

# The Australian Christian

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## Southern District Conference, NEW ZEALAND.

The Twentieth Annual Conference of the churches of Christ was opened in the Tabernacle, Gt. King-st., Dunedin, on Friday, 21st April.

W. G. Alcorn led in devotional exercises for half an hour, after which the President, Jas. W. Stokes, took the chair.

The minutes of the previous Annual Conference were read and confirmed.

The roll of delegates was as follows:

CHRISTCHURCH.—T. Manifold, Hannam, Langford.  
DUNEDIN.—J. W. Stokes, H. Mahon, C. F. Sundstrum, J. Stewart, J. Routledge, A. Thompson, R. Dalziel.

GORE.—Thomas Bryde, W. G. Ladbrook.

HAMPDEN.—J. Doreen.

INVERCARGILL.—W. D. Little, Galt, Perkins.

MATAURA.—G. A. C. Gordon, Wm Pryde, J. Thornley senr., W. Taylor.

MORNINGTON.—W. Allan, H. Wood, H. G. Lake-man, W. Glaister.

NORTH-EAST VALLEY.—H. Holmes, T. Arnold, Wm. Lowe, J. Hilliard.

OAMARU.—J. J. Clarke, J. D. Farnilton, W. Kilgour, D. M. McCrackett.

SOUTH DUNEDIN.—K. H. Kippenberger, S. J. Mathison, Edmonds, Illingworth.

Mataura church formally applied for admission to Conference, and was welcomed.

Bren. Manifold and Hannam (Christchurch) being unable to attend Conference, Bro. Langford requested that Jas. Clarke be permitted to act as a delegate. The request was granted.

W. Kilgour and Bro. Langford were appointed press reporters.

The Secretary read the Executive Committee's Report.

The Treasurer then read the Balance Sheet.

RECEIPTS.	
Balance Forward ..	£12 14 3
Contributed by Churches—	
Christchurch, £3/17/-; Indiv., £6/12/6..	10 9 6
Oamaru, £15/6; H.M. Com., £17/12/-;	
Indiv., £4/7/6 ..	177 19 6
Hampden ..	5 0 0
N.E. Valley ..	1 0 0
Tabernacle, Dunedin ..	48 14 0
Mornington, £10/12/9; Indiv., £7/13/6..	18 6 3
S. Dunedin, £10/18/7; Indiv., £8 ..	18 18 7
Kaitangata ..	3 10 9
Gore, £12/10/9; Indiv., £1/10/- ..	14 0 9
Mataura ..	2 0 0
Invercargill, £3/3/6; Indiv., £2/15/- ..	5 18 6
Waimangaroa ..	7 0 0
Donations from Isolated Members ..	17 9 6
Donations to Gore Building Fund—	
Oamaru ..	£2 6 3
N.E. Valley ..	0 14 7

Tabernacle, Dunedin ..	26 11 3
Mornington ..	4 12 11
Isolated Brother ..	1 0 0
Printing Quarterly Letter ..	35 5 0
Conference Fees ..	3 11 6
Proceeds Sale of "On the Rock" ..	4 0 0
Savings Bank Interest ..	2 13 9
Sale of Copies of Constitution ..	0 14 2
	0 1 4
	£389 8 4
EXPENDITURE.	
T. H. Mathison's Salary ..	£29 15 0
Travelling Expenses ..	1 0 0
D. M. McCrackett's Salary to April 1, 1905 ..	183 0 0
W. G. Alcorn—40 weeks' Salary to Apr. 17 ..	100 0 0
S. J. Mathison's Expenses to Gore ..	2 10 0
H. Mahon, Travelling Expenses ..	1 3 0
C. Watt, do., re Christian Union Conference ..	4 0 0
Executive's Quarterly Letters ..	10 19 0
Conference Programmes ..	2 5 0
Typewriting Conference Reports ..	0 19 0
Amounts collected for Gore Church Building Fund ..	35 5 0
Miscellaneous Expenses (Postages, M.O., etc.) ..	4 17 8
Cash in hand ..	13 14 8
	£389 8 4

To Balance forward, £13/14/8.

Examined and found correct,

L. J. SCHULENBURG.  
K. H. KIPPENBERGER.

The Church and Sunday School Reports were read and received.

A number of the delegates having stated that they thought the returns were not as accurate as they might be, it was resolved—That it be a recommendation from this Conference to the various churches that the returns be submitted to the officers before being sent in by the secretary.

The reports of the evangelists, W. G. Alcorn (Gore) and D. M. McCrackett (Oamaru), were read and received.

The following resolution was passed on the motion of Bro. Stewart, seconded by Bro. Langford—That this Conference express its sympathy with Bro. and Sister McCrackett in their late illnesses.

The Foreign Missionary Report was read and received, the Conference expressing pleasure at the work which had been accomplished. The report was as follows:—

Immediately your Committee took office they sought to carry out the expressed desire of the Conference, to inaugurate mission work in India. Everything seemed to promise success. Unfortunately, viewed from our standpoint, Bro. Strutton's arrangements were altered by his board, and instead of at once returning to India he was directed to

remain in Australia. Your Committee then turned to the second part of their instructions, and undertook to help on the splendid work of John Sherriff among the Kaffirs at Bulawayo. They have sent on over £40, more than enough to sustain the native evangelist, Agrippa, for six months, and the question of undertaking his entire support will be a question for the present Committee to decide. The type-copied letter from Bro. Sherriff now in circulation is so full and descriptive that no further reference to the mission is called for here.

Your Committee are hopeful of being able to arrange either with Bro. Strutton directly, or in co-operation with the Australian brethren, for the establishment of a distinctly New Zealand Mission in India. The movement for a United Board of Foreign Missions suggested at last Conference, and rejected by both Middle District and Auckland Conferences, will this year almost certainly be adopted, and under such happy circumstances we shall look for a rapid and steady forward movement in Foreign Mission work.

The Committee have under offer for India an earnest young brother, whom they hope to send forward as soon as the way opens up.

The balance sheet discloses the amount contributed—not, certainly, a great sum, but great enough to prove an earnest of what the brotherhood will do when our work is fairly set going.

FOREIGN MISSIONARY COMMITTEE.—Statement of Receipts and Expenditure for year ending 31st March, 1905:—

RECEIPTS.	
Cash taken at Rally ..	£2 17 0
Donation, late Bro. Rodger ..	15 0 0
Conference Promises ..	19 19 0
Donations ..	16 13 0
Church at Gore ..	1 3 6
" Kaitangata ..	1 12 0
" South Dunedin ..	5 12 0
" Burnside ..	0 10 3
" Mataura ..	2 8 0
" Mornington ..	5 14 9
Sunday School, Oamaru ..	4 5 0
P.O.S.B., Interest ..	0 14 4
	£76 8 10

EXPENDITURE.	
Cash remitted to John Sherriff, Bulawayo ..	£43 8 0
Cost of P.O. Orders ..	1 2 0
Exchange on Cheques ..	0 1 0
Stationery and Books ..	0 13 6
Stamps and Postage ..	0 3 0



## NEW ZEALAND SOUTHERN CONFERENCE STATISTICS, 1905.

NAME.	Members, 1904.	ADDITIONS.				LOSSES.			Members, 1905.	Increase.	Decrease.	S.S. STATISTICS.				Church Additions from S.S.	Bible Class Members.	Average Attendance of Members at Worship.	Average Attendance at Gospel Ser- vices.	Average Attendance at Prayer Meeting.
		Faith and Obedience.	Letter.	Baptised Believers.	Restoration.	Death.	Letter.	Removal & Roll Revision.				Scholars, 1904.	Scholars, 1905.	Teachers, 1904.	Teachers, 1905.					
Christchurch .. ..	144	12	14		6	2	3	8	157	13		94	94	9	11		9	64		
Dunedin .. ..	346	82	15	1	1	2	11	2	435	89		108	194	13	19	34	25	160	400	50
Hampden .. ..	16								17			16	10	1	1		8	9	15	
Invercargill .. ..	101	6	4		1	2	8	1	101			83	86	10	9		14	60	95	30
Kaitangata .. ..	70								70			62	62	11	11	4	28	56	30	14
Mataura .. ..	114	9				1	24	5	93		21	52	42	5	4	5	25	55	70	15
Mornington .. ..	72	13	7	8	4	1	4	5	94	22		57	86	11	12		68	85	28	
North East Valley ..	76	12	4	1				5	93	17		101	76	15	15	7	12	36	50	28
Oamaru .. ..	110	23	8				3	1	137	27		72	87	15	15	10	12	70	100	
South Dunedin .. ..	87	8		3		2	7	9	80	27	7	110	125	11	20	5	6	43	50	15
Gore .. ..	23	7	9	2	1		4	4	34	11			22		3	2		22	44	7
Totals .....	1159	172	61	16	13	10	65	40	1311	207	28	755	884	101	100	67	111	615	1005	189

Cable to Bro. Strutton .. .. 0 6 0  
Cash in Bank .. .. 30 15 4

£76 8 10

J. INGLIS WRIGHT, Sec. and Treas.

Audited and found correct,

April 8, 1905. K. H. KIPPENBERGER, Auditor.  
Outstanding Conference Promise, £10.

It was moved by Bro. Langford, seconded by Bro. Farnilton and carried—That it be a recommendation to the incoming Committee to seriously consider the advisability of assisting in or instituting a mission to the Maoris. Also—That we recommend the incoming Committee to send money to South Africa if necessary.

#### EVANGELISATION.

The subject of evangelisation was next dealt with. Applications for evangelistic assistance were received from Christchurch, Oamaru, Mornington and South Dunedin, Burnside, Kaitangata and Gore, and it was resolved that the applications be received and left with the incoming Committee to deal with.

It was then resolved—That a statement be taken from the delegates of the various churches of the amounts they could contribute towards support of an evangelist. The Christchurch delegates stated that that church would be able to contribute £2/10/- at least, probably £3 per week. Mornington and South Dunedin churches expected to be able to contribute nearly £3 per week between them. The Gore delegates stated that the church there had undertaken large responsibilities and could not make a promise of a definite sum. Oamaru church has for the past two years virtually supported its evangelist.

#### SATURDAY'S SESSION.

After devotional exercises led by Wm. Pryde (Mataura), miscellaneous items were dealt with. S. J. Mathison, at the request of an Oamaru brother, introduced the question of providing "a basis of rules for the guidance of new converts." After a short discussion it was resolved—That it be a recommendation to all the churches to give

their new converts a pocket New Testament and also a copy of "First Principles."

The subject of an All New Zealand Conference was introduced by the reading of a letter from the Middle District Committee, stating that at the N.Z. Conference held in Wellington in 1901 it was resolved to hold the next Conference in Dunedin in 1906. This was the recollection of the Middle District brethren, but the minutes of the proceedings had been lost in a fire.

On the motion of Bro. Langford, seconded by Bro. Illingworth, it was resolved—That a N.Z. Conference is desirable, and that it be a recommendation to the incoming Executive to arrange if possible that it be held in Christchurch, if agreeable to the other Committees. It was also resolved—That it be a recommendation to the incoming Committees to arrange with the Northern and Middle District Committees which subjects will be discussed at the New Zealand Conference.

The question of engaging a State Evangelist to labor throughout the Colony was introduced by the reading of a letter received by the Secretary from Thos. Smith, State Evangelist of Texas, U.S.A. After a short discussion it was resolved, on the motion of Bro. Mathison, seconded by Bro. Allan—That it be a recommendation to the incoming Executive to endeavor to arrange with the Middle and Northern District Committees with the object of engaging a State Evangelist for N.Z. An amendment by Bro. Stewart, to the effect that the matter be left for the forthcoming New Zealand Conference, was lost.

Jas. Routledge introduced the subject of better means for collecting funds for missions, and the following motion was carried:—That all churches be recommended to procure boxes with two compartments, one for Home and the other for Foreign Missions, and that all the disciples be urged to have these boxes in their homes. This was on the motion of Bro. Routledge, seconded by Bro. Mahon. As a result of this motion some discussion took place on the numerous means now used to raise funds, and the following resolution was passed;—That it be

a recommendation to the forthcoming N.Z. Conference that the question of fellowship be seriously considered.

The following resolutions were also passed:

That every church be recommended to have an address on Home and Foreign Missions every three months at least.

That Bro. Roy (Portobello) be asked to take up the position of correspondent to the isolated brethren.

That this Conference recommend to the respectful consideration of the brethren the present agitation for a Referendum Bill to allow the electors to vote as to whether or not they will have the liberty to have Bible teaching in our National Schools.

It was mentioned that R. A. Wright of Wellington is the Secretary of the Referendum League, he having been chosen out of 100 applicants for the position.

#### CHRISTIAN UNION.

Jas. Routledge read the report of the Committee which had during the year conferred with a representative Committee of N.Z. Baptists on the subject of Union. Following the reading of this report, W. D. Little (Invercargill) delivered a splendid essay on the subject.

The following resolution was passed with enthusiasm—That this Conference of the churches of Christ in the Southern District of New Zealand, actuated by a fervent desire for Christian Union, has sincere pleasure in endorsing the recommendations, along with the report, submitted by the United Committees of the Baptist Churches and churches of Christ in New Zealand.

A unanimous vote of thanks was accorded the Committee, which had so well carried out its duties, also to Bro. Little for his excellent essay.

The Sunday School Essay by J. J. Clarke, of Oamaru, was a short but thoughtful production—and proved the sauce of the Conference. Bro. Clarke was heartily thanked for his essay, and as a result of the discussion, Bren. Little, Wright, Langford and Clarke were appointed a Committee (with power to add) to inquire into improved



methods of Sunday School work and report to next Conference.

The following Executive was chosen:—President, C. F. Sundstrum; Vice-President, Alex. Roy; Secretary, K. H. Kippenberger; Asst. Sec., H. G. Lakeman; Treasurer, Jas. Routledge; associate members, A. Thompson, J. W. Stokes.

The following F. M. Committee was chosen:—J. Inglis Wright (President), Illingworth, William Lowe, Stewart Wright.

## Foreign Missions

Percy Pittman

JULY 2.

The Annual Offering.

£1500 for Foreign Missions.

Let every member give something.

Two shillings per member will yield the amount we need.

The commencement of an Australian station will largely depend on the amount of the offering.

Our present indebtedness to the Treasurer is £205/6/9. Will you help to wipe this off?

Alfred L. Gibson has kindly consented to act in the capacity of lecturer on behalf of Foreign Missions. A number of illustrated lectures will shortly be arranged.

Our missionary from Japan, P. A. Davey, attended the last meeting of the Victorian Committee, and gave valuable information regarding the work of the missionaries. Our ideas on equipment and accessories, especially, were considerably enlarged. A fully-equipped Australian station will call for great liberality on the part of the brotherhood. Bro. Davey will pay a brief visit to each State before he leaves our shores.

In conjunction with the Federal Committee, the Endeavor Union is arranging for a forward movement among all the Endeavor Societies of Victoria.

Miss Thompson writes: "Nine years ago the missionaries in Damoh were living in tents. Now there are three bungalows belonging to the mission, fine buildings connected with the orphanage, almost 300 boys, and a number have married, left there and are supporting themselves in various ways. ... There is a great change here (at Harda) in some ways, and it makes one feel very hopeful. One who had worked in other parts of India said there was a responsiveness here that surprised her very much, and she expected to see great results in the future. A good many in Harda are feeling sad over Dr. Drummond's departure on furlough. The Parsees (ancient Persians), of whom there are about 100 in Harda, had a farewell meeting last Saturday evening. They ordered garlands and bouquets of lovely flowers from Bombay, had refreshments, and presented Dr. Drummond with a beautifully embroidered address on white silk, and a very fine silver vase. Monday evening the native Christians had their farewell meeting, and gave him a gold ring and photos of themselves and their children. Tuesday

evening the English community presented him with a farewell address, and a handsome writing-case and silver fountain-pen. Refreshments were provided, and a very enjoyable evening was spent. I was surprised to see so many Catholics present; but Dr. Drummond's work has been very much appreciated."

Writing from Shanghai, April 7, Miss Tonkin says:—"During the last few weeks I have visited many of the small hamlets extending some four miles into the country, and had good times. I tried every possible way to fix up my present home, but without success. I have had to look out for another house, and have secured one adjoining our compound. My rooms will be on the second floor, with a large room for women's work underneath, and a small room which will be useful as a storeroom, also a room for my servant, and the Bible woman will occupy the rooms next to me. The rent comes to about £1/19/- a month. It is right among the people. I expect to take possession this month." The Federal Committee has undertaken to pay the rent of this building for our missionary.

## "I am Debtor."

H. G. HARWARD.

Of every disciple of Jesus is this statement true. Not one is freed from responsibility. To the measure of our ability and opportunity does the obligation rest upon us to make the glad tidings of salvation known to those who are out of Christ. If we are Christians we have no choice in the matter. The question of sending the gospel to the uttermost parts of the earth is not an open question. Jesus has decided it for his followers by his world-wide and age lasting proclamation—"Go . . . preach the gospel to every creature." "To doubt would be disloyalty, to falter would be sin." For a Christian to oppose world-wide evangelisation; to fail to support efforts to send the light into the dark regions beyond; or to declare "I have no sympathy with the Foreign Mission work," is repudiation of indebtedness—failure to imbibe the spirit of the Master.

Our own acceptance of the gospel involves indebtedness. Our hearts have enthroned Christ. Our wills have been subdued by him. He has taken possession of our lives. In this is our pledge of allegiance—our contract to do "whatsoever he would like to have us do." In this surrender we have said—

"I'll go where you want me to go, dear Lord,  
Over mountain, o'er plain or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be."

The divine marching orders are imperative. There is nothing more clearly revealed than that the Lord will have all men to be saved and to come into the knowledge of the truth. To us also has been committed the word of reconciliation. We are unfaithful to our discipleship unless we GO, LET GO, or HELP GO.

The need of the heathen makes us debtors. Brethren, how shall they call on him in whom they have not believed? how shall they believe on him of whom they have not heard? how shall they hear without a preacher? how shall they preach except they be sent? Will you answer, brethren? How shall they be sent if we continue in our selfishness, neglect and indifference? Jesus alone can satisfy the need of those who sit in the darkness and shadow of death. And we stand between them and the Saviour. Unless we introduce Jesus to them they will never know him. If we will not send the gospel they will know nothing of the pardon, peace and power which we enjoy. How can we sit idly by and let them perish! How can we withhold our offerings when we have tasted of the Saviour's wondrous love and know that he died for all! How can we be Christians—followers of Christ—and not follow him in this supreme work of saving men! The world was his field. It must be ours, too, if we would truly follow him.

A little girl was heard to finish her evening prayer with these words:—"And I saw a poor little girl on the street to-day, cold and bare-footed: but it's none of our business, is it, God?" So long this has been the attitude of many who are enrolled on our church records as disciples of Christ in relation to preaching the gospel to the heathen. Oh, the shame of it. Let our offerings on July 2nd, and our prayers throughout the year, show that we realise that it is our business. Let us pay up, brethren.

"None of our business! Wandering and sinful,  
All through the streets of the cities they go,  
Christless and hopeless in their sad bondage—  
None of our business! Dare we say so?"

"Ah, but One goeth abroad on the mountains,  
Over lone deserts, with burning deep sandals!  
Seeking the lost ones (it is his business!)  
Bruised though his feet are, and torn though his hands."

"Thorn-crowned his head and his soul sorrow-stricken  
(Saving men's souls at such infinite cost),  
Broken his heart for the grief of the nations:  
It is his business—saving the lost."

## Forward be our Watchword.

T. B. FISCHER.

Men usually dream of those things that are most on their minds. The exile will dream of "home, sweet home." The soldier will dream of war and rumors of war; the miser of gold; the mother of her child; and it was but natural for the apostle of the Gentiles to see in his vision a man of Macedonia, and as he sees that vision, and hears that cry "Come over and help us," his heart burns with divine pity, and moved by divine love, he responds and immediately endeavors to go.

Would to God that we whose souls are lighted had a vision of the vast millions of heathens, who are dying without the knowledge of a Saviour's love! Ought it not to awaken us to a realisation of our duty and privilege? It was our forefathers who prayed for the heathen doors to open, and to-day we see wide open doors inviting us to enter in and proclaim the glad tidings.



Let New South Wales awaken to her responsibility. The Master has said, "Let him that heareth say Come." Last year we said Come to the extent of £123/3/-, and this year we are asked to say Come to the extent of £200. What does this mean? With 2466 members it means that every one on an average will give the sum of 1/7½. Can we give this average sum? Yes, yes! over and over again. How can it be done?

1. By all being in earnest about this matter.

2. By showing a little practical self-sacrifice.

3. By giving up our doubtful concerts, worldly pleasure, tobacco, etc., giving the money to God.

4. By talking about, praying for, and working for a large offering this year.

5. By every speaking brother giving at least one rousing missionary address.

6. By following the example of our Lord, who gave—freely—even to the Son of his love.

Therefore attention, New South Wales! Last year's offering, £123. This year's aim, £200. Speak to the children of God, that they go forward!

## Japan for Christ!

G. B. MOYSEY.

"JAPAN FOR CHRIST" should be the main motto of all missionary societies for the next ten years. In view of her recent overwhelming victories over the "Colossus of the North," she has proved her power and right to dominate the thought and mould the destinies of the yellow races, comprising over one-fourth of the human family. In view of her magnificent successes they will cheerfully accept her domination and direction, and the forces, moral and religious, social and intellectual, that dominate Japan will spread like the down over China's multi-millions and the minor peoples of kindred race and hue. Already the masterful influence of heathen Japan on China's thought and speech is distinctly felt, and one of the problems confronting our missionaries in China is as to how it is to be met. If Japan remains heathen, or, under the influence of western rationalism, becomes agnostic or atheistic, then her masterful influence will blast with a withering blight the boundless fields of China, now so white to harvest. If the Christian world is wise it will concentrate upon Japan. Japan conquered for Christ, and the evangelisation of China's millions is assured. Nor is the work specially difficult; indeed, in many respects it is specially easy. The reports of our American missionaries, and of our own representative, P. A. Davey, are most encouraging. Notice his words: "Japan is not a kingdom of Jesus yet, but it will be according to his promise. These kind-hearted people are among the first to recognise that all men are brothers, and they will not be the last to worship their Father and ours. The rulers have made it clear to the people that this unfortunate war is in no sense a war against religion. Christian

missionaries are loved and honored." What a magnificent stimulus such words as these afford us! Here is a people of open mind, of heart enlarged, of brilliant intellect, of boundless patriotism, of daring heroism, of magnificent enterprise—the Britain of the East—waiting for the light and welcoming with open arms every missionary that speaks the English tongue! It is devoutly to be hoped that the visit of Bro. Davey will so stimulate interest in this Land of the Morning and the Golden Flower that we shall quadruple our interest and redouble our efforts to Christianise Japan.

## Sisters' Page

Trust in the Lord and do good

—O:—

V.S.C. EXECUTIVE MOTTO, 1905-6:—

"By love serve one another."

—O:—

President—MRS. J. A. DAVIES,

Brunton Chambers, Corner Collins-street and Elizabeth-street, Melbourne.

Secretary—MISS HILL, Blenheim-st., Dalacava, Melbourne.

—O:—

"WHEN EVERYTHING GOES WRONG."

BY MRS. JOSEPH HOCKING.

Everything does indeed go wrong sometimes, but it is for us to set things right. And half the joy of life comes from the conquest of our difficulties. Matters never improve by brooding over them. Mrs. Wigg's philosophy was the right kind: the substance of it lay "in keeping the dust off her rosy-colored spectacles." When Mr. Wiggs travelled to eternity by the alcohol route, she buried his faults with him, and for want of better virtues to extol she always laid stress on the fine hand he wrote. It was the same way when their little home was burned and she had to come to the city to seek work; her one comment was: "Thank God, it was the pig instead of the baby that was burned!"

Who does not remember the day when one got up in the morning determined to do one's level best? No one should disturb one's serenity of soul this day. No unkind remark or cutting sarcasm should mar the sweet harmony of its hours. And yet, no sooner did the day begin than everything went wrong. A train lost, a careless office-boy, a hundred petty mishaps following each other, made for irritation and loss of self-control, and at evening time one realised that the whole day had been a big failure. The women amongst us know these days, when, try as they will, nothing is right. The dinner is burnt, the fire won't draw, Mary has cut her finger and will not be pacified, and, to crown all, the cook gives notice. "Not as I 'as anything agin you, mum—not I; but me and Eliza (the house-ain't called upon to stand her imperance, as out." These are the times to try of what metal we are made. A kindly, sympathetic

word will often put things right in the kitchen. The fact is, your cook has nerves, as well as you, and she has felt the general strain of the "wrongness" of the day; the difference lies in the fact that she can give notice, you can't. Often, I believe, the best way is to put on one's hat and, leaving everything, have a good, long walk in the fresh air. It is wonderful how things straighten out under God's blue sky. Things get readjusted, and the mountains of difficulty we saw indoors assume their true proportions as molehills out in the wind-blown lanes. If the dinner was bad, and the milk did curdle, these were surely not enough to chase all the sweetness from a life filled and enriched by the blessings of home and children, and sweet songs and lovely flowers. We go back to the home, having adjusted the balance of things, and it seems so easy to put all right again. A kind, sympathetic word, and the cook may find Eliza has her redeeming features as a fellow-servant; just a "bit of love," and the little one will forget the wound in the joy of her mother's tenderness. It is wonderful what a difference there is now we have faced the trouble squarely and fairly. A cheerful heart and a brave spirit will at any time exorcise the pixies of care.

THE HEALTHY OUTLOOK ON LIFE.

It is a benediction to meet an old woman I know whose troubles would have killed most of us in our youth. We all of us respect those capable, energetic people who seem born to help others over stiles—mostly of their own construction. What a boon they are in a church! There is a committee, perhaps, where some difficult question is raised. A feeling of discontent is rife. As one after another rises to address the meeting, you are conscious of an undercurrent of friction. It would not take much to set fire to the meeting. And then our capable man or woman rises and in a few judicious, forceful words relieves the situation. The difficulties were more than half imaginary and magnified out of all proportion to their true value. It is only by living above the little detail of everyday life that we can hope to see things in their true proportion. It needs a broad, healthy outlook on life to make us rise superior to the petty worries and troubles. What should it matter to a woman born for all eternity, that a dress—which is only made for a year or two at most—does not fit? Vexing! Yes, truly, but not enough to dim the sunshine of her soul. It is good for us to have these difficulties. Who would crave a life from which all the hardships and cares were removed?

## REPORTS.

### HOME MISSIONS.

The Home Missionaries have returned to their various circuits. A tent mission is being held at Ascot Vale. The funds are in arrears £58. The Sisters' Executive held meetings at Gore-st. and N. Richmond during the week. At the former R. T. Pittman spoke on "Responsibility," and at the latter F. M. Ludbrook gave one of his stirring addresses. Quite a number at both



places pledged themselves to give 1d. per week to Home Mission Fund.—L.P., Supt.

#### PRAYER MEETING COMMITTEE.

Attended a meeting held in the N. Carlton chapel on the 17th of May. There were 19 sisters present. Sister Trinnick presided. Sister Davies, our president, read a paper on "General Duties of a Christian." Sister Chown spoke on the question, "How Long have I been a Christian, and What have I Done for the Lord?" The majority of the sisters took part in the devotional exercises. We realised how great is the power of prayer.—M. TRINNICK, Supt.

#### DORCAS.

The General Dorcas Rally was held Thursday, May 18th, 19 sisters present. Garments finished 9, distributed 5 garments to a needy case in the Melbourne Hospital, and 2 garments to a little girl in the city. The committee passed a unanimous vote of thanks to Mr. Haddow and the singers who so kindly gave their services at the concert in aid of the General Dorcas. The proceeds brought to our funds £11/6/6.—C. KEMP, Supt.

#### HOSPITAL VISITATION.

Hospitals visited: Queen Victoria, Melbourne and Alfred; total of eleven visits paid; 167 books and magazines distributed, besides comforts. Members of following churches have been visited—Footscray, Ascot Vale, Balmain-st. and Prahran. Blind Institute and Benevolent Asylums have also been visited; buns, cakes and sweets distributed to inmates.—M. PETCHEV, Supt.

#### EXECUTIVE.

Devotional exercises were led by Mrs. Chown. A paper, "The Sin of Unbelief," was read by Mrs. Wilson. Minutes and correspondence having been dealt with, the treasurer read financial statement in connection with late Conference, showing a credit balance. On motion, a hearty vote of thanks was passed to treasurer and financial secretary. Temperance Committee reported a meeting held at North Fitzroy with Mrs. Stead as speaker. Additions from Schools—North Melbourne 1, Doncaster 1, Fitzroy Tabernacle 1, Ascot Vale 2. Next meeting, July 7th, will be the Sisters' Quarterly Prayer and Praise meeting. The Executive will meet at 2.30. Mrs. J. A. Davies will lead devotional exercises, and Mrs. F. M. Ludbrook will read a paper on the "Life of Carey."

## The Root of Bitterness.

Mrs. Gemmell had had her share of troubles, and even her joys had been salted with perplexities. Her marriage had been a happy one, but the young wife and mother had carried a heavy burden of care for an invalid sister who lived with her. Her dearly beloved parents died suddenly of pneumonia in a distant city. Her children had illness after illness, and at last the boy died, leaving one delicate girl. Then her husband's large property had been tied up by complicated litigation, and for years actual poverty stared them in the face. While her husband was

in the West, looking after his interests, he had been killed by a fall from his horse. She could not think even now of the anguish of that time—the cruel telegram from a stranger, and then the letters which followed every day for a week, written by the hand now cold in death. Finally, there came a legal decision which made her a very rich woman. If her husband might but have known! Her crushed and bewildered spirit strove in vain for light upon the path of life, and seeking peace, she found it not.

Mrs. Gemmell had come by slow steps to be fearful of what might happen to her next. She had had a high courage, but it had been beaten out of her. She trembled at the mere thought of further pain. She had lost confidence in the earth under her feet.

This distrust took one curious form. She dreaded to receive a letter. "Don't write!" she would say to her friends. It chanced that the grey-coated postman on her street was slow of foot. She would stand at the window and watch his deliberate progress with an agony of apprehension. She hated him. She was conscious of how wicked and how foolish was the feeling; but she could not shake it off.

All this tragedy in the woman's life had taken years for its working out, and one winter it reached its climax.

Restless, lonely, comfortless, she went one night to a special meeting at the church. She heard a sermon on "Who is my neighbor?" The speaker had a passionate sincerity which touched her. He pleaded for human compassion. He pictured the hell of the loveless heart. He declared there was no desolation wrought by grief and loss such as could be wrought by selfishness. He adjured his hearers to open their eyes to the needs at their doors. Especially if there was one who was cherishing "a root of bitterness"—a hatred of any other human being—he entreated another sun might not set upon that sin.

The next morning a new postman came quickly down the street. Mrs. Gemmell saw him with a sharp pang which she recognised as remorse. How had she ever touched the life of the hobbling old fellow whose place this boy filled? But she hurried to the door to inquire. "Yes, Morris was laid up; he had those heart 'spells'; he might drop any time; it was hard on him, because he had a paralysed son. He worried a good deal about the boy."

Mrs. Gemmell hardly waited for the end of the story. Morris lived in a modest suburb, but she was going to see him, and the last thing she did before she left was to slip her cheque-book into her pocket.

She never quite knew herself what happened in that early call, but Morris believed she was sent by God. He was a pious old Scotchman; and when, after an hour's friendly conversation, a few strokes of a pen lifted the mortgage on his house and made skilful surgery a possibility for his lame boy, the world was changed for him as by a divine miracle.

But Mrs. Gemmell herself was the greatest gainer by the impulse of that morning. "The root of bitterness" she plucked out with that one generous, whole-hearted piece of neigh-

borliness. It was wonderful to her how the whole face of the day was changed by filling those bitter morning moments in which she watched for the postman with the compassionate desire to know how he was, and how his boy had slept. She forgot to dread his news in the wish to help him. Before she knew what had really been wrought in her by that evening sermon the preacher had left the city. But his word is passing on through this woman's generous deeds and tender sympathy, and it has shed its cheer on many other lives while it has transformed her own.

—*Youth's Companion.*

## A Timely Invitation.

A business man was on his way to the prayer-meeting. His work had detained him so long that his dinner had been hastily eaten, and yet he was late for service. The sound of music floated down the street, and as the church came into view he quickened his steps. On the pavement he hurriedly passed a stranger, who was gazing curiously up at the open windows. Acting on a sudden impulse, he turned back. "This is our prayer meeting evening. Will you go in with me?" The stranger hesitated a moment. "Why, yes," he answered. Prayer meeting ended, the two went out together. "I was very glad to have company to-night," said the business man, as he parted from his new acquaintance, after finding out his name and where he lived. "May I call for you next Wednesday?" The man, without much enthusiasm, replied that he "didn't care" if he did. He called, and followed it upon succeeding Wednesdays, taking care to introduce the stranger to other men of the congregation.

That was the starting-point. Prayer meeting led to church services. The stranger, finally, with his family, united with that congregation. He has become an active and efficient church-worker. "Do you know," he said to his first friend, recently—"do you know, I had lived in your city for seven years before I met you? I had not been in the city three days before grocers and dairymen hunted me up; within three weeks the politicians had learned my political preferences. Yet in all those years you were the first man who had ever said, 'Come, let us go into the house of the Lord.'"





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## The Leader

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6: 16

### A Letter-carrying System in the First Century.

In a previous article we drew the attention of our readers to the fact that in the days of the apostles the art of letter writing was cultivated to a much greater extent than people had been in the habit of thinking was at all possible at that period of the world's history. Generally, it had been assumed that the art of writing was not common, but was confined to a select few. This belief was owing to our imperfect knowledge of that period, and to the fact that at a later time writing was no longer a common possession, but, like learning, had passed into the hands of a select circle. Our ignorance of the ability of the people in the first century to conduct their business and other affairs by means of letter writing has led some critics of the New Testament into strange

mistakes—more particularly in assigning to its books a later date than tradition had given to them. The argument was that as the art of letter writing was a later acquirement, therefore the books of the New Testament must be relegated to a period subsequent to the days of the apostles. But now, owing to the labors and researches of Professor Ramsay, we know a great deal about the manners and customs of the people of the Roman Empire in the latter half of the first century, more particularly as those manners and customs affect the Christian churches of that time. From these researches he is able to tell us "of the important part which intercommunication, whether by personal travel or by epistolary correspondence, between the widely separated bodies or congregations of early Christians played in determining the organisation and cementing the unity of the universal church." The *British Weekly*, in speaking of the services he has rendered to the Christian church, says: "This successful exposition which Professor Ramsay has given us is the fruit of many years' devoted study of Asia Minor, its monuments, its topography and its history. For five and twenty years he has concentrated the scholarship acquired in Aberdeen and polished in Oxford on the task of reconstructing the social and religious conditions of the province in the first century. . . . He has been frankly a student of the conditions under which Christianity developed in the first century, especially within the area of Asia Minor; and if the 'narrow limits of our present knowledge' of which he spoke in 1892 are now so considerably expanded as they are, it is very largely due to the patience with which Professor Ramsay has pored over every feature of the country, and the skill with which he has fitted together the scattered fragments of its social and religious history."

Incidentally, in writing about "Travel and Correspondence among the Early Christians," Professor Ramsay says:—"So far as antecedent probability goes, founded on the analogy and the general spirit of preceding and contemporary Greek or Græco-Asiatic society, the first Christian account of the circumstances connected with the death of Jesus must be presumed to have been written in the year when Jesus died." We quote this statement because it is a characteristic conclusion of Ramsay's studies. Starting his researches as a "higher critic," he found himself obliged, by the greater knowledge he had obtained, to abandon many of their positions. Many of the alleged contradictions in the gospel narratives which critics, in their ignorance of all the facts of the case, made so much of, disappeared in the fuller light of historical research. One of these alleged contradictions he brings under our notice, namely, that in the narrative of the crucifixion, about which Mark says that it was completed by the third hour of the day (9 a.m., according to our modern reckoning upon Jesus was only pronounced about the sixth hour, namely, at noon. To us, living in the present day, the two statements appear to be hopelessly at variance. The explanation that Professor Ramsay gives is that "one was the opinion of the ordinary person, unaccustomed to note the lapse of time or to

define it accurately in thought or speech: such persons loosely indicated the temporal sequence of three great events, the crucifixion, the beginning, and the end of the darkness, by assigning them to the three great successive divisions of the day—the only divisions they were in the habit of noticing or mentioning—the third, sixth and ninth hours. Ordinary witnesses in that age would have been nonplussed, if they had been closely questioned whether full three hours had elapsed between the crucifixion and the beginning of the darkness, and would have regarded such minuteness as unnecessary pedantry, for they had never been trained by the circumstances of life to accuracy of thought or language in regard to the lapse of time. The other recorded statement was the opinion of an exceptional man, who through a certain idiosyncrasy was observant and careful in regard to the lapse of time, who in other cases noted and recorded accurate divisions of time like the seventh hour and the tenth hour\*, and who had observed and noted the passage of time, which was unnoticed by others, at the trial. The others would have been astonished if anyone had pointed out that noon had almost come before the trial was finished. . . . It is a common error to leave too much out of count the change that has been produced on popular thought and accuracy of conception and expression by the habitual observation of the lapse of time by hours and minutes. The ancients had no means of observing the progress of time. They could only make a rough guess at the hour. There was not even a name for any shorter division of time than an hour. There were no watches; and only in the rarest and most exceptional cases were there any public and generally accessible instruments for noting and making visible the lapse of time during the day. The sun-dial was necessarily an inconvenient recorder, not easy to observe. Consequently looseness in regard to the passage of time is deep-seated in ancient thought and literature, especially Greek."

From this it will be seen that to fully understand the details in the narratives of the New Testament we require to be acquainted with the manners and customs of the age in which they were written. In this respect the critic who clings to his study is at a disadvantage when compared with a student like Professor Ramsay, who brought his study into the very places in which the things he speaks about transpired. Turning now to what Ramsay has to say about "Travel and Correspondence among the Early Christians," we find many things that are full of interest; more especially in what he has more recently said in relation to the "Letters to the Seven Churches of Asia," recorded in the Apocalypse. In the first place, our attention is drawn to the fact that while only seven churches are specifically mentioned, there is not the slightest doubt that a number of others were in existence at the time of John's vision. It has been the custom to explain this by regarding the number seven as a symbol of completeness, and therefore, as applied to the churches of Asia, embracing all in it. Professor Ramsay, however, believes that another and more

\*John 1: 39; 4: 6; 4: 52.



satisfactory reason may be found in the necessities of travel and correspondence. At the time of John's exile in Patmos, which Ramsay fixes about A.D. 94, there were, as we have said, other churches besides those mentioned by John. Undoubtedly there was a church at Troas (Acts 21: 5), at Hierapolis (Col. 4: 13), and one at Colosse. That there were others also seems undoubted, both from the fact that "all they which dwelt in Asia heard the Word" (Acts 19: 10), and the evidence afforded by tradition. Why then were the Seven Cities selected out of the rest? What was the principle of selection? Professor Ramsay replies, "The answer lies in the convenience of epistolary communication. Those Seven Cities were the best points of communication with seven districts: Pergamos for the north; Thyatira for an inland district on the north-east and east; Sardis for the middle valley of the Hermus; Philadelphia for Upper Lydia, to which it was the door; Laodicea for the Lycus and the Upper Macander valleys, of which it was the Christian metropolis in later times; Ephesus for the Cayster and Macander valleys and coasts; Smyrna for the Lower Hermus valley and the north Ionian coasts."

Taking a look at the map of Asia Minor as it would be in the first century and as it is given in many of our Bibles, we will find that the order in which the seven churches are given by John is precisely that order which would be the most direct for a messenger to take in leaving Patmos or Ephesus. Starting from Patmos in the Ægean Sea, about twenty-five miles distant from Ephesus, he would proceed to that city, and, working northwards, would successively reach Smyrna and Pergamos, the latter being the northern limit, and then, commencing the return journey southward, would visit in turn Thyatira, Sardis, Philadelphia and Laodicea. Professor Ramsay is of opinion that in the apostolic period there existed a large organisation for the transmission of letters by safe Christian hands—that this was essential to the welfare of distant churches and was made possible by the splendid Roman roads that were then in existence. "Just as," he says, "all the great trading companies maintained each its own corps of letter-carriers, so the Christians must necessarily provide for the carrying of their own letters, if they wanted to write; and this necessity must inevitably result, owing to the constructive spirit of that rapidly-growing body, in the formation of a letter-carrying system. The routes of the letter-carriers were fixed according to the most convenient circuits, and the provincial messengers did not visit all the cities, but only certain centres, from whence a subordinate service distributed the letters or news over the several connected circuits or groups." The conclusion, then, is that the Seven Cities were distributing centres of a Christian letter-carrying system in Asia. This system embraced more than half the province of Asia, and there is indubitable monumental and other evidence which proves that the district of the Seven Letters contained the entire Asian church as it was about the end of the first century.

Further remarks under this head must be reserved for another article.

## Editorial Notes

*In fundamentals, Unity; in incidentals, Liberty;  
in all things, Love.*

### The Grandest Thing in the World.

There is only one thing that persists through all history, and through all changes, which not only is not tarnished or dimmed by time, but which will grow brighter through all eternity, and that is character. When character speaks the world listens! When a real man appears upon the scene, falsehood cowers and evil slinks out of sight. This has been clearly and forcibly demonstrated again by the election of Joseph Wingate Folk to the Governorship of the State of Missouri, U.S.A. Mr. Folk has been fighting the political corruptionists with all the power at his command as circuit attorney of St. Louis. He has brought to bay and sent to jail the majority of the gang of boodlers, bribers and bribe-takers, who, up to his election, had been robbing St. Louis. He has landed four or five millionaires in the penitentiary, and driven a dozen others from the State. His enemies decided that Mr. Folk must be either murdered or offered a bribe so large that he could not refuse it. Both were tried and both failed. He was offered two million dollars (£400,000) without condition. But he quietly said, No! Then the good people became enthusiastic and decided to buy a beautiful residence site and build him a home and present him with the deeds. Mr. Folk heard of it and nipped it in the bud. He said "I shall be obliged to refuse it. I cannot accept anything for my work but my salary." Now he has been elected Governor by such a majority that it is spoken of, next to President Roosevelt's, as the most extraordinary personal triumph of the whole bewildering election. When we remember that this election has taken place in the midst of the greatest corruption and bribery, and at a time when dishonesty seems to be at a premium, it shows us that the human mind is constructed along the lines of truth and is intended to represent truth. After all is said and done, the strongest incentive to virtue and honor and high living is the life of a noble man or woman. Let every humble disciple of Christ take heart and be a living epistle. "There is nothing in the world great but man, and there is nothing truly great in man but character."

### Churchianity v. Christianity.

One of the leading American magazines recently asked its lady readers to state whether they go to church or not, and if not, why not? Women of all classes and shades of religion replied, including Roman Catholics. Typical letters have been published. A Catholic states that she rises early on Sunday morning and hastily dressing goes to mass, and reaching home again has a very light breakfast and returns to bed either to sleep or read. After dinner she spends the remainder of the day out walking or at the sea-side as fancy or desire leads her. She recommends this as the most convenient and easiest way to go to church. Another

woman, and she doubtless represents thousands of her class, says that after being closely confined and working hard all the week she doesn't feel inclined to sit and listen to a prosy sermon, and so she seldom goes to church, but worships God in nature. A third woman, who is also a toiler, tells how she seeks and finds rest and refreshment at the Lord's house. She also teaches in the Sunday School, yet returns to her work on Monday mornings feeling stronger for the battle of life and with sunshine in her soul. We commend her experience and its results to the thoughtful consideration of our readers. People usually find what they seek. If we go to the Lord's house with a desire to obtain a blessing, we shall come away satisfied. "Seek, and ye shall find."

## From the Field

*The field is the world.—Matt. 13: 38*

### New Zealand

GORE.—Since opening the new chapel a special evangelistic effort has been made by holding a fortnight's mission, conducted by Bro. Gordon, four being added by faith and obedience. On May 29 a very pleasant and successful social was held in the chapel to bid God-speed to Bro. and Sister Alcorn, who are returning home to visit their relatives and friends in Queensland, prior to leaving for America. The chapel was comfortably filled, and a good programme was presented. During the evening the sisters of the church provided a very enjoyable tea. Before the close Bro. Ladbroke senior, on behalf of the members and friends, presented Bro. Alcorn with a token of the esteem in which he was held, making reference to the ability and faithfulness with which the recipient had fulfilled his duties during the nine months spent in Gore. Bro. Alcorn feelingly returned thanks to the church and his many friends for their gift and many kindnesses received at their hands.

May 31.

W.G.L.

### South Australia

UNLEY.—Am sorry to report that T. J. Gore is laid aside by illness, and was unable to preach to-day. He hopes, however, to be about again within a few days. We had an earnest and practical discourse this evening from W. Charlick. On Wednesday evening, at the annual social of the Dorcas Society, opportunity will be taken to bid farewell and God-speed to Bro. and Sister Wm. Charlick, who on Tuesday week will leave Adelaide on a tour of America and Great Britain, which will occupy them about seven months. They will be greatly missed from the church, which they have devotedly served in many ways for a very long time, but we shall look forward with pleasure to their return.

June 4.

R.B.

YORK.—Fine meetings again last Lord's day. We were pleased to welcome back one who for some years has refrained from attending. May her re-union be of an abiding nature. We are busily preparing for our 21st anniversary, to be held next month, when we expect to have special meetings from seven to nine days, to commemorate the planting of primitive Christianity in this district.

June 6.

H. J. HORSELL.



**PORT PIRIE.**—Two were received by transfer from Alma last Sunday morning, and a young man was baptised at the close of the evening service. Fine meetings all day.

June 9.

W.C.O.

**NORWOOD.**—Our services were well attended yesterday. We received two into fellowship—both by obedience to Christ. H. Wright, of West Australia, worshipped with us. Last night we began a series of addresses on "The Tabernacle in the Wilderness," illustrated by a large chart. There was a large attendance.

June 4.

A. C. RANKINE.

**HINDMARSH.**—Good attendances at both services to-day. The speakers made special reference to George Saunders, who is leaving us for America, to study and fit himself for evangelistic work. In literary, Sunday School and Home Mission work our young brother was an enthusiastic worker. Bro. Perriam, we are glad to say, is back from Broken Hill.

June 4.

G.E.D.

**MILANG.**—The church here and at Point Sturt bid farewell to G. S. Bennett last Wednesday evening. He has been laboring here for the last two years, and judging by the number of members and friends assembled, Bro. Bennett has made and is leaving many friends. The meeting was presided over by A. J. R. Ogilvy, who spoke on behalf of the Milang church and Sunday School, reviewing the work done by Bro. Bennett in the church and Sunday School, and amongst the young people in the Literary Society and in outdoor sports, the good he had accomplished, and the high respect in which he is held by all. A. Gordon and D. M. Goldsworthy also, as officers of the church, spoke in eulogistic terms of Bro. Bennett and his work. A. W. Pearce, on behalf of the church at Pt. Sturt, bid farewell to Bro. Bennett, assuring him of the good he had done and the high esteem in which he is held by all, and on behalf of the church presented Bro. Bennett with a dressing case as a small token of love and good wishes for his future success. Bro. Ogilvy, on behalf of the church at Milang, presented Bro. Bennett with a travelling bag. James Gordon, from the church at Goolwa, spoke and assured Bro. Bennett of the hearty welcome which awaits him there. Bro. Bennett, in reply, thanked all for their kindness to him during the two years spent here, which he said had been the two happiest of his life, and during the engagement with the church at Goolwa looked forward to an occasional visit to Pt. Sturt and Milang. During the evening Sister Miss Katie Mann gave a recitation, and H. S. Goldsworthy, C. Verco and L. Gordon each a solo.

H. S. G.

**HINDMARSH.**—It has been decided by the church to start a new organisation, to be called the Christian Guild. A good staff of officers has been appointed. There will be separate committees to control the following branches of work:—Devotional, missionary, recreation, literary and temperance.

June 12.

G.E.D.

**GROTE-ST.**—A very interesting meeting was held on Wednesday night, June 7th, when the members of the church met to consider the work of the mission just concluded, and to welcome into our midst the twelve who had united with the church. Ten of the additions were by faith and baptism, and two had been previously baptised.

June 11.

E.R.M.

**HINDMARSH.**—The Dorcas Society held its ninth annual meeting on May 31. Greetings were given by delegates from sister churches. The report shows that the society has not been idle, 69 garments having

been made and given away to those in need of them. A large parcel of goods was given to the Town Mission. The society donated £1 to the golden offering to clear the debt on the church, also £1 to assist the poor of the church. During the afternoon Mrs. R. Young (president) suggested that the sisters hold a united prayer meeting at Grote-street once a month if the sisters of the different churches fall in with the plan. Misses Goodall and Malthouse contributed vocal items. Afternoon tea brought a very successful meeting to a close.

June 10.

S. R. SCARCE.

**KERMODE-ST.**—The Band of Hope held its annual tea and public meeting on June 5, and also celebrated its twenty-first birthday. There was a full house, and a good programme. Included were two splendid addresses, one by Mr. Henry Gainford, and the other by Dr. J. C. Verco. The President (Mr. J. Lenman), gave a brief sketch of the Society's existence and the work accomplished, and paid a tribute of praise to some in the meeting who were still faithful to their duties after twenty-one years' service, especially Dr. J. Verco, and Mrs. Henshaw, for their untiring aid in the past. He also asked that the adult members of the church should co-operate in the work, and in safeguarding the young in whom the possibilities of the future largely depended, and withdraw their influences from that which, however moderately used, encouraged the drinking habits of the country. Mr. A. M. Ludbrook presented the prizes to the successful competitors in the various branches of the work, and finally proposed the vote of thanks.

June 11.

J.W.L.

## New South Wales

**LISMORE.**—At the morning service on Sunday, June 4, one was received in, and at night, at a crowded meeting, two made the confession and five were baptised. On the same day there was one confession at Bangalow, an outpost of Lismore, where Bro. Walker was preaching. Much sympathy is felt by the brethren here for Bro. Fischer in his family bereavement in the death of his mother at Adelaide, S.A. On Monday, June 5, the annual C.E. picnic was held near Lismore. During the afternoon we held a short C.E. meeting, and many very helpful thoughts were expressed. Bro. Cattinach from Petersham was present, and spoke for a few minutes. A small organ, which has been purchased for open-air work, was first used at this meeting. At night our consecration meeting was held, and we had a very large attendance. Three active members and one associate were received in.

June 6.

E. A. WALKER.

## Victoria

**KYABRAM.**—Last Lord's day, Bro. Mason speaking, two adults made confession of faith in Christ, and one a few days previously, and the three will be baptised in Echuca shortly. On Sunday week, Bro. Bishop and a party from here drove over to St. Germain's, thirteen miles away, and held service in the State School, Bro. Parslow preaching to a good audience. These services will be continued.

June 10.

J. W. PARSLow.

**MELBOURNE** (Swanston-st.).—Last Lord's day our Sunday School celebrated their 40th anniversary. We had a splendid meeting in the morning, to which the School had been invited, and they occupied the side seats, attended by their teachers. A. L. Gibson

spoke very acceptably and appropriately, conveying lessons to young and old. In the afternoon F. M. Ludbrook gave his famous Sunday School address, "Puffing Billy," using for illustration a miniature locomotive, and making a splendid talk to the young people. Bro. Meldrum spoke on "Sowing and Reaping" in the evening to a crowded house. This year's motto was, "As we Sow we Reap." During the afternoon and evening the School rendered special hymns. Altogether the services were most enjoyable and instructive.

June 13.

R.L.

**MEREDITH.**—Since our last report the church here has been fighting hard to spread the gospel. Gospel services are held at Meredith, Elaine, Beringa and Beremboke by the brethren. The special week of prayer was observed here, the meetings being well attended every night. Good meetings last Lord's day at Elaine and Meredith. One young woman made the good confession at Meredith.

June 12.

**BARKER'S CREEK.**—Special "White Service" to-night. The chapel crowded. A young man, Ray Vick, who confessed Christ at the mid-week meeting, was baptised. Our members are striving for the "each one win one" goal. We commence gospel meetings every Tuesday at Faraday, and alternate Lord's day afternoons at Ravenswood, where interest is being created.

June 12.

W. McCANCE.

## Tasmania

**PORT ESPERANCE.**—Since we last reported we have had the pleasure of seeing seven more stand out to make the good confession; two at Geeveston and five at Port Esperance, six of whom have been immersed. The Sunday School work is going ahead at each place. Geeveston leads with an attendance of 60. 16 of our Geeveston brethren came to help us in the special meetings we have been conducting. The public hall was well filled, and two confessed their faith in Christ.

June 8.

G. KYME.

## West Australia

**COOLGARDIE.**—Good meetings on May 28. Bro. Saunders gave a fine address. One confession. S.S. rally just concluded; 29 added to school.

June 1.

E.N.

**NORTH PERTH.**—At our prayer meeting, May 25, one young woman confessed her faith in Christ, and was immersed on the following Saturday, received into fellowship on Sunday, May 27, with her three sisters and a young man, all of whom were immersed on the previous Monday. At the close of the gospel address by Bro. Cumming, three young women and three young men came out and declared their faith in Christ.

June 4.

S.M.

## Here and There

*Here a little, there a little.*—Isaiah 28:10

Three confessions at Fremantle, W.A., on June 4. A. Anderson reports one baptism at Kerang last Friday.





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

There was one confession at Cheltenham on Sunday night last.

A. L. Gibson's address is now 759 Drummond-st., North Carlton.

Last week's issue was a little late, but this could not be avoided.

F. Saunders is the new secretary of the West-st. mission, Hindmarsh, S.A.

The report of the New South Wales S.S. Union examinations will appear next week.

G. P. Pittman promises us a full report of the Ascot Vale Mission for next week's CHRISTIAN.

G. S. Bennett began his work in Goolwa, S.A., on Sunday last, speaking to large audiences.

The teachers' prayer-meeting at Hindmarsh, S.A., is very helpful, and always well attended.

The Young Men's Bible Class of Hindmarsh, S.A., held a successful social last Monday evening.

Next mission in W.A. will be held in Northam, and will start on June 18th. The prayers of the brethren are asked.

We are pleased to learn that Miss Muriel, the daughter of John Lambert, has passed the examination for L.L.C.M.

E. Griffiths has resigned his work with the church at Mildura, and will be open for an engagement after three months.

E. Rodgers reports a fine interest at Terang, and one confession on Sunday night last at the close of Bro. McArthur's address.

Those interested in having a list of our churches will find same carried up to date on another page. Please preserve, as it will not appear again for some time.

Next week's CHRISTIAN will be specially interesting. Hand either this or next week's paper to your neighbor who does not subscribe, and ask him to take the paper to the end of the year on trial.

During his visit in London, W. Morrow, of Port Pirie, S.A., spent a Lord's day with the brethren at Fulham Cross, speaking both morning and evening. At the close of the evening address two young women confessed Christ.

Mrs. M. McDowell writes us that she and Miss M. Anderson, from Brunswick, have started a little meeting in Lilydale, the first one being held on June 4. They had no one to speak to them, so one of them read H. G. Harward's tract, "A Glorious Beginning."

At a meeting held in Grote-st., Adelaide, on June 8, it was decided to hold a united sisters' prayer-meeting on the first Thursday in every month at Grote-st. The following officers were elected: Pres., Mrs. Dumbrell; Sec., Mrs. F. Pittman; Treas., Miss E. Manning.

The Brighton church held a most successful anniversary tea on June 7 to celebrate the forty-fifth year of their history. The tea in the old chapel was fairly attended, and the after meeting in the new building was crowded. F. M. Ludbrook presided, and addresses were delivered by Jas. Johnston, A. L. Gibson and others. The singing was hearty and appropriate.

Henry Baker, of Lygon-street church, is preaching each Sunday evening at Northcote to good audiences. Sunday week there was one confession.

Miss Walker, the Victorian C.E. Union Secretary, has been granted three months' leave of absence on account of ill-health. All correspondence should now be addressed to A. L. Gibson, 759 Drummond-st., N. Carlton, who has been appointed Acting Secretary.

J. C. Skinner, of Cosgrove, writes:—"We were pleased to receive word to the effect that the Home Mission Committee had decided to divide the Echuca circuit, and to place a second evangelist—one to be at Shepparton and the other at Echuca—and we trust that the churches concerned will do their very best to help the Committee in this forward movement. J.W. Parslow will take charge of Echuca end and E. J. Allan of the Shepparton."

#### FOREIGN MISSION FUND

The treasury is now quite empty, and we owe money!! Please send along subscriptions in hand to the Treasurer—

ROBERT LYALL.

39 Leveson-st., N. Melb., V.

"In connection with the Foreign Missionary Rally to be held in Grote-st. chapel on the afternoon and evening of June 21, the following will be among the speakers:—A. N. Marshall, B.A., of the Nth. Adelaide Baptist Church, who is enthusiastic in F.M. work; Miss Tilly, of Hardwicke College; B. W. Huntsman, A. M. Ludbrook, R. Burns, F. Pittman, and others." South Australians, be sure and attend these meetings. You can't afford to miss them—A. C. RANKINE."

H. E. Tewksbury, who lives at Inverell, N.S.W., informs us that the Baptists have started a cause in that town, and that his oldest daughter had been immersed by the Baptist preacher. He thinks it a fine opening for a church on simple New Testament lines, especially as quite a number of brethren have gone into that district lately from South Australia. He says that the place is growing rapidly. We commend this field to the N.S.W. Home Mission Committee.

Have you seen "On the Lord's Day"? We have now the first four quarterly numbers bound in one volume, making a neat book of 286 pages. Besides a lot of other things, it contains fifty-two "Thoughts for the Lord's Table," fifty-two short, practical and doctrinal sermons, and fifty-two sermon outlines. It is just the thing for brethren who cannot prepare a sermon, and who want something short and helpful to read at our small meetings. It is one of the most helpful books for all classes we have seen for a very long time. Price, 4/3; by post, 4/6.

On the evening of June 8, the church in Lygon-st. and the Foreign Mission Committee combined to give P. A. Davey a welcome home from Japan. Bro. Davey was a member of the church in Lygon-st. when he left for America 13 years ago. The tea part of the meeting was small, and the after meeting was only fairly attended; but what it lacked in numbers was made up in enthusiasm and pleasure. The building was not elaborately, but most tastefully, decorated. W. C. Craigie presided at the after meeting, and addresses were delivered by Mrs. J. A. Davies for Sisters' Executive, Jas. Johnston on behalf of Lygon-st. church, Robert Lyall for F.M. Committee, and F. M. Ludbrook for the Victorian Conference. P. A. Davey in responding made a most interesting address, making us laugh and cry in turn.

If you want to get Bro. Davey at his best, ask him questions. Bro. Davey spoke at Brighton last Sunday night, and will speak at Ascot Vale next Sunday night; and we understand he will leave for West Australia early in the week, attending the Foreign Mission Rally in Adelaide on Wednesday night of next week. The singing at the meeting in Lygon-st. was mostly congregational, but Mrs. McClelland, Miss Benson and Mr. Watson gave interesting items in the way of songs, and Nat Haddow and his friends sang the Hallelujah Chorus.

"The third annual entertainment of the Australian Club of Kentucky University was held on Friday evening last in Morrison chapel. The flags of America and Australia were given a conspicuous place upon the platform. Our boys faced a fine audience and succeeded in entertaining it for some two and a half hours. Of course we had to call on the fair ladies again to assist us in the musical part of the programme. They gladly did so, and contributed largely to the success of the evening's entertainment. The programme was quite varied. There were songs, recitations, a piano solo, a violin solo, an oration, a debate, and the customary funny paper—the *Kangaroo*. The spirit of patriotism manifested itself throughout. After the debate as to whether or not our boys should remain here after graduation, the decision of the judges was given 'That Australian ministerial students are not justified in remaining in America.' Of course we shall abide by this decision, and you may expect us back in Australia in the near future. The club sang heartily the 'Song of Australia.' The patriotic sentiment of the song found its way to our hearts and in rich full voice we sung aloud the praises of our beloved country. Bro. Collis was chairman of the evening, and in his usual happy manner introduced the different performers. After the public entertainment the members of the club and some of their friends repaired to the parlors of old Broadway and there enjoyed the good things prepared by Mrs. Mary Scott and some of the other good sisters of the church. The toasts were unusually fine. Jas. Thomas acted as toastmaster, and proved himself very efficient in that capacity. The usual toasts were honored. A stanza of 'Home, Sweet Home' was sung, and a little later the stillness of the midnight was broken by the singing of a verse of the National Anthem as only subjects of the king can sing it. Three more weeks will bring us to the close of another session. Our boys are maintaining a high standard of scholarship. They have the respect of students and professors and are endeavoring to so deport themselves as always to be able to make this claim. As usual, we will be scattered all over the State during the vacation. But wherever we may be we shall all be trying to do valiant service for the Master. We are happy in our work in college. But we shall all be glad when the college days are over and we shall be able to satisfy the longings of our hearts by returning and taking up the work in our Homeland. On behalf of the club, your brother in Christ,—HORACE KINGSBURY, Editor, Lexington, Ky., May 11."

#### Coming Events.

JUNE 25 & 26.—Combined Church and School Anniversary, Northcote. Lord's day, 25th, morning, Percy Pittman; afternoon, 3, F. M. Ludbrook, subject, "Puffing Billy"; evening, 7, Henry Baker, Austral Songs. Monday, 26th, Entertainment and Presentation of Prizes to S.S. Scholars; commencing 7.30. Pound Night.

JUNE 21.—Jas. Johnston, M.A., Ph.D., will deliver an inaugural address to the Adelpian Literary Society, at the Christian chapel, Lygon-st. All members or intending members cordially invited.—ANDREW A. HADDOW, Hon. Sec.



## S.A. EVANGELISTIC COMMITTEE.

BALANCE SHEET TO JUNE 9, 1905.

RECEIPTS.				
April 5	—Receipts to date ..	£379	10	3
" 13	—Church, Dalkey ..	5	0	0
" "	North Adelaide ..	9	8	1
" 17	—Bro. W. J. Harris ..	0	15	0
" 20	—Church, Kadina ..	15	0	0
" 23	— " Georgetown, per D. Gordon ..	0	15	0
" 26	—Williamstown Mission Band ..	0	7	6
" "	Bews Church ..	9	9	0
" 27	—Bro. Campbell Edwards ..	5	0	0
May 1	—Church, Port Pirie ..	1	12	9
" 5	— " Grote-st. (additional) ..	0	2	0
" 8	— " Henley Beach ..	0	13	0
" 16	— " Park-st. ..	5	17	0
" 12	— " Norwood ..	4	7	2
" "	Nantawarra ..	2	0	0
" 13	— " Kadina ..	1	5	0
" 17	— " Willunga ..	3	0	0
" "	York ..	1	5	0
" "	York (special Harvest Festival) ..	1	5	9
" 19	— " Stirling East and Algate ..	2	17	7
" "	Long Plains ..	2	4	0
" 20	— " Mallala ..	1	5	3
" "	Bro. B. Marshman ..	1	0	0
" 23	—Tent Mission Sundries, per Bro. F. Pittman ..	1	7	6
" "	Church, Hindmarsh ..	4	0	2
" 25	— " Moonta ..	1	5	0
" 29	— " Alma ..	3	5	3
" 31	— " Bews ..	1	3	6
June 6	—Bro. Wm. Charlick ..	5	0	0
" "	Church, Willunga ..	6	0	0
" "	Treasurer's Fragments Over ..	1	8	5
		£477	9	2
Total Payments to date ..		£483	0	4
Total Receipts to date ..		477	9	2
Debit Balance ..		£5	11	2
Audited and found correct,				

June 9, 1905. WM. BROOKER, Auditor.  
**TREASURER'S MEMO.**—To the brethren and sisters of the churches of Christ, S.A.,—Owing to my early departure with my wife on a long hoped for visit to England via America, I have relinquished the duties of Treasurer to the Home Mission Committee, and in passing on I solicit the hearty and cordial assistance of all the S.A. brethren and sisters for my successor. It will need care and help to properly meet the engagements of the Committee. Yours faithfully,  
 WILLIAM CHARLICK.  
 Rundle-st., June 12, 1905.

## WANTED.

The Church at Berwick, Victoria, is in need of an Evangelist. J. Richardson, Narre Warren  
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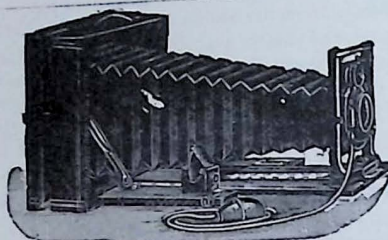
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# The Society of Christian Endeavor

"For Christ and the Church" Conducted by A. R. Main

All correspondence for this department should be addressed to 8 Leslie St., Auburn.

## Our Destiny.

Topic for July 3.

### SUGGESTED SUBJECTS AND READINGS.

Our grand calling	...	Gen. 12: 1-3
Chosen by God	...	Deut. 7: 6-13
A great future	...	Ezek. 11: 17-20
God wills it	...	Rom. 8: 28: 31
Will fulfil it	...	Rom. 9: 14-26
Through Christ	...	Eph. 1: 3-12
Topic—The making of a Christian:	1 John 2: 15-17;	
his destiny	...	3: 1-3
(Consecration Meeting.)		

A CONCORDANCE or a reference Bible will in a few minutes give anyone matter enough for a talk or paper on the subject. Some people talk slightly of those tinged with other-worldliness. Most of us, it may safely be said, think too little of what lies before. I suppose the truth is that most of us are so comfortable here that the far-off delights seem little inviting. For some—the poor, the sorrowing, the suffering—our topic may mean much more than it does to others. For such it is good to know—

"There's a home in the skies where the weary will rest,

A glorious home in the land of the blest;  
There tears will be wiped from the sorrowful eye,  
And the broken heart will forget to sigh.

"From earth, such a barren and desolate waste,  
We may long to that happier world to haste,  
For though this planet seems lovely and gay,  
Like shadows its pleasures are passing away.

"They linger not here, but away to the skies,  
Like the offerings of youth, in the morning they rise;

The heart once so light is now burdened with grief,  
And vainly it looks to the world for relief.

"It may find in the smile of a loved one a charm  
That may, for a season, its sorrows disarm;  
But it knows that e'en love shall lie cold in the grave,

And its pleasures be lost in affliction's dark wave.

"But, oh! there's a home of eternal delight,  
Where smiles on the faces of Christians are bright,  
Where the angels of beauty, immortally bright,  
Are floating for ever on pinions of white.

"No pestilence rides on the wings of the air,  
No wave of affliction or sorrow is there;  
In darkness that region shall never be furled,  
For the smile of the Lord is the light of that world."

"Absent from the body . . . at home with the Lord" (2 Cor. 5: 8).—Think of all that is meant by that word "at home." "The word analysed conveys the idea of being among one's own people, and that is the true thought. . . . In all the high spiritual aspects of our life we have been strangers here. There we shall be 'at home.' Here, our relationships have been those of sojourners in tents, strangers; and our sense of the Lord's presence, blessed as it has been, compared to what it will be then, has been partial, limited."

"Home is heaven! What a joyful thought,  
As the poor man toils in his weary lot."

"To depart, and be with Christ" (Phil. 1: 23).—G. Campbell Morgan says: "This word to depart is undoubtedly used here in the sense of loosing a

ship from its moorings, and so Tennyson repeated the Pauline conception when he wrote—

"And let there be no moaning of the bar  
When I put out to sea,  
And may there be no sadness of farewell  
When I embark."

What, then, is this embarking or unloosing? Do I drift into unconsciousness for a season? No, I am with Christ.

"I hope to see my Pilot face to face,  
When I have crossed the bar."

Many have loved to think of the immediateness implied in Paul's words, have found it sweet to believe that

"The eye that shuts in a dying hour  
Will open the next in bliss;  
The welcome will sound in the other world  
Ere the farewell is hushed in this."

"We shall be like him" (1 John 3: 2).—That is much better even than being with Christ. With this blessed assurance we are content to be in ignorance regarding details, we are willing to say after John, "It is not yet made manifest what we shall be." To be with Christ, to see Christ, above all to be like Christ,—that is a destiny higher than our unaided hopes could ever have soared. Here is the completion of our present life: we have been, every Christian has been, trying to become more like Christ; we gaze on him, are being renewed into the same image; there the work will be finished.

Notice that our topic deals with the *making* of a Christian. God is now only working at us, for "we are his workmanship" (Eph. 2: 10). Seeing the work half done, we are sometimes led to criticise harshly, whereas if we could with patience wait to see the finished product we might be led to break forth into expressions of admiration. A half-finished picture might seem to us a daub, and yet the completion be glorious. A building in process of construction, with the scaffolding around it, gives but little idea of the beauty and majesty with which the architect hopes to endow it. So men should remember, when expressions of scorn are ready to fall from their lips, that the Christians whose weaknesses invite adverse criticism are not yet perfect, for the work is only begun and not finished, but that when the Great Master Worker has done the result will reflect glory even upon him. "Christ loved the church"—even with all its imperfections; he looked upon the end and not the beginning merely—"and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5: 25-27). Wait, and see the great consummation.

The title of our topic is meant to suggest another thing—viz., that the contemplation of the destiny should affect our present life, and so tend to the making of Christians. If we truly believed and realised all that the Bible teaches of the glorious hereafter, we should try to live better Christian

lives. It has been said: "Our characters here will be our clothing in heaven. Every day we are weaving threads into the web. The Father guides our hands and shows us the pattern." We should strive more to let him have his way with us. John, too, tells us that the hope of seeing Christ and of being like him tends to purify us. Far more important than to talk of heaven and dwell upon the delights of our destiny is it to so strive to live that we may make our calling and election sure.

## Selected Thoughts.

Our destiny is not to be measured by our accomplishments, but by our true purposes; not by time, but by eternity.

If you want to glorify your earth, think great thoughts of heaven.

True thoughts of the hereafter contribute to the present; weak and dreamy thoughts only weaken the present.

I feel my immortality oversweeps all pains, all tears, all time, all fears.—Byron.

As often as I hear of some undeserved wretchedness, my thoughts rest on that world where all will be made straight.—Fichte.

Without a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss.—Max Müller.

Still seems it strange that thou shouldst live for ever?

Is it less strange that thou shouldst live at all?  
—Young.

## Our Consecration.

The consecration meeting is a time—not for "re-consecrating" ourselves to the Master, but for reviewing the fruits of that consecration, and planning new work for our Master. It carries on the consecration already begun.

A good consecration meeting never happened; it is carefully planned for. The leader should be appointed long in advance. He should form some definite plan calling for the co-operation of the other members, and should speak of that plan in every meeting for a month beforehand.

For example, for the meeting of July 3, each Endeavorer may be asked to tell of some incident he has observed showing that Christians are getting ready for heaven; for August 7 each may be asked to try for a month to please God first in all their actions, and report the results.—Amos R. Wells.

## C.E. GUIDE

Arranged by the Victorian Churches of Christ C.E. Union.

### Contents:

How to Form a Society.

The Model Constitution.

The Covenant.

The Officers of the Society.

The Committee System.

The Work of the Committees.

The Participation Clause.

The Meetings. &c.

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## Obituary

*To live is Christ; to die is gain.—Phil. 1:21*  
—O—

**RENNIE.**—At Cross-street, Footscray, on Thursday evening, 18th May, there passed away a sister with whom many of the older church members were acquainted—Janet Rennie, aged 83 years. 46 years ago, in 1859, Miss Rennie arrived in the colonies, she being a native of Menstrie, near Stirling, Scotland. Her association with the church of Christ began at Lygon-street, where she was baptised by G. L. Surber. She learned the more perfect way chiefly through the instrumentality of the late C. G. Lawson, with whom there was thenceforward a life-long friendship. Our sister has been associated with a number of the churches, and 11 years ago came from North Melbourne to Footscray, where as ever she was an earnest Christian and most faithful follower of the Lord Jesus. She loved the services of the Lord's house. The infirmities of age prevented her for the last nine months of her life from attending the meetings she loved, but she was not an invalid, God in his loving kindness having spared her much illness. It is more than usually fitting to say that she "fell asleep" on the 18th inst., at the house of Bro. and Sister Ley, where for 9 years she had found a happy and congenial Christian home. Her remains were laid in the Footscray cemetery on Saturday morning, 20th May, A. R. Main officiating at the grave. In her life Miss Rennie manifested in a quiet, unassuming disposition the Christian graces and virtues adorning the doctrine of the Saviour whom she loved. Her end was answerable to her life, for it was peace. She went to be with Christ, a departure to which she looked forward. With him we hope to see her in glory. We can truly say, "Blessed are the dead which die in the Lord."

Footscray.

G. BURTON.

**HOWARTH.**—Tho Lord has taken away another from our midst, Jas. Howarth, who fell asleep on May 18th, 1905. Our brother was only 33 years of age, and with his wife was baptised by Bro. Connor on March 16th, 1903. He was an humble servant of the Lord, a regular attendant at the Lord's table, and has left behind him a glorious testimony of faith in Christ. In his last hours his chief concern was for his two infant boys, that they might be nurtured in the faith, and for the souls of his relatives; and we believe that his message has gone home to many hearts; "he being dead, yet speaketh." We laid his body away in the Harcourt Cemetery, the service being conducted by Bro. Connor, assisted by the writer. The prayers of the church for our bereaved sister were many, and we rejoice with her to know that she sleeps in the glad assurance of a glorious resurrection to life eternal.

Barker's Creek, Vic.

W. McCANCE.

**RAFFILLS.**—On April 14th, at her residence, Mrs. A. Raffills fell asleep in Jesus. She had been connected with the Tabernacle for the last 20 years, but had lately been meeting with us in Mornington, where, when health permitted, she was a constant attendant at both morning and evening services. T. M. Turner, who officiated at the grave of our sister on Sunday afternoon, preached a memorial sermon, when we rejoiced to see our late sister's son confess his faith in Christ Jesus.

Mornington, N.Z.

S.W.

**HOPE.**—Sister Kate Hope, the daughter of Walter Hope, was called to her rest on the morning of Saturday, April 15. A. M. Ludbrook baptised her

about 11 years ago, and since then she has proved a faithful and devoted disciple of Jesus Christ. For the last 3 or 4 years she has been more or less an invalid, and during the last six months a great and patient sufferer. Though quiet, unostentatious and reserved in manner, her favorite hymns reveal her mind towards the Saviour:—"Jesus is a rock in a weary land," "Fade, fade, each earthly joy, Jesus is mine," and especially "Peace, peace, perfect peace." During the latter part of her life on earth she became blind, but gave the testimony "that though all was dark without all was light within." At the last she fell gently asleep in Jesus. Our deepest sympathy is with the bereaved parents, brothers and sisters.

Oamaru, N.Z.

D. McCrackett.

**BELLAMY.**—Another old disciple has gone to his rest—George Bellamy—well known among the churches in South Australia especially. The writer met him in several places in that State. At one time he was a deacon of the church at Mallala. He travelled about a good deal, but wherever he went and whenever he could he identified himself with the disciples of Christ. He reached the age of 76, and died at a friend's residence in Kensington, Victoria, on April 18.

"We shall sleep, but not for ever,  
In the lone and silent grave;  
Blessed be the Lord that taketh,  
Blessed be the Lord that gave!  
In the bright eternal city  
Death can never, never come:  
In his own good time he'll call us,  
From our rest, to home, sweet home."

WM. JUDD.

**MUNRO.**—On May 24th, at her son's residence in the Wilmot, after a short illness, mother passed away. She was first with the church on the north-west coast with Bro. Moffit, and then with the late Bro. Fairlam, but has been isolated for years, yet she loved the church. She was a woman of prayer, and gave much of her time every day to God. She was the widow of the late John Munro.

Burnie, Tas.

A.M.

**HUME.**—The North Adelaide church has just lost a faithful member in the person of Miss Ida Constance Hume. Our sister was a native of the Motherland, but came out to South Australia while yet a child. She was baptised at Kermod-st. by Thos. Forsyth in 1887, and has been a consistent member of the church ever since. For the last seven or eight years she has rendered very acceptable service in the

Sunday School. Her gentle, kindly disposition and Christian character endeared her to us all. During the last eighteen months our dear sister has been in failing health, and on May 19 her bright spirit passed from its earthly tabernacle into the presence of God.

"Safe in her Saviour's keeping,  
Who sent her calm release;  
'Tis only we are weeping:  
She dwells in perfect peace,"

The mortal remains were laid away in the Woodville Cemetery on Sunday, May 21, amid a large concourse of friends. Toward the bereaved ones, especially the two sisters—hers and ours—who will feel the loss most keenly, our hearts go out in deepest sympathy. May our loving heavenly Father comfort, guide and keep them.

N. Adelaide.

A. M. LUDBROOK.

**SHAW.**—Sister Shaw, wife of J. J. Shaw, fell asleep in Jesus, aged 53, on June 1st, and was interred in the Spring Vale Cemetery on the following day, J. Pittman officiating. Sister Shaw was born at Chelsea, London, and came with her parents to Australia at an early age. She, with her husband, son and daughter, was immersed by a Baptist minister at Hindmarsh, S.A.; but on coming to Prahran during the evangelistic ministry of Edward Lewis, they learned the way of the Lord more perfectly and united with the church. Here our sister gave herself to Sunday School work. Subsequently the family removed to Ballarat, where our sister also engaged in Sunday School and Temperance work. Here she was stricken with an illness which compelled her to relinquish active co-operation in church work, though she regularly attended the services while strength remained to do so. On returning to Prahran, she was never absent till too weak to attend. She suffered much during the last month of her life. She leaves her husband, son and three daughters, who deeply feel their great loss. The church at Prahran, and others who knew her, sincerely sympathise with the bereaved ones.

Prahran, V.

J.P.

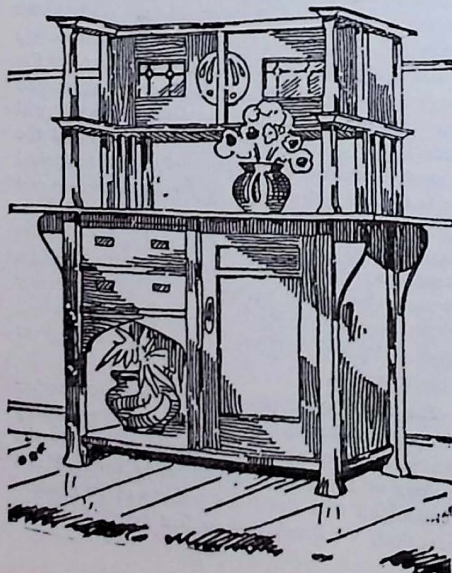
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Chatham, cpl., J. Collins, Cundletown, Manning River  
Corowa, chapel, W. S. Phillips, Wahgunyah, Vict.  
Canley Vale, hall, J. B. Mills  
Enmore, Tabernacle, E. J. Hilder, "Kenilworth,"  
June, private house [Fletcher-st., Marrickville  
Lismore, hall, F. R. Furlonger  
Marrickville, chapel, R. Miller, Harriet-st.  
Merewether, chapel, A. D. Jones, Selwyn-st.  
Moree, chapel  
Paddington, chapel, A. W. Shearston, Woodstock-  
street, Waverley  
Petersham, Tabernacle, C. J. Lea, Rose-street  
Prospect, private house, H. Hawkins  
Rockdale, hall, A. E. Gateby, Hurstville  
Rookwood, chapel, M. Andrews  
Sydney, City Temple, F. Newby, 13 Paddington-st., Pad.  
Wagga, private house, Mrs. J. Macaulay, Beckworth-st.  
Wingham, hall, H. Western

## WEST AUSTRALIA

Boulder, chapel, R. H. Somerville, Burt-street  
Bunbury, Rechabite Hall, L. J. Moignard  
Collie, Good Templars' hall, H. Digwood, Harvey-st.  
Coolgardie, chapel, — Nelson, G.P.O.  
Donnybrook, priv. house, J. C. Sears, Thomson's Brook  
Day Dawn, private house, P. Diggins  
Fremantle, chapel, Jas. Vinnicombe, Healey-street,  
South Fremantle  
Harvey, private house, G. P. Charman.  
Kalgoorlie, chapel, — Grice  
Kanoona, chapel, — Joyce  
Leederville, Masonic hall, F. Spring, Monger-street  
Menzies, private house, — Organ  
Midland Junction, Masonic hall, F. Prior, York-road  
Maylands, chapel, T. Peacock  
Narrogin, private house, P. E. Wedd  
North Fremantle, Albert Hall, A. E. Stephenson,  
Victoria Avenue.  
North Perth, Town Hall, S. Matthews  
Northam, Temp. Hall, S. A. Menzies, Fitzgerald-st.  
Perth, chapel, D. M. Wilson, Bulwer-st.  
Preston River, schoolroom, J. G. Scott, Upper Preston  
Subiaco, chapel, A. W. Manning, Nicholson-road  
South Fremantle, Oddfellows' hall, D. McKinnon,  
Livingstone-st.  
York, Oddfellows' Hall, G. Lake, Poole-st.

## SOUTH AUSTRALIA

Alma, chapel, Arthur Jones  
Adelaide, chapel, Grote-street James Manning, Ware  
Chambers, King William-st.  
Balaklava, chapel, F. W. Loader  
Border Town, hall, E. W. Milne  
Carew, chapel, R. K. Spotswood, Buckingham  
Lochiel, chapel, C. H. Harding  
Dalkey, chapel, W. J. Marshman, Owen  
Glenelg, chapel, W. Burford, Glenelg  
Goolwa, J. M. Gordon, Lafins Point  
Hindmarsh, chapel, G. E. Duncan, Richard-st.  
Henley Beach, chapel, Geo. A. Hurcomb  
Kadina, Rechabite hall, W. J. Jackson  
Long Plain, chapel, R. D. Lawrie  
Milang, chapel, H. S. Goldsworthy  
Millicent, chapel, John Bowering  
Mallala, chapel, F. M. Worden  
Moonta, public hall, W. Moffit  
Norwood, chapel, G. H. Jenner, 8 Edmund-st.  
N. Adelaide, chapel, Kermode-st., W. Lyle, Bank of  
Prospect Mission, Oddfellows' hall, Adelaide, King-  
Nantawarra, chapel, T. G. Cosh, [William-st.  
Point Sturt, chapel, A. W. Pearce  
Port Pirie, chapel, W. C. Overland  
Queenstown, chapel, R. Harris, Cross-street  
Saddleworth, Institute, F. Plant  
Strathalbyn, chapel, John Taylor  
Stirling East, chapel, E. Taylor  
Unley, chapel, Park-st., W. L. Johnston, Cambridge-  
terrace, New Parkside  
Willunga, chapel, J. J. Wheaton, McLaren Vale  
Williamstown, chapel, W. G. Pappin  
York, chapel, W. C. Brooker, Port-road, Croydon

## TASMANIA

Bream Creek, chapel, J. W. Woolley, Kelleve  
Beaconsfield, private house, R. Zanker  
Geeveston, hall, Gavi Gees  
Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.  
Impression Bay, chapel, G. Spalding, Wedge Bay.  
Launceston, Temperance hall, Peter Orr, 42 Galvin-st.  
New Ground, chapel, W. Reynolds.  
Port Esperance, chapel, A. J. Purvis  
Sulphur Creek, private house, M. Taylor, Howth  
St. Helens, private house, D. Purvis

## QUEENSLAND

Boonah, chapel, T. F. Stubbin

Brisbane, chapel, Ann-street, A. S. Waterfield,  
Gertrude-street, Highgate Hill, South Brisbane  
Bundamba, chapel, John Eadie  
Carney's Creek, schoolroom, E. Young  
Charters Towers, chapel, J. Smith, Mexican-st.  
Childers, Kanaka Mission, John Thompson  
Eel Creek, private house, V. T. Fittell, Gympie  
Flagstone Creek, schoolroom, W. Bailey  
Greenmount, private house, R. Wright  
Gympie, chapel, A. Cane  
Killarney, private house, J. Carey, senr  
Ma Ma Creek, chapel, C. Risson  
Mount Walker, hall, F. Henriksen  
Mount Whitestone, chapel, Wm. Pates  
Maryborough, Prot. hall, W. Stiler  
Marburg, chapel, A. Kickbusch  
Rosewood, chapel, H. Berlin  
Roma, chapel, L. A. Hoskins  
Rosevale, chapel, T. Lawrance, Moorang, via Rosew'd  
Spring Creek, private house, J. Wilson, via Clifton  
Tannymorel, private house, J. Keable  
Thornton, private house, W. Watkins  
Toowoomba, hall, H. Drainey  
Vernon, chapel, John Süchting  
Wallumbilla, chapel, Thos. Hembrow  
West Halden, chapel, A. W. Young  
Zillmere, chapel, J. Bruce

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Auckland, Ponsonby-rd., A. M. Bryden, Brixton-rd.,  
Mt. Roskill.  
Auckland, Mt. Roskill Walter Taylor, Reston-road,  
Mt. Roskill.  
Burnside, chapel, Mrs. Lindsay.  
Christchurch, chapel, Durham-st., Alex. McKinnon,  
Regent-street, Woolston.  
Dunedin—  
Tabernacle, King-st., Jas. Lowe, N.E. Valley  
Roslyn, hall, Dunedin  
Dunedin, Mornington, chapel, J. L. Stewart Wright,  
Spring Hill Road, Mornington  
Dunedin South, chapel, K. H. Kippenberger.  
Dunedin, N.E. Valley, chapel, T. Arnold, N.E. Valley  
Dunedin, Normanby, chapel, T. Arnold, N.E. Valley  
Gisborne, private house, E. Grundy  
Glott, private house, R. Laing.  
Gore, chapel, T. Pryde  
Greymouth, private house, Benj. Dixon, Cowper-st.  
Hampden, chapel, John Green, Hillgrove, Hampden  
Happy Valley, private house, J. Flower,  
Helensville, Foresters' Hall, E. Cameron  
Hoteo N., chapel, Joseph Western, Tauhoa, Kaipara.  
Invercargill, chapel, Robert Bell, Strathearn  
Kaitangata, chapel, Edwin Rogers,  
Lower Moutere, Charles Limmer.  
Mataura, chapel, Wm. Taylor  
Nelson, chapel, Geo. Page, senr., Toi Toi Valley  
N. Albertland, public hall, Mrs. W. Ward, jr., Wellsford  
Oamaru, City Temple, W. Kilgour  
Pahiatua, chapel, T. W. Manifold  
Papakura, chapel, C. Wallis  
Petone, chapel, W. Taylor, Richmond-street  
Port Albert, chapel, Wm. Priclor  
Pukekohe, public hall, Robert Begbie  
Ross, private house, J. P. Muir.  
Spring Grove, chapel, A. G. Knapp  
Stanley Brook, chapel, T. Griffiths  
Stratford, private house, Miss Russ  
Takaka, State School Room, A. E. Langford, Takaka  
Tadmor, private house, Wm. Anglesey  
Tara, Mangawai, chapel, P. James  
Te Arai North, public hall, Jos. Benton  
Turua, public hall, R. W. Bagnall  
Wai-iti, meeting house, E. Griffith  
Waimangaroa, private house, Thos Hay  
Wanganui, chapel, E. Vine, Wickstead Place  
Warkworth, chapel, J. A. Petherick, Dome Valley  
Wayby, State School, Herbert Wilson  
Wellington, chapel, Dixon-st., Geo. Gray, Webb-st.  
Wellington South, chapel, M. Vickery, 40 South-road  
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## VICTORIA

Ascot Vale, chapel, J. Y. Potts, 94 The Parade  
Bairnsdale, chapel, E. Eastlake  
Ballarat East, cpl., Dana-st., W. Ramage, 37 Main st.  
Ballarat W., cpl. Dawson-st., T. H. Vanston, 62-Ascot-st.  
Barker's Creek, chapel, A. E. Gartside, Harcourt  
Bayswater, chapel, T. Clements  
Bendigo, Temperance hall, J. Southwick, Russell-st.  
Bet Bet, chapel, Thos. Warnecke, Middle Bridge  
Berwick, chapel, J. Richardson, Narre-Warren  
Banjorrop, private house, Jas. Gerrand, Mystic Park  
Blackburn, Recreation hall, W. Redman  
Brighton, chapel, Male-st., T. R. Morris, Cowper-st.,  
Middle Brighton  
Brim chapel, A. S. Barnes  
Broadmeadows, chapel, J. Kingshott.  
Buninyong, cpl., E. Gullock, Black Lead P.O., Hiscocks  
Brunswick, chapel, J. G. Shain, 178 Donald Street.

Ballendella, private house, Mrs. Rake, Bamawm.  
Carlton, chapel, Lygon-st., Chas. Hardie, Henrietta-  
st., Hawthorn.  
Carlton N., J. M. Hunter, 495 L Bourke-st., Melbourne  
Castlemaine, chapel, J. Taylor, Town Hall.  
Cheltenham, chapel, R. W. Tuck, Wilson-street.  
Collingwood, Tabernacle, Stanton-st., W. J. Brooker,  
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Cosgrove, G. Black, Cosgrove  
Colac, Temperance hall, E. H. Lewis  
Croydon, cpl., L. Graham, 26 Madden-grove, Burnley  
Drummond, chapel, J. A. McKay, Lauriston P.O.  
Doncaster, chapel, Geo. Petty.  
Dunolly, chapel, J. Beasy.  
Dunmunkle, chapel, Wm. Inglis, Minyip  
Dandenong, chapel, D. Brown  
Daylesford, private house, R. Gerrand  
Elphinstone, chapel, W. Smith  
Emerald, chapel, E. Edwards  
Echuca, chapel, Miss Emily Darlow, Mitchell-st.  
Fitzroy, Tabernacle, Gore-street, H. Swain, Nichol-  
son-street, North Carlton.  
Fitzroy North, chapel, St. George's road, T. H. Cowley,  
213 McKean-st.  
Fairfield Park, chapel, F. Phillips, Alphington  
Footscray, chapel, C. Burton, 33 Austin-st.  
French Island, private house, G. T. Harrop  
Fernihurst, chapel, Joseph Evans  
Galaquil, Schoolhouse, E. Hands  
Geelong, chapel, Hope-street, H. F. Christopher,  
17 Clarence-st., Geelong W.  
Glenorky, John Laughton  
Hawthorn, chapel, W. Plummer, 40 Liddiard-st.,  
Homebush, J. Horley [Glenferrie  
Hopetoun, priv. house, G. R. Jones, Hopetoun  
Horsham, chapel, J. H. Morrison, Horsham  
Kaniva, chapel, John Goodwin.  
Kangaroo Flat, private house, G. Y. Bogle  
Kyabram, Bishop's hall, W. G. Carter  
Kerang E., private house, D. J. Milne, Milne's Bridge,  
Lake Rowan, J. Sharp [Kerang  
Lancefield, chapel, E. J. W. Meyer.  
Lillimur, public hall, E. J. Lawrance [st, S. Yarra  
Malvern, Tradesmen's hall, F. W. Clarey, 42 Nicholson-  
Maryborough, chapel, Wm. Beasy  
Micheie, schoolroom, John Thacker, Kaniva  
Melbourne, chapel, Swanston-street, R. Lyall,  
Leveson-street, North Melbourne  
Melbourne S., chapel, Dorcas-st., T. Smith, 15  
Dundas-place, Albert Park  
Melbourne N., chapel, Chetwynd-st., J. G. Barrett,  
67 Brunswick-rd., Brunswick  
Middle Park, Honeybone's Hall, Neville-st., J. S.  
McIntosh, 165 Mills-st.  
Miepool, private house, J. Cork  
Murrumbidgee, chapel, A. Boak jr., Melbourne-street  
Minyip, Mechanic's hall, A. R. Benn  
Merrigum, Mechanic's Institute, John Robinson, Cooma  
Mooroolbark, school house, D. Darling, Montrose P.O.  
Mildura, chapel, C. A. Faulkner  
Mt. Clear, chapel, F. Griggs  
Mystic Park, private house, Geo. McMeekin, Fish Point,  
Lake Boga  
Mumble Plains, private house, S. H. Brown, Mumble  
Plains Loose Bag, via Swan Hill  
Meredith, chapel, A. McKay  
Newmarket, chapel, Finsbury-street, J. W. Gillham,  
99 Eastwood-st., Kensington  
Newstead, Mechanics' Inst., J. Scambler, Joyce's Creek  
Northcote, hall, John Woodgate  
Pakenham, chapel, Alex. Ritchie, Nar Nar Goon  
Port Fairy, chapel, E. W. Gray, Bank-street  
Pitfield Plains, Mechanics' Institute, Mr. Sampson  
Pahran, chapel, High-st., S. H. Pittman, 22 West-  
bourne-st., East Pahran  
Preston, Rechabite Hall, Wm. Ward, Mary-st.  
Polkemmott, chapel, H. Oliver  
Richmond N., cpl., Coppin-st., H. R. Chipperfield,  
Richmond South— [Burnley-st.  
Balmain-st., chapel, W. Fenn, 134 Chestnut-st.  
Neptune-st. Mission, T. Frazer, 43 Green-st.  
Runnymede, private house, Mrs. W. Dickens.  
St. Kilda, chapel, T. M. Davis, 63 Blansh-st.  
Shepparton, Temperance hall, E. Dudley  
South Yarra, chapel, Cliff-st., T. Murphy, 1 Surrey-rd.  
St. Arnaud, Mechanics' Institute, R. G. Cameron  
Surrey Hills, cpl., H. Murray, Warburton-st., Cant'b'y.  
Tasdale, chapel, A. Clarke  
Terang, Temperance hall, E. Rodgers  
Toolamba, private house, J. J. Anderson  
Warrnambool, chapel, Richard Petherick, Elmor-street  
Wedderburn, chapel, Chas. McDonald  
Warragul, Masonic Hall, R. W. Judd. [Newport  
Williamstown, chapel, G. Davenport, Alma Terrace,  
Warracknabeal, state school, J. Clissold, Gas-st  
Warmer West, Gilbert Goudie, Birchlip  
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# Rachel Sylvestre

A Story of  
the Pioneers

Jessie Brown Pounds

## CHAPTER XXIII.

### THE YEARLY MEETING.

The great event of the season was to be the yearly meeting—the annual convocation of the disciples of the county, to be held this year in Blue Brook for the first time.

The spiritually well-fed believers of our day cannot understand what these gatherings meant to the starved believers of that time, many of whom never heard a sermon except at their great annual feasts. In their separate communities, they met "on the first day of the week, to break bread." Their sense of obligation in this was imperative. There might be excuse for neglect in other matters, but there could be none in this.

If there were in the congregation a man gifted in public speech, an address, more or less formal, preceded the Lord's Supper. Otherwise, the elders "gave thanks," and the eloquence was in the great fact commemorated, and not in the speech of men.

All the time, however, the longing to hear the good word grew within the hearts of the people. They came up to the yearly meeting careless of everything except their great opportunity. At other times these shrewd sons of shrewd Yankees were mindful of their stock and of their crops. Now their minds were set upon hearing the great fundamentals of their faith again rehearsed.

The meeting this year was held in father's woods. Stephen was at home, and we all worked together, hauling planks from the mill and making benches of them. We constructed a rude pulpit, too, and cleared out the lower spring, so as to make sure of plenty of good water.

My mother had her full share of the burden of preparation. She sewed sheets together, two and two, and bade us boys to be ready to fill them up at a moment's notice with the clean, sweet-smelling straw from the newly builded stack.

"Ten extra beds!" I said. "Where can you put so many?"

"Never you fear!" she told me, as she gave a loving pat to the last improvised mattress-cover. "There are the two rooms upstairs for the women, and the front room and the two bedrooms downstairs for the

men. Fourteen beds—we can keep twenty-eight, but that isn't any more than our share."

"But there are four of us," I objected. But I could not upset her calculations as easily as this.

"There is the kitchen floor for me, and the new hay in the barn for you men folks," she said. "You didn't suppose you'd get a bed to sleep on, did you?"

Her preparations did not end here. A prime beef must be killed, and bread, cakes and pies baked. At first she kept account of the number of each class of articles provided, and repeated it to us joyously when we came in at mealtime. But as the frenzy took possession of her more and more completely, she simply baked and baked and baked, without any attempt at mathematical calculation. I wonder that the old brick oven did not burst with its sense of responsibility.

"Do get some one to help you," Stephen begged, one night when mother looked more weary than usual.

"I can't have any one around in the way when I'm in a hurry, and that's what 'help' amounts to. There's only one person that I'd give two pins to have around, and that's Rachel Sylvestre. And I dare say she'd rather burn her hands off than to cook for Campbellites."

And Stephen made no answer.

When our dear Maude Arrondale gives a dinner to six or eight, even with the co-operation of a chef and his aids, I am sure she takes it more seriously than my mother took her preparations to feed fifty persons for three or four days. And I am perfectly certain it is more serious business.

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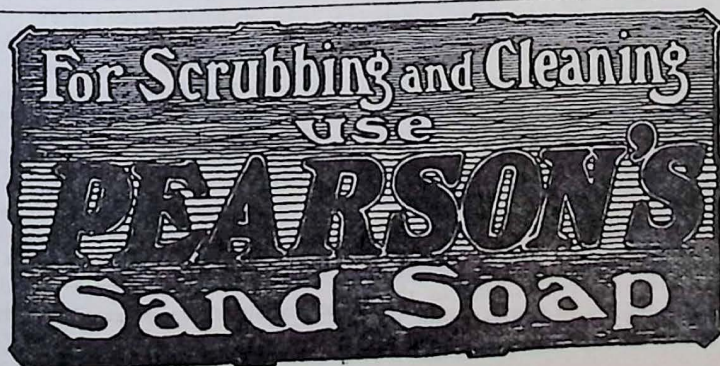
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My part in the occasion was a humble one, but it kept me from enjoying the meetings to the full. I looked after the horses of the guests, who sometimes came from long distances, and were glad enough to turn the tired animals over to me for water and food.

It was not until Sunday morning that I was able to enter into the full enjoyment of the meeting. Such a meeting as it was! Such hungry, expectant faces as those of the worshippers, I can never hope to see again. The penalty of abundance is the sense of satiety.

The platform was filled with preachers, and I was conscious of a slight sense of importance in seeing Stephen among them, and in noting how his fellows seemed to respect and love him. Except on public occasions, I never thought of Stephen as a preacher.

My mother, who had been with father to the yearly meeting of the previous year, pointed out her favorite preachers to me.

"That plainly dressed man is John Henry. He is full of wit and eccentricity. Once a man told him he could not go to hear him preach, because he had no shoes. Bro. Henry sent him his own shoes and went into the pulpit barefooted. That strong-faced man with the hymn-book is William Hayden. You will hear him sing—there is nothing like it. Ah, there comes Mr. Campbell!"

I bent forward, as did many another, to get a glimpse of the great leader to whom the religious world of his day owed so much. Tall of figure and stately of bearing, with boldly cut features and keen eyes, he would have been a marked personage anywhere.

John Henry started the "Bondage Hymn," which I had often heard Stephen and Bro. Cady sing together:

"Our bondage here will end  
By-and-by, by-and-by;  
Our bondage here will end  
By-and-by;  
And our sorrows have an end  
With our threescore years and ten,  
And vast glory crown the day  
By-and-by."

I do not remember anything more about the service until it came to the sermon. I wish I could set that down. But I fear I should make a sad failure of it, for nothing is more disappointing than an attempt to put down in black and white that which has profoundly moved one's inmost soul. I should like the Arrondale children of to-day to know what that sermon was like, but in order for them to know that it would be necessary for them to know the age in which it was preached, to know the crude religious teaching of the day to which its calm reasonableness was in such striking contrast, and to know the striking personality of the speaker; none of which can ever be. For in those days no one seemed to remember that history was being made, and much that we should count precious now has passed from memory for ever.

Never, before or since, have I seen a man with so much real dignity and so little affectation of it. He impressed me as a man who was naturally very great, and who had been so fortunate as to have found a mission large

enough to express all that was in him. He was quite without tricks of oratory. He made no gestures, he never declaimed or gave expression to personal emotion. The truth!—this was his passion. Calm in manner, majestic in thought, he looked as a younger Moses might have looked, coming straight from the Mount of Divine Communication.

His text I remember. It was, "God said, Let there be light; and there was light"; and when he had read it, he added these words: "This was the first speech ever made within our universe. It is indeed the most sublime and potent speech ever made."

Then, with the quiet confidence of one who knows, he preached his sermon. He did not hasten, he brought forward truths apparently unrelated, and stated them clearly, yet in stately terms. By degrees, these truths began to assume relationships. We began to see a central meaning in them all. The work of creation, of providence and of redemption became alike the expressions of divine and gracious Fatherhood. We saw the light of the stars pale in the light of the moon, the light of the moon herself pale at the rising of the glorious Sun of Righteousness. No longer was our world one of mischance and confusion, for in it we were allowed to see the benignant workings of that love which at all times does its best for man—that love which creates and sustains, and will eventually glorify us all.

A sermon two hours in length, and nobody weary! The speaker closed, but the first notes of the invitation hymn had not yet arisen, when a woman, tall and slender, walked with firm step down the aisle. My mother gave a little choking cry, and put her hand on my arm. It was Rachel.

I remember the first thought that came to me was that all the world had been converted now; that the work of the church on earth was done. Rachel! Why, that meant all that counted, in the way of opposition and difficulty, suddenly removed. It meant all alien powers turned suddenly into allies.

The preachers came down from the pulpit, and gave Rachel the welcoming hand. Stephen had been stricken with sudden pallor, and his face was that of one who hears news too good to be trusted as true.

Perhaps it was because the surprise had such full possession of the people's minds that there were no other converts. The hymn was sung through, but Rachel remained alone, standing in perfect quiet, with her hands clasped and her head bowed.

It fell to Stephen's lot to take her confession. When he asked for it, she remained silent for just a moment with her head still bowed. Then she raised her eyes, and repeated the words solemnly, in a clear, emphatic tone:

"I do believe—with all my heart—that Jesus is the Christ, the Son of God."

Then she spoke in a low voice to Stephen. He seemed to assent, and then said to the audience:

"Our sister requests that she may be baptised without a moment's unnecessary delay. Those who came to Christ in the olden time had the joy of obeying him in the same hour. We will go at once to the

place of baptism, praying in our hearts that God may attend this act of obedience with his Spirit."

Some of the people brought out their horses and carriages, but most of us went on foot. My father and mother borrowed one of the neighbors' buggies, and took Rachel with them.

As the procession wound slowly through the woods, we sang again the old, old song:

"How happy are they who their Saviour obey."

To think that we were singing it for Rachel!

We had but just reached the road when we were overtaken and passed by a carriage containing two figures. One was Colonel Sylvestre. He was leaning forward in the seat, his hands resting upon a cane, his long hair blown about by the wind. The other occupant of the carriage was Charles Easton; and his driving must have been like unto the driving of Jehu, for he was driving furiously.

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