilee and Capernaum, the Christ of Olivet and Bethany, the Christ who had not where to lay his head, who loved to call himself the Son of man, who now fills the thought of the church: and the Book which is the Book of Christ is as immortal as himself. —*Charles F. Aked*.

The injunction to "grow in grace and knowledge" implies that provision has been made whereby this can be done. This signifies that a true Christian life is new for ever and enlarges for ever. And this is what the soul of the believer covets.—*O. P. Fitzgerald*.

Let us forget the things that vexed and tried us,
The worrying things that caused our souls to fret;

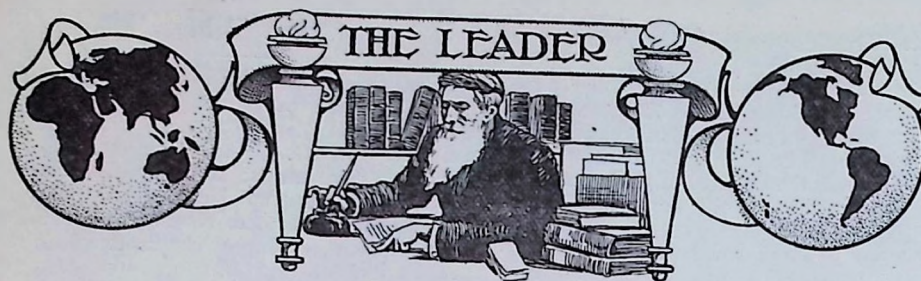
The hopes that, cherished long, were still denied us,

Let us forget.

Let us forget the little slights that pained us,
The greater wrongs that rattle sometimes yet;
The pride of which some lofty one disdained us,
Let us forget.

Whatever things were good and true and gracious,

Whatever of right has triumphed over wrong,
What love of God and man has rendered precious
Let us remember long.



ADDING ONE MORE.

In another column we publish an interesting article entitled "Why," by C. S. Medbury, originally written for the *Christian-Evangelist*. It is important, because it goes back to the genesis of things and shows very clearly that the movement with which we are identified did not come into being as adding one more to the numerous sects already in existence. The correspondent to whom C. S. Medbury replies, no doubt represents the view of many who are not sufficiently well informed regarding our position, and for that reason it is worth while emphasising the fact that our separate existence as a religious organisation is not the outcome of a sectarian spirit, but rather a protest against it. Doubtless "the man in the street," who, as a rule, does not stop to analyse things, regards us as simply one of the many sects that go to make up a divided Christendom. Our religious neighbors, too, though with less excuse, do not hesitate to class us as a sect among many others. At all times we have protested against being regarded in this light; but, as a general rule, our protests have been disregarded. It is possible, of course, that in refusing to regard ourselves as a sect we have made a mistake; if so, the sooner we discover our mistake the better it will be for all concerned.

A definition.

It may be observed, however, that if it should be discovered that we had made a mistake, such discovery would be attended with disastrous results to us as a religious organisation. For if we were forced to acknowledge that we were a sect, we should have no justifiable reason for continued existence. The logic of our plea for unity would compel us to unite with some other sect, so as to reduce the number of those already in existence. It will thus be seen that the question is a most important one, and requires the best consideration we can give it. But before any intelligent consideration can be given to it, it is necessary that we define our terms, and, in the first place, define what is meant by the term "sect." Now, before there can be a sect, there must be an original institution from which it sprang. In other words, a sect must be a split off from the parent body, and differing in some particulars from it. In modern terminology, the word "sect" is used in a broader sense, and is applied to

any religious body without reference to its origin. But, so far as Christendom is concerned, a sect is an organisation which differs in some essential particulars from the parent body from which it sprang, the parent body, or original institution, in this case being the church of the New Testament. This is not a definition manufactured for the present occasion, or invented for the purpose of defending the position we as a people assume, but is one that is generally recognised. It is one that is recognised whenever the idea of unity is seriously talked about. It is recognised that sectarianism means division, and that the only effectual way to get rid of it is to get back to that condition of things which prevailed before sectarianism came into existence.

Not a sect.

If what we have said so far is correct in regard to what is to be understood by the word sect, it seems to us very clear that we as a people cannot come under that designation. Those who know anything about the history of our movement, know very well that it sprang into existence not to create division, but to abolish it. As C. S. Medbury says: "Present conditions are not of our making nor to our pleasure. The present apparently inconsistent and illogical position is forced upon us. Is it not plain that we are not 'one more' of the many divisions of the people of God, but Protestants within Protestantism pleading for the breaking down of all barriers and the coming together of the people of God upon the New Testament basis established by the Lord and his apostles?" The "present apparently inconsistent and illogical position" is that while pleading for unity, we are a separate body of people. But, as Bro. Medbury points out, this position has been forced upon us. The leaders of the movement for a restoration of Christianity as it was at the first, had no desire to separate themselves from others, but because their plea was distasteful to those with whom they had been associated their plea was rejected and they were thrust out. As to the position we now occupy, it is well expressed in the following words: "We long for all men to come with us in the 'old paths' marked out by men inspired of God. These paths we seek by day and night. In so far as we have found them we rejoice. We offer nothing of our own to men in names or ways, but only the name and ways of Christ."

Not boasting or vain glory.

If this be true, we do not see that we can be rightly charged with "adding one more" to the bewildering number of sects already existing. Such a charge might be sustained if it could be shown that we as a people were insisting upon a basis of unity which was not clearly expressed in the pages of the New Testament; or if it could be shown that we were building up a system or making a test of fellowship upon some teaching about which there was room for a difference of opinion. To claim more than the New Testament insists upon as a basis of unity, is just as evil as to claim less. If it be still urged that we have "added one more to the bewildering number of sects already in existence," we have a right to demand that the charge be sustained by the production of proof that our faith and practice is at variance with New Testament teaching. It must be clearly understood that what we are saying under this head is not said in any spirit of vain glory. We are conscious of our limitations in many respects. We aim at the New Testament ideal, but often fail to reach it. But this one thing we affirm without hesitation, namely, that the idea of unity—the obliteration of sectism, can never be achieved until the religious world has decided to take the New Testament as the one and only basis of Christian unity. So far as we know and understand it, we stand for the church of the New Testament. If this position constitutes us a sect, then we are a sect, but not otherwise.

The claim of others.

It may be that other religious organisations claim that the New Testament is their only rule of faith and practice, and assert that in this respect we have no vantage ground. Well, we should be glad to unite with such churches. But so far as our knowledge goes, the bulk of the religious world is divided into two classes, namely, those who add to what the New Testament requires, and those who are content with less. With either of these sections we are not in agreement. A century ago, Thomas Campbell, in his famous Declaration and Address, defined our position. He said: "It is to us a pleasing consideration that all the churches of Christ, which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness; but are also materially agreed as to the positive ordinances of gospel institution; so that our differences, at most, are about the things in which the kingdom of God does not consist, that is, about matters of private opinion, or human innovation. What a pity that the kingdom of God should be divided about such things! Who then would not be the first amongst us to give up human inventions in the worship of God; and to cease from imposing his private opinions upon his brethren; that our breaches might thus be healed? Who would not willingly conform to the original pattern laid down in the New Testament

for this happy purpose? . . . This we sincerely declare, that there is nothing we have hitherto received as matter of faith or practice which is not expressly taught and enjoined in the Word of God, either in express terms, or approved precedent, that we would not heartily relinquish, so that we might return to the original and constitutional unity of the Christian church; and in this happy unity, enjoy full communion with all our brethren in peace and charity." In this, there is not a breath of the sectarian spirit. And certainly the people who hold fast to this declaration of principles, cannot, with any propriety, be regarded as having "added one more" to the bewildering number of sects already in existence.

Editorial Notes.

"It was the Drink."

The unfortunate man, Robins, executed in Adelaide last week for murder committed under the influence of alcohol, left behind him touching letters to comrades and relatives urging abstinence and stating "it was the drink" that led to the crime. The last man who suffered capital punishment in Adelaide previously told the same story, but these men and their victims are scarcely a tithe of those whose lives have been lost directly or indirectly in that State from the same cause between the two executions. Nor is this surprising when we think of the facilities for obtaining drink. In South Adelaide alone, with its estimated population of 33,000, there are 111 licensed public houses, while grocers' licenses, wine licenses, etc., bring the total up to 173. The supporters of these drunkard factories are making most strenuous endeavors to persuade the electors to vote against reduction, which if carried will result in 57 of them losing their licenses. Even then there will be 116 left, or one to every 164 of the computed adult resident population of 19,000, many of whom by the way are total abstainers. Seeing it is a well established fact that drunkenness with all its attendant miseries and crimes increases in proportion to the number of drinkshops, can any sane man who desires the welfare of humanity neglect to vote for reduction? and is he not criminally responsible in the sight of God if he does so on the 2nd of April?

Teacher Training and Adult Classes.

Teacher training classes are simply booming in America. Although over 180,000 have been enrolled in these classes the number is still increasing at the rate of about 100 a day. When we remember that of our total church membership in the United States about one in every seven or eight has taken or at least commenced this course of training, we can form some idea of what it means in the future knowledge and efficiency of the workers. Of these over 25,000 have been enrolled in advanced classes, hav-

ing graduated in the first course of lessons. In one State alone, Illinois, over 20,000 have been enrolled in the "Training for Service" classes, and Ohio is but a few hundreds behind. Side by side with the teacher training movement is that of adult classes. There are probably hundreds of thousands of adults in our own schools, many thousands of whom are not church members. All this remarkable development is the result of three or four years' persistent advocacy. Teacher training and adult attendance has been kept prominent in churches and papers. And the end is not yet. Americans themselves tell us they are only beginning now to realise the immense possibilities in Sunday School work. They can already see that these latest movements mean the doubling of the pastoral and evangelistic efficiency of the churches. Our brotherhood is leading all the American bodies in school methods, at least along these two lines. Are our leaders in Australasia prepared also to take a forward movement in this direction?

"Front Rank Schools."

The Bible School work is rapidly progressing in the United States, and the number of "Front Rankers" is increasing weekly. To be in the list of "Front Rank Schools" a school must have the following qualifications:—1. "It must be properly graded with its six departments: cradle roll, primary, junior, intermediate, adult, home department, with a superintendent for each, and supplemental work in at least the primary, junior and intermediate departments." 2. It must have a "First or an advanced teacher training class." 3. "All adult classes with international certificates." 4. "Fifty per cent. of the Sunday School teachers and scholars must own their own Bibles or New Testaments and carry them to the Bible School." 5. "Every front rank school must have a regular teachers and officers' meeting, either weekly or monthly." 6. "Every front rank school must have a missionary superintendent or secretary, contribute to missions at home and abroad, and to benevolences, either local, State, or national." We fear that we have not many schools in Australasia up to the "Front Rank" standard, but there is no reason why America should always be ahead of us. The very fact that many schools have the above qualifications indicates the warm interest taken in the school work there, and the success that has already attended their efforts should be an incentive to us to push on the best and most effective gospel work in which the church can engage.

A Mixed Multitude.

When the children of Israel started from Ramesses on their journey toward Canaan, we are told that "a mixed multitude went up also with them." The Israelites had many followers attracted by their evident prosperity. While they were a weak and persecuted horde of slaves the "mixed multitude" held aloof, but, emerging from bon-

dage and marching forth as the favored of the Lord to occupy a prominent national position, the erstwhile despised suddenly became popular, and were embarrassed with the support and company of many who but shortly before were their opponents. But the attendance of the mixed multitude was not an unmixed blessing. Indeed, it is a question whether their friendship was not a greater danger than the deadly hostility of Pharaoh, his magicians and his army: for long after the latter were overthrown and left behind the former were with them exercising an influence for evil. We are informed that in the wilderness "the mixed multitude that was among them lusted exceedingly," and great calamity was the result. It is not difficult to imagine that in the worship of Egyptian gods and the longing for Egyptian delicacies the Israelites were influenced by the "mixed multitude." History often repeats itself. It is not to be wondered at if as the revolt against the bondage of sectarian creeds and usages becomes successful, the emancipated are accompanied by a mixed multitude of admirers who do not fully understand or sympathise with the distinctive position occupied by those who commenced the battle for freedom. Such will often continue to be Egyptian in heart, although they worship with the hosts of Israel. Our very prosperity may thus become our danger. It is a question whether the support of a "mixed multitude" is not as likely to be hurtful as the open opposition of opponents. As long as we are determined to follow our Leader through the wilderness, to observe his statutes to do them, and, content with the divinely given manna, do not long for "the fleshpots of Egypt," we shall do well; but when we grow dissatisfied with the guidance of our Deliverer, and pay attention to those whose hearts are still in the land from which they came, our peril will commence. "Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come."

Seen from Within.

The life of self abnegation does not attract you. A cathedral window seen from without is dull and meaningless. But enter and the light of heaven, streaming through it, glorifies it with every beauty of form and color. Consecration to God for service may seem dull enough when seen from without; but enter into that experience, and the light of the divine love, streaming through it, shall glorify your life with beauty and blessedness which are heaven's own.—*Josiah Strong.*

"Discouraged in the work of life,

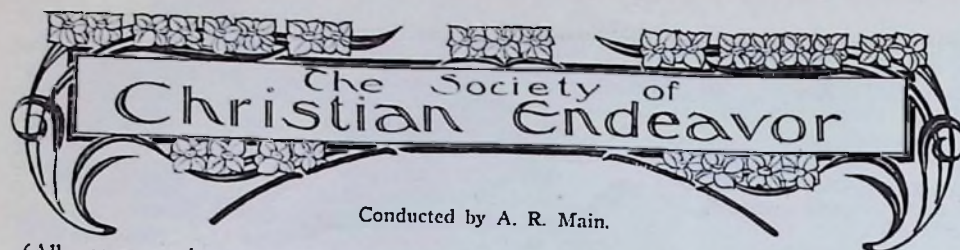
Disheartened by its load,

Shamed by its failures or its fears,

I sink beside the road;

But let me only think of thee,

And then new heart springs up in me."



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

GOD IS HERE.

Topic for April 11.

Suggested Subjects and Readings.

"In him we live"—Acts 17: 22-31.
All-present Spirit—John 4: 21-24.
God in the desert—Gen. 28: 10-17.
With us in Christ—Matt. 1: 22, 23.
God in the heart—John 14: 17-23.
God always—Matt. 18: 20; 28: 20.
Topic—God is here—Psalm 139: 1-12.

One has tried to define God as "the Being whose centre is everywhere, but whose circumference is nowhere."

Each of us would be better for the continued remembrance of the divine presence. Our lives would be lived more seriously, our actions would be done more carefully, our steps would be guided more warily, if we realised the abiding presence and the ever-watchful eye of Jehovah. All sin seems like a denial of God's knowledge and presence; who would dare to deliberately sin, if he thought of the all-seeing God?

Sometimes others have shamed Christians by their thoughts of God. We are told that once Mohammed and two of his followers were driven into a cave and besieged by a large body of enemies. "What shall we do?" cried the men, "we are only three." "Not so," replied Mohammed, "we are four; God is with us." It is this thought which the apostle has emphasised, "If God be for us, who can be against us?"

Is the thought comforting?

It is plain that the omnipresence and omniscience of God may seem a terrible thing to the evil-doer. They remind us that there will be no oversight on his part, and no possible escape from detection on ours. Sin will be found out; it must not go unpunished. But if we are trying to do the divine will, the Lord's presence becomes a gracious thing. His children find in it their sure comfort and refuge. "Thou God seest me," says J. R. Miller, "meant many a deliverance to Hagar and her child. No truth should bring greater comfort and joy to the Christian than this thought of God's ever-nearness." For God to be present in any place means that his power and love are there.

"Close-present God! to me

It seems that I could not have a wish
That was not shared by thee;
It seems I cannot be afraid
To speak my longings out,
So tenderly thy gathering love
Infolde me round about."

There is a most suggestive Oriental fable which asks, "What if God should fill his bow, and discharge his arrows against every soul? Where then should a soul take refuge?" And the answer is: "With God himself."

"With" or "In."

It is well to remember that there is something more than presence with God. We recollect that Paul declared: "In him we live and move and have our being." He spoke of "Christ in you, the hope of glory." We are all familiar with Tennyson's beautiful words, in "The Higher Pantheism":

"Speak to him then for he hears, and Spirit with Spirit can meet—
Closer is he than breathing, and nearer than hands and feet."

GOOD CHEER.

Topic for April 18.

Suggested Subjects and Readings.

Consoling love—Isa. 61: 1-7.
God watches you—Ex. 3: 7-9.
Comfort ye—Isa. 40: 1-11.
To troubled hearts—John 14: 1-13.
The tempest-tossed—Isa. 54: 7-17.
Victors to-day—Rev. 7: 9-17.

Topic—Good cheer in dark days—Acts 27: 20-36.

"Be of good cheer." It is significant that he who spoke the words to the fearful men was himself apparently in the worst of straits. Paul endured all the discomfort and peril of the voyage as did the others, and besides was a prisoner. Escape for the rest meant freedom, for him jail. Yet he, and not they, looked on the bright side. It is not always those who have most to put up with who are the most cast down. The sad are not always those in deepest trouble.

Home-made darkness.

All have their dark days, and all need brightening at times. Some of the darkness, it is true, is of our own making, but I am not sure it is any the more bearable on that account. Mrs. Brown-ing put it:

Methinks we do as children do,
Leaning their faces on the window-pane,
To sigh the glass dim with their own breath's stain,
And shut the sky and landscape from their view;
And thus, alas!
We miss the prospect which we are called unto.

Some are ever like "Grumbling Joe"—grumbling ever, though good with a "depressing kind of goodness."

"When it ain't meltin' it's rainin',
When it ain't rainin' it's hot,
And so we are mostly complainin',
And raisin' a row with our lot.
When a little storm blows,
Brings a deluge of woes,
An' you can't see the rainbow,
And won't see the rose.

"When we ain't fryin' we're freezin',
When we ain't freezin' we fry.
And so there's no manner of pleasin'
The people here, under the sky.
When a little storm blows,
Makes a world full of woes,
An' you can't find the rainbow,
And won't see the rose."

Which do we do?

It is immeasurably better to cheer than to discourage others. We are pretty sure to be habitually doing the one or the other. We know that men affect us differently, either raising or depressing our spirits. Just so is our influence upon those with whom we come in contact. "The air we breathe has much to do with our health; in a relaxing atmosphere it is difficult to work; in an atmosphere of vitality it is easy to work. Men are stimulated or depressed by the atmosphere which envelopes those with whom they associate. We never meet some men without going away from them with our ideals a little blurred or our faith in them a little disturbed; we never part from others without a sense of increased hope." Now the world is already black enough for people without our making it a deeper shade. Men want our sunshine, not shadow; our cheer, not discouragement; our faith, not doubt. If "there's sunshine in my soul," it will be good policy to let some of it out.

The source of supply.

How was Paul able to help and cheer his fellow-voyagers? His source of comfort must be ours. As we read the apostle's life, we note that he too was discouraged. Can a discouraged man encourage others? Not directly. But he can go to the great source of joy and encouragement and then pass on the cheer received to more despairing ones. This is exactly what Paul did. How could he say, "Be of good cheer"? He himself had been cheered. God had sent to him the message, "Fear not, Paul." Strong in his faith in God, he could help others. Surely the lesson is obvious.

There is an appropriate story told of Chas. M. Alexander, the famous song-leader. A friend took up the Bible of a mission worker and was surprised to see "Have faith in God" written at the top of every page. He asked the reason and was told: "When I have a big crowd at the mission, I am always up; but when I have a little crowd, I am always down. A rainy day will discourage me. One day I read that verse, and I thought, 'That is just the thing for you to put at the top of your Bible,' and I did it. So whether weather is good or bad, or I have a big crowd or a little one, I always have the verse to remind me that it is not a matter of weather or crowds, but of God's almighty power."

Happy the man who sees a God employed
In all the good and ill that checkers life!

—Cowper.



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

Impressions of India, by our latest missionary.

Bombay seems like a city without God. The buildings are handsome, the gardens fine, but when you go into the side streets the people seem not to belong to the part we admire. The houses there are built several stories high above shops, and ornamented with iron bars for windows like so many cages, and the people seated behind them do not look quite as meek as lambs! The market with its throngs of beggars and many people from all parts of the world makes one wonder if any have yet been won for Christ. When we see things which are pleasant to the eye and so interesting as we travel through, we must realise the fact that we have come to seek the souls of men for Christ, and not to please ourselves. Then we find ourselves eyeing each individual for a sign, if ever so slight, that he belongs to Christ. If we feel disappointed, what must our Saviour feel! It is a very different thing to hear and read of millions without Christ and quite another thing to see them. You can not help realising it then. Christ can see it all the time.

There are many beautiful sights in India. So far I have seen none to equal that of the great mountains we had to pass from Bombay to Baramati, travelling slowly in the night train. The tops were steeped in a white mist, and the moon shone gently, making a lovely yet weird picture. We were over 2000 feet above sea level, and could see the curved line many feet below us along which we had come.

Baramati is a pleasant place, in parts barren, but where water can be obtained and the ground cultivated it is most fruitful. Improvement along this line is being made yearly. The people, to my mind, are self-indulgent, lacking purpose in life, consequently lazy and careless. This seems a hard-hearted opinion to have of the poor people; nevertheless we can expect nothing else through their lack of education and the free life some of them live. The bazaar is a sight which fills one with sadness. There are between 45,000 to 50,000 people, all busy with their purchases, and not half a dozen of these Christians! They come from villages many miles distant to purchase food for their bodies, and are content with nothing but idolatry for their poor starved souls! Next week for a few days it will not be safe or decent for a Christian to be on the street. One of the most awful of Hindoo festivals is to be celebrated, in the name of religion—a religion which allows and encourages the people to engage in any immoral practice during the festival. The worst crime is believed to obtain most merit.

This religion allows such cruelty to infant life as often to be the cause of death; looks with pride on one who is possessed with an evil spirit, and despises and crushes the heart-broken widow, be she ever so young; it ruins the innocent child-life, and makes life sometimes too great a burden to bear, and the end is suicide. Sin stalks about like a huge giant, its followers all known by their wretched condition, even depicted in their faces. Sin lays his cruel hand on nearly every poor heathen. Yet people say, "Leave them to their own religion!" These people need a religion which will make their hearts clean and their homes peaceful, a religion which will make them strong men and women with strong, healthy minds.

The work is hard, but already the way has been opened for workers here. The people respect Mr. and Mrs. Strutton, and they think I am the same as they are; and if they trust their bodies to us to heal, will they not in time trust their souls in our God's keeping? Every day a company of sick people come, some very ill indeed, some lepers, and some worse than lepers. Sin is cruel! These people sit on the ground and listen to the Word of God every day at 3.45, just at the time of the evening meetings in Australia, and sometimes a discussion takes place. Who knows what a few heart prayers will do at these meetings? I picture the Saviour seated on a mountain holding such meetings with the sin-sick and sad, and they did not all accept him. I do not look for visible results, but I have proved that God answers prayer, and that he will grant us some souls in this place.

"Don't stop praying, but have more trust:

Don't stop praying, for pray we must:

Faith will banish a mount of care—

Don't stop praying, God answers prayer."

—Edith Terrell (Feb., 1910).

Hold the ropes.

In the gold mines in Africa a man stands day and night at the top of a shaft having nothing to do but to attend to the cable that carries the miners down into the earth to dig out the much-loved gold. If anything is needed below he is summoned by an electric bell and he at once gives his assistance.

God's work in foreign fields is often greatly hindered because of the lack of faithful men and women to "hold the ropes" while the missionaries go down into the deep dark mines of heathendom to dig out the precious jewels of which the value of one is worth more than the whole world.

A few years ago an unfaithful man who did not attend to the cable properly, dashed into eternity six heathen miners in a moment of time. The responsibility of spreading the gospel does not rest alone with the missionaries on the field.

Many a missionary's work is limited by the lack of means to do the work, and many a poor heathen dies without God because the man whom God has blessed with means fails to obey. Are we not all commanded to "look upon the fields" and see what is our part in spreading this glorious gospel and have a share in the harvest?

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West Australia.

CLAREMONT.—We have been rather unfortunate lately in losing several of our most prominent brethren who have, owing to various reasons, left the district. Included in that number is our evangelist, Bro. G. Johnston, who has been laboring here for the past nine months. During that time the gospel has been preached and much good work done. Several have accepted Christ. A C.E. Society was formed, and has a membership of 25. The Sunday School has also increased in numbers, and is progressing satisfactorily. A. H. Burton is now supt. C. A. G. Payne, from Fremantle, has been conducting gospel services here for the past month, and his services are much appreciated.—A. C. Lushey, March 13.

New Zealand.

WELLINGTON (Vivian-st.).—At the suggestion of Bro. McCrackett, a letter was sent to every member whose name was on the church roll, intimating that Lord's day, Feb. 20, would be set apart for special consecration, urging each one to attend. We started with a live prayer meeting at 10.15, followed by a splendid meeting for the breaking of bread, with a large attendance, good singing, and a good contribution. We also had the pleasure of receiving into fellowship our young Bro. Norman Davis, youngest son of Bro. and Sister R. B. Davis, formerly of Melbourne, who was baptised on Feb. 17. Bro. McCrackett addressed the church. We had also a special meeting for praise and prayer in the afternoon, when Bro. Saxby, from Sydney, gave us a short address. We also had an improved attendance at our gospel meeting at night. Bren. Bewley, Davis, Day, Dodd, Hunter, Nation, and Williams have been elected deacons for the next two years.—C.K., March 11.

Tasmania.

MOLE CREEK.—Our esteemed Bro. Way has again left us for a few weeks' work on the North West Coast. Just before leaving, our hearts were encouraged by four being added to the church by faith and obedience, three young men and one young woman. The meetings for worship are well attended, and the interest shown is often an inspiration to a speaker. The outlook is encouraging. Bro. Way's faithful labors have been blessed not only to the salvation of many precious souls, but have wonderfully built up believers in the faith and awakened a spirit of inquiry that must result in good.—J.B., March 14.

LAUNCESTON.—A business meeting of the church was held on March 16 for the election of officers, etc., and the consideration of aggressive evangelistic work throughout Northern Tasmania which we hope to see started immediately. A vote of thanks was tendered to Bren. Tole and Orr for their faithful preaching of the gospel until the arrival of Bro. Moffit. A hearty vote of thanks was also tendered to Bro. Moffit for his very able and edifying addresses to the church during his stay of five months with us. Our brother proposes to leave for his home in S.A. in about three weeks' time, when he will be greatly missed from amongst us. The S.D. Adventists are here, and are holding special meetings. They declined to accept a challenge from

Bro. Moffit to debate the Sabbath question, and so he intends to give a series of addresses in the Temperance Hall on the above. We hope that good will result from these, and people will be led to seek for the truth as it is in Christ.—J.E.T., March 18.

New South Wales.

N.S.W. HOME MISSIONS.

Finance.—The books closed for the year on Feb. 28, and showed receipts £1000/5/1. This is not quite so much as last year, but considerably less was received from churches towards the support of their own preachers, as the new policy is to subsidise. Apart from these amounts the receipts show an increase of £55 over those of the previous year. The debit balance stands at £58/11/-, as against £133/4/8 in the Conference balance sheet the year before.

The Future.—Demands are great; fields are waiting for us to enter; opportunities are being lost. There is therefore a great necessity for liberal giving. A new tent will be required, and several more evangelists should be put to work this year.

North Sydney.—J. Colbourne is somewhat improved in health, but hardly himself yet. One addition by faith and baptism.

Erskineville.—One addition by faith and baptism and four restored. H. G. Payne is at present at Wagga, the State Evangelist and other brethren filling the platform at Erskineville.

Belmore.—G. H. Browne is again at work; two formerly immersed received into fellowship.

Auburn.—Large meetings are still the order of the day. The anniversary services were most encouraging. No additions.

Wagga-Junee-Marrar.—H. G. Payne is at present visiting Wagga. Tent mission will commence at Junee on April 3. J. Clydesdale has accepted an engagement to labor in this district.

Mosman.—The mission has closed; there were altogether 31 confessions, 22 of whom have been baptised and received into fellowship, and four baptised believers added. Meetings since the mission have been good, S. H. Mudge and Thos. Hagger doing the preaching. Geo. D. Verco is just now taking up the work.

Richmond-Tweed Rivers.—The church at Casino is advancing. Good interest at Bungawalbyn, Bangalow, and Tyalgum. Carl F. Peterson has resigned on account of personal and private matters; this is unfortunate. Already efforts are being made to secure another evangelist.

Et cetera.—During the winter the Organising Secretary will visit as many churches as possible, and conduct a mission in the chapel at Merewether. Several tent missions are promised for next spring and summer. Prompt offerings for this work are necessary. Send all such to Thos. Hagger, "Bigha," Francis-st., Marrickville.

SYDNEY.—Weather conditions prevented the open-air service on Saturday night. Lord's day morning, good meeting; Bro. Watt from Marrickville spoke on 2 Cor. 6: 1, and a number of visitors were present. Glad to report that Sisters Hall and Ryce, who underwent operations, are progressing favorably. Bro. Franklyn purposes giving three addresses on Reformation. To-night at a well attended meeting he gave an address on "The Reformation of the First Century." Attendance at after meeting to-night the best for some time.—J.C., March 13.

LISMORE.—During January, at Brunswick Heads, J. P. F. Walker immersed a man advanced in years. We received into fellowship recently Bro. Wilson, formerly of Toowoomba and Spring Creek, Qld. The work is severely handicapped by the resignation of C. L. Peterson, district evangelist. We have been pleased to welcome Bro. Waring, of Enmore, to our midst. On Monday last a large number of brethren called at the home of our esteemed secretary, Bro. Furlonger, and presented to him and Sister Furlonger a silver cruet, suitably inscribed, as a token of our esteem. A pleasant evening was spent. News was received on Monday, the 14th, of the death of Bro. Robt. Hislop, in New Zealand, where he had gone on a visit to his relatives and friends, leaving his wife and family at home in Lismore. Much sympathy is extended to our sister and her family in this sad bereavement, as they were looking for his home-coming. We can only say, The will of the Lord be done.—E.A.P.

PADDINGTON.—Good meetings to-day. Four confessions at the gospel service. We were pleased to have with us C. Gray, of Brighton.—A.E.I., March 20.

ERSKINEVILLE.—During the absence of Bro. Payne at Wagga, the meetings have been taken by Bro. T. Hagger on two Wednesday evenings, and one Sunday night (20th). The other Sunday (13th) W. Clay, from Auburn, preached for us. On the 20th Bro. Hagger gave a magnificent address to a crowded house. Our thanks are due to these brethren for their help. The cause at Erskineville is prospering. We have £49 towards purchasing land for a new chapel.—Geo. Morton, March 20.

SYDNEY.—Well attended meetings during the week. Wednesday night, Bro. Payne, from Nelson, N.Z., addressed the church. Lord's day morning, Bro. Clydesdale spoke on "Jesus as a Leader." Glad to have the following visitors with us at the breaking of bread: Bro. and Sister Payne, from N.Z.; Sister Edwards, from Auckland, N.Z.; Bro. Dr. Magarey, from Grote-st., Adelaide; Sister Whittaker, from Cowra, and Sister Williams and daughter, from Merewether. At a well attended meeting at night, Bro. Franklyn gave a fine address on "The Reformation of the 16th Century." One woman made the good confession. A pleasant evening was spent by the church officers on Tuesday, at Bro. and Sister Franklyn's, where they met Bro. and Sister Payne from N.Z., who are passing through on a visit to the Old Land. Glad to have Bro. Leslie Stimson and wife with us for a few weeks, on a well earned holiday from the country.—J.C., March 20.

TAREE.—Several decisions recently, and two immersions. Some of our members have removed to other districts. At the request of the church I am staying with them for another three months, ending June 30th. Sister Williams for several weeks has been suffering from "Neuritis," which has practically disabled her left arm and hand. It is hoped that a change of air following upon medical treatment will speedily restore her usual health and vigor. E. J. Saxby had the pleasure of seeing five aborigines decide to accept Christ after preaching the gospel at their mission hall a few Sunday nights since.—W.J.W.

South Australia.

BEWS.—K. W. Duncan, M.P. for the important district of Stanley, whose electioneering campaign brought him within reach last Saturday, was with us the following day, when he exhorted the church, and cheered us much with his presence. Bro. Duncan holds correct views on local option and the making of laws to uplift and enable young Australia. We hope to see him returned with a good vote on April 2.—R.B.J., March 17.

MILANG.—We have had the pleasure of a visit from F. Thomas during our evangelist's absence in the city for a few days. Our brother's addresses on the Wednesday evening and Sunday were much appreciated. On the 12th, two of our number were united by marriage—Bro. Robt.

Burns and Sister Daisy Moar. We wish them much joy. We are pleased that Bro. Hall has consented to remain with us some time longer, having decided not to enter the Bible College this year.—S. H. Goldsworthy, March 15.

GOOLWA.—We held our anniversary services Sunday, and had Jas. E. Thomas with us all day. He spoke at three services. Fine meeting in the Institute at night, and one confession at close. A collection was taken up in aid of the Children's Hospital. We held our tea meeting on Tuesday.—March 21.

GLENELG.—Our Home Mission offering amounted to £10/12/3. All the meetings are well attended, and every auxiliary is in a healthy growing condition. The Sturt District C.E. Rally was held in the chapel on the 17th. Messrs. Haslam and J. E. Thomas took charge of the meeting, and Miss E. Burford represented our society by reciting a beautiful poem. During the evangelist's absence in Melbourne, Messrs. Burns and Findlayson have kindly consented to preach.—E. W. Pittman.

UNLEY.—The Sunday School anniversary services were held last Lord's day, and were an unqualified success. J. E. Thomas preached in the morning, and W. C. Brooker in the evening. In the afternoon a service of song entitled, "Silver Lilies," was well rendered by the children under the leadership of Hubert Sando, the organist, and Alfred Verco read the connective readings. A young lady from Kent Town, Miss Medlyn, ably assisted with the solos. On Wednesday, the school tea and public meeting were held. T. J. Gore presided at the latter, and the school report was read by the sec., Alf. Thomas. G. D. Wright, President of the S.S. Union, gave an address, and the children contributed special music. Our new classrooms are nearly completed. Special donations to the building fund so far amount to £103/9/- in cash, and a promise of £50, which will be redeemed on April 1. The annual Home Mission collection realised £32 6/8, which is £7/6/8 above the sum apportioned to the church.—R.B., March 20.

GROTE-ST.—Since last report there has been one confession, the son of J. Fischer. He was received into membership last Sunday morning. There was a large congregation last Sunday night, when J. E. Thomas took as his subject, "Why the Hotels should not be Closed." Next Sunday night the subject will be "Why the Hotels should be Closed." An offering for the Alliance Fighting Fund will be taken at that meeting. To-day in the absence of Bro. Thomas, John Fischer addressed the church in the morning, and the writer preached at night. Last Wednesday a special meeting of the church was held, when it was resolved to engage a visiting sister, and a committee of six sisters with the elders was appointed to consider and make a recommendation of a suitable sister for the work.—E.R.M., March 20.

S.A. HOME MISSIONS.

H. J. Horsell.

Monthly meeting of Committee held March 18. Synopsis of reports from the fields as follows:—Glenelg.—E. W. Pittman. Visits paid, 109. Average attendances, Sunday, a.m., 76; p.m., 106; School, 63; week-night, 38; C.E., 30.

Midland.—D. A. Ewers. Visits paid, 27. Average attendances, Lord's day, a.m., 58; p.m., 93; School, 98; week-night, 36; C.E., 19. Addition by faith and baptism, 1. Bro. Ewers has visited Balaklava, Owen, Alma, Long Plain, and Mallala. Ira Paternoster commences a mission on April 3.

Port Pirie and Germein.—Geo. Wilson. Additions, 2; death, 1; number on roll, 68; visits paid, 27; places visited, Baroota, Booleroo Centre, Germein and Pt. Pirie.

Maylands.—H. D. Smith. Additions by faith and obedience, 4. Baptised believer, 1; restored, 1; by letter, 46; membership, 52; visits paid, 348 (house to house).

Goolwa.—J. T. Train. Visits paid, 36. Places, Currency Creek and Hindmarsh Island. Average attendances, Lord's day, a.m., 24; p.m., 74; School, 38; C.E., 17. Addition, 1 by faith and baptism.

Lochiel.—R. J. Clow. Visited Boowillow and held meetings. 90 persons attended the meetings. Usual meetings at Lochiel. No additions.

Kadina.—No report received. Narracoorte.—F. E. Thomas reports 2 confessions. Record meetings. He has held a mission for 8 nights. Farewell meeting crowded, Feb. 28.

Note.—F. Thomas will in future labor at Strathalbyn on Lord's day, paying week-end visits.

Theo. Edwards has accepted an engagement, and will go to Narracoorte. R. Harkness has commenced work at Butler and Tumby Bay.

Churches are urged to send along their annual collections at once.

Victoria.

EMERALD.—Splendid meetings yesterday. In the morning three were baptised and welcomed into the church. At night another young woman responded to the invitation. Her husband comes from the church at Bendigo. Bro. Comer spoke morning and evening.—W. Bolduan, March 21.

BET BET.—On Sunday evening last A. W. Jinks preached on "The Right Way to Preach Christ." It was his farewell sermon. There were more than 100 hearers. General regret was expressed at the departure of the evangelist.—L.J.

WINDSOR.—A young man—a baptised believer—was received in on Sunday morning. At night a girl from the Sunday School confessed Christ.—D.E.P., March 22.

WILLIAMSTOWN.—Splendid meetings all day. Three received by faith and obedience and one by letter. We sorrow for the loss of our young Sister Miss Ada Johnson, who was laid to rest last Thursday in the Williamstown cemetery. The church extends its sympathy to the bereaved parents and family.—S.R.F., March 20.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had an excellent meeting. Amongst our visitors were Sister Logan, Sister Miss Elliott and Bro. Butler from Sydney. A. M. Ludbrook from North Adelaide addressed the church. One was received into membership. Bro. Gordon preached in the evening on the subject "A Sublime Trust."

EAST SUBURBAN CONFERENCE.—The second monthly prayer rally under the management of the East Suburban Co-operation was held on Thursday, March 17, at South Yarra chapel. A. M. Ludbrook, of South Australia, kindly presided most efficiently. Brethren from the co-operating churches freely led in the prayers, and there was an excellent attendance of members, who all appreciated the opportunity of such sweet spiritual fellowship.—D.A.L., March 18.

BRUNSWICK.—Addresses on the sabbath question have been delivered here by F. G. Dunn, J. Sharp and R. Lochhead. The gospel meetings are keeping up, J. G. Barrett and J. Sharp preaching in turn. Each has taken the good confession from maids from the school. Three were immersed by Bro. Sharp. We are expecting our new evangelist, W. Uren, from Boonah, Queensland, about the end of April.—W.T., March 21.

CARLTON (Lygon-st.).—Amongst our visitors on Lord's day morning were Bro. and Sister Woodcock, from Norwood, S.A.; Sister Daisy Hindle, from Enmore; Bro. and Sister Gillespie, from Shepparton district; also Sister Hart and daughters from Dandenong. One sister received by letter. Bro. Kingsbury gave us two fine thoughtful addresses. Our brother has got a fine lot of young people in his Bible Class, which is increasing in interest and numbers from week to week.—J.M.C.

DUNOLLY.—On the 8th inst. Bro. Bagley paid a flying visit to this place. On the evening of the 9th he held a meeting at Bet Bet. There were about 60 present, which was very good considering the short notice. Bro. Bagley gave a splendid address on "Paul Reasoning and Per-

suading." All the members expressed appreciation of Bro. Bagley's visit. We hope that ere long he may have the pleasure of holding a tent mission in our midst.

RED HILL.—The anniversary services in connection with the Bible School were held on Saturday evening and Sunday afternoon. We had with us Arthur Fischer and Gordon Goodwin, of the Bible College. Bro. Fischer presided over the meeting on Saturday evening, when 100 were present, and also addressed the church on Sunday morning. Bro. Goodwin spoke to the children and friends to the number of 70 on Sunday afternoon. The secretary's report showed 52 on the roll, a nett increase of 15 for the year. The annual picnic was held at Shoreham on Feb. 17, when over 80 were present.—J. Sheehan, March 18.

CHELtenham.—Sunday School picnic at Mordialloc last Wednesday was held under delightful conditions. Good meetings on Sunday. Visitors, S. Organ, A. Fischer, Mrs. Connor of Colac. One baptism at night. Good attendance at school. Bible Class record attendance of 41.—T.B.F.

WAMPOONY.—Anniversary services of the Sunday School were held on March 13, Bro. Edwards conducting. The afternoon service was devoted to the children, who sang several hymns very nicely, with an interesting talk from Bro. Edwards on "Blind Bartimæus." At the evening meeting he gave a stirring address to a full house. Our usual social picnic was held on Tuesday, when we had a good muster of friends and scholars, and everything passed off well.—R.K.S., March 17.

SOUTH YARRA.—On March 1 a social was tendered Miss Lewis in honor of her approaching marriage with W. J. Eaton. W. H. Nightingale presided, and presented the happy couple with an E.P. tea and coffee service, and A. Harris, on behalf of the choir, presented Miss Lewis with an E.P. butter dish as a memento of services faithfully rendered. W. Nightingale, in the place of W. Dimont, sec. of the Ramblers' Club, absent through illness, presented W. J. Eaton with a variety of kitchenware. The happy event took place on March 9. Lord's day, March 6, good meeting. Bro. and Sister Hall and family (5) were received from Williamstown. In the evening W. Nightingale addressed a crowded meeting, referring to the death of Bro. Rose. A Sunday School scholar made the good confession. At the breaking of bread in the evening Kathleen and Ethel Ford were received by letter from Brighton. March 13, record meetings. Harvest thanksgiving services. Good display of produce, very kindly lent by R. Lyall, and fruit and vegetables by local friends. Bro. Mansell addressed the church, and W. Nightingale gave a very interesting gospel discourse on "What shall the Harvest be?" At the close one woman made the good confession. On March 20 one was received into fellowship, and in the evening a young woman made the good confession.—T.M., March 22.

RICHMOND (Balmmain-st.).—Splendid meetings in connection with Bible School anniversary held last Sunday and Tuesday. Sunday afternoon Bro. Ludbrook gave his address, "Puffing Billy," and prizes were distributed. On the Tuesday night a cantata was rendered by scholars under the direction of Miss Hearle, and Bro. Horace Kingsbury gave an interesting talk, which was enjoyed by old and young. Bro. Gale has inaugurated an adult Bible Class, which promises to have a large membership. The following were elected as officers:—President, R. Campbell Edwards; vice-president, Geo. Nicholls; instructor, Bro. Gale; secretary, Fred. Sumpton; treas., Miss F. Rhind.—W.T.F., March 19.

PRESTON.—The church annual meeting was held on Thursday. A representative meeting assembled. All reports were on the right side. Our membership has grown from 33 to 36. Gospel meetings are improving in attendance. The C.E. Society has been re-organised with a membership of 14. The church unanimously decided to invite James Holloway to continue for a term of six months. The officers appointed were, T. Green-

Continued on page 194.



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.

"'Rather pretty!'" mocked Patty, beaming at her. "You know they'll be beautiful! And it's perfectly dear of you to do all that. She's a 'past grand master' in arts and crafts, Mr. Holbrook. You should get her to design some mantels for you. O Helen, that will be lovely." Then the merry, grateful look was displaced by a graver, sweeter one; and she laid her hand on Helen's arm. "I must tell you that she is the one who has done all this, Mr. Holbrook. If it had not been for her faithfulness to her King, there are a great many lovely things we should all have missed."

Helen March's cheeks flushed deeply at the tender words, but she only said quietly:

"Though his palace is up yonder,
He has kingdoms here below,
And we are his ambassadors
Wherever we may go."

I hold his honor in my keeping. I must be faithful."

Strange conversation for a down-town office right in the rush and bustle of business hours. Mr. Holbrook had a queer little smile in his keen eyes as he listened quietly, but somehow it did not seem so queer to Whitney as it would have seemed a year ago. Between his mother and Patty and Helen March he was growing more accustomed to the language of the other country, as he was to some other changes. He would not say he liked it, but it was not so foreign now. He did not like it at the beginning of the gay season, when Patty refused the invitations to the bridge and theatre parties, when no wine was served at his table, when every Wednesday evening she would slip off for an hour to the little chapel—nothing was allowed to interfere with that precious hour; but when he saw that she was just as much admired, that she was just as exquisitely gowned and just as charming, that their small dinners and evenings were even more sought after, he had ceased to fret. He told himself it was just a fad; all girls had them; it would soon give place to something else.

He was surprised to find how interested she had made him in her little mission colony; how she had drawn him on, day by day, until at last he had agreed to the whole thing. There was a tract of unused land belonging to the Baldwin estate, just outside the old town, rolling ground, prettily wooded, and easily accessible. They were to put up ten pretty homes—not "houses," Patty had said with an emphatic shake of her sunny head—where returned missionaries, those who were alone in the world, like Mr. and Mrs. Rogers, coming back broken in health, small of purse, could find a home of rest and peace, their own home. So long as they both lived, she and Whitney, they were to keep up the taxes, repairs, and there was to be a reserve fund in ex-

treme cases for the missionaries to draw on. At their death the place would be endowed.

It was a beautiful thought. As Gordon, in that wonderful book on service, has said, they were simply exchanging their gold into lives; buying up the current coin of the Homeland, the only kind received there.

And Whitney, to his surprise, rather enjoyed it; it gave him a queer glow at his heart; it seemed to warm him with a curious warmth. And the time came when, as he walked through the pretty Place, with its comfortable homes, its smooth green lawns and great trees, and saw the tired but happy faces of those blessed servants of the King, he felt he would rather own this small bit of big blessedness than the three hundred shares in the Western Golconda that had gone into this spot. He did not know then that the Golconda had ceased its dividends.

He smiled tenderly down into the lovely vanishing face as it disappeared from his sight in the big elevator, and the tenderness still lingered in his eyes when he went back into the inner room where the older man was carefully rolling up his plans. As he slipped the elastic over the roll, he turned to Whitney.

"Baldwin, I congratulate you from my heart. I admired Mrs. Baldwin when you brought her here; she was a beautiful girl, but she is blooming into a far more beautiful woman. Her beauty will last, because it is rooted in unselfishness and love. I rather imagine she will have a good account to give of her ten talents. Think I'll begin to increase mine—made a little beginning this morning." He smiled fleetingly. "Such women as your wife and Mrs. March make a man feel like taking a good long, pure breath. Thank God there are such! And you, my boy, should thank the Lord every day that one of them is yours. I will give these plans to Davis in a few days. I am honored by Mrs. Baldwin's commission. Good morning; don't come out." And the famous architect, who Whitney had said would not bother with so insignificant an affair, passed out of the office.

Whitney stood still in the middle of the room, a bit of dazed feeling about him. This man had just refused Banker Converse; he was planning a mansion up on the hill. What wonderful alchemy was Patty using these days? He was receiving surprise piled upon surprise. Just last night he had heard his mother planning an annex to the old hospital down-town, a resting-place for the convalescent, just a little "thank-offering," she had said, with her arm about Patty.

And next week the big hall in the main hospital, the one that had made Patty shiver when she passed through, was going to be tinted a dainty rose-pink; there were to be some fine engravings where the empty spaces now stared blankly at one; and at the bleak old windows

that looked out upon the uninteresting courtyard there were to be pretty filmy curtains, while a big fern or two from the Whitney Baldwin conservatory would fill the ugly corners, and there were to be "comfy" chairs scattered all about.

It would be more homelike; it would bring a little glow into the sick one's heart instead of a chill, hope instead of dread, a promise of life instead of a foretaste of death, Patty said. And it would cost just about the same as that exquisite dinner service at which she had been looking for a number of weeks. No one knew that she turned away from the tempting china with a sigh of regret; she did love pretty china.

It was a beautiful June day. The sun had come up in the morning round and full and red, and the breeze sweeping in through the open windows had brought with it a faint perfume as of distant new-mown meadows.

Down in the garden the roses lifted their soft velvety faces as Patty went slowly along the gravelled path, and in the heart of each there sparkled a glittering dewdrop. The birds darted hither and thither in the big trees beyond the rose-garden, and a myriad of tiny golden butterflies fluttered lazily around the old sun-dial.

The young mistress of the lovely rose-garden turned and came slowly back toward the old gardener, who was following behind her, cutting the great velvety things and dropping them into his basket.

"The roses are in fine shape, Bates. They show excellent care," she said with a smile, as the old man touched his cap respectfully. "You may send a basketful of them down to the hospital this afternoon, and one over to the mills; the girls will like them as they go home from work. Give this basket to Hawkins, and tell him to bring them in the motor carefully. If they could only last longer—they are so lovely."

She went on, then turned suddenly and came back. "Bates, be sure you take a big bunch of them to your wife every night." Then she turned back, and the old man looked after her with a grateful smile.

How did she know that his invalid wife was longing for a sight and smell of the roses?

Patty's heart was full of joy as she went swiftly down the street to the old brown house. She often walked down there instead of riding, to be in trim for the mountains, she told Helen, with a brilliant smile; for they were going back to the "Delectable Hills," she and Whitney, for the summer. And, lovely to think of, Madame Baldwin had invited Helen and the wee chap to spend the summer with her on the coast, not many miles from them; they would be together often.

There were many curious glances following her as she went down the street, for they were beginning to find out that she really meant it, this beautiful, charming young woman; it was not a fad; it was a reality; she was living her religion. They could not understand it; the poor should be religious—what else was there for them?—but for Whitney Baldwin's lovely young wife—! And to their amazement they were finding that it made her not a bit less attractive. There was a rare charm about her that few could resist; perhaps she had not chosen the foolish part, after all.

As she turned into L street, she gave a clear, bird-like whistle, one she had learned up in the

woods; and the next moment the wee chap, with Peter, the collie, at his heels, came racing to meet her. Together the three went up the cold shady walk, a pretty picture in the June sunshine.

"Ready, Helen?" The call went up to the open windows; and Helen, in simple white gown, came out upon the balcony. "Hawkins will be here in a few minutes."

"Sorry, dear," and Helen's voice was full of unmistakable regret; "but 'Mr. Unexpected' has called this afternoon, and I cannot leave him. I am so sorry, Patty; but there are some things I must do to-day, and I have had so many interruptions, I have just gotten round to them. Isn't it glorious to-day? You look lovely in that blue gown! There's your motor now; no, don't tempt me, dear. Go right along; you haven't any too much time. Good-bye!" She went in through the open window, and Patty stepped into the waiting car, greatly disappointed and a bit provoked. She had forgotten for the time how all things work together—disappointments, defeats, failures—for them that love the Lord.

The disappointment wore off a little as she sped swiftly along the pretty country road out to the mission colony. It was going to be so lovely a Surprise! She couldn't help spelling it with a capital. And a complete one, she was sure. Mr. and Mrs. Rogers were coming back from the South this evening; he had been filling a small pulpit down near Patty's old home for the winter months. They were coming to make Patty a week's visit, so they thought, before going into the dreaded institution. O, how joyful a surprise the pretty home would be!

Patty smiled happily as the motor car rolled noiselessly up the drive and stopped before the new home. It was a pretty place, with the big west porch on which stood two great chairs with soft cushions. There were dainty but inexpensive curtains at the windows; and, as Patty opened the front door, she smiled again. How inviting the small hall looked! Just a rug, a hat-tree, a

settle; that was all, but the rug was artistic, the settle and hat-tree quaint but harmonious.

She went swiftly up the polished stairs; she wanted to see that things were right up there, especially in the cheery yellow room; she remembered how Mr. Rogers had looked the day he was carried into her beautiful yellow room; he would have one all the rest of his life. Not an expensive thing—the maids in Patty's home had better furnishings—but dainty and tasteful, chosen with wise prescience and loving thought; and Patty glanced around in delighted approval; then she peeped into the bathroom, and gave a look at the small linen-closet. They were right, too, and she ran lightly down the back stairs to the kitchen, where the pots and pans shone cheerily in the afternoon sunlight, and the tea-kettle stood ready to boil and bubble at a moment's notice. From there to the pantry, which was supplied with all necessary articles, through the dining-room, where the table was set for two—tea was to be ready for them when they should reach home—on into the living-room.

She gave a quick look around the room that was to be their home until they went to the wondrous one "not made with hands," everlasting.

It was very, very pretty, with the simplicity of good taste; the big crex rug, the four comfortable chairs, the reading table with its drop-light, and, prettiest of all, the mantel with the quaintly lettered motto that Helen had worked out with loving, skilful hands.

Patty threw aside her gloves, and began quickly to fill the big vase on the table with the pink-tinted roses from her basket, and she put a great bowl of them in the centre of the tea-table; their welcome would be a sweet one; then she turned back to the living-room and to the motto; it attracted her. As she stood looking, the rays of the setting sun shot through the filmy curtains, and touched the gold and dull yellows with a glory, making the letters stand out in striking relief against the dull bronze background.

"With God go over the seas,
Without him not over the threshold."

Patty read it half aloud, once, twice; then suddenly she bowed her head—she was all alone in the quiet house—and from the fullness of her heart and its one great desire came the short, earnest prayer:

"O God, teach my dear one that! Tell him that he must not go over the threshold without thee! That he needs thee down in his office, where men are tempting him every day! O God, for Jesus' sake, show him."

There was a faint sound near her; she opened her eyes with a start; then the crimson rushed into her fair face, spreading like a flaming fire.

He must have heard her prayer—Whitney! He would certainly be offended, angered.

She did not move, but one white hand stole up to her throat; she seemed suffocating.

To have him—Whitney—hear her simple prayer!

A beam of the setting sun stole through the high window beside the fireplace, lighting up the face that before had been in the shadow.

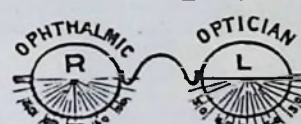
Patty caught her breath with a quick gasp.

"Whither thou goest, I will go; thy people shall be my people, thy God my God." That was all he said, as he stretched out his hands toward her, but she knew.

Instead of one surprise in the dear new home, there were two. And Patty's surprise was one that would last throughout eternity.

The End.

W. DONAHAY.



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

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

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From the Field—Continued.

way, Regent-st., Preston, sec.; J. Thomas, treas.; and Miss C. Olney and W. A. Strongman building fund collectors and treasurers. We would be glad if those brethren whose interest in us is of a practical nature would send gifts for our building fund at once to 27 Grattan-st., Carlton. We want to start the building.—W. A. Strongman, March 20.

NORTH CARLTON.—On March 13 the Bible School celebrated its anniversary. J. W. Baker addressed the scholars and friends in the afternoon on "Sin and its Cure," illustrating his remarks with some interesting chemical experiments, and H. Swain preached in the evening to a crowded congregation. Four lads from the Bible School confessed their faith in Jesus at the close of the service. The singing of the scholars, under the direction of F. Lang, was a marked feature of the meetings, and contributed largely to their success. On Monday the demonstration and distribution of prizes took place in the presence of a large audience. On Saturday the teachers entertained the scholars at tea, and afterwards games were enjoyed. The prospects seem very promising. Sunday, March 20, another fine meeting and three more decisions.—H. Swain.

COLAC.—On Lord's day, 20th, meeting for worship was well attended, Bro. Connor presiding. We had with us Bro. McKay. The evening service was bright and helpful, when our brother preached from John 21. On Thursday last we held our annual business meeting; attendance good. The following deacons were re-elected: Bro. Williamson, sec.; Bro. Lewis, treas.; Bren. Bauer, Dunn, and Lacy. The church was unanimous in their desire that Bro. and Sister Connor should labor with us for another term. The work is of a very important nature. The plans are out, and a start with the building is earnestly hoped for within a few weeks' time. We know Bro. Connor's harvest is yet to come.—J.G.L., March 21.

GEELONG.—Prior to leaving here to take up the work at Narracoorte, a social was tendered to Bro. and Sister Edwards. During the evening a presentation was made by Bro. Christopher, on behalf of a number of members, to the departing ones. In responding, Bro. Edwards reviewed the work during his sojourn, and trusted the church would continue to grow in numbers and power.

STAWELL.—Bro. and Sister Jellett celebrated their golden wedding on the 10th inst., surrounded by their children and grandchildren. Both Bro. and Sister Jellett were in the best of health, and heartily appreciated the many kind wishes sent them. They were the recipients of valuable presents from their family. Our brother and sister were members with the Methodists, but meeting the late Bro. March, learned the way of the Lord more perfectly, and were baptised in Lake Albert, S.A., about the year 1871. Through the preaching of Bro. March a small church of seven members was gathered together, and met in Bro. Jellett's house for breaking the loaf. Bro. Gore stayed with them for about a week, and preached the gospel at Minergie. Leaving Minergie, they settled at Murtoa, Victoria, in 1872, and meeting here with our late Bren. Sheehan and F. Jellett, they started the first church for breaking of bread, meeting alternately at their own and Bro. Sheehan's house. Leaving Murtoa, they settled at Green's Creek about the year 1885, and for 16 years they were isolated, but they kept in touch with the brethren by letters and the *CHRISTIAN*. Leaving Green's Creek, they settled in Stawell, where the brethren have bought a fine stone building to meet in, and Bro. Jellett is one of the deacons of the church. Bro. and Sister Jellett's family comprises Mesdames R. Sheehan, Murtoa; J. Hart, Lubeck; G. Proctor, Woomelang; C. McLennan, Galaquil; and Messrs. T. B. Jellett, Curyo, and W. G. Jellett, Green's Creek.

Queensland.

ZILLMERE.—The meetings have been attended very well. We believe there is a good time in store for us in the near future, as the officers are anxious to push on the work of the Master. Bro. Stabe addressed the church yesterday morning, 13th, and preached the gospel in the evening to a good audience. In the afternoon a few members drove to Nudgee, a distance of about four miles, to break bread with our aged Bro. Fischer, senr., who has been laid aside for a considerable time, but through the grace of God has been restored to health and strength. After having a nice quiet meeting with our brother and his two daughters, we left them all cheered and refreshed by meeting together around the table of our Lord.—J. Bruce.

BRISBANE.—Good meetings yesterday. In the morning Bro. Hackett exhorted from Luke 19: 42. Three received into fellowship—two, previously immersed, and Bro. Priest, by letter from North Fitzroy. At the evening meeting Bro. Mudford preached upon "Christ the Divider" to a good audience, and one stepped forward.—L.G., March 14.

MARYBOROUGH.—Two girls from the writer's Bible Class were baptised at the close of the gospel meeting last Lord's day evening, when there was a good congregation. The young people's Bible Class on Monday evenings is now going through the Acts of Apostles in detail. The abundant sub-tropical rains we have had this season have hindered the meetings a good deal.—E. T. Ball, March 14.

TANNYMOREL.—On Sunday, 13th, Bro. Parslow was with us for our anniversary meetings. Splendid address morning and evening. On the 14th we held our first anniversary social, which went off well. Twelve months ago eight met to break the memorial loaf; during the year we have had 12 additions by faith and baptism. It has been a peaceful, happy year. Sister Miss C. Keable is leaving for Newtown, Sydney.—F.G.B., March 17.

WEST MORETON.—The annual Conference of churches in this circuit was held at Rosewood on March 17. Delegates were present from Rosevale, Mt. Walker, Marburg, Vernor, Bundamba and Rosewood, and visitors from Brisbane, Boonah, Ma Ma Creek, and Ipswich. Included amongst the visitors were Bren. Mudford and L. Gole, of Brisbane. The Conference opened with devotional exercises, led by Bro. Mason, circuit evangelist, after which the President, W. Berlin, took the chair. The Secretary's, Treasurer's and evangelist's reports were presented and adopted. Total additions to Dec. 31, 1909, 24. It was decided that if at all practicable a second evangelist should be engaged. The sisters held their Conference on the same day, and satisfactory progress in all branches of church work was reported. It was unanimously decided to take up penny per week collections from each member for Home Mission purposes, and to co-operate with General Conference in making a forward move if possible during the present year. The business session of the Conference was brought to a close shortly before 5 o'clock. In the evening a public meeting was held. Bro. Mason occupied the chair, having on the platform Bro. Mudford and the President of the Conference. Several musical items were rendered by the Rosevale Quartette Party (Misses E. and N. Primus, F. Primus and A. Henriksen); a splendid address by Bro. Mudford, his subject being, "What is the Greatest Ism of the Age?" the answer being "Indifferentism," which was listened to with great attention. Bro. Mudford quite captured his audience on his first visit to Rosewood. A solo was rendered by Mrs. R. Scott, of Ipswich, also a tableau by Misses E. and A. Hohnke, L. and E. Berlin, A. Hogg, E. Carey, D. Bade and J. Mason, entitled "Building the Cross." Then followed an exhibition of club swinging by Miss Irene Mason. The singing of the Quartette, "They'll Never say Good-bye in Heaven," brought to a close the most successful Conference held in West Moreton.—T.G.M.

Here & There.

Decisions reported in this issue, 33.

Good meetings at Hawthorn last Sunday. One confession.

Good meeting at Collingwood Sunday night, and one decision.

The address of C. M. Gordon is now "Watumunga," Mason-st., Lower Hawthorn.

J. Binney, one of the students of the College of the Bible, had one confession at Pakenham last Sunday night.

L. Johnston, another student, preaching at Berwick, had also one confession last Sunday night.

T. Renton, of the Lygon-st. church, has been appointed a Fellow of the Incorporated Institute of Accountants in Victoria.

W. H. Winter has removed to Springsure, Queensland, and would be glad to hear from any brethren living in the vicinity.

J. Newby, of Little Paradise, N.S.W., writes that he is willing to respond to the invitation to support a native teacher for one year. This has reference to the work on Pentecost.

J. Clydesdale has resigned the work of evangelist at Petersham (N.S.W.) and has accepted an engagement with the N.S.W. Home Missionary Committee to labor in the Wagga-Junce district.

The *Australian Christian* increase competition closes at the end of this month. We would be glad if those who have secured *bona fide* new subscribers for this year would send us a post-card of particulars.

We have received by this mail "The Story of a Century," by J. H. Garrison. It is a brief historical sketch and exposition of the religious movement inaugurated by Thomas and Alexander Campbell, 1809-1909. 4/6, post free.

Another new book by the mail is "Addresses Delivered at the Pittsburg Convention." Some very fine speeches were delivered on this occasion, so that the book ought to be very valuable. Post free, 7/6.

W. J. Williams, of Taree, N.S.W., writes appreciatively of the articles appearing from time to time in the *CHRISTIAN*, and concludes by saying, "I join with others in wishing you the success that the improvement in the paper fully merits."

We may compare the Bible to the Tabernacle with its three courts. The outer court is the letter of the Scripture; the inner court, or holy place, is the truth of the Scripture; the holiest place of all is the person of Jesus Christ; and only when we pass the inmost veil do we come to him.—Dr. A. T. Pierson.

One hundred years ago the Bible was an unheard-of book to seven-eighths of the population of the globe. To-day it is accessible to seven-eighths the population of the globe. One hundred years ago there were barely one hundred lonely poorly equipped foreign missionaries in all the world. To-day there are nineteen thousand of them scattered in every land that the sun shines on.

F. Johnson, of Ruby, Vic., writes:—"I feel constrained to write and thank you for your excellent article on Sunday School work, and straight out advocacy of a forward movement by establishing training classes." We would like to have given the whole of his letter, but being pressed for space, we must be content with this short extract. Bro. Johnson believes in the Sunday School and its power for good.

During the present week most of our churches in Australasia will be meeting in Annual Conference. Subsequent issues of the *CHRISTIAN* will give reports of the proceedings, and we have no doubt our readers will be glad to know the progress our churches are making. We trust that all the Conferences will have a happy and profitable time, and that much good will, under the blessing of God, result from their deliberations.

The *Bible Advocate* in its new dress is a decided improvement upon the old issue. We congratulate our British brethren upon their journalistic enterprise, and wish them every success in their efforts to extend the Master's kingdom.

A new edition of the Revised Version of the New Testament is shortly to be published by the University Press. It will be the same as the edition we now have, but with marginal references. The work of compiling these references has extended over a period of thirty-seven years, and several scholars of repute have been engaged in the task. Judging from the labor involved in the work, the new edition ought to be a valuable help to the student of the New Testament.

W. Judd, of Cheltenham church, writes:—"It is not often one is permitted to read his own obituary notice. But I noticed in last week's *CHRISTIAN* in your obituary column a statement that a sister was immersed over thirty years ago by the late Wm. Judd, at Willunga. For the information of my friends I wish to state that the late Wm. Judd is still alive, hearty and well, and his address is, Swanston-st., Mentone, Victoria." [We are glad to hear testimony to the fact that Bro. Judd is still alive, and for an old pioneer remarkably vigorous.—Ed.]

A "British Brother" offers some criticisms on T. Hagger's explanation of his remarks about the British churches. In a previous note we said that we had no intention of carrying on a triangular discussion, and that decision we purpose adhering to. We do not hold ourselves responsible for the chance remarks of our "globe trotters," and do not think that either our British or American churches will be seriously hurt by anything they have said. We propose to let our British and American churches work out their own salvation. They would probably resent interference from us, as we should certainly from them. In Australasia, the churches are neither British nor American, but are striving, we hope, to be simply churches of Christ.

It may reasonably be asked, in face of the multitudinous vocal and written declarations of doubt and of unbelief, from men who ought to be leaders of devout and reverent thought, whether we are not becoming too tolerant of error? Certainly there is a very alarming increase of apathy in presence of attacks upon our divine Lord and Master, and the development is a painful one, for it points to a grave decadence in the spiritual tone of the individual believer, and, therefore, in the tone of the collective church. Professor Forsyth in a recent article has said, with much force, in referring to that "intellectual hospitality":—"If Christianity is to escape the erasure of its own personality in mental complaisance, it must be more critical of what culture offers it, and critical according to its own positive spiritual principles. It must now be more concerned to subdue than to absorb its environment. It must have the courage to concentrate, at the cost of being called narrow, and to be positive, careless of being called dogmatic. . . . And, above all, it must be bold enough to have a gospel of its own, and an experience of personal grace, behind which no rational considerations can go." These are brave and timely words, and they touch a very pressing need, and should solemnly be taken to heart and acted upon.

In your issue of March 3 appears a comment on the action of a preacher who removed his coat and invited his congregation to do likewise during the service. It would be interesting to know just how the incident was related by your correspondent. With the thermometer over 100 in the shade for several days, and 105 on the Sunday, is proof that it was more than warm, and as far the removal of coats was concerned it was done very quietly and without any disturbance of any kind. Again, a large amount of time and thought is spent in trying to solve the problem of getting men to attend church, and as the preacher's congregation referred to is essentially a working man's church, I feel sure he was quite justified under the circumstances in taking the action he did, as after all, by making a man feel comfortable and at home in church it may be a step towards solving the problem and

inducing him to attend church during the trying heat of our climate. I should like to draw attention to the fact that this was not the first time the same thing occurred in the Church of Christ in Australia. A preacher did the same thing two or three years ago in one of the Victorian churches of Christ, and it also occurred in South Australia about the same time. Personally I may not be so conservative in my ideas as some, but I fail to see what difference it makes whether a man sits in a place of worship with his coat on or off, providing he is decently dressed otherwise, and attends with the intention of worshipping in a right spirit.—J. W. SBOOK, Hindmarsh, S.A.

The Australian Christian.

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ACKNOWLEDGMENTS.

FOREIGN MISSION FUND.

Victoria.—Churches—Brunswick, per C. Peters, 16/11; Lygon-st., per W. C. Craigie, £5; Hawthorn, per Miss Prichard, £1/10/- (previous acknowledgment from church, Hawthorn, should have been £1/10/-, per Miss Prichard, and 8/7 from Miss Tucker); C.E. Societies, Kaniva Circuit, for support of teacher, Tandalwadi, India, £9/10/-; Doncaster Mission Band, £3; C.E. Societies, Victoria, per W. A. Kemp, £17/10/-; C.E. Societies, Victoria, per C. M. Gordon, special contributions towards cost Motor Boat for Bro. Filmer, Pentecost Island, £45; R. C. Edwards, Hawthorn, £10; Bro. Catchpole, Newmarket, £1; T. R. Morris, Brighton, £2; Sister Olney, Preston, 5/-; P. Rees, Hawthorn, 10/-; H. G. Harward, £1; A. Bailey, Ascot Vale, 5/-; Teachers and Students, College of the Bible, to support preacher, Baramati, £3; School, Cheltenham, £1 16/-; Tasmania.—Miss Crowe, Hobart, 10/-; Queensland.—Per L. Gole—Sister, Brisbane, £1; Brother, Brisbane, £2; for Pentecost, School, Maryborough, 8/-; Received by Treasurer West Australian F.M. Committee, C. J. Garland, to Feb. 28, 1910.—Churches—Northam, £1; Kalgoorlie, £2/4/-; Perth, £2/12/-; Subiaco, 10/-; North Perth, £2/4/-; Sisters' Conference—Mite Boxes, £8/12/1; Native Helper, Pentecost, £9 7/-; Sunday Schools—For Orphanage Work—Claremont, 8/10; Northam, 17/6; Chinese Mission, £2/16/9; Perth C.E. Society, £1/2/6.

Robert Lyall, Treas., F. M. Ludbrook, Sec., 39 Leveson-st., N. Melb. 151 Collins-st., Melb.

N.S.W. HOME MISSION FUND.

From churches, towards support of their evangelists—Belmore, to Jan. 15, £10; Erskineville, to Dec. 13, £14; North Sydney, to Feb. 27, £7/10/-; Wagga, to Aug. 9, £7. From churches, per collectors—Auburn, £1/6/1; Belmore, £1/16/3; Erskineville, £1/14/2; North Sydney, £1/10/-; Mosman, £1/15/11; Petersham, £13/13/-; Enmore, £6/7/8; Lilyville, 13/3; Sydney, £6/8/8; Inverell, 16/-; Lismore, £2/7/9; Bungawalbyn, £1/16/-; Merewether, 8/-; Taree, 7/-; Seven Hills, 10/-; Individual contributions—Bro. Wardale, Mosman, 2/6; Bro. and Sister C. J. Lea, Mosman, £1; Bro. and Sister T. Hagger, Marrickville, 12/6; Sister Simmons, Enmore, 10/-; T. C. Walker,

Marrickville, £6; Sister G. Newby, Taree, 10/-; Sister Young, Dubbo, 10/-; L. J. Stimson, Dubbo, £2; Jos. Stimson, Glebe, £10; A. Morris, Petersham, £1/10/-; A. Price, Moulamein, £2; J. Clark, Kangiara, 2/6; Sister T. Kingston, Baan Baa, £1; C. V. Roberts, Temora, £5; Bro. and Sister Arnold, Grong Grong, £5/0/6; Annual offering, Lismore, £3/15/-; Special offerings—Petersham C.E. Society, 11/9; Taree, £2/11/5; Corowa, 10/-; Hurstville, £1/0/5; Mosman Mission, Thankoffering and Donations, £14/6/7; Hagger Welcome, £2/2/9; Sisters' Conference, £7/4/6; Annual fees, £4; Literature Sales, £16/14/1; Sundries, £1/3/3. Total to Feb. 28, £169/7/6.

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Chas. J. Lea, Treas.

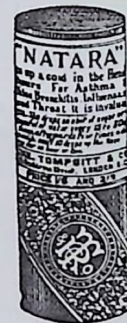
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BEREAVEMENT NOTICE.

Mrs. W. Winter and family desire to express their sincere thanks to the brethren and sisters for loving sympathy extended in their recent time of bereavement, and for letters, telegrams and messages so kindly tendered. Inglewood Forest, Moree, 5/3/10.



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Obituary.

DAVIES.—On Dec. 31, 1909, Sister Elizabeth Davies died at Newmarket, Vic., at the advanced age of 86 years. She had been a member of the Church of Christ for 46 years. Her husband was one of the first trustees of the church at Maryborough. The Sunday before her decease the aged pair had celebrated their "diamond wedding." Our sister gave a good testimony of her faith in the promises of God, and has gone home a while before her dear partner in life, who waits with patience the day of joyful re-union, and sorrows not as those who have no hope.

BAUM.—Frederick James Baum, of the church at Collic, W.A., fell asleep in Jesus on Monday, March 1, 1910, at the age of 33 years. He had been ailing for about five months and was a great sufferer. Bro. Baum was immersed by Geo. Brown in Polkemmatt, Victoria, when only a lad, and came to West Australia about 13 years ago. He knew him whom to know is life eternal, and passed away with full confidence in his keeping power. A very large congregation assembled at the Collic cemetery, where the writer conducted the funeral service. Bro. Baum leaves a wife and one child and his aged parents and two sisters to mourn their loss, but they "sorrow not as these who have no hope." We extend to them all our deepest sympathy.

Subiaco, W.A. H. J. BANKS.

LOUEY.—Bro. and Sister Henry Louey have suffered severe bereavement in the loss of their only child. He was a bright, happy little fellow, 14 months old. He suffered intensely for a few days, and passed away on March 1. The writer, assisted by W. Jame, laid his remains in the beautiful Waverley cemetery on March 3, to await the resurrection. The intense grief of the parents is sanctified by the knowledge that the heavenly Gardener has transplanted the little bud from the earthly to the heavenly garden.

Sydney, N.S.W. H. PAYNE.

METCALFE.—Bro. Metcalfe, senr., passed away on Feb. 23. Our brother was in his usual state of good health up till Saturday the 19th, and was engaged in his ordinary routine of work, when he was suddenly stricken down with a paralytic stroke, becoming unconscious. Despite medical aid and all other efforts, he lingered in this state until the morning of the 23rd, and then without having regained consciousness, passed to his eternal rest. He was a very old disciple, having been brought to a knowledge of Christ under the preaching of E. Bagley at Rosewood, Qld., some 25 years ago. He settled in this district shortly after, and took fellowship with the brethren of this locality, and remained steadfast to the end. He leaves a widow and three grown-up sons, all of whom are members of the church. We commend them to our heavenly Father. "Blessed are they that mourn, for they shall be comforted." "Sleep on, beloved, sleep and take thy rest."

Ma Ma Creek, Qld. W.W.

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Foreign Mission Fund.

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

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

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

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