

# THE Australian Christian

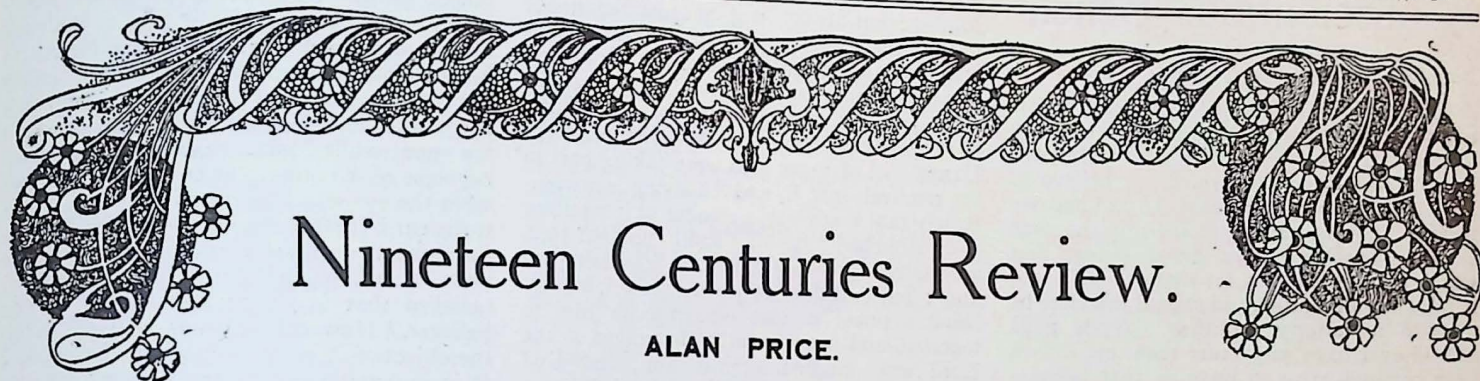
Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. XII., No. 10

THURSDAY, MARCH 11, 1909.

Subscription, 6s. per annum. Single Copy, 1½d.



Our lives are but drops in the stream of time. As Christians our individuality is only one of many forming a church. A church is only one of many churches ever changing and passing into the forgotten, but yet a part of a great procession of influences, composing the religious work of centuries. Nearly a score of such centuries have passed since the Nazarene disturbed a sleeping world. The mighty purposes of God are still evolving destiny and we, his instruments, are being operated to accomplish his ends—not indeed mere puppets on the stage of life, but self-conscious souls possessed of purposes of our own. In the great hereafter it will be possible to obtain an accurate consecutive grasp of God's plans. We can see them now in the pre-Christian age, but to bring such a review up to our day is like trying to look at objects within our natural focal length—the vision becomes blurred in the attempt. There are, however, several points that cannot but catch the eye, as we scan the history of the Christian era.

#### *God is never in a hurry.*

It took one-third of a century to prepare the Son of man for his redemptive work, two-thirds more to firmly plant Christianity in the Roman world, and another century or so to raise it triumphant over the temporal power. In the meantime the mystery of iniquity began to show its deadly effects. In the centuries that followed, the pure river of truth became tainted and turgid, until, except in the outlying branches, it was a stagnant and putrifying mire. This stagnation and putrefaction was the work of centuries, and it is not, therefore, surprising if it takes centuries to remove. Wycliffe, Luther and other great reformers commenced and carried on the work of purification. Rivers of blood were poured out to that end. The principle for which they fought is the principle of every true religious reform—a return to first things—to the Bible as the fountain source of truth. They ministered these things not to themselves only, but to

us, who are endeavoring to work out the same principle to a further extent than their vision carried them. God has been patient through centuries—let us be equally patient in the accomplishment of our aims.

#### *God uses the weak to confound the mighty.*

This has been a settled principle in all God's dealings with man, lest man should glory in himself. Moses, Gideon, David, are familiar examples of men who out of weakness were made strong. Jesus of Nazareth was humanly of despised origin, so were his twelve companions. Paul was a man of weak bodily presence. It is a popular fallacy that great reformations are the work of giant intellects. Strip the great Christian leaders of their Christianity and you have mere men, some above, some below, the average. It was their grip of the word of God that made the giant intellects. It was the fire of faith that made them brave. "Let no man glory in man." "He that glorieth, let him glory in the Lord." Alexander Campbell himself, whose figure now looms large in our meditations, lacked application as a young man, and only became great in the greatness of the plea that took possession of his soul. It was not a worldly eloquence that held his audiences spell-bound as he poured out the meditations of his heart. The man was lost in his message; and his audience following him, also became lost. The same firm grip of primitive truth, the same loyalty to conviction and an equal consecration of talents, can achieve the same results, now, as followed the movement of one hundred years ago.

#### *Successful reform must spring from the people.*

A religion of academics is a religion of cant. It aims high above the people and misses its mark. The recluse has never done much for his fellows; his religion will not fit the wants of the multitude. It was said of Christ, "the common people heard him gladly." There lay his power and that of

his apostles. Their plea went to the heart of the people—liberated them, elevated their manhood and gave them a place in God's creation equal to that of the rich. It entered into their daily life and experience, transformed them into priests and kings. While the cause was in their keeping it was safe. When it became the work of specialists only to protect it, it was lost. Romish error grew fat on churches that had sold themselves to an autocratic ministry. The power of Luther's reformation was in its note of liberty for the people's conscience. Wesley triumphed by making religion a personal thing. Booth won his victories by slum work. Our cause is safe while it possesses, and is possessed by, the people. Not that the voice of the people is the voice of God, or that popular rule is always right; but if we wish to win the world we must remain a people's church.

#### *Satan is not dead.*

He tempted Christ. He moved Peter to do the same. He filled the heart of Judas and of Ananias. He buffeted Paul in his work. He brought about the awful apostasy. He watches with dismay the course of restoration. Until he is bound and cast into the bottomless pit, he will continue to harass. His methods are as varied as the need for change. He is still conversant with Scripture, and can pervert it to suit his own ends. He misinterpreted God's message to Eve in a manner that suited her inclination—beware lest he try the same trick on us.

#### *Measure by true standards.*

Having, then, the lessons of eighteen centuries to guide us, and the triumphs of the nineteenth to give us heart, we must endeavor in our coming convention to secure a better insight into the cause of such success. In estimating success and failure let us measure by true standards. The success of a movement is not measured merely by the number of converts—it is rather to be computed by its lasting effects. How have those converts



stood the test of time? What has been the permanent effect on society? and above all, has that effect reached beyond this present age into the great unknown, to the honor and glory of him from whom all truth has sprung?

## Conscientious Belief.

SAMUEL ELBORN.

What is it? It is a belief that has a true regard to conscience, which presides over the intellectual powers and sits as a judge, approving all our actions which we believe to be right, and condemning all which we believe to be wrong. Evidently no one should have any other belief except that which is conscientious, for that which is not is false and deceptive, and should therefore be avoided as utterly profitless. While none should ever have any other than this, it is a very common error to imagine that because it is such it is justified and that the person whose belief is conscientious cannot be possibly wrong and is infallibly safe. That this is far from truth and fact a few examples taken from everyday life will clearly show.

### *Mistaken faith.*

If a man offers me a counterfeit sovereign and I take it conscientiously believing that it is genuine, such belief will not prevent me being a loser; or if in taking medicine I swallow poison conscientiously believing that I am taking what will do me good, such belief will not prevent disastrous consequences; or if I leave home for the south to visit a friend but go north believing conscientiously that I am on the right path, such belief will never take me to where I intend to go.

From these few examples we see that a conscientious belief may produce consequences of a very serious and disastrous nature, sudden, lingering, and lasting as long as life lasts. Sometimes it is fatal to life, cutting it short contrary to expectations, and leaving friends and relations to mourn their loss, filling many hearts with deep sorrow, and moving the tongue to utter expressions of painful regret, the recollection of which can never be effaced from the tablets of the memory. If this is not so, the health may be so affected by it as to unfit for the battle of life, than which nothing can be more painful, for it means a struggle with difficulties hard if not impossible to overcome. The evil results of a conscientious belief are often so varied and so numerous that our pen has not time to enumerate them; but while this is the case, there they are and have been in the world everywhere, and will continue to the end of time, or as long as men are foolish enough to put unlimited and unqualified confidence in it as a perfectly safe and infallible guide in the conduct of life.

### *Some Scriptural examples.*

What we have said regarding conscientious belief in matters of this life is just as true with regard to those of the life to come. As in the one case, so in the other, there may be

evil effects that most certainly follow beyond the power of any one to avert. When the Philistines had gathered themselves together at Michmash, and King Saul was at Gilgal, he in his impatience, and contrary to the set time fixed by Samuel the prophet, presumptuously took his place and offered the sacrifice, which was unlawful for him to offer, conscientiously believing that he was doing no more than his duty under the circumstances; but his act was not justified, hence we find that for it he lost his crown and kingdom. On one occasion, when the ark of God was being removed from the house of Abinadab and had reached Nachor's threshing floor, the oxen shook the cart which bore it. Uzzab, one of those who were taking part in the removal, saw it, and believing conscientiously that there was a danger of it toppling over, stretched forth his hand to prevent such a catastrophe, satisfied that he was doing his duty; but that did not justify his act, for not being a priest it was unlawful for him to touch it, and consequently the anger of the Lord was kindled against him, and God smote him for his disobedience, and there he died by the ark of God. When Saul of Tarsus was persecuting the Christ in the person of his disciples, believing conscientiously that he was doing God service, he was at the same time greatly mistaken, for he was attempting to crush the name above every name and everywhere spoken against; for such conduct he was far from being justified in the sight of God, and afterwards in his own mind, as is evident from the fact that he branded himself as the chief of sinners.

### *The object of belief.*

While no one should have any other than a conscientious belief in things belonging to this life it is perfectly evident from what we have said that it may not be a blessing to him who has it. When this is the case there is something wrong somewhere, and here it is that we are led to observe that it is not in the conscientiousness of the belief but in the object of it, and this is just as true with reference to the important matter of the soul. As in the one case so is it in the other, the object of belief should concern us more than the conscientiousness of it.

Here it is that we learn the supreme and valuable lesson which it behoves every one to receive and act out in life. 'What is that lesson? It is this: that a conscientious belief will not save any one from the evil consequences of it unless the object of it is truth, and this it is that should lead all who value their own wellbeing, temporal and eternal, to use all the means in their power to seek and find and hold fast the truth, for it is this alone that makes a conscientious belief so precious for all the purposes of life, godliness and salvation in the full import of the term.

### *Adherence to truth.*

While all truth is important in its own place, that which pertains to the soul is supremely so, and is contained nowhere else but in the word of God, which is unchangeable and abideth for ever; and this undoubted fact should urge all to be very careful in their treatment of it, for such carefulness is

absolutely necessary, for an error here, no matter how conscientiously made, means loss to the soul. Hence the only path of safety to the whole man, body, soul and spirit, is a close and undeviating adherence to truth. This is a duty very much lost sight of at the present day, and the reason of it is to be found in the fact that large numbers attach more importance to the conscientiousness of their belief than to truth, the only profitable object of it. To trust to a belief simply because it is conscientiously held is the very essence of human folly. No more foolish is he who does so than the person who values the casket more than the precious jewel which it contains, and does all he can to preserve the one while quite regardless of what becomes of the other. It is not the eye but what the eye sees that gives pleasure; nor is it the ear but what the ear hears that charms the listener: even so it is not the conscientiousness of belief but it is truth or what is believed that is of supreme value to the believer. How can any one be right when the object of it is not truth but falsehood? It is impossible, hence the extreme folly of trusting anything to it; and here it deserves to be noted that the more conscientiously anything is believed when the object of it is not truth does not make it in any degree justifiable, just as a person when he is most certain that he is on the right road is sure to wander away from it and be lost.

### *Refuges of lies.*

From all this we see the wisdom of placing more dependence upon the object of belief rather than upon the conscientiousness of it. The shelter of a conscientious belief to which many betake themselves to justify it, even when the object of it is unscriptural, is from what we have said a lying refuge. As a foundation of hope it is sinking sand. It is the falsehood in the right hand which far too many are carrying with them to the eternal world, where they will be certain to reap what they have sown. In order to be able to give a good account of ourselves in that day, the object of faith must be Christ as a Saviour to be trusted and as a Lord to be obeyed.

## Rosa Tonkin in Shanghai.

I am back and settled again in the old home. Got a big house—almost too big even for me to fill. I have managed to occupy four rooms, and in a few weeks hope to stretch out over another four. Ah! you say, how can you manage to do that? 1st, living room, 2nd, bedroom, 3rd, kitchen, 4th, women's room, 5th, Chinese guest room, 6th and 7th, girls' schoolrooms, 8th, women's reading and sewing room. Then besides this there is the hall and stairs, bathroom and study, and hall up stairs, and beyond this further up a garret, which I have not stretched out to as yet; maybe before long shall fill right up for a few weeks at least.

### *Many changes.*

Like all others on returning from furlough, I found many changes. Even among our workers some had been removed to other places where we had preaching halls, and



others, strangers to me, had come in to fill their places; and so with many of our members, they had removed nearer to their work, and had gone to other places of worship. It sort of made the home-coming sad. Then all the others with whom I was previously associated had gone home on furlough. Bro. and Sister Hunt have been appointed temporarily in Shanghai. Bro. Hunt has had 19 years' experience in the interior of China at Cheo Chen, and is known to our brethren through his writing for the A.C. By the by, everybody should read his new book, "Heathenism under the Searchlight."

## Our Sunday School.

About October we decided to change our Sunday morning service into a Sunday School, as we had more children than grown-ups attend. I was asked to organise it. We had right from the beginning about 45 scholars and six teachers, and have had lovely times. On Christmas Day the scholars took the greater part of the exercises. We fixed them on the platform, and they sang very nicely (I didn't train them; the pastor did the most), "When shepherds watched their flocks by night," "Joy to the world," and "Who is he in yonder stall?" Then they quoted most of the passages of Scripture relating to the birth of Christ. And then we had a tree and a distribution of gifts and sweets from the children in Australia, for I knew there was money coming from Children's Day, so I advanced it until it came. All the older folk had tea and cakes and fruit served.

Let me thank all who helped in Children's Day. You can never know in this life how much joy and pleasure we can give besides the good we are able to do with this money. It has gone to rescue poor girls from lives of sin, both Chinese and English, and to help poor little children who are sick, and to provide bedding for some poor women, and also to help educate some poor lads. It is seed sowing, the harvest of which we shall never know in this life.

## Our difficulties.

But while we have had this pleasure and amount of success, we have had more terrible hand-to-hand fights, as it were, with the demons of heathenism, fighting for souls, snatching them from the burning. Oh! the awfulness of these things is beyond the pen to write, and even the recollection of the fight causes one to shudder. I thought during my first term that I knew something of the awfulness of heathenism, but never as I have seen it and handled it since my return.

## The Centennial Conference.

A.E.I.

We have given, under God, much thought to the preparation of the business paper for the Federal Conference, and the programme for this auspicious occasion. We now solicit from the brotherhood prayer for "the unity of the Spirit" and "the bond of peace" to be with us throughout the whole series of meetings.

Whilst seeking publicity for our principles, we wish to avoid parade of ourselves. Our aim is mutual edification and the extension of Christ's kingdom. We are not looking for frothy or flowery speeches, but for good solid addresses upon the distinctive aspects of our great appeal for the restoration of New Testament Christianity, and Christian unity. A season of delightful fellowship and spiritual uplifting, intermingled with social pleasure, is confidently anticipated.

Our hospitality register of Interstate visitors has reached in round numbers about 350 names. We expect many more as paying guests. We will do our best to make their stay enjoyable, and we know they will in turn show our sisters (their hostesses) Christian consideration.

It is a unique opportunity to demonstrate that we are "one body" throughout the Commonwealth, and that we are equally interested in the welfare of the cause in every district and State.

The following have a place on the Federal-Centennial programme, and other speakers will be used, without special arrangement, as the opportunities occur. We invite united prayer for these brethren to be guided both in the preparation and the delivery of their addresses:—*India*: Sister Mary Thompson. *Pentecost Island*: Frank Filmer. *U.S.A.*: W. B. Blakemore, of Bridgeport Conn. (probably); evangelist-elect for Perth, W.A. *Tasmania*: W. J. Way. *West Australia*: H. J. Banks. *Queensland*: Chas. Watt. *South Australia*: T. H. Brooker, E. L. Batchelor, M.P., D. A. Ewers, J. Fischer, T. J. Gore, A. C. Rankine, J. E. Thomas. *Victoria*: T. Bagley, F. G. Dunn, P. A. Dickson, T. B. Fischer, C. M. Gordon, H. G. Harward, F. M. Ludbrook, R. Lyall. *New South Wales*: J. Colbourne, S. G. Griffith, T. Hagger, G. T. Walden.

The souvenir programme will be ready on March 20, and country brethren who cannot visit Sydney may have copies posted to them as a memento of the occasion at 6d. per copy, post free. They will be worth 1/- each. There are 64 pages altogether—12 pages of views, twelve pages of blocks, a good map of Sydney, and the full programme of meetings. H. G. Payne, 202 Wilson-st., Newtown, is our agent for same. To visitors and delegates we are supplying them at 3d. per copy, but as we have only a limited number we must make the above arrangement.

Here is the summary of the principal meetings:—

Tuesday, April 6, 15th Annual Sisters' Conference, morning, afternoon and evening.

Thursday, 8th, Young People's Demonstration, 7.30 p.m. (Churches of Christ Y.P.S.C.E. Union).

Good Friday, 9th, 24th Annual State Conference, business all day. 7.30 p.m., Annual Home Missionary Meeting.

Saturday, 10th, 2 p.m., State Conference continued. All the above meetings to be at the Enmore Tabernacle, Metropolitan-rd.

Saturday, 10th, 7.30 p.m., Children's Display and Entertainment, at Protestant Hall, Castlereagh-st., City, near Bathurst-st.; speaker, H. J. Banks, W.A.

Sunday, 11th, 3 p.m., State Conference Sermon.

Monday, 12th, 8 p.m., Chinese Tea and Demonstration, City Temple.

Tuesday, 13th, 7.45 p.m., No-License Rally; speakers, E. L. Batchelor, M.H.R. (S.A.), A. Bruntell, Sec. N.S.W. Alliance. Enmore Tabernacle.

Wednesday, 14th, 2.30 p.m., Round Table Conference; themes (1) Preachers' Problems; (2) Education. 6 p.m., Federal Tea Meeting. 7.30 p.m., Musical Reception to Interstate Visitors. Enmore Tabernacle.

Thursday, 15th, The 5th Federal Conference, business sessions, 10 a.m. and 2 p.m., Y.M.C.A. Hall, Bathurst-st. 4.30, Sisters' Reception to Interstate Sisters, City Temple. 7.30 p.m., Federal Foreign Mission Rally, Protestant Hall. Excellent programme.

Friday, 16th, Federal business continued, 10 a.m. Centennial Convention, afternoon and evening, Y.M.C.A. Hall. Good programmes.

Saturday, 17th, 2 p.m., Federal Harbor Trip from Fort Macquarie. 8 p.m., Grand Concert, Melb. Musical Society.

Lord's day, 18th, 11 a.m., United Communion Service. Pres. T. J. Gore (S.A.); speaker, H. G. Harward (Vic.). 3 p.m., Addresses in Sunday Schools. 7 p.m., Gospel Services, visiting evangelists.

The closing meeting, Monday, April 19th, 7.45 p.m. Crowning Commemoration Service. Speakers, C.M. Gordon, (Vic.); J. E. Thomas (S.A.); G. T. Walden (N.S.W.). Pitt-st. Congregational Church. Combined States choir (250 voices).

## New Zealand General Conference

We have received yet another list of resolutions passed at the New Zealand General Conference, but most of them have been already published. In the case of some, however, the original report has them as recommendations from committees, not as resolutions adopted by Conference. Please look up the report in our issue of Feb. 4, and wherever it is stated that "the Committee recommended," understand that the recommendation was adopted by Conference. The following resolutions relating to the Bible School are published for the first time:—"That it is to be a recommendation from this Conference that the Northern and Middle Districts take into consideration the advisability of holding Bible School Conventions for the purpose of forming Bible School Unions similar to that now existing in the South Island." "That combined meetings of Bible School workers be frequently held for the purpose of discussing methods for increasing in any and every way the efficiency of Bible School work." "That churches in arranging for the erection of new buildings be urged to give special attention to the requirements of the Bible School, this also to apply to those who contemplate enlarging or altering existing buildings." "That special attention be given to the senior classes, making them as attractive as possible, with the view to retaining the elder scholars." "That each church be urged to organise a Teacher Training Class." "That the superintendents and teachers be urged to keep prominently before them the evangelistic nature of the Bible School. That special decision days be held twice a year or oftener, in order that the children by a knowledge of God's word may be conducted naturally to Christ."



# Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth Street, Melbourne.

Editor - - F. G. DUNN.

Manager & Sub-Editor - G. P. PITTMAN.

All Communications should be addressed to the AUSTRAL PUBLISHING CO., 528-530 Elizabeth Street, Melbourne.

All Cheques, Money Orders, etc., should be made payable to G. P. PITTMAN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-; in New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-; Single Copy posted Weekly to any part of the world, 7/-.

## The Leader.

### The Artificial and Real in Religious Progress.

The remarkable religious development in the Balkan States in Eastern Europe, referred to in our issue of Feb. 25, has points of interest about it which deserve something more than a passing notice. In the first place it may be said that the Balkan States are not the localities in which a religious development of the kind that has taken place would naturally be looked for. The Balkan States are known to us chiefly as being the political storm centre of Europe. Their geographical position is at once their safety and their peril. Surrounded as they are by Austria, Russia and Turkey, their absorption by one or other of these has always been a possibility and a temptation. That these small States have retained their independence is owing to the fact that the three rival competitors cannot agree as to the division of the spoil. This, and the sturdy, independent character of the people of the Balkans, has enabled them, to a large extent, to preserve their integrity as independent States. It is true that recently Austria has formally annexed Bosnia and Herzegovina, but its retention of these two States is by no means certain. In this matter, British diplomacy has made itself heard, and incidentally has thereby earned the bitter animosity of the Austrian Government. This annexation of the Balkan States has a religious as well as a political bearing. Religion is being used as a factor in assisting the process of annexation.

#### Union of church and state.

At the present time, Austria is probably the most Catholic country in Europe. It affords a striking example of the union of church and state, and how each of these institutions may help each other in furthering their respective designs. An article in the *Fortnightly Review*, dealing with the annexation of the two States, reveals the fact that the Romish Church is being used as the political catspaw of Austria. It says: "At the moment of the occupation the Catholics, with the exception of a few convents, only possessed one church, one school, and one

parochial establishment in the two provinces; to-day, Catholic churches are springing up from end to end of the country, even in the towns where there is no Catholic population. In 1903 there were 179; and new ones are being built every day. Religious fraternities swarm under the shelter of the churches. Twelve monasteries, eleven convents, eleven colleges, and seven so-called philanthropic institutions, house and train devout champions of the faith. Clerical administration is in the hands of four bishops, 194 parochial clergy, and 800 monks. In order to denationalise the Serbs of Bosnia and Herzegovina, the Imperial and Royal Apostolic Government seeks first to convert them. The latest stage is being accomplished by Jesuits and Franciscans. This proselytising policy is vigorously pursued all along the line." It is needless to say that this is not the remarkable religious development previously referred to. The Catholic development is characteristic, and only needs the old Inquisition at its back to remind us of the palmly days of Rome. It must be a matter of continual regret to the hierarchy that our advanced civilisation makes impossible the open use of the ancient methods of the Inquisition as a means of "conversion."

#### The Catholic invasion.

The Catholic invasion is one thing; the spontaneous development in the direction of early Christianity is quite another. As contrasts, they afford any amount of matter for serious and profitable study. The Catholic invasion, in its alliance with the Austrian Government in the furtherance of its designs, is one more example of the lack of common morality which is so conspicuous in some of the methods of the Romish Church. The Romish Church is in open and unashamed alliance with injustice and robbery. It is so because it is assisting the nefarious work of Austria. What this work is, is told us in the columns of the *North American Review*, which says:—"It is enough for the present that Austria, by a single stroke, should have outraged Slav sentiment both in Russia and the Balkans, should have torn up in her own interests a great international compact, should have estranged the confidence of Western Europe, and should have dealt the new regime in Turkey a staggering, it may be a fatal, blow." It is alliances of this kind that reveal the true inwardness of the Romish Church, and demonstrate the fact that, given the opportunity, its methods are unchanged from what they were in the middle ages. Presuming, however, that Austria and the Papacy are allowed to hold what they have stolen, no one will be disposed to envy them their ill-gotten gains. The Slavs are a hard nut to crack, and are the last people in Europe to quietly submit to losing their political and religious independence. The Emperor of Austria has enough thorns in his crown without adding any more to it.

#### Ecclesiastical machinery.

The provinces annexed by Austria are perhaps the least important of those that go to make up the sum total of the Balkan States; and it is in the rest of these, as far as we can gather, that the remarkable development

in the direction of primitive Christianity has taken place. The Roman Catholic development only concerns two States, and has the fatal defects of being from the outside and artificial in its character. In the one case there is the entire absence of ecclesiastical machinery, whereas, in the other, ecclesiastical machinery comprises pretty well the whole business. It is a head without a body. And this phenomenon may explain the apparent success of the Romish Church which some alarmists are continually writing about in the present day. If success is to be measured by the number of ecclesiastical agents a church can concentrate in a given place in the shortest possible time, and the number of ecclesiastical edifices it can build, then the Romish Church is the most successful in modern times. But is this success in any true meaning of the word? Rome has always had a vast array of officials, but never before in her history has she had such a number of officials out of work, so to speak. The revolt against the Church of Rome in hitherto conspicuously Catholic countries must have placed a great number of her ecclesiastics in the ranks of the unemployed. First Italy, the birthplace of Roman Catholicism, throws off the yoke, followed more recently by France, with like indications in Spain—all resulting in a surplus for the exploitation of new territory. Unfortunately, this plethora of unemployed ecclesiastics has been forced to find its dumping-ground in Protestant countries, with the result that there has been an imposing array of force, but of real growth, very little. That may come later, if Protestant communities are not on the alert.

#### Estimating success.

In the meantime, it may be observed that, in estimating the success of any movement, it is well that we should guard against being deceived by superficial observation. Organisation is good in its way, but it is not everything. Behind organisation there must be a power which is independent of it. It is this power that the Church of Rome is losing. The movement in the direction of primitive Christianity which has manifested itself so marvellously in the Balkan States is not the result of organisation, but a natural development from the study of God's word. The historian of the movement says: "One feature of this movement is worthy of note. It is that this marvellous movement does not spring from any great ministry or from itinerant evangelists holding a series of missions, but from the people out of the fulness of their heart speaking to their neighbors of the things of God." Every Christian becomes a preacher of the word. This is the secret of success that is in danger of being lost in the Protestant world. Practically, the people of the Balkans are discovering a new religion. Most of them belong to the Greek Church with its corrupt and effete rendering of Christianity. The New Testament, which many of them are now reading for themselves, reveals a system as distant as the poles from their national faith. The awakening resulting therefrom opens up new vistas, and creates an enthusiasm which makes all who come under its influence zealous for the spread of



the newly discovered truth. Even in Catholic Hungary, the newly discovered gospel makes its way. During the last ten years, twenty-two to twenty-four thousand have been won to the simple gospel.

#### *The Bible as a missionary.*

This awakening in Austria itself and the Balkan States may be traced to the greatest of all evangelists—the Bible itself. It is indicative of the quiet work which the distribution of the Bible in all the languages of the world is yet destined to accomplish. A Bible-reading people can never remain long the victims of superstition, or the slaves of ecclesiastical tyranny. There are many places in the world where the seed has been sown and the harvest is near at hand, but the reapers are few. The Romish Church, if such conditions were favorable to herself, would know what to do, and do it. A divided, disorganised Protestant church is powerless to make the most of the opportunity, and so much of the harvest that might be reaped is lost.

## Editorial Notes.

### "Baptists and Other Denominations."

The *Southern Baptist* reprints from the *Baptist World* an article on "Baptists in Other Denominations," in which the writer deals with the question of Baptists uniting with other bodies in places where there is no church of their own persuasion. He says: "A Baptist cannot join any other denomination without countenancing what he believes to be error." "The moment that a real Baptist steps out into another denomination he has to compromise his belief on some vital point." But how would it be if he stepped out of his own denomination and joined no other denomination? Would he then countenance error? And if in thus stepping out he found himself in company with other Christians who refused to join "other denominations," but were content to be simply Christians and to be guided only by the New Testament, where would the error come in? There are many who, like the writer of the article referred to, are thoroughly opposed to "sprinkling, or infant baptism, or baptismal regeneration, or denial of the Holy Spirit, or the deity of Christ, or bishops, or the Papacy, or salvation by works, or idolatry, or union of church and state, or tyranny of creeds," and yet are not Baptists. It may be true as stated that "the Baptist teaching is more in harmony with the New Testament than that of other denominations," but why not have the New Testament teaching itself? That gives us no information about the "Baptist denomination," and is equally silent about the "other denominations." Denominational divisions are only alluded to in words of unsparing condemnation, and conformity to apostolic teaching will lead us back to the apostolic platform of unsectarianism.

### The New Testament and "Baptist Doctrine."

Our contemporary proceeds to state that "the trouble [of Baptists joining "other de-

nominations"] lies in the absence of adequate Baptist teaching in the churches. Our people are not grounded in the Scriptures as they ought to be. They are not taught Baptist doctrine as a whole as they ought to be. This can be done in love and yet done effectively. It must be done or the fearful leakage will continue. The 'Baptists still' in other denominations are not at home. They ought to be true to their colors and to their convictions. Put Baptist papers into your churches. Put Baptist teaching into your preaching, into the Sunday School, into your home life. Put Baptist books into your home. Every Baptist ought to have a good Baptist library." If the word Christian be substituted for "Baptist" in the above quotation, we heartily endorse every word. The difficulty with us is that if the people were "grounded in the Scriptures as they ought to be," they would hear nothing at all about "Baptist doctrine" or "adequate Baptist teaching." By all means let the people be well grounded in the Scriptures, and then everything taught in Baptist churches that is in harmony therewith will be preserved, while whatever is distinctively denominational will be eliminated, "that in all things Christ may have the pre-eminence."

### New Prohibition States.

The States of Alabama, North Carolina and Mississippi came under prohibition law on the first of January. We are assured by those financially interested here that prohibition in America is a great failure. The strange thing is that the Americans themselves do not realise this, but keep on adding county after county and State after State to the list of "failures." Nearly or quite half the population of the United States is now living under no-license, either as the result of local option or State prohibition, and the end is not yet.

### Children at Church.

At a recent Methodist Conference meeting one of the ministers lamented the growing tendency of parents to leave their children home when attending public worship. This tendency is not confined to the Methodist Church, and must be regarded as a distinct weakness. The priests of old were commanded on special occasions to "gather the people together, men and women and children, that they may hear and learn and fear the Lord," and the parents were to do all "command your children to observe to do all the words of this law." It is no less requisite to-day that our children should attend the worship of the Lord's house. As the stone memorial of the crossing of Jordan led the children to ask its meaning, so the memorial feast at the Lord's table will direct the children's mind to the great sacrifice of Calvary. It is to be regretted that the good old custom of parents and families coming together to of church appears to be dying away. And yet, apart from the salutary influences of the religious exercises, it must be evident that it is better for them to be under the eyes of their parents than playing at home or in the streets. We would emphasise the importance of parents sitting with their children. Sometimes a number of juniors from different

families are allowed to sit together, and this almost invariably results in the devotions of others being disturbed. The remedy is not to keep the children at home, but to sit with them. We would strongly urge all Christian parents to accustom their children from infancy to the regular worship of God in the public assemblies.

## Queensland Notes.

CHAS. WATT.

Paradoxical as the statement may seem, this State suffers from the two evils of being too dry and too wet. From the farmers' standpoint things are in rather a bad way for want of rain. At best we have but a very short "wet season," and when, as at present, the period is well on and only a sprinkling has fallen, the outlook is anything but cheering. On the other hand, from the temperance reformers' standpoint, things are equally bad, even though "every prospect pleases"—the publican. Brisbane is a city of hotels, and, as a consequence, the drunkenness among men and women is appalling. But the papers and the politicians being pro-liquor the people are helpless, and the likelihood of any legislation that would make for righteousness and sobriety is extremely remote. True, the Premier, I am informed, gave a distinct promise, on the hustings, of an amended bill that would enable the people to deal with it, but, judging from his latest move, he "didn't mean anything." It was evidently a mere sop to the temperance party with a view to votes.

### A biased investigator.

He has sent Mr. R. A. Ranking, P.M. (which doesn't mean publican's man), over to the Dominion to inquire into the working of No License there. On his landing in Wellington this gentleman was promptly interviewed by an enterprising pressman, evidently of the right color—pale amber! Now while Mr. Ranking may be all that his best friends say of him (and he is highly esteemed here), we take the liberty of entertaining grave doubts of Mr. Kidston's sincerity in appointing him to do this work. To begin with, Mr. R. is, himself, a drinking man, or, as he politely puts it, "a moderate drinker." He informed the reporter that he came "with an open mind," and that he would "welcome facts." So far, good! But what will he deem "facts"? and to whom will he go to glean them? Will he go to Messrs. Isitt and A. S. Adams, or to the "Rev." Wm. Thompson? Will he go to the various papers, that, recognising the immense benefits which No License has brought to the towns where it has been tried, have, against their best monetary interests, and even against their will, come out four-square in favor of the reform; or, to the miserable sheets that, under the brewers' influence, coin all manner of baseless fabrications because their home-blighting, body and soul-ruining craft is in danger? Mr. Ranking will do well to be honest on this question. As a magistrate he must know what an unmitigated curse the liquor trade is to Queensland, and, therefore, his responsibility in this matter is enormous.



**A flying visit.**

We had a visit from Sister Griffiths, Bro. Edmonds and Bro. Ford last Wednesday, on their way to the U.S.A. Bro. E. gave a talk to the sisters at 2.30, and another at the prayer meeting at 7.30; they were much enjoyed. We have had rather an uphill struggle in Brisbane, but things are getting more on the level now, with prospects steadily brightening. Have started off well for this year, as during the seven Sundays we have had seven additions—five baptisms and two restored. Our building with its fresh, bright coloring outside and inside, and its fine new iron fence, with double gates across the front, looks a hundred pounds better than it did. Our finances likewise look more cheerful, as a debit balance of £46 now stands at £15.

**From the Field.****New Zealand.**

**PALMERSTON NORTH.**—The Bible School, under the capable superintendency of Sister Mrs. Carter, is steadily progressing. The attendance at our gospel meetings is increasing. Last Lord's day a man made the good confession, and a young woman, one time member, decided to be restored.—W.D.M.

**DUNEDIN.**—The Tabernacle Berean Society, which has been under the tuition of W. J. Hastie for the past three years, met on Feb. 25 for a miscellaneous entertainment. Wm. Clark, treasurer, handed over to the Bible School fund 16/6, and to the church their share of the piano. W. J. Hastie traced the work of the society, and expressed the desire that the members would make use of the knowledge gleaned. Diplomas were presented to Miss L. Neil, L. C. J. Schulenburg, Mrs. C. F. Macdonald, Miss E. Schulenburg, Mrs. E. Malcolm, Geo. Clark, Miss N. Kennedy, Miss Amy Glaister, Wm. Clark and Miss A. R. White. Those awarded certificates were Misses E. Burton, A. Sell, J. M. Alexander, M. Alexander, M. Glaister, E. Billing, R. Billing, A. Rushworth, M. Carnie, J. Gaylor, K. Sinclair, C. Sundstrum, M. Sarney, M. Burton, M. Gregg, A. Colston, J. Fleming, Messrs. J. W. Scurr, H. Laing, D. Thompson, R. M. Williamson, Mesdames J. Cottle, J. Brown, E. Scott. A good programme was rendered. W. J. Hastie was the recipient of a handsome oak writing-desk, presented on behalf of the society by C. F. Macdonald. Bro. Hastie suitably responded.—L.C.J.S., Feb. 27.

**DUNEDIN.**—The annual meeting was held on Feb. 18. The Sunday School reported 123 scholars (average attendance 90) and five male and eight female teachers. Nine scholars had passed in the Otago Union examinations, and three for the essay, Douglas Wright receiving the highest award with 83 per cent. The recent sale of work realised £100. The Berean Class under Bro. Hastie had been merged into a Young Men's Improvement Class, led by C. F. Macdonald, whilst the Senior Endeavorers, under Bro. Hastie, and the Junior Society, under the Misses Sinclair and Sundstrum, continued to do well. The church membership—the roll of which was being revised—continued about the same. Fourteen had received letters to sister churches, four had fallen asleep in Jesus, six had been immersed, and thirteen

received into fellowship. The Dorcas Society had distributed 142 garments. The expenditure had been £15/10/6. W. J. Hastie gave the evangelist's report. The treasurer's report showed that £49 had been contributed to Foreign Missions, £34 to Home Missions, £7 to the Burwood Home, about £50 to social and rescue work, and £4 to the Patients and Prisoners' Aid Society. All claims against the church had been liquidated. The resignation of J. W. Clark was accepted as a deacon, and Bros. Hastie, Wright, Routledge, Stokes, Sundstrum, Macdonald, A. Thompson, and Kemnitz were elected delegates to the Conference of the South Island churches.

**South Australia.**

**MALLALA.**—A harvest thanksgiving service was held last Lord's day week. G. Bridgman, of Balaklava, addressed the church in the morning and preached in the evening, when there was a very good meeting. A social was held the Monday evening following, at which there was a crowded attendance, and £3/16/- was collected and sent to the earthquake fund.—E.G.

**PORT PIRIE.**—On Feb. 28 we had the best attendance for several months. The evangelist's subject was "Baptism." Three young men who had made the confession at Port Germein were immersed. One young man confessed Christ. Bro. Riches, from Bordertown, was with us, and on the previous Sunday Bro. Bell, from Kalgoorlie.—W.T.M., March 1.

**NARRACORTE.**—We had our anniversary services on Feb. 28 and March 3. Good singing was rendered, and the meetings went off well. The excessive heat on March 3 lessened the attendance somewhat. Bro. Edwards, from Bordertown, conducted the Lord's day services. 15/- was collected for the local hospital.—F.E.T.

**STIRLING EAST AND ALDGATE VALLEY.**—The Bible School anniversary was held at Aldgate Valley to-day for the first time. A good number of friends attended. Prizes were distributed. Short addresses were given by Bren. Kelly, Rudd and Harkness, and special singing and recitations were given by the children. The Home Mission offering was taken up to-day and amounted to £27/11/3. The Committee asked us for £17.—R.H., March 7.

**GROTE-ST.**—T. Ryan addressed the church this morning, and to-night the service was taken by E. R. Manning. Good congregations. The Home Mission offering exceeded the most sanguine expectations, £88/5/- being so far received, and this will doubtless be yet further augmented. One of our number, Bro. Gard, senr., was called to rest on Wednesday last. He had suffered much pain, and was ready to go. Our sympathies are with our sister and the family in this their time of sorrow.—E.R.M., March 7.

**NORWOOD.**—The church at Norwood is now in the happy position of being free from debt, the whole of the property being clear. The amount of £1065 was paid over on Friday last. We are indebted to Bro. Woodcock for his generous gift of £500, and to T. B. Verco, who gave us 10 per cent. on the whole amount raised, or £105. Some of the brethren and sisters from sister churches also kindly assisted us. We are our anniversary public meeting, March 18. Meetings at the meeting.—A. C. RANKINE, March 8.

**GOOLWA.**—To-day we held our seventh anniversary. We had with us as visitors Bro. and Sister T.B. Verco (of Stirling East), Sister E. Paterson (Kadina),

G., L. and R. Gordon, Sister Blackwell (Milang), Sister Taylor (Strathalbyn). T. B. Verco addressed the church. The afternoon and evening services were held in the Institute Hall. Able addresses were given by L. Gordon. Miss M. Kemp rendered solos afternoon and evening. The attendances were splendid.—J.T., March 7.

**KADINA.**—This morning we were pleased to have with us Sister Mrs. Grigg, from Butler, and Bro. Wright, senr., from Glenelg. Several of our members are leaving the district. Andrew Paterson, jun., and Sister Miss Graham were married by the writer last week. This morning we met with our afflicted Sister Mrs. Lewis in her home. Our sister has been an invalid for over seven years. To-night we had another fine congregation.—E. G. WARREN, March 7.

**QUEENSTOWN.**—Bro. Hawkes spoke last Lord's day and J. McG. Abercrombie, of Victoria, preached in place of W. C. Brooker, who was detained through an accident to his little son. One woman confessed Christ. This is the start of our mission.—W.C.B.

**Victoria.**

**WINDSOR.**—A sale of work held last week realised a nice little sum. Our building fund is slowly but steadily increasing. With a suitable chapel the work would be much more successful. S. H. Pittman having removed to Cheltenham, Bro. Lloyd, Bayview-st., is the acting secretary. Several have gone from the district of late, but others are coming amongst us. The evangelist is giving an interesting series of sermons.—D.E.P., March 9.

**COLAC.**—On Feb. 28, about 50 broke bread in the I.O.O.F. Hall. The right hand of fellowship was extended to three brethren. The Bible School is being well attended. Bro. Harward preached to a large congregation in the Victoria Hall in the evening, and later on in the street. We are looking forward to the coming of Bro. Connor.—J. G. LACY, March 1.

**BRUNSWICK.**—Visitors at worship included Sister Skinner, from Cosgrove, Spicer, from Castlemaine, and Bro. Maher from Colac. Chas. Scott exhorted, and Bro. Quick preached to a fair audience. Sisters Burge and Bird are laid aside through illness.—W.T., March 7.

**COLLINGWOOD.**—Large meetings on Sunday, when Bro. Connor amidst the great regret of the church closed his labors. The day was crowned with the decision of five souls for the Saviour. Bro. Harward enters on the work next Lord's day, when Bro. Connor will commence at Colac.

**CARLTON (Chinese Church).**—H. L. Pang has resigned as secretary, and will shortly leave Victoria on a visit to China. The writer was elected secretary. Address, 119 Station-st., Carlton. The church (15 members present) also resolved to establish a native evangelist fund, to employ a native to preach the gospel in Canton, China, and as a result £27 was promised by those present, and H. L. Pang was appointed to enquire into the matter while in China.—STEPHEN LUM, March 8.

**SOUTH YARRA.**—Amongst our visitors have been Sister Newton, from South Africa, Bro. Gain, from Wagga, N.S.W., and Bro. Batty, from Bet Bet. Jas. Holloway closed his labors with the church on Feb. 14. He was with us for seven and a half months, and his efforts were very successful. On Feb. 17 we held a welcome social to Bro. and Sister Nightingale and farewell to Bro. Holloway. D. A. Lewis presided, and on behalf of the church welcomed Bro. and Sister Nightingale. Bro. alisbury, Presi-



dent of the East Suburban Co-operation, Sister Pendelbury, secretary of the E.S. Sisters' Auxilliary, and Bren. Ludbrook, Garden, Perkins and J. Marrows, delivered addresses. Bro. Eaton, on behalf of the church, presented Jas. Holloway with a set of books as a memento of his labors with us. ro. Holloway feelingly thanked the church. A good programme was rendered. Last Sunday 95 broke bread. Nine visitors, including Sisters Larcombe and Andrews, from Rookwood, N.S.W. Bro. Batty was received by letter. Gospel meetings improving.—T.M., March 8.

COLAC.—At our midweek prayer meeting about 26 were present. Bro. Lewis spoke of th services rendered by Bro. Harvey, who has returned to Ballarat. Last Lord's day Bro. Harward addressed a large gathering in the Victoria Hall. A young woman made the good confession.—J. G. LACY, March 8.

CARLTON (Lygon-st.).—Our visitors included John Frith, from Nelson, N.Z., Bro. Forrester, from England, Bro Smith, from Kadina, S.A., and Sister Terrill, from York, S.A. F. M. Ludbrook exhorted the church. The annual distribution of prizes in connection with the Sunday School took place in the afternoon, when F. M. Ludbrook gave his very interesting talk to the scholars upon "Bows and Arrows." Bro. Bagley distributed the prizes. Solos were sung by Sisters Lily Dale and Jean Allan. The superintendent, W. C. Thurgood, presided over the meeting. Bro. Bagley gave a special address at night to fathers.—J.M.C.

LANCEFIELD.—Splendid attendance at gospel meeting on Lord's day. At the close of a stirring address by Bro. Clipstone one young lady from the S.S. made the good confession.—ROBT. GERRAND, March 8.

GEELONG.—Yesterday G. H. Browne, at one time evangelist here, delivered addresses which were very much appreciated. 33 young people were present at the Endeavor last Tuesday.

BRIM.—Bro. and Sister Allan Jones have suffered the loss of their infant son, who passed away last Thursday week, aged five months. Quite a number followed the remains to the Brim cemetery. The solicitor for the objectors in the recent booth case, Mr. Wright Smith, refused to take a fee for his services, stating that he did it for the public good. At a meeting of the temperance committee last night it was resolved that a letter be inserted in the local press thanking him for his services, at the same time donating a guinea to the boys' brigade of which Mr. Smith is the secretary.—W.G.O., March 6.

## Queensland.

TOOWOOMBA.—One confession last Lord's day. Bro. Parslow conducted a mission at Mount Tyson, and is now conducting a mission at Tannymorel. The Methodists have loaned their building.—LEWIS A. HOSKINS, March 2.

MA MA CREEK.—A married woman confessed Christ and was baptised on Feb. 21 by Bro. Comer, of Zillmere, who was with us for a fortnight. Bro. Waters, of Corowa, N.S.W., has accepted the invitation of the churches of this district to take up the work. Bren. Chappell, senr., Bade and Risson are doing their best to keep the truth to the front until help arrives.—C.R., March 1.

CHILDERS—I have been visiting the mills and plantations, and notice the temperance tracts are more acceptable to the men on the plantations than gospel tracts. The one redeeming feature of the

work here is that drunkenness is decreasing, so are the two-up schools. The schools that gave e so much trouble in Childers have closed, and they promised me not to start again. The meetings at the mission school are fairly well attended. Welcome rains have fallen.—J. THOMPSON.

ZILLMERE.—The church here granted Bro. Comer three weeks' holiday to lend a hand to Ma Ma Creek church. We have been helped by brethren from Brisbane. Yesterday we had Bro. Weston-Burrows, who very ably addressed the church and preached the gospel to a good congregation.—J.B., March 1.

WEST MORETON.—Ten brethren from this circuit are making the trip to Sydney at Easter. Sunday morning last at Mt. Walker one young man received the right hand of fellowship. He has considerable ability, and should be of value in the meetings. Rosevale picnic was a great success, some 240 people being present. Large meetings, interest well sustained.—P.H.

## Tasmania.

MOLE CREEK.—Seven have confessed Christ during the past fortnight, three of whom have been immersed, and others will be.—W. J. WAY.

## West Australia.

FREMANTLE.—Mission closed with 17 confessions; 14 have been baptised. J. S. Mill has returned to Kalgoorlie. Bro. Moysey has been down the Great Southern line to spy out the land and report to Conference Committee. Quite a number of members are scattered through the farming districts. A. Lucraft has preached the last two Sunday nights. The church is in a healthy state, and we feel sure that we are gaining ground.—W. E. VINICOMBE, March 1.

## New South Wales.

MEREWETHER.—The 10 days' mission is going well. The two young folk who confessed Christ on Jan. 31 have been immersed. Two young ladies confessed Christ on Feb. 21. One confession on Feb. 28. Additions to date, 3. E. Neville continues mission until March 3.—C. NESBIT, Feb. 28.

AUBURN.—Splendid meetings all day, culminating in seven confessions to-night. There have been 7 confessions, and six baptised believers received in the mission. So far 55 have received the hand of fellowship. We close to-morrow night.—T.H., March 7.

PADDINGTON.—We received into fellowship this morning Bro. Jordan, from Lismore. In the gospel meeting we took the confession of Mr. Thurgood (a visitor from Norwood, S.A.), who with his sister wife was with us all day. We also received at the evening service for breaking of bread Sister Mrs. Marie Juul and two daughters, commended to us by letter from the church at Copenhagen, Denmark.—A.E.I.

ROOKWOOD.—Our evangelist has returned from Merewether, where he conducted a twelve days' mission with six decisions and twelve restored. Next Lord's day evening our evangelist, Eli Neville, preaches his farewell gospel address.—MARK ANDREWS, March 7.

## Answers to Correspondents.

A correspondent writes as follows:—"Will you kindly through the medium of your much esteemed paper give us some of your views and teaching upon

dancing, and the attitude Christians should take towards it; and what would you advise in a case where some of the members of a church indulge in it, to the distress and humiliation of others?"

ANSWER.—In answering this question, we should put the matter of dancing under the head of things that are not expedient. The mere act of dancing may not in itself be wrong, but the conditions under which it is practised do not lead to good results. The invariable experience is, that where Christian men and women have cultivated a taste for dancing and indulge in it freely there is a loss of spiritual tone, oftentimes degenerating into religious indifference. The ball-room is not a place where the best influences are at work, and too frequently it leads to spiritual and moral disaster. The church in such matters must act wisely, lest it do more harm than good. No hard and fast rule can be laid down, and certainly it is not within our province to do so.—ED.

## Here & There.

Decisions reported in this issue, 46.

One confession at Surrey Hills, Vic., on Sunday night.

Two confessions at the Tabernacle, Dunedin, N.Z., since last report.

We were pleased to receive a call from Dr. F. Magarey, of Adelaide.

Horace Hudd, of Pretoria, South Africa, called upon us on his way through to Sydney.

The Teacher Training Class at Ballarat has a membership of 40. J. Mortimer is the leader.

Hubert Edwards, evangelist, of Harcourt (Vic.), will be open for engagement at the end of April.

The Victorian Sisters' Prayer Meeting Committee visit Newmarket on Wednesday, 24th inst., at 3 p.m.

Congratulations to the church at Norwood (S.A.) on their magnificent collection of £1065 for the extinction of the debt on their property.

We have a new stock of Moninger's "Training for Service" in hand. If you are forming a Teacher Training Class, this is the text-book.

The Middle Park (Vic.) S.S. will hold their public anniversary meeting on Friday, March 19, not Wednesday, 17th, as was advertised in mistake.

The Victorian General Dorcas will hold the last meeting for the year on Thursday, 18th, when it is hoped a large number of sisters will be present.

Another pioneer passed away recently in West Australia in the person of Bro. Spence Greenwood, who died at Subiaco, aged 79. He had lived 45 years in Australia.

R. W. Tuck writes: "Brethren will be pleased to know that Cheltenham people are receiving cheering news of H. Mahon from his field of labor in Ebensburg, Pa., U.S.A."

Miss C. Cunningham and Mr. Frank Giles, both of Woollahra, N.S.W., were united in marriage at the City Temple, Sydney, on Feb. 27. The chapel was prettily decorated.

The statement made in an editorial note last week that according to the last census the Methodists were the leading body to-day in South Australia is a mistake. We should have said that the Methodists in S.A. were proportionately stronger than in any other State, comprising one-fourth of the population.



In a paragraph *re* W. W. Davey fund in our issue of Feb. 25, the statement that this fund had been in existence fifteen years was a mistake. It should have read five years.

Sister Mrs. James Marsden, of Wigan, England, with two of her daughters, Mrs. Wickliffe Black and Miss Marsden, spent last Lord's day at Ballarat. They were the guests of Bro. and Sister Morris.

A meeting in the interest of Home Missions will be held in the chapel, Cheltenham, Vic., on Thursday, March 18. Sisters' H. M. Committee will be present. H. G. Harward and H. Swain will deliver addresses.

The little son of Will C. Brooker, evangelist, of South Australia, met with a serious accident last Thursday. He slipped from a tram-car and had both thighs broken. He is in a somewhat critical condition.

Will all delegates from country churches in N.S.W. to the State and Federal Conferences, April 6-19, please send in names at once and state whether they desire accommodation provided? Send to Thos. Hagger, 163 Paddington-st., Paddington.

On Feb. 24 the first S. A. Sisters' Conference picnic was held at the Botanic Gardens. An invitation was given to all the young ladies who helped with the lunch and tea at the Sisters' Conference in September. About 80 were present, and a very enjoyable day was spent.

"Amen! is what I say to Bro. Way's remarks *re* prayer and the Centennial Celebrations in your issue of March 4. We need vastly more waiting upon God in connection with all our work. Let special, believing prayer be offered by all the saints individually, and by all the assemblies."—Thos Hagger.

The N.S.W. Home Mission books closed on March 1 for Conference balance sheet; the total receipts for the year were £1155/7/7, and the debit balance carried forward into the year 1909-10 £131/4/8. Last year the receipts for 14 months were £995. This is a splendid increase; let N.S.W. disciples give God thanks.

South Australian delegates to Centennial Conference are informed that tickets are available on Wednesday, April 7. The journey can be broken in Melbourne until Easter Monday. All desirous of securing these tickets must send to the undersigned for certificates. Send stamped envelope to A. C. Rankine, First Avenue, St. Peters.

T. R. Morris informs us that the Chief of Police, in response to the resolution passed at the East Suburban Conference, is enquiring into the irregularities connected with club licenses and Sunday trading. Any brethren able to supply definite information to work upon should communicate at once with T. R. Morris, Windermere-st., Middle Brighton.

**SPECIAL CENTENNIAL NUMBER.**—We shall issue a special Centennial number immediately after the celebrations at Easter. It will contain attractive illustrations, reports of Centennial addresses, a full account of the great meetings, etc., etc. Give your orders to our agents now. **TO AGENTS.**—Please let us know as soon as possible how many extra copies you will require.

We note with pleasure that the Chinese church (Melbourne) has commenced a fund for the support of a native evangelist in Canton, China. This will no doubt meet with general approval, as it is the most natural thing for those who have been blessed with the gospel to seek to spread it among their fellow-countrymen, and the best and cheapest way of preaching the word in heathen lands is by means of native evangelists.

F. E. Thomas writes:—"We endorse all that Bro. Hagger wrote recently concerning members purchasing publications by the Seventh Day Adventists and others and neglecting to secure our own literature. There has been an agent touring this district deceiving some by misrepresenting his books. We suggest that general and country Conferences be supplied with stocks of our literature, and agents be present to push the sale at these gatherings." The Austral will be pleased to supply literature for sale at all Conferences, if our Home Mission Committees will appoint an agent.

## Acknowledgments.

### W. W. DAVEY FUND.

Received with thanks:—J. Scott, Spring Vale, Broadford, £2; Bro. and Sister T. Hagger, N.S.W., 10/6; Church, Yando, £1/10/-; N.R., 2/-; A Brother, 3/-; N.R., 2/-.

### VICTORIAN HOME MISSION FUND.

Churches—Swanston-st., per Miss Rometsch, £4/11/9; per Miss Huntsman, £1/11/1; Castlemaine, £24; Warrnambool, per Miss Ettie McCullough, 15/3; Cosgrove, £2; do., Conference fee, 10/-; Lillimur, do., 10/-; Geelong, £5; do. Conference fee, 10/-; Collingwood, £7; Mildura, Conference fee, 10/-; Footscray, do., £1; A. R. Main, £1; A Sister, Ascot Vale, £1; Sister Mrs. D., 10/-.

### ANNUAL COLLECTIONS.

Churches—Geelong, £1; Collingwood, £1/13/2; Total, £2/13/2.

M. McLellan, Sec., 890 Drummond-st., Carlton.  
W. C. Craigie, Treas., 263 L. Collins-st., Melbourne.

### 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.

## 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., 151 Collins-st., Melb.  
R. LYALL, Treas., 59 Leveson-st., N. Melb.

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## BOARD AND RESIDENCE.

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## Coming Events.

**MARCH 14 & 16.**—Newmarket.—25th anniversary tea and public meeting on March 16. All old members asked to come to this re-union.

**MARCH 14 & 19.**—Middle Park S.S. 4th anniversary. March 14, F. M. Ludbrook speaks morning and afternoon. Special singing by the children. At 7 Bro. Meekison. Friday evening, 19th, the programme will be provided by the scholars. Action songs, dialogues and recitations.—W.H.M.

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### The Church.

TOPIC FOR MARCH 29.

SUGGESTED SUBJECTS AND READINGS.

Matt. 16: 13-20	Acts 2: 41-47
Eph. 4: 3-6	1 Cor. 12: 13-20
Eph. 1: 15-23	1 Tim. 3: 14-16
Eph. 5: 22-33.	

WE do not esteem highly enough the Church of God; we do not act well enough towards it; we do not work well enough for it. At times we seem to be kept from honoring the church lest we should thereby be detracting from the honor due to Christ. A careful study of the Scriptures given above will help us to appreciate our high calling, and teach us that Christ and his church are so closely associated that to honor the one is to honor the other.

#### "The church"—what church?

Not just any organisation which assumes the name "church." Not even "our church." Christ's church, the one he said he would build, the church for which he gave himself; the Church of God. "Church" is the translation of a Greek word which means "called out," and which is sometimes translated "assembly." The Church of God consists of the "called out" from the world to be a peculiar people, a holy nation, a royal priesthood. We may have an *ecclesia*, or assembly, which is not this. The furious crowd of Acts 19: 32 was an *ecclesia*. It was an assembly of people—not in the Church of God, but mad at it. An assembly, *ecclesia*, is nothing; an assembly of God, everything. To be member of a church—nothing; to be member of the Church of God—everything. The Church of God is a divine institution, with a divine Head, creed, organisation, conditions of membership, and worship. To be a member of any institution in which any of these things was humanly devised is something worse than useless.

#### The establishment.

We are so used with the words "establishment" and "disestablishment" in reports of British parliamentary debates that we may overlook the real advantages of belonging to an established church. We ought to belong, every one, to an established church—the divinely established one. Our reading in Acts 2: 41-47 deals with this.

We have in this chapter brought before us vividly these three things:—(1) *The divinely appointed men*. Not just anybody can start a church. We need accredited men. So on Pentecost we have men of whom Christ said "He that receiveth you receiveth me" (Matt. 10: 40), "Whosoever sins ye forgive, they are forgiven unto them" (John 20: 23), men who were "baptised in the Holy Spirit," thus receiving power (Acts 1: 5, 8; 2: 1-4). (2) *The divinely appointed place*. Read Isa. 2: 2, 3 and Micah 4: 1, 2. Jerusalem was the beginning place. In most countries of the world new churches have

started. In one country the Church of God was founded. If you are ever enticed towards a so-called church, ask the place of origin. If Australia, Europe, or America (that fertile soil)—shun it as you would the plague; whatever the organisation be, be sure it is not the Church of God—for that began at Jerusalem. (3) *The divinely appointed time*. The Father puts times within his own authority. Fifty days after the resurrection of Christ, on the first day of the week, the church was established. Then the Church of Christ was born. The Church of Christ did not exist before that. Christ's "I will build" prevents us going back to Abraham's day. Pentecost prevents us looking to the sixteenth, nineteenth and twentieth centuries. Never be induced to enter a "church" which "rose" some time this side of the Reformation. The one you need began about 1880 years ago.

#### The membership.

Acts 2: 47 probably is the best starting place for considering this. Here we have the Lord's additions. Occasionally reporters to religious papers say that Evangelist So-and-so "added" so many. If true, we feel like saying, Well, God help them! "The Lord added" to his church of old; and we believe he adds still. But whom? Not "such as should be saved" (the A.V. reading has obscured the meaning to very many), but "such as were being saved" (R.V.). Who were they? Read verses 38, 40, 41 and see. Then see the harmony with John 3: 3, 5; Mark 16: 15, 16; 1 Cor. 12: 13; Gal. 3: 26, 27, etc. Now read Acts 2: 47 again and see whether the following propositions are in harmony therewith:

- (1) The LORD added and adds.
- (2) None are in except the Lord's additions.
- (3) He added and adds "those being saved."
- (4) He added and adds all "those being saved."
- (5) The Church of Christ is now in existence.
- (6) The terms of admission are the same now as of old. The Lord has not changed them.
- (7) If we do as the Pentecostians we shall be "added."

#### The church worshipping.

Special topics later will deal with worship. Here, in order to completeness, just let it be said that the same Lord who established the church and laid down its terms of admission provided for the spiritual needs of its members. Loyalty to Christ and a regard for our own well-being both demand that we give heed to the Lord's appointment. Read Acts 2: 42 (with emphasis on the "steadfastly," in contrast with our feelings on wet, cold or hot Sundays); Acts 20: 7; 1 Cor. 11. Then act on them.

#### An object lesson in wisdom.

Read carefully Eph. 3: 10. Fancy the church teaching angels! Yet so it is. Alas, our conduct as church members might at times make angels weep. Yet God manifests through his church to the celestial hosts his divine wisdom. This wonderful verse should teach us the majesty and dignity of the church. It took divine wisdom to frame the scheme of redemption, to plan the church which should help men to be what God intended they should be. F. B. Meyer says: "Men learn God's manifold wisdom in creation: in the limpet whose fragile shell may be pierced by a tiny insect, yet resists the blow of the mightiest wave; in the eye that is able to adjust itself immediately to the waxing or waning light; in the hand, so marvellously adapted to its myriad purposes, that the study of

its manipulating dexterity has before now convinced infidelity of the being of God. But angels learn the manifold wisdom of God by studying the adaptations of his grace to the varied needs of his saints." This is "through the church."

#### The pleroma.

Another startling passage which ought to teach us the dignity of the church is Eph. 1: 23, which says it is "the fulness of him that filleth all in all." Compare Col. 1: 19, and 2: 9 for the implied glory and majesty. Ellicott's N.T. Commentary has this helpful word: "By a daring expression, Paul describes our Lord as conceiving his glorified humanity incomplete without his church; and then, lest this should seem to derogate even for a moment from his dignity, he adds the strongest declaration of his transcendent power, 'to fill up for himself all things in all,' in order to show that we are infinitely more incomplete without him than he is without us." This sense, bold as it is, suits exactly the great idea of the epistle, which differs from the parallel Colossian epistle in this—that while both dwell emphatically on Christ the Head, and the church as his body, there the chief stress is laid on the true Deity of the Head, here on the glory and privileges of the body." Chrysostom put it: "The complement of the Head is the body, and the complement of the body is the Head."

#### A glorious church (Eph. 5: 27).

"Christ loved the church." How could he do it? You find it hard. I venture to say, as you look round, you feel like making exceptions of a few members. If you could choose the membership, you too might love the church; but as it is—! How did Christ do it? Eph. 5 says he looked to the result, the finished process. He saw it as it would be. It is not all this yet. It is glorious—in its divine origin, in its history, certainly in its future. We may look around and see some in membership who we think reflect no glory upon the church which has their names upon its roll. Let us wait with patience. We must not expect stainless purity here and now, though even here this is our ideal. The church is God's workmanship—the work is not finished, but only in process. Wait for the completion of the process. When the great Master builder has finished with the church, the divine building, the result will be so glorious as to reflect glory even upon him. An unfinished picture may please, but cannot be beautiful and command admiration as the finished product of the artist's hand and mind. The church—to those who consider fairly, remembering both their own and their brother's weakness—is already a glorious thing, but yet as nothing to that the vision of which they some day hope to have—the church as the Lord who loved it and died for it meant it to be, "without spot or wrinkle." It may not be quite superfluous to add, that as this is plainly the Lord's ideal, it would be well for us as individual members to take this as the ideal of our lives.

TO AUSTRALASIAN CHURCHES OF CHRIST C.E. SOCIETIES.—As the Centennial Celebrations will be held in Sydney next month, it has been suggested that representatives from the different States meet in Conference at this time. Several matters would be under consideration, among which would be ways and means of increasing the usefulness of our C.E. Societies, and the advisability of forming an Australian Churches of Christ C.E. Union. As representatives from all parts will be present at the celebrations, the time seems most opportune to convene such a meeting. Should it be possible to arrange same, would each State Union appoint three official delegates, and those States not having a Union could arrange to have a similar number? Would be pleased to hear from State and society secretaries about same.—C. W. TIMMINS, "Wal lingford," James-st., Northcote, Melbourne, Vic.



## On Garvin's Division.

By Mabel Earl.

### CHAPTER IV.—"PROCEED WITH CAUTION."

"Going home now, Davidson?" somebody asked Stanley as he turned away from the station platform after the crowd had dispersed.

The boy hesitated, irresolute. There was nothing attractive in the thought of the empty rooms yonder, silent except for the shrill singing of Jean's canary.

"Come on down to Matthews's, and have a cup of coffee," his questioner suggested. "You don't look as if you'd eaten much dinner, and this snow and wind keep a fellow shivering. There's a bunch of the boys I saw go in there two minutes back. They'll be wanting to hear about 1307."

Stanley shrank from the crude sympathy. Matthews's place was decent enough; the men had learned long since that Davidson took the rule-book literally, refusing to frequent saloons even when off duty; but, now that there was nothing more he could do to help, he did not care to endure the comments and questions of the curious any further at present.

"No, I don't want any coffee, nor any more talk about 1307. I reckon I'll go home," he said. "Mac lent me a couple of books last week; that I haven't had any chance to read yet. Don't know when I'll find any better time for them."

There was just a bare possibility that Jean might be at the house, he thought, as he went up to the gate. Even if she were going to stay with the Garvins, as Mrs. Garvin's words seemed to indicate, she might have come home for certain articles of clothing and other things which she would need when undertaking a case.

The kitchen door was unlocked, a pretty sure sign that he had guessed correctly. He went through the sitting-room, and found Jean on her knees before an open drawer of her dresser.

"You aren't going to stay there at their house, are you?" he demanded. "They don't need you as much as I do. They can hire servants, and I can't hire anybody to cheer me up."

"Cheer yourself up," admonished Jean. "And bring me that grey telescope from the front room, won't you, please? I must hurry back; I didn't even tell Mrs. Garvin what I came home for. It's only around the corner on the next street, you know, and it was so much quicker than to go down town. Think of it—her travelling bag and trunks and everything she had with her, all left out there in the wreck; and she hasn't even a handkerchief, or her shoulder-shawl, or anything."

"So you're going to contribute?" Stanley remarked, observing the articles which his sister had laid out. "It seems that a wreck is a sort of reformer—puts rich people on a level with the rest of us. Why can't Garvin buy her anything she wants?"

"He will, of course, as soon as anybody has time to take breath," Jean answered. "This is only for to-night, and you wouldn't bring up that old talk about rich and poor if you had seen her with Fred Bruner when Dr. Manning was looking him over. She couldn't have been more like his mother if he had been her own boy. She wouldn't let us do anything for her until we had taken care of him."

"Just the same, I don't like to have you at that house," Stanley said, drawing the straps about the telescope-bag. "I dare say Garvin's mother is cut out of a different piece of cloth. Mothers generally are. But she isn't the boss of this division. Looked after Bruner, did she? Poor old chap; they took him to Mac's house. Mrs. McCartney wouldn't hear of their carrying him to the hospital. I'd rather have you taking care of Bruner."

"I never knew you so unreasonable, Stan," said Jean. "You're going to carry this over to their back gate for me, and then afterwards you can drop in at the McCartney's and ask about Fred. I wish I could stay at home and cook a good supper for you. But you'll find baked beans and gingerbread in the pantry."

Her heart smote her as she watched him going back through the snow from Garvin's gate. There were reasons why she would have been

more than glad to keep him near her through this first day of irritation and depression following his interview with Garvin. The bitterness which had mingled strangely with the boyish sweetness of his nature, since hard experience had taught him the inequalities of life, was coming to the surface now as she had never yet seen it.

He went back to the cottage, and read one of McCartney's books for a while, until his brain, wearied with insufficient sleep, refused to follow the elaborate descriptions of some newly-patented boiler check-valve; and then, proffering a bit of apple to the canary, he took the diagonal path across the vacant lots eastward to McCartney's house.

Mrs. McCartney met him at the door. She was a little woman, with snow-white hair; it had been white ever since the day, thirty years before, when McCartney's engine had collided with the fast express on the New York Central. Having raised a family of boys to follow their father's calling, Mrs. McCartney found a good portion of her time unoccupied save as she gathered other boys beneath her wing. Fred Bruner had boarded in her home for six months, and she had laughed to scorn the men who proposed to take him to the hospital.

"I know the road would pay for him there," she said to Stanley. "They'll not pay me, and I shan't ask them. He's better off here than he would be there, crowded the way they are; and I'm a better nurse than most of their girls in striped dresses, not saying anything about your sister, Stanley. Dr. Manning knows. He's in there with Fred now, and I'll have to go back in a minute."

"I suppose I can't see him?" said Stanley.

"I don't believe he'd know you. You can ask the doctor. Did you know what Dr. Manning did up there at the wreck this morning? There's not many men outside of your business and Mac's that would do the like."

Stanley had not heard. The story lost nothing in Mrs. McCartney's telling. She dashed a corner of her apron across her eyes as she finished.

Stanley was looking into the red-hot grating of the kitchen stove, trying to imagine what Manning's thoughts had been as he made his

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way past the boiler-head of the wrecked engine to reach Dykes. A dumb instinct of hero-worship toward the man who could risk his life at the call of mercy rose in the boy's heart, neutralising half the acrimony which lingered there. Such a thing made life worth living, lifted it above the brutal scramble for bread and the more cruel lust of dominion.

Davidson expected heroism in his fellows. Kindness, generosity, self-sacrifice, even unto death—these were nothing out of the ordinary among men of his calling, whatever their faults might be in other directions. He knew the faults also without disguise, and the hard, grim facts of a life whose temptations and bitterness leave no room for illusions. But with all the shortcomings of the men who earned their bread side by side in the face of deadly danger, he had come to believe that they were sooner to be trusted for mercy and fair dealing than any members of that world whose hand was set against working men. Manning's action was a splendid refutation of some ideas which had taken root in the boy's mind, an antidote to the poisonous depression assailing him to-day.

Something of this mute gratitude was in the eyes he lifted as Manning came out from the bedroom. They were Jean's eyes, colour and line, and the young surgeon could not resist their plea.

"Yes, you may step in there a minute," he said. "Don't speak to him. He doesn't know much about anything now."

Stanley stepped into the shaded little room. The air was heavy with antiseptics; the motionless figure under the coverlet did not stir as he approached. He waited for a moment, coming back into the kitchen with the mystery of this baffling separateness deepening the gravity of his face.

"Were you such friends with Bruner?" Manning asked.

"Not such very particular friends," Stanley confessed, smiling at Mrs. McCartney's twinkling eyes. "He fired for me a while back. It doesn't always work in real life the way it does in stories that the fireman thinks such a lot of his noble engineer. There's Andrews—you've got him up at the hospital—he has a mighty poor opinion of me. But I went up there to ask about him to-day."

"Can't get away from it, can you?" said Manning. "Like or dislike, there's something deeper under it all. We're tied to each other here in this world. Some people feel it, and some don't. Well, Mrs. McCartney, I'm leaving Bruner in good hands, and now, Davidson, I'm going across lots to Mr. Garvin's. Is that your way?"

Stanley went with him as far as the corner. He was perfectly well aware of Manning's attitude toward his sister, though Jean had never discussed the subject with him. Moved by the fresh impulse of confidence toward Manning which had come to him in the last few minutes, he ventured to repeat the thought which was uppermost in his mind.

"I told my sister that I wished she wouldn't stay with the Garvins," he said. "I'd rather see her taking care of Fred."

"I think I see Mrs. McCartney giving him up to any other nurse," the surgeon answered.

Stanley did not catch the quick, searching glance which went with the words. The first uncomfortable thought which had risen to vex Manning's new-found hope had flashed into his mind with the boy's words. Stanley, of course, could have meant to convey nothing more than his dislike of Garvin, and his distrust of his industrial superiors; but in Manning's heart the remark waked an echo of vague alarm.

Keith Garvin had never married, but there was no reason to suppose that he was under any vows of celibacy. Twenty-four hours earlier Manning would have concurred cheerfully in the opinion, all but universal on the division, that the superintendent had no affections of any description, and exceedingly few emotions. He knew Garvin better now, and the knowledge did not add to his sense of security. He found himself acknowledging drearily that Garvin had every quality to attract a girl's admiration—brilliant ability, stainless character, personal distinction, and every prospect of advancement in his calling.

Stanley went on his way, little thinking what effect his words had produced. Manning rang the bell at Garvin's door, half wishing that he had sent some other man in his stead.

The superintendent admitted him, apologising for the confusion of the house.

"Mrs. Nolan has sent word that she washes her hands of us," he explained. "She was supposed to be in charge here to-day; but she told Tommy Andrews to inform me that she dropped the house as it was when she first heard of the wreck this morning, and she is not coming back to work for people who grudge her an hour to sit beside her boy."

"She's not sitting by him," said Manning. "I sent her home long ago. He doesn't need her, but you are just as well off without her, too. How is our patient, Miss Davidson?"

Jean had been engaged in a vigorous campaign throughout the dining-room. A tormenting suspicion suggested to Manning that the superintendent had been helping her. She took him into Mrs. Garvin's room, slipping off the blue gingham apron which she had tied over her professional garb. Manning recognised, almost reluctantly, that he had never seen her looking prettier.

He found Mrs. Garvin resting comfortably, entirely at peace as regarded herself and the affairs of the unsettled household.

"I have made over my well-being into Miss Davidson's hands," she said. "How am I going to thank you enough for finding her and giving her to me? Keith says you recommended her."

"Oh, I'll thank myself for that," said Manning.

"Keith went down to his office for an hour. But since he came home he has been working with Miss Davidson. They tell me they will have everything put to rights before long."

When Manning passed through the dining-room again, Garvin was carrying a heavy packing box out to the back porch. He came in dusting his sleeves, which had assuredly never

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seen such service before. The heap of table-linen which Jean had held on her arm as Manning entered lay upon the sofa, but otherwise the room was in fair order.

"I suppose I could find a broom if I looked for it," Garvin suggested.

The domesticity of the situation was appalling, all the more so that it was unsought and unavoidable. Manning pulled himself together with an effort, giving his final directions for the night. But, as he went down the walk to the gate, he caught himself repeating Stanley's words.

Verily, he had himself to thank for it; but he would have preferred to see Jean Davidson taking care of Bruner.

—C.E. World.

(To be continued.)

## Obituary.

**LOHDE.**—On Feb. 11 our aged brother, Herman Lohde, fell asleep in Jesus after a weary waiting for the Lord to call him. He had reached the ripe age of 70 years, and was one of our oldest members, having come over from the German Baptists at the foundation of the church here. For over 12 months we went every month to break bread with him in his home, as he was unable to come out. Besides being partly blind, our brother had great difficulty in getting about on his crutches. Bro. Comer was with him most of the time. When asked if all was well, he said he had no fear, but longed to go. Our prayers are with Sister Lohde and family, who do not sorrow as those who have no hope. Bro. Comer conducted the funeral service.

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