

# THE Australian Christian

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## From Naples to Messina.

Jas. E. Thomas.

Through the beautiful plains and fruitful gardens of Southern Italy we came by rail to Naples. Mark Twain has said "See Naples and die," but he came in the front way by an ocean greyhound into the lovely harbor. I came in the back way, where dirty streets and herds of goats walking down them first met my view. I thought I should die before I got to Naples, the "sweet perfume upon the breeze" was so discomforting.

### Mount Vesuvius.

At last we came to our hotel on the bay, and in sight of the mighty Vesuvius. This great fire monster was silent, having only recently been sending forth a new supply of lava for tourists to see. He took a little smoke occasionally, but was for the most of the time as calm and peaceful as our own sunny hills. The people here are gay and pleasure loving, and the wine cafes and oyster saloons seem well patronised. There are also some fine parks in which to sit and enjoy the sunshine and sea breezes, or sit at evening under the starry jewels of the blue Italian sky.

There is not much to see in Naples save the wonderful Museum and the Aquarium. It was a holiday time in honor of the Assumption of the Blessed Virgin, so the churches were well attended. The well-fed priests looked very happy as they sat in their confessional boxes and smiled upon their many callers. At night the crowd went along the bay or to the splendid Arcade, where bands discoursed the sweetest Italian airs as only these people can. It was all so joyous looking that one forgot the dirty streets and the beggars that stole away beneath the shadows along the wharf.

### Pompeii.

The most interesting trip is to Pompeii—the reclaimed ruined city—some 14 miles away. This city was founded in 1839 B.C. and destroyed A.D. 79. We reached it by a comfortable electric car which goes within an easy distance of the gates. We secured the services of one of the scamps at the car depôt who offered his services as guide. An Italian gentleman who befriended us warned us about these brethren, and we discovered ere the day was over that his warning was timely and aided us in thwarting his knavish tricks. On the subject of guides one often feels like quoting a line of the National

Anthem and saying, "Confound their knavish tricks."

Inside the gates of Pompeii there is a splendid exhibit showing the condition of the people and their surroundings on the night of the awful calamity—men and women dying in their struggle to escape, some evidently having fought desperately for life. There is the form of a dog that perished and other animals that shared the same fate. Bread half baked, cooking utensils and drinking vessels, and many other things of interest are on view. Walking through the well-paved streets, we came in turn to houses, shops and halls. The great amphitheatre is a rival in size to the Roman Colosseum, and everything indicates a wealth of art and architecture in the city. The saddest things to me were the signs of immorality and depravity seen in some of their pictures, while the signs upon their houses of debauchery make one to believe that like Sodom and Gomorrah it was so degraded a city that God swept it from the face of the earth. Drusilla, who was at Paul's trial with Felix, and her only son Felix, are said to have met their doom in the fall of the city. We came back along the foot of Vesuvius, and saw the ashes and lava of a recent eruption. Like Paul we sailed "in a ship of Alexandria" *en route* for the land of the Pharaohs. Italy and its blue skies and gay life may be right enough for some, but I prefer the brighter sky and lovelier clime of our own sunny Southern land.

### Stromboli.

During the night we saw Stromboli, the great burning mountain of the Mediterranean.



### Just Keep Sweet—and Sing.

If things don't go to suit you,  
What use to frown and sigh?  
You can't frown back the sunshine  
That's missing from the sky,  
Nor frown away the winter  
In wishing it were spring.  
The wisest thing to do, my friend,  
Is just keep sweet—and sing.

—Eben E. Rexford.

We could see the flames belching forth into the night, and for many hours we watched the majestic brightness of the sky as this fiery monster sent forth its flashing light such as we had never seen on land or sea. After all, what a weak and helpless being man is, and how little even this world is when we think of God as our great Creator, who can cause the mountains either to glisten for ever with the snows of heaven or send forth therefrom flames from the very bowels of the earth in dazzling brightness, and at his will can shake earth, mountain and sea in the hollow of his hand!

### Messina.

We came at dawn to beautiful Sicily, and I almost weep with sadness not only for the thousands that have vanished and the multitudes still suffering, but to think that this magnificent city is no more. It was a lovely harbor, the shape of a half-pear, artificially made for the most part and at great expense. We anchored here for several hours while our steamer loaded fruit for Egypt. The city numbered 140,000 inhabitants, most of whom have perished. The climate of Sicily is similar to our own, and the same luscious fruits abound. Peaches, grapes and lemons seemed to be most numerous, and our samples showed us that they were of the finest quality. The people seemed poor, not over clean, but very industrious, and plied their boats with Messina wares and picture postcards. The place is famous too for macaroni, which by the way seems the most efficient aid that Italian wine and rye bread have in satisfying the appetites of these hungry people.

### The earthquake zone.

The volcanic Etna is here, and thus we had passed across the very zone of fire and earthquakes that has been so fearfully visited in these last days. I am not scientific enough to offer any explanation, nor inspired enough to state God's purpose in permitting such sad calamities; but I am certain that we learn more of the littleness of man, of whom our great God is so mindful; and of the brotherhood of man, as these visitations on suffering humanity draw us closer together; and doubtless in this and other ways God can use even the thunder of earthquakes, the anger of volcanoes and man's most awful calamities for his own glory and praise.



# Gambling, and How to Deal with It.

Paper by P. S. Messent read to the Park-st., Unley, Church of Christ  
Men's Mutual Improvement Society.

Some little time ago one of the members of this class expressed his opinion that an essayist should define in clear and unmistakable terms his meaning of the words or phrases composing the title of this paper. So some attempt will be made to follow this wholesome advice, and set out what gambling really is, how it may be distinguished from other practices of doubtful reputation possessing some small points of similarity, and in some measure dissipate the cloud of misunderstanding which, perhaps purposely, surrounds many of the common transactions of daily life. To gamble is to play or game for money or other stake, and a gambling-house is defined as a gaming-house; a hell. Gambling is immoral, and its effect is demoralising. But so general has gambling become that it is not restricted to downright, out-and-out playing for money, but it invades many forms of sport, and penetrates into business transactions; so much so indeed that many persons say all business is gambling. So universal has it become that people question whether gambling can be relegated to its proper place as an evil, noxious weed in our social life, and separated from reputable business methods. Shall we take gambling, speculation, and legitimate business, and endeavor to ascertain the vital quality which differentiates and separates one from the other?

## No equivalent given.

In a gamble two persons, at least, must participate, and they must both or all gamble; one only cannot gamble. It is an attempt on the part of each one gambling to obtain money from the others without giving anything in return; to make others poorer whilst enriching at most a very few.

Speculation differs, *inter alia*, in this respect, that only one need be interested; the other party or parties may have no speculative intent in buying or selling. Speculation is the art or practice of laying out money or of incurring extensive risks with a view to more than usual success in trade, the buying of merchandise, stocks, etc., purely in expectation of a rise in price, and therefore an unusual gain to the buyer; an anticipation on the part of a trader that demand will be excessive or that supply will be deficient; the term is generally used with some slight meaning of disapprobation. This should be specially noted, that even in speculation there is some doubt as to its correctness and purity. In speculation one of the parties knows exactly what he is receiving in the deal, in gambling not one of the parties knows what he is to win or lose; he may be able to calculate the maximum amount it is possible for him to win or lose in one game or deal, but he is perfectly uncertain whether he will be the winner or loser. It may be possible for both parties to benefit in a speculative transaction, but in a gamble some must absolutely lose without any exception.

Then business, legitimate business, is made up of the numerous transactions in our commercial life which are for social convenience, a help, and well-being of all parties. In a proper business transaction all the parties are benefited and obtain what they desire; each knows what he is giving and what he is receiving. As Professor Darnley Naylor says: "In a normal bargain each gets what he desires and thus may aim at the advantage also of the other. If he bought a book for 10/-, the shopman wanted the 10/- more than the book, and he wanted the book more than the 10/- There was an equation; an equality of benefit to each party. In gambling both A and B get the excitement, but A gets the prize also. Prize plus excitement set against excitement alone was not an equation; it was alike bad mathematics and bad business morality."

## The gambling microbe.

Although a distinction has been drawn, it is hoped successfully, between what constitutes a gamble, a speculation, and legitimate business (and by "legitimate" is not meant "legalised," but wholesome, pure, honorable business), it must be admitted that men have so dragged gambling into every conceivable transaction that we may well sometimes hesitate and question whether some business methods extensively practised are not very largely impregnated with the gambling microbe, but this must not be permitted to cloud our perception. Surely no one when gazing on that most beautiful of natural phenomena, the rainbow, and noticing how the marvellous colors blend into one another, until in places it defies the cleverest of us in color distinction to say where the blue ends and the green commences, where the red is lost and the violet reveals itself; surely no one would say that there is no red and that there is no blue, but that all is green and violet. Each of the colors exists in its purest, most brilliant tint, and if we wish to see the red in all its purity and beauty, we look on that part of the red zone away from any suggestion of intermingling with the neighboring color. So we may always leave doubtful practices alone, and indulge only in those forms of business which are above suspicion; there is more than enough of honorable business to engage the attention of the most energetic, most strenuous man among us, without descending to "shady" or even doubtful dealings.

## How to deal with it.

The more difficult part of our task is to decide "how to deal with gambling." It will be conceded that gambling is a vice, a rank, fast-growing weed in our social fabric which requires no careful nursing to enable it to grow and multiply. It is curious that the Bible does not deal with this practice in direct terms, but this is certainly not because it is not evil; for there are so many sinful,

dishonorable methods now indulged in which are the concomitants of more modern times. As has been said already the very essence of gambling is obtaining money or some other valuable without paying for it. Well! how shall gambling be dealt with? Not surely be allowed to have free course because it has reached such big dimensions that the difficulty of even controlling or checking it is readily manifest. People say it cannot be stopped. Many other evils both physical and moral, of which at one time no cure was known, are now almost things of the past, due largely to unrelenting war waged against them by enthusiastic scientists and godly men. At one time diphtheria was so dread a disease that the patient was hopelessly doomed, but now, though at times it breaks forth, the antidote is known, the cure is applied, and the onslaught is crushed. At one time duelling was considered so necessary a part of any but a coward's life, that it was deemed an utter impossibility for manly men to refrain from its indulgence on every "proper opportunity." Highway robbery too was one of the necessary things, considered evil by the victims, but which could not be abolished. But where are these now? Things only of the rarest occurrence. So we should oppose gambling in every way and on every occasion, and thus gradually more and more will come to our way of looking at the evil and join in the crusade against it.

## Uttered sports.

Then some are prone to scathingly refer to any sport or game into which gambling has entered in any degree. Because betting is carried on at football matches, they think it wrong to play football, and in many similar ways confuse the innocent part of the sport or game with the parasitical evil of which it is made the vehicle by gamblers. Men bet on almost anything; they bet on manly sports (and so degrade and spoil them), they bet on the result of elections, they bet on which of two sparrows will fly first, and so on *ad infinitum*. But are we to do away with all these things, manly sports, elections, sparrows, simply because small-minded persons make them a means for betting? Surely not. Rather let us show that what is good can be enjoyed more without betting, than by those who need the excitement of betting as added piquancy to every event.

## Need of education.

Gambling is such an insidious evil and exercises such an overpowering fascination that children should be educated against it from very early years. Teach them the dignified attitude of only taking or expecting what can be honestly purchased. How many of the young are encouraged to think it something of an achievement to beg a lift in a passing conveyance, to ask for flowers or fruit from total strangers, and offer nothing in return! If all grew up with a strong principle ingrained in their natures that they must earn, and give a fair return for, everything they receive from men (not that they should not courteously accept a kindness generously offered by any one), there would



doubtless be at least more hesitancy in endeavoring to gain riches by gambling.

Then, too, the unreasonableness of the promises of gain should be demonstrated. Persons, young and old, attend races and bet on them, everyone in the buoyant expectancy that they will return home with pockets lined with other people's money. Why should they imagine that they will have more than "average" luck? The totalisator charges at once account for a large percentage of the amounts deposited, and the investors (so they are called) must therefore lose that amount for a certainty. Then the young especially are very much impressed with the "straight tips" so generously imparted by those "in the know." Let it be said that, if betting men, jockeys, and others are so extremely large-hearted that they deliberately give information which, if acted upon, must necessarily very much decrease their coming winnings, it is more than should be fairly expected from them.

#### Pure sports.

Every lover of manly and healthful games should object to in any way allow gambling to encroach and so "kill the sport." This is recognised by the committees controlling the sports, and ample evidence has been furnished that the sport has rapidly degenerated when betting has obtained any large hold on its supporters. So should our games be kept pure, but, *if there is any sport which cannot be carried on without betting, never let it be patronised by persons of any principle or respectability.*

Then there are the more serious results of gambling, when it may secure such a hold on its devotees that they will commit any crime to obtain the means wherewith to gamble. It leads to theft, it leads to cruelty, it leads to neglect of those dependent on us, it may lead to much misery and suffering. As a writer once said to a professional gambler: "It doesn't matter what else you may be, you are that which no honest man respects—a gambler; a man who, even if he plays fairly, yet depends on his skill to take from other men that which they have worked for and gathered with honest hands. It might serve them right; but don't you understand,—can't you understand—that when you take it away from them you may be robbing some poor woman or helpless little children who are dependent on them and their work?"

#### Raffles and sweeps.

The Churches of God should earnestly set their faces against it in every form, and not countenance such contemptible money-raisers as raffles, and other contrivances of that description. Christians must show that they do not respect gamblers and will receive no favors from them. If the people of God countenance gambling even in a mild form they cannot battle against the evil so predominant in their midst.

Employers should show their disapproval of this practice by not readily employing gamblers. It is true, and this is one satisfactory sign, that no applicant for employment would state amongst his qualifications that he "gambled a little" or that he "understood gambling in all its branches"; if any gambler questions this, he is challenged when

next applying for a position in a business house to mention this accomplishment, and then await the result.

Especially should no one *envy* the successful ones in gambling, but let it be known that those are considered the manly persons who abstain from it; and in these ways the people will be gradually *educated* to look upon gambling as foolish, unmanly, and unnecessary, and it will drop out of fashion.

#### The totalisator.

It will naturally be asked, Should not the State legislate against gambling? Should it be legalised in any form? When the totalisator Act was passed in Sth. Australia it was believed, and we think honestly, that the practice would be restricted and robbed of many of its vulgar and repulsive features. The latter hope has been to some extent realised, but it has been found that betting has not decreased, but rather increased as the facilities and security ensured by the totalisator have been extended. So now the only course is not to make any form of betting or gambling legal, not even art-unions (why should it be thought necessary to so besmirch the beautiful works of art?), but to entirely prohibit the practice as far as possible, as all gambling is inherently bad.

It will be many years before this evil is stamped out, but it can at any rate be prevented from growing, and it is firmly believed that this, as well as other foolish and corrupt practices, must in time be done away with, for, with God's help, right must prevail, and wrong must be vanquished.

## NEW ZEALAND

### Third General Conference.

The first General Conference of delegates from the New Zealand Churches of Christ was held at Wellington in the opening days of the present century. After a lapse of five years the second one was held at Dunedin in the beginning of 1906. Pursuant to an agreement at that Conference the third was held in Auckland from January 1 to 4, inclusive (1909). Meetings were held in the Queen's Hall, Paget-st. Churches were represented by delegates as follows:—

Avondale, Taylor; Onehunga, Partridge; Ponsonby Road, Auckland, J. B. Allen, E. Carr, Davies, Harris, R. Laing, J. C. Laing and Scott; Mount Roskill, Bryden, Dick, Evans and Grinstead; Richmond, H. Downey; Christchurch, H. Langford; Dunedin Tabernacle, Hastie, McDonald, Routledge and Inglis Wright; Mornington, Captain Jas. Stewart; Hoteo North, J. Western; Lower Moutere, J. G. Price; Lower Hutt, John Heggie; Nelson, Spring Grove, Stanley Brook, Tadmor and Wai-iti, E. Lewis; Kaitangata and Mataura, T. J. Bull; Oamaru, Mathieson; Pahiatua, J. Griffiths and J. Mortimer; Palmerston North, W. D. More; Papakura, C. Wallis; Takaka, A. E. Langford; Port Albert, Latimer and Prictor; Wanganui, E. Vine and J. E. Wilson; Hawera and Stratford, J. E. Wilson; Warkworth, W. Grimmer and J. Petherick; Wellington, J. J. Franklyn and J. T. Hunter; Wellington South, H. Coombe, Owen, M. Vickery and Bewley; Petone, R. A. Wright, M.P.

The President, J. Inglis Wright, of Dunedin, presided. After a brief devotional service, hearty welcomes were extended to the delegates by Bro. Wright and A. M. Bryden, President of the Auckland District Conference.

The President, in a lengthy address, which was listened to with marked attention, dealt with the relation of primitive Christianity to the twentieth century. In conclusion, he quoted the following from the preface of Canon H. Hensley Henson's book, "Apostolic Christianity":

"To me it has been a labor of love, from which I rise with the conviction that in the apostolic age the latest Christian century must find its guidance. In reverting to first principles, the church must recover that allegiance which she has now so largely forfeited. We are haunted and burdened by the idiosyncrasies of the later history. We are slaves to the fourth century, or to the Ages of Faith, or to the Reformation, or to the Zeitgeist of our own generation, hence our impossible demands, our obdurate divisions, our desperate rivalries. Behind all that long apostasy we call church history is the age of the apostles, when the mind of the Spirit was reflected in the life of the society with a fidelity which has never since been witnessed. There we may discover the original principles of Christianity, return to which is the supreme spiritual necessity of our time."

#### EVANGELISATION.

The first section of the Conference programme was devoted to evangelisation. Two papers were read on "The Best Methods of Extending the Gospel of Christ in New Zealand." The first, by H. Langford, of Christchurch, dealt with "The Evangelisation of our Towns and Cities," and the second, on "Evangelisation in Country Districts," was prepared by J. G. Price (evangelist in Nelson country districts).

#### TRAINING OF EVANGELISTS.

The training of young men for the work of evangelists was the next matter considered. A. R. Main, of the staff of the Bible College, Melbourne, outlined the work done in that institution, and urged the churches to take advantage of the facilities afforded. The report of the Evangelist Training Committee was read by J. I. Wright, which showed that the Committee's fund was in credit to the extent of over £100. It was agreed to recommend the churches to give support and sympathy to the Bible College as the best means of training young men for the work of the gospel. A committee was appointed to consult with Bro. Main and report to Conference on some definite plan of work to be adopted by the Training Committee. This committee recommended that the Evangelist Training Committee be continued, acting also as an advisory board in New Zealand for the Melbourne Bible College. It was recommended that the money in hand be used as a fund for the purpose of aiding in the education of any New Zealand brother for service in the church, and that the disposal of this fund be at the discretion of the committee. Bren. McDonald, Hastie, Sundstrum, Routledge and Inglis Wright, of Dunedin, were chosen as a Training Committee.



## A DOMINION EVANGELIST.

The report of the Committee on evangelisation reaffirmed the desirability of employing a State—or Dominion—evangelist as soon as practicable. That until it is practicable the churches at present employing evangelists—12 in number—be asked to loan the services of their evangelists for one month annually for general evangelistic work, and that all the necessary arrangements for the carrying out of this scheme be placed in the hands of a central committee of three to be elected by the Conference together with three others appointed by the Executive Committee of the Auckland, Middle and Southern Districts Conferences. J. J. Franklyn, J. T. Hunter and J. Bewley, of Wellington, were appointed on this committee.

## HOME MISSION RALLY.

The first day's sittings closed with a Home Mission rally held in the Ponsonby-rd. church. A. M. Bryden presided, and able and forceful addresses dealing with various phases of Home Mission work were delivered by W. J. Hastie (Dunedin), E. Lewis (Spring Grove), E. T. Edmonds (U.S.A.), J. Routledge (Dunedin), and H. Grinstead (Mt. Roskill).

## FOREIGN MISSIONS.

This subject was introduced in an able paper by Ralph Gebbie, of Christchurch, read in the writer's absence by H. Langford. The Foreign Mission Council's Report embodied a long and interesting communication from F. L. Hadfield, missionary-in-charge at Bulawayo, South Africa. It is less than three years since Bro. Hadfield and family went to South Africa; in that time about £1,400 has been raised in New Zealand for this work. The property of the Mission is valued at over £700. One hundred and fifteen converts have been won for Christ in the three years. The Report was adopted, and a hearty vote of thanks accorded to Bro. Gebbie for his able paper on "The Relation of the Church to Foreign Missions."

A Foreign Mission rally was held in the Ponsonby-rd. chapel in the evening of the second day. Addresses were given by T. J. Bull, C. F. McDonald, J. Inglis Wright and T. H. Mathieson. J. C. Laing, president of the local Foreign Missionary Committee, presided, and the speeches were interspersed with a musical and elocutionary programme.

## THE CHURCH.

H. Grinstead read an able paper on "The Church of the New Testament," in which he contended that the New Testament church was a model church designed as a guide for the church of to-day. This paper provoked a warm discussion, which continued with considerable animation for some time. Bro. Grinstead briefly replied to the criticisms and maintained the positions he had taken up.

A paper on "The Eldership: Its Relation to the Church, and its Relation to the Evangelist," was read by E. Carr. It was resolved, after some discussion, to reaffirm the resolution of the last Conference, urging the churches to seriously consider the subject of Scriptural organisation.

A paper on "The Christian and Giving" was read by T. H. Mathieson, of Oamaru; and E. Lewis, of Spring Grove, raised the

question, "Has the time arrived for a re-statement of our position as Churches of Christ?" Bro. Lewis affirmed that it had. A brief discussion showed that there was a general agreement with Bro. Lewis' position. J. Routledge, of Dunedin, read an able essay on "The Need of a Deeper Spiritual Life in the Church, and How it may be Attained."

Owing to the long programme pressing heavily on the time at the disposal of the Conference, W. J. Hastie was allowed to withdraw his paper on "A Great Principle and Where it Leads." Bro. Hastie was cordially thanked for the preparation of his paper.

## CHURCH PROPERTY.

G. P. Purnell presented the Property Act Committee's report. After considerable discussion it was agreed to recommend the churches to have their trustees incorporated under the Religious, Charitable, and Educational Trusts Act, 1908, and at the same time have a deed or declaration of trust drawn up. Bro. Purnell was requested to prepare a clear and concise statement of the matters involved, to be sent to each church, along with a copy of the Act in question for the churches' guidance. A very cordial vote of thanks was accorded to Bro. Purnell for his labors in connection with this matter.

## THE BIBLE SCHOOL.

The Sunday School section of the programme was taken up on Sunday afternoon, when C. F. McDonald and E. T. Edmonds dealt with the subject of Bible School organisation.

## THE LORD'S DAY SERVICES.

The visiting preachers were employed throughout the day in and around the city. W. J. Hastie, of Dunedin, conducted the morning service in the Mount Eden Baptist Church, and J. J. Franklyn, of Wellington, preached at Ponsonby-rd. in the evening. Bro. Hastie also preached at Mt. Roskill in the evening, E. T. Edmonds preached at Richmond, Bro. Mortimer at Onehunga, and Bro. Price at Avondale.

## A NEW ZEALAND PAPER.

R. A. Wright spoke on the question of the establishment of a New Zealand paper to represent the churches in the Dominion. On the motion of W. J. Hastie a committee consisting of J. L. Scott, E. Carr, and R. J. Dick was appointed to consider the matter and report to the District Conferences.

## THE DOOMED LIQUOR TRAFFIC.

The following resolution was unanimously adopted, on the motion of T. J. Bull and J. L. Scott:—That this Conference of delegates from Churches of Christ expresses its deep satisfaction at the results of the last local option poll, as evidencing the increasing law the death-dealing traffic in alcoholic beverages. We express our conviction that the annihilation of the liquor traffic is in principles of the kingdom of God, and that it becomes every Christian to set himself in stern and unflinching opposition to this traffic in every form, and to use every legitimate means to bring about its abolition.

## ITALY'S SORROW.

On the motion of H. Langford, it was agreed by a standing vote to send a letter to the Italian Consul, expressing the sincere sympathy of the Conference with the sufferers in the recent earthquake calamity. It was also agreed to recommend the churches to take up a collection for the relief of the sufferers.

## THE NEW EXECUTIVE.

President—J. L. Scott (Auckland).  
Vice-Presidents—J. J. Franklyn (Wellington) and C. F. McDonald (Dunedin).  
Secretary—J. Bewley (Wellington), re-elected.

## THANKS

were heartily accorded to the President and Secretary for their valuable services, and to the Auckland brethren and sisters for the very cordial hospitality extended to the visitors from other parts of the Dominion.

## THE FINAL MEETING.

The Conference closed with a tea and public meeting in the Ponsonby-rd. chapel, at which there was a large attendance. J. Inglis Wright presided, and a number of helpful addresses were given by various visiting brethren.

T. J. BULL.

## Conference Brevities.

"Bro. V—asked a very impertinent question." "Pertinent" was meant.

"It is the swarming that expands, and we rarely swarm."—A pertinent lesson from a fine illustration from the bees.

Bro. Price eagerly awaits the day when every preacher will be "a compendium of sacred and classical lore."

"The church that dies will soon become defunct." The speaker did not attempt to state the exact interval which must elapse.

The old Methodist's prayer gives consolation and encouragement to the man of little ability, "Lord, we can't hold much; but we can overflow a lot."

Auckland district is rich in speaking brethren of ability. There are many young men whose talent fully used must make for rapid progress in the days to come.

A few brethren in cultured fashion gave warning against the cultured preacher. Curiously, even classical quotation was used by them to deprecate excess of education!

The Conference with spendid unanimity passed a resolution of sympathy with and support of the College of the Bible. Further resolutions looked to the recognition of it as an Australasian institution.

"That finishes the N.Z. magazine!" These startling words of the President really betokened no lack of sympathy, but merely indicated that the next business could come on. But how the Conference laughed!

J. Inglis Wright proved a most capable President, and gave an able opening address on "The Relation of Primitive Christianity to the Twentieth Century." What the twentieth century needs is first century Christianity.

Many of the brethren dearly love an argument. They entered into the debates with zest and an ability born of long experience. Jude 3 is a favorite text, "Contend earnestly for the faith," with emphasis on "contend."

The need of more aggressive work was repeatedly emphasised. It is not enough to say, "We have the truth." We must not keep the faith in the sense of letting no one else have it. The Conference recommended the employment of a Dominion evangelist at as early a date as possible.



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## The Leader.

### Watchwords of the Reformation.

Every religious reformation has some primary and definite object in view. This primary and definite object gives a distinctive character to the movement, and usually finds expression in phrases which come to be regarded as watchwords of the propaganda. Thus in the reformation inaugurated by Luther, the watchword which indicated its distinctive character was "Salvation by faith." It expressed very clearly one of the main features of the new order of things, and proclaimed its opposition to the old Romish doctrine of salvation by works, and all the abuses which the practice of such a doctrine brought into the church. As a watchword, "Salvation by faith" was right enough, and just the very thing for the needs of the time. But all watchwords have to be considered in the light of the circumstances which gave them birth. That of Luther's was a protest against the practical negation of faith, which was so pronounced in the teaching and practice of the Romish Church. In after time, this watchword lost its force and usefulness by reason of its abuse. "Salvation by faith" was a phrase that all Christian people could willingly and cheerfully accept; but, when it became corrupted into salvation by faith alone, it became a source of evil, and had to be repudiated. It was simply going from one extreme to the other.

#### A great watchword.

It is necessary, therefore, in considering the watchwords which distinguish any particular religious movement, to enquire in what sense they were used, and to make ourselves acquainted with the circumstances of the time which gave them their special significance. Nor should we hesitate to do this in regard to the Restoration movement with which we are identified. For this movement has its watchwords, and they remain with us to the present day. Prominent among these is the one we so frequently use, namely, "Where the Scriptures speak we speak; and where the Scriptures are silent we are silent"; and, inasmuch as this forceful declaration gave character and shape to all that followed after, it is only right that we should have a

clear understanding of the sense in which it was used by its originator, and also the circumstances which called forth such a declaration. The merit of having originated this phrase belongs to Thomas Campbell. At a meeting held a hundred years ago, over which Thomas Campbell presided, and which meeting was called in order to determine the principles which should guide the little band in their efforts to bring about a reformation in the then existing order of things, Campbell gave utterance to these now historic words. Richardson, the biographer of Alexander Campbell, in commenting on this event in the history of the Restoration movement, says: "Upon this announcement a solemn silence pervaded the assembly. Never before had a religious duty been presented to them in so simple a form. Never before had the great principle on which this religious enterprise rested been so clearly presented to their minds. It was to many of them as a new revelation, and those simple words, which embodied a rule so decisive of all religious strifes and of all disturbing doubts, were for ever engraven upon their hearts. Henceforth, the plain and simple teaching of the Word of God itself was to be their guide. God himself should speak to them, and they should receive and respect his words alone. No remote inferences, no fanciful interpretations, no religious theories of any kind, were to be allowed to pervert its obvious meaning. Having God's word in their hands, they must speak it faithfully."

#### Its object.

In this way it was proposed to settle all religious differences. In matters essential to unity, they must only speak where the Scriptures speak, and be silent where it is silent. The great evil of the religious world of that age, as it is of ours, was that men made mere opinions a basis of unity. They framed for themselves religious theories, opinions and speculations. Matters not clearly revealed were dogmatised upon and made tests of fellowship. The new watchword was destructive of this kind of thing. Henceforth, the pathway should be cleared of the accumulated obstructions of centuries, and the way be made easy for the union of all God's people. In the great fundamental truths of the New Testament, men should only *speak* where God had spoken—and in speaking, use the language of God. In other matters, so far as the idea of unity was concerned, there should be *silence*. This is the obvious intent of the great watchword that Thomas Campbell gave utterance to, and if used in a sense foreign to this, such usage is not in harmony with the idea of the originator.

#### To be used intelligently.

We yield to no one in our admiration of the principles embodied in this now famous declaration of Thomas Campbell's. It stands before us as a watchword to be faithfully observed and inculcated. But, while this is so, we believe we are the more called upon to treat it intelligently. Watchwords are good enough so far as they go, but their very brevity demands that they shall not be used for more than they were originally intended. It is the easiest thing in the world to take the

particular watchword we are now considering and make applications it was never intended to have. Its indiscriminate use to any portion of Scripture would make it not only absurd but dangerous. The Scriptures speak about many things that were not intended to be reproduced in the Christian system. In its pages are to be found history, biography, travel, allusions to manners and customs and other things. Obviously, then, there is a limit beyond which we cannot go in the application of this great saying. That limit can be easily fixed in regard to matters of doctrine. Here, there need be no difficulty. And yet it is just here that many of our religious neighbors make the mistake of speaking where the Scriptures do not speak, and remaining silent when they ought not to be silent. Others again speak when they ought to be silent. They make matters which, in the judgment of scholarly and intelligent men, are difficult and obscure, tests of fellowship and even conditions of salvation. Thus is created endless division with all its resulting confusion. And all the while the tests of fellowship and conditions of salvation are so plain that the simplest of minds need not go astray.

#### As applied to methods.

In the region outside of doctrine there seems to be a greater difficulty. At any rate, it seems to us that we who have adopted Campbell's watchword find the difficulty here. We find it in attempting to apply it to matters of church polity and practice. Up to a certain point, its application is clear. Where the New Testament lays down clearly defined principles, there is no difficulty. It is in attempting to carry out the principles in detail that we find we cannot legitimately bring our watchword to bear. The New Testament is more concerned about principles than details. That the pure gospel shall be preached everywhere is one of the principles of the New Testament, but the details in regard to the best way in which to preach it are left an open question. Sunday Schools, for example, are a detail. They are not mentioned in the Scriptures, but they are justifiable and right, because they embody the principle of preaching the gospel. It is therefore evident that in regard to these things we require some watchword in addition to that which has been handed down to us. And it seems to us that we cannot go very far wrong in our church work, so far as its methods are concerned, if we determine that none of the methods we employ shall violate any principle of New Testament teaching. There are so many things in regard to details and methods which are not mentioned in Scripture, but which are in harmony with the principles of New Testament teaching, that to apply Campbell's utterance to them would be unreasonable, and inimical to the best interests of the progress of the gospel. In any case, Campbell's utterance, sound and good as it is when properly understood, is only the utterance of a wise and good man. Certainly it was never meant to bind us where we are not bound. Outside of well-defined lines, there is a large amount of liberty. In this region, the path of safety is found in being true to the *principles* of the New Testament.



## Editorial Notes.

### A Successful Building Fund.

One of the most successful organisations of our American brethren is the Board of Church Extension. Last year it assisted 87 homeless congregations to build, by loans aggregating £34,065. The receipts, apart from interest on loans, amounted to £10,298, and interest, £4,803. The amount now in the Fund is £137,946. Some idea of the work done by the Board since its inception can be realised by the statement that 1196 churches have been assisted to build, and the income from interest on loans has amounted to £36,496. The Church Extension Fund was started in 1883, and at the end of the first four years only amounted to £942. F. M. Rains was then appointed secretary, and in three years it had grown to £6,400. In 1901 the indefatigable G. W. Muckley took charge, and in the last eighteen years the total has grown to nearly £138,000. The Fund is managed by a Board, and it speaks well both for the business management and for the borrowing churches that there has been a loss of only £112, or one twenty-sixth of one per cent., on the business done. Money is received from annual church collections, individual offerings, annuities, bequests, etc., and as the cash loaned to churches is returned with interest the fund is ever increasing. When the year closed there were 35 applications for loans totalling £26,000. The Board aims to have £200,000 by the end of this the Centennial year.

### Some Early Literary Works.

The success of the Restoration plea during the past century has been largely owing to the influence of the press. In 1823 A. Campbell commenced the publication of the *Christian Baptist*, a monthly magazine in which the position he advocated was fully discussed by friends and opponents, as its columns were open to all. At the end of seven years this gave place to the *Millennial Harbinger*, which, under the able editorship of Mr. Campbell and his colleagues, did a great work up to the time of his death. The seven volumes of the *Christian Baptist* have been bound in one book, and form a valuable heritage to the churches pleading for New Testament Christianity. This remarkable work should be in the library of every worker and thinker among us. There is a freshness and vigor about the original advocacy and defence of the plea for the primitive simplicity of the religion of Christ that could not be reproduced in subsequent writings. Mr. Campbell's position was rudely, and in some cases ably, attacked by infidels and denominationalists, and was defended with the skill of an intellectual giant. Every young worker should make a special effort to secure the *Christian Baptist*, and with this R. Richardson's "Memoirs of Alexander Campbell." The latter work is really a history of the genesis and progress of the movement during the life-time of its ablest advocate. The "Christian System," by A. Campbell, is another work that should be in

the hands of every Christian. In this Centennial year it would be well for us all to become familiar with the works which had so much to do with moulding the thought and directing the energies of the brotherhood, especially in the first half of the last century. It would be a graceful action for brethren with means to see that young speakers not in a position to purchase the above and similar works were supplied with them. A few shillings spent thus would return an abundant harvest.

### The Kaiser an Abstainer.

The President-elect of the United States has declared himself an abstainer, and now, we are informed on the authority of the *London Standard*, the German Emperor "has pledged himself to abstain from all alcoholic drinks for the remainder of his life." When the rulers of two of the most powerful nations in the world enter the field against King Alcohol, we may consider the throne of the latter monarch in serious danger. The rebellion against his tyrannical sway is gaining strength in all parts of the world, and his forces are suffering defeat in every conflict. It will be a great deliverance when the earth is freed from the blasting effects of his sanguinary rule.

## From the Field.

### New Zealand.

OAMARU.—During the holiday season the church had the privilege of listening to helpful addresses by Bro. Hastie (Dunedin), Gebbie (Christchurch), A. R. Main (Bible College) and E. T. Edmonds. During Bro. Mathieson's absence at Auckland Conference, J. R. Clarke preached the gospel. On Jan. 5 Sister Mrs. Hurst passed away after some months of bodily weakness. Her departure is a loss to the church. Our sympathy goes out to those mourning a good wife and mother.—W.K.

### South Australia.

NORTH ADELAIDE.—On Jan. 31 Bro. Friend was received into fellowship from Broken Hill. We were pleased to have with us Bro. and Sister T. B. Verco. Bro. Verco exhorted the church. We regret the serious illness of our esteemed Bro. Clark. He has the prayers and sympathy of the church. Bro. Noble, of the Bible College, preached in the evening.—V.B.T., Feb. 1.

LONG PLAIN.—L. J. Curtis, of Balaklava, was with us last Sunday, and preached in the evening, when two young people came forward.—R.D.L., Jan. 25.

NORWOOD.—Good meetings yesterday. Five responded to the gospel call last night.—A. C. RANKINE, Jan. 25.

BWS.—Good meetings last Lord's day, the writer speaking afternoon and evening. On Jan. 21 Miss Nellie Barr was united in marriage to Mr. Pützner. The writer, on behalf of the church, presented Sister Barr with a beautifully bound family Bible, as a token of love and esteem.—E.G.W., Jan. 31.

STIRLING EAST & ALDGALE VALLEY.—The yearly social of the Band of Hope was held on Jan. 29 at Aldgate Valley. It was largely attended and was a pronounced success.—R.H., Jan. 31.

GROTE-ST.—Good interest is being maintained at our meetings, the Sunday evening being especially well attended. Bro. Thomas has commenced a series of travel sermons on "The Land of our Lord." Last Sunday the subject was "The River Jordan," and to-night "At Noonday by the Well." One confession. The study of the book "Training for Service" has been commenced in the Young Ladies' and Young Men's Bible Classes, and also at the Wednesday evening meetings.—E.R.M., Jan. 31.

KADINA.—Since last report two have made the good confession, and two have been restored. Our Thursday evening prayer meetings are improving in numbers and interest. In the absence of the evangelist last Lord's day, Bro. Killmore and Neil gave the addresses at the morning and evening meetings. These good brethren are a great help to the church here. The gospel meeting to-night was well attended.—E.G.W., Jan. 31.

UNLEY.—The half-yearly business meeting and social was a very pleasant gathering. P. S. Messent read a satisfactory report as to the condition of the church, and A. Verco showed that the finances were healthy. The Sunday School and the Endeavor Societies are flourishing, and the weekly service at the Home for Incurables is much appreciated by the old folk. One defect is the continued poor attendance at the mid-week prayer meeting. T. J. Gore, Mrs. Gore and family are having a fortnight's holiday at Port Elliot. To-day the preachers were F. St. C. Willoughby in the morning, and D. Thorpe in the evening. Frank Richards is leaving us for Alma.—R.B., Jan. 31.

PORT PIRIE.—On the 16th and 20th our evangelist visited Port Germein, and met several brethren, who were desirous of meeting on the Lord's day. A meeting was arranged for the afternoon of the 24th. Ten brethren (including two from Port Pirie) sat round the table of the Lord. Four others at least were hindered yesterday from meeting with their brethren. Bro. Hall (late of Moonta) was elected secretary, and Bro. Beyer treasurer. In the event of a gospel service being held, a brother has offered to pay for the hiring of the Institute Hall for three months. The brethren will now meet regularly, and we shall be able to send a speaker every Lord's day. We were pleased to have with us on the 17th Sister Hall, from Port Germein, and a Baptist brother from one of the Adelaide churches.

HINDMARSH.—On Jan. 20 the quarterly business meeting was held. T. J. Doley presided. I. A. Paternoster in his report stated that there had been two confessions and six baptisms during the quarter, and satisfactory progress in the various auxiliaries. The attendances at the Sunday services had been exceptionally good. The treasurer reported a credit balance of £2/12/3. The reports from the various organisations showed them to be in a very healthy state. I. A. Paternoster was elected elder, and H. Sweet, J. Worrall, T. Flint, J. J. Lee, J. Malt-house, F. Milton, P. Roberts, deacons. G. Roberts, J. Caudell, E. Harding, W. Barry, F. Kersley, D. Whyatt, R. Scarce, doorkeepers. Auditors, R. Hindley, E. Freeman. On Jan. 24, H. D. Smith addressed the church, and made special reference to the departure from this life of our aged and esteemed W. Brooker, sen., who was elder of the church for a number of years. The church deeply sympathises with the bereaved ones. In the evening I. A. Paternoster



noster spoke. There were good attendances at both services. One young lady made the good confession. On Jan. 31 I A. Paternoster exhorted the church. He also preached a memorial service on the life of the late W. Brooker. Special singing was rendered by the choir under the leadership of Miss W. Doley. There was a crowded attendance at both meetings. At the conclusion of a powerful address three young ladies from the Sunday School made the good confession.—J. W. SNOOK.

## Victoria.

BRUNSWICK.—Visitors at worship included Sister Cooper from West Australia, and Bro. Latta from Shepparton. W. A. Kemp exhorted. The gospel was proclaimed by Bro. Quick.—W.T., Jan. 31.

SOUTH MELBOURNE.—Bro. Kingsbott spoke very acceptably last Lord's day. Three received into fellowship—Bro. and Sister Bennetts, from Williams-town, and Bro. Stevens (our evangelist), from Narracoorte, S.A. Record Bible School to-day. Best meeting at gospel service to-night. Bro. Stevens spoke on Mark 7: 7. A. McDonald is progressing favorably in Alfred Hospital.—SAMUEL NORTHEAST, Jan. 31.

WEDDERBURN.—Interest here much improved, both in the church and out, due mainly to the efforts of Bro. Goodwin, of the Bible College, during his three months with us. A very successful mission was conducted by Bro. Jinks, from Dunolly, resulting in one lad making the good confession. The church is very thankful to the churches at Dunolly and Bet Bet for loaning Bro. Jinks, and also to Bro. Jinks personally, who went to considerable trouble and gave his services free. We are sorry to part with Bro. Goodwin, who has done good service. We are negotiating with Dunolly and Bet Bet with the view of forming a circuit, and working the three churches and intermediate district.—F.J.P., Feb. 1.

GEELONG.—Yesterday we received into the church a young lady who was baptised in the Hope-st. chapel three years ago, but who removed to Colac, where she has been residing. The interest in our tent mission is increasing, and we are hoping that the brethren will yet respond in time for us to secure the tent immediately at the close of the Colac mission. I have to report having received promises and cash as follows:—Bro. Damyon, Geelong, £2; A Brother, £1; Well-wisher, 5/-; A Brother, £5. We want the brethren to help us to the extent of £25 during the next two weeks.—T.E.

SOUTH YARRA.—Bro. McGregor exhorted the church last Lord's day, and Jas. Holloway preached to a very attentive audience. The church has engaged Bro. Nightingale, from Ma Ma Creek, Queensland. He intends to attend the College of the Bible for a term. He and his sister wife are expected to arrive on the 8th inst., and will commence their labors with us on the 21st inst. Our special effort to reduce the debt on the chapel resulted in £34/16/- being promised. In addition to this a brother has very kindly undertaken to pay £1 per week towards an evangelist's support as soon as the church can afford to engage a brother who can give his full time to the work.—T.M., Feb. 1.

CARLTON (Lygon-st.).—We had the pleasure of the company of E. T. Edmonds, of America, on Sunday morning. He delivered an address that was greatly appreciated by the church. Two young men who had been immersed on the previous Sunday were received into the fellowship. Bro. Craigie, the pre-

siding brother, made kindly reference to the death of Bro. Cowley, who in the early days was a faithful member of the church at Lygon-st. Good meeting at night.—T.B.

## New South Wales.

MARRICKVILLE.—On Jan. 20 the church unanimously elected J. Hunter, R. Miller, J. Creek and P. McEwing as trustees (under the provisions of the Church of Christ Property Management Act), and empowered the trustees to arrange for the erection of the new chapel. The work is going along well. Bro. Moore's earnest discourses are listened to by large audiences. Two confessions for the past month, and one sister received by letter. A very successful entertainment promoted by Sisters Neville, Hunter and Miller under the auspices of the Bible School, was held on the 22nd. C.E. Society and Teacher Training Class doing good work.—T.C.W., Jan. 25.

INVERELL.—Lord's day morning two women were immersed and received into fellowship. Sister Purdie, from Port Pirie church, was also received in. In the evening one woman and a little girl (one of our Sunday School scholars) made the good confession.—H. E. TEWKSBURY, Jan. 25.

INVERELL.—On anniversary day the Sunday School spent a very enjoyable picnic, this being the third since the inauguration of the school. A prize was given to every scholar. There are now 50 scholars on the roll.—H. COOK, JR., Jan. 27.

AUBURN.—The first confessions were made in the mission here yesterday week, when two came out, as reported in last issue. Since then we have had the joy of hearing 16 others make the good confession. One baptised believer has also decided to unite with the church. The meetings are growing in numbers and interest. Last night we had a heavy thunderstorm, which prevented a large attendance, but three of the above confessed Christ then. We still continue.—T.H., Feb. 1.

GRANVILLE—MERRYLANDS.—Last Lord's day Bro. McGregor exhorted the church very acceptably. In the afternoon we went to the river at Fairfield, and held a baptismal service on the river bank, when two women were baptised. A large number were present. We were unable to hold our usual gospel service in the School of Arts owing to the severe weather.—C.

## Queensland.

BUNDAMBA.—On the 17th W. Swan, of Toowong, exhorted the church, and preached at night. On the 24th Bro. Suchting, of Vernor, gave us a very helpful exhortation in the morning, and J. Finlayson preached at night.—GEORGE GREEN, Jan. 28.

WEST HALDON.—Splendid gathering at our farewell gospel service on Lord's day afternoon, when Miss Vera White confessed Christ.—W.H.N., Jan. 28.

BRISBANE.—Splendid meetings last Lord's day morning and evening. One young man made the good confession, making the third in three weeks. The interest is growing, and we believe others will soon come out. This week Bro. Watt is at Ma Ma Creek holding a seven nights' mission. Annual meeting last night. The following deacons were elected:—Bren. Cavey, Gole, Mills, Burrows, Enchelmaier, Collins and Ash.—L.G., Jan. 26.

MA MA CREEK.—The annual business meeting of the church was held this month. T. H. Chappell was elected treasurer, and Chas. Risson re-elected

secretary. After removals and revision, the roll showed a total membership of 75, a nett gain of 16 for the year. Conjoined with the Mt. Whitestone, who have a number isolated, and the West Haldon churches, we have a circuit membership of 101. Chas. Watt commenced a five nights' mission with us on the 25th. Fair attendance and interest to date. His addresses are highly instructive.—W.H.N., Jan. 28.

## Answers to Correspondents.

A correspondent asks the following questions:—

1. Has any person a right to vote for the election of church officers whose name is not on the church roll, the said person being a member of the Church of Christ, but on the roll of the church at —?

2. Would it be doing things in order to vote a brother into the chair at a quarterly church business meeting whose name is not on the church roll?

ANSWER.—No brother has a right to vote unless he is a member of the local congregation. It is quite in order to vote a brother to the chair whether he is a member of the local congregation or not, providing that it is the unanimous wish of the church that he should do so.—ED.

## Here & There.

Decisions reported in this issue, 45.

One confession at Erskineville, N.S.W., last Sunday evening.

Three confessions on Sunday night in the tent at Colac, making eight so far. A fine interest has been aroused.

William Thorne, of Walkalia (Vic.), sends us 20/- towards the fund for the relief of sufferers in the Messina earthquake.

Students of the College of the Bible are asked to attend at lecture hall, Lygon-st. chapel, at 10 a.m. on Wednesday, Feb. 17 (not 18th).

We understand that the Victorian Railway Department has granted the concession tickets to Sydney so that delegates may travel to the Centennial Celebrations on Easter Monday or following days. Particulars later.

Will all South Australian church members intending going to Sydney please send in names as soon as possible, and state if they wish accommodation during the Conference? If wishful to know any particulars please send STAMPED envelope for reply.—A. C. RANKINE.

We are glad to hear that at the New Zealand General Conference it was unanimously decided that the churches in the Dominion be recommended to take up an annual collection on the first Lord's day in March in aid of the funds of the College of the Bible, Melbourne.

At the New Zealand General Conference W. More told a good story of a woman and her departing husband. She wished to know if any debts were owing, and eagerly questioned the dying man. When he recollected any, as "So-and-so owes us 30/-," she ejaculated, "Eh! what a good memory the man has!" But as soon as her husband said, "Yes, and we owe So-and-so £2," she exclaimed "Ah! the man's wandering." So did some churches with instruction on Christian giving.



Frank Field, a nephew of D. A. Ewers, was baptised by John Sheehan in the bay at Dromana (Vic.) on Saturday week. Bro. Field hopes to be able to commence a meeting for the breaking of bread on his return to his home, as there are a few disciples living in his neighborhood.

We congratulate our New Zealand brethren on their successful Conference, a report of which appears on page 55. Be sure and read it. We have a splendid photograph of the group of delegates, which we would have printed this week, but the report arrived too late for us to find room for the picture. It will appear next week.

We regret to hear of the death of Bro. Cowley, of North Fitzroy, at the age of 66. Bro. Cowley will be sorely missed in the North Fitzroy church, having been one of its most faithful and honored workers for many years. The whole brotherhood is poorer by the removal of such men as Bro. Cowley. An obituary notice will appear shortly.

E. T. Edmonds, from U.S.A., arrived in Melbourne on the 29th ult. He spoke at Lygon-st. on Sunday morning and at Swanston-st. in the evening, addressed the preachers' meeting on Monday afternoon, made a speech at North Melbourne tea and public meeting on Tuesday, and will deliver a lecture at Swanston-st. on Thursday. He leaves for South Australia on Friday.

H. B. Gilmour writes that he is astonished at what we say in our Leader about the Centennial celebrations, and wishes to know how we reconcile the celebrations with Thos. Campbell's utterance, "Where the Bible speaks," etc.; and further asks, "Where does the Bible tell us to do anything of the kind?" In the first place, we may reply that it is a misapplication of Campbell's utterance which causes our brother to write as he does, and in the second place we may say that while of necessity the celebrations are not mentioned in the Bible, they are legitimate enough, because their main interest is to emphasise New Testament truth. The object of the celebrations is not "to single out the Campbells for laudation," though we know of no reason why we should not honor the memories of the heroes of the Restoration movement. The writer of the Epistle to the Hebrews did not hesitate to do honor to the men of faith of the old dispensation, and why should we not do the same for the men of faith of the new? The object of the Celebrations, however, is not primarily that of "laudation," but to emphasise New Testament truth, and to make them an occasion for rejoicing and thanksgiving that a hundred years ago men were constrained of God to seek again the "old paths."

#### 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.

#### IN MEMORIAM.

CARR.—In fond and loving memory of my dear mother, Elizabeth Carr, who fell on sleep, Feb. 2, 1908; also my dear father, John Carr, who passed to the higher life Nov. 15, 1899.

"For a space the tired body  
Waits in peace the morning dawn,  
When there breaks the last and brightest Easter morn.

—Inserted by their loving daughter and son-in-law,  
M. and E. H. Tuck, St. Arnaud.

## Acknowledgments.

### FOREIGN MISSION FUND.

#### VICTORIA.

Mrs. F. M. Ludbrook, £6; Mrs. Millis, N. Fitzroy, 10/-; Mrs. Miller, Collingwood, 5/- Churches—Swanston-st., per Miss Lawson, £2/15/4; Williams-town, £1/5/-; South Yarra, per Mrs. Lewis, £1/17/-.

#### SOUTH AUSTRALIA.

Per T. Colebatch, for Children's Day, £5/1/6.

#### TASMANIA.

Church, Hobart, £1/13/-.

#### QUEENSLAND.

H. Hembrow, Wallumbilla, 12/-.

ROBERT LYALL, Treas., F. M. LUDBROOK, Sec.,  
39 Leveson-st., N. Melb. 151 Collins-st., Melb.

### BIRTH.

STREADER.—At 84 Old Violet-st., Bendigo, on Jan. 25, the wife of A. E. Streader—a daughter. Both doing well.

### MARRIAGES.

ROSS—GROOM.—On Dec. 2, at the Nth. Fitzroy Church of Christ, by J. W. Baker, William Sinclair, eldest son of the late W. S. Ross and Mrs. E. Ross, to Emma, youngest daughter of Benjamin and Lucy Groom, 23 Falconer-st., North Fitzroy. Present address—"Des Moines," Lindenow, Gippsland.

HALDSWORTH—GELLEY (Golden Wedding).—On Jan. 31, 1859, at St. Andrew's church, Brighton, Victoria, by Mr Samuel Taylor, Wm. E. Haldsworth, son of Wm. E. Haldsworth, of Lancaster, England, to Isabella Gelley, second daughter of John Gelley, of Stirlingshire, Scotland. Present address, 46 Upton-rd., Windsor, late 30 Hotham-st.

### BOARD AND RESIDENCE.

Comfortable Home. Kept by Sister Hutchison. "Liskeard," Cascade-st., Katoomba, N.S.W. Terms moderate.

Comfortably furnished bedrooms; use of dining-room, kitchen, bathing-box, stabling, in quiet Christian home, Half Moon Bay, five minutes Beach, good water supply. Accommodation at Black Rock rapidly filling for summer months; two rooms left for Christmas month, one single, one two beds. Double-bedded rooms available after January 22, 1909. Safe beach, bathing, fishing, boating, yachting. —Sister, Sandringham P.O. Phone, Black Rock Bureau.

#### 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).

### WANTED.

For country boot shop, smart repairer, member of church preferred. Apply in first instance to this office.

## Coming Events.

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 Grote-st., Adelaide, on Monday, Feb. 8, at 7.45. Sisters, please rally up.

## F. J. Petterd, DRAPER AND CLOTHIER.

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# THE SOCIETY OF Christian Endeavor

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(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

## The Slough of Despond.

TOPIC FOR FEBRUARY 22.

### SUGGESTED SUBJECTS AND READINGS.

Elijah in despair	...	1 Kings 19: 1-8
Three bitter days	...	Acts 9: 1-11
The soul cast down	...	Ps. 42: 1-6
The way out of despair	...	Ps. 91,
Faith's triumph	...	Rom. 5: 1-4
The peace that never fails	...	Phil. 4: 4-7
Topic—Pilgrim's Progress Series,	...	Ps. 69: 1-4,
II. The Slough of Despond,	...	13-18; 40: 1-3.

**T**ROUBLES come very soon upon the seeker for salvation. Christian had got a very little distance on his way before he fell into the Slough of Despond.

An introductory word from John Kelman's fine exposition of the Pilgrim's Progress may be given. "One of the greatest dangers to life, and especially to travel, in the England of old days," he says, "arose from those deep and treacherous morasses which it has taken centuries to drain. . . . In every country there were many 'sloughs' in those days, and tradition has fixed on one near Bedford for the suggestion of this picture. A modern annotator quotes the striking lines—

Where hardly a human foot could pass  
Or a human heart would dare;  
On the quaking turf of the green morass,  
His all he had trusted there.

What does this slough mean in the allegory? Christian's own explanation gives the clue; his fall here is the work of fear. It is the despondency of reaction which, if it become permanent, may deepen into religious monomania. It is to some extent physical, the result of overstrained nerves, so that the *change of weather* mentioned may be taken quite literally. A clear air and a sunny day are great aids to faith. Thus it is not only the sharp conviction of sin that we have here, but a state of helplessness and weariness, whose causes are very composite. All the evil side of life flows into it. Every immoral memory and unbelieving thought increases it. Bunyan's reticence adds to his power here as elsewhere, for by not defining it more particularly he leaves each reader with a general symbol which he can fill in with the details of his own experience."

The Slough of Despond. Oh, many Christians fall into it. "Still," says Bunyan, "as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions which all of them get together, and settle in this place." It is so easy to doubt: After all is my present course right? Am I really on the right path? Am I doing God's will? Will he accept me? Is it any use trying to live the Christian life? You are familiar with the questions of your own soul? Oh, remember the word of God. Go to the promises. Search them diligently out, and apply them to yourself.

Alexander Whyte remarks that Christians are responsible for this slough. There is a self-distrust, a kind of humility, that is not commendable. Whole congregations used to be found to sing, "Look how we grovel here below." That we should do this is bad enough: but to proclaim it in a song of praise! The call to the prophet of old was, "Son of man stand upon thy feet."

Christian had undoubtedly a bad time of it. But consider the fate of Pliable. He wallowed for a time, but managed to clamber out. He had enough. "Is this your happiness," quoth he, and hurried back home—to the city of Destruction! It needs, as the Lord Jesus tried to teach us, a conviction, a counting of the cost, to live the Christian life. It is hard enough even for those who have this; they who lack it can hardly stand. "The slough is bad enough for Christian, but it is the undoing of Pliable, and so becomes the ordeal for pilgrims."

"The tragic difference between the two pilgrims," says Kelman, "is that one of them gets out of the slough on the side nearest Destruction, and the other on the side nearest Heaven. Despondency is a temporary experience, and there is not much importance in merely getting out of it. The question is, When you are on the bank, are you further away from your old sins, or farther away from your new purposes than when you were in the midst? The one thing that remains possible, even in the deepest discouragement, is an unflinching determination for progress which despises the recollection that the old way of life is so near and possible and pleasant."

Not enjoyment and not sorrow  
Is our destined end and way,  
But to act that each to-morrow  
Find us higher than to-day.

Go back a little way with Pliable and see his reception. Were the folk glad to meet him again? Perhaps, but they gave him a sorry welcome. He had to endure taunts and jeers; he "sat sneaking" among his friends. Worldlings like resolute men. Even they who try to tempt us to fall think less of us if we yield; they admire the man who resists their allurements. It is told of one who ventured where others had failed to climb a mountain top. Assailed by voices alluring and threatening he too almost succumbed, but when he persevered and reached the top, those who had most assailed broke out into the loudest plaudits. Conviction and resolution command respect as well as ensure success.

Notice how Christian got out of the slough. He found some stepping stones—the Scripture promises. There were appointed steps which were unnoticed. There was no need of all the miry floundering. We shall meet this again in the book that Christian endured much that he could have been spared, because he forgot to lay hold on the promises of God. Doubtless we all err here. We suffer where the Lord would have us find relief. We may even fancy we are showing a meritorious spirit of resignation to the divine will, and yet as a matter of fact the whole situation be contrary to the Lord's purpose for us. God has better things for us than we realise. His provision is bountiful; his promises sure. Let us, instead of wallowing in mire, grievously bedaubed with dirt, and clambering out with difficulty, avail ourselves of the Lord's way of escape.

Christian did not get out unaided. One, called Help, appeared to assist him. "Many a Help," says Amos R. Wells, "is ready for the beginning Chris-

tian, and never more than now—a Christian friend, teacher, a Bible verse, a sermon, a good book, a Sunday School, a Christian Endeavor Society." But consider this: "Christian himself has to do half of his deliverance. The hand of Help is only a lever whereby the man may swing himself up to firmer ground. No man can escape from despondency except by action. This is Carlyle's law of the Everlasting Yea."

## Ten Thoughts.

TO HELP IN TIME OF TEMPTATION.

Temptations are a file which rub off much of the rust of our self-confidence.—*Fénelon*.

It is one thing to be tempted, another thing to fall.—*Shakespeare*.

God is better served in resisting a temptation to evil than in many formal prayers.—*William Penn*.

Do all that you can to stand, and then fear lest you may fall, and by the grace of God you are safe. *Tryon Edwards*.

Learn to say "No"; it will be of more use to you than to be able to read Latin.—*C. H. Spurgeon*.

Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them we shall find a nest of honey within them.—*John Bunyan*.

Every moment of resistance to temptation is a victory.—*F. W. Faber*.

To realise God's presence is the one sovereign remedy against temptation.—*Fénelon*.

He who has no mind to trade with the devil should be so wise as to keep away from his shop.—*South*.

No degree of temptation justifies any degree of sin.—*N. P. Willis*.

## Life is Too Short.

Life is too short for any bitter feeling;  
Time is the best avenger if we wait;  
The years speed by, and on their wings bring healing;  
We have no time for anything like hate.  
This solemn truth the low mounds seem revealing,  
That thick and fast about our feet are stealing,  
Life is too short.

Life is too short for aught but high endeavor—  
Too short for spite, but long enough for love.  
And love lives forever and forever;  
It links the worlds that circle on above.  
'Tis God's first law, the universal lever,  
In this vast world the radiant souls sigh never,  
Life is too short.

—*Ella Wheeler Wilcox*.

We should be very glad that we are Christ's disciples. When students of music or of art spend a time with some great composer or master in Europe they are very proud when they come home to announce themselves as his pupil. They put it on their advertisements and announcements and on their professional cards. We should regard it as a high honor to tell people that we are pupils of Christ.—*J. R. Miller*.

CHAPEL-ST., S.A.—Our big society is still progressing, and good interest is sustained in our meetings. Our singing meetings at the hospital, and also our visits to the Destitute Asylum, are a good feature of our work. On Tuesday, Dec. 15, we rendered a Christmas cheer concert, which was very successful. Proceeds amounted to £4/15/—*GEO. H. MAUGER*.



# The Old Beach Experiment.

By Joseph Kennard Wilson.

\*\*\*  
(Continued.)

"Why not open the canning factory?" asked Dr. Royal. For some unexplained reason Dr. Royal was often at Old Beach nowadays; seemed to require more than formerly the invigoration of the sea air or something; and it was a very usual thing for him to be found in the St. Get-Together meetings, where his counsels were always highly regarded. But his present question evidently took everybody by surprise, and for a moment no one had anything to say. Then Verley Page remarked, with apparent irrelevance:

"I've often thought I'd like to have the moon to hang up f'r a lantern in my barn dark nights. 'Twould save consid'able in th' course of a year in can'les an' ker'sene oil."

"Meanin'—?" queried the minister, not unused to his parabolic form of speech.

"Meanin' that I'm 'bout's likely to git the moon f'r a stable lantern as Old Beach is to see the old clam-shop opened ag'in."

"Why?" asked the doctor. "Don't you believe it could be made to pay?"

"Sure of it! No trouble 'bout that. Why, sir, there ain't a better showin' f'r a fact'ry from Kittery P'int to Quoddy Head th'n this very spot. Clams and lobsters galore, jest a-b'ggin' to be put into cans; good harbour; easy shippin'; what more could anybody want? But who's goin' to undertake it? Ain't money 'nough in Old Beach to do it, an' the thing's got a black eye outside through the skunk that done us up b'fore; an' nobody ain't goin' to touch it. An' ef they did, I s'pose some of us would be too skeert to have anything to do weth it. A burnt child dreads the fire, they say; an' Old Beach surely did git its fingers burnt onced."

"But suppose somebody could be found whom the Old Beach people know, and in whom they have confidence, who would be willing to finance the scheme; and suppose the factory could be open and run as part of the work we're trying to do for the place, even more than for big dividends, a kind of Guild of St. Get-Together running from Monday to Saturday; what would you say then?"

"Why, I'd say that the Kingdom of God had come purty nigh Old Beach; an' I'd say it without no irrev'ence, too. For that's jest what Old Beach needs now most of all, as the elder has said. But I'm 'fraid that man won't be found until the time of the blue moon."

"Oh, I don't know," laughed the doctor.

"You find all sorts of funny things in a day's walk, if you only keep your eyes open. But if the man could be found—such a man as I have described—would it be advisable to start up the works? Would the Old Beach folks care to have it done? Could hands enough be secured here to run it? If stock was issued in small shares, say, at ten dollars, do you suppose any considerable amount could be taken in the village? I'd like to know just how this

thing lies in your minds, and what you think about it. I'm not asking these questions out of idle curiosity. I have in my mind a man who might be induced to undertake the proposition if it should be thought wise to urge it. What do you say?"

There was but one voice. Verley had spoken for all when he said that such a thing would seem like the drawing near of the kingdom of God. The one great need of the village was just such an industry in the midst of it, enabling it to support itself by self-respecting toil; and if it could be undertaken, there was no question that it would receive the most hearty and enthusiastic support, both in the way of labour, and, to the extent of their ability, of stock subscription, on the part of the people.

When all had been said that seemed to demand expression, Dr. Royal sat for a time in silence. Then, lifting his head like one who had made a decision, with a swift glance across to where Mrs. Pendleton sat, he said:

"What I am going to say will be of the nature of a surprise to every person in the room, with possibly one exception. I think we may set it down, as an assured fact, then, that the next step in the development of the Get-Together idea in Old Beach will be the opening in the immediate future of the Get-Together Canning Works. I am the man I have been speaking of, and I here and now declare my ability and willingness to back up the project financially to whatever extent may be necessary."

## CHAPTER XIX.—THE GET-TOGETHER COMPANY.

If Dr. Royal had counted upon making a sensation by his unexpected announcement, his must have been the satisfaction that waits upon success. The canning-factory actually to be opened again! And by Dr. Royal! It seemed too good to be true. And then the strangeness of it! Why should Dr. Royal go into anything so entirely out of his line as that?

And of them all none was more surprised than John Roberts. He had had no more intimation of the doctor's purposes than any of the others; no words had been exchanged between them on the matter, no hint in any manner given. For an instant a hurt feeling crept in around his heart. It did seem as if he might have been consulted beforehand; it almost seemed, indeed, as if the doctor had considered his judgment in the case as of no worth. Only for an instant, however; then he cast out the unworthy feeling, and gave himself up to the joy of the fact that was to be such an ally in the redemption of the village, untinted by any element of personal sentiment. But perhaps his sensitive face had shown the cloud more plainly than he knew; for Dr. Royal, lifting his hand for silence, turned toward him saying:

"There are several things that I want to say concerning this new project, in order that we may understand it and each other fully; but first of all I want to tender an apology to your pastor and friend—no, I'll take that back, to our pastor and friend, for, as you shall hear, I'm to be reckoned in with Old Beach hereafter—for keeping him in the dark with reference to my plans until the present time. It

was not exactly the square deal, I'll allow. But perhaps he'll pardon me when he hears my reason. The fact is, I haven't been in a position to declare my purpose until within a few days. I've had it in mind for a long time; but certain things hung in the wind, and I couldn't be sure whether I should be able to bring it about or not. I knew how deeply Mr. Roberts felt upon this subject, and how great would be his disappointment if he began to expect anything which should fail to materialise; so I concluded to keep my mouth shut until I could talk to some purpose. And then—well, it was so near anniversary time that I thought I'd hold on and spring it on you all together. Am I forgiven, Joh—I mean, Mr. Roberts?"

"Forgiven for everything that needs forgiveness, doctor, except the putting on airs and giving me a handle to my name. All these people know, or ought to by this time, what you've done for me, and how you've taken me as a son into your big heart; and I want them to know that to you I am always and everywhere, not the minister, not 'Mr. Roberts,' but plain 'John,' your son. There! do you understand that?" And John's outstretched hand sought and grasped that of the older man.

"All right, John! Suits me, down to the ground! But I want everyone here to understand that my 'John' holds as deep reverence and respect as their 'Mr. Roberts' or 'elder' ever can."

"Ef we didn't b'lieve it, doc, we'd pitch you over Jim Bailey's seven-foot fence ev'ry time you called him 'John,'" drawled Verley Page. "But it don't make so much difference what you call him as it does weth some. Some men's nothin' to speak of when you take their names away; an' some's so big that names don't matter, which the last is him. But go on weth your story, doc. Ef you don't, next thing somebody 'll be 'pologisin' f'r callin' me 'Verley.'"

"If I say what I want to say, and what I think I ought to say, I've got to talk rather more about myself than I like to; so you'll just have to put up with that for once. You heard what Mr.—what John said just now about what I've done for him. What you haven't heard, what you can never know, is what that lad's done for me. He found me two years ago, a man drawing near the three-score mark of life, without knowledge of the life beyond, and denying even the existence of a God; and he's brought me by the preaching of his own life to where I can say, 'Lord, I believe; help thou mine unbelief,' and to where I can see something of that which is beyond. Do you wonder that I love him? Do you wonder that it's a delight to me to do whatever I can to help him in his work, the work, too, as I believe it is, of the Lord whom I'm trying to serve? I've been interested from the start in this Get-Together business. It seems practical. I think it is just the kind of work Jesus would do if He were here in Old Beach."

"But I saw very soon that there must be something done to provide a means of self-support for the village, if the best results were to be reached. So I've been on a still hunt on this canning business for a good while. I got on track of some of the machinery and



ittings of the old shop months ago. I've been looking up possible markets for the output. Some of you may remember that I had a friend down here with me fishing last fall. Well, that was the manager of one of the best-equipped factories on the coast; he came down to look things over, and his judgment was so favourable that he is to undertake the setting up and management of our plant."

"Well, I snum! That's the feller I took out with you in my boat that day, an' that asked s' many fool questions 'bout clams an' lobsters an' sich that I thought he was a farmer from Meddybemps Holler! An' all th' time he was a-pumpin' me t' fin' out what I knowed! Well, I snum!" And Jim Lacy's face was the picture of amused disgust.

"That's right, Jim," laughed the doctor. "That was just what he was doing. Wanted to see what you folks down here knew about such things. It was as good as a play to listen to you peddling out so much information in such a grave way."

"I snum!" ejaculated Jim once more, that somewhat enigmatical word seeming to be in some esoteric way a relief to his feelings.

"As the outcome of the whole matter, I propose to undertake the opening of the canning-plant under substantially these conditions: It shall be a part of the St. Get-Together work that we're doing in Old Beach for the development of the life and character of the village. It shall endeavour to give employment to every resident of Old Beach who needs it or seeks it, at a fair wage, rather than to import labour from the outside at lower pay. It shall insist on high standards of faithfulness in details, and of personal conduct in its employees. So far as possible it shall be the fellowship of the Village House carried over into the hours and place of labour.

"As to the financial backing, that is my look-out; just how much will be needed by way of capitalisation is not yet certain. One-half the stock will stand in my name; the other half will be in the name of the Guild of St. Get-Together; but this second half will be so arranged that, while it shall receive all dividends which may result, the guild shall incur no liabilities of any sort, these all resting upon my half of the stock. Old Beach people will be invited to buy shares of stock, the shares being made small, probably ten dollars each, in order that a large number shall be identified with the concern, these shares to be sold from both halves mentioned, so that the guild shall suffer relatively no loss by such sales. And, lastly, the plant shall be known as the Get-Together Company, and its output shall take these words as brand and trade-mark. How does that strike you?"

No one spoke for a moment. Then John Roberts said, with an unsteady laugh:

"Why, it kind of strikes me in the throat, doctor, so that I feel as though there was something there to swallow. What can we say to such a proposition that it is all on one side, giving us all the benefits without any of the risks of the business? I feel as if you ought not to do that, as if there should be some more protection for yourself."

"But suppose the greatest satisfaction I have in the whole matter is the fact that nobody else can be hurt if the thing doesn't pan out well, what then?"

"W-h-y, I suppose—O, pshaw, doctor! What's the use? What can anyone say but 'God bless you.'"

"Dr. Royal," said Squire Wells, with deliberation, "I want to put in my bid for the first block of shares sold to individuals. I'll take five, with the option of increasing the number to ten."

"There, Squire, you've beat me out!" exclaimed the stage-driver. "I was jest a-thinkin' how nice 'twould look to see the name 'Verley Page' at the top of the list, an' now you've got ahead of me. Well, put me down f'r number two on the schedule."

And with that others began to bid; one might have thought that it was a bargain sale, with limited supplies. But at last Dr. Royal stopped them.

"All in good time, neighbours. There'll be enough for all. I'm heartily glad, though, to see that you approve of the matter so emphatically."

"Now, there's just one other story, and then I think I'm done. It's a love story this time—will somebody kindly stop Mrs. Pendleton from going out of that door? Thank you, Tom. Please stand between her and the door. No, on second thought, I'll do police duty myself. There! That's better!" as he crossed the room and stood beside the now blushing woman. "It's a love story, I say, but one that you ought to hear, I think. It may explain some things."

"Once upon a time—isn't that the way they always begin?—two young folks fell in love and became engaged, after the manner of young folks the world over. For a time the course of true love ran smoothly enough; then the ripples and the eddies began. They were in Germany at the time, the young lady travelling with her family, the young man studying; he was a medical student. Never mind what the trouble was; it was serious enough for her to break the engagement, and to send him out caring little whether he lived or died. His first thought was to go home, and he engaged passage on a steamer sailing the next day; but just at the last moment he changed his mind, and went off to Italy, where he poked around for a year. The steamer on which he had expected to sail was wrecked off the Irish coast, and a number of lives were lost. From the fact that his name was on the sailing-list, and that he was not found among the survivors, it was supposed that he was lost, and it was so reported in the papers; and so the news came to his former fiancée."

"Returning to America, her family removed to the western part of the country before the student returned, and their paths never again crossed until recently. The lady married, and was after a few years widowed. A short time ago she chanced to see a bit of the handwriting of her former lover"—Mr. Roberts started, he remembered the incident of the letter, and understood it now—"and learned that he was living. Almost by chance, as we

say, they were brought together again, and you may imagine that it didn't take them long to come to an understanding. In the meantime, they had both grown older. The lady was in possession of a pleasant home in a quiet village. The man had practised his profession with a fair measure of success, and through profitable investments had come at sixty years of age to the place where he felt that he could afford to take life a little easier. The plan is, therefore, for him to dispose of his practice, and transport his chief belongings, a devoted sister and a faithful old white horse, to the place where the lady who is to be his wife lives, and there settle down for the years yet remaining, be they many or few.

"That's the story, but I wouldn't tell you the names of the principals for worlds. Only I will say this, I have somewhat reliable information that 'Mrs. Pendleton' is going to leave Old Beach soon."

Surely a night of surprises! Not that there was any particular surprise in the fact itself, for all the village had been deeply interested in the doctor's wooing; and many had been the sly references thereto given both to him and to Mrs. Pendleton. But it certainly was a little surprising, not to say a trifle disconcerting, to have the story sprung in just this way. But, while each waited an instant for another to speak, young Jim Bailey saved the day by shouting in a child's shrill voice:

"Hurrah f'r Mis Pen'leton 'n' th' doctor!"

And, when once the hurrahs had been given with a will, the ice was broken, and congratulations and good wishes came thick and fast.

"And now you see another reason why I am so much interested in the canning-plant, don't you?" laughed the doctor. "If I'm going to live here, I must have something to take up my mind."

So full and complete had been Dr. Royal's preliminary arrangements that within a week from the announcement of his plans workmen were engaged in the repair of the house on the wharf, and the fittings and machinery began to arrive. Then, without delay, the work was hurried on to completion, and at last everything was ready, the engines installed, the superintendent at his post, the hands engaged, the first consignment of clams on the wharf, and the announcement made, coupled with an invitation, that the shop would begin business at one o'clock Wednesday.

All the village was there, of course. At the hour, Mr. Roberts stepped upon a box, and said:

"Friends, the occasion that calls us together is both usual and unusual. It is not an uncommon thing for a 'clam-shop' to start up business, nor is it a thing to call together such a company as this. But this is not a common 'clam-shop,' nor a common enterprise. We hope that the venture will be profitable financially, but its deepest and most fundamental principle is not financial. This is a study in applied Christianity, an attempt to bring the driving force of the teachings of Jesus Christ down to the ordinary things of business life. We feel that the Gospel ought to be a seven-

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days-in-the-week affair; that we ought to get together along its principles in the shop as well as in the church. We have named our enterprise the Guild of St. Get-Together, intending by that to express the purpose to work in close co-operation for the redemption and uplift of our village. We are giving our canning industry the same name"—at the word a large blue flag was broken out, and flung itself across the sky, bearing on it in white letters the words "The Get-Together Company"—"meaning by it precisely the same thing. If this were a church building, to be set apart for purposes of worship, we should think it entirely natural to pray. Should it be less natural to pray here and now? Let us pray."

A clam-shop opened with prayer! Did any one ever hear the like? It would be better, doubtless, were it oftener heard of.

When the prayer was finished, Mr. Roberts said:

"Now, there is one other feature of this occasion that marks it as somewhat unusual."

He nodded to Dr. Royal and Mrs. Pendleton, who quickly stepped to the front; and before the astonished company had fairly taken it in, he had spoken the solemn words that made them man and wife.

"Now, Mr. Spencer," he said to the superintendent, "things are in your hands. Blow your whistle, and start up the works."

And amid the blowing of the whistle and the cheers of the now excited people, Verley Page's old coach, washed up and decorated for the occasion, bore away the newly-married couple on the first stage of their wedding journey,

and the Guild of St. Get-Together settled itself into its place as an all-the-week-long preacher of the evangel of associated righteousness.  
—C.E. World.

The End.



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