

THE Australian Christian

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

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

Vol. XII., No. 22

THURSDAY, JUNE 3, 1909.

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

The Preaching of Alexander Campbell.

T. J. Gore.

Alexander Campbell was a great writer, a writer of many articles bearing on the word of God. His writings have been largely read, and are in many libraries. The "Christian Baptist," the "Christian System," and others, should be read and studied by our young preachers very diligently. I have in my library the "Millennial Harbinger," bound copies of a monthly publication issued by Mr. Campbell. These extend over 37 volumes.

Exalting Jesus Christ.

The supreme object of Mr. Campbell's writings was to develop the great riches of God's word, specially to exalt the Lord Jesus Christ and his claims on the mind, heart and will of man. He believed with all his soul in both the divinity and humanity of Christ. No man who has studied Mr. Campbell's writings could ever be a follower of Mr. Campbell, could ever be a Campbellite. He with all the power of his great intellect and loving heart always impresses in unmistakable terms that man should not be a follower of man, but of the Lord Jesus Christ, the Son of the living God. He leads his readers always into the very presence of the Christ. He makes them feel also that the Bible is a divinely inspired book, which reveals to man the mind of God. These great themes had shed upon them the light which could only radiate from a powerful intellect and a pure heart. The writer of this does not hesitate to warmly recommend Mr. Campbell's numerous writings to any thoughtful man or woman who wants to be a well-instructed follower of the Lord Jesus Christ.

No sensationalism.

I must not pursue this thought further. I wanted specially to call attention to the preaching of Mr. Campbell. I have read nearly all Mr. Campbell's writings and have been greatly blessed. In going through the "Millennial Harbingers" I made notes of some of the subjects on which he delighted to preach. Sometimes preachers have an idea that they must choose some peculiar, sensational subject, which probably is hardly to be found on the pages of revelation. I think it is a

great mistake to suppose that the Scriptures ever lose their freshness or their power. There is something divine in them; the mind of God is revealed. Mr. Campbell in his preaching moved on a high plane. He went so far as to avoid much gesticulation. He was a quiet speaker. His thought was that what the heart of man needed was to come in contact with the pure word of God. Hence he thought to keep himself out of sight as much as possible, but the word of God always powerfully and prominently in sight. He thought little therefore of the tricks of oratory. He was not known as an orator, but as a magnificent presenter of the truth of God.

No elocutionary tricks.

We may give his own words on this subject. The following is a quotation from John Smith's Life. Mr. Smith said: "Bro. Campbell, I have seen some of these preachers who were educated for the ministry in the Eastern colleges; and I was much surprised to find in you an entire want of gesture and manner. You leaned upon your cane easily, though somewhat awkwardly, and talked as men commonly talk." "I long ago studied all those arts of elocution of which you speak, brother John," said Campbell; "but I have conscientiously refrained from any attempt to use them." Smith looked at him with curious surprise. "The apostles," continued Mr. Campbell, "were sent forth as witnesses to a certain great fact. Suppose that one of them should, in making his statement before the people, have plied his arms in gesticulations, stamped his foot in vehemence, and declared his testimony in the ears of the people, in a loud, stentorian voice?" "I would not have believed one word he said," interrupted Smith. "But how weighty fell the words of these first preachers," said Mr. Campbell, "when with composure of manner, natural emphasis, and solemn declaration, they spoke forth the words of truth and soberness."

Sermons two and a half hours long.

It would be profitable for us now to mention some of the subjects on which Mr. Campbell preached. He sometimes

preached two hours, and at times two and a half hours. Yet they seemed short sermons to those who heard them. Bro. John Smith, that splendid pioneer preacher, whose life we have in our libraries, before he became identified with the Church of Christ, went to hear Mr. Campbell. On that occasion Bro. Smith took his seat on the floor of the platform near the speaker. Mr. Campbell spoke from Galatians 4, the allegory of Sarah and Hagar. After the sermon Bro. Smith said to a friend, "Is it not hard to ride thirty miles, as I have done, just to hear a man preach thirty minutes?" "You are mistaken, Bro. John; look at your watch. It has surely been longer than that." He looked at his watch, and, to his surprise, saw that the discourse had been just two hours and a half long. Holding up his watch, he remarked, "I have never been more deceived. Two hours of my life are gone, I know not how, though wide awake, too, all the time."

Some of his themes.

It may be mentioned that Mr. Campbell travelled a good deal in the different States, and the sermons about to be mentioned were delivered in different places. We now mention some of his themes:—"The Advocacy of the Holy Spirit as Commissioned by the Glorified Messiah." "The Superlative Personal and Official Grandeur of the Lord Jesus as the Oracle of God." "The Proper Education of Man as a Son of Earth and an Heir of Heaven." "The Trial, Condemnation, and Justification of the Messiah." "The Foundation which the Justified and Glorified Messiah Laid for His Great Empire in this Fallen World." "The Grand Scheme of Heaven's Philanthropy, now Consummated in the Death, Burial, Resurrection and Glorification of the Lord Jesus." "Time of delivery, two hours." "The New Institution in Contrast with the Old." "The Grounds and Reasons of One Lord, One Faith, and One Baptism." "Genius and Character of the Fifth Monarchy." "Time, one and one half hours." "Christian Union on Christian Principles." "Faith and not Feeling, nor Imagination, is the Divinely Constituted Basis of All Genuine Christian Piety and Humanity." "Mystery of Godliness."

Time, two hours. "The Transfiguration of Christ." "The Commission of Christ to the Apostles." "The Conversion of the Eunuch." "The Destiny of the Saints." "The Priesthood and its Hallowed Associations." "Grounds of the Christian Hope." Time, three hours and twenty minutes. "The Resurrection of Jesus." Time, over two hours. "The Christian Religion." Time, one and a half hours. "Reconciliation and the Word of Reconciliation." "Nature of Obedience." "The Salvation-bringing Grace of God, and its Influences and Effects." Titus. "The Opening Speech of the Reign of Heaven," Acts 2. "The Messiah—the Christed Prophet, High Priest, and King of the New

Reign of the Heavens." "Christian Baptism." "2 Timothy, 2nd and 3rd Chapters." Time, two hours. "The Great Salvation and the Danger of Neglecting It." Time, one and a half hours. "Monumental Facts of Christianity." "The End of the Commandment," 1 Tim. 1: 5. "The Adumbrative Import of the Jewish Tabernacle, with its Rooms and Symbolic Furniture." "Interview of Nicodemus with Christ." "Faith, Hope, and Love." These subjects will indicate to some extent the character of Mr. Campbell's preaching. Through the grace of God great good was accomplished, and many souls won for Christ.

instance, the position of the Church of Christ in regard to the Lord's Supper, the Holy Spirit, prophecy, the Lord's day and its sacred character, mutual teaching, the fellowship in giving versus unholy begging for the world's support, the blessed life, Foreign Missions, prayer, its privilege and power, the young Christian, and so forth.

Evangelistic publications.

In regard to the subjects of the publications intended for evangelistic purposes, the following, which were suggested by the writer to and approved by Bro. Maston, will serve as an indication:—"Christianity versus Churchianity"; "What am I to Believe?" "Clericalism and the New Testament"; "The Place of Baptism in the New Testament"; "Fragments of Truth," etc. The title suggested for the series was, "Little Books on Great Subjects." Had our beloved Bro. Maston been spared I believe this phase of literature would have been taken up; but, as he said, he had no strength to undertake fresh work.

An illustrated volume.

Leaving pamphlets, the next requirement is a handsomely got up, well illustrated, richly bound volume, which by its attractiveness would find ready purchasers if personally canvassed in districts remote from cities, where indeed this type of publication finds ready sale. A work of this kind could be compiled largely from the standard writings of the brethren, and would undoubtedly prove a valuable means of spreading the primitive gospel.

Cheap editions of books.

Another agency which has under other circumstances done great service in propagating false beliefs, but which can be equally and better employed in the cause of truth and righteousness, is that of issuing at popular prices, important and power-wielding books. Take, for instance, "The Church of Christ," by "A Layman." Doubtless permission could be had from the author to publish an Australasian edition of this excellent presentation of truth. Such a book published at say 6d. or 1/- and distributed by the thousands would do a mighty work. £150 spent in the free circulation of this book would probably do a greater work than the same sum spent in one year's evangelisation of a small district, but the two going together, the literature and the man, the printed page and the living voice, would give results which now we but dream of.

Many other features in publication might be adopted, but the foregoing is designed to indicate the lines upon which a gigantic movement for evangelisation and Christian teaching might be carried out to the glory of God, the exaltation of Christ, and the redemption of many souls. We hope later to indicate a few methods which this campaign of literature might advantageously employ, and then leave the matter with the brethren.

£1000 for Literature.

No. 2. Suggestions as to Matter and Form. J. Inglis Wright.

Taking it for granted that it will be admitted by most, that no movement in the present day can hope to achieve any very notable results without utilising to a great extent the aid of literature and taking utmost advantage of the possibilities represented by the printing press, we recognise the altogether inadequate provision made along these lines by our churches.

Splendid facilities.

Yet withal, no body of professing Christians in Australasia of anything like equal numerical strength possesses (so far as I know) the splendid facilities for the economical and systematic production of its literature which we have in the Austral Publishing Co. As the MSS. of the first article of this series arrived in Melbourne, the printer was setting up for the CHRISTIAN of that week an editorial on "The Press as a Factor in Our Progress," and gladly do we welcome the appeal contained therein on behalf of the Austral Company and an increase of 500 in the circulation of the CHRISTIAN. For this statement of our Editor we request a second reading, notably of that part in which reference is made to the objects and desires of the Austral Company and its ambition to attain greater usefulness by the acquisition of additional machinery.

Financial backing the only need.

In considering the practicability of a literary campaign, we should under ordinary circumstances be faced at the outset with the question of printing, publishing, and initial distribution. Because we have the Austral Co., these difficulties are non-existent, and the brethren who compose the directors and staff only await definite instructions with financial backing in order to commence pouring forth from their presses such vast quantities of literature as will speedily make primitive Christianity a live issue in Australasia.

Pamphlets and booklets.

As to matter. This is the age of pamphlets; tracts still form good ammunition, but for use in cities and among the better educated classes, something more than a tract is needed. If you offer a business man a tract, he is apt to feel insulted and ask if you think him a heathen; but give him a booklet "on the subject" and he will accept it willingly. In country districts, where literature is neither as plentiful nor as easily obtained as in the cities, there is still a grand and great field for the tract. Happily, thanks to the faithfulness and devotion of Bro. Maston, we are plentifully equipped with many and splendid tracts.

A yearly subscription.

In regard to the issue of pamphlets, I would suggest the publication of one a month, well printed on good paper with attractive covers. These might be published at, say, 3d. and 6d., and a yearly subscription charged which would entitle members of the church and others to receive a copy of each as it is issued. In this way a kind of guarantee would be secured, so that the subscriptions would cover the first cost of production. The subjects of the booklets might be made to embrace two distinct ranges: a set in say blue covers published every alternate month to deal with questions of vital import to the brethren, and another in say red wrappers, designed to meet the wants of a purely evangelistic campaign.

Books for young converts.

Our members are in much need of fresh well written books, setting forth briefly and tersely the principles of our church. Many young converts do not understand the Scriptural position in regard to many of the leakage in membership which is lamented from year to year. Take, for

A Broken Vase: Spilt Ointment.

(Matt. 26: 6-13; Mark 14: 3-9; John 12: 1-8.)

T. J. BULL.

Who would have imagined such things the subject of prophecy? Here we have a wonderful prophecy most wonderfully fulfilled. Strange things have happened to the Scriptures in the course of history, and what more easy, one would think, than for this record of Mary's devotion to be dropped out of the sacred testimony. Over nineteen centuries ago Jesus said, "Verily, I say unto you, whosoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her." To-day in more languages than ever before the story is being repeated. When we think of the enormous possibilities as to the fate of such a story, must we not confess that the living Christ has gripped the centuries and compelled them to fulfil his word?

Love's individuality.

Mary and Martha both loved Jesus, but each had to be herself in the expression of that love. Martha could probably never have brought herself to do what Mary did; a well-spread table harmonised more with her sense of the fitness of things. There are still Marys and Marthas, and we need them both, and the Lord hath need of them. Let none try to be Marthas whom the Lord has made Marys, nor *vice versa*. Be yourself in expressing your love for Jesus.

It could never be taken back.

Mary gave her best to Jesus, and gave it in such a fashion that it could not be taken back. "She brake the cruse," and poured the whole of its contents on the head and feet of her Lord, "and the house was filled with the odor of the ointment." What a picture of the kind of whole-hearted surrender and devotion to Jesus that is well-pleasing unto him! "I beseech you therefore, brethren, by the mercies of God, to present your bodies (earthen vessels) a living sacrifice, holy, acceptable to God, which is your reasonable service." Lacking this utter yielding of our bodies to God, our lives will fail of that fragrance which is well-pleasing unto God and approved of men. Asceticism is not the Christian ideal of human life. Yielding to the will of God does not mean that he will kill our bodies. Had Mary kept the vase and saved the perfume there would have been no fragrant memorial to her name in the book of God. Mary's devotion to Jesus so long ago is sweetening human life to-day far more effectually than if a few poor had been the recipients of her bounty.

Our deeds in reference to Jesus.

The three hundred pence, the assessed value of her precious gift, was equal to about £10 of our money. Judas and those who sympathised with him said her deed was "waste." Jesus in her defence said, "She hath wrought a good work upon me." In that illuminating word there is revealed a new standard of value. The goodness of a deed depends upon its reference to Jesus. How much that to-day passes under the name of "good works" must have the label removed if that is the divine standard! How needful that we should often faithfully front the question, "Am I doing this for Jesus' sake?"

Not intentionally, but providentially.

Jesus did not belittle the suggestion that the poor should be cared for. We know how he was always moved with compassion in the presence of need. Mary's critic did not really care for the poor, and her deed of devotion was beyond his comprehension. Mary's act did not in any wise clash with the interests of the poor. "Ye have the poor always with you, and whensoever ye will ye can do them good." "Me ye have not always. For in that she poured this ointment upon my body she did it to prepare me for burial." "She did it" not intentionally, but providentially. In intention the broken vase and spilt perfume only expressed Mary's love without any ulterior object. The Lord comforts her troubled heart with the assurance that she had done what all the fault-finders would consider the fitting thing to do after he was dead. The subsequently prepared ointments and spices were never used to anoint and embalm his body. Mary's prompt obedience to the impulse of love secured the doing of that which otherwise would never have been accomplished. Some good deeds can be done at any time, others must be done at once or never. If our lives were thoroughly impulsed with love, less often would we have to confess "we have left undone those things that we ought to have done."

Be sure of the motive.

"She hath done what she could." What a vindication; what praise! Jesus, reading her motive, truly interpreted the meaning of her act, and gave unstinted praise. For us the motive of our deeds is the main thing; the ultimate meaning and issue of what we do is beyond our control. Let us make sure of our motives; the Lord will take care of the ultimate issues. What we can do is what our Lord expects us to do, no more, and—let us remember—no less.

Foreign Missions.

July 4.

The glorious fourth.

There is more glory in preaching the glorious gospel to those who have never heard it, than in founding an empire.

The fourth of July is the day set apart for the Foreign Mission offering, throughout Australia and Tasmania.

Let every church co-operate and every member contribute, as unto the Lord. Remember, it is a great privilege and a glorious opportunity.

THE MISSIONARY'S PLEA.

Will you not pray for us? Each day we need

Your prayers, for oft the way is rough and long,

And our lips falter and forget their song,
As we proclaim the word men will not heed.

Will you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.

—Baptist Missionary Herald.

Miss J. V. Fleming of the Christian Mission, Harda, sends the following report:—The missionaries of the Church of Christ in India met in annual convention in Jubbulpore, March 4 to 8. Owing to the fact that the convention was held at the time of the Hindu festival Holi, most of the missionaries were able to come with less injury to the work than at any other time, for during the Holi festival most of the work has to be suspended. Since the completion of the mission bungalow and the Bible college, Jubbulpore is an ideal place for the convention. The subjects discussed were those that are confronting us here in India to-day, and the whole convention was practical and helpful. The spiritual part was not neglected, and our hearts were drawn very close to the Father in the devotional service that opened each meeting. Much time was given to the discussion of business and planning for the work of the new year. Our hearts were full of thankfulness that we were permitted to have with us three missionaries recently returned from furlough, and the six new ones who have recently been added to the force. A reception was held at the mission bungalow, to which were invited all the missionaries of the other missions in Jubbulpore, and we spent a very pleasant evening together. The closing service was a fellowship service in which each had a part—telling of what the convention had meant, or of work planned for the coming year, or any message that was in the heart to give. All agree in pronouncing it the best convention yet. The sweet fellowship with each other, the practical help from discussing problems with each other, and the spiritual help derived from the convention, will remain with us throughout the year.

THE Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth Street, Melbourne.

Editor - - F. G. DUNN.

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

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

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

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

The Leader.

SIMULTANEOUS MISSIONS.

Last week a meeting of the officers of our various churches in Melbourne and suburbs was held for the purpose of considering the advisability of making a forward movement in regard to holding special evangelistic services. Our preachers at their usual monthly meeting had been considering this question, and were of opinion that the interest in religion created by the Chapman-Alexander mission made the present time a favorable occasion for evangelistic effort. To give effect to their views they took the initiative in calling the officers of the churches together in order that they might take counsel and if possible initiate a movement that would be successful in winning many souls for Jesus. It was suggested that the movement might take the form of a great central mission, or of simultaneous missions in each of the churches, or, if practicable, of both combined. After due consideration it was decided to recommend the churches to adopt the latter course, and if possible to conclude the effort with a central mission. The difficulties in the way of holding a central mission were duly considered; but great as these were seen to be, it was felt that if success attended the initial effort these difficulties would be overcome. A strong executive was formed, consisting of two members from each of the churches represented, and this executive will take action as soon as favorable replies are received from the different congregations.

A favorable time.

In giving our hearty support to this movement, we do so because the preaching of the gospel is always a good work, and because the present time is extremely favorable to the putting forth of special efforts. There is no doubt about it that the people of Melbourne have been moved in a religious sense in a way never before equalled. There has been a spiritual awakening in our midst, resulting not only in great gain to the strength of the various

religious bodies, but also in rousing the enthusiasm of the members of those bodies in the direction of greater enterprise in preaching the gospel. An example of this is furnished by the *Presbyterian Messenger*, which, in referring to the mission, says: "Dr. Chapman has been earnestly urging upon our own church, specially, the vigorous prosecution of evangelistic work throughout the State. We don't think that anyone will say that we have done too much in the past, and some have been of opinion that we have done far too little, and far less than was possible. But the past is past, and we have to think of the present and future. In the campaign conducted by our American friends we have had an object lesson as to the possibilities when the right men have the thing in hand. We have no Wilbur Chapman amongst us, but as has been urged upon us over and over again, this is no reason for inaction. Every church should be evangelistic, and every pastor evangelistic. . . . One thing is certain, that after the spiritual awakening we have received, we are bound to be up and doing. It is at our peril that we shut our ears to the Master's call."

Shall we be found wanting?

This puts the case very clearly before us. It represents the feeling of our religious neighbors upon the subject. It is therefore more than probable that special missions will be very general for the next month or two; and if so, the question arises, Shall we be found wanting in evangelistic zeal? If we are it will be a grave reflection upon us as a people, and indicate that we are not living up to our best traditions. In the past we have rather rejoiced in the fact of our evangelistic zeal. Judging by the officers' meeting held last week, our zeal in this respect is still a valuable asset, and so we may confidently look forward to some good work being done in the near future. It is quite possible that all our churches may not be able to run independent missions, but this is no reason why every church should not be engaged in mission work. In this matter mere local selfishness should be put on one side, and churches nearest each other combine together to make one good successful mission, rather than attempt two or three that might turn out to be utter failures. As a matter of fact, combination will be a necessity, if efficient missionaries are to be secured for the various efforts. For after all, a great deal depends upon the missionary. Failing to get the right man for this work would mean that the best organized efforts would be largely wasted. We should imagine that the first work of the executive committee would be to find out the number of suitable men available as missionaries, and then proceed to divide them amongst the various churches, or we think, that the grouping of churches would be a necessary factor to success.

Success in missions.

From our previous experience of missions, we believe that, properly organised, they can be made the means of doing much good. They are good for those outside the church, in bringing men and women to the Saviour; they are also good for those inside the church, in rousing its members from the spiritual lethargy into which too many of them have fallen. There are conditions, however, under which missions are not good. For example, a mission is not a good thing in the case of a church that is in a chronic state of disorder, and has no proper home in which to receive new converts. We believe that the leakage in churches is mainly due to this cause, and accounts very largely for the instability of mission converts. In reply to a question as to the best means of keeping converts, Dr. Chapman said: "Set them to work, guard them, and teach them. They can be easily kept. If people drop away, it is, in nine cases out of ten, the church's fault, not the people's fault." In reply to the suggestion that it was largely a question of temperature in the church, he replied: "Sam Jones once said, 'New people always average up to the old people.' If you have got a worldly church, the new people will become worldly; if you have a spiritual church, they will become spiritual." And to the suggestion, "If you have a frozen church," he said, "They will freeze too, I guess." A church undertakes a great responsibility when it preaches the gospel, and it should cease doing so, unless it can provide some suitable environment for those who receive the gospel message. Assuming, however, that most of our churches can provide some suitable environment, let us throw all our energies into this great work of winning souls for Jesus.

Results of the mission.

The statistical results of the Chapman-Alexander mission are reckoned at something like two thousand converts. There are some results, however, that cannot be set forth in terms of arithmetic. There is, for example, the general uplift. It is impossible that the mission which has just ended shall not have left behind it the leaven of righteousness. Men's thoughts have been turned to God and right doing in a way that must leave an impress for good. But in addition to this, it has been demonstrated in the most striking manner that the religion of Jesus Christ has not lost its ancient power. Just while the daily press had been bemoaning the decay of religion, and Dr. Strong had declared that religion "had ceased to be entertaining," our American friends appeared upon the scene and demonstrated the undying vitality of the religion of Jesus Christ. Apart from the personality of the preacher, the message he conveyed was as old as the time of Jesus. Dr. Chapman, says the *Messenger*, "placed unwonted emphasis

upon those great truths which touch what is deepest in every human soul—God, sin, the misery of the far country, the longing in everyone for a higher life than we have ever reached, the love of the Father, the beauty of the divine Being as mirrored in the life and work of Jesus Christ, the Son of God—it is upon these great themes that he ever dwells. If Dr. Chapman was asked to give in a sentence what he preached, his answer would be, 'I determined not to know anything among you save Christ and him crucified.' If we had believed the daily press, we would have been thinking that these themes were worn out, and taken its advice and made ventures into science and literature. We knew, however, that the experiment had been tried and proved a failure. It was the last resort of men whose faith had failed them. The gospel of Jesus Christ never loses its potency in the hands of men who believe it and know its power.

Action, not criticism.

It remains for us, not to criticise the recent mission, but to emulate it—to demonstrate that in our hands the pure gospel of Jesus Christ is still the power of God unto salvation. And, as we believe that the Chapman-Alexander mission is to be carried on in most of the States, let us see to it that the churches in every State are not backward in proclaiming abroad the ancient gospel—the truth as it is in Jesus, to the end that many souls may be saved, and the kingdom of our Lord extended upon earth.

Editorial Notes.

The Fourth of July.

Only another month before the annual offering in the churches of the Commonwealth for Foreign Missions. In addition to the workers now in the great heathen fields, it is in contemplation to send out others immediately. The call for more workers is imperative and cannot be ignored. The work, too, on the island of Pentecost is developing, and necessitates greater expenditure. A suitable house in which the missionaries may live, and a motor boat, as a means of communication between the various stations and the neighboring islands, are among the actual necessities of the work. All this indicates increased expenditure. And the news from the fields is encouraging. The outlook is bright, and the reports stimulating. The most pessimistic may see that the results are justifying the expenditure. We may reasonably expect the offering in this Centennial year to be far in advance of anything in our past history. The Commonwealth is solidly prosperous. With our favorable seasons, our bountiful harvests, our ever-increasing flocks and herds, and

the development of our mineral, manufacturing and mercantile industries, it is not too much to expect that our gratitude will be shown in a practical manner in response to the earnest appeal for a liberal offering on July 4.

The Future of Our Movement.

In a thoughtful article in the *Christian Evangelist*, the editor draws three conclusions. 1. "We shall not crystallise and cease growing." He points out that our present attitude toward theological problems is not exactly what it was a quarter or half a century ago, and that "to close our eyes to new light shining out of God's word would be contrary to the very principles of the movement itself," which had its origin in the declaration of religious liberty. 2. He is satisfied "this movement must remain thoroughly evangelical in its faith and doctrine. It will never let go the fundamental truths, facts, doctrines, and ordinances of the gospel." 3. "We may safely predict a deeper spiritual life, greater emphasis upon the heart side of our Christianity," and "along with this deepened spiritual life there will come greater missionary activity; more Bible study in our churches, better care for the widow, the orphan, and the aged poor, together with a more faithful application of the principles of Christianity to our civic, social, industrial and domestic life." Editor Garrison, though well advanced in years, is a decided optimist, and amidst all the destructive criticism and false liberalism he sees clearly the ultimate triumph of truth and the final unity of the people of God.

The Current Revival Meetings.

Seeing that in the great revival meetings now being conducted by Chapman and Alexander and their staff of co-workers the directions to enquirers are not as fully taught as in the New Testament, the question may rise, How far are we justified in co-operating with them? It is certain that in apostolic times men were instructed to "believe on the Lord Jesus," to "repent and be baptised in the name of Jesus Christ for the remission of sins," and to "confess with the mouth the Lord Jesus." It is equally clear that passages dealing with salvation such as Mark 16: 16; Acts 2: 38; Acts 22: 16; Gal. 3: 27; 1 Peter 3: 21, etc., are largely ignored by the evangelists. And this has led some to hesitate about countenancing the work of these admittedly earnest and able men. It must, however, be borne in mind that if the commands of the gospel are not proclaimed in all their primitive fullness, the old gospel itself—the story of Christ, his atoning work, his triumphal resurrection and absolute authority—is effectively presented. Moreover, the awful results of sin, the paramount importance of faith and repentance, and the urgent need for immediate and unreserved submission to the Saviour, are faithfully proclaimed with a fervor

and force such as to produce conviction and a change of life in hundreds of cases. In all this we have cause for great thankfulness, and can but rejoice in the power of the truth. The platform here is broad enough for us to co-operate so long as no restriction is placed upon our work, and by associating with these sincere evangelists and taking part in their labors we may be the means of teaching the way of the Lord more accurately to many anxious and Christ-loving souls. This may be done without directly antagonising the teaching of others. As opportunity offers, the full instructions of the apostles may be lovingly laid before the earnest seekers, and many thus led into clearer light. The influence of the ancient gospel is manifestly realised in these revival gatherings, and the turning of so many from sin to righteousness is but another demonstration that it has lost nothing of its original power.

From the Field.

New Zealand.

WARKWORTH.—Bro. Harris, from Auckland, late of Wigan, Lancashire, has been holding a two months' mission here with good meetings and great interest. Last Sunday four sisters obeyed their Lord in baptism. —THOMAS C. P. OAKES.

ASHBURTON.—Bro. Greenwood, who is laboring under the H. M. Committee, came to our assistance on March 1, and at the Easter Conference it was decided to place him here for an indefinite period. The meetings are increasing in interest and attendance. The prayer meetings are as large as the Lord's day morning meetings, practically the whole church attending. On May 9 we held our Bible School anniversary. Special addresses were given by Bro. Greenwood in the afternoon and evening to large audiences. On the 13th we held our tea and entertainment, when 350 sat down to tea. On behalf of the church Bro. Baxter spoke words of welcome to Bro and Sister Greenwood. Bro. Hastie, who was present from Dunedin, also gave a short talk. Bro. Osborne conducted the musical part of the programme, being ably assisted by eight local instrumentalists, forming a splendid orchestra. The children sang a number of songs with credit to themselves and their trainer. —W. E. OLSEN.

PETONE.—For some months past there has been marked improvement in the gospel services. W. J. Martin, late of Newtown, and Sister Martin, have been received into fellowship. Their daughter Elsie has been added to the church. Bro. M. is both a worker and a speaker, and is at present doing good work in connection with our Amethyst Club (similar to a Band of Hope), as well as in other ways. Our Sunday School is steadily increasing under the superintendence of H. Withington. We have a fine band of sisters, who have been doing excellent work as a Dorcas Society, and only little over a week ago held a successful sale of work which cleared about £16. The sisters are generously giving this money and whatever else may be required to the moving back of the chapel from the street pavement 17 feet. This will not only be a very great improvement, but will allow for others which are bound to follow. I have

just re-engaged with the church here, and believe that there is a good prospect for the coming year. Last Sunday was the anniversary of my coming to Petone, and therefore I was much pleased to take the good confession of a young man of Maori birth, who has since been immersed.—D. M. McCrackett, May 20.

South Australia.

MILANG.—Last Sunday week Bro. Burns, of Unley, spoke morning and evening. Last Sunday a special address for men in the evening, "Stand on Your Feet," by Bro. Hall. Large meeting. Sister H. Goldsworthy back from Beachport and much better. Bro. Burns, junr., of Unley, in fellowship with us last Sunday. Junior Endeavorers preparing for their first annual, and have invited the J.C.E. Supt., Miss E. Le Cornu, down from city to address them. Lecture by Bro. Hall on Wednesday evening, "Echoes of Centenary Conference." Centenary CHRISTIAN greatly appreciated here, and also "That they All may be One."

NORTH ADELAIDE.—Lord's day (May 16) one young S.S. scholar obeyed her Lord in baptism, and two others from the S.S. made the good confession. On May 19 the sisters held their Dorcas social. There was a splendid attendance. Dr. Verco presided. Satisfactory reports were read by the secretary and treasurer. Our esteemed president, Mrs. Henshaw, who recently returned from a visit to Melbourne, welcomed the visitors, gave an address, and received greetings from kindred societies. Splendid addresses were given by Bren. Anderson and A. M. Ludbrook. Vocal items contributed to the pleasure of the evening. A junior Dorcas Society has been started under the presidency of Sister Miss Mills, their object being to make garments for native children on the mission stations.—V.B.T., May 24.

MILE END.—The writer resumed work here on May 23, after six weeks' absence in Sydney and Narracoorte. During his absence the interest was well maintained by the evening addresses of E. R. Manning, J. W. Cosh, A. W. Wilson, G. Jenner, enr., A. M. Ludbrook and T. J. Gore. Four came out for Christ, of whom two were formerly reported. Another, a lady, made the good confession before a fair audience last night.—D.A.E., May 31.

UNLEY.—Special mission closed to-day, when A. G. Day, after an able and earnest discourse on "Neutrality Impossible," took five more confessions—two young men and three young women—making 25 in all. The attendances taxed the resources of the building. In the afternoon William Charlick read a fine paper on "Character Building" before the Men's Society. A good discussion followed. The Society held its first anniversary social on Friday evening, when a pleasing programme was presented.—R.B., May 30.

KADINA.—This morning Bro. Tuckwell gave a splendid exhortation. The writer and Bro. Neill went to Moonta this morning and had a nice little meeting. We have again opened a meeting for the breaking of bread in Bro. Killmier's house at Wallaroo. Bro. Killmier is a very earnest Christian worker. We hope that the little church will grow. To-night we had a good congregation to hear the address on "When Jesus Comes Again." Three young men made the good confession.—E. G. WARREN, May 30.

YORK.—We were pleased to have with us once more our Sister Miss Norman to day. She has just returned from her visit to England and the Continent. Sister Mrs. Blakeway, junr., from Kangaroo Island, also had fellowship again. Magnificent meeting at night. Subject, "Christ at the Door." We regret

that W. Brooker is still unable to meet with us owing to illness.—H.J.H., May 30.

HENLEY BEACH.—Very nice meetings all day. We had pleasure in listening to excellent addresses from E. Ross Manning, who spoke morning and evening May 30.

Victoria.

BENDIGO.—The anniversary of the Bible School was further celebrated by the usual tea and concert on Wednesday night, presided over by the evangelist, Bro. Collins. The annual report, which was read by the secretary, Bro. Streader, junr., showed that the school had a scholars' roll of 300, teachers, 20, with an average attendance of 191 and 17 respectively. During the year 27 new scholars had been received, 5 having put on Christ. The financial statement showed the receipts to have been £115/1/2; expenditure, £92/7/6, leaving a credit balance of £32/13/8. A splendid programme was gone through. A large number of valuable prizes was distributed by Dr. Cook.—J.S.

NORTH MELBOURNE.—During the past month one has been received from the church at Sydney, one from Fitzroy, and two from Bendigo. Our meetings fluctuate in the matter of attendances, but on the whole a quiet, steady improvement goes on. The church is evidently in a sound condition. An amount of arrears had accumulated in the usual finances of the church, and the officers asked that a special effort should be made on the first Lord's day in May. The response was a contribution of £13/6/4, which almost liquidated the deficiency. At our morning service yesterday our hearts were saddened and solemnised by learning that Sister Ida Hodges, who had been in the Bible Class on the previous Lord's day, apparently in the best of health, had passed away in the early morning, leaving a sorrowing mother, sisters, and many relatives. Our sister was an active worker in all good things in the church, and she will be missed, but the Lord called her. May he bind up sorrowing hearts.—G., May 31.

WHITTLESEA.—W. Dickens started preaching services to-day at Eden Park, near Whittlesea. The use of the school-room has been secured for alternate Sundays. The Presbyterians have the meeting on the other Sunday. Over 20 were present to-day to hear the message from 1 Tim. 4: 16. Any brethren or sisters in this district should write to W. T. Dickens, "The Retreat," Eden Park, Whittlesea.—May 30.

NORTHCOTE.—Bro. Lang is being blessed in his work with us. Last Sunday week we had one confession, and last Sunday two confessions and one restoration.

WARRNAMBOOL.—Splendid meetings still. Commencing last week of mission to-night. Record meeting to-night, and two confessions.—May 30.

NORTH FITZROY.—Splendid meeting Sunday morning, C.M. Gordon speaking. Amongst visitors, Miss Giffen, of Adelaide, and Miss E. Lyell. Crowded house at night, with six confessions. Five confessions the previous Sunday evening. Wednesday evening last, eight baptisms, four from Northcote church.—May 30.

BURNSWICK.—One received by faith and obedience. Bro. Quick spoke to a good house in the evening; subject, "An Important Interview." A scholar of the forthwith. The church is unanimously in favor of holding a simultaneous mission.—W.T., May 31.

BET BET.—Last Lord's day evening Bro. Jinks preached on "The New Birth" to a large congregation. One young man confessed Christ.

CHELLENHAM.—The jubilee celebrations began on Sunday under most favorable circumstances, with large enthusiastic meetings. In the morning at 10 a.m. 34 assembled for prayer led by G. Organ. At the breaking of bread 183 members and non-members were present. Bro. Fischer presided, and welcomed five members into the church. W. Judd gave a fine address on "Looking Backward." Visitors included Sister Groom, North Fitzroy, Sister Meeres and Sisters Morris, Nth. Richmond, Sister Barnacle, Swanston-st., Bro. Brown, junr., Ascot Vale, Bro. and Sister Parl, Windsor, and others. At night Bro. Bagley preached to a crowded congregation, and gave a magnificent address on "Why We Exist." Meetings continue this whole week. T B F.

MIDDLE PARK.—Good attendances at both meetings yesterday, Bro. Swain addressing in the morning and Bro. Meekison in the evening. We also had the pleasure of receiving into fellowship a sister from the church at Richmond. On Saturday evening of last week we held our annual business meeting, which passed off in the usual cordial and pleasant manner.—J.S.M.

CARLTON (Lygon-st.).—One sister received by baptism. Amongst our visitors were Sister Mitchell, of Broadmeadows, Bro. and Sister T. B. Verco and two daughters, from Stirling East, Aldgate Valley, S.A., Bro. and Sister D. Hall, and W. Rankine, from Sydney. Bro. Verco presided at the Lord's table and G. P. Pittman exhorted the church. At night T. B. Fischer, of Cheltenham, preached the gospel. W. Rankine sang a beautiful solo.—J. McC.

BALLARAT.—Our Lord's day school anniversary services were held on May 23 and 28. We had a special service on the Sunday afternoon, but at all three meetings our evangelist, Bro. Mortimer, spoke in the interests of the young and the Bible School. At night the chapel was packed with a most attentive audience. The tea meeting on the Friday was well attended, and the programme was of a most varied and interesting character. Special praise is due to Miss Maggie Jolly, our S.S. organist, for her training of the scholars. Some of the little one had been trained in some action songs by Mrs. Pitts and Miss Nellie Vanston. Our school has prospered under the superintendence of A. E. Pittock.—JULIA VANSTAN.

New South Wales.

INVERELL.—Bro. Waters started to labor amongst us to-day. He had a good meeting this morning. T. G. Cosh presided, Bro. Waters exhorted. The gospel meeting at night was well attended. Many are interested.—THOS. HODSON, May 23.

ROOKWOOD.—From middle of March till now A. Brown, of Petersham, has been laboring with us, conducting gospel services and holding forth the truth as it is in Christ to fair and improving audiences. Our attendance at the Lord's day morning meeting is improved, also the contributions. Wednesday or mid-week prayer and praise meeting was for some time conducted by Bro. Geoghan, of Marrickville, whose labors were appreciated. Bro. Brown has offered to follow on with this work. The Bible School held its anniversary services on the 9th inst., Bro. Clydesdale, of Petersham, being the speaker. The entertainment and distribution of prizes took place on Monday, 10th inst.—MARK ANDREWS, May 23.

LILYVILLE.—Yesterday at the close of the gospel service a scholar from the Bible School made the good confession, J. Fox speaking.—E. HOLYOAK, May 24.

PADDINGTON.—Thos. Hagger (State evangelist) conducted all the meetings here to-day on account of the absence of A. E. Illingworth on holidays. At the gospel service the building was crowded; splendid sermon, three confessions. We wish to express our thanks to G. H. Browne, S. G. Griffith, J. Colbourne and Thos. Hagger, who have conducted the gospel services during May. Bro. Illingworth commences his second year with us on June 1.—A. W. SHEARSTON, May 30.

SYDNEY.—Good meetings these past two Lord's days. S. G. Griffith delivered a stirring gospel address last Lord's day evening; four came forward. To-day we had J. Hindle from Enmore as morning speaker, who gave a most appreciated address on Phil 3: 8. At the evening service S. G. Griffith spoke on "Baptism," and three confessed Christ.—J. C.

NORTH SYDNEY.—On May 2 T. Hagger commenced a mission in our chapel. Just prior to his coming 5 were added by the obedience of faith. From the commencement of the special services they increased in interest and attendance. The meetings have refreshed and benefited the church much. They were continued until the 23rd inst., and a thanksgiving service was held on Wednesday evening last, when the brethren handed £4/9/1 to the Home Mission Committee. During the mission 16 made the good confession; one baptised believer, and one restored were added to our number, so since last report 23 have submitted themselves to the Lord. We are very grateful to the Home Mission Committee and to Bro. Hagger for the splendid help rendered us. We feel that the outlook is bright at North Sydney.—J. COLBOURNE, May 31.

Queensland.

TANNYMOREL.—Five sisters who made the good confession at Bro. Parslow's meeting were baptised on Sunday morning by Bro. Hoskins.—FRED. KEABLE, May 24.

WEST MORETON.—Record meetings at Mt. Walker yesterday. At 10 a.m. we baptised seven adults, and later extended to them, and also to two other baptised believers who decided to unite with the church, the right hand of fellowship. 78 gathered around the Lord's table. We are opening our new chapel on June 3, and given favorable weather, it should be the biggest day in the history of the Mt. Walker brethren. The meetings throughout the circuit are good. One pleasing feature is the willingness on the part of the young brethren to assist in every possible way.—P. H., May 24.

GYMPIE.—Good meetings continue. Bro. Comer working earnestly. Good prospects. One confession last Lord's day evening.—S. G. TRUDGIAN.

S.A. Home Missions.

H. J. HORSELL.

Committee meeting held May 21.—Eleven members present. An outline of reports presented is here given.

PORT PIRIE & PORT GERMEIN.—W. T. Mitchell. Increased attendances. No additions.

KADINA.—E. G. Warren has visited Bews and Moonta during month. Fine meetings at Kadina;

3 confessions and 1 restoration. Bro. Warren has been visiting house to house in Jerusalem—he soon goes to Jericho.

MILE END.—Supplies have assisted here for 6 weeks. 4 confessions.

GOOLWA.—J. T. Train reports good meetings, though rough and wet weather prevailed during the mission held by R. Harkness. 1 confession.

GLENELG.—E. W. Pittman is having splendid meetings. He is giving each Wednesday evening lantern lectures on some phase of our plea. Over 100 persons present the last 5 weeks. 7 additions.

NARRACOORTE.—D. A. Ewers has just concluded a month's mission. Very wet and stormy weather the whole time. Fairly good meetings and five confessions. Thankoff ring amounted to £3/7/7.

MAYLANDS.—H. D. Smith said the rain had diminished attendance at all meetings. Visited many homes. 1 received from the Baptists.

WEST COAST.—O. Forrester says that 40 persons were present at Butler meetings. A school was formed May 16, and 22 persons signed the pledge at the last Band of Hope meeting. Meetings have been commenced at Tumby Bay May 9 to meet to break bread. He has also begun fortnightly gospel services at Yaran-Yacka, in a large room loaned by Bro. and Sister Treasure. April 18 at the first meeting 25 were present, and on May 2 40 attended. Outlook very promising.

STRATHALBYN.—In the absence of G. W. Jenner, supplies from city assisted. We are trying to arrange for Bro. Jenner to give the whole of his time to the cause.

Total additions from the fields, 22

ANNUAL OFFERING.—We give the complete result of the H.M. offering. The figures published below show the apportionment of each church, as well as the amount raised. 11 churches reached the apportionment; 16 increased on 1908 offering; 2 gave the same as last year, whilst Mile End and Narracoorte gave their first offering; 10 show a decrease on 1908. Motto, £500. Total received, £450/14/9. Total increase on 1908 annual collection, £77/16/8.

Name of Church	Amount raised	Apportionment
Adelaide, Grote-st.	£91 10 0	£70 0 0
Alma ..	60 10 0	63 0 0
N. Adelaide & Prospect ..	41 15 6	50 0 0
Stirling E & Aldgate Valley	27 11 3	17 0 0
Owen ..	22 0 0	20 0 0
Unley ..	21 11 2	25 0 0
York ..	18 0 0	16 0 0
[Norwood ..	17 17 6	25 0 0
[Maylands ..	7 2 6	25 0 0
Hindmarsh ..	15 10 4	15 0 0
Bews ..	13 8 0	15 0 0
Balaklava ..	13 1 7	21 0 0
Long Plain ..	12 16 0	25 0 0
Mile End ..	10 0 0	10 0 0
Milang ..	9 5 6	10 0 0
Glenelg ..	8 14 4	6 0 0
Queenstown ..	7 3 0	7 0 0
Broken Hill ..	6 0 0	6 0 0
Strathalbyn ..	5 3 0	5 0 0
Point Sturt ..	4 12 6	10 0 0
Mallala ..	3 15 0	15 0 0
Henley Beach ..	3 17 6	5 0 0
Kadina ..	3 12 3	6 0 0
Narracoorte ..	3 7 7	5 0 0
Butler ..	3 0 0	3 0 0
Goolwa ..	3 0 0	4 0 0
Williamstown ..	3 0 0	4 0 0
[Port Pirie ..	1 7 6	6 0 0
[Port Germein ..	0 13 3	6 0 0
Lochiel ..	1 6 0	6 0 0
Cottonville ..	1 5 6	2 0 0
Willunga ..	1 0 0	3 0 0
Moonta ..	0 18 0	2 0 0
Isolated Members	7 0 0	14 0 0

£450 14 9 £500 0 0

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, 88.

Two confessions and one restored at Ballarat on May 30.

Bro. Weldon, of Grote-st. church, was at Enmore, N.S.W., on Sunday last, and Bro. and Sister Cavey, of Brisbane church.

C. E. Lawton, whose advertisement will be found on the back cover, is offering his business for sale. Anyone in the coachbuilding or machinist line would do well to communicate with him. See advert on page, 292.

A brother writes suggesting the advantage to be gained by our Melbourne and suburban churches advertising under the Sunday services in the *Argus* and the *Age* newspapers as a means of bringing our churches more prominently before the general public.

A person calling herself Mrs. Goodall, but taking other names as well, is trying to get money from the brethren in and around Melbourne for a supposed case of distress in the country. The churches are warned against giving money without making enquiries.

It would be a good thing if the country churches, as well as the city and suburban, could take advantage of the enthusiasm which has been aroused by the visit of Dr. Chapman and Mr. Alexander, by holding special missions wherever practicable. No doubt our Home Missionaries will make the most of this opportunity.

We notice that Wren J. Grinstead, of U.S.A., associated with two others, is translating the gospel of John from the original Greek into the new language "Esperanto," for the pages of the *C.E. World*. As we have not yet learnt to speak with this tongue, we reserve judgment, but take it for granted that anything in this direction undertaken by Bro. Grinstead will be done well.

We hear that the Brisbane climate not suiting either Bro. Watt or his family, he has decided to return to Sydney at the end of July, and will begin preaching for the church at Marrickville on Aug. 1. Bro. Watt purposes taking up a business career, and having obtained the rank of a "Fellow of Optics" will enter on the practice of his profession as an oculists' optician.

The treasurer of the Home Mission Committee, Southern District, N.Z., wants every member living in that district to know that the annual golden offering for H.M. work will be taken up on Lord's day, July 4; and as the treasury has been empty for some time they want to raise £500 and make July 4 a record golden offering. "Ask and ye shall receive." Give, and the victory will be won!

We have heard many expressions of appreciation of our last serial story, "On Garvin's Division." This week we commence a new one, "The Servant of the Isle," by Alice Louise Lee. It will be found intensely interesting, and full of healthy lessons. The characters are strongly drawn, and grip the reader.

from the beginning. Tennyson says rightly that "truth embodied in a tale may enter in at lowly doors." The modern story-teller follows in the wake of the great Master of Parables, and through religious fiction truth is conveyed to thousands who will not read heavier literature.

We cull the following from the pages of the *Southern Cross*, May 21:—A CORRECTION.—To the Editor of the *Southern Cross*,—Sir, In this week's issue of your paper, in referring to the mission at Coburg you have placed the prefix "Rev." to my name. As a matter of principle I have always objected to the use of this anti-scriptural title for the preacher of the gospel. I do not wish my position to be misunderstood by the readers of your valuable journal, and will esteem it a favor if you will make a correction in your next issue. Plain "Mr." is quite good enough for me. This is written in no faultfinding spirit, but because the matter is of serious importance to me.—Yours in the faith, H. G. HARWARD, College of the Bible, May 14.

At the instance of the Melbourne preachers, the officers of Melbourne and suburban churches have held two meetings to consider the practicability of holding simultaneous missions leading up to a united central mission. At the meeting held in Swanston-st. lecture hall on Monday last, it was announced that 17 churches are willing to hold missions if they can be arranged. Some of the preachers will hold their own missions, but others have agreed to interchange. Another meeting is to be held to consider the question of a central mission. Meanwhile, the churches are urged to prepare for the simultaneous missions by holding special prayer meetings, and by making reference to the proposed effort at all meetings. The missions will commence immediately after the return visit of Dr. Chapman and Mr. Alexander to Melbourne. Look out for further particulars next week.

The native preacher in charge of the Blantyre Mission (Africa) writes on March 24:—"It is my greatest desire to write these few lines, believing you all would be much delighted to hear of us here at Blantyre, and am glad to say that the Lord is still blessing the work, and many are coming out for the Master. So we ask you to pray for us. You will also be sorry to hear of our need of G. H. Hollis and G. Hills, who started the work here, and are now in Bulawayo, South Africa, owing to lack of funds; and we are only natives here, having no leader, and do not think we are going to have one just at present. So, dear brethren and sisters, you can have an idea of our need in this part of the country. Our number of Christians to date of writing is 172. How can these brethren mentioned come here in this vineyard when they have no support? It is impossible. So we ask the disciples of Christ everywhere to do the best they can towards the Nyasaland cry, 'Come over and help us.' The writer is unable to give you the full particulars owing to his lack of education, but just tries the best he can to tell you the great need which remains in your hands to do. Matt. 28: 18-20. And my cause of writing is that in the last verse. May God's richest blessing be to all who love the Lord Jesus. April 4—Again am glad to tell you that the Lord is still blessing the work in Zomba district. On the Lord's day we were much pleased to receive our seven brethren into fellowship who were immersed on March 21, and the same day two brethren and one sister confessed Christ in baptism; and am also glad to say that we are building a school in this district of Zomba. This is the place where we have many members than at 'Chickunda,' Blantyre district. Your brother in Christ Jesus, ELLERTON M. KUNDAGO."

Obituary.

INGRAM.—On May 19 our Sister Mrs. Beatrice Ingram fell asleep in Christ. She was the daughter of Bro. and Sister Kennedy, of Fairfield, New Parkside. She died at her father's residence. Our sister had reached thirty-three years of age. Some six years ago she became a member of the church at Kadina, having been baptised by Bro. Moffit. For some two years her illness lasted. She leaves a husband, and a daughter nine years of age, also a brother and sister. In her illness her trust was in the Lord Jesus, and she was looking forward with perfect confidence to her home with the Lord. Our sympathies are with her father and mother and all the family in this affliction.

Unley, S.A.

T.J.G.

HURCOMB.—On May 18, A. Hurcomb departed this life, aged 43 years. For some years our late brother was connected with the cause at Henley Beach, and removing to Norwood became associated with the church there about eight years ago. His health began to fail nearly five years ago, and he gradually grew worse. He was a quiet, consistent Christian man. He has left a wife and six children to mourn their loss. May the Lord comfort them in their sorrow.

Norwood, S.A.

A. C. RANKINE.

ECKFORD.—On the morning of Sunday, May 23, Sister Eckford fell asleep in Jesus. On March 6 (the day after her 74th birthday) our sister underwent an operation for an internal complaint. Temporary relief was afforded, the disease having gone too far for a cure. She went through the operation remarkably well, considering her age, but did not recover her former strength. She last met with the church on the 9th inst. Immediately afterwards complications arose, and she took to her bed, and was confined to it until her death. Her remains were laid to rest at Rookwood on the 24th, the writer conducting the service. Our sister was formerly a member of the Church of England, and was baptised by Bro. Hagger during a mission in Erskineville in Aug., 1908. She was deeply attached to the church. She met her end with calm confidence in her Saviour, advising her loved ones not to fret, and exhorting them to follow in her steps—her only regret being for those left behind. The last clause of her favorite chapter, the 23rd Psalm, is now being fully realised by her—"I will dwell in the house of the Lord for ever." Amen.

Erskineville, N.S.W.

H. G. PAYNE.

Foreign Mission Fund...

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations should be sent to the undersigned who will thankfully acknowledge all remittances. F. M. Ludbrook, Sec., R. Lyall, Treas., 151 Collins St., Melb. 59 Leveson St., N. Melb.

Palmwood Villa, No. 35 Herschell Street,
off North Quay, **BRISBANE.**

First-class Private Board & Residence.

Large, Airy Rooms, Newly Furnished.

MRS. NEILEN.

Coming Events.

JUNE 6, 8 & 10.—Ascot Vale Sunday School anniversary services, June 6, 8 and 10. Sunday morning at 11, special address, Bro. Gale. Afternoon at 3, Bro. Baker, "The Smaller Craft." Evening at 7, Bro. Wilson. Tuesday, at 8, annual demonstration. Admission, silver coin. Good programme. All welcome.—A. E. BAILEY, Sec.

JUNE 7 & 8.—The anniversary of the church and Bible School, Northcote, will be held in Rechabite Hall (opposite Northcote Town Hall), on Sunday, June 7; to be followed by a public demonstration rendered by the scholars in the Northcote Town Hall on Monday evening, at 8 o'clock. A collection will be taken up to defray expense of prizes.—W. R. F. ARGO, Sec.

JUNE 12 & 14.—Thos. Hagger will deliver Lantern Lectures, as under:—Brunswick chapel, Glenlyon-rd., Sat., June 12th, 8 p.m., on "The Rise and Progress of the Restoration Movement." Fitzroy Tabernacle, Gore st., Mon., June 14, 8 p.m., on "Australia: the Land we Live In." Admission, 6d.

JUNE 13, 15, 17.—North Melbourne S.S. anniversary. Sunday, 3, C. A. Wilson; 7, M. W. Green. Tuesday, 7.45, entertainment and prizes. Collection at all meetings. Thursday, tea meeting, 6.30; tickets 1/-. Entertainment at 8. Everybody welcome. Good and bright singing. Come.

BOARD AND RESIDENCE.

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

Sandringham—Lovely mild winter climate. Very comfortably furnished double and single rooms (bed-rooms), with use of diningroom and kitchen, in quiet, refined, Christian home. Winter tariff, double bedroom, with fire place, 15/-; single, with 2 beds, 10/6. Board—week ends—8/6; couple, 16/-. The home is beautifully situated on the esplanade, 8 minutes from railway station. Every comfort. Large grounds, sheltered with ti-tree, and pine trees for camping, with use of diningroom and kitchen. "Sister," Sandringham P.O.

FOR SALE.

A good business,—blacksmith, wheelwright and coach painter. Established 28 years. Premises to let, or for sale as a going concern with goodwill, stock and plant, for £1200, cash or terms. Largest business of its kind in Port Adelaide. C. E. Lawton, Commercial-rd., Port Adelaide, South Australia.

A splendid home of 1176 acres, highly improved, and in a thriving district. Rainfall, 27 inches. 5 miles from rail. All rich land, suitable for wheat, sheep, and dairying. Fenced into 5 paddocks. Well watered and grassed. 100 acres under wheat. New 7 roomed W.B. house, outbuildings. 2 good orchards. 30 choice dairy cows, young cattle, 5 draught horses. Up-to-date farm implements and machinery. 60 gallon separator, and all dairy appliances. Buggy, harness, furniture, etc., given in. A genuine bargain. Price, £35/- per acre, easy terms. Full particulars from R. J. Kingston, Bran Bn, N.S.W.

WANTED.

By a strong Melbourne suburban church, an able evangelist. Applicants to state salary, etc. by letter, addressed "Suburban," c/o Austral Coy.

Evangelist, experienced, would be glad to communicate with any church. X.Y.Z., Austral office.

When Visiting N.S.W.

Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.

Church of Christ, Sandringham, Vic.

Worship, 11.15 a.m. Library, Abbott st. Open-air gospel meeting, foot of Melbourne-st. 8 p.m. Brethren spending holidays in neighborhood specially welcomed.

THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

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

The Hill Difficulty.

TOPIC FOR JUNE 20.

SUGGESTED SUBJECTS AND READINGS.

Strength for all tasks—Isa. 49: 8-11.
David's Hill Difficulty—1 Sam. 17: 32-51.
The dangers of slackness—Rev. 2: 1-7.
A call to awake—Rom. 13: 11-14.
The victor—I John 5: 1-5; Rev. 3: 12.
Retracing our steps—Num. 14: 26-35.

Topic—Pilgrim's Progress Series. VI. The Hill Difficulty.—Rom. 7: 14-25; 2 Cor. 6: 1-10.

The uses of hills.

There is room for a fine little essay by some Endeavorer. Hills have some apparent disadvantages—they tire folk and make them puff. But on the other hand, those who dare to climb get a rich reward: the view is finer, the air is purer, the muscles are hardened; the strenuous exercise and the delightful atmosphere are exhilarating. Alpine travellers like the hills more than a golfer loves the links.

What about the hills of difficulty? As we draw near to them, the disadvantages seem many. We are mostly apt to repine because of the trials of life. But we must come to them. Bunyan, as we know, is true to life in placing this in Christian's way. Well, since they are inevitable, it were better to think of the advantages, look on the bright side; cheerfully endure, or do even better than that, when we cannot remove the trials. The spiritual life is strengthened. Robustness is at least as desirable in religion as in the physical life. A life of ease makes people flabby. Christians who strive to be carried to the skies on "flowery beds of ease" are flabby. They need the exercise of climbing to make them strong. Mountaineering, I gather, gives folk an appetite. Those who have faced the hill difficulty and climbed it will doubtless with zest partake of the spiritual food which the Lord has provided. Then at the top of the hill the air is purer, the view grander.

Perhaps the chief use of the Hill Difficulty is seen in the contrast which Bunyan makes between Formalist and Hypocrisy's conduct and that of Christian. The first two dodged the hill; Christian climbed it. So the Hill Difficulty becomes a test of life. The true Christian knows the Lord gives trials to his people in order to the development of their character. So they count it all joy, and with patience surmount the difficulty. But Formalist, the man whose heart is not in it, and Hypocrisy look for an easier way. When one seeks a religion that is cheap and comfortable he classifies himself with these two. Kelman says: "It is striking that while formerly they took a short cut to avoid the cross, here they have to take a long

way round to avoid the hill; which things are also for an allegory—many of the longest wanderings in life have been begun to avoid a very little hill."

"The narrow way lay right up the hill."

What a strikingly suggestive phrase this is! In walking the way of life, one must let his eyes look straight on, and turn neither to the right hand nor to the left. Short cuts are fatal, as we have just seen in the case of Formalist and Hypocrisy, who were lost in the way of Danger and of Destruction. But Christian on his way to the Celestial City went "right up." So must we. When tempted to take things easy, when tempted to murmur or shirk our duty, surely we may be stimulated by remembering this fine word of Bunyan's—the narrow way lies right up the hill.

Christian and the hill.

Christian stands for both an example and a warning. Before attempting to climb, he went to the spring and took a refreshing draught (Isa. 49: 10). Then he comforted himself with the reflection of the blissful end:

"Better, though difficult, the right way to go,
Than wrong, though easy, when the end is woe."

At the arbor, "a ward of grace," Christian both used and abused the kind provision of the Lord of the hill. He read in the roll, he reviewed the coat given him at the cross; but he fell asleep, and dropped the roll. Bunyan's own comment is, "He that sleeps is a loser." He refers to the evils of sleeping (Rev. 2: 4; 1 Thess. 5: 6-8). Christian's sleep lost him time—not only the time he is asleep, but the time needed to retrace his steps when once he discovered the loss of the roll, which discovery he makes when he becomes frightened at the story of the lions. Of that fear Kelman says suggestively: "It is significant that it is at the moment when he is professing courage that Christian discovers his own lack of assurance. . . . Something is wrong, for his manhood has become suddenly demoralised. He does not, as we would do, refer to the weather or to his own state of health. He traces it at once to sin. It was neither the lions, nor yet Timorous and Mistrust, who were to blame, but a well-remembered moment of carelessness upon the hillside. . . . Before doing anything else, Christian asks God's forgiveness, and thereby shows his spiritual wisdom."

Timorous and Mistrust.

Alexander Whyte "has pointed out that in Bunyan's days many were terrified and ran back from civil and ecclesiastical tyranny. The lion then roaring was too often the Royal Lion of England. Bunyan had felt the fear of it, and he graphically describes his feelings when about to be imprisoned. Afterwards, he too found that the lion was chained."

Pilgrim's Progress represents pilgrims turning back at different stages of the road. It becomes sadder the further they have gone. We feel it when new converts go back, as many do at the first real trial; but we regret it more when after some years a professing Christian turns away from Christ. Timorous and Mis-

trust had gone over some trials; they had even climbed the Hill Difficulty, but they feared the lions. It is wonderfully suggestive that these two ran away—turned their backs on Mount Zion—because of an imaginary difficulty. They are each an example of the abuse of the imagination."

The chained lions.

The lions guarded the House Beautiful, which stood by the wayside (Rev. 3: 2; 1 Thess. 5: 7, 8).

What do they stand for? Kelman summarises: "1. It may be as it is here, some fierce and unexpected danger or trial, which comes at the top of the long slope of the Hill Difficulty. 2. It may be some mere trifle, exaggerated by the imagination of the timid or the unwilling, that keeps men back from entering the church—an ass in a lion's skin. 3. It may be the roar of the world that we mistake for a lion's roar, not knowing how little the world can do against any resolute spirit, nor realising how little its opinion matters to any wise one. 4. The lion may be one's own past sin, that 'lion of our own rearing' which D. Whyte describes so graphically. 5. One's own mistakes and blunders may play this part,—apes rather than lions, jabbering at us and caricaturing us from out the past."

There are just two words of Bunyan's to be noted. The first is in a parenthesis:—"The lions were chained, but he saw not the chains." So there was really nothing to fear. Timorous and Mistrust ran away from their own foolish imagination. In the Christian life, do men ever run away from anything else? The Lord has solemnly pledged himself that no trial is so great as to overwhelm the faithful Christian. There is ever the way of escape. The lions are always chained. We can always safely advance. The difficulties that men fear and run from are difficulties which would vanish if faced.

The second word is:—"Keep in the midst of the path, and no hurt shall come unto thee." It is a magnificent rule in walking on the way to Zion, "Keep in the midst of the path." Thus we avoid the besetting perils. We would perhaps rather go as near the edge as possible, to enjoy a sight of the things that lie just beyond. But it is dangerous so to do. The wary, ever-watchful one, will keep in the middle.

Thoughts.

Good things are hard, as Plato was wont to say. The way of life is an uphill road.

It is well to read the Bible, but never to read one's self to sleep. Then we lose what we have read.

Every way but the straightforward way is perilous. No indirection is safe, however easy and pleasant it appears.

God places refreshment wherever it is needed in our work, if we will only stop and take it. We may find an arbor of prayer in the midst of Broadway.

The Bethany Christian Endeavor Hand-book series is helpful to all Endeavorers. "A Guide to Bible Study," "Hand-book Concerning 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, 1/3 posted. Austral Co.

A Marvellous Coincidence.

The earthquake which occurred at Messina brings to the attention of the public two very important truths. God is still Lord, and makes the wrath of men to praise him. This is clearly set forth in the following clipping from the *Washington Post*, of recent date:

Messina, January 5.—To-day the most extraordinary coincidence I ever heard of came to my knowledge. To my certain knowledge, for the tale is so wild I would not write it if I had not the proofs. It is one of the stories one sometimes hears from ignorant and superstitious persons and treats as unworthy of serious attention. My informant was an old friend among the Italian officials, but even his word did not carry conviction at first.

In a former letter I spoke of the torn announcement of a paper published for the first time the day before the destruction of the city, and called *The Future*. This coincidence struck me as sufficiently dramatic and pathetic, without further details, but the rest of the story is far more remarkable.

It seems there were many freethinkers at Messina, and freethinkers of the Latin type, not merely doubting or unbelieving, but violently opposed to anything that savored of religious belief. This new paper belonged to them, and the first number was filled with attacks not only on the church, but on all religion. The editor, not content with saying in his heart, "There is no God," devoted a violent editorial to the subject, and used these words, addressing God:

"If you are not an impotent fool, send us an earthquake to prove you exist."

That very night the city was destroyed.

I have seen the paper or I would not write the story. My Italian friend was deeply moved by it, as indeed anyone would be, standing in the midst of this hell that was Messina. He was so much moved that I ventured to remonstrate.

"Surely you don't think that the great and righteous God we were taught to believe in would destroy thousands of lives like this just for a petty spite—a spirit of childish 'I told you so?'"

He said no, it was incredible, but he went away unconvinced in his heart. Indeed, this story will run like wildfire among the impressionable Italians of the South, and make a tremendous impression. That editor will have been the best missionary the church has had for many a year.—*Ernest H. MacEwen.*

"Let the pulpit give its proper place to the subject that was the vision of prophets, the song of sacred poets, the consolation of the Redeemer, the labor of apostles, the ingathering of the Gentiles; and missions would have a new standing in the church, a fresh development in the world."

The Servant of the Isle.

By Alice Louise Lee.

CHAPTER I. TROUBLE AHEAD.

Captain Joe Packer stood in front of his cottage on Muskegus Island, and looked at the signs of the new day with a practical eye. From the froth-tipped breakers, the scudding clouds, the swaying spruce limbs, he made a forecast of the later day's weather. At present the wind blew strongly towards the dim line of the Maine coast, but the captain predicted:

"From the north the wind will blow
And holler the waves out low."

Then, transferring his thoughts from the weather to the rhyme, he exclaimed disgustedly: "O bosh! That ain't a good one!" and looked around apprehensively to see whether his sister Maria were in sight.

He saw only the cottage, small and trim, with its coat of white and its trimmings and blinds of green. It stood on the hill-side beneath the lighthouse, and gazed across the tiny island harbor out of eyes burnished as brightly as were the lenses in the great tower above it. Its dooryard was the entire hill-side, for fences on Muskegus were unknown. A solitary cow browsed about, but kept at a safe distance from two long beds of phlox and asters which ran parallel with the dirt walk leading from the front door. A dozen hens, lazy and overfed, also avoided the front of the house, scratching contentedly under the hemlock-trees and shrubs beside the back door.

The moderation of both cow and hens was explained just as the captain was indulging in another rhyme.

"Each wave's woke up from its nap,
And on its head's put a cap"

he droned aloud. Then he stopped and chuckled, "That's pretty good. Let's see if I can recollect that straight for the rusticators."

"Each wave's—"

But before the wave could put on its cap the front door behind the composer flew open swiftly but noiselessly, and Maria's small blue apron flapped briskly about the captain's ears, while a voice raised to the point of shrillness cried: "Shoo, fly, here! Scat with you! Shoo!"

The captain started nervously, and turned wrathfully. "Jolly all hands, Mariar! What be you up to? There ain't hide nor feather of hen nor cow around here; and yet out you come, tackin' into the wind like this!"

His sister peered around undisturbed. "If they were here, it would warn them to get out. If they're not here, it will warn 'em to stay away. I'm not going to have my phlox and asters eaten up and pulled up. Come in to breakfast."

The captain sat down at the table, and absently poured syrup on a pancake.

"Each wave's got a cap,"

he muttered and paused, knitting his heavy brows.

"Each wave's got a cap—"

Jolly all hands, Mariar, if you hain't put that rhyme clean out of my head with that shoooin'!"

Maria poured the coffee. "There's enough left," she returned dryly. Maria often wished that the captain would attend as strictly to business as to rhyming. Life in that case would be far easier for her.

"It would tickle the rusticators," pursued the captain, still aggrieved; "and what's left of 'em 'll be goin' over with me this mornin'." The season for summer boarders was just closing.

"Are they all going off to-day?"

"All but the Brookses. He says it's s' healthy here he's goin' to stay by us into October."

Maria smiled. "Mahaly is worrying because they haven't paid any board in three weeks. Good reason for his thinking it's healthy here." Charles Brooks and his wife and child had been for several weeks past boarding up on the light-house hill with Mahala Fane.

The captain looked incredulous. "Well, it can't be because Brooks hain't got money," he argued. "He must have. He looks as if he had, and then he's a lawyer." This clinched the argument in the captain's mind. "He's smart, too, Brooks is. Ye ought to heard him and the parson talk t'other day over t' Point. That lawyer steered his boat off the shoals every time, now I tell ye. Parson's tongue was second best every time."

Maria buttered her toast. "He's not the second best man, though," she retorted with decision. Maria was loyal to the coast mission ary. "The parson is worth two of Mr. Brooks."

"How you do talk, Maria!" argued the captain. "I don't like Brooks no great myself, but he's smart—smarter 'n the parson. Yesterday," added the captain as an afterthought, "I heard 'im tellin' over something I'd said to the rusticators."

Maria said nothing; but her black eyes began to twinkle, and a smile twitched at the corners of her small, straight mouth.

The captain absent-mindedly began,

"Each wave's got it's cap—"

Jolly, no! That ain't it!

"Each cap's got on a—"

"Joe," said Maria, sharply, "Joe!" It required a sharp tone to fix the captain's attention when he was laboring with rhymes.

"Mariar, I do wish you wasn't so all-fired sudden," complained the captain. "I a'most had it that time."

Maria brushed the remark aside. "Joe, have you heard much fault this summer with the crossing? Have you heard the rusticators say they wanted better accommodations?"

"Better accommodations!" snorted the captain belligerently. His imagination could not compass any serious objection to his little mail and passenger boat. "I'd like to know if the Servant

of the Isle ain't good enough for anyone. I'd like to know if she and me hain't carried the mail through tough and thick for twenty years. If any one is talkin' better 'commodations, let 'em try to git 'em. Who is, anyway?"

"I don't know, Joe. Perhaps—no one." There was small satisfaction for Maria in confiding her apprehensions to her brother. He was one who had ears, but heard not, and eyes, but saw not. "I've not really heard anything but——"

"Well, then, Mariar, what on earth are you talkin' about? Seems to me"—the captain got down his blue cap from its peg and began to brush it—"seems to me you're forever a-thinkin' something's goin' to go wrong somewhere. You are always lookin' for trouble and seein' it double. Ho!" Captain Joe poised the brush above his cap, and chuckled. "Seem' trouble double, seem' trouble double. Now, ain't that good? I'll git that off this mornin'——"

Maria arose swiftly and quietly, and took down two books from a shelf. There was a little spot of red on either cheek at her brother's unjust accusation; but she made no comments, nor did she explain her reference to the boat. Instead, she seated herself in front of the books, and opened one in which she kept a list of errands intrusted to the captain, for the residents of the little island must needs depend on the Servant of the Isle and its master to bring them all sorts of supplies from the stores at Long Point, between which mainland town and Muskegus the Servant of the Isle voyaged.

"What about the lumber for Lete Fane's new house, Joe? How many feet did you bring?"

The captain set his cap on his shock of black hair, and looked momentarily alarmed. "Jolly all hands, Mariar! I—that is—there wa'n't much room—as it was, the Servant of the Isle was loaded so she slatted some——"

"You know"—Maria's voice had a fine, stilling quality about it which the captain dreaded—"you know you forgot it, Joe. And the day before you forgot the express for the LeRoys, and last week——"

The captain edged uneasily toward the door. "Wall, see here, Mariar. There's that pesky little black cat around here that's possessed to tack square across my path, and I hain't had no luck at rememberin' since I seen that cat first. Now, Mariar, ye needn't laugh——"

"I'm not laughing, Joe, but you forgot before there was a black cat on the island."

"You're always finding fault with me, Mariar," he complained. "There's such an all-fired lot of things to remember, and every one is talkin' to me——"

Maria bent her head a little further over the ledger. "It's better, Joe,"—her tone was patient; it was ground she had gone over often before,— "that I should find fault with you than other people. And now, with so many rusticators in here summers, another boat will certainly be put on unless we can give good service—and not forget so often."

The "we" slipped out quite unconsciously. Not only was Maria the captain's sister and house-keeper, but she was also his business manager,

and badly did he need management. It was Maria who in a crude but accurate fashion kept the books. It was Maria who was memory for her brother, and almost conscience. It was Maria who fixed the rates—or, more often, the lack of rates—on the freight and errands; and it was Maria who during the summer kept the deck and tiny cabin on the Servant of the Isle scrupulously clean in order that the increasing number of rusticators might make the "chance," as the fisher folks called the passage across, in comfort.

"Mariar 's as smart as they make 'em," said such of the islanders as were not jealous of her.

Captain Packer could not have carried on the business without her. He knew it, but never admitted it. "Mariar 's too smart," was his mental verdict when she chained him down to uncomfortable facts, as at present. For, while Captain Joe could manage a small craft—none better on the Maine coast—he was "easy-going" both mentally and physically, basking daily in the sunlight of his own importance, and shifting all real responsibility over to Maria's slender shoulders.

He never tired of having the rusticators cluster about him, laugh at his time-worn jokes, ask him a multitude of questions, and call him "captain" with a gratifying respect. He never tired of strutting through the one steep street of the little town of Long Point with a mail bag over each shoulder, hailing every man he saw. Once a day from May to October, three times a week the remainder of the year, he sailed the fourteen miles to the "main," and climbed this hill to the post-office. If the bags were heavy, he would throw them across the counter with the cheerful information,

"Here's the mail,
Fat as a snail."

Or, if the bags were light, the rhyme would change,

"Here's the mail,
Lean as a rail."

"The wind's going to cant in, and come off shore to-night," the captain now remarked quite meekly, to direct Maria's attention from his errors. "Guess I can get acrost with a sizable load before dark."

Those who are suffering from

Earth Hunger

and cannot be satisfied, cannot do better than cross over to Tasmania, where land is plentiful and prices moderate. . . .

A Letter to

J. E. THURGOOD,

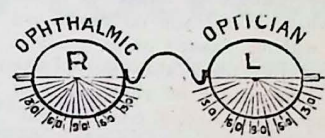
Property Salesman,

71 John-st., Launceston, Tas.,

will bring you further particulars.

Orchard and Grazing Land a Speciality.

W. DONAHAY.



181-183
Collins St.,
Melbourne.
Sight Testing
Free.

COMPARE
Ward Bros

SEWING MACHINES.

at £3 10/- to £9 15/-

with the Machines offered to you at much higher prices by travelling Agents Comparison will prove that

WARD BROS. PRIZE A.N.A.

is equal, and in many respects superior to these high-priced Machines.

We arrange terms to suit you, guarantee every machine for 25 years and pay freight to your nearest Railway Station.

Write for Illustrated Catalog "A"

WARD BROS. 36-38 ERROL ST. N. MELB.
224 CHAPEL ST. PRAHRAN.
And Throughout the Commonwealth.

Books, Stationery
and Fancy Goods.

New Books
& Magazines

By Mail Steamer
Every Week

Mechanics' Institutes and
Libraries supplied
....at Lowest Rates....

School and College
Books & Stationery

BIBLES
and
HYMN
BOOKS.

M. L. Hutchinson,

GLASGOW BOOK WAREHOUSE.

303-307 LITTLE COLLINS-ST., MELBOURNE

'Phone 1192.
380 LYGON ST., CARLTON,
& 659 NICHOLSON ST., NTH. CARLTON.

JOSIAH HOLDSWORTH, Undertaker.

Maria wrote rapidly a moment. "Here's your list of errands, Joe, and don't forget one of 'em. But be sure, whatever else you do forget, not to come back without Cassie's stove." Maria pinned the paper just inside the lapel of the captain's coat. "It's coming off cold now, and she needs it in her room. And, of course," significantly, "we won't charge her anything for fetching it, either."

"That's what you always say," complained the captain, brushing his blue trousers carefully.

He straightened himself, and gazed down over his burly figure. "Be I well trimmed, Mariar?" he asked with comical anxiety.

Maria looked him over with a smile; and, when Maria smiled, her sharp little features relaxed and softened until her girlhood's charm of piquancy sat upon her face. "Yes, you're well trimmed to meet the rusticators," she assured him; and then the smile faded, and she sighed.

In actual years the captain outnumbered her by five. Mentally he was twenty years her junior, and had been her care since the day, twenty years before, when her mother's death had called her from Gents Hill Seminary.

"Don't forget anything," she called after him from the doorway, either errands or freight."

"No, I ain't forgettin', Mariar," he called back with the testiness which was apt to creep into his voice when he spoke to her. And immediately afterwards he added joyfully, "I've got it!

"Every wave's woke up—"

A feathered intruder poked its head inquisitively around the corner of the house, and up came Maria's apron with a flap. "Shoo there with you! Scat!"

The hen disappeared, and Maria went in and closed the door. A few moments later she sat down with rolled-up sleeves, and looked out of the open window. Her hands, small and shapely, were idly clasped in her lap. Above her a canary chirped hopefully for its breakfast. Behind her the untouched breakfast dishes were piled in the sink. The fire was slowly dying in the range, unable to feed itself on unseasoned wood. On the floor were some crumbs, which a large Maltese cat was leisurely consuming. But

despite this unwonted disorder Maria sat and thought.

"I know it!" she murmured aloud. "I know that something is going on here that's being kept from us. And, if it's kept from us, it's about us," which conclusion was perfectly logical.

There had been a subtle atmosphere of secrecy about the island for weeks now, an atmosphere which had escaped Captain Joe, but not Maria. Groups had melted away at their approach. Conversations had been hastily changed, and once, she remembered, in the post-office a paper had been hurriedly covered up, and every one in the room had worn a conscious air.

"Mornin', Mariar," shrieked a voice beneath the window. "I guess the Cap'n 'll have a good chance acrost to-day."

Maria planted her elbows on the window-sill and smiled. "Yes, I think Joe 'll make the main in a couple of hours to-day, Cassie. He'll bring your stove over to-night, I guess—"

But Cassie Green was beyond hearing. She was on her way to the wharf to see the mail-packet leave. It took a right bad spell to keep Mrs. Green away from any centre of activity on the island. She seldom missed attending the departure or arrival of Captain Packer with the mail. Now she hurried down the hill, the vigor of the sea in her active old body, her uneven white hair torn and disordered by the wind, her face seamed and tanned to a darker hue than her hair, giving her a grotesque appearance.

"Good morning, Cassie, and good-bye." The greeting came from the foot of the hill, where two ladies were bearing umbrellas and handbags to the boat.

"Be you goin' away to-day?" shrilled Cassie. "Queer I hadn't heard of it. I s'posed you wouldn't go off this week. I declare it's goin' to be awful lonesome here with all the rusticators gone."

"Next summer will bring us all back again," laughed one of the ladies, "and many, many more with us if things are different, as we expect now they will be." C.E. World.

To be continued.

JOSEPH ALLISON,
Furnishing Undertaker and Embalmer,
133-5 ERROL STREET,
NORTH MELBOURNE.

BRANCH—

Mount Alexander Road, Moonee Ponds.
Funerals supplied to any extent in Town or Country.
Telephone 751. * Telephone 251 Ascot.

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

Boots and Shoes. Dressmaking, Millinery, our
Specialties. Suits to Measure from 27/6,
Fit Guaranteed.
Orders by Post Promptly Executed



W. J. AIRD,
OPTICIAN.

(many years with the late T. R. Procter)

125 Collins Street, Melbourne,
(opp. Dr. Bevan's Church.)

Eye-sight accurately tested. Oculists' prescriptions prepared.
Rimless Eye-Glasses and Spectacles a Speciality.
Correspondence solicited. Phone 534

Sister Bell notifies brothers and sisters that her

REGISTRY OFFICE

supplies selected Servants (male and female).

Pot Plants, Seeds and Flowers always in stock.
169 St. Georges Rd., North Fitzroy, Victoria.

Rally Buttons, Any Color or
Design.

Advertising Buttons, Club Buttons, &c., made by
A. W. PATRICK, Photo Enameller, 469 Nicholson-
st., North Carlton.

"THAT THEY ALL MAY BE ONE."

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

COLLEGE OF THE BIBLE, MELBOURNE.

TEACHING STAFF: Principal, H. G. HARWARD; A. R. MAIN, W. W. MANTELL.

Federal Conference Executive.

President, G. T. Walden; Vice-President, J. E. Thomas;
Treasurer, T. B. Verco; Secretary, D. A. Ewers; Assistant
Secretary, W. Beiler.

Executive Committee.

New South Wales—A. E. Illingworth, T. Hagger, S. G. Griffith, L. Rossell. South Australia—R. Burns, J. Manning. John Fischer, A. C. Rankine, T. H. Brooker. Victoria—F. G. Dunn, A. Millis, W. C. Craigie, R. Lyall, F. M. Ludbrook, C. Hardie. Western Australia—H. J. Banks, D. M. Wilson. Queensland, L. Gole, C. Watt. Tasmania—W. R. C. Jarvis.

PARTICULARS in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished on application to the Principal.

The Correspondence Course in the Bible, conducted by H. G. Harward may be commenced at any time. Arrangements have also been made with W. W. Mantell to conduct Correspondence Classes in English, Greek, Hebrew, etc.

Further Particulars will be supplied on Application to H. G. HARWARD, 149 Pigdon St., N. Carlton

Secretary: CHAS. HARDIE, Henrietta St., Hawthorn, Vic.

Treasurer: W. C. CRAIGIE, Little Collins St., Melbourne.