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South Island District Conference, N.Z.

The 24th annual Conference was held in Oamaru, commencing on Friday morning, April 9. T. H. Mathieson was President, and delegates were present from Christchurch, Ashburton, Timaru, Oamaru, Hampden, Dunedin, South Dunedin, Mornington, N.E. Valley, Burnside, Gore, Mataura and Invercargill.

W. Kilgour (Oamaru) was Secretary of the Conference. Devotional exercises occupied the first half-hour, after which greetings were conveyed to the two North Island Conferences. The roll having been called, Bro. Mathieson delivered the President's address, the subject being "A Centennial Message," which dealt with the internal progress of the Restoration movement. A hearty welcome on behalf of other bodies was extended by F. G. Buckingham, of the Baptist Church, Oamaru.

HOME MISSION COMMITTEE'S REPORT.

Timaru.—In furtherance of the recommendation made, F. W. Greenwood had been stationed at Timaru since last Conference for about ten months. Shortly after Conference, on account of the death of his brother he was called away for three weeks, and during his absence his place was ably filled by E. T. Edmonds. In a letter to the Committee in February Bro. Greenwood reported several removals of members of Timaru church to other districts, and the prospect was not so promising as it seemed a few months before.

At the same time Bro. Bull accepted an engagement with the Mataura church.

As it was necessary to have an evangelist in Ashburton, it was then decided to place Bro. Greenwood at Ashburton until Conference, and in the meantime try to get along at Timaru without an evangelist.

Gore.—An attempt was made to render assistance to the Gore church by securing the services of a young brother for evangelistic work, but as the church was unable to accept the terms offered, and as the Committee's obligations would not allow of increased expenditure, the church was unable to engage the brother.

Kaitangata.—The thanks of the Committee are due to a number of brethren who rendered acceptable service to the Kaitangata church. Bro. Bull, after his engage-

ment in Temperance work, and prior to going to Ashburton, spent a month at Kaitangata.

Ashburton.—On G. Manifold's resignation in order to accept an engagement with the church at Hobart, Bro. Bull spent two months with the Ashburton church, and on the latter's leaving in March for Mataura, the Committee instructed Bro. Greenwood to take up the work in Ashburton till Easter.

E. T. Edmonds, who arrived in N.Z. just before last Conference, and whose services were accepted by the Conference, spent about nine months in N.Z., most of the time in our district. He did a great deal of work in the interests of No License, large and enthusiastic audiences being present at most of his addresses. Most of our churches were visited and missions conducted in Invercargill and Dunedin. Christian Women's Missionary Societies were organised and the interest taken by the sisters has been very satisfactory. Bro. Edmonds' powerful discourses have been highly appreciated wherever he has visited, and the churches have been greatly strengthened. The missionary societies will no doubt be a means of increasing the missionary spirit in our churches.

Finance.—The annual offering was taken up in July, when something over £100 was received—a record for this offering. On account of our heavy expenses, however, we still experienced difficulty in meeting our obligations. Exchange of preachers on the Lord's day before the offering was arranged. In view of the straitened financial position, and in order to help the Ashburton church, the Committee made a special appeal in March.

Thanks are due to J. Inglis Wright as editor of the Quarterly Letter, and A. Roy, who continued to act as secretary to isolated members, to W. J. Hastie and T. H. Mathieson for their special services to the Committee, and to the Dunedin brethren who, at the request of the Committee, helped the little church at Burnside.

In the report of the Foreign Mission Committee, pleasure was expressed at the deep interest which prevails among the churches of the district in regard to the Foreign Mission work at Bulawayo.

The Workers.—The staff is the same as last year, with the exception of the day school teacher, Bro. Anderson, who is at present on a visit to the Old Country, his place being providentially filled by Bro. Hollis, of Blantyre. The workers have labored with great devotion and God has rewarded their loving service.

The Converts.—There has been a steady increase in the number of those led to Christ Jesus. In the month of November alone some 20 additions were made.

The Field.—The most important feature has been the building of a meeting house at Hillside, on a section of ground leased by the mission. The building is of stone, and its erection was done by the natives under the direction and with the assistance of Bro. Hadfield.

The Sunday School is being carried on quietly, and is gradually gaining ground.

The Day School now numbers 50 odd scholars, and at its last examination by the Government inspector received a very satisfactory report from that official.

Native Evangelists.—A fresh development has taken place in connection with the training of young natives for preaching the gospel.

It is intended to build a number of huts on the Forest Vale land, each of which will house four students. The cost of these will be £15 each, with a further expense of £2 each for furnishing. Contributions so far have been received providing for two huts. The cost of maintaining the students will be £18 per year. It is hoped that some of the brethren and Bible classes, etc., will take up the responsibility of providing the sum required for the support of a student.

The Home Mission Committee's statement of receipts and expenditure for the year showed—January 1, 1908, in hand, £32/18/10; receipts to December 31, £286 13/4; total, £319/12/2; expenditure, £314/5/5; in hand, £5/6/9.

The Foreign Mission Committee's statement was as follows:—In hand, January 1, 1908, £208/16/11; receipts to December 31, £310/0/4; total, £518/17/3; expenditure, £298/7/4; in hand, £220/9/11.

Statistics showed membership, December 31, 1907, churches, 1768. Additions for year 1908 were 142 (made up of bap-

tisms 51, by letter 69, from other churches or restorations 22). Losses were 243 made up of death 20, by letter 67, roll revision 156). Total at December 31, 1908, 1667. Sunday Schools membership at December 31, 1907, was 1045, and at December 31, 1908, 1015. The number of teachers in 1907 was 128; in 1908, 119. The Bible class members included in the 1907 were 147.

Consideration was given to the Home Mission Committee's report and statement on Friday morning and part of the afternoon. In the afternoon Ralph Gebbie (Christchurch) gave a Bible study on Psalm 24. The Conference Essay was read by T. J. Bull (Mataura). The subject was "The Church's Responsibility for the Efficiency of the Preacher," and the essay dealt with the following four aspects of the subject: 1. Earnest unity, believing, direct prayer; 2. Being filled with the Holy Spirit; 3. Love manifested in unity and liberality; 4. Powerful preachers. Criticism followed the reading of the essay.

Election of officers for the ensuing year resulted as follows:—

Conference Executive: President, C. Fleming Macdonald; Vice-President, T. Arnold; Secretary and Treasurer, J. M. Innes.

Home Mission Committee: L. Kemnitz, A. Roy, J. M. Routledge, J. W. Stokes, C. F. Sundstrum, A. Thompson, L. C. J. Schulenburg.

Foreign Mission Committee: J. Inglis Wright, K. H. Kippenberger, C. Aburn, J. L. S. Wright, H. Holmes, Miss J. Alexander, Mrs. G. Brown.

T. H. Mathieson was appointed essayist for next Conference, which it was decided should be held at Dunedin.

A. Roy was re-elected correspondent to the isolated members, and J. S. Wright, editor of the Quarterly Letter.

On Friday evening a tea-meeting was held in the Church of Christ, and at 7.45 in the Baptist Church there was a public meeting and Home Mission Rally. The subject dealt with by a number of speakers was "The Field."

After the devotional service on Saturday morning a Bible study upon "The Prophecy of Habakkuk" was given by Bro. Gebbie.

Consideration of the future work of the Home Mission Committee was then continued, and the following resolutions were carried:—

1. "That the whole matter of future work be left entirely in the hands of the Committee."

2. "That every associated church call a meeting to consider the best means of carrying on Home Mission work. That such resolutions as are passed at that meeting be referred to a special committee of this Conference, to consist of the Conference Executive Home Mission Committee, and of other members whom they deem wise to invite to consultation, such meet-

ing to be held as early as possible, and the reports of such special committee to be presented at next Conference. The aim of the committee shall involve the consideration of system, method, procedure and general policy."

The report and statement of the receipts and expenditure of the Foreign Mission Committee were adopted, and a printed report and statement of the General Secretary and Treasurer for N.Z. was circulated among the delegates.

The afternoon session commenced with a Bible study from Romans 12: 1, 2, by Bro. Gebbie.

The following resolutions were carried: N.Z. Magazine.—"That the report be adopted and sent to the churches for favorable consideration."

"That churches employing preachers be urged to lend same for one month."

"That Conference fees remain in the hands of the Conference Executive for Conference expenses."

On Saturday evening a Foreign Mission Rally was held, J. Inglis Wright presiding.

F. W. Greenwood (Ashburton) was the exhorter on the Lord's day morning, and in the evening the Conference Sermon, "Apostolic Motive and Methods," was preached by W. D. Little (Invercargill).

Christian Women's Missionary Societies.—The Christian Women's Missionary Societies which were organised during the visit of E. T. Edmonds held their first Conference in N.Z. in Oamaru, commencing on Saturday afternoon. Mrs. W. J. Hastie (Dunedin) presided. Addresses of welcome were made by Mrs. T. Cunningham and Mrs. Buckingham, of Oamaru, the latter of whom welcomed them on behalf of the Christian women of Oamaru, and pointed out the great need for women's work and aid in missionary enterprise. Mrs. J. Hislop and Miss M. Lowe (N.E. Valley) responded to the welcome. A telegram was read from Miss Vine (Wanganui) who, it was anticipated, would be appointed General Secretary, stating that she had missed the boat from Wellington, and so was unable to be present. A solo, "When the Pearly Gates Unfold," was rendered by Mrs. Clarke.

A highly instructive paper on "Children's Work," which referred specially to work amongst the children of Sunday Schools, Junior Endeavor Societies and Mission Boards, was read by Mrs. Powell (South Dunedin). After a number of ladies had spoken to the paper, the resolution was unanimously carried, "That it be a recommendation of this Conference that the various Sunday Schools be urged to conduct a 'Children's Day' once in each year. The session then adjourned till Sunday afternoon.

The President in her address, after referring to their responsibility (Romans 14: 10), outlined the objects of the Society. These were chiefly to cultivate a missionary spirit, to encourage missionary effort in

the church, and to disseminate missionary literature. There were about 1650 women in the churches of Christ in N.Z., and if each of these gave 6d. a month, £41/5/- could be raised monthly, and this would secure the services of two evangelists for N.Z., who could establish new churches, build up and strengthen the weak, and give assistance to those who were in need.

Miss M. Lowe led the devotional service on Sunday afternoon. An address was given by Mrs. C. F. Macdonald (Dunedin), who dwelt upon the need of being enthusiastic and energetic, and a paper by Mrs. Robert Stewart was read. A quartette was sung, and Miss M. Alexander, of Dunedin, sang a solo.

At the meeting held on the Monday morning, it was decided to affiliate with the American C.W.B.M. New Zealand will be the field upon which the societies will concentrate their efforts.

A Bible School session was held on Monday morning, T. Arnold presiding. Two excellent essays upon "Bible School Organisation," and "The Ideal Teacher," were read by Bren. C. F. Macdonald and R. Gebbie respectively, while a lecture on "Teaching" was delivered by Mr. Cron, of the Oamaru school. It was decided to publish the two essays and a short paper by Mr. Cron in one pamphlet, that 2000 copies be issued by the Austral Publishing Co., and that the Conference be responsible for any loss on the issue.

The following resolution was carried:—

"That this Bible School session of the Church of Christ in the Middle Island of N.Z., deplores the fact there is no adequate system of teaching the history of the most important person that ever lived in this world, Jesus Christ, of Nazareth. Therefore this Conference pledge themselves to do all that they can to get Bible teaching in our national schools, or such selected portions as will be suitable to the understanding of the various standards, with the condition that the parents could withhold their children from this Scripture reading."

The churches are also to be requested to set apart one Lord's day in each year as a "Children's Day."

Officers elected for the next Conference were:—President, R. Gebbie. Vice-President, W. Pryde. Secretary, H. Langford. Election of essayist was left in the hands of the Executive.

Lunch on Monday afternoon was provided by the Oamaru sisters in the Oamaru gardens. About 70 delegates were accommodated by the members of the church during Conference, a fact which of itself speaks much for the hospitality of the Oamaru church.

"We are guilty of all the evils that beset the church, when we fail to make them the subject of our prayers, or think them incurable."

Foreign Missions.

Letter from H. H. Strutton.

We are at present spending a day or two at Wadgaon, a town about fourteen miles west of Baramati, having come along more particularly to see if anything can be done towards reclaiming some people called Bamptas, who are professional thieves and who give the Government a lot of trouble, travelling all over India, plying their trade and sending the proceeds by post office money order to their relatives in these villages. When the Government revenue officer was last through here he had a deputation from some of these people asking to be settled on some of the canal lands, and promising to give up their thieving if this were done for them. So he wrote to us, asking if we would go along and see first what could be done for them and in the event of their intentions being good, whether we would supervise the reclaiming of them in their new sphere. This will mean a hard task at first, but, as the people are not badly disposed, and their trade seems to be all that anyone can find against them, the work will likely enough be very reproductive in time. Almost all the tradesmen in India are born into their trade, and if these thieves' children could but be born on a farm they would more naturally give it up. At present they blame their birth for what they do, and say, "What else can we do?" Certainly they are smart thieves, but they never rob from anyone round about here, always going further afield, preferably robbing railway passengers, by personating harmless travellers themselves, or well-to-do merchants with be-jewelled wives.

There are some new forest lands being cut up for cultivation in this part, and the Government is willing to give over certain parts of these if the people show a readiness to respond to the help given.

We have had an interview with the head man of them in Wadgaon, who has himself bought a piece of land, most probably with the products of thieving, and he in turn has promised to see the head ones of three other villages and get the names of all who are ready to fall in with the plans of the Government.

Some of them are fine looking people, greatly superior in looks to many of the more honest dealing people of the villages. Of course they have to be a smart lot, but now they are complaining that the police are becoming too smart for them, and it is therefore hard to make a living. We have told them that we shall come, all being well, here again next week and stay longer, and see how many are ready, and then get out a proper petition to Government on their behalf and apply for the land.

This morning we made an early start for a village two and a half miles away, called Hob, and had to take a winding track through sugar cane fields and over boggy land. After walking through the

village, the people soon gathered to find out what we had come for, as the sight of two sahibs in the village was evidently a rare one, and every available person soon followed us to the chowdy, or village gathering house. We had an audience of over 100; mostly men, and Wamanroa and I spoke at some length to them, getting a quiet hearing and much attention to what was said. They also said they would be glad to see us again if we came next week.

We expect to leave for Pandhare this evening, camping under the trees there and, on our way home in the morning, to pay a visit to the Rajah of Malegaon, as he wants me to see his agricultural work and improvements. He met us as we were coming here, and amongst other things asked if he could send his eldest son along to us to study "the principles of the Bible," to which we gladly agreed, so that when he is not at Poona attending college, he will come to us two or three times per week. The Rajah says he wants him to fully understand the teachings of Christianity. We trust he will. Please pray for us in this part of our work, also that in our contact with Government and other officials, and the advanced classes in Baramati, we may be used to point such to Christ.

April 6, 1909.

From Miss Tonkin, Shanghai.

The work is going on very smoothly, sometimes too smoothly, I feel, though we have had some stirring times since my return. The Holy Spirit has been working among our native brethren in a very marked manner, and consequently the evil one has been more than usually busy. We realise that many of the scholars in our day schools are coming under the influence of the truth. We have commenced the study of Training for Service at our Wednesday evening meetings. So far all seem very interested. Am leading it myself. I have to translate it beforehand with my teacher. This is in addition to all the other duties which fall to me in the school work and among the women. Just now every day is full from morning until night, so much so that I have no time to oversee anything in my home. Mr. Hunt has during the last four months baptised some nineteen men and women. My time is occupied as follows: Sunday, superintend Sunday School in the morning, attend the afternoon and evening preaching, play the organ and lead the singing. Monday, Tuesday and Thursday, teach English for two hours in boys' school. Wednesday, women's meeting at Hongkow. Every morning study two hours with personal teacher. Two mornings give lessons in the girls' school, and Friday afternoon give one and a half hours in the same, and hold a women's meeting. Then Wednesday and Saturday evenings give Bible study, and Thursday evening attend Mr. Hunt's Sunday School study class. Besides attend the school prayers every day.

Present Problems.

An address delivered at the Centennial Conference by J. Colbourne.

In our church life, and church work, there are difficulties and problems which constantly confront us. If we could solve them it would add very much to our numerical strength and spiritual power. I have been trying for years to see through them, but have not succeeded to the extent I desire. It may be that in the combined knowledge, experience and wisdom of so many workers and preachers present we may help each other in the consideration of these matters. The time allotted me will enable me simply to touch upon two or three of the problems. It seems to me that there is one problem of paramount importance, and could we solve that one the others would largely disappear.

I. *How to deepen the spiritual life of your brethren.* Could we secure this, much would be accomplished. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," and Paul exhorts, "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." How can we promote a more intense, passionate and devoted love to the Lord Jesus? Could this be accomplished, many hindrances would disappear. We need to experience and live in the rays and warmth of the love of Jesus that passeth knowledge. How can we bring this about? It should not be spasmodic or fitful, but strong and constant.

II. *How can we promote a reverence for and delight in the study of God's word?* The Bible is too little read. How few nowadays carry their Bibles with them to the services of the Lord's house! David says, "Thy word is a lamp unto my feet, and a light unto my path." Too often books that we read and things we do in our homes displace the word of God. How can we promote a reverence and love for the Scriptures, and for public and private devotion? We cannot live spiritually without the study of God's word and prayer.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer."

III. *How can we prevent the leakage of membership in our churches?* We lose many. Our tent missions are apparently successful, but how many drift away! Do we baptise them too hastily? Should we not instruct them more thoroughly before immersing them? What kind of interesting methods can we adopt to interest them in the study of the Scriptures after immersion, and so secure them to the Lord, and the church? These are a few important problems to solve.

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## The Leader.

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### THE PHILOSOPHY OF REVIVALS.

The simultaneous mission which has been carried on in Melbourne during the past few weeks has been successful in creating a wide-spread interest. The largest buildings in the city are too small to accommodate all those who would attend the meetings. The special feature of the mid-day Town Hall services is that they are for the most part men's meetings. The great city hall is crowded with a male audience every day in the week except Saturday and Sunday. Saturday is a rest day, but Sunday witnesses greater gatherings still in the Exhibition building. And, vast as are the resources of the latter place, they are quite inadequate to meet requirements. This phenomenon presents a startling break in the ordinary, every-day life of the city. It is religion plunged into the midst of commerce. For a brief season thousands of business men lay aside the thought of financial gain in order to listen to the simple gospel of the Lord Jesus Christ. To a large extent it is an awakening of the people to the value of higher things, and is a sufficient answer to those who are perpetually croaking that religion is dead. What strikes one most about it is the absence of sensationalism. And this is one of the things which have caused some confusion among the critics. An awakening of interest caused by sensationalism is a thing they can understand, but not having this to fall back upon, they are left in a state of great perplexity.

#### Are revivals a sign of decay?

Critics, however, are not easily nonplussed. It is easy for them to shift their position and make their attack from another quarter. And so we find the daily press, having nothing to say on the score of sensationalism, proceeds to inform us that religious revivals are anything but an unmixt good. The *Argus*, for example, tells us that a modern "revival" may be defined as a consequence and a symbol

of the disintegration of church life and as a help in the process, and goes on to explain how revivals may be regarded as a sign of weakness. "When a particular church or congregation is languishing and feels that the whole life of the district is slipping out of control, it summons a denominational evangelist to visit the town and work up the cause into life again." No doubt there is some truth in this statement, but it does not follow that it is true in every case. For what is called a "revival" may not be the outcome of spiritual deadness, but of spiritual life. The primary object of a "revival" is not to benefit existing church members, but to make the gospel known to those who have not obeyed it. It is a foolish thing to say that dead or dying churches are the promoters of revivals. If instead of the word "revival" we use the expression evangelistic fervor, we will see more clearly the weakness of the statement. It is the strongest and most Christ-like churches that put forth the greatest efforts to win souls for Christ. Indeed, the test of a church's vitality is its activity in the Home and Foreign Mission fields.

#### The effect of revivals.

But of course there are languishing churches, but the rule is that these feel the least inclination to do anything to improve their position. When they do, it may be regarded as a hopeful sign, and their asking for help as one of the sanest things they could do. But we need not dwell upon this point. That which commands our attention most is the remarkable statement that revivals assist in the process of disintegration and decay. It is admitted that after periods of great religious excitement there is an inevitable reaction, but this is something very different to assuming that revivals are disastrous in their after effects upon the churches. As illustrating the effects produced by religious revivals, the great movement inaugurated by Charles Wesley, in the eighteenth century, may be cited as a case in point. It was a revival attended with many objectionable features. It was sensational, hysterical and emotional—a revival in which the critic might revel to his heart's content. But let us hear what the historian has to say about it and its after effects. J. R. Green, in his "History of the English People," referring to the revival under Wesley, says: "In the nation at large appeared a new moral enthusiasm which, rigid and pedantic as it often seemed, was still healthy in its social tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes, and the foulness which had infested literature ever since the Restoration. But the noblest result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. It was not till the

Wesleyan movement had done its work that the philanthropic movement began."

#### Critics should read more.

It is a pity the critics did not read more and write less. It is to be feared that too frequently they can only see the worst side of things and very seldom the better. In nearly all religious revivals there are things that have to be deprecated. There are errors of omission and commission. Doubtless there are some in the Chapman-Alexander Mission, but as we did not start with the intention of pointing these out, we shall leave them alone, and rejoice in whatever good the mission can accomplish. Our object rather was to deal with the general question of revivals and recent criticisms upon them. We believe that the result of the present mission will be for the good of the community generally. It is directing people's thoughts to the question of religion. It is making many men and women resolve to lead better lives, and because of these things it is a valuable asset in our public and social life.

#### The emotional element.

The criticisms that we have seen so far are only stock ones, of which the following is a specimen. A writer in the *Argus* objects to revivals, and to the present one in particular, because it appeals to the emotions. He says "the demand of the intellect for satisfaction is set aside. The emotions are quite sufficient." This is only partially true. In religion the emotions play a considerable part, as they also do in our ordinary life. Some objectors say, "We do not believe in your revivals, for they introduce emotion. What we want in religion is calmness and steadiness. Emotion is too uncertain, too evanescent." This objection is fairly replied to in the following words:—"True enough there may be an excess of emotion in anything; but it is just as true that there is no great life without the emotional element in it. Love is the master quality in human hearts, and love is not logic but emotion. The home founded upon love will be a far happier home and a far wiser home than one based upon cool logic. We are not mere thinking machines; it is possible for us to feel. The parents' feeling for their child; their suffering in its suffering; their joy in its pleasures, is not a logical matter, but is the noblest quality of life. Emotion, then, is a conspicuous quality of life, and yet, strangely enough, often the very people who say 'Religion is life,' admit no place for feeling in religion." It is not wise, therefore, to deprecate emotion in religion. Excess in anything is not good, but the misuse of a thing is no argument against its use. No intelligent preacher of the gospel can preach Christ without appealing to the intellect, nor can he exhort men to forsake evil and follow that which is good without appealing to the reason. But a revival meeting is scarcely the place for a scientific discussion.



**Revivals not a new thing.**

To a very large extent the history of religion has been a history of revivals. "Upon the face of it," says Dr. John Watson, "one cannot forget that this principle of sudden, powerful reviving of life has been a constant feature in the history of the Church of God, not only in later days, but in Bible days; not only in the New Testament, under the effect of Pentecost, but, if you look below the surface, throughout the Old Testament also." Revivals therefore are not modern novelties, though some of the methods adopted undoubtedly are. The merit of revival meetings is that there is an attempt made to get immediate decisions for Christ. In ordinary preaching, in most of the churches, that appears to be the last thing thought of. This, as well as other things, is the weakness of present-day preaching. The preaching of the simple gospel—a full gospel, with a view to immediate surrender to Christ—would have a wonderful effect. Preaching touched with the emotion of Christ and loyal to his truth would make revivals the ordinary experience of all the churches.

## Editorial Notes.

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**How Does the Current Flow?**

It may be, as a school of religious thought is constantly affirming, that the world is daily growing worse, and that Christianity is shortly to suffer a temporary eclipse. And there is much that appears to support this pessimistic prophecy. The regnant spirit of militarism manifested in the enormous expenditure by civilised nations for the munitions of war and the support of huge armies ready on the shortest notice to destroy each other; the spirit of industrial unrest often developing into strikes and lockouts accompanied with bitterness of feeling and language; the advocacy of revolutionary socialism associated with wild talk of the confiscation of property, and of broken heads and flaming houses, the alienation of so many working men from the churches; the open advocacy of agnosticism and even avowed atheism, and the still more insidious attacks on the word of God by critics of the "higher" and destructive schools under the guise of friendship: all these and other indications appear to support the idea that humanity as a whole is on the down grade, and yet it may be possible to be misled into a false generalisation based on a hasty and imperfect view of the world's movements. An observer standing by the side of one of the great stretches of water extending from the Murray river, as he saw the eddying current, might be pardoned for concluding that the stream was flowing eastward rather than into the Indian Ocean, but the great volume of water still steadily rolls on toward Encounter Bay. As we remem-

ber the many wars that have been averted of late years by arbitration, notice the improved and steadily improving conditions of the world's toilers, observe the evolution, amid the industrial unrest, of the principles of co-operation, the advance of evolutionary rather than revolutionary socialism, the amazing developments along the lines of temperance legislation and missionary progress, the growth of the union sentiment among Christians, the increased interest taken in the young as indicated in our State and Sunday Schools, C.E. Societies, Y.M. and Y.W.C.A. organisations, etc., the testimony of archæology to the truth of the Bible, and the remarkable revival of interest in its study as seen in the great teacher training and adult Bible Class movements: we conclude that after all the river is rolling on to the ocean, and that all things are working together for the ultimate good.

**"Brotherhoods."**

Among recent American movements in the direction of Christian progress one of the most noteworthy is that of "Brotherhoods." These are formed in various denominations, and are described as a "layman's movement." The members are stalwart believers in the old Book, business men combining to extend its influence and to apply its instructions to the details of every-day life. At a recent Pittsburg Convention of Brotherhoods the statement appeared in the large papers of the Associated Press, "The two broadest and deepest currents in present-day American religious life converged here in a few days. These currents are the tendency to Christian unity and the activity of the laity in Christian work." The *Christian Evangelist* also quotes another significant comment by the secular papers: "It was a gathering entirely without parallel in American history, for these official representatives of the newest and most potent force in church life, the organised laymen, had for their avowed object a consideration of methods of furthering co-operation and unity. A discerning observer sees in these the possibility of church union coming in by the back door, so to speak, while the ecclesiastics are debating in the parlor whether to admit it. Obviously, when the business men of our churches say, 'Let us get together,' the denominational leaders cannot say them nay." When the leading papers speak of the Brotherhood movement as "the newest and most potent force in church life," it must have attained considerable dimensions and influence. And this influence would appear to be wholly in the right direction. A national congress of "laymen" is to be held in St. Louis early next year, the committee consisting of representatives from the "Laymen's Missionary Movement," the Y.M.C.A. and the Brotherhoods. It is not easy to say unto what this movement will grow, but it is at least a most significant indication of the growth of the union sentiment, and of a gratifying development of

religious interest among the men of the churches.

## Sisters' Department.

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**VICTORIAN.**

Secretary, Miss HILL, 23 Blenheim-st., Balclava.

The Executive met on 7th inst., President Mrs. E. Davies presiding and leading devotional. The new delegates were welcomed, and the sisters urged to make this year a record for work accomplished. Interesting five-minute papers were given as echoes of "Centennial"; "Music," Miss Pittman; "Receptions," Miss Manning, S.A.; "Sunday Services," Mrs. R. Lyall and Mrs. Hagger; "Lessons from Convention," Mrs. F. M. Ludbrook; "General Impressions," Mrs. G. P. Pittman. Miss Thompson also said a few words. Apologies were received from Mrs. Haldsworth, Mrs. Lewis, Mrs. Durbridge, and Miss Jerrems for absence. A letter of grateful thanks from Mrs. Roy Thompson was read. The suggested syllabus was adopted. The treasurer's statement showed a debit balance, and hope was expressed that churches who had not contributed to Conference expense fund would do so. Additions from Sunday Schools:—North Fitzroy, 2; N. Richmond, 1; N. Carlton, 1; Collingwood, 2; Cheltenham, 2; Newmarket, 3; Swanston-st., 3. Next meeting, June 4, when Mrs. Chown will lead devotional, and Mrs. Harward will read a paper.

FOREIGN MISSIONS.—*India*.—Vinayakrao, the teacher at the school in Bigwan, has been allotted to the Bible College students to support. They cannot go; they are sending. Dinker has gone to Bombay to a High School for further education at 10 rupees per month, besides clothing and books. He is a promising youth, and we hope this will further fit him for work as teacher and preacher in the future. We are sending him this first term as a trial, and await results before arranging further. Mr. and Mrs. Strutton and S. P. Ludbrook are well, and each busy in various directions. *Japan*.—P. A. Davey is giving most valuable help in the Tokyo Bible School this year. He has also been speaking at special meetings in Hongo. Mrs. Davey conducts a women's meeting fortnightly in her home. Miss Nakamura is the Bible-woman in charge. Several visits have been made to the homes of the women, with encouraging results. We notice that the important work of "Teacher Training" is being given a prominent place in the teaching of the young Japanese, both in the Bible College and in the Sunday School Association.—H. C. Ludbrook. [Foregoing has been delayed through Conference reports.—Ed.] Bro. and Sister Filmer left Sydney for Pentecost on May 1. They took with them their house and furniture, the latter including a sewing machine and a small organ, almost the whole cost of



which was generously and spontaneously given by church members at the Centennial Conference. Sister M. Thompson, whilst giving a talk to the friends assembled in the Centennial Conference, mentioned that a magic lantern would be helpful to John Panna in his work in the C.P., India. At once a brother suggested that a collection be made; and again the brethren showed their liberality by contributing the means to purchase a lantern. Letters have been received from Bro. Strutton, telling of the various departments of work in Baramati and district. We ask the sisters to look carefully through the CHRISTIAN for news from the Foreign fields, and to read all the letters from missionaries so as to keep well informed about our work abroad. A letter from Sister Tonkin gives very full information about her work since her return to China. With regard to the South Sea Islands, I should like to thank those who sent in such good supplies of second-hand clothing, and clean white calico pieces for use on Pentecost. The Committee will be glad to receive, at any time, second-hand clothes, in good repair and clean, also clean white cotton or linen rags for dressing sores, to send on to Bro. Filmer. Victorians will please send parcels to F.M. Committee, c/o Mrs. Dow, Church of Christ, Swanston-st., Melbourne, or direct to Sydney.—H. C. Ludbrook.

**HOSPITAL VISITATION.**—Mrs. Cameron reports 2 visits to Alfred Hospital, and 2 to Old Folks' Home; distributed 128 books. Mrs. Morris, Melbourne Hospital, 2 visits; Queen Victoria, 2; and Children's Hospital, 2 visits; books given away, 30; also home comforts and fruit. Thanks are due to Sister Chown and B. J. Kemp for magazines and papers.—E. C. Thurgood, Supt.

#### SOUTH AUSTRALIAN.

Secretary—Miss A. E. MANNING, North Parade, New Thebarton.

The Executive met on April 1. Sister Young led the devotional meeting, and gave an interesting address on the resurrection of Christ. The business meeting was presided over by the Vice-President, Mrs. Ewers. Sunday School additions: Queenstown 1, Cottonville 1.

**OBITUARY.**—Sister M. A. Dicken, of Grote-st., has been called home.

**FOREIGN MISSIONS.**—Amounts for month: North Adelaide, 10/8; Grote-st., 7/-; Unley, 8/8; Norwood, £1/10/4; York, 4/-; Long Plain, £1; total, £4/1/4.—Mrs. Haverland, Supt.

**HOME MISSIONS.**—Amounts for month: Owen, per Miss A. Marshall, £1/15/6; Miss Atkinson, Willunga, 2/6; Grote-st., £1/1/4½; Norwood, 13/-; Glenelg Junior Christian Endeavor, 10/-; Queenstown, 10/4; Unley, 4/6; Mile End, 9/4; York, 4/10; Miss Beddome, mite box, 1/4½; total, £5/12/9.—Mrs. Ewers, Supt.

**HOSPITAL COMMITTEE.**—Fruit, flowers, lollies and comforts have been given. Received 1/6 from two sisters, and jam,

which was much appreciated. Visits: Adelaide Hospital, 23; Destitute Asylum, 7; Sick and aged, 17; Children's Hospital, 5; total, 52. Magazines distributed, 299.—Mrs. Brooker, Supt.

**PRAYER MEETING.**—The Committee visited Hindmarsh and North Adelaide.—Mrs. Adams.

**TREASURER'S REPORT.**—Home Missions, £6/3/2; Foreign Missions, £2/8/6; collection, 12/6½; balance in bank, £52/11/6.

Mrs. Haverland, of North Adelaide, to lead next devotional meeting.

Several of our sisters went to Sydney to attend the Centennial celebrations, our Secretary, Miss Manning, being among the number.—Mrs. E. Hayward, Sec. pro tem.

[Report delayed owing to Conference Reports.—Ed.]

The Executive met on May 6. Mrs. Haverland led the devotional meeting and read a paper. The business session was presided over by the Vice-President, Mrs. Ewers. Sunday School additions: Grote-st., 1; Unley, 1; Mile End, 5.

**OBITUARY (Mrs. Dumbrell).**—Sister Nessie Grant, Prospect; Mrs. Randall, Norwood; Mrs. Greenwell, North Adelaide; Mrs. E. G. Todd (*nee* Jeffries), York, have been called home.

**FOREIGN MISSIONS.**—The Committee visited York, and five mite boxes were left. Amounts as follows:—North Adelaide, £1/8/3; Grote-st., 5/6; Hindmarsh, 6/8; Young Ladies' Bible Class, York, 5/9; total, £2/6/2.—Mrs. Haverland, Supt.

**HOME MISSIONS.**—Amounts for month: North Adelaide, £1/17/6; Sister Anderson, 10/-; Sister Brooker, mite box, 6/-; Glenelg C.E. Society, 10/-; Queenstown, 18/1; Hindmarsh, 18/8; Mile End, 10/6; Grote-st., 14/8; Norwood, 6/-; Unley, 7/2; Henley Beach, 5/-; York, 11/2; total, £7/14/9.—Mrs. Ewers, Supt.

**HOSPITAL.**—The superintendent, with others of the committee, had enjoyed a holiday in the sister States, and hopes with renewed vigor to continue in the work of ministering to the sick. Visits—Adelaide Hospital, 18; Destitute Asylum, 5; Children's Hospital, 3; also sent post cards; Sick and Aged, 4; Consumptive Home, 1; total, 31. Magazines and tracts distributed, 373.—Mrs. Brooker, Supt.

**DORCAS.**—The committee visited Hindmarsh. Mrs. Newman read a very helpful paper. On April 28, the superintendent was present at the inauguration meeting of the Broken Hill Dorcas Society, and was pleased to meet such a splendid band of sisters. Parcel of clothing received per Miss Daniels from Long Plain sisters.—Mrs. Spurr, Supt.

**TREASURER'S REPORT (Mrs. Riches).**—Home Missions, £5/12/9; Foreign Missions, £4/1/4; collection, 12/9; balance in bank, £62/18/4.

Mrs. Dumbrell to lead next devotional meeting. Welcome home to be given to Miss Norman and sisters who recently visited Sydney, to give short talks on the Conference.—G. Hayward.

#### NEW SOUTH WALES.

Secretary—Mrs. T. J. ANDREWS, 25 Enmore-rd., Newtown.

Sisters' monthly meeting held in City Temple on April 30, President Miss Marshall presiding, who after hymn and prayer gave a brief talk on soul-winning, that being our principal work for this year.

We were pleased to have present with us the following sisters:—Mrs. Mauger, President Sisters' Conference, South Australia, who spoke very nicely for a short time on the life of Moses; Mrs. Meilen, Brisbane; Mrs. Colvin, Queensland; Mrs. Staby, Zilmere, Qld.

Sisters as follows were appointed on General Conference:—Temperance, Sisters Campbell, Edwards, Clydesdale; Foreign, Sisters Morton, Illingworth, Rossell.

It was decided to hold the united prayer meeting at Paddington on May 20.

Treasurer reported receipts, £36/11/6½; authorised to pay accounts.

Mrs. Potter, Hospital Superintendent, reported paying 3 visits R.P. Alfred Hospital, 1 to Sydney Hospital, distributing 98 books, 26 text cards; 21 other visits. Usual visit to Newington; 55 sisters present, 6 brethren, 6 visitors. Bren. Griffith, Clydesdale, speakers. Distributed 16lbs tea, 58lbs sugar, 15½lbs biscuits; 9 doz. cakes, 271 books, 4 doz. text cards.

Balance from last year, £1/3/5. Collected at Newington, 14/-.

Meeting closed by singing Benediction.—E. Shearston.

## From the Field. Victoria.

**BALLARAT**—On May 10 we had an oral examination of our "Training for Service" Class, dealing with the first ten lessons of Moninger's book, and the first seven chapters in the Acts. At each of our meetings we have a Scripture lesson with prepared questions. In addition to the 89 drill questions, there were 150 questions on the Bible lessons. Two of the competitors held on through the whole work, and still harder questions were submitted till one of the two failed, leaving Miss Rebecca Franklin first, with Miss Martha Wilkins second. Two books as awards will be given to these sisters. We are glad of the interest in this splendid work, and hope to continue our class with increased zest. On Lord's day evenings our chapel is full.—J. MORTIMER.

**BRUNSWICK**—Since last report Bro. Parker has preached the gospel for us. To-day Bro. Quick resumed the work. Held annual meeting recently, when Bro. Quick was re-engaged as evangelist. Seven deacons were chosen, and W. Thompson appointed secretary. Several of our number have severed their connection here and started a cause at Moreland. We pray that success may attend them.—W.T., May 16.

**NORTHCOLE.**—Good meetings last Lord's day. One received into fellowship by letter at the morning service. Bright gospel service with three confessions, Bro. Lang preaching.



NEWMARKET.—Five confessions last Lord's day.

FITZROY TABERNACLE.—Good meetings. Helpful addresses from Linley Gordon. One confession at the evening service.

CHELTENHAM.—Since last report Bro. Penny has baptised R. J. Emery and the evangelist has taken the confession and baptised Miss Smith and Mrs. Huxtable, whilst three more young maids confessed Christ last night, Muriel Foreman, Elsie Monk and Hilda Bryce. Our S.S. collection for Children's Hospital amounted to £2/15/1. Friends interested in our Jubilee will find particulars advertised in this issue of the CHRISTIAN. G. Stimson, of Canley Vale, N.S.W., visited us yesterday, and addressed the school very encouragingly. —T. B. F., May 17.

HARCOURT.—Bro. Larsen, from the Bible College, preached here the two last Sundays. Meetings good, one confession. —J. B.

GEELONG.—Bro. Swain was present with us yesterday, and addressed both services. Bro. and Sister Tingate, from Enmore, were also present. At the evening service Bro. Tingate kindly sang a solo which was very much appreciated. We received into fellowship Sister Cox and daughter from Lillimur.

MIDDLE PARK.—Last night's service was an especially good meeting. Bro. Carter, from Hawthorn, preaching. We have had the pleasure of listening to this brother for a month past, and he continues on next Sunday. On Saturday evening the 15th inst. we held a scholars' social at which there was a large number present and spent a most enjoyable evening. —J. S. M.

MARYBOROUGH.—One confession on May 2, Geo. Holloway, of Nth. Melbourne, preaching. The following Wednesday the Sunday School scholars celebrated their anniversary by a social evening, which was well attended and proved enjoyable. On May 10 J. G. Bridgman, of Balacava, proclaimed the gospel to a splendid congregation, his subject being "The Great Revelation." May 12 C. P. Walker left here for S. Australia, where he intends to settle. —M. WALKER, May 13.

CARLTON (Lygon-st.).—Amongst our visitors on Sunday last were Bro. Whee'ou, from Kaniwa, Bro. Burt, Balaklava, S.A., and Bro. Sobee, Mildura. Three were received into fellowship. Bro. Bagley exhorted the church in the morning, and preached in the evening, when there were five decisions, all adults. —J. McC.

MOOROOLBARK.—On Lord's day, May 9, our new chapel was opened. For many years the church has met in a school house, but owing to the growth of the church it became necessary to have more accommodation. About two years ago we purchased a very fine block of land. Cash and promises of £22 were offered, thanks to the generosity of those churches and individuals who responded to an appeal. About four months ago the tender of C. Helwig was accepted for the erection of our new building, which is one of the finest and most centrally situated in this district, being close to the post office, State school and main crossings of four important roads, in the village of Montrose (which name the church will after this be called by), at the foot of the Dandenong Ranges. We had with us for our opening services H. G. Harward, who addressed the church very finely from Psalm 16: 8. In the afternoon at 2 E. Davis, assisted by H. McKean, from Middle Park, gave a very interesting talk to the Sunday School. At 3 Bro. Harward gave a splendid discourse from Acts 28: 22, taking for his subject "Our Plea," and again in the evening (assisted by Bro. Davis) another fine sermon

from Matt. 27: 22. On Monday evening a public meeting and social was held, which was presided over by Bro. Harward. Some fine selections were given, and three fine addresses were given by R. C. Edwards, F. M. Ludbrook and H. G. Harward. Bro. Edwards spoke on "The Associations of the Church," Bro. Ludbrook on "Love and Unity," and Bro. Harward on "Faith and Progress." There were about 150 present, and everyone expressed the opinion that it was the finest meeting that has been held in this place, as all the items and addresses were of a very high order. It was very fortunate for us that Bro. Parker, the agent for Austral literature, was all through this district the week previous to our opening



## The Great Commission.

At Waterloo Napoleon gave  
A last command to the Old Guard.  
They rushed to ruin as a wave  
Breaks where the rocks stand grim and hard,  
Then fell a tyrant and his brood;  
Then broke an empire born in blood.

On Olivet the Nazarene  
Gave a last charge to those he loved;  
Twelve against all the world, they moved  
Through death to victory unseen.

Calm confidence of Master-Mind  
In deathless Thought, obscurely sown;  
Sweet trust of Friend, in friends to find  
Loyalty always handed down:  
Divine assurance of a Power  
That conquers Time's last changeful hour!

If we but hold and do this Word  
The Book shall be a fount unsealed;  
The sundered Body shall be healed,  
And the last man shall know his Lord.

G.P.P.



Bro. Parker left a good impression in this district, and we believe the outcome of his visit will be much good. E. Davis, of the College of the Bible, is now preaching regularly in this place, and is a very able and earnest proclaimer of the word, and we are looking forward to a reaping time. —ROBT. LANGLEY.

N. CARLTON.—Four confessions last Lord's day evening. Increased interest is being manifested. We anticipate a revival under Bro. Peacock. The numbers at our meetings are increasing.

HORSHAM.—Good meetings all day yesterday, Bro. Clow, from Maryborough, preaching. One confession. —H. J. K., May 17.

## New Zealand.

MATAURA.—Yesterday morning we had the pleasure of welcoming to our fellowship a sister who had con-

fessed Christ and been baptised the previous Lord's day evening —T. J. B., May 10.

GISBORNE.—At a special meeting of members in this district, it was unanimously resolved that the time had arrived when we should hold services in a meeting house of our own, and that we organise as a properly constituted branch of the Church of Christ. The various officers were appointed, and ways and means discussed. The view held by members is that in a prosperous district like this we ought to have a good cause established. —E. GRUNDY, May 6.

## South Australia.

QUEENSTOWN.—The report submitted to the annual business meeting on April 21 showed receipts, £100; expenditure, £90; liabilities, including debt on church, £230. The meeting was adjourned till May 5 to further consider the erection of class-rooms which are badly needed, which with the outstanding debt would amount to £500. The members are alive to the fact, and are at work with a view to wipe off the debt. If any member of the brotherhood who has been blessed with this world's riches could lend a hand it would be to G. d's glory. Reports from various organisations in the church were satisfactory. W. C. Brooker, the evangelist, gave an interesting address on matters affecting the future welfare of the church. —A. P. B.

PORT GERMEIN.—On the 2nd we had the pleasure of Bro. and Sister Morrow's presence, and four young women received the right hand of fellowship. Another good meeting to-day, when Bro. Garnet addressed the church. Sister Garnet was also with us. We have all been spiritually refreshed by addresses of both the Port Pirie brethren. —J. H. HALL, May 9.

NORWOOD.—J. Thomas spoke in the morning. A young woman confessed Christ last night, and at Lord's supper in the evening a young woman was received into fellowship who had been baptised at Hindmarsh. —A. C. RANKINE, May 17.

HENLEY BEACH.—A public meeting in connection with the Sunday School was held May 12, when prizes were distributed for Scriptural knowledge, attendance, etc. There was a large attendance. Bro. Hurcomb was chairman. Bro. Horsell presented the prizes. Recitations were given, and a violin solo. We were pleased to have a "brush talk" by Mr. Wickes on "The Christian's Armour," which was very helpful. —H. J. H., May 16.

GLENELG.—Our gospel lantern services on Wednesday evenings are proving successful. An average of over 100 have attended each meeting. We are dealing each night with some phase of "our plea," and intend continuing right through the winter. Four decided for Christ last Wednesday, three of whom were immersed last night before a large audience. All departments of work are in a flourishing condition, the brethren heartily co-operating —ERNEST W. PITTMAN, May 17.

UNLEY.—Fine meetings this week in the special mission. Arthur G. Day's clear and forcible addresses are very attentively listened to. This morning his address was entitled "The Great Reservoir." In the afternoon a special children's service was held, when the Sunbeams sang sweetly, one of our boys gave "Dare to be a Daniel," and Mr. Day addressed the children on "The Guide." This evening Mr. Day gave a very impressive sermon entitled "The Two Sides," when three young people made the good confession before a crowded audience. Miss Grace Martin, of Brighton, sang "Come Over the Line."



Since the previous Sunday there have been 12 confessions, making 14 since the commencement of the mission, which continues this week, and will end with a big thanksgiving service on Monday, 24th. Our Men's Mutual Improvement Class has been in existence one year, and the anniversary is to be celebrated on Friday, 28th, by a social.—P.S.M., May 16.

GROTE ST.—On Wednesday our S.S. visitors, Misses Berilaqua and Beddome, invited the mothers of the S.S. children to an At Home. There was a fair attendance, and all had an enjoyable time. A.C. Rankine addressed the church this morning, and J.E. Thomas preached to-night.—E.R.M., May 16.

## Queensland.

ROMA.—Good meetings last Lord's day. One confession, and one restored.—T.G.M., May 11.

MA MA CREEK.—We had the pleasure of welcoming our new evangelist, Bro. Waters, from Corowa, N.S.W., on April 28, in a welcome social at which we had a full house. A programme was gone through, and addresses of welcome were delivered by several of the brethren. On Lord's day we had good meetings. One restored to fellowship on Lord's day, May 2.—C. RISSON, May 3.

BUNDAMBA.—The wife of the late R. Shanks, junr., was immersed on the 5th inst., and received the right hand of fellowship on Lord's day morning. C. Fischer conducted a memorial service in the afternoon, which was well attended, and sought to impress on all the lessons taught by the untimely death of Bro. Shanks; and in the evening gave an address on "Choose ye this day whom ye will serve"—C.F., May 11.

## New South Wales.

AUBURN.—Every department of the work is in a flourishing condition. We received three more believers yesterday, including Thomas Campbell.—W. H. CLAY, May 16.

BROKEN HILL.—One received by letter from North Adelaide, Sisters Arthur and Hodgeson from Queens-town, S.A., and Sister Dodd, from Moonta. Our S.S. has over 60 on the roll. Have had to make two extra classes. One young woman confessed Christ at the close of Bro. Tuck's address.—R. J. HOUSE, May 13.

MEREWETHER.—Bro. Neville continues to speak to crowded meetings. On May 2, two young women made the good confession, and have since put on Christ. Last Lord's day one sister and brother were restored. The Bible Class membership has increased to 26, and a Teacher Training Class has a membership of over 20. We congratulate the Austral Co. for fine publication of the souvenir number of the CHRISTIAN, which is something worth keeping, and should be in every home.—S. G. GODDARD, May 11.

BELMORE.—It was decided to form a Mutual Improvement Class. Alf. King was elected secretary, and a good number handed their names as members. Cecil Hall is now secretary of the Lord's day school.—W. H. HALL, May 14.

## Obituary.

HOWARTH.—Sister J. Howarth, of Sutton Grange, Vic., entered into rest on Jan. 14 after a brief illness caused by an accident. Our departed sister was only 37 years of age, and leaves a husband and

four little daughters to mourn their loss. She united with the church in the Sutton Grange mission in 1907, and both she and her husband were highly respected throughout the district for their genuine consistent Christian life. We laid her body to rest in the Sutton Grange Cemetery on Jan. 15 and the funeral was the largest ever held in the district. Our hearts go out in sympathy to the sorrowing husband and family, but we look for the glad reunion on the other shore  
H.P.L.

ORCHARD.—On April 7 our aged Sister Mrs. Sarah Orchard was called to her rest after a long illness. She was a native of Gloucester, England, and came to the colony in '63, living in North Fitzroy 21 years. Removing to Emerald, she united with the church in '86. Loved by all who came in contact with her happy Christian disposition, when nearing the close of life she expressed her readiness to depart, leaving her husband and grown-up family to mourn their loss. We laid her mortal remains to rest in the Nangana Cemetery on Good Friday, awaiting the resurrection.

Emerald, Vic.

W. BOLDUAN.

GRANT.—At the ripe age of 89, Sister Grant, of North Fitzroy, fell asleep on May 12. The deceased lady was formerly associated with the Scotch Baptists, and was received into the church here in 1896. She belonged to the old school, and was essentially a woman of one book, for since the age of 14 years she had never had any other book but the Bible. She practically knew the Bible by heart, and when the Sunday morning Scripture lessons were read she could be heard by those sitting near repeating the lessons word for word after the readers. For the past few years she has been confined to her home with feebleness, and through all the weakness of old age she still preserved the faith, and love for truth that she accepted in the early days of her life.

N. FITZROY, Vic.

J. W. BAKER.

## Here & There.



If the Subscriber should discover a pencil mark in the above square, he will know that his Subscription is due and that our Agent would be glad of a Settlement.

Decisions reported in this issue, 53.

W. Paul, of Boolarra, Vic., has a good lantern for sale, cheap. Write to him.

We cannot supply any more copies of the Centennial number of the CHRISTIAN. We printed 5000, and they are all sold.

H. Peacock is doing a good work at North Carlton (Vic.). The meetings are growing, and there have been several decisions.

The Temperance Committee of the Sisters' Executive will hold their first temperance meeting at Sth. Yarra chapel on May 26 at 3 p.m. All welcome.

The mission conducted by Bro. Ewers at Narra-coorte, S.A., which commenced on April 25, has been accompanied by wet weather from the start, which has affected attendances. Up to last Lord's day three had been immersed on confession of Christ. The mission will close next Monday.

S.S. UNION, Vic.—The first meeting (1909-10) of the General Committee will be held in the new hall, Swanston st., on Monday, May 31, at 8 p.m. Full attendance of delegates requested. Will all secretaries of Union schools kindly send in their addresses, with the names of their respective delegates, to the secretary of the Union on or before May 31, so that same may be registered.—J. Y. POTTS, Hon. Sec.

J. Mortimer, evangelist, of Ballarat, writes:—"I received the parcel of two dozen copies of 'That they All may be One' last week, and have disposed of them. Please send another two dozen. As a Centennial souvenir, the book is just splendid, and should be earnestly read by every member of the brotherhood; and it is to be hoped that preachers and office-bearers will all do their best to get it a wide circulation among non-members."

H. L. Hadfield writes from Bulawayo, South Africa:—"Two confessed Christ at Hillside lately. They will be baptised to-morrow. They are the first since preaching began at the new place. Pray that they may be the fore-runners of many others. Four baptisms also at Forest Vale to-morrow morning. Three more baptised in town since last writing. God is blessing it all around. Have been praying for Centennial Celebrations. It is not too late to pray for development and full results, even though the stitings will be ended long before this reaches you."

W. C. Beiler, of Adelaide, writes:—"At a meeting of Endeavorers from the various States held in Sydney during the Centennial Celebrations, the following resolutions were carried which I was commissioned to convey: 1. That the Endeavorers assembled at this Conference recognise the value of A. R. Main's Endeavor page in the AUSTRALIAN CHRISTIAN, and pray God's blessing upon him and his work in the future. 2. And that we also express our sincere and grateful thanks to the CHRISTIAN for their kindness in publishing the same. May it prosper and its circulation increase and its helpfulness become even greater."

As a reply to the Australian commissioners who have visited New Zealand for the purpose of inquiring into the licensing laws of the Dominion and the effect of no-license in various areas, the Oamaru medical practitioners have subscribed to the following statement: "In view of the fact that commissioners from Australia and other places visiting Oamaru to inquire into the working of No-License appeared to have formed erroneous impressions, which reflect upon the drinking habits of this community, we think it advisable that our united experience should be made public. We find, in making our continued visits to the homes of the people, that there is no evidence to show that drinking in homes is more prevalent now than it was in licensed times. Our united experience shows that there is a decrease in the cases treated which result from alcoholism. We are convinced that No-License has been of great benefit to the community from a moral and health point of view.—Albert I. Garland, James Whitton, Alexander Douglas, Kenneth M'Adam."—North Otago Times.

The Buddhist Temple at Colombo, two and a half miles from the wharf, is said to be 2,400 years old, the most ancient in Ceylon. Here we saw a remarkable image of Buddha, 27 feet long, painted over in flesh colors, in a reclining attitude, to represent the primary thought of the Buddhist religion, "Rest, consequent upon righteousness." Upon the walls can be seen 500 portraits of disciples, who, it is affirmed, will have special honor when Buddha returns. Numerous story pictures are to be seen beneath, portraying the teachings and acts of Buddha.



Our guide proudly pointed to the things sacrificed by the late Prince Prisdang, C.M.G., of Siam, who renounced his former faith for Buddhism, offering up the triple gem on the day of his ordination in 1891. We saw the uniform he wore when prince, the brilliant decorations and medals, etc., showing how great was the sacrifice. We went the rounds of the "Cotta-henery," a peculiar labyrinth consisting of seven circular walls, with a pathway between, leading constantly around, and up and down, and then up until, as the result of a long walk and climb, one reaches a strange enclosure containing figures of interest only to Buddhists. The lesson thus conveyed is that life is always turning round and round, and up and down, and that it is hard to obtain salvation. A fitting lesson for such a religion. . . . The museum at Colombo was specially interesting, for many of the birds, butterflies, jungle beasts, fish, etc., were new to us. The cinnamon tree, banyan, indian rubber, bamboo, candy, mango and palm trees were seen in rich profusion in the gardens, and around splendid bungalows of the well-to-do. The ride towards town was full of interest. We drove in amid narrow lanes, mostly minus footpaths, had a glimpse at hundreds of shops without windows, built right out to the streets, with shopmen sitting in the centre of the floor; saw coolies at work constructing drains; women washing clothes by beating them against the rocks (natives and bullocks bathing at the same place, and rickshaws, etc., being washed); priests receiving rice from the faithful devotees; barbers shaving the heads, faces, and breasts of men; women washing themselves or their children at public fountains or outside the fronts of their homes, and numberless other things the like of which we had never seen before, whilst dozens of traders and beggars were ever at our heels, and a babel of voices incessantly howling around.—J. C. F. PITTMAN.

## Coming Events.

**MAY 24.**—You are invited to the Monster Christian Endeavor Demonstration to be held at Collins-st. Independent Church, Monday Evening, May 24 (Empire day), at 8 p.m. Excellent speakers and programme. Bright, inspiring, cheerful. Doors open, 7.15; song service, 7.45 p.m. Come early and secure your seat, and thus avoid disappointment. All seats free. No collection. Rally to the Rally! C.W.T.

**MAY 30 & JUNE 1.**—Footscray S.S. Anniversary Services will be held on Sunday, May 30. Speaker, Sunday Afternoon, Mr. F. Ludbrook; Evening, J. E. Allan. Entertainment, Tuesday, June 1. Admission, 6d.

**MAY 30—JUNE 6.**—Cheltenham Church Jubilee. Sunday, May 30, all day specials. Preacher, Bro. Bagley. Monday, May 31, C.E. Anniversary Rally. Speaker, Gifford Gordon. Tuesday, June 1, a night with the pioneers. Bro W. Judd in chair. Wednesday, June 2, Jubilee tea. First sitting at 5.30. Public meeting, 7.30. Speakers, Bros. Harward, Quick, C. M. Gordon. Chairman, T. B. Fischer. Thursday, June 3, Thanksgiving Praise Service. Chairman, Bro. Tuck. Speakers, Bros. Penny, Judd, Stewart, T. B. Fischer. Sunday, June 6, all day finale. Special Thankoffering at 11. Our aim, £100. We invite past members to assist, for old times' sake. 3 p.m., F. M. Ludbrook gives "Bows and Arrows." 7 p.m., Preacher, T. B. Fischer. Keep this for reference. Come and welcome. If you cannot come, pray for God's blessing upon the services.

If this should meet the eye of Sister Richardson, late of Warragul, and last heard of at Collingwood, kindly write to Sister Paul at Boolarra, Vic. And if this should meet the eye of E. Carey, kindly write to your old friend, W. Paul, who is ill in bed at Boolarra, Vic.

## MARRIAGE.

**ASHTON—PETTY.**—At the chapel, Doncaster, on April 8, by C. M. Gordon, Mr. Ashton, of Geelong, State School teacher, to Violet, third daughter of Mr. Tom Petty, J. P., of Doncaster.

## DEATH.

**GEDDES.**—On May 10, at 15 Spring-st. E. Prahran, Ruth A., beloved wife of the late William Geddes, and devoted mother of little Willie.

Until the shadows from this earth are cast,  
Until he gathers in his sheaves at last,  
Until the twilight gloom is overpast,  
Good-night!

—Inserted by A. Bolduan, Emerald.

## IN MEMORIAM.

**BRYAN**—In loving memory of James Bryan, who died on May 24, 1906.

God takes them home, and leaves us here  
A few more years,  
To toil, to wait, to look above,  
Where shall be joyous song, and love,  
And no more tears!

—Inserted by his loving wife.

**FLITCROFT.**—In ever loving memory of my dearly beloved mother, Susannah Flitcroft, who departed this life on May 20, 1906; also my dear father, Peter Flitcroft, who departed this life on Oct. 30, 1890.

"Asleep in Jesus."

We miss and mourn you in silence unseen,  
And dwell on the memories of days that have been;  
Though gone and forgotten by some you may be,  
The grave that contains you is sacred to me.

—Inserted by their loving daughter and grandchildren.

**GEDDES.**—In loving memory of my dear sister, Mary, who passed away on May 22, 1908; also my dear father, William Geddes, who passed away on March 19, 1906, at 15 Spring-st., E. Prahran.

Oh, it will be sweet to dwell  
Where they never say "Farewell."

—Inserted by A. Bolduan, Emerald.

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## Life Lessons from Luke.

TOPIC FOR JUNE 6.

SUGGESTED SUBJECTS AND READINGS.

|                                                       |                    |
|-------------------------------------------------------|--------------------|
| My Father's love ...                                  | ... Luke 15: 11-32 |
| My Saviour's search ...                               | ... Luke 15: 1-7   |
| Need of compassion ...                                | ... Luke 10: 30-37 |
| Which am I? ...                                       | ... Luke 18: 9-14  |
| My pounds... ...                                      | ... Luke 19: 11-27 |
| Earnest in prayer ...                                 | ... Luke 18: 1-8   |
| Topic—Life lessons for me from<br>the Gospel of Luke. | ... Luke 6: 20-38  |

(Consecration meeting.)

LUKE, the beloved physician." If Paul's description of his loving companion and faithful fellow-servant has pained some faddists on the subject of doctors and disease in these last days, still the phrase sets forth the general estimate of the writer of the third gospel. Most of us feel like saying with Jerome, "He was a physician, and so to all his words are medicines of the drooping soul." In the gospel as in facts, we have many traits of Luke's profession. We know but little of his life. He was a Gentile, and associated with Paul in the work of evangelisation. Many love to think that it is he who is referred to in 2 Cor. 8: 18 in words of glowing praise—"the brother whose praise in the gospel is spread through all the churches." Tradition, not to be implicitly trusted, represents Luke as a painter as well as a physician, as a preacher in Italy, Gaul, etc., as being martyred at the age of eighty-four.

### "The most beautiful book of the world."

It was Renan, the polished French sceptic, who thus characterised this gospel. It may be that we are not used to this comparing the books of God, but certainly all save the most casual of readers will be drawn to the gospel which forms our study. May I say that there is no other way to get aright the lessons of the gospel than by reading the book. It is infinitely better that you read the Bible than books which declare the beauty of the Bible.

Luke's is one of four gospels. He gives one of four pictures of Christ; his life of loving service, his marvellous teachings, were too wonderful for any one record to bear all their beautiful significance. No one writer could tell all the story. Thus we have four pictures of Christ. Each artist of course has his own view-point. In the common symbolism derived from Ezekiel's cherubim, the "fourfold visaged four," Luke's "emblem is the ox, expressing power and sacrifice, Christ's priestly and mediatorial office." Farrar says Luke's is "the Gospel for the Greeks, the Gospel of the future, the Gospel of progressive Christianity, of the universality and gratuitousness of the gospel, the historic Gospel, the Gospel of Jesus as the Good Physician and the Saviour of Mankind."

This gospel, as containing a record of the work and character of Jesus, is therefore, like the other three, filled with "life-lessons" for us. Any reader

will find numbers of these. We need here only note a few of the distinctive features of the gospel.

### The universality of the gospel.

We readers of the word have noted a similarity in this respect between Luke's writings and those of the apostle Paul, with whom the author of the third gospel was associated in Christian service. The resemblance is not fanciful. We have clearly exhibited the same broad sympathies, which would include both Jew and Gentile in the seeking and saving love of God. It has been pointed out that the words "Saviour," "salvation," "grace," occur more often in this gospel than any other. This salvation is from beginning to end referred to as intended for both Jew and Gentile. The angels announced "good tidings of great joy which shall be to all the people" (2: 10). Jesus was to be "a light for revelation to the Gentiles," as well as "the glory of thy people Israel" (2: 32). Note particularly how Luke preserves the account of the sermon in the synagogue of Nazareth, where Jesus emphasised the feeding of the Gentile widow while widows went hungry, and the cleansing of the Gentile Naaman while Jewish lepers retained their disease (4: 25, 27). In chapter 9: 51-56 we have a beautiful picture of the toleration and sympathy of Jesus, as manifested toward despised Samaritans. Again it is surely noteworthy that it is Luke alone who has preserved for us the story of the Good Samaritan (chapter 10). Continuing through the gospel, we find that "they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God" (13: 29). Appropriately, the closing chapter declares that "repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem" (24: 47). Luke loves to exalt the Christ as the Saviour of all men.

Closely akin to this is the next distinctive feature. Luke, it has been well said, "is full of the spirit of

### The Christian missionary,

and delights in those acts and words of Jesus which offer salvation to the poor, the outcast, and the abandoned criminal." It must not be supposed that the other gospels do not reveal this same spirit, but it does seem to be specially prominent in Luke. No one was so bad as to be beyond God's grace and love. See how this is emphasised in two parables which Luke alone has preserved, the Pharisee and the publican (18: 9), and the prodigal son (ch. 15). Luke too sets forth Christ's special sympathy with the poor (see 4: 18; 14: 13; 19: 8; 21: 3). He alone records the parable of the rich man and Lazarus (Ch. 16). In the third gospel we find it specially noted that Jesus in his miracles regarded the specially needy: The young man raised from the dead at Nain was the "only son" (7: 11); Jairus' daughter was an "only daughter" (8: 42); the demoniac boy cured at the foot of the Mount of Transfiguration was an "only child" (9: 38). Luke alone has told us of two incidents which in a special degree show his sympathy with the Saviour's wide-embracing mercy. I refer to the stories of Zacchæus, the despised Publican, who yet was "a son of Abraham" (Ch. 19), and of the penitent robber on the cross (Ch. 23: 43). It is not without some justification that Luke has been styled "the most evangelical of all the evangelists." We might well apply to him the words which Keble inserts in his poem in *The Christian Year*, and speak of him as one—

"Whose joy is to the wandering sheep  
To tell of the great Shepherd's love;  
To learn of mourners while they weep  
The music that makes mirth above;  
Who makes the Saviour all his theme,  
The gospel all his pride and praise."

### Lessons of prayer.

It can hardly be imagined that any reader of this gospel could fail to notice the prominence given to prayer and especially to the prayers of Jesus. There are two parables on prayer peculiar to the third gospel—that of the importunate neighbor (11: 5-13), and the unjust judge or the importunate widow (18: 1-8). But especially Luke loved to set forth Jesus as our great Exemplar in prayer. We depend on Luke for example, for our knowledge of the fact that it was as Jesus was praying at his baptism the heavens were opened (3: 21), and that it was while he was praying the fashion of his countenance was altered and he was transfigured (9: 29), that the Master was praying when the disciples came and asked to be taught the secret of prayer (11: 1), that Jesus specially prayed for Peter in his hour of unconscious need that his faith fail not (22: 31-34). Before the choosing of the twelve apostles, Luke says, Jesus "went into a mountain to pray, and continued all night in prayer to God" (6: 12, 13). He, too, has loved to note that in his hour of agony on the cross the Master prayed for his enemies (23: 34), and that he died with a prayer on his lips (23: 46). There is no need to stop to point the lesson of all this. The precept and example of Christ alike teach us the need and blessing of prayer.

### Two Different Men.

Two men toiled side by side from sun to sun,  
And both were poor;  
Both sat with children, when the day was done,  
About their door.  
  
One saw the beautiful in crimson cloud  
And shining moon;  
The other, with his head in sadness bowed,  
Made night of noon.  
  
One loved each tree and flower and singing bird  
On mount or plain;  
No music in the soul of one was stirred  
By leaf or rain.  
  
One saw the good in every fellow-man,  
And hoped the best;  
The other marvelled at his Master's plan,  
And doubt confessed.  
  
One, having God above and heaven below,  
Was satisfied;  
The other, discontented, lived in woe,  
And hopeless died. —Sel.

### Notes and News.

Endeavorers, don't forget the Monster Demonstration, Monday evening next, May 24, Collins-st. Independent Church, at 8 p.m. Song Service, 7.45 p.m. Come yourself, and bring a friend. All are most cordially welcome. Speakers, T. B. Fischer, W. J. Eddy. The Church of Christ Musical Society will render items. Come and hear them. Ushers are requested to be in attendance at 7 p.m. sharp. The President of the Union, C. M. Gordon, desires all the Endeavorers to be present, as he has something most important to tell them. Delegates, please note date of next Council Meeting, Friday, May 28, at Swanston-st. Lecture Hall. Will Endeavor and church secretaries please make a special announcement of the Rally?—C.W.T.

The Bethany Christian Endeavor Hand-book series is helpful to all Endeavorers. "A Guide to Bible Study," "Hand-book to the Disciples," "Handbook of Missions," "Life and Teachings of Jesus," "Sketches of our Pioneers," "Missionary Fields and Forces of the Disciples," "The Prophets of Israel," "Bible Doctrine for Young Disciples," "Heroes of Modern Missions," 1/6 each, 1/8 posted. Austral Co.



## On Garvin's Division.

By Mabel Earl.

Mrs. McCartney came in, declaring herself jealous because Fred would talk to a nurse in striped gingham and a grey bonnet, when he wouldn't talk to her. She followed Jean to the door, shading her eyes as she looked westward.

"What are they doing out yonder at the bridge? I wonder," she said. "Is the ice breaking up as early as this, and are they going to have trouble with it?"

"I heard this afternoon that it is going," said Jean. "The blizzard three weeks ago was the last of our winter, and these warm days always put the bridge-men on their guard."

"I'd like to go over there and watch," Mrs. McCartney said. "But there's supper to get for Angus and Tom, and Fred to look after; and he'd have fretted himself clean sick if you hadn't coaxed him out of that. Well, we'll be hearing the dynamite over yonder to-night if it turns into a real jam."

The first explosion, coming just as Jean was carrying the dishes away from her supper-table shortly after seven o'clock, proclaimed to the dwellers in Cameron that serious developments might be expected at the bridge. It brought Stanley to his feet with a sudden exclamation.

"O, are you going over?" said Jean, as he reached for his hat. "Wait one minute, do! I want to go with you. I haven't seen it for three years."

The curls of soft dark hair blew about her forehead under her shawl as she hurried on beside him, finding it harder than usual to keep pace with his stride. The breath of the wind against her cheek in the moist twilight was the breath of spring-time, magical with faint, suggested perfume, alive with the exquisite hope of the waking year. Something in the girl's heart leaped up to answer it, as if joy came near to her, unseen in the shadow, beckoning on with a promise too blessed for words. She told herself that it was the joy of youth and strength and well-being, the comfort of Stanley's vindication, and the fresh sweetness of the nearing spring, strong enough to banish the sadness of the day.

"O, Stanley, it's good to be happy again," she said, slipping her hand into his arm.

"I'm afraid they're not very happy over here. Let's try the other side of the street. When we get up the hill here, we can see more of it."

Half a mile beyond the struggling boundaries of Cameron the railroad, curving westward, struck across the gulch, and spanned the river with a bridge, which never failed to give trouble at a time of high water, and when the ice went out. Some who professed to know said that the structure was poorly designed for its place; others said that the trouble would have been scheduled for Cameron just the same, no matter how the bridge had been built. The dark outline of it reared above the pale mass at the upper

side, illuminated with the light of lanterns and fires growing brighter in the dusk as Jean and her brother drew near. A good share of the population of Cameron had turned out to watch the ice, and excited small boys scurried hither and thither, offering shrill bets that the bridge might go.

"How large the cakes are!" Jean exclaimed, watching the huge bulk of one which was thrust above its fellows, close to the level of the rails. The noise of the grinding ice and the roar of the water all but drowned her voice.

"Here, we're getting too close to those fellows that are handling the dynamite," he said. "It's a wonder people don't have sense enough to keep out of the way—look at those boys! Let's go down on the other side of the track, and have a look at it from below."

By the light of a lantern lifted in somebody's hand, Jean caught sight of Garvin's face as he stood on the end of the bridge. She remembered his mother's words, that he would never spare himself from danger or exertion, or send his men into a risk which he would not share. From this distance she could not hear his voice; but she saw his hand lifted, signalling as he directed the men concerning some part of the work.

All the efforts of the force at work through the day had been of no avail to prevent the packing of the ice against the piers. It was crowding outward and upward now, massing against the approaches to the bridge on either side, and threatening to sweep away the guard-rails.

Stanley gave his hand to Jean, helping her over the embankment. A few people were standing below the bridge, at a safe distance from the banks of the stream. The channel here was open, with a strip of shelving ice on each side, and a dark expanse of water in which detached cakes were plunging.

"We'll have to get at this from beneath the bridge here," Jean heard Garvin's voice say in the shadows behind her. She turned, and the lanterns showed her his face again. "The water is rising foot by foot, and nothing that we can do from above seems to have any effect."

"There's no way to get at it from below," a man's voice answered.

"If one of you fellows will go with me in a boat—"

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"Why, Mr. Garvin, you'd be taking your life in your hands!" somebody protested. "How could you make it, anyway, to get close enough? And with all that ice floating there—let it go until daylight, at least! Don't try a thing like that with lanterns. You've risked enough to-night."

"Any volunteers?" Garvin called, raising his voice. "I won't order any man in under there; but, if one or two of you will go with me—"

"Here's one," said Stanley Davidson.

#### CHAPTER XII.—FACE TO FACE.

The pang of a dread that she had never known before clutched at Jean's heart, but her lips were silent. Once she had told Keith Garvin's mother that she knew what it was to send all that was dearest to her forth into deadly danger, and the words were true; but now she realised an anguish of foreboding sharper than any which the years of Stanley's perilous life had brought her. She drew her hand from Stanley's arm, looking after him without a word as he stepped to Garvin's side. The light of the lanterns fell full upon the two. She saw the superintendent lay a hand upon her brother's shoulder, and then in the shifting shadows she lost them.

"You people have got to clear out of this for awhile," some man declared, hustling the on-lookers backward. "There's no sense in everybody crowding up so close here, anyway. If Mr. Garvin's made up his mind to kill himself, we can't help it; but we aren't going to be responsible for any funerals of private citizens around here. That ice is going up in the air now, or Garvin 'll know the reason why; and when it's up, it'll have to come down; and, when it does come down, anybody that's hit mayn't live to sue the company for damages. Get out of this, all of you."

Hurried on with the others, Jean found herself next Angus McCartney. He took charge of her at once, grumbling that Stanley had jumped in ahead of him when he had just come up and was trying to make out what it was all about. Angus was almost as much of a tower of strength as his father. He steadied Jean's

footsteps in the pushing crowd, found a seat for her upon a pile of ties near the embankment, and insisted on putting his own coat about her shoulders.

The flaring light of the fires shot up against the darkness, disclosing one vast cake of ice tossing against the guard-rail on the upper side of the bridge. The whiteness of its snowy surface and the greenish lights below were strangely illuminated in the glare, but it was impossible to discern anything in the shadows under the bridge, or to hear any sound except the noise of the ice and an occasional shout from some invisible helper. Jean strained her ears to catch the dip of oars, and then rebuked herself for folly.

How long she had waited, shivering, she did not know. Suddenly the white mass of ice heaved upward, flashing out in a huge fountain of scattering fragments, while the noise of the explosion echoed back from the walls of the bluff beyond the stream. Jean sprang to her feet, starting forward; but Angus caught her. A cry went up from the river bank. Was it a cheer?

"The boat—the boat!"

The crowd surged forward, shouting, scrambling, cursing, calling for ropes; but Jean had sunk back against the ties, powerless to move or speak.

Twenty minutes later Stanley stood beside her at the edge of one of the blazing fires, wringing the icy water from his clothing and pouring it from his boots. Opposite him Keith Garvin, similarly occupied, was refusing the offers of flasks and overcoats thrust upon him, endeavoring to make one small, tremendously excited boy understand just where the superintendent's coat had been left by the abutment under the bridge.

C.E. World.

(To be continued.)

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