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Genesis and Science.

The early chapters of Genesis are, without doubt, the most wonderful writings that have come down to us from the days of antiquity. They are wonderful because of the subjects treated, and because of the anticipations of scientific knowledge which they contain. And in view of the fact that they have of late been discussed with great freedom, and frequently approached in a hostile spirit, the following from Dr. Wace may be read with interest and profit.

Science and creation.

In the course of a lecture on the Book of Genesis, after first reviewing the scope of the book, Dr. Wace said:

Such, in brief review, are the contents of the book. And now let us observe that the development of human history and human knowledge has tended to justify, step by step, the revelations of God's action and of the course of history thus revealed in the past and predicted in the future. Consider,

in the first place, the opening chapter of the book. The greatest man of science of our day, Lord Kelvin, declared that science had established the main principle which is asserted in the chapter. Science, he said, positively affirms creative powers. It was not in dead matter that men lived and moved and had their being, but in the creating and directing power which science compelled them to accept as an act of belief. They only knew God in his works, but they were absolutely forced by science to admit and to believe with absolute confidence in the directive power and in an influence other than physical, dynamical, electrical forces.

The prince of science.

They had a spiritual influence, and in science the knowledge was granted to them of that influence in the world around. Since the days, whatever they were, when the first chapter of the Book of Genesis was written, through what mazes of speculation has not the human mind passed as to the origin of nature, and as to the mode in which the world has been developed and its present condition evolved, before the prince of science, as he was justly called, should declare without

hesitation that this was the result of the scientific study of the universe. Yet thousands of years before this scientific result was obtained the Hebrew writer recorded the truth that "in the beginning God created the heaven and the earth," and proceeded gradually and by an orderly process and for a good purpose to create the infinite constituent elements of that universe, and finally to make man as the lord and ruler of the whole.

No possibility of dispute.

It is unnecessary for such a purpose as the present to enter into the disputes which have prevailed as to the exact correspondence of the order of creation recorded in the first chapter of Genesis with the discoveries of modern astronomical and geological science. The wonderful thing is that that account should be at the very least so near the truth, that there should be no possibility of dispute about the matter. Take all the other cos-

mogonies that have been found in other ancient records, including in particular those Babylonian records which are at present attracting so much attention, and which of them is there respecting which the idea could be for a moment entertained that there was any material correspondence between them and the records of modern science?

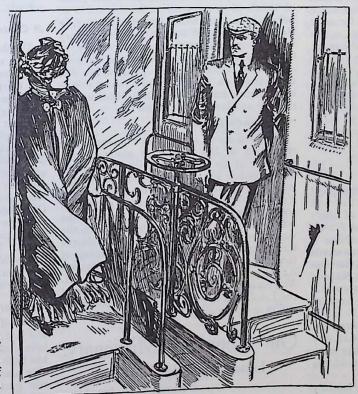
A wonderful testimony.

Yet it was possible for a man of science, sufficiently distinguished to be the President of the British Association, to state that it would not be easy even now to construct a statement of the development of the world in popular terms so concise and so accurate as the first chapter of Genesis. Remember, that when this chapter was written, nothing had been revealed by science respecting the course of the world's development. There was not another source from which the knowledge could have been derived. From whence could have come this marvellous

whence could have come this marvellous approximation, to say the least, to the facts which science has been slowly revealing, but from the Divine wisdom which alone was cognisant of them, and could alone make them known to mankind? Even if there were any reason for believing that the original source of this chapter is to be found in Babylonian myths which have been lately brought to light—there would still be no natural explanation of the means by which the Hebrew writer was able to purify these myths, conceived, as Professor Driver himself has considered, in a spirit of unrestrained and grotesque polytheism, and mould them to the expression of these great cardinal truths and to the declaration, at least in general terms, of the great law of development.

The earlier narrative.

But as a matter of fact there is no good reason whatever for supposing that the narratives in this chapter were derived from those Babylonian sources. All that has been shown is that there are certain resemblances between the two, and the resemblance is well accounted for by supposing the Hebrew narrative to be the earlier and the Babylonian to be a perversion either of



Stanley Davidson's blue eyes and black lashes glanced up at him under a nurse's bonnet.

See Story on page 101.



The Late Charles Clark, of S.A. See obituary notice on page 102.

the narrative itself or of the traditions which it embodies. Accordingly, one of the leading critics of Germany, in a little treatise on the Babylonian excavations and early Biblical history which has just been translated and published by the Society for the Promotion of Christian Knowledge, Professor Kittell, of Leipsig, observes that "this much is certain: the Biblical conception of the universe which constitutes a part of our faith, in so far as it does so, is not a Babylonian conception, but extremely ancient knowledge, partly the result of experience and partly revealed by God to man and preserved among his people." The more this chapter of Genesis is considered in its relation to the monstrous myths and dreams respecting the creation of the world which have prevailed elsewhere, the more will it be seen to be one of the strongest evidences of the miraculous and Divine inspiration of the writers of the Bible.

Man's dominion over the earth.

But proceeding to look at the subsequent parts of the narrative, observe, in the first place, the description which is given of man's function in the world—to increase and multiply and replenish the earth, to subdue it and to have dominion. It was in those words that Lord Bacon discerned the best description of the office of man in relation to Nature, embodying a reference to it in the very title of the great work which gave a new impulse to science, his "Novum Organum." It is because the English and kindred races are fulfilling that function at the present day more fully and earnestly than any other race, that they hold so leading a position in the world.

But from this statement of man's worldly destiny observe how the sacred writer or compiler passes at once with unerring instinct to the one point on which the fulfilment of that

destiny depends-I mean to man's moral position. He describes man as placed in a world full of all manner of trees, pleasant to the sight and good for food, the tree of life also in the midst of the garden. Men are bidden to use them all subject to one condition, a moral obligation laid upon them by their Creator to abstain from certain enjoyments which are allegorically described as the knowledge of good and evil. So it is to this day. Every child starts in the world amidst a paradise of things pleasant and good, but the first thing it has to learn is, that it is under a moral obligation to abstain from some of those pleasures; and if a man indulges in them his higher life, his real life, will be destroyed. He will find a curse attaching itself to all his work and all the results of his labors.

The great lesson.

The first great lesson, in short, that a man has to learn is, that his material happiness entirely depends on his recognition of his moral obligations and his obedience to that voice of his conscience which is the voice of God. A great nation and a great city may have in it all things that are pleasant to the sight and good for food, mental and physical, but history bears witness in the loudest tones that they will all turn to dust in our mouths-"Vanity of vanities"-unless they are used under that sense of moral restraint which the Divine voice has impressed upon them. Is it not childish to be wasting time in disputing about some slight resemblances in this penetrating picture of human experience to a few Babylonian records when the lesson and the moral is, that this ancient writer, speaking out of the dim and distant past, should pass from the only accurate description ever given of man's physical position in the world to tell us in a vivid story, true to this day, in the experiences of human nature-a story which may be allegorical, or which may, as Coleridge said, be both history and allegory that the whole of man's position, his life, depends not on the good and pleasant things around him, but on his moral obedience to the will and law of his Creator?

"God understandeth."

How are we to explain such a marvellous revelation in the infancy of our race and history but by the explanation ascribed to the patriarch Job: "God understandeth the way thereof, and he knoweth the place thereof. For he looketh to the ends of the earth, and seeth under the whole heaven. To make the weight for the winds: and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder, then did he see it and declare it: he prepared it, yea, and searched it out. And unto man he said, Behold, the fear of the Lord, that is wisdom: and to depart from evil is understanding."

Our Returning Missionary.

Letter from Miss Thompson.

Harda, C.P., Jan. 11.

I have booked my passage in the s.s. "Moldavia," which leaves Colombo on Feb. 6, so will be home before the end of that month. Dr. Fleming has passed her second examination, and has been out with me quite a little, and will help Sarubai to keep up as much of my work as she can.

Among the children.

We were out in one of our outstations last week, and had good audiences in the village, We gave the children who attend the Sunday Schools their sweets, and they were a happy crowd. Bro. Panna had been at this place before he was chosen by the brethren to take up work as their missionary. It is a hard place to work, as there are so many rich Mahrattis there, but there are a number who are glad to see us and listen to our message, Bro. Panna is amongst a very different class of people now, and both he and his wife write enthusiastically of their work. They expect some very shortly to take a stand for Christ.

The beggar Bible School.

We do not have to think much of our Christmas celebrations in Harda, as Bro. Shah and others make all arrangements. All I had to do this year was to give the prizes to those whose attendance was the best, and to see that my beggar Bible School were on hand. I have no help in this school, as we can not have it on Sundays, and most of our members are too busy to help during the week. I was so pleased yesterday with one of the teachers, who offered to look after it while I was away; but I know he will not have time, and Dr. Fleming is going to take it. Two or three women in it are very much concerned about their salvation, and we consider it one of our most hopeful schools.

A Christmas dinner of curry.

We do not have all our members to dinner as we used to years ago, as there are too many now for us to manage, but we have all the Christians on our compound and some of those from the villages. Mr. and Mrs. Cunningham, with those on their compound and our folks, made forty happy souls who thoroughly enjoyed a dinner of curry and other native dishes. Mr. Cunningham had distributed the sweets to the Handia Sunday scholars. There is a jungle near there, and he shot a panther, two deer, and some pea-fowl, which we and many of the Christians thoroughly enjoyed. We had some games after, reminding me of the many happy picnics I had been at on former New Years. We usually have our dinner earlier in the holidays, but could not all get together this year. The Christians from the villages look forward so much to Christmas.

Our daily bread.

One of the women who had had an accident and injured her wrist said to me, "God has been good to us, and although my husband has been out of work so much, yet we were able always to have wheaten bread." She was grateful because the wheaten bread is so much easier to knead than jowari and corn flour, and she finds it hard to knead any. We are all fairly well at present and enjoying our work.

South Australian Home Missions.

Annual Offering, Lord's Day, March 7, 1909.

A Call for Sacrifice.

T. H. BROOKER.

The Treasurer presents a Few Reminders.

REMEMBER—You did well last year by giving £372/10/5. £400 was asked for, but we fell short.

REMEMBER—The sisters promised £50, and gave £75/3/8. They succeeded, whilst we failed.

REMEMBER—The sisters have promised £100 this year, and intend to succeed.

Remember—The Committee have undertaken greater responsibilities, and desire to take others. Seven evangelists are wholly and partly sustained in their work for Christ.

Remember—The general purse is now empty, the balance being on the wrong side, and the preachers must be paid.

REMEMBER—The Committee are calling for £500 from the annual collection, and are praying that the result may be obtained. If you forget the offering you will lose the blessing.

REMEMBER—This is Centennial year, and there is a call for greater things for Christ. Shall this be the grandest effort of the brotherhood?

Remember.—If we sacrifice for God's work he will send along the blessing.

Remember—Isolated brethren need not isolate their pockets. Send along, as the Lord has blessed you.

Our Motto.

D. A. EWERS.

"Five hundred souls for Christ, and one thousand pounds for Home Missions." This was adopted with much enthusiasm at the September Conference.

It is one thing to carry such a motto, and another thing to carry it out. Many religious services have been spoiled by the neglect of those carrying babies to carry them out when they should, and religious progress has often been hindered because excellent Conference resolutions have not been promptly carried out

What is the Conference Committee doing toward winning 500 souls? 1. They are continuing their aid to the work in Goolwa, Kadina, Port Pirie, Strathalbyn, Willunga and Mile End. In addition they are now assisting Glenelg, have taken over the work in Narracoorte, and have placed a preacher in the new field at Maylands, near Norwood. It will be seen that a decidedly forward movement has been made, and that nine fields are now being wholly or in part worked by the Committee. 2. They are arranging a series of missions in the State by State preachers, and to this end the various churches employing preachers are lending their evangelists for a month. J. E. Thomas will lead off at Broken Hill in March.

What are they doing to raise the £1000?

1. They are asking every isolated brother and sister to send a donation, either large or small, at once to the Conference Secretary, H. J. Horsell, Charles-st., Beverley. 2. They appeal to the churches for at least £500, and have suggested to each church its share of the total. Let every church raise its apportionment.

3. They look to those whom the Lord has blessed for donations commensurate with the blessing they have received, and worthy of the profession they make.

Brethren, there are four special reasons why we should respond heartily to the Committee's appeal: I. It is the Centennial year, and this demands a worthy recognition.

2. It has been a prosperous season, and if we are honest before God we must admit that we can raise the £1000, 3. The treasury is more than empty, and the amount is absolutely needed if we are to continue and extend the work.

4. Other needy fields are asking for help. Shall their earnest appeals be refused?

We enthusiastically carried the motto. Now let us carry it out.

A Good Investment.

A. G. DAY.

There are many opportunities for investing money to-day, and of the increase of opportunities there seemeth to be no end. The man who has money must decide how he will invest it so that he will get the best returns—for, says he, "There is no profit in locking it securely away and spending it just as I need it."

Some kinds of investment are considered to be more secure, more reliable than others, which is most natural. There is, however, a sense in which none is sure—for man may propose but God may dispose. The greatest of all teachers taught that moth and rust and thieves make very uncertain our earthly investments. He told us also, in the same discourse, that if we lay up our treasures in heaven or invest in heaven, everything will be secure—for the vaults of heaven are proof against moth or rust, and there are no tools or explosives so powerful as to enable the most skilful of thieves to break through and steal.

On Sunday, March 7, an opportunity will be given for all members of the Churches of Christ in South Australia to invest in the Lord's "Home Mission Fund." This will be an investment for eternity, with the very best security, good interest and sure returns. The Lord has promised to reward us according to the way we give. He who invests sparingly shall have only very small interest and reward, but he who invests liberally and cheerfully shall have large interest and bountiful returns. A certain amount of faith is necessary in making any kind of investment. Let us read Malachi 3: 10 and show our faith in God on March 7 by giving him an amount that he will have pleasure in accept-

ing. He will then put it out to interest in the name of each one who gives. Every soul that is won to Christ by whatever we give will be our returns. At last when we are bidding farewell to our earthly possessions we will be entering into possession of the treasures in heaven.

Our Lord has ordained that the gospel shall be spread and souls saved by the liberality of his people, that there might be a double blessing—in blessing him who gives and him who takes. Let us not tie our Lord's hands in South Australia with meanness, but loose them with our means.

The President's Message.

J. E. THOMAS.

The present year is one of special significance in the history of the movement with which we are connected. It is called the Centennial year, because it is the 100th an-niversary of the "Declaration and Address" prepared by Thomas Campbell for the Christian Association of Washington, U.S.A. The whole brotherhood of the Disciples of Christ have thought this to be a fitting occasion for expressing in a special manner our thankfulness to God for the great blessings that have attended the efforts of those associated with this great movement. The plea for a return to the Bible as our only guide and the acceptance and practice of the teachings of Jesus and his apostles as contained in the New Testament and followed by the early church has found a ready response in the Christian world, and calls for devout gratitude. We believe that this Restoration movement has its place in the purposes of God, and that he has used it to bring his people closer together.

The past is only an indication as to the possibilities of the future. We are therefore planning and praying for greater things in the years to come. Success will not be continued by simply reviewing the past. While thanking our heavenly Father for all he has done, we must take his goodness as an incentive to increasing devotion and activity on our part during the coming days.

In South Australia we have set before us an aim, just as the brethren in America have. While we cannot accomplish so much, we can in proportion give as much or even more, and increase numerically with equal rapidity.

Our motto is: "500 souls for Christ, £1000 for Home Missions; £500 for Foreign Missions this year." This is not a very great task, and with prayerful, earnest labor, and generous, willing giving, should easily be accomplished.

The year is fast passing, and we have as yet done very little. Your Committee have been arranging for the leading evangelists to hold missions in every church in the State. Some of the missions have already been arranged, and others soon will be. The response to the call for men has been hearty, and we thank God for such an unselfish spirit in our churches. Now it remains for us to give our best efforts to these missions, and of our means that they may not be handicapped financially.

Broken Hill now has a building. Pt. Pirie is reaching out to Pt. Germein, and calls for help in such a noble step. Mile End is progressing and needs our best aid. H. D. Smith has commenced at Maylands, where we hope with the blessing of God to soon have a strong cause. Goolwa is being assisted, while Kadina, Strathalbyn and Glenelg present encouraging reports, showing the need of continuing our assistance in these fields. Narracoorte is a most promising field, and is doing well, while Willunga is also being assisted. Butler and other fields wait our

The progress and blessing of the past brings increased responsibility. Our Captain says, "Go in and possess the land." Men are waiting or being prepared, men are longing for help, and Jesus Christ waits for us to win those for him who know him not. Your Committee appeal to you for a large and liberal offering in order to carry out our Godgiven task, and we feel confident that the first Lord's day in March will bring a noble response.

From the Secretary.

H. J. Horsell.

Another year of evangelistic work has been completed. We are unable to tabulate its results, for whilst good meetings have been reported, and additions to the church from all our home fields have encouraged us, only our Father knoweth what the invisible good that has been accomplished actually is. Our brethren have toiled on, some of them year after year against great odds and at much sacrifice, and though perhaps the progress made was at first small, we are pleased to know they have stood their ground, and splendid victories for Jesus have been gained.

OUR FIELDS.

Kadina. It is gratifying to know that 53 persons have confessed and obeyed Jesus during the year. On an average 250 people come to hear the gospel preached. Bro. Warren is highly esteemed by the public, and the writer particularly noticed the large number who everywhere seem to know him.

The church here is doing a good work.

Port Pirie. Bro. Mitchell, by the regular visitation to the homes of the residents, has been able to induce a number of strangers to see and hear for themselves. Our brother has just completed one year's labor, and has the satisfaction of knowing that such labor has been blessed. Some five or six have

been added to the church.

Mile End. It is not more than nine months since Bro. Ewers commenced his ministry in this important suburb. We have seen the growth of a fine church. Doubtless this has been largely accomplished on account of having a splendid chapel, to which the people could be invited to come and hear the gospel. Bro. Ewers has been untiring in his efforts; some 24 have been added to the 43 who met on May 31, 1908, to constitute the church.

Goolwa. If numbers were to always give the actual result of one's labor, then the cause here would be put down as a failure—there

has been but one baptism. Bro. Train is a hard worker, and deserves more fruit for his faithful services. The meetings are said to be good.

Narracoorte. F. E. Thomas, who was at Strathalbyn till October, has had good meetings at Narracoorte, and two or three additions. The brethren will remember this is the field we took over from the Victorian Home Mission Committee at last Conference. It is a promising place.

Strathalbyn. Quite a revival of interest has been shown in the cause in this town. About 60 to 70 come on Sunday evenings, and there have been 14 additions. G. W. Jenner from Feb. 7 has supplied the platform on Sundays.

Maylands. A mission conducted by the Norwood church has been in progress for two years: they having asked the Home Mission Committee to take over the work. A determined effort is to be made to plant a strong church in the locality. H. D. Smith has accepted the task of organising a meeting for breaking of bread, the formation of a Sunday School, and to conduct preaching services. Feb. 7 he began his ministry. We ought to have a good cause here in a year or two. An effort will be made to erect a chapel on a suitable site.

Glenelg. E. W. Pittman, who was at Williamstown for some time, is now doing excellent service at Glenelg. Since November the Committee has subsidised the work here. The meetings have much improved, and two or three have been baptised. The outlook is promising.

OUR PREACHERS.

From the facts presented concerning the fields, it is seen that

> 1. E. G. Warren, 2. W. T. Mitchell, 3. D. A. Ewers,

4. J. T. Train, 5. F. E. Thomas,

6. G. W. Jenner, 7. E. W. Pittman, 8. H. D. Smith,

are actively engaged in our Home Mission fields, some subsidised, and others engaged fields, some supported by the Home Mission Committee.

OUR FINANCES.

It is costing us £12 every week at the present time, which means £624 for 1909,
—without reckoning on other promising fields loudly calling for help, and who should certainly be helped. "500 souls for Christ and £1000 for Home Missions" is the motto of last Conference. We believe the 500 souls will be converted this year, but we want the £ 1000 to open up the fields that shall give the 500 souls. Let us be in earnest about this business. Our treasury is empty, and we appeal to you for an immediate £500 on March 7 at our annual offering. churches have always responded nobly when asked to give to Home Missions, and now we have some good work we are asking our brethren and sisters to help us do, we feel sure that £500 will be given on March 7 toward the £1000 for the Centennial year.



The Envelope:

ANNUAL OFFERING HOME MISSIONS

Sunday, March 7, 1909.

WANTED TO-TO-DAY DAY

MOTTO FOR 1909: " 500 Souls for Christ. £1000 for Home Missions."

"Neglect Not."

C. L. THURGOOD.

Addressed to those who neglect the assembling of themselves on the Lord's day at the Lord's Table.

When I neglect thee, O my God, In service on thy day; Fail thee in sweetest songs of praise, Nor bow my heart to pray;

When I neglect my suffering Lord, My Lord of Calvary, Fail to proclaim his wondrous death Of blessed memory;

When I neglect the Book divine Thy voice within to me, Fail thus to hold communion sweet With thee so lovingly;

When I can let an earthly love Come 'twixt my Lord and me, A love that's only for a time-A love forgetting thee-

Then let thy chastening rod descend In sickness or in loss, And purify this heart of mine, Till earthly things are dross.

All things are dross when Christ is dear, And earth is vain to me; 'Tis thee to love from year to year, And "Jesus only" see.

A Remarkable Work in Eastern Europe.

The Bible Advocate (England) of Dec. 11 publishes the following interesting account of an extraordinary religious movement in the

Balkan States :-

"We submit to our readers the report of a remarkable and interesting work in progress in the Balkan States, taken from the Baptist Times and Freeman. It forms part of an interview with Mr. Byford, a representative of the Baptist World Alliance, who has recently visited this field of gospel triumphs. The work in its inception, and in its earlier stages is strikingly in harmony with the establishment of many churches of New Testament order in this and other lands; and affords fresh proof of the enlightening and unifying effect of a simple and a reverent study of the divine word. The association of this movement with Baptist organisation seems to be accidental rather than natural; an association of nearest-of-kin within present knowledge, rather than identity in all respects. In an earlier paragraph of the interview it is stated, 'These churches in their origin remind us of Baptist beginnings in our own land, while in their primitive simplicity they carry us back to apostolic days.' rejoicing in these manifest tokens of divine blessing upon the simple truth as it is in Jesus, readers of this magazine may be permitted to express a measure of regret that the work has not been permitted to develop along purely apostolic lines as to name and organisation. If the peaceful revolution which has taken place in Turkey proves to be abiding, Eastern Europe may prove to be a very garden of the Lord. The sheaves will be garnered by those who are ready to obey the voice, 'Go work in my vineyard.'

Primitive Christianity in the Balkans.

"'I visited all the Baptist Churches in Bulgaria and many of the mission stations,' he replied. 'In Bulgaria, as in Roumania and Southern Hungary, we are face to face with one of the most remarkable religious movements of modern times. There is a striking readiness to hear the gospel, a willingness to obey the command of Christ in baptism. In Bulgaria the work has developed largely during the past six years, and hardly a month passes without the opening of some fresh mission station, and the forming of a new church. If I could have stayed for two days longer in Bulgaria I should have visited Rasgrad, where fifteen people were to be baptised and a new church formed. In Roumania, whilst the work among the German brethren is and has been stagnant, the work amongst the Roumanians has gone ahead

""Turning to Hungary, one can hardly give accurate figures of the total increases during the past ten years. The estimate varies considerably, but without doubt there are at least twenty-two to twenty-four thousand new Baptist converts, and those not confined to the working classes, but many are found among the professional and better classes. In Koloszvar, the ancient capital of Translyvania, where a railway porter started

the work six years ago, they are now building or enlarging their church for the third time. They have a church membership of nearly 200, thirteen mission stations, and two Sundays ago, in one mission station, 58 were baptised in the one afternoon. It was my privilege to baptise people in the Danube, the Theiss and the Drave.'

The study of the New Testament.

"The story of the origin and the early struggles of some of these churches is romantic in the highest degree. One may be cited as typical. Mr. Byford visited one town of 40,000 inhabitants lying quite off the beaten track. There was no railway, and to reach it he had to drive in a droschky for upwards of seven hours. Here Mr. Byford found a flourishing church of nearly 200 members, with seven or eight mission stations in the surrounding villages. Its origin dates back to the seventies of last century. At that time a knot of people got hold of a copy of the Scriptures and began to study them. Before long they discovered that Christianity and the church were very different from the repre-sentation of them in the Orthodox Greek Church. And, as is so often the case, the study of the New Testament led them to adopt Baptist views. Then came the difficulty. Who was to baptise them? Apparently it never occurred to them that one of them should do as John Smyth did-baptise himself and then administer the ordinance to the rest. After long and fruitless enquiries they learnt from some merchants that there was a church at Bucharest, in Roumania, which held doctrines like their own. They at once wrote a letter to the Baptists at Bucharest, asking for help, addressing it to 'The Church with Strange Practices.' Either this curiously addressed missive never reached its destination, or if it did, could not be deciphered, for no answer came.

"After waiting some weeks for the answer which never came they advertised in the Russian and other papers, giving a summary of their doctrines, stating their dilemma, and asking any church holding the same views to come to their aid. Again weeks passed, and then at last two Russian Baptists near Odessa, who had seen their advertisement, arrived after a journey of hundreds of miles, to baptise them and form them into a church.

A spontaneous movement.

"The striking thing about this Baptist movement in the Balkans is that it is spontaneous. On this point Mr. Byford remarked:—

"" One feature of the work is worthy of note. It is that this marvellous movement does not spring from a great ministry or from itinerant evangelists holding series of missions, but from the people out of the fulness of their heart speaking to their neighbors of the things of God. When a man is transferred to another village or goes to a town for his employment, if there is not a Baptist Church, he straightway opens his house for services, and in a very short time a Baptist Church is formed there."

"The religious life of these people is such as might be anticipated from facts like these. They take their religion seriously, and it is

a Bible religion. Mr. Byford says that their love for, and their knowledge of, the Bible are astounding. Mr. Attenborough will be pleased to know that systematic giving is the rule in South-Eastern Europe. Indeed, no one can be a church member unless he gives a tithe of his income to its work. The family altar is also everywhere set up. In every house in which Mr. Byford was a guest, family worship was held, not only after the frugal breakfast, but after each meal. And as has been already said, every member becomes at once a missionary in his own town or in the surrounding villages.

Preachers wanted.

"'How can the Baptist World Alliance help these churches?' I asked Mr. Byford.

". That was the question I always asked them when I visited them,' was the reply. 'And the invariable reply was, 'Send us a pastor.' That, indeed, is the great need of the people. To illustrate this, let me give you two cases in point. In one place I found a church of of members, and the pastor was an old woman seventy years of age, so crippled with rheumatism that she could only preach sitting on a stool made specially for her. At another place is a church of more than 150 members founded by a railway porter, who has been and still is its pastor. Such pastors have little training or qualification beyond a gift for expounding the Scriptures. A trained ministry is an absolute necessity if the work is to be permanent. At present, to meet this need, there is only the one Preachers' School in Buda-Pesth, with its nine students. The nationalities represented by those nine are an indication of the greatness of the need and of the opportunity. Two are Slovacs, one is Roumanian, two are German, and the other

four are Magyars.' "On the general outlook in South-Eastern Europe Mr. Byford was most optimistic. He believed that the religious awakening in all these countries was the natural result of the dawn of political liberty. The future is bright with promise. South-Eastern Europe can be won for Christ, and it will be won by Baptists if advantage is taken of the opportunities now offering themselves. As for the part the Baptist World Alliance may play in thus winning the Slav and Magyar races for evangelical religion, beyond the establishment of a college for the training of pastors, Mr. Byford said in conclusion: 'If the Baptist World Alliance could place a man in South-East Europe to help the young communities in organising the work, and in the formation of councils and unions, a great step forward would be taken throughout the whole of the Balkans. At present there is no union, and there is a danger of overlapping in the matter of mission stations. They have the missionary impulse very strong in them, and they go out to villages to preach the gospel without mapping out the areas. Just now, whilst the country is fresh, the way is clear for someone to help to map out a plan of campaign, and I hope the Baptist World Alliance will be able to supply a man with high educational abilities and organising gifts, who will be willing to rough it for a few years, and who will undertake this work and bring it to a successful issue." 528-530 Elizabeth Street, Melbourne.

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The Leader.

"Religion of the Common Man."

The average man does not take the trouble to read theological books. He has very little taste in that direction, and what little he has disappears when he is confronted with the technical jargon of trained theologians. Any book, therefore, that expresses the same ideas in simpler language is a book to be appreciated. Such a book has been written by Sir Henry Wrixon, President of the Legislative Council of Victoria, and is reviewed in the Argus of Saturday last. The title of the book, "Religion of the Common Man," requires some explanation. The word "common" may be misleading, and be regarded as indicating something foreign to the idea in the mind of the author. The reviewer of the book explains the sense in which its title is to be understood when he says, "The chief merit of the book lies in the skill with which its author has translated into the language and thoughts of ordinary educated men the conceptions and arguments of experts in philosophy and religious lore." The author, therefore, had before him an idea of religion which he expresses in a form that will be easily understood by the ordinary educated man-or in other words, the "common man." No conception of religion would be satisfactory which only took into account one particular class of people. Any religion that did so might be a national one, but it could never be classed as universal.

The fundamental postulate.

The scope of the book is also indicated by the reviewer when he says, "It is not an apology for any particular form of religion, but a defence of the fundamental religious postulate, axiom, premise, or conclusion—call it what you will—that there is a supreme moral Diety, the creative and informing intelligence upon which both the physical and moral universe ultimately depend," and "in spite of the apparent domination at the moment of the materialistic hypothesis of science, with its chain of purely mechanical causes, man remains the religious animal that he ever was, and the moral and spiritual principle in his nature imperatively demands

relations with his Maker." This book, therefore, is a reply to the materialism of the age, and as such will serve a useful purpose in presenting the other side of the question. It may be observed, however, that materialistic conceptions of the universe which some men of science have given utterance to have received a considerable set-back by a later and more intelligent realisation of what the real facts of scientific discovery truly mean. "Men of science," says Principal Fairbairn, "became adventurous world-builders; awed us by natural histories of creation, overawed us by visions of our long descent, and the easy elegance with which they could leap the boundary which divided the organic from the inorganic kingdom, and find in matter 'the promise and potency of every form and quality of life.' Their difficulties and our perplexities began when they tried to define matter, or to find it without assuming the mind it was to explain, or to leave it in any sense the matter known to science and yet deduce from it a living and organic nature. Goethe's words were gratefully recalled. 'Matter can never exist and be operative without spirit, nor spirit without matter.' In spite, however, of the drift of science from pure materialism to higher conceptions of the universe, there are a great many people who cling to the exploded fallacies of the past, and are seemingly ignorant of the fact that the last exploit of modern science is, so to speak, the discovery of God. The gospel of pure materialism has no place in the accredited science of to-day.

The certainties of religion.

In regard to scientific conclusions as compared with those that have to do with the thought of God, Sir Henry Wrixon puts the matter very clearly and ably in the following words: "In secular science man can only do his best with his mental faculties, and go as far as they will carry him, groping a little further, where speculation may give him a helping but uncertain lead. But in regard to religious faith, when the reasoning powers of man direct him towards Deity, he finds his nature gifted with natural impulses, inherent instincts, all ready to catch up and respond to the conclusion which his intellect was pointing to. While the spiritual power would be imperfect without the intellectual basis, the intellectual process is completed, and made effective by the spiritual capacity with which man is naturally gifted, and which he finds ready, and adapted to follow the lead which his intellect gives. We have a better justification for the conclusions of our intellect in religion, and more reason to trust them than we have in general science." This paragraph is worthy of special attention. It declares a truth not so generally recognised as it ought to be. The fact that man is endowed with a spiritual nature is one that should be emphasised with greater power and force than has hitherto been the case. It is the spirit in man that seeks and demands the Spirit outside of himself and finds it in the Deity. There is no greater truth in science than this-that man is a trinity-that in his complete make-up there is body, soul and spirit, the last and highest of which is just as capable of scientific definition as the two

former. It is the neglect of this fact which has caused science to blunder in its general. isations regarding man. The signs of its awakening to a realisation of this truth give hopeful promise for the future.

Religion is wherever man is.

Science has its facts, and so has religion. One great fact in religion is this, that wherever men are found religion is found. "If there be some debased tribes who seem to us to be without religion," says Dr. Horton, "we are justified in concluding, as the result of ethnological study, that the apparent ignorance of religion is due to our not understand. ing the ideas of these primitive people, who are very shy in expressing their thoughts to strangers. Religion is wherever man is." In seeking to account for this, science, or what passes for it, may talk about evolution, but that is an explanation that does not explain. The only explanation that squares with the facts as we know them is that the spiritual in man finds expression in some shape or other. It may be the "unknown God" that is worshipped—but all the same, it is a seeking after God. It has been said, and said truly, that man is the only animate being that has a religion, and this fact differentiates him from all other animals, and places him in a class by himself. And it is an axiom, of far greater certainty and truth than many of the generalisations of science, that there is no real want in the makeup of man for which adequate provision has not been made. His greatest want is spiritual, and the answer to it is God.

The highest religion.

It is needless, however, to dwell further upon this phase of the question. The need of man is to find a religion which will give him the highest conception of God and bring him nearest to Him. We know something of all the religions of the world, both of past and present days. Of late these have been studied with an intensity and research never before equalled. It is said of the founder of the modern study of comparative religion, Professor Max Muller, who was himself a Christian, that he became a more convinced and ardent Christian as he proceeded with the studies which gave to the world the re-ligious books of the East. With all our knowledge of the religions of the world, what is the verdict? The verdict is—the supremacy of Christianity. One who has given much thought to this question says, "From a study of the world's religions there results this con-clusion: that only one of them has been able to inspire a real working faith in the perfect goodness and love of God. The fact is beyond question; Jesus Christ has done this, and he alone." And this is so, because Christ is the revealer of God to men. He was "the Word made flesh and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." And, if Christianity is the highest religion because it reveals God to us as no other religion does, and man is seeking after God, it follows that Christianity, and Christianity alone, must ultimately become the "religion of the common man." And just here, as we have been

saying something about religion and science. let us listen to what one of the world's greatest scientists recently said. The Methodist Recorder (London) of Jan. 11 tells us that on Sunday week Sir Oliver Lodge, in addressing a meeting of working-men, told his audience "that the attributes of love, kindness, sympathy, and even humility and simplicity, were mani-fested to them by the coming of Christ, and that Christianity was, above all things, a religion for the artisan. Sir Oliver cautioned his hearers not to be misled by the few people who might try to lead them away from Christianity, and he exhorted them to return to Christ, and to realise for themselves what his life and message meant. He further besought them to remember that they had an infinite destiny before them, and that upon their own will, and not the will of anybody else, their fate depended. The future, he remarked, was controlled by the present, and the present moment was the only opportunity for action.' And we may add that Christianity is not only a religion for the artisan, but for all ranks and conditions of men-for the educated and the uneducated. Modern times have not produced a keener intellect than that of the apostle Paul, and the religion of Jesus Christ was to him the supreme thing in life. It filled his soul and transformed his life. And so the religion of Jesus Christ is the only one that can, in any sense, be termed universal. It meets the world's need, and no other does.

Editorial Notes.

Forward! South Australia.

March 7 is Home Mission Sunday in South Australia. The State has been blessed with another bountiful harvest, and the Committee confidently appeals for a £500 offering with which to carry on the work. New fields have been occupied by instructions from last Conference, and others are calling for help. The Committee is faced with a debit balance, and six or seven months' salaries are yet to be provided for. Fully £1000 this year is required if all the recommendations of last Conference are to be carried out. In addition to the offerings through the church funds on March 7, the work of the Committee could be greatly lightened by a few substantial personal contributions from those who have cause for thankfulness. Cheques for £100, £50, £20 or £10 would be in order just now, as seasonable and tangible evidences of gratitude. South Australian brethren have not been behind in the past, and it is owing to their faithfulness and liberality that the cause of primitive Christianity has gained a proportionately stronger footing in the central State than in any other part of the Commonwealth. A united and strong effort just now will give an impetus to the forward movement lately inaugurated which will lead on to great and still greater triumphs.

Convocation Recommendations.

Some important recommendations have been made by the "Committee of Convocation of the Province of Canterbury" which for

the last two years has been considering the question of Anglican Church services. These, according to the cablegrams, propose, among other things, that the wearing of "eucharistic vestments at the celebration of holy communion" should be optional. According to Canon Wise, of Adelaide, a pronounced ritualist, this means that the wearing of the surplice which has hitherto been illegal at the communion may in future be used. He says, "It will be a new experience for those who have desired to persecute the wearers of the eucharistic vestment to be thus told by Convocation that the church is willing to condone their illegality and permit them to use the surplice only at the altar." The recommendation may therefore be regarded as a distinct gain for ritualism. Possibly this may also be the purport of the recommendation making the omission of the "in remembrance clauses at the communion optional. The passages affected are: " Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving," and "Drink this in remembrance that Christ's blood was shed for thee and be thankful." These words are squarely opposed to the Romish doctrine of transubstantiation which so many ritualists favor. Of course if the bread and wine are changed into the actual body and blood of Christ they feed on him with their teeth rather than by faith or as an act of remembrance. The worthy Canon even sees in the recommendation of a new alternative burial service a possibility that the object may be "to cause all men to see that the church prays for her dead," but it is probable that in this instance the wish is father to the thought. The other recommendations, if adopted, will leave it optional to read the Revised Version, to omit the reading of the Athanasian Creed, and to practise immersion in the ordinance of baptism. According to the prayerbook now, "the priest shall carefully and warily dip the child in water," if the parents certify it is strong enough, but sprinkling, which the prayerbook permits, "if the parents certify that it is weak," has entirely taken the place of Scriptural baptism. The recommendation evidently favors a return to the primitive practice. It is to be regretted that the Convocation did not also recommend a return to the Scriptural practice of baptising believers instead of infants. There is, however, no evidence of any strong desire to abandon the errors of Romanism, but rather to revive them. We rejoice that with the New Testament as our only rule of faith and practice the Churches of Christ are not in bondage to the Convocation of Canterbury, and that its recommendations in no way affect our freedom of worship. We can but sympathise with the many pious Anglicans whose con-sciences are bound by the decisions of fallible

An American Confederation.

A remarkable Convention was that of the "Federal Council of the Churches of Christ in America" held at Philadelphia last December. It was fitting that the meeting should be convened in "the city of brotherly love." It represented thirty evangelical bodies comprising eighteen million communi-

cants. Four other bodies were admitted after the Council was constituted. All the large Protestant forces with the exception of the Southern Baptists were united in this Convention. The Council is the outcome of an inter-church Conference held in New York in 1905, and as the churches co-operating represent nine-tenths of the Protestant membership of the United States its importance will at once be seen. The Council does not propose the abolition of denominationalism, but recognises each denomination as a Church of Christ. It is significant that the expression "Churches of Christ" was the only one satisfactory to all. The object of this movement is the cultivation of a fraternal feeling among the various parties, co-operation in the conflict against drink, gambling and other evils, united effort as far as practicable in the advocacy of truth held in common, and the elimination of sectarian rivalry in Home and Foreign Mission fields. It is too early yet to judge whereunto this work will grow, but it is likely that, although the preservation of denominational divisions is contemplated, the cultivation of fellowship and the hearty union of forces against evil will lead to the weakening of sec-tarian barriers. There is a divided feeling among the American brethren with respect to this Council, the Christian-Evangelist on the one hand hailing it as a decided step in the direction of Christian union which should have our hearty support, while the Standard regards co-operation with it as a recognition of the right of denominationalism and as likely to interfere with liberty in entering new fields. However, at one of our Annual Conventions a resolution was passed in favor of representation at the Council, and accordingly the Disciples of Christ are included in the thirty-four religious bodies whose prominent men met in Philadelphia. However short this federation falls, as it most undoubtedly does, of the union enjoined in the New Testament, it must be regarded as a most significant indication of the trend of religious sentiment. But a few years ago it would have been impossible. All who are interested in the restoration of primitive Christianity will watch with interest this latest movement in the direction of unity.

From the Field.

New Zealand.

Nelson.—On Jan. 2 a Conference of representatives of churches in the Nelson district was held at Spring Grove. At this meeting it was decided to engage in aggressive evangelistic work in the country districts of the Nelson Province. A committee was appointed to arrange for preaching places and dates, and to secure volunteers from amongst the brethren to take up the work of preaching. This has now been done, and, as a result, gospel meetings are being held at Stanley Brook, Tadmor, and Kiwi. On Lord's day, Jan. 31. S. P. Lang preached to appreciative audiences at Kiwi at 3 p.m. in the schoolroom, 16 persons being present; and in the chapel at Tadmor in the evening, to an audience of 25. At the Stanley Brook chapel last Lord's day evening, Percy Bolton delivered his first

gospel address. Upwards of 20, young and old, listened to his thoughtful, earnest and faithful effort. As soon as arrangements can be made, it is intended to commence operations in other parts of this district.—W.R.G., Feb. 9.

West Australia.

MAYLANDS.—Our mission is being well attended. On Friday night at the close of Bro, Manning's address three of the Bible School scholars took their stand for Christ. On the 7th one young lady confessed Christ. Five more confessions this week (two young women and three Sunday School scholars). The attendances are keeping up splendidly. Next Lord's day will see the close of the mission, when Bro. Manning will preach on "God's Attitude toward the Disobedient." We are making preparations for a large meeting. To-morrow (Saturday) afternoon Bro. Manning will conduct a special baptismal service.—E.R.B., Feb. 12.

FREMANTLE.—Bro. Mill is conducting a mission for 15 days. Sunday last was quite a record day. In the morning Bro. Mill addressed the church, and in the afternoon held a special service in the Sunday School, when eight of our scholars confessed Christ, including two sons of W. E. Vinicombe. In the evening Bro. Mill preached to a fine audience, and one more from the school made the confession. Since then the meetings have been good. The members are waking up to their responsibilities.—W.E.V.,Feb.9

Tasmania.

Mole Crerk. - Since last report we have held many meetings, which have been well attended considering the busy season. Services have been conducted at Cave Side, Western Creek, Circular Ponds and Liena, beside much visiting. Three adults, representing three familes, have confessed faith in Christ and been baptised. There is great discussion going on now, and we are looking for many more decisions. There is likely to be a public discussion between the writer and the minister of the Wesleyan Church. The brothers Byard are negotiating for a piece of land at Liena on which to erect a building. Some interest is being taken in the forthcoming celebrations of the Church of Christ, and we are hopeful that a good representation will go from Tasmania to Sydney.-W. J. WAY.

South Australia.

GROTE-ST.—The Foreign Mission Band held its first meeting for this year on Feb. 2. New members heartily welcomed. Donations from country members acknowledged quarterly. Will friends desiring to assist kindly note new secretary's address: Miss Fischer, O'Connell-st., North Adelaide.

COTTONVILLE.—A young woman, the daughter of Bro. Thomson, made the good confession to-day.—
J. McNicol, Feb. 21.

HINDMARSH.—On the 17th the quarterly mission meeting was held. I. A. Paternoster presided over a good attendance. Mr. Jasper Gilding gave an address. Solos were rendered by Miss Waddell, Miss Chant and Mr. R. Hindley. Selections were also rendered by the mission choir. Miss A. Duncan was accompanist. Sunday, 21st, good meetings. T. H. Brooker exhorted the church at 11 a.m. Three immersed believers received the right hand of fellow-

ship. At 6.30 I. A. Paternoster spoke. Good attendances at both services. At 2.30 the Children's Day was celebrated, when the cantata "Kanaka Jacky" was rendered by the children. A collection was taken up in aid of the Filmer mission. There was a good attendance of parents and scholars.—J. W. Snow.

KADINA.—This morning J. Pearce, jun., from Pt. Sturt, was with us, also Bro. Wright, jun., from Glenelg. To-night we had fine congregation, and the young man who confessed Christ last Lord's day was baptised.—E. G. WARRE, Feb. 21.

UNLEY .- T. J. Gore has returned from his brief holiday at Port Elliot, and is enthusiastic concerning the prospects of the southern churches as evident at the Milang Conference. We have started a "Training for Service" class with 24 members. Bro. Gore is the leader, and Walter Harris assistant leader. W. Charlick and household have been staying at Mount Lofty for some time. We sympathise with Sister Charlick in the death of her brother. Sister Elsie Mann will on Wednesday leave for a trip to England, and expects to be away about nine months. Edgar S. Mann, from Cairns, has been with us two Lord's days. At the Men's Mutual Improvement meeting to-day an able paper on "Heredity" was read by Mr. Blackwell, a Baptist brother, and a fine discussion followed .- R.B., Feb. 21,

Victoria.

Brunswick—Sisters Duckett (2), from Wedderburn, were present at worship. M. Wood Green exhorted. The evening service was an "in memoriam" one in respect to our departed sister, Mary Mellody. Bro. Quick spoke on the Saviour's words, "She hath done what she could," and referred to the deceased as a real Christian with 21 years' membership, and one who did her part with the early workers. Prayer was offered by Bro. Jenkin, and the choir sang the Christian's good-night hymn, "Sleep on, beloved," Fred Barnden also assisting with a solo, "Lead me gently home." The chapel was crowded.—W.T. Feb. 21.

WARRNAMBOOL.—Last Sunday evening a very large audience attended our harvest thanksgiving. The platform and walls were covered with farm produce, fruit and flowers, intermixed with mottoes, symbols, implements, pictures, and a rustic home, all of which made a pleasing effect. Average attendance in openair each of last nine Sundays, about one thousand. Future bright with promise.—J. G. Shain.

BALLARAT.—Since the arrival of Bro. Mortimer amongst us, we have re-started our "Teacher Training Class." We had a fine class last week—27 members enrolled. This will be the second time a number of the teachers and scholars have taken the course of studies. It is intended to hold a public examination shortly.

Kaniva.—For six nights Bro, Edwards and the writer conducted special meetings in the North Leot State School. The attendance throughout was good, some listening for the first time to the plea of the disciples. During this short mission one made the good decision, a young man, son of Bro. and Sister Merrett. We are hopeful of seeing some more results from this effort.—A.R.B., Feb. 18.

SOUTH MELBOURNE.—Visitor, Sister Koenig, from Emerald. Open-air meetings take well in market of a Saturday night. Bro. Stevens spoke all day. A married woman made the good confession and was baptised. Our first C.E. anniversary will be held early in March.—S. Northeast, Feb. 22.

CARLTON (Lygon-st.).—A. R. Main exhorted the church, and Bro. Bagley spoke in the evening. Amongst our visitors were Sister Bertha King, from W.A.; Bro. Toe, W.A.; Sister Black, Violet Town; Bro. Rossett and Sister Burns, Ballarat; Bro. Mansell (student), Wellington, the latter being received into fellowship.—J.McC.

Brighton.—Last week the Sisters' Executive urged the claims of Home Missions. Mrs. Pittman presided, and Bren. Swain and Bagley spoke impressively to a good audience. On Lord's day morning Bro. and Sister Brigden, from Middle Park, and Bro. Garden (who exhorted), were with us. At night Bro. Peacock gave us the first of a series—a fine address on the humanity of Christ. Reg. Clark again took the open-air service at Sandringham. These two may be regarded as the first distinctive items on our programme for this, Brighton's jubilee year.—F.M. Ludbrook.

STAWELL.—The opening services concluded on Thursday night. A. W. Connor, by the kind permission of the Home Mission Committee, has been able to preach the gospel to a goodly number of people, and a good impression has been left. The meetings, though not as well attended as we had hoped, were very instructive; and though we were only able to witness one baptism, we hope that the seed sown will shortly reach fruition. One sister, previously connected with some of our South Australian churches, but for some years isolated, has thrown in her lot with us. She is the wife of the brother baptised during the mission. Regular preaching services will be conducted by the local brethren.—A.P.A.B., Feb. 21,

SOUTH YARRA.—Crowded meeting last Lord's day.
Wm. Nightingale gave an interesting discourse on
"The Tour of the Ages." Sister Nightingale, soloist.
—T. MURPHY.

GEELONG.—Out of a membership of 67, 53 were prosent at the services yesterday. Three others were out of the district. One sister received into fellowship. The Endeavor Society hope to hold open-air services on the beach at the close of the Sunday night service. The fore-shore is a very pretty place, and attracts a great many people away from the churches. We wish to acknowledge with thanks £1 from B.J.K. towards tent mission fund. We hope that other brethren will not forget the needs of the cause in Geelong.

Colac.—Fine meetings. Bro. Harward preached to a large crowd on the street on Saturday night. Lord's day morning five more received the right hand of fellowship, and about fifty broke bread. During the evening the meeting in the Victoria Hall was well attended, despite special meetings at three of the other churches, and at the close of Bro. Harward's address three fine men decided for Christ. Bro. Harward will continue to make week-end visits until March 7, and will preach on the street Saturday night, and in the Victoria Hall and on the street Sunday night.—J.B.

CHELTENHAM.—Visitors, M. Sharpe, Brighton, Bro. Warmbrum, Murrumbeena, Bro. and Sister Alf Bailey, Ascot Vale, Sister Millar, Kyneton. F. G. Dunn gave us a very helpful, thoughtful exposition, proving the world is getting better. Good meeting at night. Sunday School picnic next Wednesday, March 3, at Brown's paddock, Mordialloc. Come one, come all. Death has entered into one of our families, and removed Mrs. J. Corcoran, granddaughter of Sister Gouldthorp. We offer our loving Christian sympathy.—T.B,F.

Kaniva.—Previous to the breaking of bread last Lord's day, two who had confessed Christ were baptised by Bro. Benn. One will unite with the church here, and one with Lillimur. Bro. Benn gave a very helpful address from Rom. 12: 1. At his gospel address at Bunyip in the afternoon a young woman, one of our S.S. scholars, made the good confession. We are expecting a good time at our Conference on March 7 and 10.—W., Feb. 22.

KYNETON.—Tent mission in full swing. Interest increasing. Crowded meeting last night. Four confessions to date.—H P. Leng, Feb. 22.

EAST SUBURBAN CONFERENCE.—The half-yearly meetings for deepening of spiritual life of the East Surburban Conference were held in Balmain-st. chapel, South Richmond, from Feb. 7 to Feb. 12. Bro. Gale delivered an address on Sunday evening. Monday evening being Christian Endeavor night, items were given by South Yarra, South Richmond, North Richmond and St. Kilda societies, Bro. Perkins in the chair. An address was given by Bro. Garden on "Christian Unity." Tuesday evening, temperance night, the Band of Hope societies rendered items, Bro. Morris chairman. Bro. Ludbrook gave an interesting and able address on "Temperance and Clubs," and a profitable discussion ensued. The Brighton choir rendered the musical part. Wednesday afternoon the sisters held their business meeting. Reports were received from Windsor, South Yarra, St. Kilda, South Richmond, Brighton and North Richmond. Musical items were given by North Richmond, South Yarra and Windsor. In the evening the business session of the Conference was held. the President, Bro. Salisbury, in the chair. The secretary, Bro. Collins, read the minutes of the previous meeting, which were confirmed. Correspondence was received from Bro. Pond in America. Reports were received from all the above churches, also from Murrumbeena. Windsor church was received into the Conference. After interesting discussion the meeting closed with prayer. Thursday evening Bro. Lewis was chairman, items being rendered by Windsor and South Yarra choirs. Bro. Machan addressed the meeting on the "Church." His address was intensely spiritual and instructive. He spoke close upon the hour, and after he had finished, instead of the usual comments on the subject, it was resolved that he continue to give the meeting some more. This with the other able and interesting addresses drew us all nearer to God. Friday evening being Sunday School night, items were rendered by the different Sunday Schools, and J. Pittman gave us a masterly and profound address on the subject, "The Value of Examination in Sunday School Work." After the address two scholars from Windsor were baptised, and this closed a most profitable spiritual Conference. - T. J. COLLINS.

Brim.—The district has been very much aroused recently, owing to the aggressive action on the part of the local Alliance Committee in opposing an application for a temporary license to sell liquor on a sports ground. The contest has been raging for the past five weeks, and cannot be settled until the licensing court sits on March 2, the day before the sports. It came on for hearing last Tuesday, 16th, and adjourned to the date named. We are confident God will give us the victory. It has been a splendid education, and made us keen for the temperance cause. The adjournment was to allow the applicant to obtain the consent of the trustees, The latter met on Friday, and the result is a deadlock, two against two. This is how it stands at present. The writer with others had to give evidence last Tuesday.—W.G.O., Feb 22.

Queensland.

Roma.—We held a very successful reopening service at Yingerbay, where services will be held monthly. Last night at Roma our chapel was well filled. A young lady confessed Christ. Our open-air meetings (previous to gospel meeting) are also drawing good crowds, and much interest is being aroused in the town.—T.G.M., Feb. 15.

MT. WALKER.—One confession and baptism. Splendid gospel meeting last Sunday night. Bro. Hansen gave a most excellent address on "How shall we escape if we neglect so great a salvation?" Splendid young people's meeting, in which quite a number took part. The Sunday School has a good number on roll. Bro. Hansen, who takes a prominent part, is a good worker, and is liked by all.—F. Hinrichsen, Feb. 15.

BRISBANE.—The Sisters' Sewing Class held their annual meeting on Jan. 14. Treasurer reported cash in hand, £1/18/5. Sister Sherran, of Ipswich, again sent us a useful parcel. During the year three of our active workers, Sisters Jones, Byrne and Banner, left us for other States. Our late Sisters Knights and Pírunder were members of our class, but through sickness had not met with us for some time. During the latter part of the year the Bible Class was disbanded. The election of officers for the ensuing year resulted as follows :- President, Mrs. Watt ; vice-presidents, Mesdames Moffat and Kent (re-elected); treasurer, Mrs. Dingwall, again elected, a position she formerly held for 7 years; secretary, Mrs. Hoffman (re-elected). To Sister Clapham, our retiring president, we owe a debt of gratitude and love for her faithful teaching and wise counsel .- ANNIE E. HOFFMAN.

New South Wales.

PETERSHAM.—Good meeting Sunday morning. Three received into fellowship (Mrs. Brodie and two daughters), having been immersed the week previously. Bro. Macindoe gave a thoughtful address. Gospel meeting attendance fair. Address by Bro. Clydesdale, "A Testing Time," should bear fruit.

AUBURN.—Fine meeting yesterday morning, when 21 received the hand of fellowship. Splendid crowd at night, when six more made the good confession. Altogether there have been to date 47 confessions, and five baptised believers have been received. Several new subscribers to Christian secured.—T.H., Feb. 15.

SYDNEY.—The annual picnic of the Bible School was held on the 13th inst. at Shark Island Quite a number of visitors from the suburban churches were with us, also Bro. Edmonds, of the C.W.B.M. of U.S.A. All present voted this pretty little island, which is a Government reserve right in the middle of the harbor, and amongst all the yachting, an excellent picnic ground. A good sports committee helped in the enjoyment of the day.—S. Gole.

Paddington.—Our anniversary tea and public meeting was held on Feb. 9. The building was filled at the public meeting, Bro. Illingworth presiding. A good programme of musical items was provided, and addresses by Bren. Moore (Marrickville) and Clydesdale (Petersham). Bro. Hagger (State Evangelist) sent a helpful message. The secretary's report was very encouraging. Sister T. Hagger, on behalf of the Sisters' Dorcas Class, made a very nice talk, and presented the church with carpet for two sets of steps leading to platform, carpet to cover all platform, a massive turned cedar rail supported by five uprights of fancy cast iron, also a very fine cushion and Bible

for the reading desk. The secretary received the presents and thanked the sisters on behalf of the church.—A.W.S., Feb. 15.

Broken Hill.—Have fairly settled down in our new chapel. Good congregations Sunday evening services. One confession last Sunday, Bro. Tuck preaching. Starting a Junior C.E. Society next Lord's day. We intend having official opening of chapel on March 3, with a tea and public meeting, when we expect to have with us Jas. E. Thomas to conduct a 21 days' mission. The brethren wish to thank all who have sent donations towards church building.—R. J. House.

CONFERENCE TEMPERANCE COMMITTEE. - The usual monthly meeting was held on 12th inst. Reports were presented as follows: (1) From the secretary re Centennial pledge signing crusade, intimating that all Bible Schools had received pledge cards. (2) From Bro. Walden re Centennial Temperance Rally, stating that E. L. Batchelor, M.P., and Mr. Albert Bruntwell had consented to speak, and that he hoped to secure Mr. Wade, Premier of N.S.W.; also that Bro. Rankine had undertaken to provide some musical items. (3) From Sister Edwards re Alliance Exhibition and Fair, stating that goods to the value of between £50 and £60 had been promised for the committee's stall. The exhibition promises to be a great success. It will certainly be the biggest thing of the kind ever attempted by the No License forces of N.S.W., which are working unitedly. About £1500 of goods have been devoted. The Eisteddfod competitions have been largely entered. N.S.W. brethren are reminded that the exhibition opens in the Exhibition Building, Prince Alfred Park, Sydney, on Feb. 24, and runs for three weeks. Their interest and co-operation are requested in order that the Alliance overdraft may be lifted and a fighting fund of £1000 established for next campaign. Any desiring to give goods for the Fair can send same to Mrs. Edwards, 115 Enmore-rd., Enmore, N.S.W. A resolution was passed expressing approval of the action of the Minister of Justice in issuing a Departmental Regulation providing for the adoption of the Pollard Plan of dealing with drunkards at the City Police Courts .- H.G.P., Feb. 14.

Belmore.—G. H. Browne is in Melbourne on holidays. During his absence Bren. Goode, Rodger, and A. Brown are taking the Sunday evening meetings, the attendance at which is keeping up well.—W.H H., Feb. 22.

AUBURN.—Splendid meetings to-day at tent mission. 59 confessions, and 5 baptised believers received to date. So far 40 have received the right hand of fellowship. We continue till march 8, after which we go back to the chapel. This week workmen will start to renovate the building ready for us to resume meetings there on March 10.—T.H., Feb. 21.

ROOKWOOD.—Our evangelist is still away on holiday and on loan to the H.M. Committee. The platform is being occupied by other brethren. Meetings continue fairly well attended. We have had some good addresses. To-day Bro. and Sister Griffin and daughter met with us for the last time prior to sailing for the Old Country. Work in all departments seems going along splendidly.—MARK ANDREWS, Feb 21.

Here & There.

Decisions reported in this issue, 72.

One decision at Gordons, Vic., last Lord's day.

One confession at Shepparton, Vic., last Sunday evening.

Miss M. Thompson's address is c/o H. G. Harward, 149 Pigdon-st., North Carlton.

The address of the secretary of Petersham (N.S.W.) church is L. Rossell, Redmyre-rd., Strathfield.

The Victorian Sisters' Executive will meet on Friday next. All delegates requested to attend.

The secretary of the church at Paddington, N.S.W., is A. W. Shearston, "Illinois," The Avenue, Strathfield.

Bren. Edmonds and Ford, from U.S.A., were in Sydney last Lord's day week, and each delivered two addresses.

Mrs. J. A. Davies will be glad if those having Kindergarten collecting cards will return them to her by March 5.

The Adult Bible Class Lesson Book for 1909, by Herbert Moninger, author of "Training for Service." Post free, 1/3.

H. G. Harward would like to hear from congregations desirous of engaging the services of students for week-end preaching.

J. T. T. Harding has been spending a few weeks at his son-in-law's residence at Daylesford (Vic.). He is much benefited by the change, and hopes to return at the end of the month.

There will be a Burwood Boys' Home Dorcas Rally on March 3. Sisters are invited to attend this special Rally on Wednesday next, in the lecture hall, Swanston-st., from 10.30 a.m. Tea provided free.

S.A. Sisters' Executive meet on Thursday, March 4, at 2.30, at Grote-st. Will sisters collecting for Home Missions in country churches send along their subscriptions by March 3, to Mrs. Ewers, Parker-st., Mile End?

Bro. Craigie wishes us to intimate that he has resigned the Treasurership of the Burwood Boys' Home. He requests that all contributions be forwarded to Mr.R.R.R.Skeat, c/o Snowball & Kauffman, 49 Queen-st., Melbourne.

After a successful term of service at Collingwood, A. W. Connor leaves to take up the work at Colac on March 14. It is imperative that the fine opening at the latter place should be entered by an efficient worker, and arrangements are being made for the carrying on of the work at Collingwood, which is now in a healthy condition.

Sister Hislop, of Dunedin, N.Z., asks under what organisation our 43 white missionaries in China are working. They are supported by the American Foreign Christian Missionary Society. There are 16 male missionaries, 4 physicians, 17 wives of missionaries, and 6 single women, including Miss Tonkin, who is Australia's living link.

The following brethren have been appointed as Victorian representatives at the forthcoming Federal Conference at Sydney;—W. C. Craigie, H. G. Harward, C. M. Gordon, F. G. Dunn, B. Huntsman, A. Millis, G. P. Pittman, R. Lyall, T. R. Morris, Thos. Bagley, F. M. Ludbrook, R. C. Edwards, T. B. Fischer, H. Swain and M. McLellan.

T. J. Bull has accepted a cordial invitation to labor with the church in Mataura, N.Z., for twelve months, commencing in March. This will be Bro. Bull's third term of service with the Mataura brethren. For several months Bro. Bull engaged in the No-License campaign, and since the General Election has been employed by the Home Mission Committee of the South Island District Conference.

In order to make room for the South Australian Home Mission appeal, we publish four pages extra this week.

We are sending copies of the Austral Catalogue to the secretaries of churches, and trust that they will be promptly and judiciously given away.

The Australian Christian welcomes Miss Mary Thompson home to Australia. Miss Thompson is our first missionary, and has returned after another eight years of service in India.

All reports for the Victorian Sisters' Conference should be in by March 17. Secretaries of sisters' prayer meetings please send to Mrs. Trinnick, Barklyst., N. Fitzroy. Home Missions, Mrs. J. Pittman, 177 Fitzroy-st., St. Kilda. Dorcas, Miss Allan, c/o 92 Caroline-st., South Yarra. Hospital Visitation, Mrs. W. C. Thurgood, Swanston-st., Melbourne, Temperance, Mrs. A. Hagger, North Fitzroy. Foreign Missions, Mrs. F. M. Ludbrook, Bay-st., Brighton,

THE W. W. DAVEY FUND.—For about 15 years this fund has been in existence. During the whole of that time 10/- per week has been paid regularly to this aged and worthy couple. It has kept the wolf from the door. They are deeply grateful to the kindhearted brethren who have made this possible. Hitherto very little has been needed in the nature of an appeal, but the fund is now considerably overdrawn. Will those who sympathise with our brother and sister, who are now laid aside from active service by the infirmities of age, please respond quickly.—W. C. CRAIGIE, G. P. PITTMAN.

NEW ZEALAND GENERAL CONFERENCE. - A missing resolution. The reporter writes: "I only secured on Feb. 6 the text of the following resolution adopted at the above Conference ":-" That this Conference, after having heard and read the papers by Bren. Grinstead, Carr and Lewis, are fully persuaded that these brethren have clearly shown the divine principles whereby we can with the approval of God carry out the fulfilment of the Saviour's prayer 'that they all may be one,' so that there be no divisions among us and that we all may stand perfect and complete in all the will of God; and we therefore affectionately beseech those few brethren who have been contending for unwarranted teachings to cease doing so, so that they may not bring discord and division among a previously united people in pleading for the Church of Christ that was instituted and its organisation completed in the days of the apostles."

At the Conference meeting of the East Suburban Churches of Christ held in Balmain-st., Richmond. after a spirited address by F. M. Ludbrook, the following resolution was unanimously carried :- "That the Conference of the East Suburban Churches of Christ views with concern the growing evil of club licenses, and especially of the Sunday drink associated therewith, and urges upon the Government the necessity of taking such steps as will secure a limitation and ultimate abolition of this drunkenness." The resolution was forwarded to the Premier, and a reply was received as follows:-"I am directed by the Premier to acknowledge the receipt of your letter of the 16th inst., communicating a resolution of the East Suburban Churches of Christ regarding club licenses and Sunday drinking, and, in reply, to inform you that he will bring the matter under the notice of the Chief Commissioner of Police, and direct him to deal with it .- H. T. VICKERS, for Secretary to the Premier,

"THE EXISTENCE OF GOD."

By Allan Stewart. 48 pages. A 50 years' war against infidelity. Price, 6d.; post, 7d.; stamps taken, 183 Errol-st., North Melbourne, Vic.

Coming Events.

MARCH 3.—Wednesday. Cheltenham Church of Christ Annual S.S. Picnic, at Mordialloc Park, Tickets—Dinner, 1/.; dinner and tea, 1/6. All welcome.—F. FISHER, Sec.

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 am. 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.

MARCH 14 & 17.—Middle Park S S. 4th auniversary. March 14, F. M. Ludbrook speaks morning and afternoon. Special singing by the children. At 7 Bro. Meekison. Wednesday evening, 17th, the programme will be provided by the scholars. Action songs, dialogues and recitations.—W.H M.

WANTED.

Evangelist to take up the work for the church at Boonah, Queensland. A fine field in the centre of a large farming district. Population increasing rapidly, Apply, stating salary expected, to T. F. Stubbin, Boonah.

The Church of Christ, South Wellington, New Zealand, requires the services of an evangelist. Particulars to be sent to, and obtained from, the secretary, Alf. Hardham, 49 Daniell-st., South Wellington.

Churches of Christ in New Zealand.

First Annual Collection

FOR THE FUNDS OF THE

Melbourne Bible College.

First Lord's Day in March.
(MARCH 7.)

It is hoped that every church in the Dominion will endeavor to fall in with the resolution passed at the General Conference, and take up an offering on the above date for the support of this worthy institution.

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CONDUCTED BY A. R. MAIN.

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

Liquor Laws.

TOPIC FOR MARCH 15.

SUGGESTED SUBJECTS AND READINGS.

An old liquor law ... Num. 6 : 1-4 A temperance society... A principle for legislators ... Jer. 35 : 5 14, 19 ... Rom. 13:8 How to treat the liquor ox ... Ex. 21: 28-32 Drink, the foe of justice ... Isa. 5: 20-24 Affinity of drink and fools ... Prov. 20:1

Topic-What are our liquor laws, and how are they | Deut. 4: 1-9 enforced?

UR notes will be much more general in character than the addresses or papers of Endeavorers should be. The temperance committees of the societies should carefully plan for definite, pointed items. Let them choose certain subjects and laws which call for special emphasis, and allot these to suitable speakers. It is probably not too much to say that the average member of the society will need the guidance of the temperance committee, which exists in part to help in spreading temperance information.

Getting good laws.

It is unquestionable that a very great advance is being made in very many parts of the world in temperance legislation. Despite numerous emphatically expressed opinions to the contrary, many have been impressed with the belief that men may be helped to be moral by Act of Parliament, and have made the experiment with satisfactory results. In the Commonwealth we have had some advance. New Zealand with its no-license campaign has made immense strides. America has caused us to wonder and feel encouraged. Temperance advocates can use such head-lines as: "America to-day presents a phenomenal record. The no-license is practically sweeping the States." The British Licensing Bill, so much discussed, is a splendid promise of brighter days and better things to come in the home land.

Of course a great work remains to be done. We have but started. We have been content to welcome certain forms of legislation which in the coming days will seem utterly inadequate and antiquated-now welcoming it because it does represent an advance.

What even some Christian people have been content to labor for, and what ought to be our general aim, is illustrated in the old

Parable of the inebriate retreat.

On the main street of a certain city a citizen tied a mad dog with a long tether. As the people passed, many were bitten, and soon showed signs of hydrophobia. Then the citizens said: "We must found a hospital, and fit it with the most approved apparatus for the cure of hydrophobia." While it was building, a plain man said: "Why build the hospital? Better kill the dog!" "Kill the dog!" exclaimed one of the wise men, "don't you know, sir, that that man pays well to keep that dog there?" The dog is the liquor traffic.

Endeavorers should remember that they will have an important part to play in the future. The temperance committee should make the society realise the greatness both of the need and of the opportunity. Christian citizenship has not yet received the place it might well have in the society. It has been pointed out in the religious press that "the American Sunday Schools have had much to do with the vast wave of Prohibition in the United States. The Sunday School teachers find that it is the drink traffic robs them of the result of their labors, and produces religious obduracy, and therefore they have become very active everywhere against the traffic in and use of intoxicants. Not content with the old pledge of personal abstinence, they have formulated a new pledge, and will seek to bring the millions of American Sunday School children to sign it. The following is the pledge:

"That I may give my best service to God and my fellow-men, I pledge myself, and promise God, never to use intoxicating liquors as a drink, and to do all I can to end the drink traffic and the liquor

Keeping good laws.

This is just as necessary as getting them. Of course that they are not kept is no argument against the laws. Many an orator has declaimed against legislation in advance of public sentiment, whose effort really merely proved that laws were not always kept, and whose speech could be directed against the ten commandments.

In ways the most ingenious at times different servants of the Evil One try to hinder the proress of the kingdom of God by rendering inoperative the laws of the land. We are all acquainted with the numerous devices whereby the laws relating to gambling and betting have been broken. The postal prohibitions have been skilfully evaded. So with liquor laws. Sometimes we have police and police authorities lax. Again, magistrates and even judges give decisions which plainly, even admittedly, have been counter to the intention of the law passed by Parliament.

Constant vigilance and activity are necessary. Some noble men have endured obloquy and misrepresentation in their efforts to enforce the expressed will of the people. By our sympathy and support we should all share in this labor.

Hints on keeping.

Amos R. Wells gives the following illustrations:

- "No temperance law, however strict, will enforce itself, any more than a trap, however strong, will set itself.
- " A law is a good tool, if it is kept sharp by civic vigilance.
- "To stop with getting good laws passed is like building a fire engine, but building no fire under the boiler and hitching on no horses.
- "Don't get into the shafts yourself, if the horse is not pulling the load; urge the horse on, or get another horse."

He remarks: "If the laws are not enforced, the officers whose duty it is to enforce them should be made to enforce them, and not the private citizens."

Our drink bill.

In 1907 Victoria, with a population of 1,246,860, spent £4,860,801 in alcoholic liquors, the amount per head being £3/9/11, an increase of 1d. per head over 1906. New South Wales spent £5,200,744, which is an expenditure of £3/6/11 per head, on the mean population of 1,544,703, or £16/14/7 for each family of five persons. New Zealand expended £3,667,379 in 1907, that is £3/15/10 per head. Great Britain's drink bill during the same year amounted to £167,016,200, or £3/15/9 per head, a decrease of 6d. per head as compared with 1906. England spent per head £3/15/9, Scotland £3/3/1, Ireland, £3/3/10.

Drink, poverty and public health.

The bearing of the use of alcoholic beverages upon poverty and public health is very close. The annual outlay on them is a heavy burden on the nation. For the great mass of the people it is an expenditure incurred at the cost of inability to provide much that is essential to health, efficiency, and well being.

The expenditure on drink in the United Kingdom is about £180,000,000 a year. In England and Wales it is about £150,000,000, which represents an annual average outlay of about £18 per family for the non-abstaining working classes and those who have working class incomes, and about £46 per family for the other non-abstaining classes.

People with working class incomes cannot afford such an expenditure as £18 a year on drink. It represents about one seventh of their income. A prudent expenditure in other directions of that one seventh would make an enormous difference.

We talk about the housing problem. As a nation, we spend more on drink than on house rent.

We talk about the underfed. We spend more on drink than on butcher's meat, bacon, ham, poultry, and game put together. We spend more on drink than on bread, flour, milk, butter, cheese and eggs.

We talk about facility of communications to enable the people to get out where the air would be purer and the dwellings more spacious. We spend enormously more on drink than we do on railway, tram, and omnibus fares, or than would provide free communication to enable everyone to live in the country.

We complain about rates and taxes rendering it impossible for us to provide funds for much that would promote the physical, mental, and moral well-being of the people. We spend as much on drink as all our rates and taxes amount to.

Drinking is far more the cause of poverty, than poverty is the cause of drinking .- Sir Thos. P. Whittaker, M.P.

The cost of drink.

Mr. T. P. O'Connor, the brilliant Irish politician and writer, gives good advice to young men when he says: "And let me whisper this word finally in your ear: It won't do you the least harm if you are a teetotaller. You may lose something, but you gain tenfold. I believe in half a century from now, no man will rise to the height of any profession, in the field, in the forum, or at the desk, who is not a teetotaller."

Notes and News.

On Feb. 8, the first anniversary of the Hawthorn society was held in the chapel, Glenferrie-rd., and, judging by the attendance and interest displayed, it was an unqualified success. Altogether over 20 societies were represented, some in very large numbers and from considerable distances. Mr. F. E. Harry (Auburn Baptist Church) gave an acceptable address, and a most enjoyable evening was spent. -STANLEY WILSON, Vic.

Statement of Assets and Liabilities of the Austral Printing and Publishing Company Limited.

The Assets and Liabilities of the Company on Dec. 31st, 1908, were as follows:-

Balance Sheet for Half-year Ending Dec. 31st, 1908.

		£2166			,, Cash in Bank 131		4
					,, Accounts Owing to Company— Printing Account £74 14 4 Book and Tract Account 176 4 3 AUSTRALIAN CHRISTIAN 332 16 7 ———— 583	15	2
Balance		811	6	4	Books and Tracts 351 4 6	1	8
,, Australian Christian— Payments in Advance			1	10	,, Stock on Hand— Paper and Material £97 17 2		
To Capital Account ,, Outstanding Accounts owing b	•••	£1257 63			ASSETS. By Plant and Machinery £938 ,, Office Fittings 62		

Profit and Loss.

Fo Rent ,, Charges ,, Wages ,, Paper and Mate ,, Depreciation—	 erial				8	9 5	By Balance, June 30, 1908 ,, Printing Account ,, Book and Tract Account ,, Australian Christian	 . £747 . 591 . 250 . 193	16 17	(
Amount Wri		ant and Ma fice Fitting 		3	9 6	0	CONTROL OF THE OWNER OWNE			
		Office	£	1784	6	3	A STATE OF THE STA	£1784	6	- ;

Melb., 9th Feb., 1909.

Audited and found correct,

J. BARNACLE, A.S.A.A. Eng., Licensed Auditor.

HALF-YEARLY REPORT. DIRECTORS' THIRTY-THIRD

The business of the Company has proceeded satisfactorily. A folding machine has been procured and paid for at a cost of £102. Liberal allowances have been made for losses and depreciation.

W. C. CRAIGIE, Chairman. G. P. PITTMAN, Manager.

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

Federal Centennial Conference, Sydney, April 9-19, 1909.

HOSPITALITY.

Interstate delegates, associate delegates, and duly accredited representative brethren and sisters intending to visit Sydney at Easter, will be accommodated ing to visit Sydney at Easter, will be accommodated for above dates by the brethren and sisters in Sydney and suburbs, to the utmost of their ability—provided their names are registered not later than March 1 with J. Hunter, J.P., The Boulevard, Dulwich Hill, N.S.W. (Convener of the Hospitality Committee), or A. E. Illingworth, 67 Denison-st, Woollahra, N.S.W. (Hon. Fed. Sec). Note.—New South Wales country brethren should send names through T. C. Walker, Woodburyst., Marrickville (Sec. H.M. Committee).

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. R. LYALL, Treas

F. M. LUDBROOK, Sec., ISI Collins-s., Melb. 59 Leveson-st., N. Melb.

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On Garvin's Division.

By Mabel Earl.

CHAPTER II.—THE WRECK AT LION'S HEAD.

The wrecking outfit, ordered from the terminal before the wires had fairly finished their story of disaster, claimed right of way over everything on the rails between Cameron and Lion's Head. Only a few minutes behind it came the relief train, with big McCartney and his young fireman in the cab of 1814, striking the hairbreadth balance between trained courage and sheer recklessness as they goaded the splendid locomotive until she leaped beneath their feet, and swung quivering from curve to tangent. In the last car Keith Garvin sat with his watch open on his palm, glancing from the minute-hand to the mile-posts flashing by.

The front door of the car opened, letting in the roar of the wheels as they swept over the cattle-guard at Ryan's. Garvin looked up toward a man coming down the aisle.

"Well, Manning?" he said.

"Pretty good time for a road that's threequarters mountain country," the young surgeon observed. "That last mile went in fifty-three seconds, by my count. McCartney let her out on that level stretch back there."

"How many nurses did you say you had picked up?" Garvin asked.

"Three. We couldn't spare any of the others from the hospital; but I telephoned a graduate nurse from town, a Miss Davidson, and she made it barely in the nick of time; we were moving before she caught the hand-rail. She's never failed me yet. I was thinking, Mr. Garvin, if it should prove that your mother has been injured—I hope not—but Miss Davidson would perhaps be the best——"

"Thanks," said Garvin, turning to the window.

He did not notice the slight consciousness in the young man's voice as it repeated Jean Davidson's name, which meant nothing to him. For the last half-hour he had held himself under the same iron rule which mastered the division. He was not only his mother's son, hurrying to her in this blank uncertainty as to her safety; he was the man to whom an unknown number of suffering human creatures looked for succour in an hour of appalling need, the man whose mind must keep grasp upon the tangled affairs of rail and office over two hundred and twenty miles of track.

Had he followed his first impulse, he would have gone out with the wrecker, dropping everything to reach his mother twenty minutes sooner. But a hundred claims of duty had leaped upon him with the first word of disaster—questions to be answered, plans to be rearranged, unforeseen exigencies to be met. With the privates and the commanders of the railroad army personal claims and interests must take second place.

Three miles beyond Indian Rock the old conductor of the relief-train had taken Jean Davidson to the rear platform of the second car to look at the spot where her brother's engine

had exploded, leaving many evidences of the accident still visible. Garvin, coming to the door of his own car at the same time, stared for a moment as Stanley Davidson's blue eyes and black lashes glanced up at him under a nurse's bonnet.

"Right there, Miss Jean," the conductor was saying. "It's a pity we couldn't have stopped and picked up a piece of the scrap-iron for you to keep as a relic, now. Talk about luck! Both of those men to come out of that alive, and your brother with hardly a scratch!"

"She's Davidson's sister, then," Garvin reflected.
"I wondered where I had seen her face."

Jean's eyes followed him half unconsciously as he went back.

"Garvin's a handsome man, isn't he?" the conductor observed, noticing her gaze. "Nice, well set up, build something like a soldier. And he's like a soldier in more ways than one. Expects us all to toe the mark like so many machines; and that's all right, I reckon. Can't run the road without discipline, stiff and straight. but he's not looking just like himself to-day. This is the first bad wreck we've had on this division since he came."

"His mother was on that train," said Jean.

"His mother? Garvin's?" The conductor's voice was charged with incredulity, as if it were against nature for Garvin to have a mother.

"Stanley told me. Dr. Manning was in the office when Stanley went there this morning, and Mr. Garvin was speaking about her, that she was coming on Number Seven, and he expected to meet her at Warner."

"Well, I hope she isn't hurt. Wonder if he knows. I don't believe they had any names of injured by the time we started. Does Stanley know whether they'll hold him responsible for that explosion?"

Jean shook her head. The train was hurrying on its way at full speed. Presently 1814 struck the ascending grade in the gulch, and gathered her strength together, panting, for the fresh struggle. There were four miles of it, and she fought her way foot by foot. Her fireman straightened himself, and pointed to the steam-gauge as the pilot swung around the curve to the level table-land beyond the gulch. "Kept her up to it pretty well," he shouted

in McCartney's ear. "Now she'll spin."

"Now she'll stop," McCartney growled, peering ahead. "Signal at Dry Creek."

There were no further orders for McCartney and the old conductor; but Garvin, leaving Cameron before a list of the injured reached him, had arranged to allow this much of mercy to his mother's son. The list was waiting for him now; and the fourth name, staring up at him from the yellow paper, was "Garvin, Mrs. Isabel, Chicago."

It was only a moment before the train was flying on its way again. The superintendent had swung up to the door of his car, but he did not enter at once. He stood looking over the wheeling circle of snowy bench-lands, with the blue wall of the timbered hills above them.

This much he had known from the first instant, he told himself; for, if his mother had escaped unhurt, she must have sent some word to re-assure him with the first message that went in to headquarters. She would have realised his anxiety vividly enough to do that. But the certainty was staggering.

He glanced at the paper again. After all, thank God! her name was not one of the three which followed the word "Killed."

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Statement of Assets and Liabilities of the Austral Printing and Publishing Company Limited.

The Assets and Liabilities of the Company on Dec. 31st, 1908, were as follows:-

Balance Sheet for Half-year Ending Dec. 31st, 1908.

LIABILITIES.	ASSETS.
To Capital Account £1257 13 0	By Plant and Machinery £938 18 6
" Outstanding Accounts owing by Company 63 2 6	,, Office Fittings
, Australian Christian— Payments in Advance 34 1 10	Paper and Material £9/ 1/ 2
Tayments in Advance or 110	Books and Tracts 351 4 6
Balance 811 6 4	449 1 8
	,, Accounts Owing to Company—
	Printing Account £74 14 4 Book and Tract Account 176 4 3
	Australian Christian 332 16 7
	AUSTRALIAN CHRISTIAN 662 10 7
	,, Cash in Bank 131 16 4
£2166 3 8	£2166 3 8

Profit and Loss.

,, Charges ,, Wages ,, Paper and Ma ,, Depreciation- Amount W	ritten off	Plant and Mac	 chinery	441 388	0 15 9	5 9 0	By Balance, June 30, 1908 ,, Printing Account ,, Book and Tract Account ,, Australian Christian	 £747 16 591 16 250 17 193 16
, Balance		3	•••	811	6	4	The Street are and the same	

Melb., 9th Feb., 1909.

Audited and found correct.

J. BARNACLE, A.S.A.A. Eng., Licensed Auditor.

THIRTY-THIRD HALF-YEARLY REPORT. DIRECTORS'

The business of the Company has proceeded satisfactorily. A folding machine has been procured and paid for at a cost of £102. Liberal allowances have been made for losses and depreciation.

W. C. CRAIGIE, Chairman. G. P. PITTMAN, Manager.

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

Federal Centennial Conference, Sydney, April 9-19, 1909. HOSPITALITY.

Interstate delegates, associate delegates, and duly accredited representative brethren and sisters intending to visit Sydney at Easter, will be accommodated for above dates by the brethren and sisters in Sydney and suburbs, to the utmost of their ability—provided their names are registered not later than March 1 with J. Hunter, J.P., The Boulevard, Dulwich Hill, N.S.W. (Convener of the Hospitality Committee), or A. E. Illingworth, 67 Denison-st, Woollahra, N.S.W. (Hon. Fed. Sec). Note.—New South Wales country brethren should send names through T. C. Walker, Woodburyst., Marrickville (Sec. H.M. Committee). Interstate delegates, associate delegates, and duly

FOREIGN MISSION FUND.

Please send along subscriptions and donations for 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., 151 Collins-s., Melb.

R. LYALL, Treas., 59 Leveson-st., N. Melb.

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moderate.

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The Australian Christian

On Garvin's Division.

By Mabel Earl.

CHAPTER II.—THE WRECK AT LION'S HEAD.

The wrecking outfit, ordered from the terminal before the wires had fairly finished their story of disaster, claimed right of way over everything on the rails between Cameron and Lion's Head. Only a few minutes behind it came the relief train, with big McCartney and his young fireman in the cab of 1814, striking the hairbreadth balance between trained courage and sheer recklessness as they goaded the splendid locomotive until she leaped beneath their feet, and swung quivering from curve to tangent. In the last car Keith Garvin sat with his watch open on his palm, glancing from the minute-hand to the mile-posts flashing by.

The front door of the car opened, letting in the roar of the wheels as they swept over the cattle-guard at Ryan's. Garvin looked up toward a man coming down the aisle.

"Well, Manning?" he said.

"Pretty good time for a road that's threequarters mountain country," the young surgeon observed. "That last mile went in fifty-three seconds, by my count. McCartney let her out on that level stretch back there."

"How many nurses did you say you had picked up?" Garvin asked.

"Three. We couldn't spare any of the others from the hospital; but I telephoned a graduate nurse from town, a Miss Davidson, and she made it barely in the nick of time; we were moving before she caught the hand-rail. She's never failed me yet. I was thinking, Mr. Garvin, if it should prove that your mother has been injured-I hope not-but Miss Davidson would perhaps be the best-

"Thanks," said Garvin, turning to the win-

He did not notice the slight consciousness in the young man's voice as it repeated Jean Davidson's name, which meant nothing to him. For the last half-hour he had held himself under the same iron rule which mastered the division. He was not only his mother's son, hurrying to her in this blank uncertainty as to her safety; he was the man to whom an unknown number of suffering human creatures looked for succour in an hour of appalling need, the man whose mind must keep grasp upon the tangled affairs of rail and office over two hundred and twenty miles of track.

Had he followed his first impulse, he would have gone out with the wrecker, dropping everything to reach his mother twenty minutes sooner. But a hundred claims of duty had leaped upon him with the first word of disaster -questions to be answered, plans to be rearranged, unforeseen exigencies to be met. With the privates and the commanders of the railroad army personal claims and interests must take second place.

Three miles beyond Indian Rock the old conductor of the relief-train had taken Jean Davidson to the rear platform of the second car to look at the spot where her brother's engine had exploded, leaving many evidences of the accident still visible. Garvin, coming to the door of his own car at the same time, stared for a moment as Stanley Davidson's blue eyes and black lashes glanced up at him under a nurse's bonnet.

"Right there, Miss Jean," the conductor was saying. "It's a pity we couldn't have stopped and picked up a piece of the scrap-iron for you to keep as a relic, now. Talk about luck! Both of those men to come out of that alive, and your brother with hardly a scratch!"

"She's Davidson's sister, then," Garvin reflected. "I wondered where I had seen her

Jean's eyes followed him half unconsciously as he went back.

"Garvin's a handsome man, isn't he?" the conductor observed, noticing her gaze. "Nice, well set up, build something like a soldier. And he's like a soldier in more ways than one. Expects us all to toe the mark like so many machines; and that's all right, I reckon. Can't run the road without discipline, stiff and straight. but he's not looking just like himself to-day. This is the first bad wreck we've had on this division since he came."

"His mother was on that train," said Jean.

"His mother? Garvin's?" The conductor's voice was charged with incredulity, as if it were against nature for Garvin to have a mother.

"Stanley told me. Dr. Manning was in the office when Stanley went there this morning, and Mr. Garvin was speaking about her, that she was coming on Number Seven, and he expected to meet her at Warner."

"Well, I hope she isn't hurt. Wonder if he knows. I don't believe they had any names of injured by the time we started. Does Stanley know whether they'll hold him responsible for that explosion?"

Jean shook her head. The train was hurrying on its way at full speed. Presently 1814 struck the ascending grade in the gulch, and gathered her strength together, panting, for the fresh struggle. There were four miles of it, and she fought her way foot by foot. Her fireman straightened himself, and pointed to the steam-gauge as the pilot swung around the curve to the level table-land beyond the gulch.

"Kept her up to it pretty well," he shouted

in McCartney's ear. "Now she'll spin."
"Now she'll stop," McCartney growled, peering ahead. "Signal at Dry Creek."

There were no further orders for McCartney and the old conductor; but Garvin, leaving Cameron before a list of the injured reached him, had arranged to allow this much of mercy to his mother's son. The list was waiting for him now; and the fourth name, staring up at him from the yellow paper, was "Garvin, Mrs. Isabel, Chicago."

It was only a moment before the train was flying on its way again. The superintendent had swung up to the door of his car, but he did not enter at once. He stood looking over the wheeling circle of snowy bench-lands, with the blue wall of the timbered hills above them.

This much he had known from the first instant, he told himself; for, if his mother had escaped unhurt, she must have sent some word to re-assure him with the first message that went in to headquarters. She would have realised his anxiety vividly enough to do that. But the certainty was staggering.

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AMERICAN BOOKS

"But, Keith, dear, I can wait," the whitehaired woman was saying. "Yes, I am hurt, but not like this poor child. I made them bring him to me. O my dear, God bless your bounet and uniform! You will look after this boy first, won't you?"

Jean smiled back into the brave brown eyes that appealed to her.

"That is a promise, isn't it?" said Mrs. Garvin. "No, Keith, I won't go now. We have been waiting here together and counting the minutes until we heard the whistle of your engine. I'll wait for him."

"Bruner, is that you?" the superintendent asked, looking down at the face pressed against a fold of his mother's dress.

"Don't make him talk," said Mrs. Garvin. "He talked to me while he could. He told me his name was Bruner, and he was fireman on our engine. Why didn't they have a Pullman on this train, Keith? If they could only have found mattresses and blankets for these poor people that were hurt!"

"Number Seven is only a local," Garvin answered. "If there had been a Pullman, it might have stayed on the rails. Come, mother, let me carry you down to my car. I can do that without hurting her, can't I, Manning?"

"Wait a minute for the stretchers. They're bringing them yonder. Now, Bruner, I'll not make this any harder for you than I must."

Mrs. Garvin laid her hand upon the blackened fingers clinched against her skirt. The superintendent beckoned to one of the men with the stretchers.

"You're a brave boy, Bruner," the surgeon said presently. "I'm going to tell your sweetheart so when she comes over to the hospital to see you. I'll give you something in a minute to make it easier for you. You've put up a good fight so far."

His tone was cheerful; but, when Jean looked up at him, he shook his head doubtfully. The

men had brought up the stretchers.

"Please let them take you now," Bruner murmured, letting go the hand which he had held while the surgeon touched him. "I'll be all right-and-thank you ever so much-

It was the first time he had spoken for half an hour.

"I'll be in pretty soon to tell you how he is getting on, Mrs. Garvin," said Manning. "For the present, I'll send Miss Davidson with you, and I'll wait here, since you insist."

A little black book fell out of the folds of Mrs. Garvin's dress as her son lifted her up. Jean picked it up, and smoothed the crumpled leaves, which had opened at the Psalter. A sooty streak reached across the twenty-third Psalm.

"I was reading to him," Mrs. Garvin said, when Jean handed her the book after she had been laid upon the cushions in the superintendent's car. "It was in my little bag that I always carry on my arm, and, when they brought him to me at first, I thought perhaps he might not live until you came. And afterwards, when I laid it down, he took it in his hand. I don't know that he had heard much; but see, his fingers had touched just those words in the fourth verse-oh, I hope it isn't the valley of the shadow for him! There was nothing else that I could do while the others were working so-those that could."

Her feet had been caught in the broken timbers of the car floor; and both were injured

seriously, but not dangerously, Jean thought. For the time being the excitement of the wreck, the joy of meeting her son, and the vividness of her interest in others, had lifted her fairly above physical pain. Garvin waited with her until another surgeon came in, saying that Manning was detained unexpectedly; and then at her urgent plea he left her, to offer his assistance without.

A little group was standing near the overturned engine of Number Seven, which lay in a confused mass of wreckage, tender and coal and twisted iron, with the splintered fragments of the mail and baggage cars heaped against it. The wrecking crew were preparing to lift it, but they were obliged to move cautiously, for the engineer, still living, was pinned beneath the

"You can't do it, doctor. You'll never get in under there alive," the old conductor was say-

"I'll try for it," Manning answered, drawing off his coat.

"But what can you do? You can't get him out of there. We've done all we could. He'll have to wait until the wrecker can lift those things, bit by bit-it may take an hour-"

"That's exactly why I'm going," Manning rejoined. "Give me that hypodermic, Gray. If it's only an hour less of this for him-"

" Do you reckon he's conscious yet?" the conductor suggested feebly. "The boys said he didn't answer-

"Conscious! Man alive, go down there, and listen!"

At the risk of his life Manning made his way beneath the tottering mass of wreckage, disappearing from view as he crawled through the broken fragments of the crushed cab.

-C.E. World.

(To be continued.)

Obituary.

MUDFORD. - Sister Mrs. Mudford, of Drummond. fell asleep in Jesus at the Kyneton Hospital on Jan. 6. Our sister was brought to Christ through the efforts of Stephen Cheek many years ago, and through the rest of her sojourn here she lived a beautifully consistent Christian life. She shed forth a holy influence to those who came in contact with her. She was a kind, loving and self-sacrificing mother, and always taught her children of the love of Jesus; to-day many of them are followers of the Son of God, and one of them-J. I. Mudford-is spending his life telling forth the glorious news of salvation. We pray that the Great Physician will bind up the broken hearts. We commend the bereaved ones to the keeping of the God of all comfort. Our dear sister died as she lived-peacefully trusting in Jesus.

Drummond, Vic. A. D. STRONGMAN.

PRIMUS.—On Jan, 2 Bro. and Sister F. Primus were called upon to part with their daughter Edna, aged four years. She was interred in the Marburg Cemetery on Jan. 3, P. Hansen officiating at the home and the graveside. We commend the bereaved ones to the God of all care and comfort,

A. BUHSE.

CLARK. -On Lord's day evening, Feb. 7, Charles Clark passed away in his 76th year. Our brother was one of the sturdy pioneers to whom this country

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owes so much. He arrived in South Australia in 1853, being then 20 years of age. For a while he worked at his trade as a wheelright in Adelaide and at Gawler. About 47 years ago he moved to MacDonnell Bay, and lived for two years at Allendale. Then, removing to Mt. Gambier, he established the foundry there, and also the engineering works, which were carried on successfully for a long time. Eventually he removed to North Adelaide, but for the last 16 years has lived at St. Peter's. Nearly 50 years ago Chas. Clark became a Christian, being grounded in the faith by William Rossell and baptised by him in Gawler River. Ever since then, he remarked recently, he had tried to steer right. He knew he had made many slips in life; still, as a Christian he could rejoice in the promise, " If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Whilst in Gawler he met with a few brethren there, and was associated with John Lawrie, who was, he said, a veritable giant in the Scriptures. When William Rossell went to Mt. Gambier they met on the first day to break bread. There were also present Bro. and Sister Ewers, parents of D. A. Ewers. He taught the latter his trade, and was the first to encourage and invite him to give an address. Bro. Clark himself did a good deal of teaching and preaching in those days. He was the first to preside at the meetings in Millicent. Also preached at Murtoa, Victoria, and was the first to preside at the meetings of the brethren there. For the last 25 years he has been associated with the Kermode-st. church, of which he was an elder. For several years past our brother had been in poor health. However, only about three weeks before his death he presided at the Lord's table. But some ten days later he was taken seriously ill, and remained so for a similar period, and then passed away. About two hours before the end he quoted his favorite stanza-

"Possessing Christ, I all possess—
Wisdom and strength and righteousness
And holiness complete;
Bold in his name I may draw nigh
Before the Ruler of the sky,
And all his justice meet."

All that was mortal of our brother was laid to rest in the Payneham Cemetery, the writer officiating, assisted by Bren. Rankine and Ewers. Our brother was predeceased by his wife some seven or eight years ago. Two sons and a daughter survive, the latter also in fellowship at Kermode-st, for many years past. May our heavenly Father comfort them and even through this bereavement draw them yet nearer to himself.

North Adelaide, S.A. A. M. LUDBROOK.

MARRIS.—On Sunday, Jan. 17, there passed away at Black Rock, Sandringham, Vic., one of the oldest members of the church in Victoria in the person of C. A. Marris. Bro. Marris was one of the original deacons at Langridge-st., Collingwood. He prepared and executed the deeds for the church, as he at that time was managing the law business of George Hill, Chancery Lane, now Hill and Talbot. Bro. Marris was converted through openair preaching, and was baptised by Mr. Bryant, George-st. Baptist Church, and became a worker for the Master he loved so dearly, and has never

been out of harness since, until he was called home. He was a deep thinker, and has been a contributor both in poetry and prose for many years to different papers and periodicals in the Commonwealth, America and England. His two cousins are medical missionaries, one, Miss Ada Marris, the head lady missionary at Benares for many years. Bro. Marris was married by O. A. Carr to a daughter of the late A. P. Alan, of Temperance Hall and Lygonst., in 1870. He was for 23 years head teacher of the school at Christmas Hills, beloved and respected by all. We extend our sympathy to the bereaved wife and three sons and three daughters who remain to mourn the loss of one they loved so well.

W.A.K.

MANN .- On Tuesday, Feb. 2, Sister Ada Mann, of Point Sturt, S.A., fell asleep in Jesus. She had always desired to depart as the sun rose, and her wish was granted. As she was blossoming into womanhood disease laid hold of her, and for four years she was an invalid, being confined to her bed and couch for the greater portion of that time. By her patience and Christian fortitude her life has been a help to many. Though apparently circumscribed, her influence reached an ever-broadening circumference. She joined the Point Sturt church early in girlhood, and throughout her illness has been the centre of influence in the little rural community. At her bedside the love of the district centred and radiated. Unlike many invalids, she was unselfish to the end, always considering others first. To spend an hour beside her couch was always an inspiration and an uplift. She delighted to speak of the "higher life," and think of God's dealings with her; yet always with sublime faith. On the last Sunday she said to the writer, " I could not live without Christ. I am ready, but I do not wish to go before he wants me." We almost heard the rustle of angels' wings. The funeral on Thursday, Feb. 4, was largely attended. Bro. Gore, assisted by Bro. Hall, committed the remains to the ivy-strewn grave in the Point Sturt churchyard. Like one of old, she is immortalised, for "She hath done what she could." C.A.W.

FAGAN.—Our young and esteemed Sister Mrs. Howard Fagan, who was married scarcely twelve months ago, fell asleep in Jesus on Jan. 29. She was only 22 years of age. Always bright, cheerful and happy, she loved her Saviour and his church fervently, and has left behind a glorious testimony of faith in God. Just before undergoing an opera-

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mother, " I'm going to put my hand in my Saviour's and my faith in God, and he'll bring me through." After she and her husband had prayed together for the last time, within a few minutes of passing away she requested him to write down the following letter to the church, which she dictated word for word :- " Dear brothers and sisters, I am going to leave you to join my little baby in heaven. Don't fret after me, because I will look down upon and take great comfort in your love. Each and all of you live good lives for my sake, and we will all be happy in the land above when we meet around the throne of Jesus. Bury me with my little angel, and always love my dear husband for me, and sustain mother and dear Annie, for Christ's sake. Amen." Her remains were laid away on Sunday, Jan. 31, in the presence of one of the largest

tion on the day of her decease she said to her assemblies ever seen in Wanganui Cemetery, the service at the grave being conducted by the writer and A. S. Wilson (Baptist). At the memorial service held last Sunday evening, the chapel was crowded with a sympathetic congregation. The platform was suitably draped, and our remarks were based on Rev. 21: 4. During the service, Mrs. Goss beautifully rendered the solo "He wipes the tear from every eye."

Wanganui, N.Z.

T. H. RIX.

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