

# THE Australian Christian

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## £1000 for Literature.

An Appeal to the Federal Conference and the Brotherhood of Australasia.

J. INGLIS WRIGHT.

In our hands has been placed a vast responsibility—a task that in its far-reaching issues beggars comparison with earth's greatest movements. To us has been entrusted the proclamation of the gospel in its *primitive simplicity* and the plea for the recognition of *apostolic principles in the organisation and polity of the Christian church*. Claiming to be the Church of Christ—the church of the New Testament—it follows that the mission of the apostolic church must be our mission; its message our message; its enthusiasm, our enthusiasm; its devotion and determination, ours also. When we look at what has been accomplished during the past fifty years in these colonies, we rejoice and are thankful; but when we think of what *might* have been done we must needs hang our heads, dismayed that the results are so incommensurate with the importance of the message, so far short of the possibilities which opportunity afforded us.

### *The power of the press.*

Apart from the question of spiritual power and endowment, which we may not speak of here, we believe that our inability to achieve more is due to our having neglected to utilise as we ought to have done the most potent force in the world to-day, outside the power of the human voice. We have had at our hands, available and ready for use, the greatest means for the diffusion of knowledge that the world has ever known; and yet how little we have availed ourselves of it! The "power of the press" is a force utilised in every important movement, political, social, economic, humanitarian, and yet to what a slight extent has it been made use of by the Christian churches! While they have been in measure blind to their opportunities in this respect, not so the enemies of Christianity and the pseudo-followers of Christ. While the churches have slept these enemies of the cross have been diligent and feverishly active in sowing their tares. As one looks at the enormous volumes of anti-Christian and pseudo-Christian literature which is being strewn broadcast throughout Great Britain and her colonies to-day, one begins to understand something of the tremendous forces at work for neutralising and destroying the influence of Christian preaching.

Let me cite three instances in which, in regard to methods for influencing the minds of men, "the children of this world are in

their generation wiser than the children of light"—instances which show the ineptitude exhibited by the Christian church in the discharge of its heaven-given trust.

### *The Rationalist propaganda.*

First we have the "Rationalist Press Association," whose avowed object is, by the publication of semi-philosophic and atheistic books, to "assert the supremacy of reason as the natural and necessary means to all such knowledge and wisdom as man can achieve." The method adopted is that of flooding the market with cheap reprints of books having this object. Tyndall, Renan, Haeckel, Laing, Clodd, Ingersoll and the like have all been brought within the reach of the masses in cheap sixpenny editions, which have been sold by thousands and thousands. The latest move is the publication of large volumes at a price that must be almost below the cost of production. At sixpence net one is offered "Matter and Life," a well-printed book of nearly 300 pages, on good paper and neatly bound; "Christianity and Tradition," 215 pp., and others similar in character. The mechanical get-up and general attractiveness of these books find for them a ready market—and they are all opposed to the divine Christ and his gospel of human redemption. By no great lecturing campaigns, but by the pouring forth of books in vast quantities at the small sum of sixpence, are the Rationalists carrying out their propaganda to-day, and meeting with such success that Christian booksellers become the mediums for the widespread distribution of this God-dishonoring literature.

### *Pseudo-Christian cults.*

Then take another anti-Christian movement, which by a different method is advancing with great effect its distinctive doctrines. We refer to the Seventh Day Adventists. The visions and "revelations from the Lord" of Mrs. E. G. White, the prophetess of this cult, are published in handsome volumes and indefatigably sold from door to door, principally in the country, by the devotees of this pseudo-Christian religion, who certainly lack neither devotion to their beliefs nor earnestness in the promulgation of their doctrines.

A third method by which another pseudo-Christian cult makes use of literature as a means of spreading its views is that carried on by the "Millennial Dawn"-ites, yet

another vagrant belief of modern times. Their text-book, "Millennial Dawn," is published in six volumes of from 358 pp. to 740 pp., well bound, at 1/6 to 1/8 a copy. The appearance and cheapness of the books find for them ready purchasers, and by this means, together with the free distribution of booklets, tracts and magazines, the theories of C. T. Russell are spread abroad, to the dishonor of Christ and the delight of those who prefer the "traditions of men" to the revelation of God. Here again the propaganda is being effectively and successfully prosecuted by means of cheap literature.

Socialism is extending its sphere through the agency of the press. The prohibition movement finds its greatest ally in the press, and wherever a man has what he considers a "message" for the people, he makes it known by means of the press.

### *The written word.*

Now, has the time not come for the "children of light" to avail themselves of this great power, to which we are indebted for the copy of God's word which we daily read? A sermon has its limitations, but a printed book may carry a message to scores of people before it ceases to exist. Literature can reach people and influence them in cases where it is impossible to do so with the living voice. As a means of evangelising these colonies, we can do more by utilising this force as an ally to the preacher than we could possibly do in any other way.

We have the primitive gospel, and if we believe it, let us proclaim it as it has never been proclaimed before. Not every one can preach, not every one who preaches achieves much, but every one can distribute literature in which are set forth the great principles of primitive Christianity. It is passing strange that, while we hold a printed book in our hands and read therein the revelation of God to us, depending upon what it says and not upon what the living voice of preacher or priest may proclaim, we should have failed to grasp the fact that by the arguments of a printed book we may induce people to read that greatest of all printed books—the word of God—and so be led to a knowledge of the living Christ. Men to-day are moulding their political views, forming their judgments on social questions, and informing their minds on philosophic subjects, by what they read. Shall we not lead them to the



## Biblical Archæology.

Introduction · The Romance of Rediscovery.

By C. M. Gordon.

Christ and the primitive gospel through the same means? Prohibition was attained in Maine by the carrying out of Gen. Neal Dow's method, "sowing the State knee-deep with temperance literature." What we have to do is to sow the colonies "knee-deep" with the literature of primitive Christianity, by cheap issues of great works, by scores of well and brightly written booklets and pamphlets. The tract can reach only a certain class, but there is no class which cannot be reached by well got up books and booklets.

**A literature campaign.**

Let us take hold of the press and inaugurate a campaign of evangelism by means of literature. If atheism and here-y can be successfully promulgated by literature distributed broadcast, who can predict the vastness of the results which may be attained by the gospel of Christ, given to the people in its primitive purity through this same agency? We, as a people, are singularly fortunate—thanks to the far-seeing wisdom and consecrated zeal of the late Bro. Maston and his worthy colleagues—in having at hand an organisation capable of producing all that is needed along the lines indicated. The Austral Coy. in its work has demonstrated the possibilities of the printing press for us as Churches of Christ. Its 170 tracts and other publications have been of untold service to the brotherhood, but we need a great fund and a powerful committee of enthusiasts who will undertake the cost and carry out the actual arrangements for distribution of hundreds of publications.

**£1000 to begin with.**

Can we not at the forthcoming Federal Conference organise a fund of £1000 to begin—yes! that's all—to begin this work, and let us raise £1000 a year thereafter to carry it on? It can be done! There is plenty of money available, and the first year's operations would amply demonstrate the glorious importance of this method of reaching the masses. We have brethren, many of them old and aged, who expect soon to see Christ face to face, who will give of their best to carry on this great campaign. But it must be commenced and inaugurated on immense lines, "attempting GREAT things," and achieving GREAT things through the GREATNESS of the divine blessing, the glory of the work, and the devotion of the workers. £1000!—Why, it's but little, only 1000 to give another £1 a year to Christ—aye, and many will give more.

Let us awake to a realisation of the value and potency of this world-controlling power, the press, and harness it to the gospel chariot, that where Christ has not been preached at all, where his gospel has been but in part proclaimed, the message of salvation and primitive Christianity may reach in fulness and abundance of entrance. Here is a phase of Home Missions which all can take part in. We must base it upon a great broad foundation, grand and glorious, that God may see that our faith in the redemption that has made us his sons and daughters desires an outlet in a service that shall in some slight sense be worthy of our glorious Saviour, the Lord Jesus Christ.

Discovery is the leading passion of the modern era. Columbus sailing over un navigated seas in search of undiscovered continents, may be regarded as emblematic of the genius of this age. The ocean of truth is boundless, apparently. No one yet has defined its limits or run the prow of his vessel upon any of its shores. Upon it there sail the countless craft of countless navigators. Philosophers, scientists, theologians, thinkers of all types and schools, are abroad on this shoreless sea in quest of truth. Some there are who discover an islet, some an island, some an archipelago, some a continent, while a few of the most persistent and venturesome immortalise themselves by the discovery of a new world.

**Fruitful discoveries.**

Noticeable it is that every new discovery registered, complements the work of some other seeker and makes other discoveries possible. He who discovered the telescope made possible the exploration of the starry heavens, which led to the revelation of those marvellous phenomena of astronomy hitherto locked in the secret chambers of infinity. He who found the microscope made possible the discovery of bacteriological science, which has so revolutionised the practice of medicine, and has brought such blessing to our suffering race. The discovery of steam, of electricity, of ether, has led to other discoveries and inventions too manifold to mention. The discovery of the spade—Well, now! is not this a wretched anti-climax? To suggest such a modest and prosaic tool after referring to steam, electricity and ether—bad rhetoric, indeed!

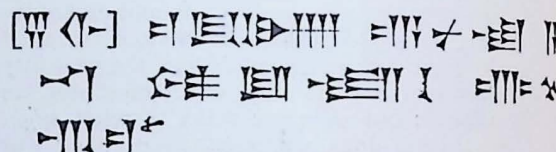
**The noble spade.**

But hold! Let us not speak in slighting terms of the spade. Humble and unpretentious the spade may be, but a more faithful and effective friend to the human race it would be difficult to find. The spade is practically as old as man himself. It has been with us in some form or other ever since Adam started us on our tragic career of toil and struggle. It is one of the first tools that man learns to handle, it remains by his side through life, and when the time comes for him to take his last long sleep of ages, it is the spade that prepares his couch in the bosom of mother earth. It has discovered our subterranean water supply, our coal, our gold, and other of our most valued commodities. It is indispensable in the construction of our cities, fortifications, roadways, waterways, and is a

big factor in the separation of continents. It is of eminent service to the paleontologist in his search for fossils, to the geologist in his examination of strata, to the mineralogist in his quest for metals. Indeed, it would require a monograph to tell of the multitudinous services and accomplishments of the spade. Blest be the man who invented spades!

**An illustrious achievement.**

The most recent and in some respects the most illustrious achievement of this humble instrument, is its contribution to the development of the science of archæology. It has, of course, played an important part in the excavation of those cities and civilisations which had been buried beneath the dust of ages, and which have afforded the archæologist such an abundant supply of material. For this accomplishment alone the spade deserves an honored place among those instruments which have contributed so much to the growth of human knowledge and the advance of civilisation.



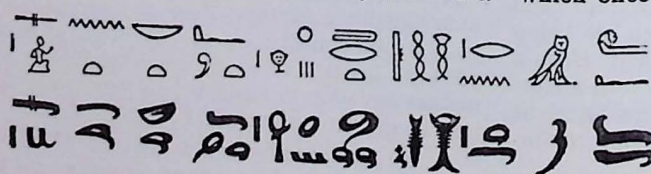
CUNEIFORM WRITING.

Translation: "Five thousand mighty cedars I spread for its roof."

Archæology may be defined as the science of antiquities. In its broadest aspect it is that "branch of anthropology which concerns itself with the systematic investigation of the relics of man and his industries, and the classification and treatment of ancient remains and records of any or every kind, whether historic or prehistoric, of ancient places, customs, arts, etc." It is of such eminent value in its contribution to knowledge, because it steps in where history is as silent as the grave, and furnishes us with an ever-increasing supply of information concerning people of whom we should otherwise have known little or nothing.

**Archæology.**

In studying the history of this science one is convinced of the fitness of the title which stands at the head of this chapter—The Romance of Rediscovery. For this, verily, is what archæology has done—it has rediscovered nations, laws, literatures, arts, customs, schools, religions, cities and civilisations which once played a large part in the world's life, but which, for accumulated millenniums, had been entombed in the voiceless chambers of the unknown. Romantic, indeed, and marvellous, the progress of that science, which has loosed the dumb tongue of a remote antiquity, and compelled it to make known its history in words all aglow with



FORMS OF EGYPTIAN WRITING.

The top line is hieroglyphic script; the bottom line is the same text in hieratic.



reality; which has set the pulses of the past throbbing with the instinct and glow of a recreated life.

### *A new era.*

A new era dawned upon the march of modern knowledge when, on September 17, 1822, Champollion, the famous French scholar, announced to the Academy of Inscriptions his discovery of the hieroglyphic alphabet of Egypt; and when, in 1836, the alphabet of that strange system of writing known as the cuneiform or wedge-shaped was independently discovered by Burnout of Paris, Lassen of Germany, and Rawlinson, an Englishman officially in Persia at the time. Let it not be supposed that these discoveries were made in a day, or that they were the result of any simple process. One brief glance at the hieroglyphic and cuneiform characters, accompanied by the recollection that, when they first came under notice, their meaning and message had been lost for thousands of years, and that not a solitary key by which they could be explained was then known to exist, will convince us of the tremendous difficulties involved in the discovery of these alphabets and the decipherment of the Egyptian, Babylonian and Assyrian inscriptions. We should like to pause here to give the history of these discoveries with some detail, but our limits forbid us to do so. Let it be sufficient for us to say that the discovery of these ancient alphabets, and the interpretation of these ancient inscriptions, affords one of the very finest illustrations of the beneficent achievements of genius and culture when consecrated to a lofty and noble task.

### *Excavation and decipherment.*

Since the discoveries referred to, the work of excavation and decipherment has gone on with astonishing results. In Egypt, Babylonia, Mesopotamia, Assyria, Arabia, Palestine, Crete, etc., the spade of the excavator has been at work, disinterring cities and monuments and literatures and antiquities of all varieties, which make the heart of the antiquarian to leap for joy. And to-day, thanks to the co-operative industry of the excavator and the decipherer, we can traverse backward the aisles of time until we stand amid the grey shadows of man's morning.

### *Back through the aisles of time.*

Back we may go to Nippur, the religious capital of ancient Babylonia, said to be identical with the antediluvian Calneh. Here we may visit the great temple of Bel, the chief Babylonian deity, with its library of thirty thousand volumes (tablets). Visiting the chief cities, exploring the archives, and consulting the literature of these people so far removed from us in time, we learn much of their life. We behold them in their worship, hear their prayers, their hymns and the reading of their scriptures. We visit their schools, laboratories and law courts, and study their laws and legal decisions; their wills, loans, contracts and commercial transactions; their theology and eschatology; their legends, epics and traditions; their geography, astronomy and mathematics, etc.

### *Just after the flood.*

As far back as this visit takes us, we still may farther go. For the original inhabitants of this country were not Babylonians, but Accadians and Sumerians, the former dwelling in Northern Babylonia, the latter dwelling in the land of Shinar or Southern Babylonia. Here we find ourselves among a people to whom the Deluge was but a recent occurrence, and whose immediate forefathers probably experienced the defeat of that vaulting ambition which attempted to build a tower to heaven. These people built great cities, founded schools and libraries, invented the cuneiform system of writing, composed hymns and legends, etc., from all of which it is apparent that they represented a comparatively high degree of culture. Thus they contributed in no small measure to the higher civilisation of their Semitic conquerors, the Babylonians. To visit Shinar, the cradle of humanity, the starting point of that distribution which has peopled the world, and there, in company with these ancient Sumerians, to refresh ourselves in the shade of the Tower of Babel—does not this flavor too much of fiction to command our credence? Yet it is an illustration of that truth which is stranger than fiction, for, in a very important sense, archæology enables us to do this.

### *In the days of the patriarchs.*

Coming down to later times, we can visit Abram in his original home at Ur of the Chaldees, a city not far removed from Nippur, to which we have already gone. There we can study the conditions which surrounded the life of the great patriarchal father of the Jewish race. We can wander astounded among the splendid relics of Assyrian civilisation, which succeeded that of the Babylonian. In 1843-1844, M. Botta, the French Consul at Mosul, disinterred the famous palace of Sargon II. at Khorsabad, a suburb of Nineveh. Here we view with admiration the ruins of the noblest example of palace architecture that the world has ever seen, and some of the finest specimens of Assyrian art. The palace covered an area of 25 acres, and in its magnificence it transcended even Nero's Golden House. The story of its construction is told by Sargon himself in the inscriptions upon its walls.

### *Where Jonah preached.*

Next we may go with Layard to Nineveh, the later capital of Assyria. Here we walk those very streets which echoed and re-echoed the warning voice of Jonah as he preached repentance and judgment to the startled inhabitants of the city. Here, too, we visit the palace of Sennacherib, which, with its many galleries, courts and chambers, covers an area of twenty acres. Upon the walls of this palace we read Sennacherib's own account of his reconstruction of Nineveh, when he made it "a city shining like the sun," and, what is of more interest to us, we also read the proud, personal narrative of this great ruler's expedition against Hezekiah, King of Judah, to which we shall give closer attention later on.

### *An ancient library.*

Leaving Sennacherib's palace we enter that of Asshur-bani-pal, that splendid patron

of literature and art, during whose reign Assyria enjoyed her golden age. In his palace we are charmed to find the Royal Library, containing twenty thousand volumes, and conserving for us the very richest treasures of Babylonian and Assyrian literature. This king sent out agents all over the country, to ransack old libraries in search of the classics and the best literature, for the enrichment of his own collection at Nineveh. This he did, too, not merely for his own pleasure, but also for the education of his people. His great library was open to public use, for he says, "I wrote upon the tablets; I placed them in my palace for the instruction of my people." His books were catalogued on clay tablets, and the whole collection was placed in the charge of a librarian. We can wander for two whole miles along the galleries and through the courts and chambers of the palaces of these mighty monarchs of Nineveh, bas-reliefs, inscriptions, annals, sculptures, decorations, from enamelled tilings and alabaster panellings facing us at every turn, making the place magically eloquent with the life and achievements of old Assyria.

### *The highways of antiquity.*

Thus, led by the hand of this new yet mighty science, we can wander along the highways of antiquity, going from city to city, from land to land, from nation to nation, observing their manners, their politics, their domestic and international relations, their culture, their religion—in short, their whole civilisation. Once the far-away past was almost as great a mystery to us as is the impenetrable future, but this, no longer. Archæology has brought antiquity to our very doors. It has rediscovered the ancient world; and the record of this rediscovery possesses more thrilling and absorbing charm than the most fascinating romance ever constructed.

### *Archæology and the Bible.*

In the series of articles to which this chapter is an introduction, we are to study these marvellous discoveries in their relation to Bible history. We are to ascertain what light, if any, archæology throws upon the historical narratives contained in our Scriptures. We are to ask, Does archæology corroborate Bible history and thus confirm our faith in the Book that we love so well? Or does it deny the sacred records, and thus ally itself with the various forms of scepticism which are only too current in our world to-day?

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The church cannot compete with the world in the entertainment business. In these bioscopic days, in these days of classical music, and low-down theatricals, it is no use trying to draw crowds with American organs indifferently played, and semi-religious solos indifferently rendered. If we want to do strong lasting work for God and humanity we must go right in for direct, emphatic, intensely spiritual work. Like the apostles, we must "give ourselves to prayer, and to the ministry of the word."



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## The Leader.

### The Church and the State.

The relation of the church to the state is a subject which has been the cause of much discussion in the past, and is likely to be the subject of much discussion in the future. At present the question is a burning one in Great Britain, and is one that cannot be ignored in any country which has what is called a national religion, and where church and state are in governmental alliance. One does not need to have the gift of prophecy to foretell that the time is coming, and coming fast, when such existing alliances will be broken, and it will be made imperative that church and state shall carry out their respective functions without the one encroaching upon the domain of the other. It is being increasingly realised that it is no part of the duty of the state to dictate what kind of religion the people shall profess, or to support and patronise any particular religious organisation. And it is also being realised, more and more, that the days are gone by when the church could use "the secular arm" as a lever for forcing upon the people any behest it was pleased to formulate. But, though the apprehension of these things is becoming more clear in the popular mind, the process of education is very far from being complete.

#### Ecclesiastical rights.

It is only of late that, in the well-known case of the South Melbourne Presbytery, the question of the relative spheres of church and state were called in question. It was assumed by the Presbytery that in the administration of church discipline it had judicial functions and rights which the state was bound to recognise. The state, as represented by the judiciary, refused to recognise such rights, and insisted that the members of church courts could only be recognised as ordinary citizens, and, as such, subject to the requirements of the law in every particular. The

point in dispute between the two bodies was one of privilege. It had hitherto been regarded by church organisations that evidence given by witnesses before church tribunals stood on the same ground as that given by witnesses in the civil courts. The law in the latter case is quite clear, and reads that "a witness in the box is absolutely privileged in answering all the questions asked him by counsel on either side," etc. But the decision of Judge Hodges, recently given, denies that witnesses in church cases are similarly safeguarded. In the official statement given by the South Melbourne Presbytery, it argues the matter out as follows: "If it be true that the absolute privilege of witnesses, and of the relevant observations of witnesses, in its courts be necessary in order that the state may efficiently discharge one of its most important functions—the administration of justice—it is also true that witnesses in church courts must enjoy a like privilege in order that the church may efficiently discharge one of its most important functions—the exercise of discipline—a function which corresponds to the administration of justice by the state."

#### A difficult position.

This contention cannot be summarily dismissed as an arrogant claim by the Presbytery to exercise independent power. It presents a real difficulty—a difficulty which has come home to most churches in their administration of discipline. The reluctance of witnesses to give evidence has frequently proved to be a distinct barrier to the exercise of proper discipline. Unworthy persons have frequently had their misdeeds passed over because the necessary witnesses to sustain the case did not care to be the subjects of possible subsequent legal proceedings. Even with the assurance that their evidence was privileged, they did not care to risk the publicity and expense involved in attempting to prove that it was so. As things are now, this assurance cannot be given in the future. And though the difficulties in administering church discipline may be increased, we cannot see how the situation can be improved. A little reflection will show that it is not safe for the state to make distinctions in regard to the persons on whose behalf the law is to be administered. All societies, religious or otherwise, stand within the pale of the law, and while they may make laws for their own guidance, these laws can never override those of the state.

#### The rights of conscience.

In matters of conscience, the case is quite different. There have been times in the histories of the churches when the manifest duty of Christian men and women was to be disobedient to the mandates of the state. As the "official circular" says: "The history of England and Scotland would have been very different, and our civil and religious liberty would probably have still been to achieve, if the principle of obedience to constituted authority had been the only principle guiding the conduct of our forefathers. To the refusal of the Puritans of England and of the Covenanters of Scotland to allow the true principle of loyalty to government to over-

ride the equally true principle that men ought to obey God rather than man we owe our civil and religious liberty." All this is gloriously true, but it does not touch the question of "privilege." The churches are not now debarred from the exercise of any of their legitimate functions. The civil law has granted to the people the widest possible civil and religious liberty, but claims that in the administration of justice it cannot recognise outside institutions. The British Government has under its sway many diverse people with equally diverse religious views, but to all it gives the same law and administers the same justice. If it allowed all forms of religion, in the administration of discipline, to be a law unto themselves, it would be compelled to allow many things to pass unnoticed that would be a scandal and a shame to our advanced civilisation.

#### Judicial functions of the church.

There is no doubt that churches which profess to be guided by the New Testament teaching are called upon to deal with differences between members and to exercise discipline where needed. Christian men and women are instructed not to go to law one against the other. In all these things the churches must act according to divine instruction, in spite of any difficulties that may be connected with doing so. Within well-defined limits the civil power does not interfere with the churches in the exercise of their judicial functions. It simply says that the churches shall not claim to have authority to ignore the jurisdiction of the civil power. In these, as in other things, the churches must not go beyond their legitimate province.

#### The church and politics.

In Great Britain much discussion is taking place in regard to the right of the churches to interfere in purely political matters. As churches, it is contended that they should leave politics alone. On social questions—questions that touch upon morals and conduct—they have a right to speak. This right is not questioned. It is maintained that as churches consist of members holding various political views, it is not the province of the preacher to insist that his view is the right one to take. In the discussion of the relative merits of freetrade and protection, for example, the pulpit, as such, has no right to express an opinion, one way or the other. It is not within its province to pronounce judgment upon either conservatism, liberalism or laborism. Professor Moulton, in speaking of the "politicalising" of the churches, says, "I want to say with the greatest possible emphasis how much I deprecate the introduction of party politics into our church life," and continues by saying, "The strongest party man cannot possibly object to study seriously the conditions of life in our cities, nor can any views of politics justify such evils as we complain of. Some remedy must, therefore, be found. I only wish men of all parties would unite to find it." In regard to the great social evils which exist in our midst, the church should be free from political bias, and be united in the great fight against the evils which are rampant amongst us.



## Editorial Notes.

### A Year's Additions.

The *Christian Standard* says: "The conversions and additions to the Churches of Christ as reported in the *Christian Standard* for 1908 reached the total of 89,718. Frequently reports of additions have appeared in other papers which were not sent to the *Standard*, besides a great many additions never reported to any of the papers. The year was not in any way remarkable for its evangelistic success. In the year ending Dec. 31, 1907, there were 108,081 reported through the *Standard*, and doubtless 150,000 added in all. We estimated the total additions in 1908 at 120,000, of which number it is safe to say 95,000 were by confession of faith and baptism." According to Carrol's statistics, recently published, the net increase last year in America was only a little over 10,000 and the total membership 1,295,000. There is a great discrepancy, and it is not easily explained. The number of additions actually reported to the paper from the individual churches must of course be correct, but it is possible that the annual returns may be defective, and there may be also a great leakage. But it is incredible that with an actual increase of over 100,000 the net increase was only 10,000. If Carrol's figures are correct, last year's progress was the poorest for the last 20 years or more, but in the face of known results this conclusion is absurd. The real explanation most likely is that the churches have been careless and neglected to report their membership to the State secretaries.

### The Preacher's Deadline.

At what age should a preacher consider his usefulness at an end? "A minister at fifty-seven," writing in the *American Christian Standard*, complains that "instead of encouraging and helping me, and profiting by my experience, people burden me by unkind references to my age and the oncoming years of decay. Immature men who are even physically no stronger than I am are preferred before me just because they are young. My present vigor and activity are acknowledged, and the pace I am maintaining is astonishing, but I am at a discount because the people fear I will not last long, and they wish to have a care that I do not fall upon them." While he sees a bright side to life in the reminiscences of the past and the anticipation of future glories, he admits that in view of the present experiences he finds "that it is difficult to keep sweet at all times." Commenting on his article the editor says, "This making the age of fifty or sixty a conventional—that is a fictitious and unreasonable—deadline, on the hither side of which the man of strongest intellect, of wisest heart, and of eagerest soul, finds himself hopelessly handicapped by the absurd disqualification of years, is doing more than all other evil notions and influences combined to discourage young men from giving themselves to the gospel calling." It is pointed out that "bankers, doctors, lawyers,

teachers, college professors and business men grow in favor with the people as they ripen with the years," while the preacher of fifty may expect the question of his fitness for the work to be raised and his qualifications to be discounted. We should judge this tendency to be more marked in America than in Australasia, but here as elsewhere the one unpardonable sin is that of growing old. Young men have to face the fact that while wisdom and experience tell largely in the other fields of mental activity, they are not highly valued as a rule by churches seeking for preachers. The amount of time spent in preparation for the work of the ministry, if devoted to qualifying for some secular profession, would be likely to result not only in greater financial remuneration, but, what is more important, in much greater length of service. It is, however, easier to perceive the evil than to prescribe a remedy, but it is certain that if this preference for young men fresh from college, to the exclusion of preachers with the wisdom and discretion which can only come from long experience, continues to grow, the churches as well as the older preachers will suffer. As the *Standard* puts it, "In discriminating against old preachers, the churches put a premium on immaturity of thought and mere physical enthusiasm of action. They deny themselves of the service of the best out of regard for immediate and superficial success. They miss the purest waters of Holy Writ, because the well is deep, and the young preacher has not a rope of experience and wisdom long enough to reach the supply."

### The C.E. Centennial Aim.

Among the "Centennial aims" of our American brethren that of the Endeavorers is to occupy "the first place in the ranks of world-wide Christian Endeavor." They aim to be "First in the number of organisations; First in the number of members; First in the amount of money given for missions." At present in America the Presbyterians are in the van, while the Churches of Christ come second. A prominent Baptist minister in America, speaking of the rapid progress of those Christians who are content to be Christians only, recently said, "I believe that one reason for it is that they early realised the possibilities of the Christian Endeavor movement, made it an essential part of their work, like the Sunday School, and so have held and trained their young people." February was their special rally month, and a very strenuous effort is being made to be first in Endeavor members and contributions by the Centennial Convention. They may not be successful in their aim this year, but it will certainly not be long at the present rate of progress before they are.

## From the Field.

### New Zealand.

WANGANUI.—Since last report six have been added to our membership, one by transfer, two restored, and three by faith and obedience.—T. H. RIX, March 15.

OAMARU.—Last Sunday evening Bro. Mathieson preached a diagram sermon on "The Two Great Covenants." A young lady confessed Christ.—W.K., March 17.

TAKAKA.—In the Anatoki River recently we baptised three young women. On Lord's day evening last we had a good meeting, Bro. Price preaching. Five more decided for Christ, and will be immersed in the same river on Thursday next.—J. G. P., March 16.

DUNEDIN.—A special meeting of the Christian Women's Missionary Society was held on March 9. Arrangements were made for holding a conference of the societies in Oamaru at Easter. Mrs. W. J. Hastie presided, and 14 new members were enrolled, making 125. Delegates to conference were appointed, and it is announced that a good number of members of the Dunedin and suburban church societies, in addition to delegates, will attend the conference. At the close of this evening's service two confessions were made, one of these being an old gentleman who was baptised at once.—L. C. J. S., March 21.

AUCKLAND CITY.—Bro. Turner, from Wellington, is expected early in April to labor with the church in Ponsonby-rd. H. Grinstead is doing a good work in Dominion-rd., and is much esteemed. A Christian Unity Society has been formed in Auckland. All the clergy of all the churches and church officers were invited to join. These meetings are to be held on the third Monday of each month. The subject for April 19 is "Baptism in its Relation to Foreign Missions." The efforts of the society are rightly directed, and possibly our brethren's voices there may be potent for good.—E.C.

AUCKLAND.—The annual Conference of the Churches of Christ in the Northern Union, Auckland District, was held at Wellsford on March 11. There was a good attendance, F. Shepherd presiding. The Executive Committee's report strongly urged the necessity of keeping a preacher in the district continuously. The Treasurer's report showed a credit balance of £42/10/-. Promises were made for the coming year of nearly £80, when it was resolved to engage an evangelist for 12 months from early in the spring. The following were elected as an Executive Committee:—Bren. Shepherd, Vickery, Oldfield, Powell, Wedding, Grimmer, and Yates. Bro. Mudford urged the claims of the Bible College. M. Vickery spoke of the South African mission. Bro. Grinstead urged the churches to pay greater attention to Bible School work. A vote expressive of the appreciation of Bro. Mudford's labors, and of sympathy with Bro. Harris in his recent illness, was carried unanimously. In the evening the chapel could not accommodate all who came to the public meeting, at which Bro. Grinstead presided. Addresses were delivered by Bren. Glaister and Mudford, and vocal and instrumental items by local members. Since last report seven members have been added by Bro. Mudford's mission, and two at North Albertland, all by faith and obedience.—E.C.

## West Australia.

SUBIACO.—Our membership is now up to 300, the largest in W.A. Since my last report 14 have been added from the S.S., and 4 others. H. J. Banks has been on a visit to the churches in the South-Western district for the H.M. Committee, and the churches there were much blessed by his visit, and many souls were added to the Lord. Our delegates to the Conference here are G. R. Preston, J. L. Campbell, E. E.



Nelson, A. Schofield, G. O. Burchill, Jas. Althorp and A. W. Manning.—A.W.M., March 18.

COLLIE.—At the close of a gospel address by Bro. Wedd on the 7th inst., one lady made the confession, and was baptised on the 8th. She is the mother of Bro. Hadlow, Donnybrook. Bro. Hadlow and his wife spent a day with the church on the above date. He addressed the church in the morning.—H.D., March 15.

SUBIACO.—We have started a "penny a week offering" for the reduction of the debt on our building, and have appointed F. D. Pollard secretary of the collectors committee. The Y.P.S.C.E. invited all the officers of the church to their meeting last week. During our evangelist's visit to Sydney Bro. Payne will preach.

## Tasmania.

HOBART.—For some time past the local brethren have been carrying on the work here, and have earned the thanks of the church in doing so. S. Manifold, B.A., of New Zealand, entered on his work as evangelist last Friday, arriving by the boat at 11.30, and at 1 p.m. attending the Baptist Conference dinner with several of our brethren, and was accorded a hearty welcome. Mr. Manifold replied. On Sunday, 21st, Bro. Manifold exhorted the church, and in the evening took for his subject "The Mastery of Jesus," when there was a splendid attendance and great interest. Sister Finch, of Latrobe, was received into fellowship on the 21st.—W. R. C. JARVIS, March 24.

MOLE CREEK.—Gospel services have been held at Western Creek, where a husband and wife confessed Christ and were baptised on March 14. At Liena also we have most encouraging meetings, which have resulted in four confessions.—W. J. WAY.

LORINNA.—We have conducted three gospel services at this place—the first religious meetings ever held there. At our opening meeting there were present Roman Catholics, Church of England, Presbyterians, Wesleyan, Plymouth Brethren, Church of Christ, and others. They acknowledged that it was a good service, and expressed their pleasure at being present. On the 24th we held our last meeting at Circular Ponds, and at the close Bro. Byard, sen., on behalf of the church, presented the writer with a written address and valuable travelling bag. It would be impossible for me to express fully my gratitude to Bro. and Sister Byard and their family for their uniform kindness, and untiring sacrifice and help in the Lord's work. Our united efforts, by the blessing of God, have been crowned with eighteen confessions.—W. J. WAY.

## Victoria.

BAYSWATER.—On the 14th we held a harvest thanksgiving service. Suitable addresses were given by W. Wilson. One young man confessed Christ. On Monday, 15th, a very nice address was given, after which the fruit was disposed of among the members. It was decided to send the proceeds to the Burwood Boys' Home. The occasion was taken to bid farewell to Bro. and Sister Howard, who are leaving the district.—T.C.

WINDSOR.—One received by letter on Sunday week. Yesterday morning Linley Gordon, from U.S.A., addressed the church. Children's social this week.—D.E.P., March 29.

NORTH CARLTON.—Last Lord's day Allan Stewart gave a very powerful address on "Knowledge." One

woman made the good confession. Next Lord's day Bro. Peacock takes up the work here.

WAMPOONY.—Anniversary services in connection with our Bible School were held on the 14th inst. Full and attentive audiences, Bro. Edwards preaching, with singing and recitations by the scholars. Our usual social picnic was held on the following Wednesday, and was also well attended.—R.K.S., March 19.

BRUNSWICK.—We had the pleasure of a visit from Sister Fairbrother, of Timaru, New Zealand. J. Jenkin exhorted the church. Bro. Quick preached the gospel, his subject being "The Power of Sin," and a young woman responded to the invitation. Our Saturday night open-air meetings are the topic of much conversation.—W.T., March 28.

MELBOURNE (Swanston-st.).—In the morning amongst our visitors were Sister Telenius, from Nelson, N.Z., Sister Penny, from Bendigo, Bro. Taylor and Bro. Hutton, from Sulphur Creek, Tas., also Gifford Gordon, recently arrived from America, who spent the day with us before taking up the work of preaching at Doncaster. He gave an excellent address in the morning, and in the evening a splendid sermon on "Conversion." We had a large attendance. The church at Swanston-st. wishes Bro. Gordon and the church at Doncaster a very happy and prosperous time together.

TARNAGULLA.—The mission closed on March 19. The average congregation was 40. Two hundred homes were visited, and 250 tracts distributed. New Testament truth was proclaimed. Interest was awakened; several hearers were impressed; and the way has been prepared for another mission. We have discovered that many people want the truth, and that the best way to fill our churches is by preaching the whole gospel. We intend holding meetings now and then in Tarnagulla.—A. W. JINKS.

NORTH RICHMOND.—At the half-yearly business meeting Bro. Garden handed in his resignation as evangelist. It was received with much regret.—T. J. COLLINS.

SHEPPARTON.—We have lost several members lately by removal. The attendances at the gospel meetings are fair. On March 21 one made the good confession.—A.S.

COLAC.—Bro. Connor spoke on the street on Saturday night. On Sunday evening our brother preached splendidly in the Victoria Hall.—J.G.L., March 30.

CHELTENHAM.—On Thursday evening John Marriott put on Christ in baptism. On Sunday we welcomed visitors in J. Y. Potts and R. Scorer, of Ascot Vale, and A. Fischer, of York, S.A. Jubilee preparations are progressing. Our aim of £100 is a worthy ideal, and we invite old members to participate. The Bible Class has the honor of being the first to promise and offer two guineas.—T.B.F.

MIDDLE PARK.—The fourth anniversary of the Sunday School was held on March 14 and 19. In the afternoon Bro. Ludbrook spoke on "Bows and Arrows." In the evening Bro. Meekison addressed a large audience, taking for his subject "Candles." Bro. McKean led the scholars in their anniversary anthem. On Friday the scholars provided an excellent programme. The writer was presented with a silver cake-dish and silver-mounted clothes-brush, by the superintendent on behalf of the teachers.—W.H. MILL.

SOUTH YARRA.—Sister Nightingale is conducting mothers' meetings in the chapel every Wednesday at 3 p.m. James Holloway exhorted the church. Two were received by letter, and at the close of W. Night-

ingale's address at night one young woman made the good confession.—T.M., March 29.

CROYDON.—Harvest thanksgiving services were held on Sunday, March 21. The chapel was beautifully decorated. We are very thankful to the Mooroolbark and Bayswater friends for their liberality. The proceeds were sent to the Children's Hospital. One confession at Wonga Park last Sunday, Bro. Bell preaching.—E. SMITH.

LANCEFIELD.—Yesterday one young lady made the good confession. Bro. Clipstone is arousing much interest.—R. GERRAND, March 29.

## South Australia.

PT. GERMEIN.—Good meeting to-day. One young man made the confession. One man, formerly immersed, was received into fellowship, and after the meeting another decided to obey.—W. MOFFIT, March 27.

GOOLWA.—The tea in connection with our anniversary passed off successfully. At the public meeting we were favored with a large audience. The speakers were A. Pearce, E. Hall, G. Gordon and T. B. Verco. Subject, "Christian Union." To-day we had with us G. Gordon morning and evening. Good gatherings.—J.T., March 21.

PROSPECT.—Our anniversary social on March 24 passed off very successfully. A. C. Rankine and T. B. Verco were the chief speakers, and North Adelaide friends supplied several musical items. There was a large attendance. We have recently been favored with gospel discourses by W. Morrow and T. B. Verco.—A. M. LUDBROOK, March 29.

KADINA.—On March 21 a young girl made the good confession. The following Thursday another decided. To-day we received Mrs. Andrew Paterson, jun., into fellowship.—E.G.W.

NORWOOD.—F. Filmer, from Pentecost, gave a good address yesterday morning. Good meeting last night and one confession. The Dorcas Society opened their meetings again on Wednesday last. The writer, on behalf of the society, presented Mrs. Chapman, president, with a lovely hand-bag, suitably inscribed. Mrs. Chapman leaves on a trip to England for six months. The Sunday School presented G. Mauger and Miss Dalwood, two of our teachers, with a clock yesterday, on the eve of their marriage.—A. C. RANKINE, March 28.

HINDMARSH.—Mr. Bowering addressed the church at 2.30, the first of a series of services in connection with the forward movement inaugurated by the Young Men's Bible Class, to try and induce men to attend. Ira A. Paternoster gave a very stirring address. The Home Mission collection amounted to £15/10/—J. W. SNOOK.

STIRLING EAST.—The Sunday School held its annual picnic at Ambleside on 25th inst. Sunday night Wm. Charlick, of Unley, preached the gospel to a good audience.—A.G.R., March 29.

YORK.—Mrs. J. Harding was received by letter from Lochiel. C. Fiedler addressed the church. Bro. Filmer in the evening gave an interesting address.—H.J.H., March 28.

## New South Wales.

AUBURN.—On Monday last we started a Berean Class, when 60 assembled. At the close there was one confession. Mid-week service on Wednesday evening was attended by 120, when two were baptised,



and another made the confession. Friday night the writer gave his lantern lecture on "The Rise and Progress of the Restoration Movement" to a full house. Splendid meetings all day again to-day; four received into fellowship.—T.H., March 21.

## Queensland.

**TOOWOOMBA.**—The quarterly Y.P.S. social was held on the 9th; 80 attended. The boys' club has made a start, with a very encouraging membership. The Dorcas sisters have helped some needy ones, and the Band of Hope has well sustained its reputation. The evangelist has regularly visited Warwick, Pittsworth, Mount Tyson, and Tannymorel, holding a week's educational mission at the two last mentioned places with good audiences and four confessions at Tannymorel. The I.O.G.T. of that place at their last meeting passed a hearty vote of thanks to the preacher for the stirring lecture on prohibition. The city services have been well attended, with five decisions for Christ. The Sunday School reports increased attendances and interest. A number of eight day missions are now being arranged for around the city and district, and we purpose visiting Greenmount, Crow's Nest and Ravensbourne. Prospects for forward movement work were never better. We have a population of 15,000 in the city, and 30,000 in the district. What we need is £75 to enable us to hold a first-class mission in this city, well conducted by a well-known missionary, to enable us to establish a permanent cause. Toowoomba is just the centre. Who will help?—LEWIS A. HOSKINS, March 22.

**TANNYMOREL.**—A seven days' mission was conducted by Bro. Parslow, of Toowoomba. There were four confessions, and two baptisms. Many were interested, and resident disciples organised, and will meet weekly to break bread.—FRED KEABLE, March 19.

**MARYBOROUGH.**—Sister Edwin Smith's daughter was baptised recently. The Dorcas class has been revived. The young people's class is fairly well attended. They are going to help advertise the church meetings. The writer was called to Gympie church last Lord's day to conduct a memorial service in relation to our late esteemed Sister Johnson. I addressed the church in the morning, and the children of the Sunday School.—E. T. BALL, March 22.

**MARBURG.**—The tenth annual Conference of sisters of West Moreton was held at Rosewood on March 17. Sister Berlin took the chair. It was decided to continue yearly meetings in West Moreton. The election of officers resulted as follows:—President, Sister Berlin, Rosewood; Vice-Presidents, Sisters Jessen, senr., Christensen and Lobegeiger; Sister Primus, Secretary, re-elected; Sister Jessen, senr., Treasurer; Essayists, Sisters E. Primus, Jessen, junr., and Zahl; Collectors, Sister Primus, Marburg; Sister Zahl, Rosewood; Sister Jenner, Mt. Walker; Sister Christensen, Rosevale. Last year's collection amounted to £5/15/9. The Secretary was instructed to send a letter of sympathy to Sister Hoffman, of Brisbane, who is sick. An essay written by Sister Zahl was well received.—MRS. F. PRIMUS, March 20.

### NOW READY.

**The Centennial Handbook,  
"That they All may be One."**

Paper 1/-, posted 1/4.  
Cloth 2/-, posted 2/6.

AUSTRAL CO.

## N.S.W. Home Missions.

T. HAGGER.

The Conference year closed on March 1 with receipts amounting to £1161/8/7, and a debit balance of £133/4/8.

G. H. Browne has returned from his holiday in Victoria, and is again at work at Belmore.

Two baptised believers received into fellowship at Erskineville, and there has been one confession.

E. J. Waters has been visiting the scattered disciples in the country around Moree; four baptised at Boomi.

Auburn mission closed with 80 confessions, and 6 baptised believers added. So far 59 have been received into fellowship. Splendid meetings in building since mission, and two confessions.

W. J. Williams has been offered a 12 months' engagement by the Manning River churches; he will commence this on April 1.

E. J. Waters has been offered an indefinite engagement by the Moree church; this will be entered on at the end of March.

The brethren on the Richmond and Tweed Rivers are earnestly asking for an evangelist, in addition to the man at Lismore. Shall we send him?

Receipts for past month, £136/3/-; expenditure, £107/12/5; debit balance due on March 13, £155/4/2. Send offerings to T. Hagger, 163 Paddington-st., Paddington.

## Three Score Years and Ten

T. J. GORE.

The writer of this to-day reaches three score years and ten. He has been thinking for some time that when to-day came round he would send a message to our brethren in these lands through the columns of our excellent paper, the AUSTRALIAN CHRISTIAN.

I have selected the tenth verse of the Nineteenth Psalm as the basis of this message: "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away."

It is generally accepted that Moses is the author of this Psalm. The thought at once arises, Was Moses speaking of his own experience when he says, "If they be four score years, yet is their strength labor and sorrow"? We remember Moses did not enter upon his great life-work until he was four score years old. He lived after that forty years, and then, at that age, it was said of him, "His eye was not dim, nor his natural force abated." We can scarcely think he was intending to lay down some definite limit of human life. Some go beyond the three-score and ten years.

The passage certainly teaches us that seventy years constitute a fairly good old age. The difficulty lies in the next ten years being full of labor and sorrow. What is meant by this? Does this mean to imply that from seventy to eighty there is more labor and sorrow than in any other portion of life? The passage in Hebrew and the Greek Septuagint throws no special light on the translation into English, which is good.

Moses seemed to be impressed with the thought that as the days go by the physical feels the strength to become less, and afflictions gather in greater number and strength. This as a rule can be readily granted. Yet there are exceptions. Moses himself seemed to be one. In the light of this passage the writer thinks he might profitably look at life as numbered by the score and illustrated in his own experience.

The past seventy years have been spent almost altogether in the Lord's service. He knows not when he became a believer in Christ, and a lover of his precious name. One of his very earliest recollections is his loved and loving Christian mother sitting by the spinning-wheel, and in her work singing that splendid old hymn, "For me O did my Saviour bleed, and did my sovereign die?" From that day to this no thought has entered his heart of unbelief in his loving Saviour, and the great truth of the atonement. The Saviour has been good and kind and loving. There has been nothing in his service, but joy and gladness.

It is good to be a Christian. It is good to be a preacher of the glorious gospel. It is good to have loving Christian hearts near by in the storms and trials of life. The writer has ever felt a glorious heritage in the fellowship of many of the excellent ones of earth. Now he can say, "The days of our years are three score and ten." How swiftly the days have gone! Forty-two years ago the writer came to Australia, thinking to stay a few years. Those few years have lengthened into forty-two. When the remaining have passed he will doubtless find a resting place among the loved ones in these far-away lands.

A few thoughts on the coming years. In the first place the writer feels that with him a wholesome optimism has full possession. As age has been coming on he has grown in a feeling of happiness—likes to look on the bright side of things, and to make others happy. No doubt there are excellent people who are pessimists and look on the darker side of things. There are some people who are never happy unless they are miserable. Aged people ought to grow in happiness—ought to cultivate a sunny disposition. The cares of life with them ought to have the sunshine of joy resting upon them. As the years of life go by, why should there not be a glad sweet song ever in their heart? "All things work together for good to them that love God." How nice as the years go by to realise a growth in tenderness of heart, and drawing nearer to the great revelation of God in love! What a blessed privilege we all have in being transformed and changed into the image of Christ! Though life in its advancing years may contain labor and sorrow, it has in Christ the bright radiance of love which abides for ever.

## Here & There.

500 new subscribers!  
Do not forget our Centennial aim.



## Coming Events.

**APRIL 4 & 6.**—Glenferrie Sunday School Anniversary. Sunday morning, address by Linley Gordon. Sunday afternoon, address by F. M. Ludbrook; subject, "Bows and Arrows." Sunday evening, address by Bro. Dickson. Tuesday, 6th, Tea meeting, 5.45. Tickets, 1/-. Public meeting and demonstration at 8. You are welcome.

**APRIL 7.**—Lygon-st. chapel. Twenty-fourth Annual Conference of Sisters. Morning Session, 10.30 a.m. Business, notices of motion, election of officers, election of committees. Afternoon Session, reports. Essay by Mrs. J. Cook (Bendigo). Address, Miss Thompson. Evening Session, Address, Mrs. Champlin, on Kindergarten. Mrs. Davies, Mrs. Huntsman and Mrs. Pittman will speak on the beginning of our movement. Solos, etc. All sisters heartily welcome.

**APRIL 8.**—Grand Concert by the Musical Society in Lygon-st. chapel, Thursday, April 8, at 8 p.m. Splendid programme. Leading artists. Secure tickets early. Admission, 1/-.

## IN MEMORIAM.

**BOAK**—In loving memory of my dear husband, Allan Boak, who passed away at Murrumbidgee, Victoria, April 7, 1905.

"Until he come."

—Inserted by C. Boak, Malvern.

## 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.

## BOARD AND RESIDENCE.

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THE UNION COMPANY, —MELBOURNE.—

Decisions reported in this issue, 98.

One decision at Hunter-st., Richmond, Vic., last Lord's day.

We are glad to see that our agents are bestirring themselves.

Another confession at Surrey Hills, Vic., last Sunday night.

Thirteen confessions at the Queenstown (S.A.) mission to date.

There will be no meeting of the Victorian General Dorcas on the first Wednesday in April.

J. E. Allan is having good meetings at Footscray, Vic. All departments of the work are encouraging.

A batch of new subscribers this week. Where do you come in, with your contribution? We need the help of all.

The attention of Victorian sisters is directed to a notice under Coming Events re the Twenty-fourth Sisters' Conference.

We trust our preaching brethren will remember to urge the claims of the CHRISTIAN in public and in their house to house visitation.

J. Pittman will deliver a lecture to the students of the Bible College at the lecture hall, Lygon-st., next Monday, at 7 p.m. Visitors welcome.

We have received a number of orders for the special Centennial celebration number of the CHRISTIAN, but would like to hear from all agents and subscribers.

We are sending out the books "That they All may be One," as fast as we can get the cloth copies bound. Customers will please exercise a little patience, and all will be served in turn.

The Victorian Preachers' Association will hold its monthly meeting on Thursday, April 8, at 2.30, in the lecture hall, Lygon-st. The visiting preachers are all cordially invited to be present.

We are trying to reduce the cost of the books "That they All may be One" by sending by boat or rail, but the books are very heavy, and the freight is costly. We are charging the lowest price possible.

Delegates to the Victorian Sisters' Conference will bring their own luncheon. Tea may be obtained at a small charge. The "H. and C." Committee have kindly consented to provide tea at the small charge of 6d. per head.

Correspondents please note that when decisions for Christ have been reported, there is no need to send along another report of the baptism. We take it for granted that those who confess Christ will, as a rule, be immersed.

Bro Glastonbury, of Hindmarsh, S.A., has returned home after seven weeks as an inmate in the Adelaide Hospital, suffering from an affliction of the eye. Bro. Glastonbury has received many sympathetic messages and visits from the brotherhood during his illness, for which he expresses his warmest thanks.

**A CASE OF CONSCIENCE.**—A reader of the *Christian-Evangelist* writes to that paper:—"The course of the *Christian-Evangelist* is such that I can no longer continue reading it with a good conscience—without paying up my subscription." We commend the example of this conscientious brother to all whom it may concern.

In the book "That they All may be One," on page 99, the footnote "These figures were based on 1907 returns" is somewhat misleading. We should have indicated that this only applies to the figures for U.S.A. and the mission fields. The figures for Australasia are quite up to date, having been collected with great care from all the schools.

The special Centennial number of the CHRISTIAN will cost nothing to subscribers, and only 1d. to non-subscribers.

The Austral Co. sent a brother to Dandenong last week selling books. H. Gray, evangelist, entertained him, and introduced him to the people. A number of books and pamphlets were disposed of. This week he is visiting Doncaster on a similar errand.

Many of our church reporters are getting rather long-winded, and we must ask them to be brief, as our space is growing more valuable every week. With three hundred churches to find room for we are obliged to curtail all lengthy notices. We prefer post-card reports if the writing is not too microscopical.

We extend heartiest congratulations to the honored veteran, T. J. Gore, of South Australia, on the attainment of his seventieth birthday. Bro. Gore is known and esteemed throughout Australasia, and we have no need to speak of his magnificent service, irreproachable character, and kind and fatherly disposition. We trust that he will be spared to the churches for many years.

**S.S. Union (Vic.) Examination.**—Brethren who have kindly consented to act as supervisors over city and suburban schools (Union) are asked to call at W. C. Thurgood's, Swanston-st., Melbourne, on Friday, April 2, for question papers, etc. They are particularly requested to see that the printed form is filled in by each competitor and securely fixed to the respective answers.—J. Y. POTTS, Hon. Sec.

On March 23, the occasion of the 70th birthday of T. J. Gore, the preachers of the Adelaide and suburban churches visited Bro. Gore's home as a surprise party. Bro. Rankine, on behalf of the preachers, presented Bro. Gore with a gold-mounted fountain-pen, inscribed. All the preachers offered their congratulations to our worthy brother, who thanked them for their gift and expressions of good will. A hearty vote of thanks was extended to Mrs. Gore for making the visit so enjoyable.

Last Lord's day evening at the church at Swanston-st., Melbourne, a rather unique event was witnessed. It was an invasion of the Gordon clan. Three stalwart brothers, all preachers, were on the platform. C. M. Gordon conducted the opening exercises, Linley Gordon read the lesson, and Gifford Gordon preached a splendid old-time sermon. Had their parents been privileged to be present they might well have been proud of their excellent sons, who have devoted their lives to the glorious calling of preachers of the gospel.

Herbert Moninger, the author of the book "Training for Service," and leader of the teacher training movement in U.S.A., writes: "We would be pleased to have you report from time to time of the teacher training work in Australia. Any pictures or cuts that you may send to show the great work that you are doing will be greatly appreciated." We shall be pleased to hear from leaders of classes as to the progress of the work, so as to report to Bro. Moninger. Photographs of classes, leaders and successful competitors will be gladly received and forwarded to America.

## WANTED.

The church at Wedderburn, Vic., requires the services of an energetic evangelist. Applications with all information as to age, experience, salary required, etc., to be addressed to F. J. Petterd, Wedderburn.

Any church requiring the services of an evangelist, apply H. Edwards, Harcourt, Vic. References given.



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

## The Lord's Day.

TOPIC FOR APRIL 19.

## SUGGESTED SUBJECTS AND READINGS.

Why?	...	...	Mark 16: 9
	...	...	Matt. 28: 1, 5; 6, 9
	...	...	John 20: 1, 11-16
A day of worship	...	...	Acts 20: 7
A day of holy memories	...	...	John 20: 19-23
A day of loving service	...	...	Mark 3: 1-6
The outcast's day	...	...	Isa. 56: 3-8
	...	...	Matt. 5: 17
A pattern for all days...	...	...	Rom 14: 5-12
Toplo—Why we observe the Lord's day	...	...	Mark 16: 1-6 1 Cor. 16: 2 Rev. 1: 10

WHILE not all the passages above have reference to the Lord's day, we let the suggested readings stand. We have several times had this topic treated in this page, but must notice it yet again. A careful examination of the wording of our theme may not be out of place.

## What is "the Lord's day"?

Rev. 1: 10 is the only place where the phrase is found in the Bible. While different views have been propounded, still there is practical unanimity. To one who reflects on the reason why one day should be specially called the Lord's, and who compares the result of his own Scriptural investigation with the practice immediately after the apostolic age, there will be but little doubt. Some folk interpreted Rev. 1: 10 in the light of another "day of the Lord," when he shall judge the nations. John was not in the Spirit on that day, because it had not yet come. Some Sabbatarians recently have discovered, to their own satisfaction, that the seventh day, or Sabbath, was the Lord's day, their chief "proof" being that "the Son of man is Lord of the Sabbath day." This is a gem of curious exegesis to anyone who reads a passage in the light of its context. I note that those who reason thus carefully abstain from quoting the parallel passage which declares that the Son of man is Lord even of the Sabbath day. The third view, the only one to which we wish specially to direct attention, is that "the Lord's day" is the first day of the week—"Christ's victory day," the day of his resurrection; the day of his appearing; the day on which through the apostles he established his church (Acts 2; cf. Lev. 23: 15, 16); the day on which he poured out the Holy Spirit; the day on which he was first on earth declared to be Lord and Christ; the day on which the first gospel proclamation was made; the day on which the early Christians met to worship their Lord (Acts 20: 7; cf. 1 Cor. 16: 1, 2; Heb. 10: 35).

It is certain that within a generation of the death of the Apostle John the first day of the week was known as "the Lord's day." The reference to the day in the Didache (120 A.D. say) and in the famous Apology of Justin Martyr (A.D. 150). This testimony is found generations before the time when

some fondly declare either the Pope or the church changed the Sabbath. This article deals with no changed Sabbath, nor with any other kind of Sabbath. The Sabbath is not the Lord's day; the Lord's day is not and never has been the Sabbath.

## What is meant by keeping the Lord's day?

If the above be true, it is clear that we are forbidden from taking texts found in the Scriptures denouncing Sabbath breakers and hurling them at persons who, if guilty, are yet guilty of quite a different offence. A man, e.g., might gather sticks on the first day of the week and not be liable to a penalty of stoning.

It may be that the cause of religion suffered a good deal in the past by this kind of thing. The poet Longfellow made his protest against the Puritan "Sabbath." It prompted his lines:—

"O day of rest! How beautiful, how fair,  
How welcome to the weary and the old!  
Day of the Lord! and truce to earthly care!  
Day of the Lord, as all our days should be!  
Ah, why will man by his austerities  
Shut out the blessed sunshine and the light,  
And make of thee a dungeon of despair?"

Keeping the Lord's day certainly means regarding it in a special sense, marking it off from other days. There are two ideas associated with the word "keep" in this connection. These are sometimes connected, but are very often dissociated.

(a) We have the first day of the week appointed by law as a day different from other days. It is a rest day. A man in our land has not the legal right to do just what he likes in the way of working on this day.

(b) In addition to this keeping—which is a negative one, *not* doing something or other—is the observance of the Lord's day as a day to be specially devoted to the worship and service of the Lord.

Before emphasising the keeping, it will be well to ask the question,

## Who are "we"?

This would largely determine at least the method of keeping. If "we" are folk in general, the inhabitants of our State or Colony, then (a) above is all that keeping will imply. But if "we" are at once people who abide by our country's laws and by the laws of the Lord whose day it is we keep, both (a) and (b) have to be reckoned with.

Assuming that those who read this are Christians, who have a lively regard for the Lord's will, a special word may be given to them.

Keeping the Lord's day is not a purely negative thing. Because you do not work eight hours at secular toil, it does not follow that you keep the Lord's day. That you rise at 9.30 instead of 6.30 has really nothing to do with it. Keeping, again, does not simply consist in refraining from worldly pleasures. You may avoid picnics, fishing, gardening, business, and still not keep the day. These ought ye to have avoided, but not to leave the other undone. The Lord has in his word shown a connection between three things which he has honored by conferring on them his own Divine Name. These are the Lord's day, the Lord's house, and the Lord's supper. The day is only kept when associated with the other two. The able-bodied Christian who on the Lord's day neglects that house and supper is as truly guilty of not keeping the day as if he went golfing. He sins against the Lord by disobeying his will, and any self-imposed keeping apart

from the obedience due cannot be well-pleasing. Even churches who speak much of keeping the day err in divorcing it from the ordinances of the Lord's appointment.

## Why keep?

(a) If for no other reason than that the law of the land enjoins a law which is not out of harmony with obedience to God's law, the Christian should keep the day, in the sense of refraining from secular employment.

(b) There is also the encouragement to the observance of a rest day which comes from the fact that it is proved that one day's rest in seven is physically good for man. The rest law is not confined to men. "Steel rails, constantly travelled over, actually get tired and become brittle, regaining their strength after a period of rest. All that shave have found out how much better work a razor will do if it is used only half the time, and most men keep two razors, alternating them in use." Talmage put it, "Our bodies are seven-day clocks; and if they are not wound up, they run down into the grave." When Gladstone was asked to speak into a phonograph that the record might be taken, he spoke these words: "I owe my health and vigor through a long and busy life to the Sabbath day with its blessed surcease of toil."

(c) If the day is in a special sense the Lord's it should in a special sense be *shown* to be regarded as his. The hint in the very name, then, should keep Christians from making no distinction in the day.

(d) The flood of evils which have generally followed the introduction of a Continental Sunday should make us all view the probability of its introduction here with horror. Better a thousandfold is a Puritan Sunday than this vile thing.

(e) Regarding the keeping of the day in the New Testament sense, *i.e.*, associating it with the worship and special service of the Lord in his own house, the reason is that he has shown us his will in the matter. We thus keep it because the New Testament directs. If the Lord speaks, his servants hasten to obey.

## The essential value of the Lord's day.

The very existence of the day, as the existence of the church, demands the recognition of a satisfactory cause for its origin and continuance. It testifies to the Lord who on it rose. If we realised the value of the day thus, we would keep it better. Voltaire the great sceptic is reported to have said: "There is no hope of destroying the Christian religion so long as the Christian Sabbath is acknowledged and kept by men as a sacred day."

If we are really and always ready to do *whatsoever* the King appoints, all the trials and vexations arising from any change in his appointments, great or small, simply do not exist.—*Frances Ridley Havergal.*

The kingdom of God asks our time, and it is only by giving it that the kingdom can be kept in its true place, first every day, and all day.—*Andrew Murray.*

WILLIAMSTOWN, VIC.—We had a large and enthusiastic gathering at our first C.E. anniversary. Mr. Gordon spoke on "Love." 18 societies responded.—*F. HALL, Sec.*



## Obituary.

**HICKLING.**—William Hickling, aged 10 years, son of Bro. and Sister Hickling, of Lygon-st. church, was taken seriously ill on Tuesday, March 23, and in 36 hours from the time he first complained he passed away. He was a very bright, intelligent lad, and was full of promise. It has come as a terrific blow to the father and mother, but they are bearing up with great Christian courage. We pray that God may richly bless and comfort them.

Carlton, Vic.

T.B.

**MURPHY.**—On Jan. 10 our esteemed and loved Sister Murphy fell asleep in Jesus, after a short and severe illness. She was immersed 17 years ago by Bro. Kenney, at Williamstown, and ever since she has endeavored to be a true and faithful Christian, never missing an opportunity to be present at the Lord's Supper and prayer meetings. She was of a meek and quiet spirit, and her unselfish disposition made her loved by all. Her husband and children were devotedly attached to her, and her memory will long be cherished. Bro. Peacock conducted the burial service. We commend the bereaved ones to the care and comfort of our Father in heaven.

Williamstown, Vic.

W.T.F.

**HAWKESFORD.**—On Tuesday, March 9, Sister Hawkesford was suddenly called to her eternal rest at the age of 66 years. She was baptised by G. T. Walden at Lygon-st. church about sixteen years ago, where her membership has been retained ever since. She was an earnest, faithful follower of Christ. She found great comfort in the Saviour's promises, and she loved to be present at both Sunday and week-night services. Her body was laid to rest in the cemetery at Geelong by the side of her dear husband, who preceded her some years ago. We deeply sympathise with the members of the family who mourn the loss they have sustained.

Carlton, Vic.

T.B.

**MELODY.**—On Feb. 14 Sister Mary Melody fell asleep in Jesus at the age of 45. For the last year she suffered much bodily affliction. She was one of the pioneers of the church at Brunswick, and in those days was a zealous worker in the Bible School and church. She was invariably present at the Lord's day morning meetings until prevented by her health. She lived for many years with her married brother, James Melody, whose wife was a devoted nurse to the one who had been a help and blessing in their home. Her mind was clear to the end, and her last message to the church was "Peace, perfect peace." In the presence of a large gathering of friends her mortal remains were laid to rest in the Fawcner Cemetery.

Brunswick, Vic.

C. A. QUICK.

**DOWLING.**—Capt. Dowling fell asleep in Jesus on Jan. 7, after a long and lingering illness. He was of a quiet and unassuming nature, and loved to be present at the worship meetings, and often during the last two years of his suffering he made great efforts to be present. Long before his death he realised his end was drawing nigh. It was satisfaction to know that he would soon depart to be with Christ. We commend our sister and other members of the family to the care and comfort of our heavenly Father.

Williamstown, Vic.

W.T.F.

## On Garvin's Division.

By Mabel Earl.

## CHAPTER VII.—THROUGH THE NIGHT.

In the first moment of darkness Jean was unable to realise what had happened. The house was still swaying with the violence of the wind. A second crash of plaster in the sitting-room brought another shriek from Kate.

Jean made her way to Mrs. Garvin's room, where a light was still burning.

"You are not hurt?" she said. "The ceiling has not fallen here?"

"I think not," Mrs. Garvin answered slowly, recovering herself with difficulty from the shock of the deafening noise. "What was it? What has happened?"

"I think that the front chimney was blown down, and that it has broken through the roof in the middle of the house," said Jean.

A sound of heavy footsteps on the back porch was followed by loud knocking at the kitchen door. Kate gathered up her courage to feel her way out and open it.

"Are you all right here?" a man's voice asked; and at the sound of it Jean dropped Mrs. Garvin's hand, and sprang into the darkened rooms beyond the door, crying "Stanley, O Stanley!"

She drew him in, protesting and reluctant, but too much concerned for her safety to refuse.

"I was standing at the kitchen window there at home," he said, dashing the snow from his hat and shoulders. "I was just wandering if this house would be good for it; and then I heard that racket—what was it? The roof or the chimney?—and I saw your lights go out. How did I get here? O, somehow or other. The drifts are pretty deep in your back yard."

Jean took him into Mrs. Garvin's room in spite of his renewed objections.

"I don't belong in this house," he muttered, following her. "For that matter, though, none of the rest of you do. It's no place for you to stay now. No telling when the rest of it will go."

Standing beside Mrs. Garvin, too thoroughly in earnest now to feel the embarrassment of his presence in the house of the man who had wronged him, he told her quite simply what he thought best to do.

"This house never was properly built, in the first place," she said. "I won't answer for it with another gust like that. Besides, you wouldn't dare to keep up the fires in these rooms—that flue is probably cracked open from the ceiling up, what's left of it; and your electric lights won't work; and you can't manage a lamp in those rooms where the plaster is down and the wind pouring in. I'm afraid I'll have to get you out of here."

"Before morning?"

"Before another big blow. It's a little quieter now. If you'll let me wrap you up in two or three of these blankets I'll carry you over to our house in two minutes. It's the nearest place except Fordham's, and they have those sick children there; besides, it's the safest

building in Cameron. Then I'll come back for my sister and Kate Brown."

Mrs. Garvin looked from Jean to her brother. "It is an emergency, isn't it?" she said. "You people are trained to meet emergencies. I will do as you say."

"If you have any valuable papers or things like that, it might be a good plan to gather them up and take them along if Jean can put her hands on them at a minute's notice," Stanley said, lifting Mrs. Garvin gently while his sister folded and fastened the blankets about her. "This place may burn down or blow into the river before morning."

With her heart in her mouth Jean opened the door for him. She trusted his judgment as she trusted his physical strength in this crisis, which left little room for choice; but the responsibility was terrible.

"Don't try to make this trip by yourselves," he said, stepping out. "Pack up anything that you have to take, and get yourselves ready as if you were going to the north pole. I'll be back here in no time."

As he had said, the gale was somewhat lessened. Jean watched through the small space left unfrosted on the kitchen panes until she saw the flash of light across the next street as the door of her own home swung open to admit him. Before she was ready to go he had returned.

"We'll tie ourselves together," he said. "It's the only safe way, even for a block. The storm's coming up again."

Blinded and buffeted, clinging to his arm, and yet all but torn away in the fierceness of the gale, Jean stumbled over her threshold into the little kitchen whose homeliness had never seemed so sweet. Not merely the physical comfort of light and warmth, nor yet the relief from alarm, made this home-welcome so gracious. She could have thrown her arms about the old-fashioned oaken cupboard, and kissed the patchwork cushion of Stanley's chair, for sheer love of their kinship to the strongest fibres of her life.

"I am glad you brought me here," Mrs. Garvin said, looking about the quiet little room where Stanley had laid her. "This house has been home to the two of you; it doesn't need any explaining. Are you proud of that brother of yours, my dear? He carried me as if I had been a little child, never staggering against the wind or stumbling in the drifts. Keith can carry me in the house, but he never could have done that. I was afraid to try it, even though it seemed to be the only thing to do; but after he had taken three steps through the snow I knew that I was perfectly safe. Where is he? I want to speak to him."

Stanley was putting on his hat again at the kitchen door when Jean called him.

"O, pshaw!" he said; but he obeyed orders.

"I have been telling your sister what I think of you," Mrs. Garvin said to him, as he stood smiling down at her, a little embarrassed, but sincerely glad to have been of use. "It is a glorious thing for any human being to have this strength and tenderness and courage that God has given you. Do you know what it means?"

"Yes. Maybe. A little," the boy answered slowly.



"I think you do know. You need it, all of it, for the life you have to live. Your mother is not here now, but perhaps she knows. And my boy's mother is not going to forget. I shall have a great deal to say to my boy when he comes home."

The colour went up over Stanley's face in a crimson wave, flooding the roots of his hair. He glanced at Jean, and pulled himself together with an effort.

"I was thinking that I'd go back to the house there for one more trip," he said. "I can put out the fires; and, if there's anything more you wanted me to bring—no? Well, it won't take long, and it'll be ever so much safer."

Jean let him go, though she would gladly have kept him under shelter; for she knew how sorely Mrs. Garvin's mention of Keith had tried his self-control.

The ringing of the telephone startled her as he left the door. Evidently Garvin's house was served by another line, and this one was still in operation.

"Who is that?" an impatient voice demanded as she answered. "I want Davidson—three-four-one."

"This is Jean Davidson, Dr. Manning," she answered.

"What! You're not at your own house? I beg your pardon; I've been calling you for half an hour at Garvin's; what does it mean?"

With some difficulty, since the wire was all but unmanageable, she gave him a brief account of the last hour's happenings.

"You say you're not hurt, any of you. And Mrs. Garvin's all right?" he repeated anxiously. "Would it be better if I came over there to see her?"

"Indeed, no! You are not to come out in this storm," Jean answered. "We are all perfectly safe, and we can stay here indefinitely—if the blizzard lasts for three days. I suppose when the storm is over we shall have to take Mrs. Garvin to the hotel; but as far as we are concerned she might stay here for months."

"Stanley's a brick. You tell him I said so," was Manning's final comment.

By the door of the old-fashioned cupboard, an hour later, Jean took possession of Stanley's roughened fingers, and laid them against her cheek.

"What a blessed boy you are for not thinking ahead," she said. "Honestly, now, did you realise what you were doing? Did you think once of Mr. Garvin? He will have to come here to see his mother, if he gets in before we take her to the hotel, and you—"

"I thought about getting you women out of there before the other chimney went down," he interrupted. "That was plenty to keep a fellow busy. By the way, it was a good thing you didn't try to stay. The window of Mrs. Garvin's room had blown in by the time I went back there. That house is no better than a shell; don't you remember when it was built? If Garvin had seen the work that went into it then, he couldn't have been hired to rent it. I don't know whether Huntington knew the difference. Serve him right if every stick of his

furniture goes into the river to-night. His tenants might have been killed, for all the pains he ever took to make the house safe. There's one thing certain; if Garvin comes here after his mother, he'll find that this place isn't the kind to blow down over their heads."

"Shall I tell Mrs. Garvin about you, Stanley? Do you want her to hear the story from her son?"

"She won't hear it," the boy answered after a moment. "Those people haven't anything in common with us. She's kind, of course, but it doesn't make any difference to either of them. He might say to her, 'I had to discharge that fellow Davidson'; but it would be all the same to her if he had promoted me. I'd like it if things were different in this world, but they aren't. Just for a minute there, when she was talking to me, it seemed as if she might understand the way we feel about things. She couldn't, I know; but her face against the pillow there, and her gray hair—she made me remember—"

He broke off at that, but Jean knew the rest of the sentence.

Two hundred miles up the road, at Carver's Junction, the storm whirled in eddying circles about the yard lights, and against the windows of the office where Garvin sat it dashed with a fury that augured ill for travel and communication on the morrow.

"Listen to that, will you?" observed the attorney who sat opposite Garvin. "We haven't offered you anything of this sort before since you came to the division, I believe, Mr. Garvin. The line will be pretty well tied up before morning."

"Tied up now," the superintendent answered without looking up from the long typewritten document in his hand. "Number Five stuck in the drift at Canon. I thought for a while this afternoon we might not get through ourselves. That's a bad stretch of track for snow in the cut there. But we could put the trains through before long if this blizzard would come to a finish."

"I'm glad it's only a step from here to the hotel," said the lawyer. "Shouldn't care to face this for any length of time. Well, Lewis?"

A young man had paused by the office door with a slip of yellow paper in his hand. His face was troubled, and under the electric light it seemed oddly white.

"Mr. Garvin?" he said. "Here," said Garvin, reaching out his hand. "I beg pardon—this is—"

"Wires down," Garvin asked. "I was expecting that."

"Yes, sir. But this is a personal message—and we didn't get it all. The break came just in the midst of it. We tried to reach Cameron by Fort Howard and Pine Desert, but we can't get the rest of it. They may be cut off on both sides. A storm like this—"

Garvin was reading the broken message. Unfinished, the sentence which Manning had wired to him stood out as if written in letters of fire on the yellow background of the sheet.

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—C.E. World.

(To be continued.)

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