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An Historic Document.

D. A. EWERS.

Although we celebrate this year the Centennial of the publication of T. Campbell's "Declaration and Address," it must be remembered that for some time previous to the compilation of that document movements were on foot for the restoration of primitive Christianity. Of these the most notable was that led by B. W. Stone and four other Presbyterian ministers. One of their number was charged with heterodoxy before the Synod at Lexington, Kentucky, in 1803, four years before T. Campbell arrived in America. Seeing that the verdict would probably go against them, the five withdrew and at once proceeded to constitute "The Springfield Presbytery." They were joined by another, David Purviance, a student.

Soon afterwards they commenced to prepare a statement for publication concerning the simplicity of the government of the primitive church, and in their studies they discovered there was no foundation for "such confederacies as modern Church Sessions, Presbyteries, Synods, General Assemblies, etc.," and as a result the Springfield Presbytery decided to commit suicide. In connection with its decease the following "Last Will and Testament" was drawn up:—

THE LAST WILL AND TESTAMENT OF THE SPRINGFIELD PRESBYTERY.

"For where a testament is there must of necessity be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Thou fool, that which thou sowest is not quickened except it die. Verily, verily I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit. Whose voice then shook the earth, but now he hath promised saying, Yet once more I shake not the earth only but also heaven. And this word, yet once more, signifies the removing of those things that are shaken, as of things

that are made; that those things which cannot be shaken may remain.—*Scripture.*"

THE WILL.

The Presbytery of Springfield, sitting at Cane Ridge, in the County of Bourbon, being through a gracious providence, in more than ordinary bodily health, growing in strength and size daily; and in perfect soundness and composure of mind; but knowing that it is appointed for all delegated bodies once to die; and considering that the life of every such body is very uncertain, do make and ordain this our last will and testament, in manner and form following, viz.:—

Imprimus.—We will that this body die, be dissolved, and sink into union with the body

of Christ at large; for there is but one body and one Spirit, even as we are called in one hope of our calling.

Item.—We will that our name of distinction, with its revered title, be forgotten, that there be but one Lord over God's heritage, and his name one.

Item.—We will that our power for making laws for the government of the church, and executing them by delegated authority, for ever cease; that the people may have free course to the Bible, and adopt the law of the spirit of life in Christ Jesus.

Item.—We will that candidates for the gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the simple gospel with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take this honor to himself but he that is called of God, as was Aaron.

Item.—We will that the Church of Christ resume her native right of internal government—try her candidates for the ministry, as to their soundness in the faith, acquaintance with experimental religion, gravity, and aptness to teach; and admit no other proof of their authority but Christ speaking in them. We will, that the church of Christ look up to the Lord of the harvest to send forth laborers into his harvest; and that she resume her primitive right of trying those who say they are apostles, and are not.

We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a freewill offering without a written call or subscription—admit members—remove offences; and never henceforth delegate her right of government to any men or set of men whatever.

Item.—We will, that the people henceforth take the Bible as the only sure guide to heaven; and as many as are offended in other books, which stand in



See New Story, page 86.

competition with it, may cast them into the fire if they choose; for it is better to enter into life having one book, than having many to be cast into hell.

We will, that preachers and people cultivate a spirit of mutual forbearance; pray more and dispute less; and while they behold the signs of the times, look up, and confidently expect that redemption draweth nigh.

Item.—We will, that our weak brethren, who may have been wishing to make the Presbytery of Springfield their king, and wot not what is now become of it, betake themselves to the Rock of Ages, and follow Jesus for the future.

Item.—We will, that the Synod of Kentucky examine every member who may be suspected of having departed from the Confession of Faith, and suspend every such suspected heretic immediately, in order that the oppressed may go free, and taste the sweets of gospel liberty.

Item.—We will, that Ja, —the author of two letters recently published in Lexington, be encouraged in his zeal to destroy partyism. We will, moreover, that our past conduct be examined into by all who may have correct information; but let foreigners beware of speaking evil things which they know not.

Item.—Finally we will that all our sister bodies read their Bibles carefully, that they may see their fate there determined, and prepare for death before it is too late.

Springfield Presbytery, L.,

June 28, 1804. S.

ROBT. MARSHALL,
JOHN DUNLAVY,
RICHARD MCNEMAR,
B. W. STONE,
JOHN THOMPSON,
DAVID PURVIANCE,

WITNESSES.

From the publication of the "Last Will and Testament" these reformers renounced all human creeds and systems, adopted the name Christian, and took the Bible as their only rule of faith and practice. B. W. Stone, writing of this long after, said: "Having divested ourselves of all party creeds and party names, and trusting alone in God, and the word of his grace, we became a byword and laughing stock to the sects around us; all prophesying our speedy annihilation. Yet from this period I date the commencement of that reformation which has progressed to this day. Through much tribulation and opposition we advanced, and churches and preachers multiplied."

It was not long before the minds of these good brethren became aroused on the subject of baptism. No longer shackled by the Confession of Faith they began to study the Bible anew, and the entire absence of all reference to infant baptism, together with the fact that the New Testament subjects of the ordinance were invariably believers, soon opened their eyes. Mr. Stone thus describes the events: "The brethren, elders, and deacons came together on the subject; for we had agreed provisionally with one another to act in concert, and not to adventure on anything new without taking advice from one another. At this meeting we took up the matter in a brotherly spirit, and concluded that every brother and sister should act

freely according to their convictions of right, and that we should cultivate the long-neglected grace of forbearance toward each other — they who should be immersed should not despise those who were not, and *vice versa*. Now the question arose, Who will baptise us? The Baptists would not, except we unite with them; and there were no elders among us who had been immersed. It was finally concluded among us that if we were authorised to preach, we were also authorised to baptise. The work then commenced; the preachers baptised one another, and crowds came, and were also baptised. My congregation very generally submitted to it, and it soon obtained generally, and yet the pulpit was silent on the subject."

In 1831-2 the movement inaugurated at Springfield, having previously absorbed two other similar movements, united with that commenced by Thos. Campbell, and the impetus given to the work by this union continues even unto this day.

The Religions of China.

JAMES WARE.

(Continued.)

Buddhism.

I read lately of the dedication of a Buddhist temple in San Francisco by a noted Indian priest, who is undertaking to teach Sanskrit and the tenets of his religious belief. It was also stated that several ladies of distinction were taking to the religion and were finding most of the financial support of the temple. Seattle also has its heathen temple, so has New York. A Hindu monk has begun work in London; in fact the continent of Europe is proving an acceptable field for these priests of heathenism. Now this is all the more surprising seeing that the Hindu priest is looked upon with contempt in India, while the greatest insult you can possibly offer a man in China is to call him a Buddhist priest. And so although you may possibly know more of the beautiful theories of heathenism than I do, I wish briefly to show you what Buddhism is in its own home in the East, and among its hundreds of millions of adherents.

To know what Buddhism is when removed from all contact from outside interference you must go to Thibet. Mr. Wm. Christie, of the American Christian Alliance, who has been on the borders of Thibet for sixteen years, says that the people are controlled by the Buddhist priests. They are fanatical and superstitious to a degree that it is impossible to state. Brigandage, thieving and murder are traits of the people so confirmed that one of the foremost princes of the nation has stated that these vices can be obliterated no more easily than can the stars be blotted out from the skies. Dr. Tafel, a German explorer, who has been travelling through the border or best civilised section, was assaulted by marauding bands more than 30 times. He only escaped alive by being armed with modern weapons.

Chart of the heart.

Buddhism denounces sin, but says that as man has made his own prison, so he must

become his own Saviour. A popular tract shows how this can be accomplished. The tract contains a chart of the human heart under fourteen different aspects, seven showing a man's departure from the clean heart of the new-born child through the various stages of sin and passion until he loses the last particle of humanity. The other seven diagrams show his return from total depravity by repentance, meditation and self-denial back to the paths of virtue.

Relative values.

A large and popular class of books issued by the Buddhists are those called "Tables of Merit and Demerit." From these books a Chinaman is able to find the relative value of each action, whether good or bad, just as you would go to the exchange table for your financial values. Here is an ideal balance account from one of the books:—

AH KWEI, SINNER IN ACCOUNT WITH YEN SU, RULER OF HELL.

Dr.	Marks
To loving wife more than parent ..	100
Turning leaves of classics with defiled fingers ..	1
Breaking a promise ..	1
Assisting to drown a child ..	50
Killing a dog ..	100
Blaspheming the gods ..	50
Evil thoughts ..	1
Opening grave and exposing a body ..	100
Losing valuable letters ..	3
Defiling the snow ..	10
Balance to merit ..	23
	439
Cr.	Marks
By washing sores of relative ..	3
Lending umbrella on a wet day ..	30
Saving child from drowning ..	50
Burying neglected coffin ..	100
Exhorting not to eat cow's or dog's flesh ..	50
Sincerity ..	1
Performing sacrifices on time ..	5
Avenging a friend ..	100
Marrying a bride, although deformed ..	100
	439

Not audited and not found correct.

Indulgences.

There are terrible torments in store for those who depart this life with the balance on the wrong side—unless they have money and are able to buy off the gods and demons, who like the priests and officials are said to be always susceptible to a fat bribe. Passports through hades are also for sale in the large temples, which like Tetzels famous indulgences ensure absolution of all sins past, present and future. These are reduced to ashes on the death of the owner, and are placed in the coffin to ensure safe transport through the infernal regions.

All through life God may hinder us from executing the one purpose on which our hearts were set. . . . But at the close and end of all, he will let us know that he detected our high purpose and was satisfied.—F. B. Meyer.

Why Have a Centennial Conference?

A.E.I.

(1). Because the commemoration of any great event that has benefited mankind is calculated to impress upon those who are heirs of its blessings, the price paid for the acquisition thereof.

(2). Because the centenary of any good and noble enterprise affords an opportunity for a grateful review of the early struggles of those men and women who caught the vision of the betterment of their fellow-men, by a clearly defined line of exposition of truth and policy.

(3). Because the centenary of the plea for the restoration of New Testament Christianity is one of the greatest efforts made amongst disciples of the Lord Jesus Christ in these latter days to manifest the unity for which Christ our Redeemer so earnestly prayed.

(4). Because the commemoration of the labors of the restorers of 100 years ago will serve to re-state with the added emphasis of a century's experience the principles that they advocated.

(5). Because there is in all religious reformations a tendency to degeneration, and the influence of "modernism" in theological discussions is apt to draw us away from the ancient landmarks which our fathers have set.

(6). Because our Centennial Convention will have in it all the elements that are designed to elucidate the strength and weakness of our appeal, as a body of Christians banded together for the propagation of divine truth.

(7). Because it is a unique and blessed occasion in the historical career of those Churches of Christ in Australasia who covet strict conformity to the Bible and the Bible alone.

(8). Because we want to inspire the rising generation of disciples of Christ with nobler ideals, and the retrospective sacrifices made by the pioneers of the movement should encourage them to dedicate themselves more earnestly to the faith once for all delivered to the saints.

(9). Because it ought to be a season of praise and thanksgiving to the great Head of the church for the liberties wherewith Christ has made us free.

(10). Because the object we have in view, namely, the union of all lovers of the Lord Jesus Christ upon the simple basis of the New Testament, has not yet been accomplished; and if desirable 100 years ago, how much more so now in view of the grander and more glorious possibilities afforded for the evangelisation of the heathen world by the old Jerusalem gospel.

(11). Because the prospects of union are now much more clearly discernible than they were then, and earnest truth-seekers all over the world and in every Christian community are seeking for closer co-operation and fraternity.

(12). Because the time is opportune for a definite effort to enlarge the sphere of our evangelistic and missionary enterprise both in the Commonwealth of Australia, the South Sea Islands, and the unevangelised part of the world.

New South Wales Letter.

T. HAGGER.

J. Ernest Allan's term of labor with the Hurstville church terminated on Feb. 14. He has done a good work there, and will go back to his studies in the Bible College, Melbourne, with the good wishes of a host of Sydney brethren to whom he has endeared himself during his stay. F. M. Moore and the brethren at Marrickville are happy in the prospect of the new meeting-house there. This consummation should give the cause in that suburb a good lift. Eli Neville has resigned as evangelist with the Rookwood church, and will now be open to take the work at some other place. G. T. Walden is still preaching to very large audiences at Enmore; he is a fixture there. Mrs. S. G. Griffith and family sail for U.S.A. on a visit to her people on Feb. 15. Bro. Griffith will return to bachelorhood for a season. J. Fox was made the recipient of a beautiful illuminated address by the church at Lillyville the other evening; our good brother and his sister wife have labored hard and long out there. G. H. Browne, accompanied by one of his daughters, leaves for a month's holiday in Victoria. The brethren are opening up a preaching station at Keerong, about ten miles from Lismore; they are considering an advance upon other places in that district.

Millennial Dawn.

I find that into the homes of the people of this State Millennial Dawn literature is finding abundant entrance. Their book agents are rushing everywhere selling their wares. What a pity that so many people spend their money for literature of this kind! That its teaching is pernicious to those who are not acquainted with the word of God, and who do not know how to handle that word aright (2 Tim. 2: 15), goes without saying. Let me sound a note of warning, and urge that religious books should not be bought from every religious hawk that comes to the door; find out who he is, what he represents, and what the books teach, before buying. And further, let the people learn the true method of Biblical interpretation, and store up a knowledge of the Scriptures of truth, and such advocates of error will not have the opportunities they now have.

Our own literature.

The efforts of these people suggests to me that, as a people pleading for the Christianity of the New Testament, we are not pushing the circulation of our literature as we ought. I wish some brother would come forward with a gigantic practical scheme for putting books and pamphlets into every home throughout Australia. Let us beware of the false and push the true!

Southern Conference,

Milang, S.A.

The morning session opened in the Institute on Feb. 2 at 11.20, and was led by Bro. Train. At 11.40 Bro. Redman (President) opened the Conference business. C. Verco, Secretary, read the minutes of preceding Conference. Delegates—Goolwa, Bro. Train; Point Sturt, A. Pearce; Stirling East, E. Hall, D. M. Goldsworthy, H. S. Goldsworthy; Narracoorte, F. E. Thomas. Willunga sent wishes. The visitors included Bro. and Sister Thomas, of Unley; J. E. Thomas, Adelaide; D. A. Ewers, Mile End; Bren. McCallum and Goldsworthy, Kaniva; Wilson and Batt, Melbourne.

Reports were given from Stirling East by Bro. Harkness, Goolwa by Bro. Train, Strathalbyn by Bro. Taylor, Milang by H. Goldsworthy, Point Sturt by A. Pearce, Narracoorte by F. E. Thomas. Conference to be held next year, in February, on first Tuesday. J. E. Thomas spoke effectively on the living link, and pleaded for annual contributions towards £120 to support a missionary.

After a well-provided lunch, the afternoon session opened at 1.30. Bro. Redman delivered an evangelistic address. It was heartily agreed that Narracoorte be welcomed into Conference. The subject of evangelisation was widely discussed by T. B. Verco, J. E. Thomas, H. Goldsworthy, D. A. Ewers, R. Harkness and E. Hall. It was resolved to send a greeting to Broken Hill church on the occasion of opening of new building. A committee was formed in order to test the Murray Bridge field. F. E. Thomas read an essay entitled, "Are the Attainments of the First Christian Century Obtainable Now?" The writer dealt in an able manner with the subject, and was enthusiastically received. Criticisms were offered by D. A. Ewers, T. B. Verco and T. J. Gore.

The officers elected were:—President, T. B. Verco; Vice-President, Bro. Train; Committee, Bren. T. B. Verco, Train, Goldsworthy, Taylor, Griffin, Gordon, Hall, Verco (Sec.). A message of sincere sympathy to be sent to the bereaved family in connection with the death of Sister Ada Mann. Greetings to be sent to students. The Conference essay of 1910 to be written by H. Edgar Hall. £30 was raised in order to free Narracoorte church of embarrassment financially. £3/8/- was raised for the earthquake fund on Sunday, Feb. 7. We were pleased to welcome Giff and Lin Gordon back from America, who conducted the services of the day before large meetings. E. Verco addressed the juniors.

God's will does not only run into the church and the prayer meeting and the higher chambers of the soul, but into the common rooms at home down to wardrobe and larder and cellar, and into the bodily frame down to blood and muscle and brain.—Henry Drummond.

Every man should be honored as God's image, in the sense in which Novalis says that we touch heaven when we lay our hands upon a human body!—Charles Kingsley.

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The Leader.

An Exceptional Case.

The *Spectator* (organ of the Wesleyan body), in its issue of the 12th, devotes one of its "Current Topics" to the consideration of an article which appeared in our columns some few months back. The article referred to is one of a series on "The Church of Christ," and deals especially with the question of "Its Plea." In the main it is a fair statement of the principles of the religious body with which this paper is identified, although in some instances we would have preferred that our position had been stated in other words.

Our plea.

The *Spectator* starts by saying that "in a religious paper devoted to the interests of the 'Church of Christ' there is a labored article exulting in the unique excellence of that particular body, and equally complacent over the fact that 'sectarianism' is wrong in the lump and in all its component parts." It is quite possible that just here it would have been better if our contributor had exercised a little more modesty in his statement of our position and had not been so partial to the word "sectarianism." This concession may be made without reflecting upon the position he assumed, which is that "the superior excellence of the plea of the Church of Christ is its Scripturalness." And though we deprecate the use of the word "sectarianism" in any offensive way, it is nevertheless a fact that the severest condemnation of sectarianism which has come under our notice has been found in the expressions of those who are not members of our communion. This, however, is a question of good taste, and does not alter the fact that the spirit of sectarianism is the bane of Christendom. If the *Spectator* denies this, it stands alone among the religious papers of the world.

"Church of Christ."

Proceeding in its criticism, the *Spectator* goes on to say, "The particular feat of the 'Church of Christ' lies not so much in capturing the name and proudly wearing it as

a monopoly, by a sort of divine right, but in the alleged correspondence of its belief and practice with the teaching of the New Testament." In putting these two ideas together, that of name, and correspondence to New Testament teaching, the *Spectator*, without intending it, has suggested the reason why we wear the name we have adopted. Seeing that every religious organisation must have a name of some sort, each must take one most suitable to its propaganda. That of Wesleyans, for example, is most appropriate for the body represented by the *Spectator*, because in addition to the New Testament, it has Wesley's Notes and Sermons among its standards. On the other hand, we, in agreement with our plea, make the New Testament alone our standard, and consequently have taken a name which is in agreement therewith. We refuse to divide the honor which belongs to Christ, with man, or an ordinance, or a form of government. Efforts have been repeatedly made to force upon us a mere party name, but these unworthy attempts have always been strenuously repudiated. Our position in this respect has been well stated by Zollars in his book "The Great Salvation," and may be quoted here. In his chapter on the "Distinctive Plea of the Disciples," he says: "They have sometimes been censured for taking to themselves the name 'Church of Christ,' on the ground that it savors of egotism, or bigotry; but how little ground there is for this criticism will appear when it is remembered that they do not claim to monopolise this name; they deny it to no church. On the contrary they ask all to accept it. They simply choose to wear it because it is in harmony with the genius of their plea, and they would be glad if all who profess to be Christians would be satisfied with this simple Christian designation of the church, since at least one cause of division would thus disappear."

Means of salvation.

Attention is directed by the *Spectator* to what our contributor had said in regard to salvation. Says our contemporary, "The writer makes a chain of the comprehensive word 'salvation' of which certain qualities appear necessary 'links.' Various passages state that we are saved by grace, by faith, by his blood, by works, by the name of the Lord Jesus, by Christ, by God, and by baptism. One omission damages the whole process, if it does not render it ineffective and useless for the purpose of saving men. This prepares the way for the statement that baptism means immersion, and 'that in its place in the gospel plan it is essential to salvation.'" Leaving out the latter clause for separate treatment, we may notice the fact that the *Spectator* does not deny that the various items mentioned are said to be means by which men are saved. It could not very well do so, seeing that the passages can be cited in which they are given in that connection. It would not dare (except in the case of baptism) to deny that any one of them was a "link" in the plan of salvation. With baptism, however, it can dare much, and the plain statements of Scripture in regard to it are only put there, apparently, to be ignored.

The word "essential."

The discussion of these things, however, is not entered into, apparently because the *Spectator* thinks it has got us on the horns of a dilemma in a question which it asks at the close of its article. "We don't like controversy," it says, "but we are curious to know how an efficient salvation could be presented, according to this teaching, to a penitent if no water was handy, or say to a dying man?" It asks this question, because it has been asserted that baptism is *essential* to salvation. Now, we might as well admit that we have no intention of justifying the use of the word *essential* in this connection. Used in its absolute sense, it is not true of baptism, nor is it true of faith. Neither baptism nor faith is *essential* in the salvation of little children, and because there must be this exception the word cannot be used in its absolute sense, and therefore should not be used at all. It has been recognised by representative men in the Churches of Christ that this word is inappropriate and misleading, and moreover it violates our contention that we should use Scriptural words in speaking of Scriptural things. To enquirers after the way of salvation, who have become convinced that Christ is the Son of God, we have only to say what Peter said on the day of Pentecost, "Repent, and be baptised every one of you unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." In regard to this we may say in the words of E. V. Zollars: "We are not, however, to understand that the meritorious cause of pardon lies in baptism; on the contrary, the blood of Christ alone cleanses from all sin. Christ died for our sins. 'Much more then being now justified by his blood we shall be saved from the wrath of God through him.' 'In whom we have redemption through his blood, the forgiveness of our sins.' 'Unto him that loveth us and loosed us from our sins by his blood.' All this is clear and unequivocal. Baptism is simply a condition upon which the blessing is obtained. It is the divinely appointed place where God meets the sinner, prepared by faith and repentance, and forgives his sins; but the blood of Christ is the ground of his pardon. The believing penitent is, therefore, baptised by the authority of Christ in water unto remission of sins and into Christ's body, the church."

What Wesley says.

This is the position taken by the Churches of Christ. They take it because of their determination to stand by the belief and practice of the New Testament. They do this the more easily because they are not encumbered with human creeds, confessions of faith and the like. In view of the opposition with which they are confronted because of their advocacy of what they believe to be right, they might, if they stood alone in their interpretation of Scripture, have reason to think that they had misapprehended the purport of it. But as they do not stand alone, but are supported by all Biblical scholars of repute, there is no cause for doubt on their part. They can even claim the founder of Methodism as being on their side. For does not Wesley say: "Baptism,

administered to real penitents, is both a means and a seal of pardon. Nor did God ordinarily, in the primitive church, bestow this on any unless through this means." This is practically, in few words, the position taken by the Churches of Christ." Acts 2: 38 expresses the divine law of pardon—a law, be it observed, to be carried out where obedience to it is possible, but not where it is impossible. God does not hold men responsible for things they cannot do. The laws of God are reasonable, and take into account man's incapacity and ignorance. The positive commands of God are mediated by accountability and capacity. This is a sufficient answer to the question as to the salvation of a penitent in a case "where there was no water handy," or of that of "a dying man."

Editorial Notes.

Paul's Two "Stand Fast's."

The *Christian-Evangelist* in one of its characteristically able leading articles comments on the two passages "Stand fast in the faith" and "Stand fast in the liberty wherewith Christ has made you free." Loyalty to the faith is quite compatible with the widest liberty in matters of opinion and methods of worship. "Where the Scriptures speak we speak," and here there is no room for liberty. Loyalty demands unreserved submission to every clear "Thus saith the Lord." The express teaching of the Word is the end of controversy to the intelligent disciple. His work is not only to receive but to "contend earnestly for the faith once for all delivered to the saints." "The faith" includes all that is fundamental and nothing else. "Where the Scriptures are silent we are silent." We have no right to impose upon others as conditions of fellowship any doctrine or practice for which there is not the express authority of inspiration. But on the other hand, we have no right to submit to any infringement of the liberty which is our birthright as Christians. There is no distinct command to use hymn books, print religious papers, sing from note books, form Sunday Schools, Bands of Hope, C.E. Societies, Annual or Federal Conferences, circulate tracts, and a hundred other means now commonly adopted to extend the kingdom of Christ or build up his people in their faith. But to deny the right of Christians to work thus would be to interfere with their freedom as sons of God. No pope, prelate or preacher has authority to say either "Thou shalt" or "Thou shalt not" with reference to the acceptance of any opinion or adoption of any method not expressly sanctioned or excluded in the Scriptures. Of course no practice can be tolerated which nullifies or sets aside any ordinance of God, but within the limits of those things that are "true, honorable, just, pure, lovely, and of good report," there is a large field for the exercise of Christian freedom. Paul says, "Stand fast in the faith," and "Stand fast in the liberty," and as the *Evangelist* remarks,

"It is only by loyalty to both [these] great principles that we can hope to carry on successfully the great Restoration movement in which we are engaged."

A Roman Catholic Congress.

A Catholic Missionary Congress was recently convened in Chicago. Although called a missionary congress, the object appears rather to have been to act on the defensive against the influences which are weakening the cause of Romanism in America. It was estimated that at least three millions of those who have gone to the United States from different parts of the world have abandoned their faith. This is supposed by many to be an erroneously low estimate, but even if only three millions and their descendants are lost to the church the outlook is serious. There is no doubt that in Australia also there is a steady leakage. In almost every Protestant church may be found those of Catholic ancestry. As a rule the R.C. immigrant lives and dies in his church, but his children, and still more his grandchildren, are influenced by their environment and begin to think and read for themselves. The loss is minimised by keeping the R.C. children together in sectarian schools apart from Protestant children, but the loss is a steady and substantial one, and must give the church authorities much anxiety.

State Conferences.

The Centennial Conference to be held in Sydney will doubtless be a great success, as so much attention is being devoted to its interests. But it is to be hoped that the State Conferences to be held just before will not be overshadowed by the more pretentious Federal Convention. Important issues are to be discussed in the various State meetings, and they require the best attention of the brotherhood if the progress during the coming year is to be worthy of the plea we present and the year we celebrate. It is not too early to plan for great things, and every church should if possible be represented. The statistical returns should be made out correctly and sent in promptly, and representatives should assemble prepared to say what they want and what they are able to do for evangelistic work. There are new fields to be occupied if funds permit, and it may be that some of the fields which have long been assisted with a little encouragement cease to be a drain on the brotherhood. The watchword of every Conference and of every church this year should be Forward!

Rebuilding the Temple.

According to the *Christian-Evangelist* "the Jews are trying to prevail upon King Edward of England to exercise his influence upon the Sultan of Turkey for permission to rebuild the Jewish temple on Mount Moriah at Jerusalem." We have not heard this news from any English source, and have some doubt as to its correctness. But even if such a request were made it is scarcely likely that the Moslem authorities would consent to the removal of the Mosque of Omar from the temple site, seeing that it is second only in importance to that in Mecca.

New Zealand General Conference

The following resolutions came to hand after the publication of the report of the New Zealand Conference in our issue of Feb. 4.

Resolved, That the Presidents of the three District Conferences be *ex officio* members of the Executive Committee.

It was agreed that all recommendations passed by the Conference be sent to the churches and replies asked for.

A motion to recognise the President of the Conference as head of the church for the purpose of facilitating and simplifying the registration of preachers under the Marriage Act was lost.

Resolved to recommend to the Editor of the AUSTRALIAN CHRISTIAN that a short statement of our position and pleas Churches of Christ be regularly published in a prominent place in that paper.

It was agreed to ask the AUSTRALIAN CHRISTIAN to publish the Conference essays in the pages usually allotted to New Zealand.

On the motion of J. J. Franklyn, it was agreed by a standing vote to send a letter of sympathy and condolence to Sister Mrs. Jno. Craig, jr., of Wellington, whose husband had been somewhat suddenly called to rest between his appointments as one of the delegates to the Conference and the date of Conference sittings.

From the Field.

West Australia.

MAYLANDS.—Under the leadership of H. P. Manning we commenced a special mission on Jan 31. The building was comfortably full. Bro. Manning preached on "The Power of Truth." One young lady confessed Christ. During the week the attendances have not been quite so good, but they are growing, and a number of strangers are coming along. Up to date we have had six confessions. Maylands is a promising field, and we have a glorious opportunity of making known the primitive gospel.—E.R.B., Feb 5.

South Australia.

BALAKLAVA.—The half-yearly business meeting was held on Feb. 4. The financial report was satisfactory, and the church with all the auxiliaries was reported to be in a healthy condition. During the last six months 17 have been added, 5 by letter and 12 by obedience. We are hoping to commence a mission on Feb. 22, and to have Linley Gordon—who has recently returned from Kentucky—to labor with us in this special effort.—A.G.D., Feb. 8

GOOLWA.—Splendid meetings again to-day. One young man made the good confession.—J.T., Feb 14

NORTH ADELAIDE.—Lord's day morning (Feb 14) special reference was made by the presiding brother to the death of our highly esteemed Bro. Clark. Bro. Morrow, from Port Pirie, exhorted the church. Among our visitors were Mrs. Morrow, and Mrs. Black, from Leicester, Eng.—V.B.T., Feb. 15.

NORWOOD.—Good meetings yesterday. It was harvest thanksgiving day with us, and there was a good display of produce, which has been given to the worthy poor of the district. There were good meetings at Maylands, and thirty-four scholars in the Sunday School.—A. C. RANKINE, Feb. 15.

KADINA.—This morning we had Sister Mrs. Hutchins, senr., with us again, who has been laid aside for over six months. Sister Mrs. Train, from Goolwa, was with us to-day. The Sunday School are getting ready for their anniversary. A fine congregation again to-night to hear the message. One young man made the good confession.—E. G. WARREN, Feb. 14.

HINDMARSH.—Another of the old identities of the church, W. Barry, sen., has been called to rest after a long and painful illness. Bro. Barry held the position of doorkeeper for a number of years, and when in health was very regular and attentive to his duties, and his quiet unassuming manner won for him the esteem and respect of all. The church deeply sympathises with the family in their loss. We regret to have to report the illness of A. Glastonbury, sen., from a serious affection of the eye, he being confined in the Adelaide Hospital for some little time.—J. W. SNOOK

NARRACOORTE.—On Feb. 1 £20 was paid off the church debt as the first instalment of the £50 we were endeavoring to raise. At the Southern Conference at Milang we received a very agreeable surprise. We did not go with the intention of asking, but another brother did this for us, and as a result we received the remaining £30 from the good brethren who were assembled there. We have been encouraged by their kind and unexpected help, and thank them and most of all the Lord for such generosity. Another good brother has offered to lend the remaining £200 for a nominal rate of interest. "Praise God from whom all blessings flow" was sung heartily by the brethren here when they heard the good news, and we repeat it.—F.E.T., Feb. 15.

Victoria.

GEELONG.—Splendid meeting at Hope-st. last Friday night. One confession at the close of the address, a young man. He was baptised the same hour with three others who confessed Christ last Sunday night. We feel very much encouraged concerning our tent mission. £8/5/- is the amount already reported. In addition to this we have received from A.N. £1; A Brother (Beulah), £3/3/-; Sister (Geelong), 5/-; Brother (Geelong), £1; Sister Hill, 10/-. We extend our thanks to all these brethren, and continue the appeal. Our membership for the year has increased from 25 to 66; our Sunday School from a membership of 10 to 46; a C.E., thoroughly alive, is doing a good work, but we need more than all this in a town of 25,000 people.

CARLTON (Lygon-st.).—On Lord's day morning we had with us Bro. Check, from India, also Stewart Wright from Dunedin. Bro. Bagley exhorted the church, and at night before a large audience took for his subject "Is Godliness Profitable?" During the address lessons were drawn from the faithful and devoted lives of Bren. Zelius, Cowley, Powrie, Simmonds, Marris and Rogers, who have recently been called home, and at one time were connected with the church at Lygon-st. The ages of these brethren ranged from over 60 to 83. Several of these have been connected with the cause over 45 years.—J.McC.

DANDENONG.—Yesterday A. B. Chappel, of the Bible College, was with us, and addressed the church very acceptably in the morning. There was a crowded chapel at night, when H. Gray conducted a memorial service in memory of John Hart. Truly by his manifold services to the church and his unflinching devotion, "he being dead yet speaketh."—H. GRAY, Feb. 15.

SOUTH RICHMOND (Balmain-st.).—Fair meetings last Lord's day. One confession at gospel service.

BRUNSWICK.—Bro. Machan, from Nth. Carlton, exhorted the church, and Bro. Quick preached the glad tidings. Last Tuesday the choir, assisted by Sister Roy Thompson, gave the programme at the Coburg W.C.T.U. anniversary. The local board of advice circularised the Bible Schools re having Cup Day as a holiday, and our school decided not to recognise the day. Our beloved Sister Mary Melody, who had a short illness, entered her eternal rest this evening.—W.T., Feb. 14.

SOUTH MELBOURNE.—On Feb. 14 two young men were received into fellowship. Bro. Rowlands, sen., exhorted the church very acceptably. 132 scholars present at Bible School. At the gospel service Bro. Stevens discoursed on "The New Birth." On Feb. 10 we had the Temperance Committee with us. Bro. Barrett (President) spoke, and North Fitzroy quartette party gave us an excellent programme.—S. NORTHEAST, Feb. 15.

CROYDON.—During the past fortnight our evangelist, Bro. Bell, in addition to his usual services, has begun services at Wonga Park on Sunday evenings. The meetings are well attended, and good interest is shown. Last Sunday we had with us Sister Blake, from South Yarra, Sister Mackay, from Surrey Hills, Bro. Macquire from Bayswater, and other visitors. Bro. Bell addressed the church.—E. SMITH, Feb. 8.

COLAC.—After five weeks' splendid meetings the gospel tent mission was brought to a close last night. On Wednesday of last week a terrific storm struck the tent and brought it to the ground, so we were compelled to hold the remainder of the meetings in the hall. This little misfortune did not prevent the grand work from going on, as quite a number confessed Christ during the last nights of the mission. Lord's day morning 10 more received the hand of Christian fellowship, and during the afternoon two confessed Christ in the consecration meeting, and at the close of Bro. Harward's splendid address in the Victoria Hall during the evening a man and woman confessed Christ. As a result of the five weeks' mission 40 have confessed. All are adults excepting one, a young sister of 17. Among those who have taken their stand are 8 married couples, and 11 men, and all these have promised a definite sum per week toward the Lord's work in Colac, and the prospects of the church are indeed bright in this place. Not only have numbers been added to the Lord, but the brethren have been built up in their faith. Bro. Harward will make week-end visits for a while, preaching Saturday night on the street, and on Lord's day evening in the Victoria Hall and on the street. There are many enquirers, and it is essential that this good work is kept going. The brethren are greatly encouraged. They began the mission with about 13 members, and now number over 50. They had the faith to put forth the effort, and worked shoulder to shoulder, and the Lord has prospered them. It is 15 years since Bro. Lee started the work here, and since his removal the twos and threes have been meeting, but at length a healthy cause is established in this needy field. We desire to express our hearty thanks

to all who have had fellowship with us in this work—Sister Lee, who has assisted greatly in the visitation; Sister Cornish, who played the organ throughout the mission; Sisters Lewis, Smith and Young, who rendered valuable help in singing; Bro. Harvey, who took care of the tent. Especially do we desire to express our hearty appreciation for the financial assistance rendered by the brethren and sisters in the different parts of the State. At the gospel meeting last night £6/1/9 was collected for the Colac public hospital. The Colac Fire Brigade waited upon the people for their offering. At the close of the gospel meeting Bro. Williamson, on behalf of the members, made a presentation to Bro. Harward, and expressed their appreciation of the valuable service rendered.—J.B.

KANIVA.—One confession at Yanipy on Sunday afternoon, E. Edwards preaching.—W.

KYNETON.—Bro. Leng began a tent mission in the main street two weeks ago. The field is a hard one; but the attendance and interest are steadily growing. Last night we had the best meeting yet. H. Gray, from Dandenong, fills Bro. Leng's place at Castle-maine, on Lord's days, and assists at Kyneton during the week. The mission will continue several weeks.

LANCEFIELD.—Good meetings yesterday. Bro. Harris, from South Yarra, was with us. In the morning he exhorted the church, and in the evening sang a solo, which was much appreciated. Bro. Clipstone has a question box which is being freely used and creating good interest.—R. GERRAND, Feb. 15.

DRUMMOND.—We held an "in memoriam" service to our late Sister Mrs. Mudford on Feb. 14. There was a good attendance. A. Strongman, from the Bible College, preached. A quartette party sang "The City Four-square." The preacher referred to the beautiful life which was lived here by our sister, and the divine influence which she has left with us. We rejoice to know that our sister has gone to be with Jesus.—S.

Queensland.

BRISBANE.—Splendid meetings yesterday. Bro. Walker (Sydney) with us. Bro. Watt commenced a series of "Plain Talks on our Position." At evening meeting there was a good audience, and at conclusion of a fine discourse on "The Gospel of the Glory" by Bro. Watt one young woman made the good confession—the fifth this year.—L.G.

BOONAH.—It has been the intention of the church for some time to organise more fully on New Testament lines. At the beginning of 1909 it was decided to appoint two elders and seven deacons. The annual meeting was held on Jan. 29. The financial statement was very satisfactory. S. Davies and W. Alcorn were elected elders, and T. F. Stubbin, S. Green, W. Alcorn, Windorf, Walters and W. Hardcastle deacons. The diaconate met on Feb. 6, at which W. Alcorn was appointed chairman for twelve months; T. F. Stubbin, secretary; W. Windorf, treasurer. The young people's mission is still active. A short open-air meeting is to be held every Sunday night before the gospel meeting.

MA MA CREEK.—Our week's mission conducted by Bro. Watt, of Brisbane, ended on Friday, Jan. 29, with a good gathering. Meetings were fairly well attended throughout, but no confessions. On Feb. 1 a young girl obeyed Christ who had made the good confession at West Haldon. At night we held a farewell social to bid good-bye to Bro. Nightingale, who has returned to Victoria. Addresses were given by

Bro. Bade, Bro. Sherman, Bro. Bynon (West Haldon) and Bro. Weston (Gatton). Bro. Weston, on behalf of the churches in the district, presented Bro. Nigh-tingale with a purse of sovereigns.—C.R., Feb. 6.

MARBURG.—We held our quarterly business meeting on Feb. 8. We have now 42 names on the roll, which shows a steady increase for the past year.—A. BUESE.

New South Wales.

BROKEN HILL.—Our new chapel is now completed. We held opening services last Lord's day. We were pleased to have Bro. Beiler, from Adelaide, and Bro. Davidson, from Wagga, and a number of visitors. The S.S. was well attended and several new scholars enrolled. Bro. Beiler had charge of the Bible class, and was listened to with much interest. Bro. Tuck preached to a good congregation in the evening. Several have decided to join with us, and we have every hope of our membership being greatly increased.—R. J. HOUSE, Feb. 11.

HURSTVILLE.—Ernest Allan has just completed a three months' holiday engagement here. We have had very good meetings and earnest addresses. During the last fortnight five have been immersed. A farewell picnic was held at Brighton-le-Sands on the 13th inst., which was also the annual picnic of the Lord's day school. Quite a large company attended and all enjoyed themselves.—A.P., Feb. 15.

LILYVILLE.—At our first business meeting as a separate church on Feb. 3, two deacons were elected, Bro. Browning and Bro. Dane; E. Holyoak was re-elected secretary; J. Fox treasurer. We number 29, and the work goes steadily forward with good meetings and much interest. At the same meeting the opportunity was taken of presenting Bro. and Sister John Fox with an illuminated address, suitably framed, as a token of the love and esteem in which they are held. Bro. Fox, on behalf of Mrs. Fox and himself, suitably responded. Bro. Dane was re-elected superintendent of the Lord's day school; Bro. Brooks secretary and treasurer.—E. HOLYOAK, Feb. 14.

Here & There.

Decisions reported in this issue, 32.

One confession at North Richmond last Lord's day.

The brethren at Broken Hill are now meeting in their new chapel.

Nine confessions to date at the Fremantle mission conducted by J. S. Mill.

All the new members at Colac promised definite weekly contributions towards the work.

There have been ten decisions so far at the Maylands, W.A., mission, Bro. Manning preaching.

Colac received a great blessing through their tent mission. Read the report in our news columns.

Fifteen members at Colac raised about £40 for the tent mission, and worked magnificently for its success.

We were favored with a call last week from W. T. S. Harris, of Balaklava, S.A., and Bro. Gain, of Wagga, N.S.W.

A Home Mission meeting will be held at North Melbourne on Wednesday, Feb. 24. Speaker, H. G. Harward.

W. B. Blakemore, evangelist-elect for Perth, W.A., from Bridgeport, U.S.A., is expected to speak at the Centennial.

We have been asked to acknowledge the receipt of £1 from a brother, Echuca, towards the Newstead church building fund.

We regret to hear of the death of John Hart, of Dandenong, Vic. His removal means a great loss to the church in that town.

S.S.U., Vic.—Meeting of the general committee, Monday, Feb. 22, at 8 p.m., in the New Hall, Swanston-st. All delegates requested to attend.

H. J. Banks concluded an eight days' mission at Bunbury, W.A., with five additions, four from Sunday School, and one young man. The church has been built up.

Good reports from all parts about the work of students of the College of the Bible during vacation. We are pleased to welcome the young men back to Melbourne, together with a number of promising new students.

We begin a new story in this issue. As it is by the author of the powerful story "Up-grade," which appeared in our columns some months ago, we need hardly commend the new one to our readers. It is healthy, inspiring, and of thrilling interest from start to finish.

C. M. Harvey acted as agent for the Austral Co. during the mission at Colac. He sold at least about ten pounds worth of literature, and obtained a number of new subscribers to the CHRISTIAN. It would be well if at every mission an agent for our literature could be appointed. Evangelists please note.

S.S.U. EXAMINATION, Vic. Important! Secretaries in sending in their lists of competitors are particularly requested to see that names are placed in their age divisional sections. Entries close on March 3; late entries must be in the hands of the secretary of the Union not later than March 10.—J. Y. POTTS, Hon. Sec.

On Thursday, Feb. 11, E. T. Edmonds, of U.S.A., delivered a lecture on "Uncle Sam" in the Lygon-st. chapel. There was a fair attendance. The lecturer dealt chiefly with the customs of the people of the United States, and gave many interesting particulars, interspersed with a number of amusing anecdotes. At the conclusion of the lecture, Bro. Edmonds left Melbourne for Sydney, en route for America.

HAVE YOU READ IT? Read what? Bro. Morgan's article on "The Church and Its Mission," which appeared in the CHRISTIAN for January 7 and 14. Thanks, Bro. Morgan, and Bro. Editor, for such a splendid paper. Every preacher and teacher might with great profit call special attention to it, and go to some trouble to get it read. It is surely a divine message for the present hour. May the great Head of the church be graciously pleased to use it for his own glory and the churches' present and everlasting good.—T. J. BULL, Ashburton, N.Z., Jan. 27.

FEDERAL—CENTENNIAL. HOSPITALITY.—"By the request of the committee, I write to state that as the preliminary lists of prospective visitors seem to foreshadow a larger representation than was anticipated, we feel we must reach some finality with respect to brethren and sisters who are to be offered FREE accommodation. We purpose therefore to close this list on March 1. Any names sent to us after that date must come prepared to PAY for their board and residence. We will spare no pains to secure suitable places for them in, or adjacent to, the city, if they do not leave it too late. We hope the visitors to the homes of brethren will be reasonable in their demands

upon the sisters. In quite a large number of cases they will desire to attend the meetings and will require to be away from home, and anything more than bed and breakfast would greatly inconvenience them. Meals can be obtained in the city at such reasonable rates that we have no doubt all will endeavor to be considerate.—A. E. ILLINGWORTH.

Do you attend the mid-week prayer meeting? The way to make this service a real live helpful one is to attend it. If all the members of the church made it a habit to be present, the leader would be inspired, and there would soon be a revival.

J. I. Mudford writes:—"Re John Fischer's fine article on 'Christ in Our Business' published in your issue of Jan. 14. Bro. Fischer tells of the negro boy who recommended an enquirer to 'ask his boss' whether he was a Christian or not. There is another side to the question: to know the worth of the religion of the 'boss' ask the employee. A young man (not a Christian) asked me in a conversation on the S.S. 'Manuka,' when bound for N.Z. a few weeks ago, 'Do you know John Fischer, of Adelaide?' On my replying in the affirmative, he continued, 'Now, that's what I call a Christian man; I worked for him for twelve months, so I should know. Every time he preached I went to hear him.' Such testimony is so eloquent as to need little comment!"

An interesting and instructive lecture on "Are the Apes our Ancestors?" was delivered by C. M. Gordon in the Swanston-st. chapel, Melbourne, on Tuesday evening, 9th inst. T. Bagley, of Lygon-st. church, occupied the chair, and in a few appropriate remarks introduced the lecturer. The lecture was a reply to an article in a recent number of *Life* by Professor Berry, of the Melbourne University. The Professor is an advocate of the Darwinian theory, and advanced the usual arguments in support of evolution. Bro. Gordon replied to these with great force, and established the fact that the Darwinian theory was being abandoned by the leading scientists of the day. This lecture was a continuation of one on the same subject delivered a short while ago. The feeling of those present at the lectures was that the lecturer handled his subject with great skill and gave evidence of considerable research and study. It is a great pity that lectures of this kind could not have a wider publicity than is generally accorded to them.

F. L. Hadfield writes from Bulawayo, Africa:—"The Bulawayo church had been praying for great blessing for the new year, and a wonderful answer was awaiting us. A white man who has known us for a long time went out to Forest Vale and told Bro. Sherriff, who was chiefly instrumental in his conversion, that he had decided for Christ. On new year's day he was baptised in the spruit at Forest Vale. On Lord's day morning, Jan. 3, the first in the new year, this one, Bro. Collings, a Sister Bowles, formerly baptised believer, and Bro. Hollis, from Blantyre, who is taking Bro. Anderson's place till the latter's return from England (three whites), all received the right hand of fellowship. In the afternoon two native young men put on Christ and were afterwards received in. At the close of the meeting six more natives decided for Christ, Thomas Mazinyane preaching; and one of our most promising young brethren volunteered to be trained for the work of the Lord. Now if that wasn't a glorious beginning for the new year, what could be? Forest Vale is progressing splendidly. Their break-up entertainment was a real treat, and was a wonderful evidence of what could be done in a short time with native children especially. Their singing in English almost paralysed the Wesleyan native minister who was present. Hillside goes steadily upward. We are hoping to get this big task about completed by the end of January, the walls at least, if not the roof. God is blessing us all round, and is causing our hearts to glow with hopes for the future. Bro. Hollis is a fine fellow, and is hoping that means will be forthcoming to send him back to Blantyre as soon as Bro. Anderson returns here. In the meantime, Ellerton,

the native teacher, is nobly holding the fort. Don't forget the Blantyre mission. It's worthy of all prayer and monetary assistance." **LATER.**—"The Lord is continuing the blessings begun last Lord's day. The six who then came forward were baptised yesterday, Jan. 10, after having been carefully talked to so that they understood the way of salvation. At the close of the gospel meeting three more came out for Jesus, and seem to have a sensible grasp of the gospel. To-day we received from Bro. Ellerton, the native brother left in charge at Blantyre, the glorious news that on visiting his home some distance from the site of the present building, he found over 70 people waiting to hear the gospel. After two preaching meetings no less than 22 decided for Christ, 9 women and 13 men; this makes 43 since Bro. Hollis left, and brings their membership up to 106. The Lord was not compelled to leave because our white brethren were. It is, however, very important that Bro. Hollis (and another) should get back as soon as possible if the continued illness in Bro. Hill's family prevents his return. Wise oversight will do much towards establishing a splendid church there."

QUEENSLAND NOTES.

We are indebted to John Parslow for the following interesting Queensland news:—

By all reports, Brisbane are having good times under Chas. Watt, with fine meetings and stimulated interest.

Tannymorel will be visited by the preacher shortly for a week's educational meetings, and the brethren there anticipate a good time.

The few brethren at Warra are still meeting regularly to break bread, and a little group of Victorians outside Chinchilla are doing the same.

The Gympie brethren have started a Teacher Training Class, with an ex-State School mistress as leader. Services well attended, and a fair interest being shown.

In the West Moreton Circuit Bro. Hansen is doing some stirring up. The Circuit Conference meets on March 17, and very likely arrangements will then be made to secure an extra preaching brother.

Bundamba (outside Ipswich) enjoyed a week's good meetings conducted by Bro. Nightingale, and have profited by the stirring up. It is a great pity something cannot be done for Ipswich; a strong church there would be a big help to Bundamba.

Toowoomba has the oversight of a large district. The Quire family are working hard at Mount Tyson (50 miles away), and a week's meetings conducted by the Toowoomba preacher lately brought splendid congregations, and awakened much more interest in our plea.

Toowoomba church is on the up-grade. Better attendances at all the meetings, and more harmony among the brethren now than has ever been known before. The church leads the city in temperance and young people's work, and the building, with extra seating accommodation recently obtained, is filled every Sunday night.

Out West—in the never-never country—Wallumbilla, Roma and Yingerbay are moving along under the leadership of Bro. Mason, who gets good audiences at all these places. In a review of Roma religious life a few weeks ago, the *Australian Christian World* spoke very nicely indeed of our people. The Disciples are a growing people in this district.

FOREIGN MISSION FUND.

Please send along subscriptions and donations for above Fund to the undersigned, who will thankfully acknowledge same. Please remember our work in India, China, Japan and in the South Seas.

F. M. LUDBROOK, Sec., R. LYALL, Treas.,
151 Collins-st., Melb. 59 Leveson-st., N. Melb.

Do you enclose a tract when you write a letter to a friend? This is an admirable method of spreading the truth. We have half a million tracts to be distributed in this and other ways.

Acknowledgments.

VICTORIAN HOME MISSION FUND.

Churches—Border Town, £7/10/-; Warrnambool, £15/-; Swanston-st., per Miss Lawson, £2/15/4; do., Miss Philp, 14/3; Collingwood, £8; Croydon, per Bro. Bell, 3/-; Warragul, £1; St. Arnaud, £5; Footscray (mite boxes), £1/5/2; Surrey Hills, per Mrs. Dent, £1/11/-; North Fitzroy, collected by Sisters, per Mrs. W. Forbes, £7/6/7; North Richmond, per Mrs. A. Morris, 5/9; M. J. B., £2; J. Woodgate, Northcote, 5/-; A. L. T. and P. H., £1/10/-; Sister Mrs. Gilmour, Tallarook, £1/5/-; Sisters' H.M. Rally, per Mrs. Kemp, £4/3/6; M. Christie, South Yarra, 5/-.

ANNUAL COLLECTIONS.

Swanston-st., £50/9/1; Lygon-st., £30/4/8; Fitzroy, £17; Fitzroy North, £15/13/7; Brim., £13/12/-; Berwick, £10/2/-; Ballarat West, £10; Surrey Hills, £9/8/3; Kaniva, £9/1/3; Windsor, £8/8/3; Polkemet, £6/13/-; South Richmond, £6/5/-; Cheltenham, £6/1/6; South Yarra, £5/3/4; Cosgrove, £5; Ascot Vale, £5; Brighton, £4; Drummond, £3/11/-; Bet Bet, £3/6/9; Border Town, £3/5/6; North Melbourne, £3/2/4; Dandenong, £3/2/-; Meredith, £3/1/-; Lancefield, £3; Wilby, £3; Warrnambool, £3; Brunswick and Moreland, £2/18/6; Williamstown, £2/16/3; Pak-enham, £2/14/-; Castlemaine, £2/13/9; St. Arnaud, £2/13/-; Dunmunkle, £2/11/6; Wortongie, £2/10/6; Hawthorn, £2/10/1; Wamboony, £2/8/4; Taradale, £2/4/6; Terang, £2/3/6; Colac, £1/17/1; Lillimur, £1/15/-; Blackburn, £1/13/6; Newmarket, £1/13/4; Chinese Church, Carlton, £1/10/6; Dunolly, £1/10/-; Warragul, £1/10/-; Melbourne South, £1/10/-; Harcourt, £1/7/3; Gordon, £1/6/9; Emerald, £1/6/-; Shepparton, £1/6/-; Malvern, £1/4/-; Mooroolbark, £1; North Richmond, £1; Walhalla, £1; Buninyong, 16/6; Tankerton (French Island), 16/6; Horsham, 11/9; Ballendella, 10/-; Mystic Park, 10/-; Red Hill, 10/-; Broadmeadows, 9/6; Echuca, 9/-; Bayswater, 9/-; Newstead, 8/-; St. Kilda, 5/6; Bendigo, £5; Wedderburn, £2/5/- Total, £304/4/7.

M. McLellan, Sec.,
890 Drummond-st.,
Carlton.

W. C. Craigie, Treas.,
263 L. Collins-st.,
Melbourne.

FOREIGN MISSION FUND.

VICTORIA.

Churches—Lygon-st., £1/15/-; Hawthorn, 9/5; Swanston-st., per Miss Allen, £1/5/2; do., Miss Philp, 14/3; do., Miss Howard, 4/4; do., Miss Bett, 9/9; Meredith, per Bro. McKay, £1/5/-; North Richmond, per Sister Durbridge, 5/-; H. W. Crouch, Doncaster, £9/7/6.

QUEENSLAND.

S. Keable, Tannymorel, 6/-.

CHILDREN'S DAY.

VICTORIA.

School, Williamstown, 9/-.

SOUTH AUSTRALIA.

School, Butler, per Bro. Barr, 10/-.

ROBERT LYALL, Treas., F. M. LUDBROOK, Sec.,
39 Leveson-st., N. Melb. 151 Collins-st., Melb.

FEDERAL EVANGELISTIC FUND.

L. B. Fischer, South Australia, £2; A. Lamprecht, Kirchheim, Queensland, £2; Marburg Church, Queensland, per A. Lamprecht, £2; John Fischer, South Australia, £1; Point Sturt Church, £1/12/4. Per A. E. Illingworth, N.S.W.—Bro. Fox, junr., Inverell, 10/6; Bro. Williams, Inverell, £1; T. G. Cosh, Inverell, £1; Bro. Tewksbury, Inverell, 10/-; H. Cook, Inverell, 5/-; Sister H. Cook, Inverell, 5/-.

Coming Events.

MARCH 10.—The next Annual Conference of Northern Churches of Christ, S.A., will be held at Balaklava on Wednesday, March 10, to commence 11 a.m. Essays by E. Griffiths, A. G. Day and Jas. Gordon. Luncheon, 1 o'clock; tea, 5 o'clock. Addresses in the evening by A. C. Rankine and D. A. Ewers. Visitors made welcome and accommodated.

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

Church of Christ, Sandringham, Vic.

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

BOARD AND RESIDENCE.

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

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Federal Centennial Conference,

Sydney, April 9—19, 1909.

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

Life Lessons from the Psalms.

TOPIC FOR MARCH 8.

SUGGESTED SUBJECTS AND READINGS.

My confessional	...	Ps. 51
My shepherd	...	Ps. 23
My war-song	...	Ps. 68: 1-6
My King	...	Ps. 2
My Saviour	...	Ps. 22: 1-11
My Home	...	Ps. 90: 1-12
Topic—Life lessons for me from the Psalms		Ps. 46: 1-11

WELL might Amos R. Wells exclaim: "One hundred and fifty psalms: what a text for a consecration meeting!" Profoundly let it be hoped that no one participant endeavor to adduce all his "life lessons"! Yet what a splendid meeting it should be if every one really bring from this treasury something new or old—preferably some lesson that has helped him in life.

The second Pentateuch.

Every careful reader knows that there are really five books of psalms: Book I. to Ps. 41; Book II. to Ps. 72; Book III. to Ps. 89; Book IV. to Ps. 106; Book V. to Ps. 150. The doxologies at the end of the first four books indicate these divisions. The Jewish Midrash says: "Moses gave the Israelites the five books of the Law, and to correspond to these David gave them the Book of Psalms containing five books." So we have what has been styled a "second Pentateuch." We have really a library of sacred poetry and devotion, of which every psalm came from the heart, and responds to the mood or desire of some other human heart.

'The Psalms in Human Life'

The wording of our topic so strongly reminds us of this book by R. E. Prothero, that it would seem that that splendid inspiring volume suggested the theme. In any case we can hardly imagine for any Christian a finer volume to study as preparation than this. He who will give himself this delight will at once feel enriched in his own soul and be much better able to lead others to an appreciation of the Psalter. Lengthy quotation being impossible, a word or two of general interest may be given. "The Book of Psalms contains the whole music of the heart of man, swept by the hand of his Maker. In it are gathered the lyrical trust of his tenderness, the moan of his penitence, the pathos of his sorrow, the triumph of his victory, the despair of his defeat, the firmness of his confidence, the rapture of his sure hope. In it is presented the anatomy of all parts of the human soul; in it, as Heine says, are collected 'sunrise and sunset, birth and death, promise and fulfilment—the whole drama of humanity.'" Thus it is that none goes to this marvellous book and comes away empty. This explains the eagerness with which every Christian turns again and again to the Psalms. No mood of the human heart was alien to the singer, no one comes and goes unsatisfied. Prothero again says: "The

Psalms are a mirror in which each man sees the motions of his own soul. They express in exquisite words the kinship which every thoughtful human heart craves to find with a supreme, unchanging, loving God, who will be to him a protector, guardian and friend. They utter the ordinary experiences, the familiar thoughts of men; but they give to these a width of range, an intensity, a depth and an elevation which transcend the capacity of the most gifted. They translate into speech the spiritual passion of the loftiest genius; they also utter, with the beauty born of truth and simplicity, and with exact agreement between the feeling and the expression, the inarticulate and humble longings of the unlettered peasant. So it is that, in every country, the language of the Psalms has become part of the daily life of nations, passing into their proverbs, mingling with their conversation, and used at every critical stage of existence."

Life of David in the Psalms.

Many of our best modern hymns grew out of some special experience on the part of their authors. Tennyson's "In Memoriam" is a witness to the poet's loss and sorrow. So David's experience gave us gems of sacred poetry. The life of the poet-king, his thoughts, his sensations, his source of comfort, can only be appreciated when we read his psalms. See the titles, for instance, to Psalms 52, 34, 142, 63, 56, and then with the psalm read the historical narrative. Psalms 51 and 32 can only be rightly understood when we remember David's sin. It is indeed the reality of the experience—the sin and the repentance—that make these helpful to men of all time. Maclaren's "Life of David Reflected in His Psalms" may profitably be studied.

God the refuge of his people (Ps. 46).

Luther's famous hymn, *Ein feste Burg ist unser Gott*, "the battle-song of the Reformation," is based upon this psalm. We are told that when the great Reformer felt discouraged he used to say to Melancthon, "Come, Philip, let us sing the 46th Psalm," and they would sing it in Luther's version. Prothero says that the words of his hymn reveal the secret of the confidence which inspired his memorable words before the Council: "I cannot and will not retract anything. It is neither wise nor right to do aught against conscience. Here stand I; I cannot otherwise. God help me. Amen." The first and last stanzas of Luther's version (Carlyle's translation) are as follow:—

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient Prince of Hell
Hath risen with purpose fell;
Strong mail of Craft and Power
He weareth in this hour,
On earth is not his fellow.

"God's Word, for all their craft and force,
One moment will not linger,
But, spite of Hell, shall have its course,
'Tis written by his finger.
And though they take our life,
Goods, honor, children, wife,
Yet is their profit small;
These things shall vanish all,
The City of God remaineth."

Carlyle, in his *Lectures on Heroes*, says: "The Diet of Worms, Luther's appearance there on the 17th of April, 1521, may be considered the greatest scene in modern European history; the point, indeed, from which the whole subsequent history of civilisation takes its rise." We know whence the

reformer got the courage needed to carry him through.

At the opening of the second Parliament of the Protectorate, Oliver Cromwell thus spoke of Psalm 46: "That is a rare psalm for a Christian! And if he set his heart open, and can approve it to God, we shall hear him say, 'God is our refuge and strength, a very present help in trouble.' . . . If Pope and Spaniard, and devil and all, set themselves against us—yet in the name of the Lord we shall destroy them! 'The Lord of Hosts is with us; the God of Jacob is our refuge.'"

In times of distress and persecution the saints of God have ever found consolation and strength in this psalm. It was a favorite of the Covenanters. John Wesley died repeating it. Henry Havelock at Jellahabad, in the days of the mutiny, just after Dr. Brydon arrived from Cabul, found here for himself and his men: "God is our hope and strength."

An anatomy of the soul.

"The Psalter alone, by its manifold applications and uses in after times, is a vast palimpsest, written over and over again, illuminated, illustrated, by every conceivable incident and emotion of men and nations; battles, wanderings, dangers, escapes, death beds, obsequies, of many ages and countries, rise, or may rise, to our view as we read it."—Dean Stanley.

"Man may rightly call the Psalter a Bible in miniature, in which all things which are set forth more at length in the rest of the Scriptures are collected into a beautiful manual of wonderful and attractive brevity."—Luther.

"This book I am wont to call an anatomy of all the parts of the soul; for no one will find in himself a single feeling of which the image is not reflected in this mirror. Here the Holy Spirit has represented to the life all the griefs, sorrows, fears, doubts, hopes, cares, anxieties, in short, all the stormy emotions by which human souls are wont to be agitated."—Calvin.

"In the Psalms we see the soul in the secret of its workings, in the variety and play of its many-sided and subtly compounded nature—loving, hoping, fearing, despairing, exulting, repenting, aspiring—the soul, conscious of the greatness and sweetness of its relation to Almighty God, and penetrated by them to the very quick; longing, thinking, gasping, after the glimpses that visit it, of his goodness and beauty—awestruck before the unsearchableness of his judgment, silent before the certainty of his righteousness—opening, like a flower to the sun, in the presence of his light, of the immensity of his lovingkindness."—Dean Church.

"The song will rise in our hearts when we cease to live for ourselves and begin to live for the good that we can do."—A. H. Bradford.

"If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world."—Horace Bushnell.

Notes and News.

The next meeting of the Victorian Churches of Christ C.E. Council will be held at Swahston-st. Lecture Hall on Friday evening, Feb. 26, at 8 p.m. Officers and delegates are requested to attend. Good news. Come. Speaker, T. B. Fischer.—C. W. TIMMINS, Hon. Sec.

On Garvin's Division.

By Mabel Earl.

CHAPTER I.—THE ENGINEER AND THE SUPERINTENDENT.

The roofs of the station buildings and roundhouse at Cameron were white with fresh-fallen snow. Black double lines of rail, curving and crossing, scored the pale expanse of the yards. The sound of an engine-bell beyond the farthest northern switch struck against the windows at headquarters as sharply as if it came from 1219, standing on the track a hundred feet away.

"Where now, Davidson?" McCartney asked, as a young man in blackened overclothes came up the steps of headquarters. He didn't need to ask, knowing Davidson's history for the past twelve hours.

"Garvin's office," the other answered.

"Here's wishing you safe through," said McCartney, watching the boy's tired face with keen, kindly eyes. "Garvin will hear whatever you have to say; that's certain. Maybe your luck will hold out for this kind of a blowing up, too."

Davidson managed to smile. Twenty miles up the road the snow for a hundred yards on each side of the rails was strewn with fragments of steel and coal and glass hurled out by the explosion which had wrecked his engine twelve hours earlier. Andrews, his fireman, was lying now at the hospital, too severely injured to give a clear account of himself or of the accident. Davidson had escaped with no harm beyond a violent shaking up and a slight cut upon the forehead.

The engineer who comes out of a wreck or an explosion intact in life and limb can afford to overlook such minor annoyances as the comments of his associates, and the inevitable reckoning with officials. Nevertheless, the man held responsible for a boiler-explosion has no trifling penalty to pay, and Davidson's future for the next hour wore a grim aspect.

He went down the corridor to the door, which stood half open, bearing upon its glass the words,

"Division Superintendent."

Within the office a young surgeon from the hospital leaned over Keith Garvin's desk, looking at an open photograph-case in the superintendent's hand.

"It's a good likeness of mother," Garvin was saying, to the obvious interest of one or two office clerks, unaccustomed to hearing their chief discuss personal matters. "Taken three years ago. O, good morning, Davidson. Come in. Yes, three years. I haven't seen her since then; but she will be here to-day."

Stanley Davidson walked to the window overlooking the yards. It was not only the cloud of steam from 1219 on the tracks below which blurred his view of rails and roundhouse. His nerves were shaken, and his muscles aching; Garvin's words struck home cruelly hard upon a bruised consciousness which could no longer hope to find anywhere upon earth the one sweetest human comfort for humiliation and loss. Three years—he could not help hearing the words as Garvin spoke—had passed since he had seen his own mother; but she was not

coming to him to-day, nor on any day hereafter.

The hardness of it touched him as a part of the contrast between Garvin's life and his own. He was accustomed to thinking much of these inequalities in the world, looking out upon all human life from the standpoint of industrial relations. Keith Garvin, agent and representative of capital, sat at ease, well fed, well clad, soft of hand, and courteous of speech, ready to deal out his idea of justice to the men beneath him. Davidson waited in his worn and sooty overclothes, summoned to the office as he left the roundhouse after a prolonged and miserable interview with the powers presiding there. He was tired and hungry, his hands callous with the grip of lever and wrench, his eyes strained with long hours of work and sleepless anxiety.

"Mother is coming down from Canon now on Number Seven," Garvin continued, shutting the little photograph-case. "I've ordered my car to go up to Warner—start at nine thirty. I must be there to-day, and I shall meet Number Seven and take possession of mother. Yes, she is coming to keep house for me. I'm not so well prepared as I could wish, but I've taken Huntington's house, furnished; and we shall soon have everything put to rights. Come out and see us, Manning, when we're settled. Well, now, Davidson."

Stanley Davidson, for all of his six-foot stature and his years of training in a hard school, was a boy still, unquestionably and incurably. His superior officer, though still young in years, bore the stamp of authority and maturity which comes to some men only with gray hairs. Man and boy, they faced each other.

"Sit down, Davidson," said Garvin. "Now let me hear your side of this."

Davidson sank into a chair, his strong, nervous fingers gripping the arms of it as they might have gripped brake-valve and throttle in an emergency. On the other side of Garvin's desk a stenographer waited, unobtrusive but vigilant, to set down every syllable beyond the chance of retraction.

"There's not so very much to tell," the young engineer said slowly. "We had taken water at Indian Rock, and pulled out from there at eight thirty-six. We were a little more than three miles out, just coming to the culvert, and she went up like that. And the next thing I knew, Myers was putting snow on my forehead, and they had Andrews laid there on the bank."

"How fast had you been running?"

"Not twenty miles an hour. I said we left at eight thirty-six. My watch stopped at eight forty-seven. It's pretty nearly level there, you know; but I wasn't behind time, and there wasn't any reason why I should have been running very fast."

"How about your water-gauge?"

"The glass was half full."

"And the gauge-cocks—when had you tried them last?"

"I can't say."

"You don't remember?"

"No, sir. I know that I had it in mind to do so as soon as we'd passed that crossing by Howard's ranch. But there was a cow on the track there, and I thought she never would get out of the way in time; we've had trouble there before. And I can't seem to remember for certain after that."

Garvin glanced at his stenographer. The damaging admission was down on the note-book as soon as it had left Stanley's lips. In almost any other business the mere fact that the boy's honour bound him to confess his uncertainty, when he might easily have lied in his defence, would have counted to his credit with the men who judged him. But the responsibility of the locomotive engineer is weighed in a balance as strict as any upon earth. Davidson realised perfectly when he spoke that his honesty might cost him his livelihood.

"Assuming for one moment that the explosion was not caused by any negligence on your part,"—Garvin's voice was absolutely devoid of any trace of feeling, wrathful or sympathetic,—assuming that you had done your full duty, how would you account for it?"

"I think the engine wasn't fit to be on the rails," said Stanley.

"What is that?" Garvin turned on him sharply.

"It's the only way I can account for it, sir. I had looked her over pretty carefully before I took her out, and she seemed to be in fair shape; but I think there must have been something wrong."

Garvin swung round in his chair with a rapid fire of technical questions, which proved him no stranger to the mechanism of a locomotive.

"I never ran 1307 before," Stanley said, pausing after his latest answer. "I'd know more about her ways if it was even my second or third trip with her. All I can say is, I'm just as sure as a fellow can be that she didn't blow up through any fault of mine."

"This is a case which I shall not decide in any haste, Davidson," the superintendent said. "While Andrews is in this state, he can't say anything for you or against you; but Dr. Manning thinks that he can talk for a few minutes to-morrow or the day after. I have been looking over your record. A good part of it runs back into the years before I came to this division, but it is all in the books. You have had trouble from time to time before this."

Stanley made no answer, but his clear eyes, fastened on Garvin's face, never shifted or faltered.

"Ever since you were promoted little instances have been occurring. I don't say that they have amounted to anything very serious. Your record as a fireman was excellent, both for discipline and ability. But since we've had you on the right-hand side one official after another has reported you. When you were switching in the yards here, the yardmaster had you down for annoying delays several times; and more than once you made this same excuse of defects in the engine. At one time the district foreman sent you up to me."

"They're down on me; I know it," Stanley admitted, the tired lines in his face deepening. "It was true about the engines, though. Green could own up to that if he was willing to be fair. I can't expect that any of them will stand house about that boiler that blew up last night. Tom Gordon would if he was foreman now; but Hathaway won't, and Green won't."

Garvin had not held the reins of power in his hands for years of office on different divisions without learning something of a side of railroad life which is almost entirely unknown to the general public—the tragedies of injustice, an-

tagonisms, intemperate use of authority; the discipline which bears, with crushing weight, upon many a man who has been merely unfortunate in the discharge of his duty. Yet discipline must be maintained, and each case as it comes up must be decided upon the evidence at hand. Too often in the hurry of crowded days important evidence which might tend to exonerate or to condemn goes unheeded because it is not forthcoming on the instant. The punishment which must follow upon offence or negligence falls sometimes with heaviest weight where it is least due, and grim-faced men, reading the bulletins posted in prominent places at division points, profit by their warnings, no doubt, but reflect and comment bitterly upon a state of affairs which outsiders never know.

"I shall look into this more carefully," Garvin said. "I must talk with Green again, and hear whatever Andrews has to say. Come in on Monday; and, if I am not here, Lindley will tell you my decision."

He rose as he spoke, and Stanley knew that the interview was at an end. The superintendent's car was ordered to start for Warner at nine thirty; he could spend no further time now on the case of Davidson and engine 1307.

Stepping into the corridor, Stanley noticed vaguely that something seemed to be interesting the men in the office just across from Garvin's door. Several of them had crowded up near the despatcher's table where one sounder was clicking out some message with insistent haste. Somebody was saying, "Is Mr. Garvin in his office yet?"

Ordinarily, Davidson would have paused to make inquiries. But the language of key and sounder held no meaning for him, and he could not see the faces turned toward the table. Sore in mind and body, he pushed on, thinking doggedly that he didn't care what had happened. He was out of it all now, shelved for any length of time that Garvin saw fit to keep him waiting, very probably for all time; and he was too tired to concern himself with the affairs of the road.

The little cottage where he had lived with his sister since their mother's death stood some five minutes' walk from headquarters, on a quiet side street where other houses were few. Jean Davidson was dusting the sitting-room as he crossed the narrow porch and opened the door. She dropped the dust-cloth, and put her arms around his neck; for, though she had known since midnight that he was uninjured, it was the first time that he had come back to her from any serious accident.

"There!" he protested. "I'm all right; only I'm starved. I smell coffee."

"Your breakfast is laid out here," she said. "I'll pour one cup for you before you even begin to clean up. Just one word. Dan Sullivan told me that Mr. Garvin had sent for you. What is he going to do?"

"Shan't know till Monday," Stanley answered. "He's got it in for me. Raked up all those times that Kelly and the rest of them used to make things pleasant for me. O, he won't take any action on this business in a hurry; but I suppose it's good-by for me. When a man is fired because of a boiler-explosion, he needn't expect to get back again."

His sister's face grew wistful as she looked up at him, this big, tender-hearted, tough-muscled boy whose welfare made all her world.

"Going out on a case?" Stanley asked, noticing her nurse's cloak and satchel lying upon a chair.

Jean had led a busy life since her graduation from a Denver hospital shortly before her mother's death. Very frequently in those years Stanley had come home, tired out from long hours and rough weather, to a lonely house. Sometimes he made shift for himself in crude fashion; sometimes he took his meals at McCartney's house; but neither he nor his sister was willing to give up the home.

"No. I was at Mrs. Fordham's last night, but she doesn't need me now. I think I can stay at home all day," she answered. "O, there's the telephone."

Stanley picked up the receiver with the instinct of the man who has lived for years on call to duty at hours regular and irregular.

"It's you they want," he said. "I call that mean."

"Never mind," she answered. "I won't go if I can help it."

"Yes, Dr. Manning?" he heard her say; and then, after a moment: "O doctor! How terrible! yes? At nine thirty-five? Yes, I will come."

"What is it?" Stanley asked.

"A wreck," she answered, snatching up her bonnet. "The worst in years, he said; yes, I'm afraid so. They have wired for a relief train with doctors and nurses. It's the passenger, Number Seven, just above Lion's Head—derailed."

"That must have been the word that came in just as I left," said Stanley.

He had forgotten the resentment that set him apart from his fellows. The tie that knit his life to theirs lay deeper than anger or weariness, not to be broken by any official decision. Disgraced or discharged, he was one with the vital, intricate organism of the road in its calamity.

"Number Seven," he repeated, half dazed. "I wish I had stopped to ask somebody. Why, Jean, Garvin's mother was on that train!"

—C.E. World.

(To be continued.)

Obituary.

COWLEY.—After an illness of about eleven weeks, T. H. Cowley, of the North Fitzroy church, entered into his eternal rest on Jan. 27. Since his serious illness three years ago our brother has been gradually failing. Bro. Cowley was one of the pioneers of the church here. He accepted Christ under the preaching of Bro. Surber at Lygon-st. some time in 1870, and took membership with the church there, together with his wife. Owing to the distance, he and several other brethren in 1873 started the cause at North Fitzroy, and to him and the brethren associated with him in those days, the present solid and successful position of the church is due. With the exception of about twelve months when absent in Prahran, Bro. Cowley has occupied office as elder,

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JOSIAH HOLDSWORTH, Undertaker.

deacon and secretary. It would be hard to tell where his influence did not reach. Quiet and gentle in manner, sympathetic and generous in nature, he was the friend and counsellor of many. He was an uncompromising advocate of the "old paths," and was firm in his faith in his Saviour, giving beautiful testimony of this during his illness. For nearly fifty years he was in the employ of Felton, Grimwade & Co., and the solicitude and kindness of the principals, as well as the employees, during his illness reveal the appreciation in which he was held as a servant. He retired from service on a pension at the new year, and looked forward to many years' service as visitor and church helper, but he has gone up higher. Chastened by suffering in his family circle in the loss of his wife and children, he was a real help to those suffering, and the poor and sad will greatly miss him. He was laid to rest on the

29th Jan., a large and representative company being present. On Sunday evening an in memoriam service was held in the chapel, conducted by Bren. Millis, Forbes and Baker. Close on 600 were present at the service, which was most impressive, the feeling of all being that the cause and district had sustained a great loss. Bro. Cowley leaves three daughters and a son to mourn their loss, and the deepest sympathy of the brethren goes out to them, as well as to his sole surviving brother, in the hour of their sorrow.

North Fitzroy, Vic.

J.W.B.

COOPER.—It is our painful duty to record the death of one of our oldest and most useful members. Sister Cooper passed away on Friday, 5th inst., and was buried in Brighton Cemetery the day following. Our sister while yet in her teens was

baptised by Stephen Cheek at Harkaway, near Berwick, and was married at St. Kilda some 20 years ago. For the last 13 years she had her home in this neighborhood (Murrumbidgee), and was a member of our local church. Although the mother of a large family, she never lost the opportunity of being present at morning and evening service, or of making herself useful in church work. Her attention to the religious up-bringing of her children was above all praise, and will no doubt bear precious fruit in the days to come. She leaves 10 children—the eldest of whom is 19 years of age and the youngest 9 months. When a mother of ten children, so young, is thus struck down, the pathos of the scene is beyond description.

Murrumbidgee, Vic.

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