

# THE Australian Christian

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## What History Owes to Jesus Christ.

Prof. James Orr.

The entire sum of the debt which the world owes to Christ is a problem in arithmetic which no man can adequately answer. Those who have studied the question most deeply are those who realise how unsatisfactory any answer is that they can possibly give. Even the ablest writers can only give us the barest outlines, and leave to eternity the full reply. Nevertheless, it is only right that we should try to estimate, as far as we can, the world's indebtedness to Christ. This task is undertaken by Professor James Orr, and what he says is illuminating and helpful. Our space will not permit us to give the whole of his thoughts upon the subject; we can only select one of the divisions, under the heading of "The Religious Debt to Jesus." Before entering upon this part of his theme, he speaks of the moral and social debt to Jesus, and concludes it by saying:—

We are still far enough from the goal, God knows; we have only to look across upon the world to see how far we are from it; but, brethren, contrast that old pagan world with what our modern society and civilisation is, with all its faults, and see how far we have already travelled. Contrast Christian nations with those yet in heathenism, and you see at once the broad and outstanding differences. Take Christian nations among themselves, and see how it is that those who have remained most true, those who have dipped most deeply into the spirit of Christ's religion, those that most revere his word and his worship, those who hold by his gospel most purely—see how it is that they stand to-day foremost in all the works that make for progress, in enlightenment, in wealth, and virtue, and social order, and happiness. Or take even the godly and godless community in any of our great cities, and see how the tone of public and private life, commerce and public affairs, and the stability of our institutions are upheld by the one, and their positions are in peril and jeopardy every hour by the other. The goal is far distant, but Christ reigns, and we believe we shall yet reach it.

### *The religious debt to Jesus.*

Thus far, then, I have been speaking simply of those moral and social benefits which we have received through the coming of Christ into our world. But our sense of the obligation we owe to Jesus rises to a higher level when we come to think of what

we, and the church, and the world owe to Jesus in a religious respect, and with regard to our eternal hopes.

The moral reforms wrought by Christianity I have been speaking of are connected with these religious ideas. Nothing elevates the mind, nothing raises the affections, so much as right thoughts of God. Take away from a man's mind, take away from society, the solemn thoughts of God and the great hereafter, and you cut the nerve of certainty regarding these things, and life, as cold reason comes to look at it, sinks down to a very poor and dull level indeed. In the light of his relation to God man rises to a sense of his true dignity and worth as a moral being. Man feels that life has an end which makes life worth living.

But Christianity is not to be valued merely because of these moral and temporal and social benefits which flow from it. Christianity comes to us as a religion, as a something which brings us to the knowledge of the true God and of the eternal life, something which places us in a right relation to him in whom we live and move and have our being, in whom is all the well-spring of our good; and it is only when we rise to the thought of what the gospel has done for us in this higher and eternal sphere that we see how truly our world is blessed by the coming of Christ into it.

### *Lifting the veil.*

I do not mean to do more than lift the merest corner of the veil that hides the religious condition of the ancient world, in order to remind you of the state from which Christ here has redeemed us. In one place, as you know, it is the sun and the moon and the stars which are the objects of worship; elsewhere, as in Egypt for example, temples are built for four-footed beasts and creeping things of the earth, gorgeous structures. Elsewhere in other parts, as in India, natural objects and phenomena, the sky, the mountains, the dawn, the rain, the dew, and the rivers—these were—I speak of the best and purest time of the religion—the favorite deities. In Greece men had deities sculptured in shapes of human beauty. In Rome gods of all countries were swept together in a vast miscellany and worship paid to them. And round the roots of these popular religions and idolatries clung, as you know, innumerable superstitions. In the service of gods of lust and gods of wine most shameful orgies were

enacted. Where from the list of these heathen gods of the old mythologies could men get one idea to elevate them, one impulse to raise them above themselves to a nobler life? When the philosophers thought of sketching out an ideal state, an ideal republic, the first thing that had to be done was to banish these stories of the gods out of them, lest they should pollute men's minds. Think of our own island at the time when the light of Christianity first broke upon it. The Druid priests tone their mysterious songs, go through their mysterious ceremonies in the dim recesses of the forests, plunge the sacrificial knife into shrieking human forms.

Look even yet at lands where the light of Christianity has not gone, the lands that lie in darkness and in the shadow of death. See the lords many and the gods many, their hideous idols even in such lands as India and China, that claim in a measure to be civilised—their cruel practices. These false religions rest on these peoples with the weight of an incubus, and every student of history and of religion knows that no progress is possible for these people till they have shaken the weight of that incubus off.

The poet Milton, in his grand hymn on the Nativity, has described the consternation which spread through the ranks of the heathen pantheon at the announcement of the birth of Christ. Christ came, and as his religion spread the vapors of a dense heathen superstition rolled away before him and gave place to purer faith and nobler worship.

### *The conquering faith.*

Corruption seized on Christianity also. That old world reacted on the new faith that had come into it. The old world pressed into the church with many of its corruptions and its evils, but from time to time, as you know, through that abiding vitality which is in it, which is but another name for God's own abiding Presence in its midst, the church has risen up, as at the Reformation; and thrown the worst of these corruptions off, and come forth stronger and purer than before. To Christ we owe it, brethren. We are here to-day, not worshipping wood or stone, but rather bowing in acknowledgment of the one God and Father of all, who is above all and through all and in all. It was Christianity that overthrew the reign of those gods and goddesses of Greece and Rome, and swept them so completely from the path of history that no one, even in his wildest imagination,



now dreams of the possibility of their revival. It was Christianity that, still maintaining something of its youthful energy, laid hold of those rough barbarian people in the Middle Ages and trained them to some kind of civilisation and moral life. It was Christianity that in England here and in Scotland yonder lighted the light that by-and-bye spread its radiance through every part of the country. It is Christianity that to-day is teaching the nations to burn their idols, to cease their horrid practices, to take on them the obligations of moral and civilised existence. Our innumerable churches, our Bibles in so many homes, our Sabbath rest and privileges, the religion whose power inspires so much earnest life, and so much noble work, the blessed effects of that religion in peace and strength and moral impulses in the minds that possess it, the comfort it imparts in trial, and the support, the joy, the triumph it gives in the hour of death—all that is the fruit of Christ's coming and of Christ's teaching in the world. Whatever blessings or hopes we trace to our religion, whatever light it imparts to our minds or cheer to our hearts, whatever power there is in it to sustain holiness or conquer sin, all that we owe to the coming of our Lord Jesus Christ.—*Homiletic Review*.

## South Australian Letter.

D. A. EWERS.

In harmony with our Conference motto, "500 souls for Christ," the H.M. Committee is endeavoring to arrange a series of missions to be held in various churches. I hear that nearly or all the churches approached have generously agreed to loan their preachers to the Committee for this purpose, and now churches are asked if they desire missions, and when. With all the information before them the Committee will make up their programme.

Another part of the motto reads, "£1000 for Home Missions." The annual offering will be taken up on Feb. 7, and it is not too soon to be thinking about and preparing for it. Last year about £400 was thus collected. This year the standard is set at £500. Each church in the Conference will be asked to contribute a definite part of this on the apportionment system, and it is expected that very few, if any, will fail to reach this amount. The treasury is empty, and with the new fields, Narracoorte and Maylands, which have been occupied since Conference, and the work still being carried on at Mile End, Port Pirie, Kadina, Goolwa and Strathalbyn, it will require fully the amount mentioned, and more. Then there is Butler, for which the Committee has been unable, so far, to secure a suitable man. If any young man would like to enter that promising field he should write to H. J. Horsell, Charles-st., Beverley, S.A., for particulars. This is a good opening for a single man.

### A promising field.

Maylands is a growing suburb east of Adelaide. For the last two years or more young men of the Norwood church have

been conducting gospel services, assisted by Bro. Wright and a choir of Norwood members. The attendance has been encouraging, but the work has grown rather too heavy, and the H.M. Committee has been approached to take over the mission. It is felt the time is ripe for the appointment of an evangelist and the commencement of a Sunday morning service and a school, and accordingly the Committee has invited H. D. Smith to take up the work there at present. As the place now occupied is rather near to the Norwood chapel, and in other respects unsuitable, it is in contemplation to select a building site in the near future.

I hear a number talking of going to the Centennial from this State. Some will go by steamer, but the majority probably by rail. There seems to be some difficulty about getting return tickets for £4 as stated in the government time tables for delegates attending Convention. I hear that the railway authorities of the other States object to the arrangement during holiday seasons, and that the usual holiday excursion rates will be charged unless delegates are prepared to leave here a week before Good Friday or else on Easter Monday. This will hinder some of us from going at all, while others who would have preferred the rail will go by steamer.

### A new Licensing Bill.

We have a new Licensing Bill just come into force in this State. While not all we could have wished, it is a marked improvement on former acts. Some of the improvements are: Permits to keep open after 11 p.m. not to be granted; single women not to be licensed, except those who were licensed when the act passed; drink not to be supplied to persons under 16, and if to be drunk by the purchaser he or she must be 18; no more barmaids to be employed, and those at present engaged to be registered; local option polls may be taken if petitioned for on general election days only, when by a majority vote licenses can be reduced by one-third. There are several other minor improvements, but the electors have not the power to vote the traffic out, and polls will only be taken when petitioned for. Full local option and the automatic poll is what the friends of reform demand, and they will not rest until these reasonable demands are granted.

Mile End, Jan. 21.

## Centennial Celebrations.

ALAN PRICE.

In less than three months the Federal Conference and Centennial Celebrations will be upon us, and already the bustle of anticipation is beginning to be felt. Everybody that is anybody in the Victorian churches is said to be coming.

No effort is being spared by the Executive, and the Secretary in particular, to minimise by organisation the possibility of discomfort to visitors. By the interchange of post-cards the host will know exactly when to expect his guest. Trains and boats will be met by a badged escort for visitors arriving.

The journey by steamer is by far the more pleasant and satisfactory to those not subject

to sea-sickness, and, after all, a slight indisposition of that kind is amply repaid by the grand vista that opens out to the traveller who approaches Sydney from the sea.

Some modifications of the provisional programme have been considered advisable, and will be notified in due course. Brethren invited to take part have been unanimously agreeable to do so, but in one or two cases important engagements elsewhere have interfered.

The Y.M.C.A. Hall has been engaged for the business meetings, and the Town Hall for the united meeting for breaking of bread.

To the Sydney brethren we would say, write promptly to James Hunter, J.P., Boulevard, Dulwich Hill, stating how many visitors you can accommodate, or how much you will contribute towards their board. To intending visitors we would say, write at once to J. Hunter advising him you are coming.

Special concessions have been arranged for parties travelling by rail to the Convention, but these concessions only come into force on the N.S.W. side of the border on and after April 12. Doubtless some concessions may be arranged for those travelling by steamer, and could be availed of by those desiring to enjoy the State Conference immediately preceding the Convention. See the respective State transit managers.

The transit managers in the respective States are urged to give A. E. Illingworth an approximate idea on Feb. 1 of the number likely to come. Visitors' badges may be purchased from the Austral Co.

## Follow the Gleam.

Homeward bound upon life's river,  
Sailing swiftly with the stream!  
From the Morning Star in glory  
Comes a sweet and radiant Gleam,  
And it beams upon the water,  
Like a golden path of light,  
To the bright Eternal City,  
In the land that knows no night.  
Follow the Gleam adown the foam;  
Follow the Gleam to Home, Sweet Home;  
Softly it falls upon life's stream,  
Follow the never-fading Gleam.

Onward through majestic regions  
Rolls the river, winding down;  
And the everlasting mountains  
Through the solemn darkness frown.  
But no danger can befall us,  
With this light upon our way,  
Though the rocky banks lie near us,  
From the Gleam we ne'er shall stray.  
But we'll sing the songs of Zion,  
Which the mountains shall resound;  
And their mighty caves re-echo,  
As we pass them, homeward bound.  
In the morn we'll meet our loved ones,  
Joyfully to walk with them,  
Where the light of God shines ever,  
In the New Jerusalem.

—Walter Holland, Maryborough.



## The Conversion of a Pious Woman.

Acts 16: 14, 15.

THOS. HAGGER.

Although Christ had commanded the preaching of his gospel in all the world, up to this time there is no record of that Word having been proclaimed on the continent of Europe. The time had come for such an effort to be made, and the Lord proceeded to direct Paul and those travelling with him into this fruitful field of gospel effort. Paul purposed to go into the province of Asia, but the Holy Spirit forbade it; then he thought he would go into Bithynia, but again he was forbidden. At last they reached Troas, puzzling all the time what these hindrances that they had met with meant. There Paul received a vision in the night—a man of Macedonia appeared and said, "Come over and help us." Convinced that to respond to this cry was the will of the Lord, they went, and soon Europe was set ablaze with the everlasting gospel.

Philippi was the first city in which evangelistic effort was made; arriving there, the preachers waited until the Sabbath day, to commence work among the Jews who would be assembled for worship on that day. There is no evidence in this that Paul observed the Jewish Sabbath; but simply that he was a wise laborer, and sought to reach the Jews on the day when they would have the most leisure. The only Jewish assembly that they could find in the city was a prayer-meeting out by the river-side; to this the preachers resorted, and spoke to the women who were gathered there. The result was that one of the worshippers and her household accepted Christ. And so Europe's evangelistic work was commenced at a prayer-meeting, and a pious woman and her household were the first converts made.

### The opened heart.

It is said that her heart was opened by the Lord. What is meant by this? How was it done? It simply means that her sympathies were aroused, her understanding was enlightened, her mistaken conception of things was removed; and all this to the extent that she gave heed unto the things which Paul spoke—she acted upon them. But did the Lord open her heart in any miraculous way? Did the Holy Spirit operate directly on her heart? Or was it all accomplished through the preaching of Paul? Too readily men have jumped to the conclusion that it must have been in some direct and miraculous way. Such was not done in any other case of conversion recorded under apostolic preaching; but in every case the work was done through the word preached. Before, then, we assume that in this case something extraordinary took place; and certainly before we begin to argue from this for some direct interposition of the Holy Spirit in conversions to-day, let us ask—Could it have been done through preaching? Lydia was listening, and the preachers who had been divinely-guided to this place spoke, the result was the opening of the heart, which those concerned

cheerfully ascribed to the Lord. This harmonises with every other case of conversion, and with all that the Scriptures say upon the subject.

### A household baptised.

The baptism of those who decided for Christ was the invariable rule in New Testament times, and so here it is taken as a matter of course by the sacred writer, and he just incidentally mentions it. The fact that her household was baptised has been assumed by some to be evidence in favor of baby baptism. Now there are several other cases of household baptism mentioned in the New Testament, and there is unmistakable evidence in most of these that there were no infants. In the household of Cornelius all spake with tongues and magnified God (Acts 10: 46); in the household of the jailer all believed (Acts 16: 34); all in the household of Stephanas "addicted themselves to the ministry of the saints" (1 Cor. 1: 16; 16: 15). The only other case of the mention of a household being baptised is that of Lydia; to get babies in here you must indulge in a number of assumptions—you must assume, 1. That Lydia was married; 2. That she had children; 3. That the children were babies and consequently too young to believe; 4. That she had brought them all the way from Thyatira to Philippi when on business; 5. That she had taken them out to the prayer-meeting on the Sabbath Day; 6. That Paul baptised them, and so acted out of harmony with the command of Christ, and the then universal practice of believers in the matter of baptism. Surely that is too much assumption for anybody.

### A paedobaptist's view.

"Dean" Plumptre on this case has said—"The statement that her household was baptised has often been urged as evidence that infant baptism was the practice of the apostolic age. It must be admitted, however, that this is to read a great deal between the lines, and the utmost that can be said is that the language of the writer does not exclude infants. In this instance, moreover, there is no evidence that she had children, or even that she was married. The household may well have consisted of female slaves and freed-women whom she employed, and who made up her *familia*."

No sooner had Lydia become part of "the household of faith" than she desired to hospitably entertain the preachers; evidently there was a feeling of delicacy about dwelling in her house until she constrained them. And it appears that her house became a meeting-place for the disciples in that city, as when Paul and Silas were released from prison they entered into her house, and there comforted the brethren (Acts 16: 40). Such open-hearted hospitality is an example to the Lord's disciples now. Let us imitate Lydia, and cultivate the grace of hospitality.

## Letter from Frank Filmer.

The work is still going forward. We have opened three new buildings during the month. One of them was for an old work, as their other building had fallen down. I am a little

afraid for one of the other schools, as it is too near the Church of England headquarters, and they have the monopoly there still. A good "boy" is in charge, and I am certain he will do what he can. I have withdrawn a teacher from a small village down south, as there was another teacher close alongside. I am trying to get two places to meet together. Two boys who returned from Queensland lately attempted to erect a building up the north end of the island, but I heard the other day that the Church of England missionary had stopped them, as he considered the place was his.

### A visit to Mr. Purdy.

Went over to see Mr. Purdy on Oba last week. I took over a ton of yams from here and sold them for the boys over there. Oba is too dry to grow sufficient yams to supply them. All are well there, and the work is going ahead by leaps and bounds. They have 52 schools, and although I did not hear the total of baptised there, still Mr. Purdy told me that he had baptised 90 at one place. They have a great many evils to fight that we have not. For instance, when I arrived there a cutter was selling grog to the natives. Mr. Purdy got on his tracks, and so he cleared out. Then another two cutters were there selling pigs to the boys for singings: there is no law against that, so nothing could be said.

### Perils on land and sea.

Mr. Bell, a British trader close to Mr. Purdy, went away in his cutter five weeks ago, intending to be back in a week, but he has not returned; all search has proved fruitless. I fear that he and the three natives with him are all lost. An R.C. priest, a nun and a native were drowned between Ambrim and Malekula about three weeks ago, and about the same time a Mr. Greg and his two daughters, 16 and 18 respectively (English), were all murdered on Santo. The object seems to have been plunder. One daughter and the father were tomahawked, the other daughter shot.

We have had another outbreak of disease down south. It tallies with cholera in my medical book. At all events it is deadly, as I heard that 13 children had died in three days. I have heard nothing since. The R.C. priest was there among them. I feel that God has been guiding me in a special manner lately. Several of us were invited to stay at a heathen village all night. We had walked all day. It was dark. We were miles from home, and it threatened to rain. I thought over it, and decided not to. They had planned our murder in the night, but being frustrated, they pursued us. All unaware we walked too quickly. Praise God!

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—R. L. Stevenson.

I have often thought that souls are saved as much by the power of hope as by the power of faith and love. Few get to heaven in a wet blanket. Of all garments in which to run the race that is set before us, that is the worst.—Ellice Hopkins.



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## The Leader.

### Forerunners of the Restoration.

It would be a mistake to think that the "Declaration and Address," published by Thomas Campbell in the year 1809, was the first pronouncement in favor of a return to Christianity as it was at the first. In all great movements there are always to be found signs of a previous awakening. Those who sow the seed do not always reap the harvest. And so it is that we find that prior to 1809 the thoughts of others beside the Campbells were turned in the direction of a religious reformation. In America and in Scotland, there were those who were making a move in the direction of a restoration of the primitive order of things; the distinction lies with the Campbells in making the movement an organised success. The commanding genius of Alexander Campbell was undoubtedly the prime factor in clearing the way for a permanent organisation which should give effect to a propaganda which hitherto had not been propagated with any considerable success. As in America Barton W. Stone preceded the Campbells as a pioneer of the movement, so in Scotland, in a different way, did the brothers Haldane take precedence of both. The Haldanes' connection with the Restoration movement was not one of active participation, but one of suggestion and influence.

#### The Haldanes.

Grafton, in his Life of Alexander Campbell, in speaking of the Haldanes, says: "In their zeal for the revival of the Lord's work, these brothers began to search the Word of God for a remedy for the religious deadness of the times. They soon discovered a wide discrepancy between the religious practice of the churches of their acquaintance and that authorised by the Scriptures. Believing this to be the chief cause of religious death, they became the heralds of a return to the gospel requirements." Alexander Campbell formed a warm friendship for the chief promoters of this movement, and though not at first accepting their peculiar views, "a profound impression was made upon his mind, and the defence of the principles which they advocated, in a modified form, was destined to become the ruling passion of his life and

ministry." It is evident to those who have studied the history of this period that a number of earnest minds were all looking in the same direction. Indeed, it might be said that there never was a time since the great apostasy when some men, few in number it is true, were not earnestly desirous of seeing a revival of apostolic Christianity. The distinction which the Churches of Christ have achieved in this matter is to put the plea of the scattered few into organised shape.

#### John Milton.

It is also worthy of something more than a passing note that, while the tercentenary of John Milton has just been celebrated, our attention has been drawn to the fact that the great poet himself was a believer in and an advocate of New Testament Christianity, as distinct from the prevailing ideas and practices of the churches of his day. In an article entitled "John Milton and New Testament Christianity," J. McCartney, in the columns of the *Bible Advocate*, draws our attention to Milton's great "Treatise on Christian Doctrine," in which we find a number of statements quite in harmony with the plea of the Churches of Christ. Take, for example, what he says in regard to the Scriptures. After declaring that he enrolls himself amongst the number of those who acknowledge the Word of God alone as the rule of faith, he goes on to say: "The Scriptures, therefore, partly by reason of their own simplicity, and partly through the divine illumination, are plain and perspicuous in all things necessary to salvation, and adapted to the instruction even of the most unlearned through the medium of constant and diligent reading. . . . If, then, the Scriptures be in themselves so perspicuous, and sufficient of themselves to make men wise unto salvation, and that the man of God may be perfect, thoroughly furnished unto all good works, through what infatuation is it that even Protestant divines persist in darkening the most momentous truths of religion by intricate metaphysical comments, on the plea that such explanation is necessary; stringing together all the useless technicalities and empty distinctions of scholastic barbarism, for the purpose of elucidating those Scriptures which they are continually extolling as models of plainness?"

#### Milton's views.

Though these words were uttered some three hundred years ago, they are equally applicable to our own day, and express exactly the manner in which the simplicity of New Testament teaching is rendered obscure by modern theological teaching. They are also in line with our plea for taking the Bible as our only rule of faith and practice. Milton was also in advance of his day in regard to the distinction it is necessary to make between the Old and New Covenant. "The gospel," he says, "is the new dispensation of the Covenant of Grace, far more excellent and perfect than the Law, announced first obscurely by Moses and the Prophets, afterwards in clearest terms by Christ himself, and his apostles and evangelists, written believers, and ordained to continue even to the end of the world. . . ." His remarks, too,

in regard to the ordinance of baptism are worthy of note. He says: "Under the gospel the first sacrament commonly so-called is baptism, wherein the bodies of believers who engage themselves to pureness of life are immersed in running water to signify their regeneration by the Holy Spirit, and their union with Christ in his death, burial, and resurrection." "Readers of 'Paradise Lost,'" says J. McCartney, "may be reminded of the passage in Book XII., in which Michael says of Christ:

"Nor after resurrection shall he stay  
Longer on earth than certain times to appear  
To his disciples, men who in his life  
Still followed him; to them shall leave in charge  
To teach all nations what of him they learned  
And his salvation; them who shall believe  
Baptising in the profuent stream, the sign  
Of washing them from guilt of sin to life  
Pure, and in mind prepared, if so befall,  
For death, like that which the Redeemer died."

#### Our heritage.

We have entered into the heritage of these great men of the past. They have left behind them their ideals; not ideals which they had formed for themselves, but ideals which were heaven-born. They saw that the religious world had drifted far away from the perfect model, and sought to win it back. And as we survey the condition of things which exist in Christendom even to-day, we could wish that they were in our world once more. We could say with Wordsworth:

"Milton! thou should'st be living at this hour:  
England hath need of thee. . . .  
Thy soul was like a star that dwelt apart:  
Thou had'st a voice whose sound was like the sea;  
Pure as the naked heavens, majestic, free,  
So did'st thou travel on life's common way,  
In cheerful godliness; and yet thy heart  
The lowliest duties on herself did lay."

In vain, however, do we wish that the heroic souls who have fought for truth, purity and liberty in the past shall play their part again in the great drama of the world's history. The burden of battle lies upon the men and women of the present generation. It is for us who live to-day to emulate, as far as we may, the deeds of those who have been makers of history; not waiting to do great things, but doing the things that are ready to our hand. We cannot, perhaps, be Campbells or Miltons, but we can, in some measure, exhibit some of those qualities which made them truly great. We can live the truth and hold it. We can be steadfast in our adherence to the principles we have espoused. We can believe in the ultimate triumph of right over wrong, of truth over error. As an inspiration to faith and duty, we can remember the splendid work of the great reformers. But, while giving them their due place in our memory and esteem, our thoughts must not rest upon them chiefly. We must get our main inspiration from the same source that they did. We must have in our memories the thought of Christ and his perfect work. To Christ and his apostles we must give our perfect allegiance, and so, to the measure of our ability, be instrumental in bringing back to the world the golden age of Christianity.



## Editorial Notes.

### Reformed Publicans.

The recent Local Option poll in New Zealand reaches beyond the legal closing of drink shops. It has struck dismay into the hearts of the publicans, who can now see that unless the tide turns it is only a question of a few years when the drink will be voted out of the Dominion. The cablegrams inform us that the "largest meeting of the trade ever held in Auckland" has seriously discussed matters "with a view to conforming to public opinion," and thus averting the danger ahead. "It resolved unanimously to employ no barmaids except those now engaged, to abolish private bars on termination of the present leases or at a fixed time in case of long leases, to discontinue the sale of liquor to women except boarders for consumption in hotels, and to refuse to sell liquor to youths under 20." We are reminded of travellers chased by wolves throwing out clothing to arrest attention while they gain time. Barmaids, private bars, the sale of drink to youths, etc., are all minor evils, but after all the great evil, the real obstacle to sobriety and righteousness, is the drink itself. There would be no objections to private bars and barmaids and most of the other associations of the hotels provided no alcohol were sold. If the New Zealand hotelkeepers really wish "to conform to public opinion," let them resolve to sell no intoxicating drinks. Nothing short of this will ever satisfy the growing demand for the abolition of public nuisances. However, it is gratifying to note what a salutary influence the recent vote is exercising over the purveyors of the poison themselves.

### Does Prohibition Prohibit?

The *Christian Standard*, in speaking of the published results of prohibition in Atlanta, Georgia, says: "In the first nine months of 1907 the annual record shows 15,086 cases, of which 4352 were drunks. For the same months in 1908 with prohibition operating there were but 8990 cases, with 1598 drunks. It would be a serious case of perverted vision or mathematical inefficiency if one were unable to see that a decrease of 6906 criminal court cases and 2754 drunks in the brief space of nine months must mean something to a city." Just so, but there are plenty of Australians who are simple enough to be gulled by the oft-repeated assertions that prohibition in America is a rank failure.

### An Abstaining President.

The *Christian-Evangelist* says: "Strong comment was made at a dinner party a few evenings ago on the fact that Mr. Taft's glass was turned down. 'It is going to stay turned down' he is reported to have said, adding, 'I am not going to drink anything ever again.'" The *Evangelist* comments: "Whatever the reason of Mr. Taft's action, the action is commendable, and will so be regarded by the mass of the American people. Mr. Taft is doubtless not ignorant of the fact

that county after county in his own State has voted out liquor within the past few weeks. He knows that the temperance sentiment of the United States was never stronger. Even as a matter of policy his action in turning down his glass shows good judgment." The stand taken by the president-elect of a nation of 80 millions of people is bound to have a wholesome effect. Already 40 millions of Americans are living in States and counties which have voted No License, and it looks as though national prohibition is within measurable distance.

### Bible Colleges in Mission Fields.

The need of men trained on the spot for effective service is felt in every mission field. The American Foreign Christian Missionary Society within the last few years has founded Bible Colleges in Tokio, Japan; in Nankin, China, and in Jubbulpore, India. It now proposes to establish Colleges at Vigan, Philippine Islands, and Bolege, Africa. These two fields are remarkably fruitful, thousands of converts having been gathered in. Many native evangelists are already engaged and doing effective work, but they require special and efficient training. One man has offered £1000 each for the two proposed colleges, provided that £4000 more is raised in 1909, and it surely will be.

### Preacher Supplies.

E. V. Zollars in the *Christian Standard* deals with the question of the supply of preachers for the American churches. He says that while there are about 11,600 Churches of Christ in the United States there are probably less than 5000 preachers in active service. The year-book shows about 7000, but allowing for the superannuated and those who have taken up secular work, he is satisfied that 5000 is a liberal estimate. Nearly 7000 churches are without preachers, and only about 250 students are graduating from the various colleges each year, which will scarcely make good the losses from the ministerial ranks by death and otherwise. Some enter the work who have not graduated, but it is evident that no adequate provision is being made to supply the 7000 existing churches, to say nothing of the great number of new churches being formed. "Truly a crisis is upon us. We have invited success, our guest has arrived, and alas! we are not ready to entertain him. What shall we do? Who can answer?" In the light of the above statements it is not surprising that so many of our Australian students have remained in America, and it is clear that we must not depend to any large extent on the American Colleges to supply us with preachers. We have commenced educating our own supplies none too soon. It is further evident that with the experience of America before us we need have no fear of getting too many students to meet the present and future demands in this country, and even if we had there is unlimited scope for any surplus preachers we are likely or unlikely to have, in America.

Bound volumes of the AUSTRALIAN CHRISTIAN for 1908 may now be had at this office for 15/-. The index for the year is also ready, and may be had on application.

## Letter from John Sherriff, Bulawayo.

On behalf of the Forest Vale Mission, and the workers here (viz., Sister Dobson, Bro. Agrippa, Daniel Shandavu and the writer), I desire to wish all our dear brethren and sisters in Australia and New Zealand a very happy and prosperous New Year, also to thank all for their help during our first year's labor at F.V.M., and to ask for a continuance of the same during the coming year.

Such full reports have appeared in the *CHRISTIAN* from time to time that I need only to say here that God continues to bless our united labors both here and at Bulawayo, and that souls continue to be led out of nature's darkness into the light and liberty of the gospel and kingdom of Jesus Christ. I rejoice to report all the workers here and at Bulawayo are well.

The schools have been examined by Mr. Foggin, the Government inspector, and are now in recess. Mr. Foggin spent last Monday here at F.V.M., and seemed pleased with what he saw and heard. I expect I shall receive an official report from Salisbury later.

In the evening (Monday, Dec. 21) we held our first "break up" entertainment, F. L. Hadfield being chairman, when 79, black and white, young and old, met on the verandah to listen to the long and varied programme which had been prepared. Short addresses were given by Bren. Hadfield, Hollis (from Blantyre, C. Africa), a West native evangelist, and the writer. Many strangers were brought in touch with us and the mission through the meeting.

Bro. and Sister Hadfield and family and Bro. Hollis are spending the Christmas and New Year holidays with us here.

We are entering upon the New Year with 9 working scholars, 5 children who board, 21 or 22 scholars in day school. We are also hoping and praying that we may start the year with several student evangelists (young native brethren who have given themselves up to be trained for preaching).

Our rains have set in, and all nature has put on her green clothes. The crops are coming up fast, with abundance of water everywhere. The work continues to prosper at Bulawayo. Bro. Hadfield and Bro. Thomas (now assisted by Bro. Hollis) are toiling away at the new mission house at Hillside, but will I trust soon be rewarded by seeing it completed. Thos. Anderson has gone to Scotland for a few months. The native brethren are holding the fort at Blantyre, C. Africa, till Bro. Hollis is able to return. Bro. George Khoza, superintended by Bro. Wood, is carrying on the native work at Roodepoort, Transvaal, and Bro. Shadrach M'tshemla is preaching amongst the Fingoes at East London.

There is no difficulty with which we cannot cope; no work which we cannot perform; no confession or testimony which we cannot make, if only our souls are living in healthy union with Jesus Christ.—  
F. B. Meyer.



## The Everlasting Book.

(Suggested by C. M. Gordon's sermon recently published.)

GERTIE E. PETERSON.

Farewell, old Book of ages past!

Thou art too slow for modern thought,  
New Science and Theosophy  
Have brought thy teachings all to nought.

Thou hast deluded man too long,  
And sent him trusting to his tomb.  
Thy reign of light is over now;  
The age of progress now has come.

We want some new religion now,  
Which tastes of earth and novelty;  
And would consign thy leaves to some  
Museum of antiquity.

It matters not that thou hast been  
The staff and stay of ages past.  
The age of knowledge now has come;  
Thy lengthy reign is o'er at last.

We bury thee unmourned, unsung,  
Thou great deluder of our race;  
And o'er thy musty, well-worn leaves,  
A fitting epitaph we place.

A fearful terror sweeps the world:  
No hope, no peace, no resting place;  
All light was buried with that Book,  
And man goes groping into space.

No ear to heed the anguished cry;  
No voice to soothe the mental pain;  
The burial of the Word has rent  
The temple of man's faith in twain.

The awful darkness of the world,  
The rending rocks, the trembling sod.  
No light in heaven; no light on earth;  
And awful thought—"There is no God."

## From the Field.

### Tasmania.

**MOLE CREEK.**—For some time the brethren here had been expecting the writer to visit this district. I have now been here three weeks, during which Bro. Byard, senr., has accompanied me from place to place, and we have together conducted services. At Mole Creek we preached five nights in succession in the Presbyterian building. The attendance was small, but the meetings were well attended; many questions were asked and answered, and the people seemed anxious that we should go there again. Eight services have been held at Circular Ponds, and two young people have expressed their desire to follow Christ; we hope to immerse them later on. Four meetings have been held at Mersey Bridge, and we are expecting several confessions there shortly. Bro. Byard and his sons have, for years been sowing the good seed, and reaping too, thank God, in these parts; and I am greatly indebted to them for inconveniencing themselves to make it easy for me to get to these places and preach the gospel, and we are sure that the Lord will not overlook their self-denial and labor of love.—W. J. WAY.

**PRIMROSE PARK.**—Since last report we have had Bro. Way, late of Hobart, laboring in our midst. The brethren have been greatly strengthened and encouraged by the zealous spirit of our brother for the good cause. At present he is with the brethren at Mole Creek. We have started a Sunday School, fifteen to twenty being in attendance. On Christmas night the children were treated to a beautiful Christmas tree, which delighted them immensely.—A. R. TAYLOR, Jan. 18.

### Victoria.

**BRUNSWICK.**—R. Smith, previously immersed, was received into fellowship. James Stewart exhorted. Our evangelist, Bro. Quick, lost his voice last Lord's day, but this day he regained it sufficiently to preach the gospel to a splendid audience. Our choir conductor, J. Barnden, has inaugurated a brass band, a number of young men having enlisted.—W.T., Jan. 24.

**SOUTH RICHMOND (Balmain-st.).**—Good meetings and one confession last Lord's day. East Suburban Conference will be held from Feb. 7-12. We extend a hearty welcome to brethren and sisters of suburban churches.

**HAWTHORN.**—Splendid meeting on Sunday night at Hawthorn and three baptisms, one having made the good confession on Wednesday at the prayer meeting.

**GEELONG.**—We are pleased to report one more confession. The interest is good, and there are signs of a ripening harvest. Some of the brethren are answering the appeal for contributions, but we need a great deal more assistance yet before we can have the tent in Geelong. Seeing that Geelong is one of the largest towns in Victoria, and the cause of Christ weaker than in some of the smaller towns, is it not possible for us to raise twenty-five pounds and have a great revival here?—T.E.

**WILLIAMSTOWN.**—Since H. Baker has come amongst us we are having the gospel meetings better attended. Each Sunday night we witness fresh faces. Our brother is doing a splendid work. To-night's service was an "In memoriam," three families here being in bereavement. Our deepest sympathies are extended to them. The building was fairly full, and a good impression made. Bro. Baker secured the services of some good folk from town, who rendered service in singing and at the organ.—E.M.H.

**COLAC.**—The mission has been going splendidly. Two have confessed their faith in Jesus, a young woman and a young man, the latter a school teacher from N.S.W. Last Friday afternoon in Lake Colac he was baptised. We believe he will render a splendid service for King Jesus. We are sorry that we cannot keep him here in Colac, but we trust the N.S.W. brethren will get in touch with him. His address is Arian Park, Temorah, N.S.W. The people are very much interested, and we have had splendid meetings each night. On Sunday the tent was packed, and many more were outside to hear Bro. Harward preach on baptism. Quite a number have come every night. Many who have not been to church for years have listened to the gospel during this mission. The local papers are printing reports of the meetings, and one paper is printing Bro. Harward's sermons, so we are not only preaching in the tent, but we are getting the word into the houses of the people. We ask for the prayers of all the brethren.—J.B.

**COSGROVE.**—We have this day forwarded to Bro. McLellan a cheque for £5, as special Home Mission collection made up as follows:—£2/10/- by collection on Jan. 3; £2/10/- by penny per week collection during

the year. The circuit intend holding their Annual Conference on Feb. 3 in the Shepparton chapel, commencing at 1 p.m. We give an invitation to any of the brethren who can attend.—J. C. SKINNER, Jan. 25.

**BET BET.**—To-day Sister Batty was received into the church by faith and obedience—the mother of our young brother who is about to enter the Bible College next month, and the firstfruits of our Havelock preaching-place.—GEO. RUSSELL, Jan. 24.

**SOUTH MELBOURNE.**—Good meeting in the morning. Bro. Quick addressed us splendidly upon "Our Discipleship." Two received into fellowship. At the gospel service we had a splendid meeting, quite a number of strangers present. Bro. Stevens spoke on "The Old Paths."—S. NORTHEAST, Jan. 25.

**CARLTON (Lygon-st.).**—The meetings on Sunday were notable for the absence of large families such as Craighies, McColls, McLellans, etc. They are all expected back from their holidays this week, and the work will be in full swing again. F. M. Ludbrook gave a nice address in the morning, and at night two young men were immersed. One confessed Christ on the previous Lord's day, and the other on the night of his baptism.—T.B.

### South Australia.

**KADINA.**—The half-yearly meeting was held on Thursday last, presided over by the evangelist, who gave a lengthy report on the work done for the last six months, having had the joy of taking 26 confessions. Average attendance at the Sunday evening meetings, 250. The secretary also gave a good report of the work done generally. The treasurer's report was on the right side. The building fund treasurer's report was of an encouraging nature.—W.G.C.

**GLENELG.**—Since last report we have had fine meetings and one baptism. We have been favored with visits from members of Grote-st., Hindmarsh, Unley, Mile End and North Adelaide during last few Sundays.—E.W.P.

**YORK.**—The annual business meeting was held on Jan. 12. There was a large attendance. Reports presented by the evangelist, secretary, treasurer, building fund treasurer and S.S. secretary were all of an encouraging nature. £25 has been paid off the debt on the property, and the church finances are good. The nett increase in membership for the year is 34; number on the roll, 269, of which 27 are isolated, but all of whom are in touch with the church. The election of officers resulted in W. Poore being added to the eldership, and Bren. Tatam, J. Aird, Howard, Wilson and Shill as deacons, the former serving for two years, and the latter retiring at the expiration of one year with the remaining two elected twelve months ago. Meetings last Lord's day were well attended. We were pleased to have fellowship with H. D. Smith, who presided at the Lord's table. D. A. Ewers, exchanging with H. J. Horsell, gave a helpful address. On February 1 our evangelist commences his seventh year's labor here, with an increase in salary.

### Queensland.

**TOOWOOMBA.**—Good attendance of members at the morning services. Splendid interest at the gospel meeting, Bro. Parslow using colored charts. Much enquiry. One confession Sunday week. Sunday School anniversary services record attendance. Last year shows an increase of 25 scholars and 5 teachers.



Young People's Society growing rapidly, good work being accomplished. They presented the Children's Ward, Toowoomba Hospital, a handsome post-card album containing 300 cards. Band of Hope meetings crowded out, speakers and workers coming from all parts of the city.—LEWIS A. HOSKINS, Jan. 18.

**CHILDERS MISSION.**—The first year of our work has been one of many difficulties in comparison with the work amongst the Kanakas. One of the most discouraging features is the desecration of the Lord's day, cricketing, footballing, boxing, dancing, gambling and drinking being indulged in freely. I have visited the "two-up" schools, and given gospel and temperance tracts. During the year a severe epidemic of typhoid broke out in one of the large camps. The sick were taken to the hospital, and those who recovered I took back to their camps in my trap. Those who had been arrested and sentenced for drunkenness and other offences were visited while under sentence, and tracts given to them. One pleasing feature is the decrease in the number of convictions for drunkenness. I have tried to reach the settled population through the five State Schools and two Provisionals in my district, by visiting them regularly and giving tracts to the children to take home to their parents. In this way a great number of people have the gospel preached to them who could not be reached in any other way. I also have distributed a number of "On the Rock." Our mission chapel is not lined or ceiled, and is lit only with kerosene, and for the past ten years it was used for the Kanakas, and some of the white people are very much prejudiced against entering either a house or a place of worship that has been used by Kanakas. I desire to thank all who have assisted during the year, and trust that more support will be given in the future.—JOHN THOMPSON.

## New South Wales.

**TUGGERAH LAKES.**—We held the children's service of song, "Kanaka Jacky," on Jan. 10. It was a great success. Bro. Stimson, from Canley Vale, who was on a visit to this district, rendered great help in reading the story and singing a solo. Collection, £11/5.—JAMES H. COLMER.

**INVERELL.**—On Lord's day morning two were immersed and received into fellowship. At the gospel meeting two women made the good confession. The church is procuring a horse and sulky, so that our evangelist will be enabled to do more outside work.—H. E. TEWKSBURY, Jan. 18.

**AUBURN.**—Record week night meeting last Friday; earlier in week meetings thinner owing to threatening weather. Record Sunday evening attendance last night and two confessions. We believe this is the beginning of the ingathering. Mission continues indefinitely.—T.H., Jan. 25.

## Here & There.

Decisions reported in this issue, 16.

One young lady confessed Christ at Gordons (Vic.) last Lord's day, A. B. Chappell preaching.

We have a new stock of Moninger's teacher-training text-book, "Training for Service." 1/6, posted 1/8.

We were pleased to see Col. S. P. Weir, of South Australia, who paid a brief visit to Melbourne last week. He and Bro. Batchelor, of Grote-st., met with the church at Swanston-st. last Lord's day.

"The measure of a man's difficulty is the measure of God's trust in him."

H. Grinstead is having encouraging meetings at Auckland. Two men with their wives recently decided for Christ.

The Victorian Sisters' Executive will meet on Friday, Feb. 5. A full attendance of representatives is requested.

"The Disciples of Christ are making elaborate preparations to celebrate this year the centennial of their 'movement.'"—*The Expositor*, U.S.A.

Enmore raised £87 for Foreign Missions this year. They mean to get over £100 during the next twelve months. We have no doubt they will succeed.

The attention of Victorian sisters and others is directed to an advertisement under Coming Events of a lecture to be given by E.T. Edmonds in Swanston-st. chapel on Thursday, Feb. 4.

The Victorian Home Mission treasurer would like to publish a list of the annual offerings next week. Will all church secretaries kindly forward any money they may have in hand at once?

The third year of the College of the Bible begins on Wednesday, Feb. 18. Students are requested to be in attendance at the lecture hall, Lygon-st., Carlton, at 10 a.m. on the above date.

Miss Thompson leaves Hurda, India, for her second furlough early in February. She comes via Bombay. Our sister has been representing us in the far field for seventeen years. A great welcome awaits her.

We were relieved to receive the interesting letter from Frank Filmer published on page 43. The mails were much overdue through bad weather, and it was a long while since we had heard from our missionary on Pentecost.

The General Dorcas Society (Vic.) will hold a basket picnic on Wednesday, Feb. 3, at Mordialloc. Dorcas sisters are specially invited. Hot water will be provided. Trains leave Flinders-st. station at 10, 11.5, 12.20, and 1.12.

The F.M. Committee has received with regret the resignation of H. D. Smith, who has removed to South Australia. Bro. Smith has served the Victorian Brethren on the F.M. Committee for over six years, acting as assistant secretary.

We acknowledge with thanks the receipt of an article on "An Ancient Nonconformist Church," kindly copied for us by D. Sharp, of Wilby (Vic). We regret that owing to pressure on our limited space we cannot find room for the extract on account of its length.

Geo. Manifold, B.A., has resigned his work at Ashburton, New Zealand, and is open for engagement. Bro. Manifold had three years' experience in Canada, and after returning to N.Z. labored for four years with his own church at Christchurch. Address him c/o T. Manifold, Barbadoes-st., Christchurch, N.Z.

Sandy McPherson, in a moment of abstraction, put half-a-crown in the plate in mistake for a penny, and has since expended a deal of thought as to the best way of making it up. "Noo, I might stay awa' frae the kirk till the sum was made up; but on the ither han' I wad be payin' pew rent a' the time an' gettin' nae guid o' it. Losh! but I'm thinkin' this is what the meenister ca's a 'releigious difficulty.'"

For the sake of isolated brethren, we have been requested to publish the following circular, which has been sent to all country churches in N.S.W.:—"Dear Brethren,—We anticipate that many brethren and sisters from this State will endeavor to be present

at the next State Conference (Easter), seeing that it is also associated with the Federal Centennial Conference and celebrations. Should any desire us to provide hospitality for them, we will do our best to meet their wishes. I have now opened a State register to work in conjunction with the Federal Centennial Committee, so that all visitors who require accommodation with the brethren in Sydney may be enrolled and every arrangement made for their reception and hospitality. So that any who may be coming will need to send me their names on or before April 1, but the sooner the better. Should any be coming, and have arranged to stay with friends, we would be pleased to have their names and addresses in Sydney. No arrangements for accommodation in the homes of the brethren in Sydney must be expected from any other than those whose names have been registered before April 1.—THOS C. WALKER."

T. P. O'Connor, in his celebrated weekly, wrote a review of the recently published life of Lloyd George, and referred to the Churches of Christ as Campbellite Baptists. A correspondent in the Nov. 27 issue of *T.P.'s Weekly* writes:—"I have perused that wonderful little volume 'From Village Green to Downing Street,' and also your interesting review of the same. There is one point which, in fairness to the religious body to which the subject at one time belonged, should not be allowed to pass without correction. Both in the book itself and in your review the now venerable and respected Richard Lloyd is represented as ministering to the Church of the 'Campbellite Baptists.' Now, I should think that the editors of the book at least knew that this was not the correct name of the body referred to, but a 'nickname' which Alexander Campbell, a leader of the movement for the restoration of primitive Christianity in America, as well as every true disciple in the brotherhood, repudiates. The body in question takes the Scripture names of Church of God or Churches of Christ, and if we are rightly informed, Richard Lloyd is to this day an elder or overseer in the Church of Christ in Criccieth. Mr. Lloyd George is now claimed by the Baptists, a sect perfectly distinct from the people calling themselves by name simply Christians or disciples of Christ."

## Acknowledgments.

### VICTORIAN HOME MISSION FUND.

Churches—Wamboony, £14/19/-; Kaniva, £10; Preston, 3/-; Shepparton, £3; Mrs. Styles, senr., Croydon, 5/-; Mrs. F. H. Sparks, Cranbourne, 5/-; Mrs. F. F. Payne 10/-; Mrs. F. M. Ludbrook, Brighton, £6; T. Johnson, Ramsay, Qld., £1/10; J. W. Masters, 5/-; F. Dent, West Ulverstone, Tas., 7/-; E. Fisher, Lang Lang, £1.

M. McLellan, Sec.,  
890 Drummond-st.,  
Carlton.

W. C. Craigie, Treas.,  
263 L. Collins-st.,  
Melbourne.

### CHILDERS MISSION, QUEENSLAND.

Money received during the year ending Dec. 31, 1908. Per R. Lyall, £56/19/6; W. C. Craigie, £17/10/-; J. and A. Petterick, £5; W. Winters, £5; Mr. Pittman, £3/12/6; L. Gole, £2/15/-; E. Gole, £1/13/6; Mrs. Stabe, £4; "Inasmuch," £2/10/-; W. Mansell, £1/15/-; Mr. Kingston, £1/10/-; Miss F. Bevelogna, £2/2/-; Mr. Cone, senr., £1/10/-; A. Reick, 14/-; Mr. and Miss McCallister, £1; Miss Fischer, 15/6; I. Reid, 10/-; Thos. Hagger, 10/-; R. Chaffier, 10/-; I. H. Aderman, 10/-; F. Aderman, 7/6; R. Aderman, 5/-; C. Voss, 5/-; F. Smith, 5/-; Miss G. Cook, 2/-; Total, £111/11/6. Expenditure—Horse Fodder, £27/8/11; Shoeing and Repairing Trap, £2;



Organ, £13; Kerosene, £2/10/6; Cleaning Church, £3/4; Sunday School Expenses, £1/11; Reading Desk, 10/-; Text for Platform, 17/6; Printing and Advertisements, £2/8/6; Sundries, £1/15/- Total, £55/5/5. Balance, £56/6/1. Net Receipts after deducting Expenditure, £1/1/7½ per week. Audited Jan. 13, 1909.—THOMAS KEMP.

### N.S.W. HOME MISSION FUND.

Churches, per Collectors—Tuggerah Lakes, 8/7; Moree, 6/7; Wingham, 18/-; Merewether, £1/10/-; Sydney, £1/11/11; Enmore, £7/11/1; Wagga, £1/10/-; Hurstville, 18/1; North Sydney, £1/15/-; Taree, £1/6/9; Paddington, £4/5/1; Lilyville, 7/-; Erskineville, £2/4/1. Donations—A Brother, Rookwood, £1/5/-; J. G. Snow, Bangalow, 7/6; J. N. Taylor, Enmore, 10/-; W. Macindoe, Sydney, £5; Sister Newby, Taree, £1. Annual Offering—Churches—Marrickville, £3/11/4; Hurstville, £3/2/10; Sydney (additional), 10/-; Erskineville, £3/10/6; Hornsby, £5/3/3; Junee, £3/10/-; Moree, £5/10/-; Wingham, £1/19/3; Bangalow, 10/-; Petersham, £9/9/4; Paddington, £4/11/-; Lilyville, 17/6; North Sydney, £3/6/1; Mosman, 10/9; Merewether, £1/6/-; Marrar, £1/15/-; Rookwood, £2/15/3; Auburn, £1/7/6; Inverell, £8/11/8; Taree, £4/5/-; Sydney (Class), 12/4; Bro. and Sister Franks, Ulwarra, £1; Bro. and Sister Thompson, Katoomba, 10/-; R. T. Wilson, Oberon, 5/-; Sister Miss Searle, Wollongong, 5/-; G. S. Warren, Cairn Mt., 10/-; T. Albertson, Tamworth, £1/7/5. From Churches toward support of Evangelists for own districts—Lismore (for State Evangelist's services), £10; Erskineville, to 23/11/08, £12; North Sydney, to 17/1/09, £9; Bungawalbyn (thank-offering), £1/3/-; Junee, to 31/1/09, £1. Manning River, to 31/12/08, £13/0/6; Belmore, to 6/12/08, £8/15/- Total, £158/5/2.

Send offerings to

Paddington, Sydney THOS HAGGER

### FOREIGN MISSION FUND.

Please send along subscriptions and donations for above Fund to the undersigned, who will thankfully acknowledge same. Please remember our work in India, China, Japan and in the South Seas.

F. M. LUDBROOK, Sec., R. LYALL, Treas.,  
151 Collins-st., Melb. 59 Leveson-st., N. Melb.

## Coming Events.

**JAN. 31. & FEB. 2.**—Re-opening services of North Melbourne church. Tea Meeting on Tuesday, in U.F.S. Hall, at 6.30; tickets, 1/- Public meeting in chapel at 8. The following and others are expected to speak:—T. J. Cook, F. M. Ludbrook, F. G. Dunn, P. A. Dickson, R. Lyall. Special singing. Everybody come.

**FEBRUARY 3.**—Shepparton Circuit, Churches of Christ Conference. Afternoon meeting, 1.30; evening, 7.30. Every member in the circuit should be present. Visiting brethren welcomed. Speakers: L. Frost, G. T. Black and A. D. Strongman. Members, roll up!

**FEBRUARY 4.**—Thursday, 8 o'clock, Swanston-st. A lecture will be given by Mr. E. T. Edmonds, of U.S.A., upon "The World-wide Work of the Christian Woman's Board of Missions," illustrated by lantern views, and explaining the C.W.B.M. methods of work. Chairman, F. M. Ludbrook. Brethren and sisters are cordially invited to be present.

**FEBRUARY 8.**—E. T. Edmonds, from America, will give a lantern lecture on "The Methods and World-wide Work of the Christian Woman's Board of Missions" at Groie-st., Adelaide, on Monday, Feb. 8, at 7.45. Sisters, please rally up.

## N.S.W. Home Missions.

T. HAGGER.

RESULT OF ANNUAL OFFERING, DEC. 6, 1908.

Church	Membership Last Conference	Offering Last Year	Amount Asked for This Year.	Amount Contributed This Year
		£ s. d.	£ s. d.	£ s. d.
Auburn	.. nil ..	nil ..	0 10 0	1 7 6
Bangalow	.. nil ..	nil ..	0 10 0	0 10 0
Belmore	.. 94 ..	2 3 ..	2 10 0	2 14 0
Bungawalbyn	.. 22 ..	3 9 0	4 0 0	1 12 3
Canley Vale	.. 36 ..	2 9 6	2 15 0	3 0 0
Corowa	.. 13 ..	nil ..	0 10 0	0 17 6
Enmore	.. 85 ..	18 19 2	25 0 0	22 4 3
Erskineville	.. 148 ..	1 7 9	3 14 0	3 10 6
Hornsby	.. ..	3 15 3	4 0 0	5 3 3
Hurstville	.. 25 ..	1 12 0	2 2 0	3 2 10
Inverell	.. 121 ..	9 5 1	12 0 0	8 11 8
Junee	.. 7 ..	2 8 0	2 10 0	3 10 0
Lismore	.. 320 ..	3 9 0	8 0 0	*
Lilyville	.. 25 ..	0 12 6	0 15 0	0 17 6
Marrickville	.. 131 ..	2 2 7	3 5 6	3 11 3
Marrar	.. nil ..	nil ..	1 0 0	1 15 0
Merewether	.. 77 ..	1 0 0	1 18 6	1 6 0
Moree	.. 41 ..	7 6 0	7 10 0	5 10 0
Mungindi	.. 8 ..	nil ..	2 0 0	2 0 0
Nth. Sydney	.. 122 ..	0 18 3	3 1 0	3 6 1
Paddington	.. 437 ..	4 12 2	10 18 6	4 11 0
Petersham	.. 397 ..	4 19 1	9 18 6	9 9 4
Rookwood	.. 95 ..	2 0 0	4 17 6	2 15 3
Seven Hills	.. 8 ..	nil ..	0 5 0	1 0 0
Sydney	.. 415 ..	5 2 6	12 10 0	8 12 6
Sydney (Chinese)	.. 23 ..	nil ..	0 12 6	0 12 4
Taree	.. 94 ..	7 15 0	8 0 0	4 5 0
Tyalgum	.. nil ..	nil ..	0 7 6	0 11 0
Tuggerah Lakes	.. nil ..	nil ..	0 10 0	0 6 9
Wagga	.. 44 ..	2 0 0	2 2 0	1 0 0
Wingham	.. 37 ..	2 4 6	2 7 6	1 19 3
Isolated Brethren	.. ..	..	10 0 0	28 4 5

Total received to date, £138/6/8.

\*Lismore has not yet sent in the Offering this year, it having been postponed several weeks.

†One isolated member on roll sent £10/10/-.

The work has been going along steadily during the month; 4 additions by faith and obedience at Moree, 2 at Wagga, 1 at Tuggerah Lakes, and 1 at North Sydney.

E. Neville has kindly given his month's holiday from Rookwood to the service of the Committee; arrangements have been made for him to spend it at Merewether.

The tent mission at Auburn is being largely attended, and keen interest is being displayed; confessions are expected.

The debit balance has been reduced £26/10/8, and now stands at £136/3/7. Let all N.S.W. disciples make a special effort to clear the debit off before the end of February, when our books close for Conference. Send all offerings to Thos. Hagger, 163 Paddington-st., Paddington, Sydney.

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### When Visiting N.S.W.

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

### Church of Christ, Sandringham, Vic.

Worship, 11.15 a.m., Library, Abbott-st. Open-air gospel meeting, foot of Melrose-st., 8 p.m. Brethren spending holidays in neighborhood specially welcomed.

## Federal Centennial Conference,

Sydney, April 9—19, 1909.

### HOSPITALITY.

Interstate delegates, associate delegates, and duly accredited representative brethren and sisters intending to visit Sydney at Easter, will be accommodated for above dates by the brethren and sisters in Sydney and suburbs, to the utmost of their ability—provided their names are registered not later than April 1 with J. Hunter, J.P., The Boulevard, Dulwich Hill, N.S.W. (Convener of the Hospitality Committee), or A. E. Illingworth, 67 Denison-st., Woollahra, N.S.W. (Hon. Fed. Sec). NOTE.—New South Wales country brethren should send names through T. C. Walker, Woodbury-st., Marrickville (Sec. H.M. Committee).

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## IN MEMORIAM.

CLARKE.—In loving memory of our dear mother, who died on Feb. 1, 1905; also our dear father, who died Aug. 18, 1888; also our dear grandmother, who died Dec. 21, 1908; also our loving friend, Mr. A. Bowman, who died Jan. 23, 1907.

How joyful is the hope that lingers  
When loved ones cross death's sea;  
That we when all earth's toils are ended  
With them shall ever be.

However long our life may be,  
Whatever lands we view,  
Whatever joy and grief be ours,  
We'll always think of you.

—Inserted by R. M. and N. Clark, Nth. Fitzroy.

## C.E. GUIDE

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The Work of the Committees.  
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## Life Lessons from Job.

TOPIC FOR FEBRUARY 15.

### SUGGESTED SUBJECTS AND READINGS.

My testing	... Job. 1: 12; 1 Pet. 1: 6, 7
My adversary	... Job. 2: 1-7; 1 Pet. 5: 8-11
My perplexity	... Job 21: 7-13; Psa. 73: 13-19
My critics	... Job. 19: 1-8; 1 Pet. 4: 12-19
My humility	... Job. 40: 3-5; Matt. 5: 5
My Redeemer	... Job 19: 21-29

Topic—Life lessons for me from the book of Job.  
Job 42: 1-6, 10-17.

THE book of Job belongs to the "wisdom" literature. Job apparently lived in the time of the patriarchs. At any rate, "the unanimous tradition of the ancient Jews ascribes the book to the patriarchal age, and regards it as substantially based on historical incidents."

"The problem discussed in the book," says Prof. Robertson, "is not the speculative question of the origin of evil; it is the practical question why a righteous God inflicts suffering upon a good man." The same writer says Job got a *working solution* of his doubts (42: 5, 6; 19: 25-27), and adds: "Held fast between the bitter experiences of life and the belief in a righteous government of the world, the saints of the Old Testament were enabled to bear patiently their present ills, while they received glimpses of that full solution of the world's mystery which has been given in the resurrection of Christ."

G. Campbell Morgan has a helpful outline:—

### JOB—THE PROBLEM OF PAIN.

PROLOGUE. The Man before the Process. 1: 1-5.

#### THE DRAMA.

- A. Controversy between Heaven and Hell. 1: 6—2: 10.
- B. Controversy between Job and his Friends. 2: 11-37. The friends' argument that the righteous God always punishes the wicked and rewards the good; that only the wicked are afflicted, and that Job suffers because he has sinned, is answered by Job.
- C. Controversy between Jehovah and Job. 38—42: 6.

EPILOGUE. The Man beyond the Process. 42: 7-17.

This outline will help to warn the casual reader of the book of Job against a common mistake. Obviously, as one chapter contains a reply to another; as one character sets out to correct the inadequate or faulty reasoning of another, it will never do to turn haphazard to any chapter in the book, and quote therefrom a verse as assuredly the final word of God. We have words of Satan in the book—as "Skin for skin; yea, all that a man hath will he give for his life"—which are a libel upon the human race. Not the least of the life lessons to be learnt from our present study is to read the word of God indiscriminately. Ever remember who speaks.

In Ezek. 14: 14, 20 is a striking tribute to Job's character. He, with Noah and Daniel, is introduced

as an instance of a righteous man. When God wished to set forth the enormity of the sin of the land, he put it thus strongly that even Noah, Daniel and Job could only deliver their own souls by their righteousness. Much is implied in this witness.

Job has been immortalised for his patience. It was an apostle of Christ who used his case to illustrate the happiness of endurance (Jas. 4: 11). Unfortunately with many Job's patience has become the subject of jokes as far removed from fairness and truth as from originality. But to all who count as one of the chief requirements of the Christian's life the "need of patience," the example of Job is precious. Whittier sings of the

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

In Job 1: 21 we have "sorrow that worships." "How many spirits tossed by afflictions have found peace in these words!" says A. Maclaren. "They seem to me to say everything that can be said about our trials and losses, to set forth the whole truth of the facts, and to present the whole series of feelings with which good men may and should be exercised."

Job's question: Jesus' answer. Read Job. 14: 14; John 11: 25, 26. "Job's question waited long for an answer. Weary centuries rolled away; but at last the doubting, almost despairing, cry put into the mouth of the man of sorrows of the Old Testament is answered by the Man of Sorrows of the New. The answer in words is this second text which may almost be supposed to allude to the ancient question. The answer, in fact, is the resurrection of Christ. Apart from this answer there is none."

One of the plainest lessons of the book is that sin and suffering are not always connected directly as cause and effect. Job's "comforters" said in effect, "Ah, Job, what a hypocrite you must have been after all! You seemed very good; but retribution has come. We can measure the exceeding heinousness of your sins by the overflowing greatness of your suffering." This is a terrible doctrine to preach or believe, but many have entertained it. Jesus' disciples were set right concerning it, by the Master (see John 9). It is a belief which leads to despair in the case of the person who suffers much, and which begets a hateful complacency and self-righteousness in the case of the one who lives a prosperous life free from suffering. Job's case proves that the greatest sufferer may be the greatest saint. Of course it does not prove that suffering and sainthood of necessity go together, but they may do so.

There is a helpful word of T. L. Cuyler's:—"Human life is a voyage, but our heavenly Father does not give us the control of the weather. If he did, we should be apt to choose nothing but smooth seas, fair winds, full cargoes, and secure harbors. God is wiser than we are, and he no more consults us than I consult my grass-plot as to when I shall use the mower, or my grape-vines whether I shall prune away the surplus branches."

Prof. Momerie has a chapter on the mystery of suffering, in which he points out that suffering has at once a negative value in converting evil tendencies, and a positive value in developing good ones. *Unmerited* sufferings may be useful and even necessary. Suffering often acts as an intellectual and spiritual stimulus. Again, it is necessary for the development in us of pity, mercy, and the spirit of

self-sacrifice. Lastly, some amount of suffering appears necessary for the development in us of self-reliance, self-respect, and all that is implied in the expression, "Strength of character." Momerie closes thus: "It would seem then that pain, difficulty, trial, grief—or in a word, suffering—is absolutely essential to our highest development and our greatest good. Most truly therefore may suffering be represented as an angel, sent to the earth from the throne of God; and most truly may she be regarded as uttering the words Mr. Greg ascribes to her:—

"I am one of those bright angels  
Passing earthwards, to and fro,  
Heavenly messengers to mortals,  
Now of gladness, now of woe.

"Might I bring from the Almighty,  
Strength from him who maketh strong;  
Not as alms I drop the blessing—  
From my grasp it must be wrung.

"Child of earth, I come to prove thee,  
Hardly, sternly with thee deal;  
To mould thee in the forge and furnace,  
Make thine iron tempered steel.

"Come, then, and in loving warfare  
Let us wrestle, tug, and strain;  
Till thy breath comes thick and panting,  
And the sweat pours down like rain.

"Man with angel thus contending,  
Angel-like in strength shall grow,  
And the might of the Immortal  
Pass into the mortal so."

We learn from Job's case that God always makes up. There are always compensations. Christ promised those who suffered loss for him a hundred-fold in this life, and in the world to come life eternal. Job's reward was two-fold. Almost certainly he was benefited in the sense referred to in the previous paragraph. But more obviously he received the reward for patience: "The Lord gave Job twice as much as he had before" (42: 10); "the Lord blessed the latter end of Job more than the beginning" (v. 12). We may not all in this life so liberally be compensated. But in the eternal weight of glory will be the abundant reward for affliction borne for Christ. Even in this life many could say with Newman:

"I would not miss one sigh or tear,  
Heart-pang, or throbbing brow;  
Sweet was the chastisement severe,  
And sweet its meaning now."

There is a limit to Satan's power over us. God gave the Adversary certain permissions, and he dare not transgress these (1: 12; 2: 6). The Lord knew better than Satan, or Job, just what his servant could bear; he knew the triumphant result, so the testing was permitted. Perhaps Job was tempted to think during the fearful severity of the trial that there was no limit to the evil: but all the time the bounds were set. So the Lord God has for us set a blessed limit; no trial will come which is beyond all endurance; with the temptation will always come the way of escape.

### Thoughts.

Job had riches, but riches did not have Job. His heart was God's, not gold's (1: 5).

No one is surrendered to God if he yields only to God's sunshine and not also to his storms (2: 10).

Satan's question, "Doth Job fear God for naught?" proves his shame, and the shame of all like him, who sneer at a goodness they cannot comprehend (1: 9).—A. R. Wells.



# The Old Beach Experiment.

By Joseph Kennard Wilson.

\*\*\*  
(Continued.)

"One moment, Mr. Lacy. I shall have to trouble you to show me the deeds to this property, so that I may be sure that you really have a right to enjoin our company from using it."

"Deeds? Deeds? What d'ye think I am? S'pose I carry round my deeds to show to ev'ry 'tarnal fool that wants to see 'em? Think I keep 'em in th' toes of my boots to make 'em fit closter? Have an idee that I want to have 'em handy so's to smoke 'em in my pipe when my terbacker gives out? Mebbe you've got a notion that I've had 'em made into a shirt, an' am a-wearin' of 'em. Deeds! What do I want with my deeds out here? O, what fools these lawyers be! Look at them people crowdin' out! Look at 'em! Head 'em off. Shoo 'em back! I tell you, they're on my propetty, an' I'll have th' law on th' hull caboodle of ye!"

But by this time most of the passengers were ashore; and, having accomplished his purpose with poor Jim, the company's lawyer left him to himself and his ravings.

The less said about that day's proceedings at Old Beach, the better. Long before the time for the Mermaid to leave the last doubter of the advisability of forbidding such excursions was converted. Even Tom Josslyn, strong advocate of the doctrine of "pussonal liberty," and loud-voiced denouncer of these "blanked Puritanic'l notions that's a-crepin' in ev'ry-where"; Tom Josslyn, accepting the proffer of everybody's flask, in this day's carnival of riot, to the exhilaration of his spirits; Tom Josslyn, coming upon some of the visitors who had lamed his dog, and were stripping his bushes of their flowers and berries, came to sudden change of heart, and brought forth fruits meet for repentance by chasing the marauders off with clubs and stones, and swearing by all his old and by numerous new oaths that this should be the last Sunday that Old Beach should have hell brought to her very doors.

But there is an end to all things, good and bad; and finally the Mermaid got her unruly crowd aboard, and tore up her inconvenient bridges, and stowed them on the lower deck, and was ready to cast off.

"No use f'r you to try this stunt next Sunday," called Jim Lacy to the captain, as he gave the starting signal. "T'morrer this old w'arf's goin' to be blowed up or cut up, an' you won't find no place to be so blamed smart with your landin'-bridges. So I give you fair warnin'."

Captain Maginn laughed.

"Much obliged for the warning," he said; "but I rather guess you'll see us again next Sunday all the same. We've had too good a time to-day not to want to come again."

And they who heard him believed he meant what he said, and that next Sunday would see

a repetition of the scenes of the day just closing. But how and where could he land if Jim Lacy carried out his threat?

It was a deck hand that gave the scheme away.

"What's to hinder our anchorin' off shore an' lighterin' our crowd ashore in flatboats?" he called tauntingly. "'Twould take some longer, but we've got time to burn down here Sundays. O, you'll see us again all right, all right."

To be sure! What was to hinder? Nobody had thought of that. And, as they thought of it now, and realised their powerlessness to prevent it, the hearts of the people of Old Beach sank within them with dismay.

But when the following Sunday morning, the Mermaid poked her nose around the Point, and swung in toward the narrow entrance to the harbour, the engine bell rang for half speed, then to stop her, then to back her; and, finally, when she had turned in a wide circle, the full speed ahead signal was given again, and the steamer started in the direction of her hailing port. For, right across the channel, only a few yards in width at half-tide, lay a sunken fishing boat completely blocking the way.

"Cur'us," drawled Harvey Gray, telling the story of his "shipwreck" to an interested company at the house, "cur'us thet th' ol' gal should 've took a notion t' lay down right there. Never done it afore. Kinder 'minded me 'f Hobson 'n' th' Merrimac at Santyago harb'r. I was 'mazin' sorry f'r th' Mermaid folks, knowin' how disappointed they'd be; but what could I do? I wa'n't t' blame 'cos my boat sunk, was I? What's thet? Git her up? Shucks, yes! No trouble 'bout thet. Won't hurt none, nuther. Do her good t' get washed out a leetle. Wust of it is, it's kinder skeered me. Don't b'lieve I'll ever come in through th' Narrers weth her ag'in 'thout expectin' her t' go down in 'bout th' same place. Leastways, not ef its 'long towards th' last of th' week."

And in the offices of the C.N. Co. they were talking about the same thing.

"That was no accident," said the president. "It was part of a put-up job, and a mighty slick one, too. We might as well call the Old Beach business off, and pocket our losses. We're beaten. And it's all owing to that young minister up there, confound him!" only, again, it wasn't exactly "confound" that the president said.

## CHAPTER XVII.—ONE YEAR OLD.

And so the months rolled around until April was again coquetting with May, and the Guild of St. Get-Together could write itself one year old. It seemed scarcely possible. It never does seem possible. The one thing that busy folks never get used to is the fact that time has wings. But calendars are inexorable, and mark off days, weeks, months, with relentless and unvarying regularity, regardless of the wishes or feelings of mere mortals.

Of course the Old Beach experiment had been widely bruited. "These things were not done in a corner." There are no corners nowadays. The world is a great glass globe, and men and women are but another and curious species of goldfish, under the constant care

of that omnipresent and omniscient creature whom we call "Everybody." Long ago the attention of the outside world had been called to Mr. Roberts and his work down on the Maine coast. Enterprising reporters had visited Old Beach, viewing the place, and interviewing the inhabitants thereof, and had gone away to furnish more or less intelligent and intelligible stories of the movement to their respective papers, illustrated by snapshot photographs, or the creations of the fancy of "our special artist."

Ministers' conferences and church conventions had discussed the matter. The Guild of St. Get-Together had been condemned as an irreverent and flippant attempt to usurp the place and functions of a church, and commended as a sober, reverent, practical venture in the realm of applied Christianity. Mr. Roberts was, according to the view of the man you talked with, a crank, a prophet, a dangerous socialist, well meaning, but unbalanced, a visionary, a practical interpreter of the true functions of a church, and a transmuter of dogma into duty, and of creed into character and conduct.

And all the while, not greatly disturbed by the glare of publicity suddenly thrust upon its humble self, Od Beach pursued its chosen paths, and wrestled with the problems that it had come to see so clearly and to tackle so definitely a year ago.

And not without most marked and gratifying results, either. The experiment had long since become an experience, passing from its doubtful, tentative stage into that of assured actuality. They were talking the year's story over at the anniversary. There had been no formal observance of the occasion after the usual manner of such things; but all day long the Village House had had more than its customary number of guests; and in the evening it seemed quite the natural thing for most of those who had been at all closely identified with the actual work of the enterprise to come together to confer, much as the partners in a business concern might have done. The treasurer brought his books, and showed that from the start the work had taken care of itself in a financial way most satisfactorily.

Certain phases of the movement passed under review; certain achievements were dwelt upon. The liquor element had been completely put under, with the disorders which had attended the old days of Ben Hamilton and his crowd. A new atmosphere of thrift and of self-respecting dignity had come to pervade the village. There were fewer gates off the hinges, and fewer unkept dooryards than formerly.

The Village House had demonstrated its place and its possibilities in the conserving and developing of a true social spirit, and providing suitable opportunities for its exercise. Man is gregarious; he—not to say she—soon tires of "flocking by himself." He will go where his fellows go. The saloon recognises and utilises this social instinct, and therein is a large part of its power. The Village House had simply followed in its wake in this, and had given the social opportunity in better fashion than the saloon could have given it under any circumstances; and the result abundantly justified the experiment. The House became the common centre of the village life.



The lounging on the street, and the loafing on the store porch, had almost ceased. The women found it pleasant and restful to get out of their stuffy kitchens once in a while, and find a place where, with comfortable surroundings, they might have a look at the papers and magazines, or a quiet chat with their neighbours. The children and young people early seized upon their privileges in connection with this delightful rendezvous, and about the severest punishment that could be meted out to disobedient Tommy or saucy Maggie was to be forbidden to go up to "the House" for a day or two.

During the winter various plans had been tried for the common weal. There had been three lectures by men of prominence, and one concert. An evening school ran through a term of twelve weeks, with gratifying attendance and interest. A singing class had given enjoyment as well as profit to both young and old, and had discovered and brought to the fore not a little musical talent hidden away and awaiting development.

But best of all had been the religious and spiritual results. They who had doubted and feared lest this side should be overlaid and crowded out by the multitudinous details of social and reformatory measures had long since found that their fears were groundless. If a church is a place or an organisation in which is felt the presence, and made manifest the power of God, then St. Get-Together early produced its credentials, and proved its right to be called a church. Never, in the judgment of long-time residents of Old Beach, had the spiritual tone of the place been so high as now.

Elder Roberts had kept the promise he made at the beginning of his ministry there. The straight gospel of salvation from sin through the atonement of Jesus Christ had been preached without wavering. Everything else had started from this, and had circled back to this, and no one was allowed to forget his need of a personal faith in Christ in his absorbing interest in and consecration to the development of the better social life of the village. A gracious revival of interest had prevailed through the year, and a number had taken their stand squarely on the side of the Christian faith, while in the minds of all religion had been exalted into a new meaning, and been granted new respect.

There was a flourishing Sunday school, and a wide-awake Christian Endeavour Society in connection with the Guild; and in both of them the age-line was a trifle indistinct, and not much regarded.

And there was a midweek prayer meeting, too, which was quite after its own fashion. It was never held in the church, where the Sunday services were held, but always in the Village House. It had no set time for opening or closing, and no special form of exercise or programme. Only, on Thursday night, whoever happened to be at the House—and the rooms were usually full on that night—were accustomed to gather in the parlours and

the adjacent apartments for an hour or so of song and prayer and religious conversation.

Sometimes the hour was almost entirely spent in singing. Sometimes the minister read a bit of Scripture at the beginning; sometimes he didn't. Sometimes he spoke a dozen or a score of times during the hour, a sentence or two at a time; sometimes he hardly opened his mouth; never did he preach or "deliver an address." The meeting was just as likely to start off with a question asked by some perplexed soul, or with a casual remark about a happening of the day or week as in any other way; nor was it always left for the minister to answer the question, or to get the meeting under way.

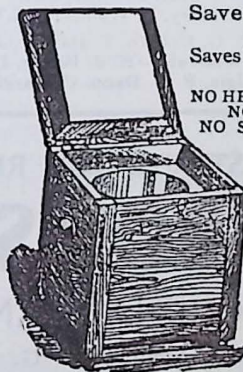
Everyone had fullest liberty to participate when he would, as he would, and as often as he would; no one was made to feel that he had committed the unpardonable sin if he didn't. Even if one were not a "professor," he felt that he might say his say, of whatever sort it might be, in the meeting, without being misunderstood or considered an intruder. It was less a prayer meeting in the conventional sense of the term than a family talking and singing and praying naturally together.

The midweek meeting was very near John Roberts's heart. Exulting in the new illustration which it afforded of the Scripture, "Where the Spirit of the Lord is, there is liberty," he mentally hugged himself many times in sheer spiritual delight, and pitied other ministers who knew nothing but the usual prayer meeting.

So the anniversary was in the nature of a feast of rejoicing. The Lord had done great

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## JOSIAH HOLDSWORTH, Undertaker.



things for Old Beach, whereof the people were glad.

Nevertheless, there was a fly in the ointment, an exceedingly large fly, if one might judge by the seriousness with which it was being discussed in this very meeting.

"There's no use talking," said the minister; "we're handicapped by the fact that there is nothing here to give employment to our men, and to the young people coming up. Just a little fishing, a little farming, and then the woods in the winter for the men, under influences that are not of the best. I wonder sometimes that we have been able to do as much as we have. Idleness is itself a temptation, and the lack of steady and continuous work has been the ruin of many a man. If we were near enough to some centre of industry where

our young people could find employment, more than one problem would be simplified."

—C.E. World.

(To be Continued.)

## Obituary.

**BOTT.**—On Jan. 6, Edwin Bott, one of our members, and a pioneer worker of the Churches of Christ in N.S.W., entered into rest. He was 67 years of age, and had been for 42 years a disciple of the Lord Jesus. About 1867 he was baptised by G. Webber in the City Baths, Sydney. For several years his fellowship has been with us here, although he was not able of late to attend the meetings in the chapel. It was my privilege to read and pray

with him occasionally, and talk of the struggles of the past, and the victories won through grace. He was, at the end, trusting Jesus and waiting patiently for him. The devoted ministrations of his beloved partner in life were a great comfort to him. Throughout a long and trying illness, she was wonderfully sustained in her faithful vigils. Her remains were interred at Waverly cemetery on Jan. 8, in the presence of sympathetic brethren and loved ones. We pray for Sister Bott, Sister Che (a daughter), and the other members of the family.

Paddington, N.S.W.

A.E.I.

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