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The Restoration Movement: Its Development.

Address delivered by Linley Gordon on the Home Mission Night of the Victorian Conference.

The Restoration movement had not long been in vogue before the pioneers enforced one of God's great principles of government—the principle of combination and co-operation. A comparison of the conditions of mind existing in the pioneers shows a difference—touching even the fundamental. This diversity of thought was soon regarded as a stumbling block, and they learned more completely how to unite their forces of thought and number. They realised that the plea, striving for finer and grander effects, should have whole-hearted co-operation; that a church without departmental work may do a little in its own way, but that the mightiest effects can only be produced by a more effective organisation and a well-conducted machinery. This intelligent spirit eventually culminated in the establishment of the system of division of labor which ever facilitated the working of the campaign. It may be salutary to review, chronologically, the branches of work which strongly index the fact of development.

Home Missions.

The first in order is that of the American Home Missionary Society. This society is the oldest of any in the Restoration movement.—having the birthdate of 1844. It had its birth out of a spirit of helplessness. The church felt that it held in its system great ideas, and that great ideas are opposed by the natural heart of man. Large sections of humanity were bitterly hostile to the fundamental principles of the gospel. How could these newly-revived and great ideas be carried to victory unless behind them there were great cohorts of men marching shoulder to shoulder under one flag, never halting or retreating till the battle has been won? The finest effects are not possible in the world without co-operation, and it is the aim of our plea to produce fine effects. This was Alexander Campbell's conception, and we find him using the words, "We cannot concentrate the actions of tens of thousands of Israel without co-operation." Out of this idea crystallised the American Christian Missionary Society, which has proved itself to be the centre of operation in the land where our cause had its renaissance. It has ever been the object of the society not to arrogate to itself any arbitrary rights or to assume any ecclesiastical prerogative, but simply to plan out the very best way to distribute the work. This society conducts the

annual national conventions held in the United States; plans for the advancing of the missionary propaganda, and is one of the chief instruments in the dissemination of the gospel. Since its inauguration it has established 3600 churches, expended £600,000, and baptised a tenth of a million people.

Foreign Missions.

Thirty-one years after the organisation of this society another page of development came in the establishment of a Foreign Missionary Society. Recognising the fact of the great commission, the conscience of the movement was harassed by the thought of its neglect of the foreign field. Not until sixty-six years after the "Declaration and Address" did the church organise a Foreign Society. Till the year 1875 the land of the heathen was a place too remote for us to give serious attention; an inexorable sea of ignorance, superstition, sensualism and cannibalism. We were selfish, and forgot for the while that we were our brother's keeper. To-day we have our missionaries in Japan, China, India, Turkey, Scandinavia, and Africa; Tibet—the outmost rim of the world—is even assisted by one of our number.

Educational.

Another feature of work worthy of especial emphasis is that of our educational development. The Master said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Every province of the kingdom of man's nature must be taken in. Paul follows Jesus very closely in his teaching. When he wished great things for his churches it was his habit to link three words together,—body, soul and spirit. All of the apostolic writers are insistent upon a place for the intellect in the Christian. We are to give a reason for the hope within, we are to add knowledge to virtue, we are to have our speech seasoned with grace, we are to test all things. A Christian who does not know how to answer the man who opposes his religion, is to a large extent impotent and useless in the great work which God has given him to do.

Faith and reason.

But notwithstanding the explicit teaching of the New Testament, the impression existed for many years that faith and reason are opposed to each other; that both cannot flourish in a man at the same time; that if

he wants to be a man of faith he must not think deeply, and that if he gives free rein to his reason it is likely to go hard with his faith. In other words he must allow his mind to be shackled. Fortunately for us, this is rarely met to-day. We can congratulate ourselves for living in this present age. Everywhere men are sifting, searching, investigating, digging. It is an age of analysis, an age of discovery. Everything is held out under the searching light of reason. Everything is plucked up by the roots in order that the roots may be studied. No part of God's universe is counted too sacred to be invaded by the human mind. The barriers of the heavens have been broken down, and men have gone with their instruments to the utmost rim of the stars. Men have brought up by means of a microscope a universe which God had hidden out of sight. Our present age is acting on the assumption that man has a right to know, it is his privilege to investigate, to argue, and to go to the bottom. Recognising this spirit, the most thoughtful men of the Restoration have deemed it a prudent thing to advise a liberal education. There are institutions of learning established in the United States and elsewhere, many of them being able to boast a splendid equipment. Thousands of young men have graduated from these schools, strongly organised in different departments of knowledge to meet the world. These men are equipped for the work, being competent to meet the demands of our plea, and are fair representatives of our popular movement.

Ignorance a hindrance.

In some places the cause has suffered because of an uneducated ministry. Many of our bitter contentions have been caused through ignorance. Preachers of the gospel should be the best educated men in the world, so that when perplexing and sophistical questions are asked his knowledge will not be lacking. Too often have we enforced a parallel to the picture by Mrs. Humphrey Ward in her "Robert Elsmere." Squire Wendover—the infidel—is in converse with Robert Elsmere—the preacher—and when the squire hurls a sceptical thunderbolt at the young Elsmere he stands stockstill, rooted like a cabbage to the earth. What did it mean? It meant that a creed with nineteen hundred years behind it could not defend itself. Our institutions are turning out preachers who know philosophy from Thales

to Kant and from Kant to Lotze; history from the Plantagenets down to the last enactment of Congress; science from Ptolemy to Kelvin; poetry from Milton to Lanier, and the Bible in its divisions.

A splendid counterpart.

The educational work is not confined to the ministry but is finding a splendid counterpart in the Sunday School. There has of late developed a strong supplementary course of study in which the Bible is divided into periods and minutely studied. This work is wonderfully aggressive in the United States, and is compelling more attention in England and Australia. The course is systematic and thorough, and already over 100,000 copies of the book bearing the familiar title of "Training for Service" have been sold and many diplomas issued.

Universal development.

There are other aggressive departments of work which I can only name. The Christian Woman's Board of Missions; Board of Negro Education, and Evangelisation; Church Extension Board, and the Board of Ministerial Relief, but we must present the numerical development of our movement. It is the most fascinating fact in the history of the religious movements of the world. At present we hold the honor of being the greatest evangelical force in the world. No meetings have been held during the last three years to equal those of Charles Reign Scoville, James Small, Clarence Yuell or the Brooks Bros. From the beginning the mustard seed has been growing into a tree, the blade into the ear, and the industrious leaven permeating the world. The Restoration at the commencement found about as many men at its head as Jesus left apostles to carry on his work. In 1830 they had grown to a force of 100,000, half a century later they figured into 473,000. To-day the aggregate is 1,284,000. Great Britain showed, in 1842, a membership of 1,300; to-day she has 14,600. Australia in 1885, 7,327. To-day she has 22,666—having trebled her numbers during 23 years. The total of the world statistics reads 11,702 churches, 1,333,875 members. From 1890 to 1907 the comparative growth of the Protestant people read as follows:—Congregationalists, 34%; Presbyterians, 42%; Methodists, 43%; Baptists, 45%; Episcopalians, 53%; Lutherans, 64%; Disciples, 105%. Dr. Bevan of this city was right when he said that "the religious people who are making the fastest progress are the Disciples of Christ." The *Outlook* was right when it stated in its columns that "the progress of the Disciples of Christ is the greatest religious phenomena of the 19th century." Mr. Power was right when he said, "No religious movement of the century has been more important and wide reaching in its purpose and none more effective in its results." Starting with a dozen men, we have grown into the million; starting with a few buildings made out of planks, we have erected some strong and beautiful edifices; starting without public recognition, we have grown to win the commendation of the world.

The all-sufficiency of the Bible.

The question may come, How have these results been attained? The answer is found in the vital and regulative principles of the doctrine we advocate. There has been a development of the church within. From the genesis of the movement the sufficiency of the Scriptures as a rule of faith and practice has been expounded. With the process of the suns this conception has been enlarged and the body has not been vulnerable to the charge of maltreating the Bible. 'Tis true that a half-dozen have grown rather too liberal in their interpretation of the book, but the members of the body, as a whole, are fully persuaded as to the sufficiency of the Bible. In point of fact we are more loyal to the Bible to-day than we were fifty years ago, the reason being that expounders of our plea have had to emphasise and accentuate loyalty to fundamentals. Our faith is piloting us through the religious mental confusion. We are not alarmed at startling inventions or discoveries, and while the minds of many religious people are hopelessly bewildered, our faith has developed. No biologist will ever overturn our faith in the Good Samaritan, and no zoologist will ever undermine the parable of the Prodigal Son. No astronomer will ever take the lustre from the words "God so loved the world that he gave his only begotten Son." No paleontologist will ever take from our lips, "Our Father, who art in heaven." No explorer, discoverer, or inventor will ever tarnish the glory of the truth that Jesus came into the world to save sinners. There is ever before us the silhouette of Thomas Campbell, and his utterance, "Where the Bible speaks we speak," is our base.

The teachings of Christ.

Another basal proposition that we have maintained and extended is the authority of Jesus. His word with us is final—for he is the Son of God. Because of this there has been an ever-increasing enforcement of his teaching. There are more preachers preaching from the biographies of Jesus than ever before in the history of the church. Jesus continually strikes the chord of love, and of late years there has been a broader spirit of fraternity in our own ranks and less bias against other religious bodies. Jesus strikes the chord of peace. The gospels start with a chorus of "peace on earth," and Jesus ends his valedictory by "peace left with us"; and to-day, more than at any other period, this irenic spirit is the glory of the church. Once the Bible was used by some as an arsenal crammed full of poison-tipped projectiles with which to batter down our ecclesiastical foes; but now it is a sun of splendor in the firmament of religious thought, radiating faith, hope and charity.

The sinfulness of sin.

Jesus regarded sin as being the only terrible thing in the world, and in order to convict the consciences of men this has ever been enforced. We have ever disregarded the vulgar philosophy which teaches that sin is a necessity, an integral element in the ongoing processes of an unfolding world. To such speculations we have shouted, "No,"

and with the Master have taught that sin is real and terrible and heinous, the one thing to be feared and shunned by every son of man. The gist of the preaching of the Restoration church is "Put on the whole armor of God that you may be able to stand against the wiles of the devil," and more than ever to-day are there found on the lips of our industrialists, our lawyers, our civil servants, our boys and girls the words, "I pray you in Christ's name, be ye reconciled to God." I repeat we have ever accentuated the teaching of the authority of Jesus. This fact is, at bottom, the great factor that has ever augmented our movement. Brethren, there is cause for thanksgiving. None of us should grow despondent. We have access to the hearts of the money kings and the hearts of the labor kings. We have access to the hearts of the good, and the hearts of the bad, to the hearts of the strong and the hearts of the weak. Believing in his sovereign power, let us work in the present with a song in our heart, and let us face the future with a courage undaunted. "God's in his heaven, all's right with the world."

Victory!

Let us close with this illustration: One morning the boat on which I sailed anchored in a stream between two verdure-clad mountains. I was anxious to see the grandeur of the scene, but my view was obstructed by a horrid, sickly, dark and humid mist that had gathered overnight. Leaning on the bulwarks I heard the melancholy drone of the sea-bird, the sob of a child, the blasphemy of the land-lubber and the gurgling of the waters, and my heart grew lonely. But soon, the arrows of the morning sun touched the mountains, light covered them with brilliance, heat vanished the sickly vapor, cheered the bird into the power of a sweeter song, stayed the infant's sob and made the waters iridescent; it was then that I thought of the church of God. While she is on this earth there will be sickly mists, melancholy drones, occasional sobbings, but over her mountain of terror we see the coming of the angel of the church triumphant, dressed in white, emblematic of purity, and standing on the breast of the church militant he waves the palm of Victory! Victory!! Victory!!!

The Land of the Pharaohs.

Jas. E. Thomas.

(Continued.)

Near to the Nilometer is the historic site of the Palace of Rameses II. It is situated on the Island of Rhodda, in the midst of the Nile; and close to this is pointed out the probable spot where Pharaoh's daughter found the infant Moses in the ark of bulrushes. Going through some more winding streets we came to an interesting and ancient Coptic church, said to have been built about the time of Christ over the grotto where Joseph and Mary rested with the infant Jesus during their flight. The son of the high priest showed us around the place, which for age and dirt looked as though Noah might

have built it just after the flood. There was one thing of interest that is very significant. These Copts have practised immersion ever since the time of Christ, and now practise the triune immersion of infants as well as adults.

The Mosque of Amer.

The ancient Mosque of Amer or Amr was also a very interesting place to visit. It was built in 642 A.D. by Amer or Amron, the chief general of the Khalif Omar. It is modelled after the Kaaba at Mecca, and has 662 columns, each capital being of different design. They were said to be only one column short, and this was miraculously sent by the prophet from Mecca (doubtless by wireless telegraphy). An inscription inlaid on this pillar is shown that reads, "Mohammed is of God." This story is accepted by the credulous Moslems without salt. There are two pillars rather close together, through which the faithful seek to squeeze themselves for a twofold purpose—to prove the genuineness of their faith, and to ensure a chance for themselves in the next world. Thin as I am, I could not pass through, so apparently have neither true religion here, nor any chance hereafter. The tomb of Amron is here, and also the place where he used to sit and read his Koran. This is called the "licking post," and the faithful lick the finger prints of the great general till the blood comes from their tongues. This mosque is now very dilapidated, but the Khedive promises to repair it "when funds permit."

Pyramids and Sphinx.

Our day at the Pyramids and across the Libyan desert was a most memorable one. We left Cairo at early morning by electric car and rode across a splendid bridge and down the pine avenue of trees for some miles till we came to the great Pyramids. The greatest Pyramid is that built by Cheops and named after him. The approximate date is 3363 B.C. It measures now 732 feet at base and 460 feet in perpendicular height, covering about 13 acres. It was once larger than this. Herodotus tells that this king built it for his tomb, and that it took 10,000 men 20 years to build, working six months each year. The king was so cruel that when he died they would not bury him in it. Cephrene or Sheffren built the second, which is 690 feet at base and 447 feet long, while Mycernius built the third. It is 340 feet at the base, and 210 feet high. He was the only one who was considered by his subjects good enough to be buried in his own pyramid. Near to these was the famous Sphinx, that looks out for ever toward the rising sun. Its purpose has been for ever a mystery, and one is filled with awe in looking upon this mighty monument of genius and perseverance. There are ruins of a great temple just here, evidently used for the worship of the Sphinx, and some of the great granite rocks measured 19 feet by 6 feet, and were beautifully cut and polished. They had been brought from Assouan, 550 miles away. The problem I have never solved is how these were brought so far, and erected to such heights, in those days. Evidently they had more knowledge of engineering, hydraulics and architecture

than we commonly suppose they had. I found some ancient coins here with the Roman inscription of Antony and Cleopatra, that I took with me as valuable souvenirs of a most interesting visit.

At Sakharah.

The pyramids of Sakharah are very ancient, and underneath are tombs of ancient kings. We went down several of them by steel steps that have been provided. We went into the tomb of Tib, an ancient king; of Phtah-hotep, a priest of Amenahad, and of Amenephes, who was the first king of the fourth Dynasty, about 4000 years B.C. The tombs contain a room for the sarcophagus, and a little chapel where the service for the dead was evidently conducted. Around the walls are hieroglyphics and inscriptions in colors that are as bright as if they were done yesterday. Evidently the art of coloring was perfected by them, and is to-day largely one of the lost arts. There are 11 pyramids here. Close by is the wonderful Serapeum or Temple of the Tombs of the Sacred Bulls. They were discovered by a French archæologist named Mariette, in 1850. The cow was sacred because it had a pyramid on its forehead, a pigeon on the tail, and a scarab on the tongue. The whole of the descendants of this cow, 24 in all, were considered sacred and buried in this temple. The sarcophagi are made of black polished granite, inscribed with hieroglyphics. Some of the tombs measure 13 feet by 8 feet by 12 feet, and are wonderfully made. There were only two animals found in them at Mariette's discovery; and it is supposed that the Romans robbed the others during their supremacy in Egypt. The inscriptions on the walls show the tombs to date back from 650 B.C. till 50 B.C.

Memphis.

We next came to the oldest city in Egypt, the site of the ancient Memphis, which took us one and a half hours' further riding to reach. Passing along the Nile we met many processions of camels and donkeys, bearing their burdens of fruit, hay, or stones, and each driven by picturesque looking Arabs. The chief item of interest at Memphis is the great Colossi or statues of Rameses II., which stood beside the ancient Temple of Phtah. There are two of these statues, wonderfully carved out of red granite, and measuring about 30 feet in height. They are prostrate now beside the site of the sacred lake. As we stopped to gather some dates from some of the magnificent palm-trees near, a party of Arabs came upon us and were plotting to molest and possibly slay us. Their hatred for the British had been incensed by the action of the Court and Lord Cromer in putting to death four Arabs who had slain a British officer for shooting their pigeons. Our guide seized the situation, however, and explained that we were Americans, and not British. I was not conscious of what had taken place, for it was all in Arabic, till we got safely away. Then I thanked the Lord that I looked so much like an American that the Arabs could not tell the difference. At last our party came to Bedreshayn and we returned by rail from thence to Cairo. We were tired

and worn out, but the day had been most profitable to us.

The city of Potiphar.

The next day we visited the obelisk at Heliopolis or the old city of the sun. This was built by Usartesen II., and is companion to Cleopatra's needle, and both stood by the temple of the sun. This was the city of Potiphar the priest, the father-in-law of Joseph, but nothing further now remains of the place. We saw also the Tree of the Virgin—an old sycamore under which the holy family are reputed to have rested. What a wonderful lot of places have been preserved by tradition and made sacred by these poor credulous people! Another interesting place was the great ostrich farm, where we were initiated into the interesting, and, to me, cruel art of getting feathers from poor birds to make ladies' hats beautiful.

The Cairo museum.

Our last morning in Cairo was spent seeing the wonderful museum. I can never describe the relics of centuries that we saw. Tombs and statues, papyri and tablets, sarcophagi and mummies representing the kings, queens and great men, as well as religion, arts and industries of over 5000 years. There were statues of Cheops, Shephren and others with beautiful figures in alabaster. The figures of sacred cows were very fine, while there was a splendid model of the tomb of Phtah-hotep and his queen Nofret, with a wonderful colored statue of each. We saw in the jewel room the crown and jewels of a Princess Khnumuit, and also those of a queen whose name I copied down for fear I should forget it. I leave it to my readers to pronounce by syllables—Queen Nubhotputakhrudit. No wonder she died! Her name is worse than those in the Book of Chronicles. To me, however, the mummy room was the most amazing and interesting of all. There I stood and gazed upon the face of Rameses II., the great Pharaoh of the oppression. If he had any feeling left in him I would like to have kicked him, or given him a real good lecture. What a determined face he had, and resolute chin. There, too, was Menephthah, the Pharaoh of the Exodus, whose mummy is not uncovered, also Rameses III., Rameses V., Seti I., and others. There was also a pathetic looking sight in the sarcophagus which contained the mummy of Queen Makeri and that of her little infant daughter. They had evidently died together. Finally I spent some time among the papyri and tablets that confirm the truth of Old Testament stories and history. These are a great testimony as to the truth of the unfailing word of God. This great museum is the most wonderful of its kind in the world, and is beyond description.

The time came at last for leaving the marvellous city of mosques, and we came through interesting country by rail to Ismailia, and thence to Port Said. We came through the country of the wanderings of the Israelites, and in sight of the crossing place, and at last we saw in the distance the Red Sea. We had to wait a few days at Port Said. We caught our boat to Jaffa, well repaid for all the arduous journeys we had undertaken.

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The Leader.

The Restoration—Its Inception.

The clock in the belfry of time had chimed the hour of opportunity when our noble pioneers began their God-ordained work. Reformation was in the air. For weary centuries heroic men had labored to free the church from the deadly grasp of Rome. 430 years before John Wycliffe, believing that every man, woman and child should be able to learn at the fountain head the way of life, translated the Bible into English. Huss handed on the torch to Luther. The German monk shattered the manacles that bound the people of God and bade them go free. Calvin in Scotland, Knox in Switzerland, and Latimer in England, dealt mighty blows at the Roman hierarchy. The Scripture-loving Haldanes and early Baptist reformers uncovered from the debris of ages sublime truths long forgotten; while saintly John Wesley made the closing decades of 1800 ring with his splendid call to deeper spiritual life and larger Christian liberty.

The master conception.

But noble and grand as were all these efforts, it remained for our fathers to look out for a wider horizon and rise to the master conception of the union of all believers by a complete restoration of primitive Christianity. Never since "the sin of open schism left its stain of blood across the fair face of the bride of Christ" had such a cry been heard. At first it sounded utopian—the impracticable dream of an enthusiast. Men listened with an indulgent smile, greeted it with ridicule, or bitterly assailed it as undesirable. But Barton Stone, Thomas and Alexander Campbell, and Walter Scott, were not to be turned from their heaven-born purpose. Rival sects and hostile creeds were putting Christ to an open shame. Each effort to reform crystallised into another party, creed-bound and sect-loving. The real beauty and divine glory of the church was hidden amid the fog and mists and clouds of sectarianism. And these sainted men, convinced that this was foreign to the will of Christ, determined to make their way, Book in hand, back up the stream of time—past the struggles of the

Reformation—past the speculations of the Middle Ages—past the quarrels of the 4th Century—past the early church Fathers—until they stood in old Jerusalem and in the presence of him who said, "On this rock I will build my church," walk once more in the golden light of truth. Full of their magnificent purpose, they resorted to the New Testament, and found to their astonished delight that the bond of union and communion in the apostolic church was the one articulated divine creed—"Jesus is the Christ, the Son of the living God."

Unfolding the word.

Enraptured with the beautiful simplicity of this creed, they continued to unfold the word in its myriad beauties and shapes, and soon their hearts thrilled at the discovery that the gospel, divorced of human speculation and tradition, consisted of three simple facts to be believed: Jesus the Christ died; Jesus the Christ was buried; Jesus the Christ rose from the dead the third day: three plain commands to be obeyed: faith in Jesus the Son of God; repentance toward God; baptism, on the confession of faith, into the name of Father, Son and Holy Spirit: and three rich promises to be enjoyed: the remission of sins; the gift of the Holy Spirit; the hope of immortality. These truths, though old as the Christian era and familiar to the boys and girls in our Bible Schools to-day, burst upon their minds with all the force of a new revelation. They believed what we now know, that this gospel, faithfully preached, would revolutionise the religious world. They perceived that infant baptism, conditional election to life or death, mystical regeneration by impact of the Spirit without the Word, were without warrant from the Book of Life. And conceiving that the only remedy for the divisions of Christendom was to abjure human creeds as bonds of fellowship, party names as religious designations, and re-enthroned Christ in his true dominion and make the Bible their only rule of faith and practice, they formed the Christian Association of Washington.

A rude awakening.

It was not their intention to form a new religious brotherhood, to sever connection with any of the evangelical churches. They dreamed of working a peaceful revolution within the denominations, but a rude awakening followed. Their Scriptural teaching on the action and subjects of baptism shut them out of the pædo-baptist churches; their "thus saith the Lord" on the design of baptism and the work of the Holy Spirit closed the door of the Baptists against them, and religiously ostracised they were compelled to come out or abandon for ever the life-giving truths they had discovered. Like noble men of God they cried, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we will be silent," and unfurling to the breeze the banner of religious liberty they came out.

A return to original ground.

What were they to do? No church of apostolic order and practice could be found. Hundreds were joyfully obeying the gospel, and must be gathered together and formed

into churches. Should they found a new church, add one more to the numerous sects already in existence? No, the world was already cursed by too many. Discarding all existing systems and all authority usurped during the intervening centuries, they would return to the original ground, learn how the church was constituted in the age of her virgin purity, and reproduce her in doctrine, practice and life. Thither they repaired, and the amazing simplicity of her organism, her perfect unity, her pristine beauty, purity and power, filled them with holy admiration.

The supreme Law-giver.

Built upon the Divine creed, she looked up to Jesus as her one and absolute Lord—head over all things to the church, her only Law-giver, her Prophet, Priest and King. To him her members hearkened; to him her people bowed; through him her erring sons approached the throne of God. No conference, no synod, no pope, no earthly potentate had been invested with this power. It remained the sole prerogative of the Son of God, and was voiced by the eternal Spirit through the apostles and chosen men. Her conditions of membership proved to be none other than the commands of the gospel—the terms of salvation. Penitent believers, confessing Christ, were baptised into the one body. Thus added to the church, they were of one mind—they spoke the same thing, their faces shone with the new-born joy of a Saviour's love, and as a royal priesthood they assembled on each Lord's day to worship God.

Following the divine pattern.

No stately ceremony, no pompous ritual, burdened that hallowed hour. With adoring reverence her members observed the apostles' teaching, the fellowship, the breaking of bread, the prayers, and speaking one to another in psalms and hymns and spiritual songs, made melody in their hearts to God. Her ministry comprised elders to shepherd and feed the flock; deacons to serve the poor and afflicted; evangelists to herald the glad tidings; while all were common priests to minister the things of God. There in the apostolic age and on the infallible page they found the divine pattern. Nothing was left to human wisdom, and according to that pattern they determined to build. "Zion would again put on her beautiful garments and shine in the light of God. A united church would once more march in resistless strength to the conquest of the world."

Obstacles and victories.

With burning enthusiasm they went forth and proclaimed the old gospel, with its facts, conditions and promises; the ancient church, with her constitution, worship and ministry, and pleaded with loving eloquence for the union of all lovers of truth and peace upon the basis of a restored Christianity. Hundreds rallied to the standard. Sectarianism, hoary-headed and bitter, with its numbers, bigotry and social prestige, sought to block the way, but true to their guiding principle, the fathers marched on, and step by step they won their way through hosts of opponents. Thousands of earnest souls, weary of "the bitter jarrings

and janglings of a party spirit," yielded glad obedience and found rest on the bosom of Christ. *Back to Christ! BACK TO THE BIBLE! RESTORE THE ANCIENT LANDMARKS!* rang out o'er hill and dale, till everywhere men were searching the New Testament, and the walls of Zion, beautiful as ever, rose amid warring sects, and the one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father, were once more restored to the world.

"Hold fast."

My task is ended. The inception of the Restoration, with its light-giving, soul-inspiring truths, is before us. Soon our souls will thrill at the entrancing story of its development, the essential needs in order to its glorious consummation. Hold fast to its ancient truths; stand firm on the eternal Rock; steady all along the line. The day of lone faith is passed. That strange voice of a century back has been so blessed that its music is the marvel of men. Tell out the truth in love. Let there be no compromise. March on in faith and prayer.—H. J. BANKS.

The Restoration Movement: Its Future Needs.

Summary of an address delivered by D. A. Ewers on the Home Mission Night of the Victorian Conference.

A New South Wales legislator a few years ago suggested the erection on an island in Sydney Harbor of a large female statue looking toward the east to be known as "Australia Facing the Dawn." This is really the attitude of the Commonwealth, whose face is toward the rising sun of prosperity. With a territory comprising nearly one-third of the British Empire, and with its practically unlimited resources, its gold, silver and copper, its coal and iron, its wool and wheat and fruit, and with the steadily increasing stream of immigration, it was only a question of but a comparatively short time when its immense area would be populated by tens of millions. And Victoria, the "garden of Australia," from its central position and its preponderating membership of disciples of Christ, was destined to exert an immense influence on the future of the movement for the restoration of primitive Christianity in Australasia.

The needs of that movement are not money and men as sometimes stated. We have the money, and only need an improved system of bookkeeping to make it available. We already have the men if they would but devote their lives to the work. What is needed is a broader vision of the great mission committed to us, and a truer consecration of time and talents in order to its accomplishment. We need a more decided spirit of optimism, an enthusiasm begotten of unshaken faith—faith in God, in the plea we present, in ourselves as the appointed men to do the work, and in the triumphant success of the truth.

Then we need that this faith and enthusiasm should be directed and cultivated by more efficient organisation. A man in commencing business in a small way could sweep

out his own shop, clean his windows, remove the shutters, and do all the buying and selling himself; but as the business grows he needs many workers, and in time many departments of work with heads of departments; so as the great work of Home and Foreign Missions developed the time, in the opinion of the speaker, had come for the selection and appointment of a directing superintendent or organising secretary in each State. The case of New South Wales was instanced, where under such an organiser the funds for Home Mission work had in the last three years increased from £500 to nearly £1200 a year, while the membership in the State had increased 44 per cent. This, compared with the advance in the other States, was most encouraging and was in a large degree owing to the more systematic and energetic methods adopted under the direction and enthusiasm of recognised leadership. With a broader vision, a deeper consecration, a stronger faith and a more efficient organisation of mission work, the hosts of the Lord would march on to still greater victories.

Auckland District, N.Z., Conference.

This Conference began in Auckland city on April 8, and ended on Monday, April 12. President, A. M. Bryden. There was a large gathering of delegates and brethren, whom Bro. Glaister welcomed with suitable words.

The Executive's reports were reviewed. 16 churches report a membership of 925; additions during the year, 59; net increase, 42; 13 Sunday Schools have 493 scholars with 51 teachers. The financial statements together show a satisfactory credit balance. £123/5/10 was raised for the South African Mission. At Richmond a new meeting house has been built; nearly the whole of the labor in building was free by brethren, and the cost of the material by gifts and loans without interest, and these they hope to repay in two years.

At Manganui, a country district, a new field is opened. The brethren in the North have got the use of a building, and have engaged Milton Vickery as evangelist. We try to induce our isolated brethren to observe the Lord's ordinance in their own homes, and to have Sunday School for their children. The Sunday School Advisory Committee aid school work, and report that 6 new schools have been opened, teaching 151 children.

There are now four evangelists in the District, Bren. Harris, Grinstead, Turner and Vickery. There are also 30 brethren who preach locally when required, and assist the country churches. The plan of workers in the city and suburban churches has more than 100 names on it, not including S.S. teachers, all of them taking some part in the meetings. We distribute in town and country 2000 copies of our little local paper every month free; all the isolated have copies posted to them. We value the AUSTRALIAN CHRISTIAN, and the Bible Advocate, very much, and hope with our arrangements and

God's blessing to make great progress this year.

Bro. Grinstead is doing a good work in Dominion-rd. Bro. Mudford rejoices that 7 confessed and were immersed. Bro. Harris made a verbal report of like tone, and great hope that the mission to Dome Valley would have good results. Bro. Turner has just come to us with good repute from Wellington.

The church reports are cheerful and hopeful. The Sunday School Advisory Committee advise brethren to give more careful attention to the young.

The report of the Foreign Mission was very interesting and encouraging, and the general reports for the Dominion cannot but stir the heart of every member who reads of the marvellous progress in South Africa. The penny-per-week scheme is a success, but the work growing so that more money is needed, so the Committee recommends the following:—"That the incoming Committee institute a system of proportionate allocation of financial responsibility among the churches; not as a levy, but to enable the brethren to more clearly realise their duty toward the work in South Africa." This was adopted, and so were the recommendations from Executive Committee:—1. "That the churches be asked to take up a special collection for Home Mission work on a Sunday in the year." 2. "That the Editorial and Publishing Committees of the *Auckland Christian* be under the direction of the Conference Executive Committee."

The special committees were elected, and the Executive Committee as follows:—F. Evans, President; E. Vickery, Secretary, Great North Road, Auckland; F. Allan, Treasurer; Committee, Bren. Grinstead, Edwards, Downey, Collier, F. Davies, and Donald.

The following resolutions were carried:—"That this Conference of the Churches of Christ, co-operating for evangelistic purposes, learns with great pleasure that a society has been formed in Auckland, under the name of the Christian Unity Association, and trusts that it may lead to the visible union of all God's people; and that a copy of this resolution be sent to the secretary." "That this Conference expresses its pleasure at the success achieved at the recent elections dealing with the sale of intoxicating drinks."

The Committee appointed by the Triennial Conference had prepared a report re the setting up of a church magazine for the Dominion, but there was no time to read and consider it, and not interest enough to call a special meeting, so the matter was left in abeyance until next year.

Scriptural greetings were received from the Conferences of the Middle and Southern Districts, and from Sister M. Bagnall from America.

At the Conference tea meeting there was a crowded attendance, good addresses, delightful singing, and a presentation of an easy chair and a silver tea service, suitably inscribed, to our elder, Bro. F. Davies, he being just 70 years of age. The gift was an acknowledgment of his good services in the Auckland church since 1862. Bro. Morton conducted the presentation. After some

well-chosen words, he called on brethren who represented age, town, country and Sunday School, each making some loving remarks. Our dear old brother was quite taken by surprise, and the approval of the brethren was unanimous.

The picnic on Monday was much enjoyed by the many who attended.—E.C.

From the Field.

South Australia.

GROTE-ST.—Dr. Frank Magarey addressed the church, and R. Burns preached at night. One confession—a young lad from the Sunday School.—E.R.M., April 25.

GOOLWA.—During our absence on holiday, B. W. Manning and E. Verco, of Adelaide, supplied, and their efforts were greatly appreciated. To-day we commenced a two weeks' mission, with R. Harkness as missionary.—J.T., April 25.

GLENELG.—Mrs. Clifford Burford, daughter in law of our beloved W. Burford, made the good confession last Lord's day evening. On Wednesday we commenced a series of mid-week mission services with the aid of the lantern, and were greatly encouraged by a good audience.—ERNEST W. PITTMAN, April 26.

MAYLANDS.—On April 7 Bro. and Sister H. D. Smith gave a tea in the hall to the members and friends. A social meeting was held, over which Bro. Smith presided. Names were taken for the purpose of giving the Home Mission Committee an idea as to how many members they could depend upon to start a church, should they see fit to build a chapel in the district. 36 gave in their names.—A. W. TOMPSETT.

New Zealand.

WELLINGTON SOUTH.—The Middle District Conference was held here this Easter. On Friday the Conference tea was well attended, and the Home Mission Rally which followed was a grand meeting; good addresses, singing, recitations and a substantial collection for H.M. On Friday and Saturday the sisters provided splendid lunches for the delegates. At the Bible School session on Saturday night it was decided to form a B.S. Union among the schools in Middle and Northern Districts. On Sunday, though not favorable weather, good attendances. Bro. Lewis spoke in the morning, Bro. More in the afternoon, and Bro. Jones in the evening. On Monday, instead of a picnic, meetings for the deepening of spiritual life were held in the morning and in the evening. Altogether the Conference has been a pleasant and profitable time, for delegates and the members of the church here.—A.H., April 15.

Victoria.

BRUNSWICK.—H. Cust, of the Bible College, was with us last Lord's day. Bro. Parker spoke at night. Splendid attention given. Our anniversary takes place next Lord's day in the local Town Hall.—W.T., April 25.

MELBOURNE (Swanston-st.).—Last Lord's day we had some visitors who were returning to their homes

from Sydney celebrations, Bro. and Sister Inverarity, of Glenelg, S.A., and Bro. and Sister Goldsworthy, of Kaniva. Bro. Gordon gave an excellent address, epitomising the events of the Centennial celebrations and lessons therefrom. In the evening the subject of the discourse was "The Restoration Movement," a very interesting and profitable address.

HARCOURT.—The annual Sunday School picnic was held in the Botanical Gardens, Castlemaine, on April 7. A very enjoyable day was spent. Our superintendent, W. Symes, and Mrs. Symes were both unable to be present on account of illness. We have close on 100 scholars in the school, and 10 teachers.—J. BAUER, April 19.



"She is Not Dead,
but Sleepeth."



She's dead, she's gone;
Those lips are tightly closed
That once were full—
Of song and where reposed
The rosy smile of youth

Those eyes are blind,
They'll never see the light;
Those ears are deaf,
The stillness of the night
Is wrapt about her form.

She has not died,
She sleeps a little while;
She'll sing again,
And answer smile to smile
On resurrection day.

Those eyes shall see
The light of morning break;
Those ears shall hear
The mighty earth to quake,
And night shall be no more.

A.P.



WEDDERBURN.—We have secured the services of Bro. Miller, of Horsham, as evangelist, and expect him to be with us next Lord's day.—G. DUCKETT.

CHELTENHAM.—Bro. Gale of Richmond addressed the church. Good school in the afternoon. In the evening Bro. Penny spoke. Two decisions. Fine prayer meeting at the close.—R. W. TUCK, April 26.

SOUTH MELBOURNE.—Visitors, Sister Allen from W.A., Bro. Ellis and Sister Hall, from Bendigo; Sister Hogarth, from Castlemaine, and Sister L. Morris, from Nth. Fitzroy. Bro. Stevens spoke all day. We received into fellowship Sisters Mill (two) from Bendigo and Echuca.—S. NORTHEAST, April 26.

HORSHAM.—The first meeting in the Temperance Hall took place on Sunday, the 25th. The morning

meeting was presided over by R. Renton. B. Miller exhorted and conducted the evening service. Bro. Miller has accepted the position of evangelist at Wedderburn. The church here will miss our young brother very much. We wish him every success.—H. J. KNIPE.

COLAC.—On Saturday Bro. Binney baptised one young lady. Our mid-week service is a great success. The brethren carry on the work splendidly.—J.G.L., April 26.

PAKENHAM.—The Bible Class gave a social. The Berwick choir rendered choruses and other items. N. Meyer gave an address. A collection was taken up in aid of the Children's Hospital.—V.S., April 20.

Queensland.

BUNDAMBA.—On the 18th Bro. Suchting, from Vernor, exhorted in the morning and preached at night.

MT. WALKER.—Fine meeting Sunday night. Bro. Hansen gave an excellent address. Four confessions.—F.H., April 13.

New South Wales.

BROKEN HILL.—April 18, Bro. Davidson addressed the church. Bible Class grows so as to form two good classes, Bro. Wright leading young men, Sister Hughes the young ladies. Bro. House very weak, but welcomed at morning meeting. Writer spoke on Rom. 6: 16. Two men confessed Christ, both the first time of attending service. One sister received by faith and obedience.—E. J. TUCK.

MARRICKVILLE.—On April 25, A. Day, of Balaklava, S.A., exhorted the church, basing his helpful address on "The Parable of the Five Thousand." The evening service was conducted by Bro. Shipway, of the Bible College, who spoke to a very interested audience on "Elijah the Man of God." Quite a number of visitors present.—T.C.W.

AUBURN.—On April 17 D. A. Ewers in the afternoon and F. T. Saunders in the evening addressed splendid gatherings, and Bro. Ludbrook sang for us. One confession and two baptisms. Eight more additions to-day, and two confessions. Bro. Hagger's last Sunday with us, as S. H. Mudge is locating amongst us this week. A great reception awaits him.—W. H. CLAY, April 25.

NORTH SYDNEY.—On Lord's day evening, April 18, L. Gordon was with us. He delivered an eloquent discourse on "The Divinity of Christ." Two made the good confession. On April 25, at close of discourse by J. Colbourne on "The Baptism of Jesus," three others stepped out on the Lord's side. Our meetings are well attended. T. Hagger is to commence a mission in our chapel here on May 2.—J. COLBOURNE.

Here & There.

Decisions reported in this issue, 50.

S. H. Mudge has accepted an engagement as evangelist with the church at Auburn, N.S.W.

The interstate visitors are loud in their praises of the hospitality of the New South Wales brethren.

Be sure to secure a number of copies of the Centennial Number of the CHRISTIAN to distribute among your friends.

One young man confessed Christ at Fairfield Park (Vic.) last Lord's day, after an address by L. A. Williams.

The Victorian Sisters' Executive on May 7 will take the form of a "Centennial Echo Meeting." Reports, etc.

A number of interesting articles are unavoidably held over to make way for the Easter Conferences in the various States.

A mission will commence in the chapel at Nth. Sydney on May 2. Sydney brethren are asked to attend, and all are asked to pray.

The Centennial meetings were very successful. A most brotherly spirit prevailed, and there was not a discordant note throughout the sessions.

H. Hudd desires to acknowledge on behalf of the British Central African Church of Christ Mission, T. Hagger, 7/6; Sister Mrs. Marsden, senr., £1.

The Centennial Number of the AUSTRALIAN CHRISTIAN will appear next week. It will contain full reports of the Federal and Centennial gatherings.

Owing to pressure of space, we publish as a leader this week the splendid address delivered by H. J. Banks on the Home Mission night of the Victorian Conference.

The Temperance Committee elected at the Victorian Conference will please meet at W. C. Thurgood's, Swanston-st., on May 3, at 8 o'clock. Election of officers, etc.

S.S.U. (Vic.)—The next meeting of the general committee will be held on Monday, May 3, 8 p.m., in New Hall, Swanston-st. All delegates requested to attend.—J. Y. POTTS.

Bro. and Sister J. C. F. Pittman and their son Clarence have had a pleasant tour through the Holy Land and Egypt, and were on their way to Europe when we last heard from them.

Bro. Matthews, of Pakenham (Vic.), intended going to Sydney for the Centennial celebrations, but finding that he was unable to go, he donated the sum of £5 which he would have spent in fares, to the Victorian Home Mission Fund.

S.S.U. (Vic.)—The 28th annual business meeting will be held in the New Hall, Swanston-st., on Monday, May 17, at 8 p.m. All delegates, honorary members and those interested in Sunday School work are asked to reserve this date.—J. Y. POTTS, Hon. Sec.

A Lucraft, of Fremantle, W.A., asks us to state that he was not the recipient of the silver tea-service as the report in our church news of April 8 seems to indicate, but that he made the presentation on behalf of the church to the young lady who was about to be married.

Two errors occurred in the report of N.S.W. Conference last week, with reference to the brethren who constituted the Bible Schools Committee. The correct list should be:—S. G. Griffith, F. J. Burcher, R. E. Jeffrey, T. Morton, F. T. Webber, G. Stimson, F. S. Steer.

At the Victorian Home Mission Committee meeting last Tuesday night, Bro. Swain, assistant secretary, was appointed to act as their financial agent. He will endeavor to visit all the churches during the year, and by this means will keep the churches and the Committee in closer touch.

J. Pittman, superintendent of Chinese Mission School, Queensberry-st., Carlton, desires to call the attention of brethren around Melbourne to the fact that the school is much in need of teachers. There is no difficulty in getting scholars; in fact there are

more scholars than can be dealt with already. This is a good work for consecrated Christians, who have the salvation of the heathen laid upon their heart. The school is open Monday, Tuesday, Thursday and Friday evenings at 8 o'clock, also Sunday at 3 p.m.

T. Hagger writes:—"The Centennial book, 'That they All may be One,' is splendidly written, and the publishers are worthy of great praise for their part of the work. I have three suggestions to make with regard to it. 1. That a copy be put in every public library in Australasia. This presents a splendid opportunity for service to some well-to-do brother, or failing one brother financing the effort, will not some one make a donation of £5 or £10 to start the work? 2. That efforts should be made to get the book reviewed by some of the leading Australasian papers, and for this purpose copies should be sent to them. 3. That copies should be put into the hands of some of the leading booksellers in the several capital cities; by this means a number outside our ranks might buy and read." We shall do our part towards the circulation of this book, and hope to carry out Bro. Hagger's suggestions. The book, however, is published at too low a price to allow us to give away many free copies, so if the brethren care to help us financially in this matter, we have no objection. Who will be the first to send a donation?

F. L. Hadfield writes:—"We have had just on 30 additions since the beginning of the year. It is remarkable how few Matabele there are in town here. Fully five out of six who unite with us belong to tribes living at great distances. The 'boys' come to town to find work. This is, of course, the most northerly town of any size until one gets right up beyond Central Africa. We therefore draw boys from several hundred miles beyond the Zambesi for mining and other work. The Hillside building at last gives actual promise of completion. We have started on the roof, and a month should see the chapel finished. There has been a lot of serious sickness in Bulawayo lately, but so far we have all escaped, though none of the white teachers have been too well. Bro. Hollis is still with us pending Bro. Anderson's return, and is proving a faithful Christian and active helper. We are praying that Bro. Anderson, who is speaking for Blantyre in the Old Country, may be blessed of God to influence the home churches to undertake this mission. Splendid reports are to hand from Ellerton, the native brother in charge there, but if the work is to be permanent a white brother will be required."

N.S.W. Home Missions.

T. HAGGER.

This year's Conference Home Mission meeting the most enthusiastic yet.

Results for the past month have been:—Auburn, 14 by faith and baptism; Wagga, 4 by faith and baptism; Nth. Sydney, 2 confessions; Erskineville, 4 by faith and baptism and 1 baptised believer received. Total, 25.

The foregoing paragraph is most cheering, and should cause every member to send on liberal offerings for this work. Do not leave this till to-morrow; send to-day.

The Committee is seeking for an evangelist to send to the Richmond and Tweed Rivers in response to the appeal received from there.

The Home Mission Fund will pay a small weekly subsidy to Auburn to support S. H. Mudge, who will commence work as evangelist there on May 2.

The State evangelist will commence a mission in Nth. Sydney chapel on May 2.

Receipts for past month, £113/13/6; expenditure, £91/3/1. Debit Balance now stands at £125/13/3. It would be splendid if 25 disciples would send £5 each, at once, to clear off that debit; or failing that, 125 to send £1 each. Try it, brethren, and see how the Committee will smile.

Send all offerings to Thos. Hagger, 163 Paddington-st., Paddington.

Acknowledgments.

N.S.W. HOME MISSION FUND.

P.r. collectors—Enmore, £7/10/-; Sydney, £2/4/3; Nth. Sydney, £1/13/7; Erskineville, £1/19/7; Lilyville, 15/3; Taree, £1/5/2. Katoomba Fellowship, 10/-; Moree church, Special, 15/-; Bro. Thompson, Katoomba, 10/-; Bro. Rhodes, Tocumwal, £1; Sister Bertleson, Old June, 2/-; J. T. Roberts, Temora, 10/-; S. Goddard, Merewether, 10/-; Sister Hall, Sydney, £1; Bro. Francis, Sydney, 10/-; J. Francis, Goulbourn, 10/-; Sister Francis, Enmore, £1; Sister G. Newby, Taree, £1; A. Sister, Auburn, £3; Sister A. Dale, Auburn, 2/6; Bro. Whipp, Cronulla, £1/1/-; Bro. Stephenson, Taree, £1; Sisters' Conference, Special Collecting, 14/-; Mungindi church, £6; Auburn Thank-offering (additional), 7/4; Marrar, Thankoffering, £1/5/6. From churches towards support of preachers for own districts—Wagga, to 8/1/09, £3; Manning River, to 31/3/09, £13/0/6; Nth. Sydney, to 18/4/09, £9; June, to 21/4/09, £1; Belmore, to 21/2/09, £8/15/-; Marrar, 14/6; Erskineville, to 25/1/09, £9; Auburn, to 10/4/09, £4. Offering Conference Meeting, £22/17/10. Annual Fees—Moree, 10/-; Taree, 10/6; Marrickville, 20/-; Hurstville, 10/-; Paddington, 20/-; Rookwood, 10/-; Lilyville, 10/-; Auburn, 10/-; Mosman, 10/- Total, £113/13/6.

Send offerings to

163 Paddington-st., THOS. HAGGER
Paddington, Sydney.

VICTORIAN HOME MISSION FUND.

Collection at H.M. Meeting, Independent Church, £31; W. Cust, £7/10/-; Bro. and Sister Matthews, Pakenham, £5; Church, Lancefield, £4; do., Blackburn, Conference Fee, 10/-; do., Doncaster, Conference Fee, £1; do., Bayswater, Conference Fee, 10/-; M. Bell, 10/-.

The following amounts have also been received towards the special effort to liquidate the overdraft of £200:—Special Collection at Conference, £33/1/-; Sister Mrs. Wright, Emerald, £2; A. L. Crichton, £5; T. R. Morris, £5; E. Saunders, £5; M. Bell, 10/-; J. Mudford, 10/-; J. Tully, £2; Church, Lancefield, £1; do., Meredith, £1. Total, £55/1/-.

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

Obituary.

SHANKS.—Bro. and Sister Shanks have been called upon to part with their oldest son, who passed away on April 20, after being in the hospital for a week through an accident to the spine. He was once a member of the church, and while lying in the hospital made up his mind to unite with the church again if he was spared. He leaves a wife and three children to mourn their loss. Our sympathy goes out to them, and also to our brother and sister and

family in their sad bereavement; but may they all be comforted in the assurance that he has only gone before

Bundamba, Qld.

G. GREEN.

TODD.—Sister Mrs. E. G. Todd fell asleep in Christ on April 6. For some time she had been ill, and suffered much pain. During the last few weeks she seemed to be better; only two or three days before her decease, her husband took her for a drive in his trap; soon afterwards she collapsed, and died rather suddenly. She had been a member with the church at York for several years, having been baptised by Bro. Colbourne. Her age was 23 years. She was of a quiet, unassuming disposition. In days of health she was a regular attendant at the house of prayer, and was consistent and faithful unto death. That she was much respected is evident by the large number of persons that followed her body to the Woodville cemetery, where the writer conducted the usual service. To her husband, parents, sisters and brothers we extend our sincere sympathy and Christian love.

York, S.A.

H.J.H.

GREENWELL.—On Lord's day morning, April 18, our beloved Sister Greenwell passed away in her 90th year, and two days later her remains were interred by the writer in the West Terrace cemetery. Elizabeth Walker (her maiden name) was born at Kendal, in Westmoreland, in 1819, the year of Queen Victoria's birth. Just when and where she was baptised and united with the Church of Christ we are not informed. But she was married at Newcastle-on-Tyne in 1854 to the late George Greenwell, for many years an evangelist of Churches of Christ in the "old country," and for a few years in this, so that for at least 55 years our sister was in fellowship with the churches. They came to S.A. in 1881, and divided some three years between Owen and Mitcham. Then for about two years their home was at Ballarat, where in 1886

Mr. Greenwell died. Two daughters by a previous wife still survive—our Sisters Hindley and Shaw. The widow returned to Adelaide, and for the past 23 years has been a faithful member of the church at Kermodest. Though so old, she was always glad to go up to the house of the Lord, and as long as resident in North Adelaide was a constant attendant at the Women's Bible Class and the Sisters' Meeting. For the last three or four years her home has been with our Sister Eiseman at Prospect. Mrs. Greenwell enjoyed very good health—"never had a day's illness in her life," she used to say. For the past year or two, however, increasing physical weakness kept her from the meetings. But it was always a pleasure to her for one to read and pray with her, and she delighted in converse about the things of the kingdom. Our sister took to her bed only about six weeks ago, and passed away peacefully at the very time that the church next door was remembering the Lord's death. Her mind was very keen and active, and her love for the Lord and her interest in his work and in his church was maintained to the last. We thank God for her beautiful, consistent Christian character. May we not only remember her with affection, but considering the issue of her life, imitate her faith.

Prospect, S.A.

A. M. LUDBROOK.

Coming Events.

MAY 2 & 4.—The Church of Christ, Brunswick, Sunday School anniversary services, May 2 and 4.

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.

Christian Evidence.

The infidel refuted. 21 subjects. God's Existence Demonstrated. A. Stewart, 183 Errol-st., N. Melbourne. By post, 7d.

WANTED.

Brother or sister with little money to help an inventor. Several new ideas. Half share given. Apply by letter, "Inventor," Austral.

IN MEMORIAM.

CAMPBELL.—In fond and loving remembrance of our dear mother, who passed away on April 19, 1908.

Your end came sudden, mother dear,
It made us weep and cry;
But oh! it was so hard to think
You never said good-bye.

—Inserted by her loving sons and daughters and son-in-law.—G. STENHOUSE.

MARRIAGE.

HUNTER—CRAWFORD.—(Ruby Wedding.) On April 24, 1869, at the residence of the bride's father, Pyrmont-st., Sydney, by Matthew W. Green, evangelist, Church of Christ, James, eldest son of James Hunter, Tullicoultry, Scotland, to Mary, third daughter of James Crawford, Falkirk, Scotland. Present address, Boulevard, Dulwich Hill, Sydney.

BOARD AND RESIDENCE.

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

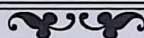
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At the Cross.

TOPIC FOR MAY 10.

SUGGESTED SUBJECTS AND READINGS.

Deliverance at the cross	... John 3: 14-18
What becomes of sin?	... Mic. 7: 18-20
Joy at the cross	... Gal. 6: 14-18
Peace at the cross	... Rom. 5: 1-11
Cleansing at the cross	... Heb. 9: 12-14
Sealed at the cross	... Eph. 1: 7-14
Topic—Pilgrim's Progress Series	John 19: 16-27;
Y. At the Cross	Luke 23: 39-49

JOHN KELMAN says: "This is one of the finest passages in the book, and is well worth learning by heart." There are, of course, many most suggestive lessons.

The cross and the tomb.

These are beautifully associated by Bunyan. When Christian saw the cross his burden fell off, and "began to tremble and continued so till it came to the mouth of the sepulchre, where it fell in." It took both the death and resurrection of Christ to save Calvary's unmeaning apart from the open tomb. He died for our sin, and was raised for our justification.

Note Christian's joy. Every one who rightly looks on the cross rejoices. Sin is vanquished. Bunyan in his *Grace Abounding* says that when the joy of his release came upon him, he could have spoken of it to the very crows that sat on the ploughed land by the wayside. Christ means us to speak of it to our fellowmen.

Three shining ones.

Three angels give to Christian four gifts: Peace, a new raiment, a mark on the forehead, a sealed roll. Bunyan means the first three to be associated with Mark 2: 15, Zech. 3: 4, Eph. 1: 13 respectively. Look up the passages. The sealed roll has been interpreted as "the inward memory and record of the experience at the cross, which gives assurance to the Christian life. It is sealed, for it is incommunicable. Like the name written on the white stone, it is known to none but him who bears it."

Three sleeping ones.

Near the cross lay Simple, Sloth and Presumption, fast asleep and fettered. Here is a "commentary upon the state of all who are unawakened to spiritual things." True to his name, Christian tried to rouse these to a sense of their peril. But, alas, they lay down to sleep again. Already we have had in our studies mention of men who had turned after leaving the City of Destruction and travelling some distance toward Zion. Here we have another deadly sin. "Next to the danger and sin of turning back, Bunyan would place that of standing still." There is fine opportunity for three Endeavorers to take each one of these men with their respective sayings: Simple, "I see no dan-

ger"; Sloth, "Yet a little more sleep"; Presumption, "Every tub must stand on its own bottom." The tribe still sleeps, or wakes to murmur still the old excuses.

Two vain-glorious ones.

As Christian went on his way, two men joined him. They were Formalist and Hypocrisy, who tumbled over the wall, on the left hand of the narrow way. They defended their action on the ground of convenience, and of custom, and on the fact that however they had come they were now in the same path as Christian himself. As much as ever do we need to-day Bunyan's lesson. We too need the Master's word (John 10: 1). There are many to-day who would seek Zion, but will not come via the cross of Christ. Hosts to-day plead custom as excuse for neglect of the plainly expressed will of God. It has become almost a commonplace even in religious circles to hear, "Well, after all, we are all seeking to go to the same place," as if it were therefore presumptuous to insist on a strict adherence to the divine order. We have heard men answer a plea for a Scriptural presentation of the plan of salvation with the words, "You can't save a man in the wrong way; save him, and you prove in that all the rightness of the method"—which may be accepted as true, but which is yet as clear a case of begging the question as was the excuse of Formalism and Hypocrisy. Let us remember that the only way to God, to the home above, is via Christ and his cross. A. R. Wells says: "Formalist and Hypocrisy were born in the land of Vainglory, and it is only for praise that they are seeking Zion; therefore they find neither Zion nor praise. . . . Those who would enter heaven must enter it on the terms of the Lord of heaven! Would they enter on any other conditions any domain of earth?"

The Interpreter's House.

TOPIC FOR MAY 17.

SUGGESTED SUBJECTS AND READINGS.

Picture of a preacher	... 1 Tim. 4: 6-16
The dusty room	... Rom. 7: 7-15
Passion and patience	... Jas. 5: 1-6
The fire and oil	... Zech. 4: 1-6
Valiant and despondent	... Acts 14: 20-23
The dream of judgment	... Rev. 20: 11-15
Topic—Pilgrim's Progress Series.	Ecc. 12: 9-14
VI. The House of the Interpreter.	Jas. 1: 19-25

By the Interpreter Bunyan means the Holy Spirit. At the Interpreter's house a series of helpful visions—"rare and profitable"—were granted to Christian. Each is significant, but space forbids a notice of all. In addition to those mentioned, notice the following: The dusty room, the fighter for the palace, and the man of despair.

The man who can guide.

The picture of the very grave person seen by Christian is worth more than a passing notice. Bunyan gives us all a needed lesson. If we would lead others aright, we must, he says, be as the man in the picture. We, too, must lift our eyes to heaven, "the best of books" in our hand, God's word on our lips. For us the world must lie behind: we do not look to it for reward; slighting it, we look for the crown of reward, so certain to the faithful that it now seems to hang over our heads. This is "the only man whom the Lord . . . hath authorised." When we fail in our guiding, may be in a comparison with Bunyan's picture we can see what is lacking.

Passion and Patience.

These are the names of two little children seen of Christian. The one was discontented, the other quiet. The one fumed because the governor wished to keep the best things for the next year, but the other was content to wait. Passion indeed received a bag of treasures which Patience did not receive, but the joy was but fleeting, for the treasure melted and Passion was left in rags. The lads are figures—Passion, of men of this world; Patience, of men of the world to come. The vision is linked to and illustrative of Luke 16: 25 and 2 Cor. 4: 18. Christians in this world may seem to lack: in the world to come they have the advantage. "Things that are first must give place; but things that are last are lasting."

The unquenched fire.

This is one of the most familiar things in Pilgrim's Progress. Christian saw a fire, which though one stood pouring water on it, yet burned the higher and hotter. The fire is God's work of grace in the heart; the devil it is who tries to quench that. But the devil cannot succeed. The secret is revealed. At the back of the wall stands one—the Christ—with a vessel of oil feeding the fire. Christ is assiduous on our behalf as Satan is against us. Here is our only hope of withstanding the assaults of Satan. But we may easily forget Christ's work: Christian saw not Christ feeding with oil so plainly as Satan casting on water. But the Master watches, and works and prays for his disciples (see Luke 22: 31-34).

Kelman has a suggestive word on this: "Besides the two main agents there are plenty of human ones at work for both these ends. Some people are for ever throwing cold water upon the fire of the soul, devil's firemen whose trade seems to be that of discouraging. Others, and these are the blessed ones of the world, pour in upon the flagging spirit the oil of good cheer and hope."

The vision of judgment.

A man just rising from his bed, shaking and trembling, by Interpreter's direction tells Christian of a fearful dream he had just had. He had a vision of the day of judgment. "There are two striking points to the vision. The first is the opening of the pit just whereabout I stood. That has the note of true conviction. The hell of many people gapes just whereabout someone else stands. Second, there is the haunting conception of him that *still kept his eye upon me*. This is the shattering of all privacy. He who has once realised it can never be alone again. According to a man's relation with the Great Onlooker, it is the greatest fear or the greatest hope of life."

Notes and News.

GROTE-ST. (S.A.) JUNIOR C.E. SOCIETY.—Our first harvest thanksgiving proved a great success indeed, and we intend to make this an annual meeting. We brought our gifts the day before, and were surprised with the large number we had. The ornamental bread, the gift of one of the parents of our Juniors, looked well between all the fruit and flowers. We had a large attendance, and all listened with interest to the address of J. E. Thomas. The gifts were afterwards taken to the creche and to several homes. Solos and the singing of harvest hymns made our meeting bright. An offering of 5/- was taken up. We recommend this as a suitable meeting for any Junior Society—D.F., Supt.

On Garvin's Division.

By Mabel Earl.

"Yes, of course it's true. There's no use lying."

"Then you'll go up to Mr. Garvin's office with me now, and have this thing over?" It's bound to come, you know; and it's a million times better for you to own up."

Fleming made no answer. McCartney walked across the room and laid a hand on his shoulder.

"Brace up, Jack. I'll stand by you. We all make mistakes. Get yourself clear of this thing and start out fresh. There's a dozen ways you can make a living; I'll find a job for you somewhere. Come up to the office now, and it'll be over in ten minutes. Supposing some fellow lay dead over here in the graveyard because of 1307. It's not half as bad as it might be."

"Garvin's out on the road somewhere," Fleming muttered. "I don't want to talk to Linley. I tell you, Mac, I'll go up there with you in the morning before it's time for you to pull out. That'll do, won't it? I'll make a clean breast of it, and I hope he'll go easy on Andrews. I'll tell him why Andrews didn't dare give me away. It might as well come out, all of it. I'm done for."

"Do you want to send word out to Stanley?" McCartney asked, as they walked away.

"I had been wondering how I could," Jean answered.

"I'll have Tom ride out there after supper. He can make it easy. It strikes me we've done a pretty good day's work between us all, Miss Jean."

"Do you think Jack Fleming really intends to go with you and confess?"

"I can't say. That's his lookout. It won't make much difference if he doesn't, with the evidence where we have it now. I've done a little detective work myself these last two weeks, and I had enough to make a beginning. Loughrea, that Canadian that runs between Canon and the Junction, had the whole thing figured down to just about this shape, simply putting two and two together, though he doesn't know Stanley. But we couldn't put our finger on the facts until Dykes came forward, and now we've got Jack's confession—poor fellow, it may be the making of him if he takes it the right way. One thing is certain, there'll be a hauling over at the roundhouse, and they need it. They've been too careless there for a year past. Well, I'm grateful for the honour of your company on this afternoon call, Miss Jean. Won't you come in? Good-bye, then. I'll send word to Stanley."

CHAPTER X.—ON THE HONOUR OF A SURGEON.

Not all of Jean's thoughts were occupied with Stanley's affairs and the hope of his vindication. She went on to her own home, parting with McCartney at his gate; and the sickening doubt which she had carried from Fred Bruner's bedside revived in full force as she found herself alone.

It was perfectly legitimate for Manning to encourage the boy in his hopes of recovery, up to

a certain point. No one could say what influence the cheerfulness of his mind might have upon the state of his body, and to tell him now without reserve the truth as Jean believed any surgeon must see it would be brutal and uncalled for. Yet he was brave enough to face the prospect of uncertainty, and uncertainty was the most merciful aspect which truth could assume in his case.

Jean Davidson had worked not infrequently with physicians that deceived their patients consistently and conscientiously up to the very hour of death. Her own nature shrank from such ethical standards; yet she recognised their existence in men of stainless professional honour. Was the cloud on Manning's clear candour when he spoke of Bruner merely due to the fact that any deception, however well meant, went against the grain of his nature, or did it spring from a deeper and guiltier source?

There could be no suspicion that he was misleading Bruner in the hope of a higher fee. One or two instances of the kind had come under Jean's notice while she was undergoing the painful disillusioning of her first graduate work; but she was profoundly convinced that Manning was incapable of such a course; moreover, it would have been useless in Bruner's case, since the surgeon's fees were met from the hospital fund, established by the railway company. Another possibility, dark enough in its far-reaching significance, yet bearing a disguise of mistaken honour and loyalty, seemed more in accord with Manning's nature.

For two years Jean had worked with him in frank professional sympathy and cordial friendship. During the last year, since he had received the appointment at the hospital, his avowed hope of winning her love had cost her much perplexity and self-questioning. She had discouraged him once and again, yet not so conclusively as to break off his suit.

One or two ill-natured ladies in Cameron declared that she was playing with him, but their conjectures went wide of the mark. She would have been glad to be at rest, in his love or without it; more than once she had asked herself what influence held her back, checking the affection which seemed all but ready to meet his own. Was it Stanley, and his need of her? Was it the mere joy of life and work, so complete that it asked no further satisfaction? Was it a standard in her own heart, which Manning failed to meet? She believed him good as he was brave, a loyal friend for sunny hours and a strong helper in trouble.

Her first question of him had arisen in these days when he stood nearer to her than ever before. The vague doubts that had vexed her from time to time as he spoke of Bruner were crystallised now into a painful definite suspicion. Yet she would not judge him without a hearing. The certainty that she must ask him, sooner or later, to justify himself, and the dread of his answer, darkened her joy at the clearing of Stanley's name.

The boy came back with Tom McCartney that night, borrowing one of Carl Bruner's horses for the ride. Jean heard his step on the walk as she was braiding her hair shortly after ten o'clock. He caught her hands, and swung her about to face the lighted room beyond the kitchen when she let him in.

"Let's see if you look properly happy," he said. "Seems like a long while I've been away.

Times have changed, haven't they? Anything good to eat in the pantry here?"

Jean brought out the lamp, and searched her shelves and cake-box for his delectation. The sound of his voice, merry as she had not heard it since the evening he left her for that last trip with 1307, was an antidote for the sadness of her thoughts regarding Bruner and Manning. He drew her down to the arm of the chair which she set for him beside the hastily spread table, detaining her there while he sampled the sponge cake and preserves.

"Mighty good to be home again," he observed. "But I can't get over the notion that they'll be calling me about two o'clock to start out with some extra freight. Say, Jean, you don't know what it means; a girl can't know. Even if they don't give me my job again, the other fellows know now how it was; and I know I was right—poor old 1307! I'm not her murderer. That peach jam is the finest ever; I want some more."

She made the most of his exultation, clasping the comfort of it against her heart to banish the last vestige of foreboding gloom. The world might be darkened with oppression and injustice; there must be further hardships to come, of a certainty, if Stanley were restored to the life which he had chosen; but to-night these could not enter the love-guarded barricades of peace and home.

McCartney was to take Number Ten out from Cameron at ten o'clock the next morning. At nine o'clock he came to the Davidson's door, short of speech and indignant.

"Fleming's gone," he announced. "I stopped there for him just now. He's pulled up his stakes and moved on. Left a note for his sister; his bed wasn't slept in last night. Well, let him go. We didn't need him, and his clearing out this way is just as much of a public confession as if he'd written it and tacked it up on the bulletin at the roundhouse. I'm going to drop in and speak to Garvin, anyway. I don't suppose this thing is going to need all the machinery of the grievance committee behind us to see justice done, not with Keith Garvin at the desk up there."

Just after lunch a boy from the hotel brought Jean a note in which Mrs. Garvin begged for a glimpse of her. Taking up a magazine which she had been reading, Jean started to answer the note in person. A few steps beyond the gate Manning joined her.

His boyish face was bright with the hope he had gathered from her manner on the day before, as well as with congratulations for Stanley's sister. Its sweetness smote on her heart with intolerable pain. Could it be possible that this man, her friend and comrade, the man who had so nearly won her love, was guilty of the thing she dreaded?

"Dr. Manning, will you let me ask you a question?" she said abruptly, hardly acknowledging his expression of gladness over Stanley's good fortune. "It's one question which a nurse should never ask the surgeon in charge; only in this case I'm not the nurse."

"You know that you may ask anything in the world of me," he protested, his voice trembling just a little.

"And you will forgive me beforehand? Tell me—I wonder if I can make you understand why I ask—what reason have you for deceiving Fred Bruner so?"

This time his eyes did not falter. She had brought him to the bar, and he gave his answer.

"Because I'm the company surgeon. I know what you mean. I couldn't deceive you, Jean. I'm acknowledging to you what I haven't admitted to myself, but I had it to do."

"O, Dr. Manning!" Her voice was a cry full of pain.

"Listen," he said. "I'll try to make you see how it is. Here's Fred, poor fellow; the chances are he never could collect from the company, in any case. And I'm bound, simply bound, in honour to consider the company's interests, just as a lawyer would; I look at it from their point of view. Now, I'm not hurting Fred physically by making him think he can go to work again. I'm helping him. He'd eat his heart out if he knew that the chances are he never will. And I'm not injuring him financially, when you come to think of it. He'll sign this release, and agree not to claim damages. Very good; if he ever does recover, by any miracle, so he can go to work again, that's all right. If he doesn't, the law won't hold him to that release. He has as good a chance to collect as if he never had signed."

"When he has given his word that he never will sue?"

"The law will not hold him to that."

"But his honour and yours!"

"I'm sorry," Manning said simply. "I've put more than my life into your hands, owning up to this. I might deny it, you know, but I can't have a lie between you and me."

"But what will he think when he knows what you have done? O, Dr. Manning, the boys here have trusted you as not one company surgeon in a hundred is trusted by railroad men. Since you risked your life for Bob Dykes they have made you their hero. How can you? oh, how can you? What will it mean to every idea of honour and gratitude that Fred Bruner ever knew when he learns that you—and poor Bob Dykes! I wish he might die before he does learn it."

"I never thought of that," Manning said in a low voice.

They had paused at the corner, heeding nothing but this supreme struggle that was upon them both.

"I see where I stand in your eyes, Jean," Manning added after a moment. "God forgive me. Have I killed your trust in me, too?"

She did not speak.

"Will it make any difference to you if I go straight to Fred and tell him the truth, the whole truth, that I had been willing to deceive him, but God and Jean Davidson won't have it? Will that make it right?"

"Tell him that you are not sure about his getting well. Nothing more just now. Only let him see that it isn't certain."

"And you, Jean?"

"I am your friend always, Dr. Manning."

"Nothing more? This is different from those other times. I shall never trouble you again, if you tell me that this is the last."

"I am your friend always," she said again, reaching out her hand.

He took it in the final farewell to his hope, for her face and voice told him the rest. The eyes that watched him as he went down the walk were dim with tears.

For a moment Jean thought of turning back to her home. But she dared not face the solitude. There was peace with Mrs. Garvin. She walked on to the hotel, into the loving welcome which always waited her there.

"I have sent my Quartz City young lady out of the way for the rest of the afternoon," Mrs. Garvin told her. "I shall let her go home next week, I think. Do you know, I walked across the room with my crutches this morning, and it will be only a little while until I shall need no more help than one of the maids here can give me. How my housekeeping dreams have gone to pieces! But it is like home to see your face again. Draw the hassock up here beside me, and tell me all the news. Your eyes have smiles and tears behind them, Jean. Is it Stanley?"

"I will tell you the whole story," Jean answered, taking off her bonnet. "You know a part of it. This is better news."

Finding it impossible to keep Mrs. Garvin in ignorance, Jean had told her briefly the story of the explosion, making no comment upon the fact of Stanley's dismissal. Surprised and sympathetic, Mrs. Garvin had understood that Jean was not asking or wishing her to intercede in Stanley's behalf. She had been a witness of the brief interview in the little cottage sitting-room, where Garvin, mastering himself under a greater strain than she could guess, had shaken hands with Stanley and thanked him for the assistance and shelter he had given. It was a strange scene, with constraint on either side; and yet, beneath all misunderstanding and variance, Mrs. Garvin believed that each man recognised the other's essential worth and the effort to do justice under trying conditions.

Venturing to question her son, she had learned only that he intended to re-open his investigation quietly, taking further action if new facts should be brought to light sufficient to change his decision. The personal obligation which Stanley had laid upon him could not affect his official action; and the constraint of his unacknowledged love for Stanley's sister, baffled and put to silence by the bitterness of the words he had heard her say to Manning, prevented any effort which he might otherwise have made to repay Stanley's service by some personal effort in behalf of the boy. The situation was as painful as could well be imagined, for a man of Garvin's fibre; yet he said nothing of it to his mother, and she, dimly guessing the truth, nevertheless clung to Jean. She put her arm around the girl now as they sat together, drawing her close.

"I am so glad there is a good word!" she said. "If I dare complain a little, I will confess that life hasn't been very cheerful since I parted from you. I never liked hotels, and Keith has been very, very busy. I never realised before what the work of this one division must be. He is looking so worn and white, and yesterday he was on the road all day with a party of officials, people from general headquarters, and I know he isn't getting any time

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JOSIAH HOLDSWORTH, Undertaker.

to sleep these nights as he should. He told me once that a railroad superintendent is a buffer; he must stand the wear and tear of blows from above and from below, doing what he can for the men and for the management. I wonder if the men realise it when they are thinking how hard it is to be an employe. But tell me your story, dear; I would rather hear you talk even than to talk to you myself, and I've been famished for both."

Knowing that the report of her conversation with Dykes and Fleming would be public property in Cameron before nightfall, Jean told her all, even including some details which Cameron was not likely to hear. Mrs. Garvin's brown eyes could be shrewd as well as loving. They scanned the girl's face closely as she spoke of Dyke's gratitude to Manning.

"Will you tell me something, my dear—and

forgive an old woman if she is gossip and interfering?" she asked. "It is because I care about you so much. Did Mr. Dykes know that he was paying part of his debt to Dr. Manning when he told you this?"

"That is what he said," Jean admitted, colouring under the sweet, searching gaze. "He said he knew—but I told him it wasn't true, at least—"

"You are not promised to the doctor? I have known ever since I first saw you together that he wants you."

"I shall never marry Dr. Manning," Jean said, the tears which Mrs. Garvin had guessed behind her eyes gathering slowly and brimming over.

—C.E. World.

(To be continued.)

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