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The Restoration of the Church.

From a Sermon by F. G. Allen in 1878.

Every one must admit that the church of God, during the first age of its history, when everything both in faith and practice, originally, was given by inspiration of the Holy Spirit, was just such a church as God would have, and if he ever intended it to be otherwise, he certainly would have so ordained it. . . . The restoration, then, of that church, in all respects as it was at the beginning, is the thing above all others that God in his providence would have accomplished. . . . That which was well pleasing to the divine Father in the establishing and perfecting the church must be well pleasing to him now.

A sublime enterprise.

The church as it was, without any human legislation, furnished the ground of Christian union then, and that alone can furnish the basis of Christian union now. Consequently, the union of all God's people on the Bible as our only authority in religion was the ultimate object to be accomplished by the restoration of the church. Grand conception! Glorious execution! The very thought never ceases to thrill me! I desire no higher honor on earth than to give all the powers of my life to the advancement of such a work. . . . Since "it is glorious to create, but more glorious to redeem," the redemption of the church of God from its captivity and apostasy is the most glorious work that ever thrilled the human heart, or nerved the human will. My faith is that God's benediction will ever rest on the man who is faithful to this work.

Where is there a grand old hero in this contest for things as they were at the beginning, who has not felt the blows of the

enemy, and smiled as he heard their harmless ring upon his armor? O! my brethren, the man whose spirit is not within him, whose best mettle is not aroused, who is not inspired with no mean inspiration, as he battles for such a cause, clad in an armor of divine truth, is a stranger to the spirit of genuine, sanctified chivalry. But, soul-inspiring as the plea, and the labor for its accomplishment, there have ever been those to oppose it. . . . When opposition saw that the wall of Jerusalem was about to be completed in spite of all efforts to prevent it, they changed their tactics. They tried to induce Nehemiah to leave the work and counsel with them with reference to its completion.

Our greatest danger.

Just here, dear brethren, is our greatest danger. While we remain true to the principles on which we started out, there is no earthly power that can impede our progress. But the day we leave these walls and go out to take counsel with the world, will mark the day of our decline. We have nothing to fear from without. Our only danger is from within. This danger lies in the direction of indifference and compromise. While we are true to God in the maintenance of these principles, the divine blessing will rest upon our work. But should they ever be surrendered, ruin will as certainly follow as that the Bible is true.

When God dipped his hand in chaos and bespangled the universe with worlds, he impressed upon them his divine will, and they rejoiced in that impression. In this impression they received the laws regulating their existence, and the moment one of those laws

is resisted disaster follows. When shining ranks of angels leaped forth from his open hand, they received a knowledge of his will, and they delighted in that knowledge; but the day that some disregarded it, they fell eternally under the divine wrath. When man issued from the plastic fingers of the Almighty, reflecting the divine image, the crowning work of his hands, he received a law of life unto life, or of death unto death. While he rejoiced in that law God was his companion and friend; but the day he compromised it with Satan, he fell from the favor of God, and went out under the curse of the Almighty.

According to the model.

When God established his church on the divinity of Jesus, and under the authority of his Son, he developed that church under his fostering care till it rejoiced in a full-grown manhood in Christ. But when that church forgot the lesson of its development, it went into apostasy and bondage. When God put it into the hearts of our fathers to restore that church according to its divine model, their souls were thrilled with the thought, and they rejoiced in their privilege. While they have builded according to the model, they have received unsurpassed tokens of God's approbation; but the day their posterity depart from that model and begin to build after the wisdom of the world, that day will God's presence and glory depart from them! Would to God I had the power to express this thought with angelic force, and burn it into the memory of our young preachers with a tongue of fire!

FOR CHRIST AND UNITY.

By C. L. Thurgood.

Adapted from George Essex Evans' Australian Federal song.

In the greyness of the dawning we have seen
the Bible Star,
In the whisper of the morning we have heard
the years afar.
Shall we sleep and let them be,
When they call to you and me?
Shall the church remain asunder that was
once in unity?
For the cross is e'er before us,
And the track is clear before us.
From the mountains to the oceans let us lift
the mighty chorus
For the Christ and unity.

We have flung the challenge forward. Brethren,
stand or fall as one!
Christian union soon will greet us, banners
gilded by the sun.
From the graves beneath the sky,
Where our pioneers lie.
From the forelands of the Future they are
waiting our reply.
We can face the roughest weather,
If we only hold together.
Marching forward to the Future, marching
shoulder firm together,
For the union yet to be.

All the greyness of the dawning, all the mists
are overpast;
In the glory of the morning there'll be union
here at last.
They who sang, "She yet will be,"
We shall hail her, crowned and free,
Never more the church be sundered, since
her life is unity.
For the cross is e'er before us,
And the Star of Hope is o'er us.
From the mountains to the oceans, brethren,
lift the mighty chorus,
For the Christ and unity.

Country Evangelisation.

J. G. PRICE, *New Zealand.*

This is a subject upon which there must be differences of opinion, as there is no sufficient data available for a definite conclusion. But there are phases of the question which can be looked into, out of which there may come certain practical suggestions. As far as New Zealand is concerned, it is yet in the nebulous stage and its influences practically nil. We have as yet only touched the fringe of the question. Any efforts we have so far made, although not resultless, have not broken far into the dense mass of passive ignorance and determined sectarianism. But as far as we have gone, the pure gospel, as ever, has proved its potency and power.

The plea and the power.

How we can extend this influence is the problem which confronts us, and our best efforts should be directed to this end. The fewness of our numbers should be no bar against our onward march towards the attainable. We have the plea, and we can have the power. Then what hinders? This is the question. One great defect is concentration. Concentrated effort is desirable, but there is a concentration towards stagnation. There is the concentration of the beehive. From all quarters the industrious individual bee brings to the centre its moiety, but it is the swarming that expands, and we rarely swarm.

It needed persecution in the early church to scatter abroad, whereby the gospel was spread, and without the scattering there can be no reaping. Not only the scattering of the seed, but the scattering of the sowers. Given the seed, results must accrue, but this can only be done when men go everywhere "preaching the gospel."

A compendium of classical knowledge.

What wait we for? An educated ministry? I am not against the educated preacher. God speed the day when every preacher will be a compendium of sacred and classical lore. But whilst we wait for the compilation of the compendium, the people perish for lack of knowledge. Get on with your education; but get on as fast as you can, you will be too slow for the world's deep needs. Whilst you are cramming your students with mental luxuries, the people are gasping for the water of life. It is itineration we need, the itineration of the sanctified young man of God, full of the love of Christ, and burning for the salvation of others. One of our leading American preachers recently said that, if we had the itinerancy of the Methodists and Baptists, we would soon capture America for Christ.

The best way to extend the gospel in the country is to extend it in the city, and the best way to extend it in the city is to extend it in our own souls. Get into deeper touch with the Infinite, and you will closer touch the finite. The deeper we are impressed by the God, the deeper we will impress the man.

An old Methodist once prayed, "Lord, we can't hold much, but we can overflow a lot." If we are full to overflowing with the love of

Christ, someone will feel it, and our pockets as well as talents will respond to the impress. S. D. Culyer, at the great Bethany Park Congress, said that like Paul, it was "Woe is me if I preach not the gospel"; and he said, whilst there was one man unsaved, Culyer would be after that man. At a great meeting held in California when hundreds were won for Christ, an eminent M.D. and an equally eminent insurance inspector left their businesses to work the work. With spirits like these, the country will soon be won.

Where lies the responsibility? Can it be shirked? The officers of the churches and conferences are not wholly irresponsible, but they cannot work without the means and the men. The responsibility rests upon the man who can give, and the man who can go.

The man who can give.

There are numbers of young men in our churches, who can acceptably tell the old, old story, but who cannot afford the loss of time and money necessary for a run into the country to preach. How is this difficulty to be overcome? and be overcome it must. There is one man who can solve it, and that is the man who can give. Don't tell me that there is no one to go.

If you are waiting for the advent of the cultured preacher, herein lies a difficulty, but the difficulty is of your own creation. Get culture if you can, but when that is wanting, use the sanctified common sense available. Once disabuse the idea that culture is a *sine qua non*, and the young man who knows his Bible and can speak will willingly go and do his best, and this God will glorify. It is not education that tells, but the word of God. And if this is rightly divided, with an intense desire for souls, God will do the rest.

Don't be afraid to use your young men. Talent will develop under the influence of study and service. Send them from the city into the suburbs, and from the suburbs into the villages, and from the villages into the settlements, and wherever there is an inhabitant let them go, breaking forth the word of life, and whilst the colleges are preparing others, they will be winning numberless souls, for which they shall shine as the stars.

Liberty to preach.

The executives of our Conferences and the officers of our churches will do this, but they are hampered for the want of funds. Let the man who can give, do so bountifully. There can be no better investment. Back of our talents, and back of desires, there lies the greatest of all—our opportunities.

God judges a man, not by the limitations of his talents, or the quality of his learning; but by the utilisation of his opportunities.

"She hath done what she could" is the highest encomium possible, and the non-use of our opportunity is the burying of our talent, with its awful results.

When I first found the Church of Christ I was full of joy at its liberty—liberty to preach

the gospel in its fulness, after being hampered by sectarian environments.

There is no organisation in the world with the freedom and opportunities of the Church of Christ. Every young man with any talent can find an opening, and the field is large. But the reason many more do not spread out is because of the want of inducement and encouragement.

The problem solved.

Many of them, I know, look with longing eyes out upon the work, and they would enter it with avidity were they taken by the hand, shown its magnitude, and inspired with its promises. This can only be done by those who are in a position to assist. There are financial difficulties in the way of many a promising young man, and these difficulties are removable, and ought to be removed, and once they are, I feel assured that there will be a spreading out of numbers of young men, eager to tell the glad tidings of a Saviour's love. And when such is the case, the problem of country evangelisation will have been solved, and the gospel proclaimed in every town and hamlet in the Dominion.

Behind the young man who can go is the man who can send, and behind them both is the Almighty God, yearning for the salvation of the race, and as he cries "Who will go for us?" that cry unheeded, we fail to rise to our obligations unless we respond, "Here am I, send me." In apostolic days the church sent them forth, and to be apostolic the church must now send them forth. And if the church sends them forth with its imprimatur then success is assured.

South Australian Letter.

D. A. EWERS.

We are going to have electric cars in Adelaide! Let no one laugh incredulously at this statement. It is true, has been true for the past generation, and is likely to remain true for some time. They were to have been running in November. Now they are to commence in March. We Adelaidians are a long-suffering people, and even if the commencement is postponed for a few more months there will be no revolution. We will still "meekly wait and murmur not."

Closing the hotels.

Three years ago a local option poll was taken in several districts, but in each case the brewers have so far succeeded in frustrating the will of the people or postponing its operation by legal technicalities. The hotels to be closed, one-third in each district, represented the takings of thousands of pounds weekly, and it paid the interested parties to spend a few thousands to keep them open so long. But, finally, most of these technicalities have been brushed away by the courts, and the special licensing bench has selected the 15 hotels to be closed in the Port Adelaide district, whose licenses will expire before the end of March. There will still be 30 public-houses (besides clubs, wine-shops and grocers' licenses) to supply the 20,000 residents. The bench will now set to work on other districts.

The H.M. offering.

We are looking forward to a large offering for Home Missions on March 7. The State is so solidly prosperous that it ought to be the largest annual contribution yet made. I see one of the big denominations here complains that its mission offerings have not shared in the general prosperity, but I am persuaded that our people have not so learned Christ. In view of the fact that this is the Centennial year, and that the Committee have placed evangelists in the new and promising fields of Narracoorte and Maylands in addition to keeping all the other fields going, the brethren will no doubt rise to the occasion and provide the requisite funds not only to support the work now undertaken but to extend its radius.

Two pioneers.

There have recently passed away two well known brethren, W. Brooker, an elder of the church at Hindmarsh, and C. Clark, an elder of the Nth. Adelaide church. Bro. Brooker was a cripple for over 50 years, but a fine Christian, and he left behind him a family of workers. One son is the President of our Federal Conference and superintendent of the Hindmarsh Sunday School. Another is an elder of the York church, and superintendent of the school there; and a grandson, although engaged in secular work, is the preacher of the Queenstown church. The whole family stands very high in the esteem of the brotherhood. Bro. Clark was also much esteemed. Some 44 years ago my father, mother and brother, with Mr. and Mrs. Clark, met for the breaking of bread in Mount Gambier. Later on, from 1863 to 1868, I lived in his house as an apprentice, he then having a large agricultural machinery business. It was he who first induced me, before I was eighteen, to preach. How well I remember those cottage meetings which afterwards developed into public gatherings in a little old Baptist Chapel, and later in a building of our own.

A maiden speech.

My first essay at speaking was in a cottage on the Lord's coming, rather a tough subject, but of course I knew all about it in those days. I endeavored to prove the Lord's advent would be before the Millennium, and in this connection pointed out that as it was in the days of Noah so it should be in the coming of the Son of man. "They were then," I said, "eating and drinking, marrying and giving in marriage, and doing all other sorts of wicked things." Bro. C. never forgot that unfortunate slip. We were short of preaching material in those days, and obliged to use what we had, and so I was pressed into the service. Three or four of us who had never spoken in public commenced then, and we used to meet during the week to discuss the previous Sunday night's sermon. My professor in theology, as I called Bro. C., in criticizing one of my discourses, described it as a "daddy longlegs" spider, "all arms and legs with no body," and I fancy he was about correct. In all probability I should never have become a preacher had it not been for his help and encouragement. For a while the little church grew and prospered, but in

time the leading workers all left the district, and for long years the church has been scattered, but it lived not in vain. Some of my readers may probably remember "The History of the Church in Section," which I wrote as a serial in the *Pioneer* when in Queensland. This really was largely the history of the church in Mount Gambier, and James Lovegood, the principal character in that story, stood for Charles Clark.

The C.W.B.M.

The visit of E. T. Edmonds was quite a treat, but like that of Bro. Ware was all too brief. He spoke twice in Norwood on the Lord's day, lectured in Grote-st. on the work of the C.W.B.M. on Monday night, and for the S.A. Alliance on temperance progress in America and New Zealand on Tuesday night, and left on Wednesday. His lectures were greatly appreciated. Those who heard him on the Monday evening got a fine idea of the great work done by the women of our American churches. They support hundreds of missionaries in India, Mexico, Sth. America, Jamaica, Porto Rico and the home fields, and last year they raised over £60,000, more even than the Foreign Christian Mission Society of the American brotherhood.

Mile End, Adelaide, Feb. 16.

Letter from H. H. Strutton.

Most of the gospel work for the past year has been in and around Baramati and the adjacent villages, though we have been enabled to reach more of the distant ones since the purchase of the horse tonga in June last. During the cooler weather, which seems to have come to a sudden stop, we have been in the habit of going out occasionally to a distant village in the early mornings, and now that the warmer weather is beginning, we purpose going to these places over night, camping out under the trees to be ready for an extra early meeting before the people get out into their fields, otherwise it is impossible to get them together in any number for a meeting.

Bazaar preaching.

The preaching in the bazaar at Baramati is regularly carried on every week, and if we are away anywhere itinerating, we endeavor to get home again in time for this. On some occasions no less than a thousand, made up of different relays, have been counted in attendance at these Thursday afternoon gatherings. Gospels are always sold at such times, sometimes as many as twenty, more often less, but these printed messengers are taken away into distant homes, and, no doubt, often read by whoever is able to read in the place to several gathered together.

Farming.

With regard to industrial work we have farming and weaving on hand. The former is still in its initial stages, and having no native worker, so far, that we have been able to set aside for this work, it has not had the attention that it should have otherwise received. A well was sunk and good water struck at over twenty feet, and later on widen-

ing and deepening the same was commenced, in order to assure a permanent supply. This is not completed so far. We have purchased a pair of bullocks and a cart, and had farming implements made, so as to be independent of having to wait for the farmers around to do our sowing and ploughing for us after their own is all finished, and in other ways we have been gradually making improvements at the 18 acre field. We have hopes of getting a man to join the mission here, who will live at the field and support himself and family and exploit the field to its best advantage, and in the near future this agricultural work should pay the mission well.

The Nira left Bank Canal is to be raised 2½ feet soon, and then the piece of land which we have will be worth more per acre than we gave for the whole of it, as it will be under the Canal area for watering; the work will take two or three years, however, to complete.

The weaving industry.

The weaving work has passed through its teething stage, and is now doing well. Since its inception we have sunk about £20 in it, including cost of machinery, and working at a loss for the first year, but the result has justified all that has been done, and we have two married Christian weavers, and two single ones earning good wages. One of these latter hopes shortly to run in double harness also. We began in a small way, by introducing looms that were an improvement in speed only upon the ones in ordinary use by the villagers, instead of getting those that were of a prohibitive cost, and our aim has been to show to all that the ordinary village weaver can double his output of cloth per month, by adding a fly shuttle slay to his present loom plant, at a cost of only Rs. 12 extra. At first all the weavers of the place were sceptical, and would have none of the new thing, but they have been reluctantly convinced of their error by this time. Still many of them are so conservative that they will still stick to their old plans, and earn less money. The Government of the Presidency is prepared to finance a Co-operative Society for the weavers of Baramati, giving over to them a working capital of about two thousand rupees, which will enable them to purchase their yarn wholesale, store it here and have a shop to sell the made up material, and so do away with the amount that goes at present to the dealers as profit on the yarn and on the sales of cloth. They have asked me to try and form this Society among the local weavers, but though all are agreed that it will be a good thing for them as a body, they say they cannot trust any of their number to be responsible for the handling of the money. In time it will be done, no doubt, but it is getting the start that is the trouble. The Government's idea is to get them to introduce new and improved looms into their work in time, allowing them to borrow the money at a low rate of interest, but this will be a slow process, and they suggest that we should introduce a few of the newer kinds into our weaving shed here, and so illustrate the advantage of such to the Baramati weavers.

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The Leader.

A Great Battle Field.

The recent revolution in Turkey is probably the most significant event which has marked the opening years of the twentieth century. No one dreamed that such a revolution was possible. It had become a fixed idea in the minds of men that anything in the shape of reform, as far as Turkey was concerned, was an impossibility. Hitherto, it had presented a stupid, impassive front to the progress of civilisation, and remained the one unchanging thing in a world of change. Indeed, the profound conviction of those who had studied the problem of Turkish degeneration and misrule was that reform was impossible and extinction the only remedy. It was seen that the difficulty in the way of reform was religious as well as political. Primarily religious, because religion was the dominant factor in politics as in other things. So long as the Koran—the Bible of the Mohammedan world—remained the infallible guide of the people of Turkey, progress in any given direction was out of the question. For the Koran was not only regarded as consisting of an inflexible code of rules in religion, but also as a vade-mecum in all matters pertaining to political, social and economic questions. It is this fact which makes the revolution in Turkey the most significant event of the present century. In the centre of Mohammedan power, the authority of the Koran has been set at defiance, and its supreme head has been forced to consent to measures repugnant to the feelings of every true follower of Mohammed.

A bloodless revolution.

The change brought about in this portion of the Mohammedan world during the past few months has been as wonderful as it was unexpected. It is thus described: "Within the last few months what a change we have seen! The utterly unexpected has happened. By an almost bloodless revolution the despotic constitution of Turkey has been altered, and many of the most essential principles, prejudices and practices of Islam have been abandoned. Women have left their seclusion, formed public meetings, and ranged

themselves in movements for their freedom and for their education. Christians and Moslems have organised and agitated in the same ranks. In many places the Moslem religious teacher and the Christian priest have been appointed fellow-presidents of local societies of progress." It is, of course, difficult to forecast what will be the ultimate outcome of this extraordinary movement, but there are some things in connection with it that do not require the gift of prophecy in order to foresee what its effects will be upon the immediate future. As the first blow of any magnitude which has been struck from the inside against the authority of the Koran, and consequently the authority of Mohammed, it may be regarded as the beginning of the overthrow of Mohammedanism as a religious force in the world. Not that we expect that its final overthrow is a thing of the near future—the system is too widespread and deeply seated for us to form sanguine expectations of that kind. Even the downfall of Mohammedanism in the West would not mean its downfall in the East. Such an event would come with telling force upon Eastern Islamism, and help to hasten its end, but the struggle would be bitter and long drawn out.

Confronted by Christian Civilisation.

Mohammedanism in the East does not come into contact with the forces which threaten to destroy Mohammedanism in the West. Not to the same extent, at any rate. Islam in the East has an environment of its own. In the West it is confronted by Christian civilisation—an environment which is ultimately destructive of all Eastern religions. It is this environment which has made the revolution in Turkey at all possible. In Arabia, Africa and India, Mohammedanism finds congenial soil. It is the superior of the native religions which it seeks to overthrow, and appeals at once to that which is highest and lowest in the races it proselytises with so much success. For while, on the one hand, it succeeds in destroying idolatry, and teaches a pure monotheism, on the other, it conserves such heathen vices as find expression in the lowered status of woman, and the infamies incidental to slave-dealing. In Turkey and Egypt, the followers of Mohammed are surrounded and penetrated with the influences of European civilisation, and are restrained from carrying out the corrupt principles of their religion to the extent they could wish, and this restraint is in itself an educational factor. In the remote places of the earth, Mohammedan fanaticism has full sway, and makes itself manifest in deadly hatred to the followers of Christ. Death is the penalty awarded to a Moslem who embraces Christianity, and this deadly feud has been waged for centuries, and is only kept in check where the representatives of Christian nations have the upper hand. In Turkey, the same hatred, the same feud has existed, kept in bounds for the most part, but breaking out now and then with great ferocity. It therefore seems something like a miracle when we read that Moslem and Christian have buried their religious hatreds and are working together in brotherly unison for the regeneration of their country. It seems too

good to be true. But it is true, and we can only hope that it will prove to be a lasting unity and the dawn of better things to come.

A powerful enemy.

In the opinion of no less an authority than Dr. George Adam Smith, Christianity and Islam will be the battle-ground of the future. "From the very rise of this monotheism," he says, "there has been no greater problem to the faith of Christians, no more obdurate indifference to their gospel, nor any so dangerous a rival in the task of converting the polytheistic and idolatrous races of the world." One of the reasons for this is that Mohammedanism has more of truth in it than any other non-Christian religion. It is a compound of Judaism and Christianity, with a mixture of the lower Arabian teaching and practices. As Dr. Smith says, "the Koran is an extraordinary mixture of truth and error. Its evident compilation from older writings of various values, its ignorance and misstatement of facts, its curious torture and confusion of facts, its accommodation to some of the lower moral levels on which Mohammed found the Arabs, or to his own personal passions—all these obviously disprove his assertion that it originally was written in heaven and dictated by God to his apostle." The real strength of Mohammedanism lies in its unswerving allegiance to the great fundamental truth of the unity of God. It gives no quarter to idolatry in any shape or form. It hates with equal fervor the images of the Romish Church and the idols of the Hindu. In the seventh century it came as a scourge upon the decadent forms of Christianity with which it came in contact—a corrupt Christianity, partly idolatrous and partly immoral. In the darker parts of the earth it came as a revelation from God. Its missionaries were Asiatic or African, and converts to the faith of Mohammed found no dividing lines of race or color. There were no barriers to intermarriage and no exclusions by a superior race.

A problem of the empire.

To-day, we are told, Islam is professed by 180 millions of the human race, of whom 63 millions are in India alone. It is clear, then, that the future of Mohammedanism is one that concerns very nearly the interests of the British Empire. It is of interest to know, on the authority of Dr. Smith, that apart from the question of religion, the British nation has earned the respect of the whole Mohammedan world for its even-handed administration of justice. He says, "On my way back from India, I had conversations with several Turkish officials in the provinces east of the Jordan, and it is remarkable how they fixed on us this attitude as our distinction." "You English," said one of them to him, "owe your conquests to the vigor with which you are endowed by your Northern birth, and to your mastery of science; but you could never have held these conquests as Christians," he continued, "have the secret of carrying on your justice from one generation to another." This testimony is all the more eloquent, as under Mohammedan sway justice is a most uncertain quantity. As ex-

emplified under Turkish rule, corruption and injustice have flourished to such an extent as to have become a by-word among the nations. This administration of justice, which is characteristic of the British nation in regard to the alien races over which it rules, is, indisputably, the outcome of the Christianity which has given fibre to the institutions of which we are justly proud.

A waning power.

Mohammedanism may and does flourish in the dark and remote places of the earth, but its progress is arrested as soon as it comes in contact with Christian civilisation. The barriers erected by fanaticism are broken down, and Christianity gets a hearing. Instances of this are given by Dr. Smith. After citing other cases, he says, "Take, again, the city of Cairo, the intellectual centre of Islam. When I spent a winter there in 1879, converts to Mohammedanism were extremely rare, and it was impossible for them to live in Egypt or any other part of the Moslem world. But twenty-five years later, I attended in the hall of the mission of the American United Presbyterians a public meeting, held once a week for discussion between the adherents of the two religions—at which I heard a man who had a few years before been a teacher in the great Mohammedan University of El-Azhar, but had been converted to Christianity, present the case for the Christian religion with fervor and ability. And he was respectfully listened to by a considerable number of Moslems."

Manifestly, in the Mohammedan world, a great battle has to be fought. Truth disfigured by gross error must be eclipsed by the pure truth of God as revealed in Jesus Christ. Doors hitherto closed are now being opened for the admission of light. And, when the true light shines, darkness must disappear. False religions die as knowledge advances. Christianity as it came pure from the lips of Jesus finds no foe in the advance of knowledge, but welcomes it as a friend, and rejoices in whatever light it can bring to men.

Editorial Notes.

The Organ Key.

The *Herald and Presbyterian*, an American paper, tells of a church in Canada in which two musicians quarrelled over the key of the organ, each claiming that it was his duty to keep it. The people took sides, and the whole church suffered in consequence. But we need not go to Canada for examples of this kind. Churches in Australia have been rent with dissensions over controversies of equally microscopic dimensions, which have been magnified into matters of principle. No doubt each of the musicians in that Canadian church felt that a most important principle was involved in the guardianship of that organ key. A grain of sand is but a little thing, yet when it takes up its residence in the human eye it occupies attention to the neglect of greater issues. It is sad to reflect

how great a matter a little fire kindleth. A cow kicked over a lamp, and Chicago was destroyed. Architects are growing wiser now, and erecting city buildings of fireproof material. With more "gold, silver and precious stones," and less "wood, hay and stubble," churches would not be so inflammable, and organ-key conflagrations be less likely to occur.

Adult Bible Class Movement.

Side by side with the Teacher Training Classes, of which we have before written, the Adult Bible Class movement has taken a firm hold in America, and is rapidly growing. Our American papers give prominence to this work, which is general among many religious bodies. W. A. Dunn, a Methodist minister who has lately returned from a visit to America, says that in some schools they have what is called the Hustlers' Committee, and when a stranger comes to reside in the town he is looked up. On the Monday a member would call with a card inviting him to the Sunday School, and another member would call on Tuesday, and so on through the week till Sunday, when yet another would call and wait till he was ready to come. This movement has attained such dimensions that large public meetings are held in its advocacy, and great enthusiasm is displayed in connection therewith. The object is to have every church member at least, and as many more as possible, in the school, and men by tens of thousands are thus studying the Word of God every Lord's day. Many of these classes have hundreds of students, and the Adult Bible Class on a large scale has evidently come to stay. The movement is big with promise for the future.

A Scientist and an Elevator Shaft.

We are told by the *Christian Standard* that "a prominent Christian Scientist teacher in Indianapolis fell down an elevator shaft and was accidentally killed" the other day. But if the teachings of Christian Science are correct, how could such a thing be possible? That Scientist lecturer really had no body, and since all bodily ailments and feelings exist only in the imagination, it is evident that the accident was purely an imaginary one. Notwithstanding the faith and philosophy (?) of these people the fact remains that unless they exercise their common-sense with respect to bodily affections and dangers they are just as sure to pass through the undertaker's hands as we common unbelievers. But even such accidents as that recorded will not make these deluded gulls any the less gullible.

South Australian Methodism.

The Methodists of South Australia claim to be 90,000 strong, with 17,000 members and 33,000 Sunday School scholars. The first ship to bring pioneers to S.A. was the "Duke of York," commanded by Captain Morgan, a Methodist, and the first religious service (held on Kangaroo Island) was of the Methodist variety. Methodism thus commenced with the birth of the State, and according to the last census it is the leading church. In every other State of the Commonwealth the Church of England leads. The lesson is obvious: the cause that is

earliest in a new field, other things being equal, is the one that will always be in the van. We commend this reflection to our Home Mission Committees.

Another Prohibition State.

The important State of Tennessee has followed several others in adopting State-wide prohibition. Despite the prodigious efforts of the "trade," the Senate by twenty votes to thirteen passed the Bill, while in the House the voting was sixty-three to thirty-six. According to the *Christian-Evangelist*, "never has there been such excitement perhaps in Tennessee." It is supposed that this action makes Memphis the largest "dry" city in the world. Steadily, surely, in every country the sentiment is growing against the sale of intoxicating drink, and victory after victory for the right accentuates the conviction that civilisation will yet shake itself entirely free from this devastating scourge.

From the Field.

New Zealand.

OAMARU.—In connection with the approaching Centennial, Bro. Mathieson is giving a series of morning addresses on the historical aspect of the Restoration. The experiences of the pioneers with the present day lessons and applications are both instructive and profitable.—W.K., Feb. 15.

AUCKLAND.—The brethren of the Northern Union, *i. e.*, the small assemblies located in the country north of Auckland city, can only avail themselves of the services of an evangelist during the summer. In the winter, when the roads are bad, the local brethren hold the fort loyally. Bro. Mudford arrived on Dec. 23, and has been working at top pace ever since proving himself the right man in the right place. A good interest has been manifested in the several centres of labor. At Wellsford the Lord's day morning meetings have been well attended, and the seating capacity of our building has been taxed to the fullest extent at the gospel meetings. Our Bible School is the only one in the district, and is doing a good work under the leadership of W. Vickery. On Jan. 29 the annual meeting was held, but the building could not contain all who came. There was a good programme, and good addresses from Auckland and Wellington visitors. Many men are working on the local railway works, and Bren. Mudford and Vickery have held preaching services at their camps. At Hoteo North there have been splendid meetings. Many young people attend, and two sisters have been added. Bro. Mudford has been helping the churches at Te Arai and North Albertland, where one sister was added. At Port Albert the meetings are well attended, Bren. Shepherd and Latimer managing the Bible School. Bro. Mudford will devote the rest of his time there. Dome Valley.—The church there is doing well under the care of Bro. Oakes, but they wish to start an assembly in the Warkworth township, so Bro. Harris, late of England, is engaged by the District Executive of the co-operating churches to labor there while the weather is good, probably a two months' mission, then in Auckland suburbs. A word for the brethren of the Northern Union: all there pay their subscriptions to the AUSTRALIAN CHRISTIAN, Bro. Latimer explaining to

the last Conference that the managers were careful in seeing this done. We believe that our dear painstaking Bro. Harris will try hard to make the Warkworth mission a success. Dominion-rd., Auckland, suburbs—Bro. Grinstead is manifesting much ability and love in his service there. With the co-operation of the excellent brethren, their assembly will become a paradise, a garden of the Lord, well planted in that Eden. Ponsonby-rd.—The church is negotiating with another evangelist to supply the loss of Bro. Harris, whose services are required for the country and suburban work. Your report of the Conference under the head "Brevities" says: "A few brethren in cultured fashion gave warning against the cultured preacher"—deprecating excess of education. It was not just so; it was not the preacher, but a kind of culture that was criticised, culture anti-Scriptural, of the fashion described in the "Third Epistle of Peter"; and mark, there was no insinuation against the Bible College culture. Scripture truth and scholastic knowledge are rightly allied; 'tis true of the mind and its cultivation

"That much depends, as in the tiller's toil,"
On culture, and the sowing of the soil."

We as a people have had, and now have, noble brethren, college cultured, and self-cultured; both should be esteemed, and odious comparisons avoided. Richmond is a suburb of Auckland. The brethren at Ponsonby-rd. set up a small assembly in a hired building, and were so encouraged that they have built a meeting-house there, which was opened on Jan. 10. It will seat 100 persons, and there is only £115 debt, that is held by the brethren in debentures not carrying any interest for three years.—E.C.

TAKAKA.—Two decisions last Lord's day, Bro. Price preaching. Meetings good, and greater interest being aroused. Several in the outlying districts are enquiring the way.—J.G.P., Feb. 17.

West Australia.

MAYLANDS.—We have had nine more confessions. The mission closed last Lord's day evening, Feb. 14. On Monday we held a thanksgiving service, which was well attended. Bren. Bridge, Peacock and H. P. Manning gave helpful talks. Four confessed Christ, making a total of 26. The Bible School has grown so much during the past few months that the brethren are discussing ways and means of extending the building.—E.R.B., Feb. 18.

NORTHAM.—Two have recently been received from the church at York, and last Lord's day one who had previously been immersed. Our mission thankoffering amounted to £4.—W.L.E.

COLLIE.—Bro. Banks, from Subiaco, conducted a 14 days' mission, in which time he delivered 20 excellent addresses to good attendances, and much time was spent visiting in the town, which we believe has had a good effect. On each Sunday evening the chapel was packed. On each Saturday night a large open-air meeting was held. Ten made the good confession.—H.D., Feb. 23.

South Australia.

PT. GERMEIN.—On Feb. 21, good meeting. At the close of Bro. Moffit's address on "The Obedience of Love," three young men made the confession, and will be baptised next Lord's day at Port Pirie. We are all much encouraged at results, and will start for the first time in the Town Hall the public proclamation of the gospel on March 7.—J. H. HALL, Feb. 22.

ADELAIDE CHINESE MISSION.—On Tuesday, Feb. 11, a tea and public meeting was held. About 200 guests sat down to the tea provided by the teachers and scholars. The public meeting was presided over by Bro. McPhee. Addresses were given by Bren. McPhee, Jame (Chinese evangelist), H. D. Smith, Ira Paternoster and Andrew Gim; Biblical reading by James Ching; musical items, etc., by teachers and scholars. On Sunday, Feb. 14, at the close of the gospel mission being carried on by Bro. Jame one of the scholars, Philip Chue, confessed his faith in Jesus, and was baptised last Sunday afternoon by Bro. Thomas.—A. DOWNS, Feb. 22.

NORTH ADELAIDE.—The annual social in connection with the Women's Bible Class was held on Feb. 23. Mrs. Henshaw ably presided over a gathering of between 50 and 60 past and present members, and teachers and officers of N.A. and Prospect Sunday Schools. The secretary, Miss Janet Hume, read a very satisfactory report for the year 1908. A programme was well carried out. Dr. J. C. Verco gave an interesting address.—V.B.T., March 1.

NORWOOD.—The choir gave a pretty service of song on Thursday week entitled, "Won by a Song." There was a large attendance. The meetings continue to be well attended. Bro. Gore spoke yesterday morning. We are making a determined effort to pay off the whole of our debt of £1065 by next Friday.—A. C. RANKINE, March 1.

GROTE-ST.—Our meetings are keeping up in interest and attendance. J. E. Thomas addressed the assembly this morning, and made an appeal on behalf of the Home Mission offering. We hope to raise the amount allotted to us by the Committee. A Chinese brother was received into membership, having been immersed last Sunday. Bro. Thomas preached the last sermon of the series of travel sermons to-night, the subject being, "The Place where they Laid Him." One confession. Bro. Thomas leaves for Broken Hill on Tuesday to conduct a three weeks' mission.—E.R.M., Feb. 28.

YORK.—The annual missionary fruit social in connection with the C.E. Society was held on Feb. 21. H. J. Horsell presided. Jas. E. Thomas gave an address on "Missions and Missionaries I have Seen." A good programme was rendered. The report stated that there were 14 new subscribers to Foreign Missions, and that £9 had been raised by the committees of the Junior and Y.P. Societies. £5 had been forwarded towards the support of the orphan Hindoo boy. During the writer's recent holiday, Bren. Cosh, Jas. Manning, G. W. Jenner, C. Fiedler, W. Brooker and A. P. Wilson kindly assisted in the preaching and teaching. I. A. Paternoster addressed the church this morning, and the writer preached to a good congregation to-night. Two persons (husband and wife) confessed Christ.—H. J. HORSELL, Feb. 28.

KADINA.—On Feb. 22 Jas. Thomas was with us, and gave us an earnest address on Home Missions. Sister Hoar was called upon to part with her father early last Monday morning. He was apparently well last Lord's day, attending both morning and evening services with J. Pearce, of Pt. Sturt. Last Lord's day the writer had good meetings at Bews. In his absence Bro. Killmire gave a helpful exhortation to the church in the morning. Frank Bright was received into fellowship. In the evening Bro. Neil conducted the gospel service.

Victoria.

BRIGHTON.—Have just farewelled Bro. and Sister Bowles, leaving for Queensland. They, with their

five children (three members), will be greatly missed. In acknowledging a presentation of a purse of gold, Bro. Bowles said they hoped to spread the table and witness for Christ. We shall pray for the church in a house at Goondiwindi, Queensland. Bro. and Sister Chas. Gray's son William, 13 years, won a State School scholarship recently, and is now at Wesley College. Visitors at Lord's day morning meeting were Mr. and Mrs. Watts, of Camberwell, Miss Willis and Mr. Cowper, of Wilby. In the evening Bro. Peacock preached on "The World's Need of Men" to a good audience.—F. M. LUDBROOK.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. In the morning J. Baker, of North Fitzroy, gave an excellent exhortation, and amongst our visitors were Sister Mary Thompson, our missionary from India, Sister Black, Bro. Mann (*en route* from S.A. to Cairns, Q.), and Bro. Peers, one of our members who has returned from South Africa after a sojourn there of five years. Horace Hudd, of Pretoria, South Africa, was present at the evening meeting. F. M. Ludbrook gave a splendid discourse, kindly taking Bro. Gordon's place, he being on a short visit to South Australia.

DINYARRAK.—Bro. Edwards was with us yesterday, exhorting the church in the morning and preaching the gospel in the afternoon. His addresses were much appreciated. Our esteemed Bro. Lawrance, of Lillimur, has been absent from his home on business for several weeks, so we are missing for a season his kindly presence and helpful words, which are as a benediction to our Lord's day morning meetings. We regret that we have shortly to part with two of our members, Sister Cox and her daughter Clarice, who are moving to another part of the State. We shall miss their presence and help. Sister Clarice has been for the past twelve months a faithful secretary to our C.E. Society here.—L.R., Feb. 22.

SOUTH YARRA.—Last Lord's day morning J. H. McKean exhorted the church. Seven were received by letter. Bro. Nightingale gave a very interesting discourse on "The Fullness of Time." Soloist, Sister A. Lewis.—T.M., March 1.

SOUTH MELBOURNE.—G. P. Pittman spoke in the morning. We had with us Misses Edystone (2), Penbarthy and Fielding, from St. Arnaud, and Miss Cartley, from Bendigo. Bro. Stevens' subject was "The Almost Christian." We had a good meeting. We invite all C.E. Societies to our first anniversary on March 11. Good speakers and programme.—SAMUEL NORTHEAST, Feb. 28.

PRESTON.—To-day's meetings were the best for years. Bro. Dickens, who with his wife and family is leaving the district for Whittlesea, presided. An exhortation from the words "Ye are not your own" was forcefully given by Bro. Chipperfield. H. Olney, Station-st., has been elected assist. secretary, the writer having left the district. Through removals our membership is reduced by eleven.—W.A.S., Feb. 28.

DUNOLLY.—During the past four weeks I have been attacked in the local paper concerning my utterances in the open air. Some of my hearers have "got their backs up," so to speak. I am glad that the Disciples are standing by me. We use the acetylene gas for our open-air meetings, and that helps to draw a crowd. We are going to hold a ten night's mission in Tarnagulla beginning on March 10.—A. W. JINKS.

NORTH MELBOURNE.—On Feb. 28 a brother was received from the church at St. Kilda. On the 24th ult. the Sisters' Executive urged the claims of Home Missions. Bro. Harward presided, and he and Bro. McLellan gave interesting addresses. Mrs. Jos

Pittman and M. W. Green also took part. The attendance was excellent. On Sunday last Bren. Dale and Green were chosen as elders; Bro. Petrie, Stewart, Clarey, McCance and Burrows as deacons; Bren. Clarey, Hanslow, Burrows and Barrett as presiding brethren. The Kindergarten work is quietly progressing, the number of scholars steadily increasing. Miss Alexander, the instructress, and her co-workers, the Misses Jerrems and Allan, are enthusiastic in the work, but they very greatly need additional voluntary helpers. If a number of young sisters who have leisure would be willing to give one morning each in the week, their help would be gladly accepted. Who will volunteer in this good work?—G.

GEELONG.—Bro. Morris, of Ballarat, has promised £15 toward our tent mission fund. We have now in promises and cash £303/-. The evening service was well attended, and at the close sixteen of the Endeavorers and members walked to the beach and held a short service. Brief addresses were delivered by Mr. Lofts and the writer, and tracts were handed out by Mr. Kay. The service was appreciated, and will be continued every Sunday. Wednesday afternoon our Junior C.E. will be organised. Sisters Bromilau, McKenzie and Edwards will have charge. Yesterday morning we were pleased to receive Sister Ball, from the church at Gordons.

HORSHAM.—Bro. Collins is doing good work, and we are having good meetings. Sister Gummow, of Dawson-st., Ballarat, has been received into the church. The C.E. Society have good meetings; there are 30 members on the roll.—H. J. KNIFE.

KYNETON.—Tent mission still going. Excellent meetings all the week. Baptismal service Wednesday night in the Baptist chapel, kindly loaned for the occasion. Tent completely wrecked Saturday morning by storm. Sunday night's meeting in Masonic Hall—a fine crowd and one confession. Bro. Leng and staff re-erecting tent. Mission continuing.—H. LENG, March 1.

BRUNSWICK.—Our visitors included Sister McClean, from Berwick, and Sister Davies, who was welcomed back after a trip to the old country. C. Peters presided, and F. McClean gave a helpful exhortation. C. Quick spoke at night on "Facts, Faith and Feeling."—W.T., Feb. 23.

COLAC.—Splendid meeting on Lord's day, Feb. 21. Bro. Harward gave the right hand of fellowship to five who had been previously baptised. Bro. Binney exhorted very acceptably. In the evening we had a large congregation in the Victoria Hall, when Bro. Harward preached and three young men took their stand for Christ. We will miss Bro. Binney from our midst. While here he worked hard with the tent mission. We are pleased that A. W. Connor is coming to labor with us. We have a fine number now to help with the work. On Wednesday last we held a social. Sister Lee read a very helpful paper. J. G. LACY, Feb. 22.

New South Wales.

INVERELL.—Bro. Uren has been away three weeks relieving Bro. Waters, who has been visiting the outlying parts of Moree. Bro. Cook has been conducting the gospel services here. The attendances have been very fair, and the people have had some good teaching.—H. E. TEWKSBURY, Feb. 22.

MOSSMAN.—The members of the Church of Christ residing at Mossman, who have been meeting together on Lord's day mornings to break bread for some time, decided on Sunday, Feb. 7, to form themselves into a

church. Four deacons were elected, A. Oldfield, S. Gole, C. J. Lea and Mitchell-Hill, with G. H. Oldfield as helper, secretary and treasurer. We meet on Sunday mornings, and hold a Bible School at 3 p.m. Evening meetings have not yet been started. The Home Mission Committee supply speakers. Last Sunday, R. Verco, of Enmore, addressed us. 26 were present, and the collection, £2/8/4, was given to Home Missions.—G.H.O., Feb. 22.

AUBURN.—Mission still continues, and the audiences are still large. There have now been 65 confessions, and five baptised believers decided to unite; of this number, 48 have received the right hand of fellowship. We close on March 8.—T.H., March 1.

N.S.W. Home Missions.

T. HAGGER.

HURSTVILLE.—J. Ernest Allan has completed his three months' work here. Seven have been added by faith and baptism, and one baptised believer has also been received—six of these during the past month.

WAGGA.—W. B. Hayes is doing well at Wagga; two additions by faith and baptism, and two restored during the month.

ERSKINEVILLE.—H. G. Payne reports one addition by faith and baptism, and good meetings.

MEREWETHER.—E. Neville is helping the church here for one month; so far there have been two decisions. A short mission started on Feb. 21.

AUBURN.—The mission here is being largely attended, and so far five have been received as baptised believers, and sixty-five have made the good confession. Everything indicates the building up of a flourishing church.

OTHER FIELDS.—The work still goes along well on the Manning River, at Moree, North Sydney and Belmore.

SUMMARY.—The month just closed has yielded sixty-one confessions, two restorations, and five added formerly immersed.

FINANCE.—Receipts for the month, £77/8/5; expenditure, £124/19/9. Debit balance now stands at £183/14/9.

Here & There.

Decisions reported in this issue, 45.

One baptism at Hawthorn, Vic., last Lord's day.

W. H. Nightingale's address is 30 Hardy-st., South Yarra, Vic.

Good meeting and one confession at Petersham, N.S.W., last Sunday evening.

The essay by J. G. Price on page 106 was read at the New Zealand General Conference.

We acknowledge with thanks 10/- from Mrs. Rosa C. Somerville for the W. W. Davey fund.

The list of free accommodation in connection with the Centennial celebrations is now closed.

Benjamin Hay, of Pahiatua, N.Z., called upon us this week. He is on his way to the Old Country.

J. E. Allan began evangelistic work at Footscray, Vic., last Lord's day. There were good meetings.

In *Pure Words* Uncle Arthur competition Ivy Greenwood, Timaru, N.Z., and Elsie Genge, Oamaru, N.Z., have each just received prizes in a Scripture search competition. If you do not see *Pure Words* get a copy from the Austral, and use it in your school.

Herbert J. Naumann is the secretary of the church at Mornington, Dunedin, N.Z. His address is 28 Glen-rd., Mornington.

Fred Greenwood, son of F. W. Greenwood, New Zealand, has passed the Matriculation examination with solicitor's general knowledge, and also the Civil Service exam.

T. C. Walker, N.S.W. Conference Sec., will be absent from home from March 6 till March 21. Any communications to be sent to T. Hagger, 163 Paddington-st., Paddington.

The application for a liquor license on the sports ground at Brim has been refused. Congratulations to Bro. Oram and all the temperance workers at Brim on this splendid victory.

T. H. Scambler writes from Des Moines, U.S.A.:—"Had a short meeting during Christmas vacation at Bethel Grove. Eight additions. Weather was very cold—once as low as 22° below zero. Had baptisms at the river, where we had to cut through several inches of ice."

A prominent brother writes: "I desire to congratulate you on the improvement in the CHRISTIAN. The get-up and general arrangements are simply splendid, while the articles are of a priceless value in defence of our principles. I shall do all I can to increase its circulation."

If any country churches in N.S.W. are unable to arrange for any local brethren to be present at Conference to represent them, the Organising Secretary, T. Hagger, will endeavor to arrange for Sydney brethren to act, if country churches will early intimate their wish, and also any special things they would desire such representatives to say.

W. C. Brooker is advertising the Austral publications on the bills announcing the mission to be held at Queenstown (S.A.) from March 14 to April 7. We are sending him a parcel of books to be sold during the meetings. These special occasions are fine opportunities for the spread of our literature. We shall be glad to send books to all missions, on sale or return.

S.S. Union Examination (Vict.).—All secretaries (Union schools) are requested to send in their late entries (if any) to the secretary of the Union, not later than Wednesday, March 10, and note that only those whose names appear on the lists forwarded to the various supervisors are to be allowed to compete in the examination. Important.—J. Y. POTTS, Hon Sec.

SPECIAL CENTENNIAL NUMBER.—We shall issue a special Centennial number immediately after the celebrations at Easter. It will contain attractive illustrations, reports of Centennial addresses, a full account of the great meetings, etc., etc. Give your orders to our agents now. TO AGENTS.—Please let us know as soon as possible how many extra copies you will require.

The report of the New Zealand Conference reached this office in several instalments, but we published everything which came to hand, without the slightest condensation. A New Zealand brother now forwards yet another resolution, which was omitted from the report. It reads: "That this Conference earnestly recommends the churches to enquire without delay into the matter of organisation, with the object of having such churches properly and Scripturally officered by elders and deacons where this is lacking."

W. J. Way writes: "May I suggest that in view of the Centennial celebrations each church be asked to pray earnestly to God for special blessing and recognition on the gatherings and services? 'Except the Lord build the house, they labor in vain that

build.' I am sure that the vast majority who will attend will look for more than rhetoric or displays of culture, will crave for love, light and power from heaven. They anticipate that the meetings will be the nearest approach to Pentecost that they have experienced, that the divine will transcend the human, and men will speak as the Spirit shall give them utterance. If such hopes are to be reached by us, we must come into contact with the mighty One who is the fountain of all we expect to receive as substantial blessing and permanent help."

FOREIGN MISSION FUND.

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

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

BOARD AND RESIDENCE.

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

Front bedroom comfortably furnished, accommodate three adults; use of dining-room, kitchen, bathing-box, stable; good water supply; on Esplanade, Half Moon Bay. Safe bathing, lovely beach, fishing, boating, highly recommended by sisters and brothers in Church of Christ. Terms moderate. —Sister, Black Rock Post Office, and Phone Bureau.

Coming Events.

MARCH 7 & 10.—West Wimmera Conference at Kaniva Sunday, 11 a.m., united meeting for the breaking of bread. 3 p.m. and 7.30 p.m., gospel proclamation. Speaker for the day, T. B. Fischer. Wednesday, meetings morning, afternoon and evening. Speakers for the evening, T. B. Fischer, F. E. Thomas, E. Edwards and A. R. Benn. Meals provided; dinner, 1/-; tea, 1/-; supper, 6d. Meetings in Mechanics' Hall; meals in the chapel. Everybody welcome.

MARCH 10.—Wednesday. Collingwood Tabernacle. Farewell to A. W. Connor and welcome to H. G. Harward. 8 o'clock. Good programme, prominent speakers. Members of other churches cordially invited.

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

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

MARCH 14 & 17.—Middle Park S.S. 4th anniversary. 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.

A good opening for a CHEMIST. Member of church preferred. Town of Newstead, Vic. No other chemist within ten miles. A good business at small cost. Apply Richard Rowe, Newstead.

Acknowledgments.

N.S.W. HOME MISSION FUND.

Churches, per Collectors—Canley Vale, £3/2/-; Peter-sham, £2/11/6; Inverell, £1/2/-; Sydney, £1/16/6; Bungawalbin, £1/8/-; Erskineville, £1/9/6; Enmore, £5/4/2. Donations—Chinese Church, Sydney, £1/1/6; L. E. Russell, £3/15/-; M., Rookwood, 10/-; A. Wade, Auburn, 5/-; Sister Thompson, Katoomba, 10/-; T. Hagger, Paddington, 7/6; A. G. Saunders, West Virginia, U.S.A., 10/3; Sister Reeve, Elcombe, 10/-; Sisters' Conference Executive, £2/2/-; Sisters' Conference Special Collecting, £1/14/6. Annual Offering, Lismore Church, £4/10/-; Churches towards support of Evangelists for own districts—Wagga, to 18/12/08, £6; Hurstville, to 14/2/09, £13; Junee, to 28/2/09, £1; Marrar, £1; Manning River, to 31/1/09, £13/0/6; North Sydney, to 14/2/09, £4; Erskineville, to 14/12/08, £6. Total, £76/9/11.

Send offerings to

163 Paddington-st.,
Paddington, Sydney.

THOS. HAGGER

VICTORIAN HOME MISSION FUND.

Churches—Geelong, £4; Bet Bet, per Miss May Patterson, £1/11/6; Shepparton, £1/10/-; Newstead, £1/16/-; Lancefield, £3; Swanston-st., per Miss Allan, £1/5/1; per Miss Howard, 4/5; per Miss Bett, 9/9; Cheltenham, per Mrs. Stayner, £2/6/9; Doncaster, per Miss Vera Petty, £2/1/4; do. (Annual Collection), 11/-; Sisters H.M. Rally (Brunswick), 13/-; A. J. Dimond, Kerang, £2/5/-; H. Kent, Glenthompson, 12/-; Wm. Baird, Hanson South, £1; Geo. Wilson, Berwick, 10/-; Sister Mrs. Gray, Brighton, 2/6; Sister Upstill senr., Castlemaine (mite box), 5/-.

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

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

VICTORIAN H.M. RALLY, OCTOBER, 1908.

RECEIPTS.—Collection at Rally, £24/16/8; Money taken at door, £1/16/6; Goods sold, £1/4/2; Donations received, £60/17/5; Sale of tickets, £39/18/-; Total, £128/12/9. EXPENDITURE.—Catering, £21/13/-; Carting and wood, £1/7/9; Labor at hall, £2/15/-; Printing, £1/18/-; Exchange on country cheques, 2/-; Advt. in Age and Argus, 6/-; Total, £28/1/9; Balance handed to Treasurer Victorian H.M. Fund, £100/11/-; Grand Total, £128/12/9 Examined and found correct, ROBERT LYALL.

Particulars of contributions to H.M. Rally:—Churches—Ballarat, £1; Doncaster, £1/2/6; Ascot Vale, £1/1/-; Williamstown, £1/4/-; Newmarket, £1; Swanston-st., £21/6/-; Collingwood, £1/1/-; Cheltenham, £1; Footscray, £1; Warragul, £1/11/6; North Carlton, £1; Lygon-st., £6/10/6; Brim, £1; Pakenham, £1/11/11; Windsor, £1; Lancefield, 10/-; Brighton, £1; Meredith, £1; Warrnambool, £1; Colac, £1/5/-; Dunolly, 11/6; Echuca, 10/-; Kaniva, £1/2/6; Kyneton, 10/-; Mooroolbark, £1; Fitzroy, £1 Bro. and Sister Matthews, £5; G.H.B., 10/6; Anonymous, 5/-; C. Fisher, £1; C. A. Wilson, 10/-; Sister R. C. Somerville, £1; North Richmond, 14/6; Total, £60/17/5.

FOREIGN MISSION FUND.

VICTORIA.

Churches—Bendigo, £7/12/9; South Richmond, £2/3/3; Mooroolbark, per Miss Chandler, 17/6; Swanston-st., per Miss Huntsman, £1/12/-; per Miss Rometsch, £3/8/6.

QUEENSLAND.

J. T. W. Green, Timpana, for India, £1; for Japan, £1.

J. Thompson's Childers' Mission.

Proceeds, Service of Song, Bunyip, per R. M. Williams, 16/6; Mrs. Chandler and daughter, Mooroolbark, 13/-.

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The Wicket Gate.

TOPIC FOR MARCH 22.

SUGGESTED SUBJECTS AND READINGS.

Hindrances in the way	... Luke 14 : 25-35
The Christ door	... John 10 : 7-16
The door of faith	... Eph. 2 : 18-22
An open door	... Rev. 3 : 7-11
The door of love	... 1 John 3 : 14-19
The need of perseverance	... Luke 9 : 57-62
Topic—Pilgrim's Progress Series	
III. The Wicket Gate	Matt. 7 : 7-14

Goodwill.

IN his studies on the Pilgrim's Progress, John Kelman enquires, Whom does the figure stand for? and says: "One naturally thinks of the angel's word (Luke 2 : 14), and there is from the first a suspicion of superhuman personality. This is distinctly developed in the Second Part, where Goodwill is spoken of as 'the Lord.' At this stage the author had hardly decided the point even with himself. It must have seemed a delicate and hazardous matter thus to represent the Saviour, and the indistinctness shows the modest reverence of Bunyan's spirit. In the famous Greek phrase, the figure is 'divine, or mortal, or both mingled.'"

The cordiality of Christ.

What a marvellously suggestive name that is which Bunyan chose, "Goodwill," and how full of encouragement and cheer are his first words, "I am willing with all my heart"! We learn surely that if the gate is narrow and the road thereto difficult and hard, it is not because of the Christ's unwillingness that men should enter thereat. The problem is how to get men to be as willing to be saved as the Christ is to save them. Would that we could convince each one who feels in any degree the load of sin that Goodwill is the appropriate name of him who waits to admit them.

"No words," says Kelman, "will better express the cordiality of Christ. They free him from all ecclesiastical bonds of routine or mere form. Instead of being 'the head of the clerical party,' a functionary of the church, he appears as a layman in all the freshness of Goodwill. Though pilgrims come to him every day, yet each new soul is as interesting to him as if it had been the first."

Knocking and pulling.

Christian knocks and Goodwill pulls. Overhead are the words, "Knock and it shall be opened unto you," the divine promise to every pilgrim. It will be noted that Bunyan represents Christian as kneeling more than once or twice. He kept at it. There is a pertinacity and importunity which God loves. He waits to be entreated. The promise is sure, but we must not as it were dictate to God the very time and method of the answer. For our sake sometimes the answer is delayed, but it must come. He who rightly appreciates the greatness of the divine promise to open when the knock is given, to give when the request is made, will not on his part jeopardise the reception of the gift through turning

away too soon. In some way, his own best way, at some time, that which seems good to him, not to us, God will answer.

Let no one think that a needed repetition of the knocking implies unwillingness on Christ's part. Nay, is he not called Goodwill? Bunyan represents him as drawing Christian in from the assaults of Beelzebub. "Here we have a very vivid description of God's act and man's free choice combined in the supreme event of conversion, as indeed they are combined in every act of life."

Knocking when the door is open.

Again, there are the two metaphors of Christ knocking and man knocking at a closed door, each of which has its own significance at life's hour of crisis. Here, the thought that is most impressive is the contrast between without and within. Outside, all is danger, the uncertainty and the fear of life; inside, the loving Christ and his embrace. Before the opening door some wait, as has been suggestively said, looking through open spar-work, beyond which they can see but cannot penetrate; while others seem to be facing closely joined planks relentlessly opaque. In either case the tragic fact is that as yet there is a plank's breadth between them and their highest destiny. Perhaps the strangest phenomenon of the gate is that so many go on knocking as if it were closed and fail to see that it is wide open already. There is a tale of a prisoner who lay for long years languishing in his cell, counting the stones in the wall, watching the spiders and the mice, until at last one day—he just rose up and walked out! In any case, after whatever experience on the other side, the supreme issues of life are in the simple words, "he opened the gate." To hear that gate shut behind us, to be suddenly sure of God's acceptance—life has no experience comparable with that.—Kelman.

Satan watches the wicket gate.

See the significance and harmony with our experience of Christian at the wicket gate being subject to the arrows of Beelzebub. It is only natural that in the time of crisis, just when the great decision is to be made, Satan the arch-enemy of men's souls should make special effort. Many a young Christian has been discouraged if not made to despair through failing to see how natural this is. Just at the time when they made most effort, lo! the way seemed to be the most difficult, temptations seemed more numerous and seductive. Why, there is nothing in this to marvel at, let alone cause one to despair. The devil well knows that he has got to give a special assault then—it is his critical time too; he stands to lose much.

May we not find, also, Bunyan giving a hint against unnecessary delay just outside the wicket gate? Do we not often find men and women brought almost to the entrance of that gate, led almost to the point of decision for Christ, who yet will go no farther? They linger long, and alas! at times go back. Their very delay has given their enemy the opportunity. We need to remember that safety lies within the wicket-gate: that just outside is a place of special danger. Delays there are of all delays the most dangerous.

Two paths.

Note, Jesus speaks only of two paths. "There seem so many, leading off in all different directions; and so there are on a limited view of life's horizon; but when eternal issues are in sight, there are but

two: the easy path of self-indulgence leading down to death, and the difficult path of duty leading up to life." There are only two divisions of men. The New Testament ever speaks thus. Two paths, two gates, two destinies, two foundations, two sowings, two harvests. We must choose, and the choice is thus limited.

Planned Prayer Meetings.

A writer in *The Interior*, as quoted by the C.E. World, says of the U.S.A. societies:—"In a majority of the Christian Endeavor societies throughout this country there is too much form, with an insufficient play of originality. A young man, a member of a certain church, asked why he did not attend the Endeavor meetings, replied: 'I can stay at home and shut my eyes and tell what they are going to have in the Endeavor meeting. I do not need to go.' This is a picture of the societies in too many places to-day."

Could this be said of any Australasian societies? We are a little afraid so. Young men do stay away; and part of the reason doubtless is a lack of robustness in thought or expression on the part of many participants. Part of the remedy is better preparation, and "planned" prayer meetings. If a subject is worth considering at all, it is worth preparing for. Talks that seem but five minutes old as well as five minutes long are not worth wasting five minutes on. It is lamentable, too, when there is a fine subject, to find most of the members emphasising the same truth when there are three or four other headings, equally important, being neglected. An Endeavor, or indeed any other meeting that is not well planned and prepared, is hardly worth going to.

The *Interior* writer strongly emphasises thorough preparation by the leader. Leaders should know a long time ahead of their appointment and topic. He says too: "On each Sunday evening the president of the society announces the leader for the Sunday two weeks in advance and asks him to meet with the prayer-meeting committee, the preacher, and the Endeavor president the next evening. This meeting is for the purpose of planning the Endeavor meeting. Each is supposed to have given the lesson some study and to be able to tell in a few words how he himself would handle the subject, these suggestions to be utilised by the leader in his preparation. A half-hour's study of the lesson follows. This gives the leader a good start toward an interesting and wide-awake meeting."

But it is not enough that the leader prepare: the other members must also. Thus they will give something that with some regard for language may be reasonably called *their* contribution. The average extract read in lieu of original matter is an abomination.

Amos R. Wells has a word which may be noted:—"On returning from a prayer meeting it is a good plan to look up the subject of the next meeting, and imprint it firmly on the memory. Then be on the lookout during the week for thoughts and experiences that will illustrate the topic. You will be amazed to see how much, in reading, conversation, and observation, will turn toward that subject as soon as you have a nucleus to attract it. A plan that looks a little farther into the future is the making of a prayer meeting notebook, with separate pages to be headed by the topics for three months ahead. Such a book would soon be filled with helpful material for the meetings."

Notes and News.

OAMARU, N.Z.—Our Junior Endeavorers meet at 10 o'clock on Sunday mornings, and have bright meetings always. Miss Watt is supt.; Willy Vine, sec.; Jack Farnilton, treas.; and Ethel Millar, organist. The Junior C.E. picnic took place in the Gardens last Saturday, and was a great success. Mrs. Buckingham (Baptist) gave a splendid missionary address last Lord's day.—W.K., Feb. 15.

On Garvin's Division.

By Mabel Earl.

CHAPTER III.—MRS. GARVIN'S HOME-COMING.

Garvin had stepped close to the great driving-wheels of the wrecked engine, where the black bulk and twisted trucks of the tender hung balanced over the boiler-head still uncooled. There was space for Manning to creep through if he counted his life light in the scales of mercy. The uttermost he could give was an hour's relief from suffering; and the life of the other man might flicker out at any moment, before or after the wrecker should lift the weight which held him.

"All right, now, Dykes." Garvin caught the words, spoken as simply as if the young surgeon were not groping his way through the very bars of death. "Can you raise your arm here, just a little?—I'll see if I can reach farther. No, I'm coming—just to make it easier until they get you out of here; it's all that we can do for you now."

Holding his breath, Garvin waited. A step crunched on the trampled snow behind him; a man's arm, soot-streaked and iron-muscled, thrust him aside.

"You let that boy go in under there?" McCartney thundered. "If this thing was to be done, I was the one to do it. Why didn't you wait until I came back? Here, get away, all of you. He can't crawl backward there. I'll pull him out."

But Garvin was at his elbow. Together the superintendent of the division and the driver of 1814 laid hold upon Manning, and drew him back to safety. His sleeve torn and scorched, his face blackened and bleeding from a cut on the temple, the surgeon emerged. McCartney looked him over from head to foot, silent for a moment.

"Did you reach him?" he demanded.

"Shouldn't have let you haul me out if I hadn't," Manning answered, wiping his face.

"That sort of thing belongs to us fellows," McCartney growled. "You could have told me how to do it. A kid like you, to sneak it that way when a man's back is turned—"

The gruff voice broke as he held out his hand. Nobody made any further remarks. Some of the bystanders, not accustomed to seeing division superintendents thrust aside and lectured by enginememen, waited with some interest to learn whether McCartney's tenure of office would hold good for any appreciable space of time after Garvin got his breath. But the superintendent's face expressed no displeasure. He stood, still listening, by the rear driver. The groans from the crushed cab had ceased.

"Who's got my coat?" said Manning. "If there's any show to wash my hands, I'll go on here now. I'm sorry I couldn't attend your mother, Mr. Garvin. I asked Ware to go. When I saw how things were here, of course—"

"Certainly," said Garvin. "I'm not sure that Dr. Ware would have cared to change places with you. Come up to the car when you can, and tell my mother about Bruner."

It was some time before the relief train started homeward, leaving the wrecking crew at work upon the hillside. Manning found no opportunity to go to the superintendent's car until the train was well under way.

"You have come to tell me about the others," said Mrs. Garvin, opening her eyes. Jean had fancied her asleep for the last half-hour. "Did you see the little girl that they took from the seat next mine? And the mother of that poor baby—the one the brakeman carried there so long—can anything be done for her? And my boy fireman?"

"We've done all that we can for Bruner, until we get him into Cameron," Manning answered. "He isn't suffering so very much now. I can't say yet how he will pull through. It's a miracle sometimes, the way these fellows get well."

He sat beside her, answering her questions patiently, and marvelling at the vital human sympathy which seemed as natural in her as breath or speech. Evidently she had her being in a world of interests and loving relationships which her son—if he were to be judged by the opinions of the men beneath him—had never known. The employees on Keith Garvin's division had learned to expect from him an absolutely impartial justice, tempered not at all by mercy. It was all they asked. From other men who had held his place since the early days of the road they had received, without asking, the openly acknowledged, kindly fellow feeling which makes men willing to forgive occasional hasty judgment and transient harshness.

Manning puzzled over it, as he sat talking to the grey-haired woman who was Garvin's mother. How had the son failed to attain the power of human contact which would have transformed his relations with every man on the division? Manning had been surprised and touched at Garvin's unprecedented friendliness in the office that morning. He was prepared to think all possible good of this gracious woman's son.

As he rose to leave the car, Jean glanced at the streaks of soot and oil upon his cuffs and across his shirt. The torn sleeve was concealed, but the cut upon his forehead, covered with a strip of plaster, could not be overlooked.

"Where have you been?" she asked. "You might be taken for one of your own patients."

"I am," he said. "I put on that plaster by the mirror in the toilet-room down here. It's an ornamental job, and does me credit."

"But where did it happen?" she persisted.

"O, there was a poor fellow back there; I crawled around some," he answered, colouring.

"I know about it," said Jean. They had walked down the aisle, and were standing by the front door of the car. "Dr. Ware told me, and after that I asked Mr. Garvin. I wanted to see whether you were willing to glorify yourself. It was one of the bravest—"

"O, pshaw, please don't!" Manning interrupted. "It had to be done. There weren't any two ways about it."

"I wanted to thank you," Jean said.

"Why?" Manning demanded, absurdly happy, with his heart in his mouth.

"Because of Stanley. You see—I can't forget. It might have been Stanley—it may be, next year or next week. That is what it always means to me, of course, when anyone of

the boys is hurt. And you would have done the same for him."

"Sure," said Manning, conscious of a thousand surging emotions which could find no other utterance than that one inadequate syllable.

"Mrs. Garvin is going directly to her son's house," Jean continued, changing the subject quite against Manning's will. "She doesn't want to be in the hospital, and besides she made me tell her that they will probably be overcrowded there now. So I am to go with her. She will need some attention for a while; and coming to Cameron this way, without any acquaintances, and nobody else in the family except her son, it is just as well for her to engage a nurse. If she had a daughter or a sister with her, it would hardly be necessary."

"I planned it for you," said Manning. "I spoke to Garvin even before he had word that his mother was hurt. I thought it would be a help for you in your work. I want to help you, you know."

What else he might have said is uncertain, for the conductor came back to speak to Garvin just then, and Jean retreated as he appeared at the door.

Stanley Davidson was with the crowd that met the relief train when it pulled into Cameron. Somebody called for help with the stretchers, and he volunteered at once. It happened to be his strong arms which helped to lift Garvin's mother into the ambulance. She saw him smile at Jean, and with a glance from one face to the other she drew her own conclusions.

"You are Miss Davidson's brother?" she said. "I am going to borrow your sister for a while, if you will lend her to me. Do you need her so very much?"

"You may have her for a little while," said Stanley. There was no prophet at hand to tell him the complications destined to arise from this pact.

Manning was detained at the station for a moment. Before he left, a telegram was handed to him, sent from the scene of the wreck, where an operator was stationed to report progress in the work of the wrecking crew.

"Dykes out from engine," it read. "One chance in thousand for his life. Congratulations."

It was signed with the initials of Dr. Ware, who had remained with the crew. Manning thought of Jean Davidson as he read, smiling. It was more than six months since he had laid himself at her feet, figuratively speaking, and this day had brought him his first hope of success.

At his own door Garvin rang sharply for the second time. The porch and steps lay white with unswep snow; the walk leading to the back door was untrodden. The ambulance stood waiting by the front gate.

Jean came up the walk, and glanced at the master of the house inquiringly.

"Nobody at home, evidently," Garvin said. "I left Mary Nolan in charge here this morning. She has taken the precaution of setting the bolt on this door, and my latch key won't open it."

"Have you another key? Let us try the kitchen door," said Jean.

There were keys in plenty on Garvin's ring—keys of desks and safes and lock-boxes, one per-

taining to his room at the house where he had been boarding up to the present time, a trunk key, and a padlock key dating back to his college days. There was nothing which would unlock the kitchen door.

"Wait," said Jean, reaching into her bag. In another moment the door swung open.

"If that woman has let the fires go down, I shall tell Peters to drive on to the hospital," Garvin remarked. "My mother has had enough of exposure for one day."

The house was warm, but it presented a scene of confusion almost equalling that of the wreck. A step-ladder stood by the dining-room windows, surrounded by pails of water, brushes, soap, old towels, and fragments of newspaper. Two or three packing boxes, half emptied, occupied the middle of the floor; and heaps of dishes, house linen, books, and bric-a-brac were scattered about over chairs and table and sofas.

"I rented this house furnished from Hunting-ton," the superintendent said, surveying the result of Mary Nolan's brief reign. "The boxes came in Monday morning, and I engaged Mrs. Nolan to put things in order. There's no help for it now, I suppose. I'll tell Peters to drive on."

"Excuse me, Mr. Garvin." Jean Davidson had plenty of courage, and she needed it to face the superintendent's eyes. "Let me tell your mother exactly how it is here, and give her the choice. This isn't really impossible—for a woman. I can straighten these rooms in a very little while, but if Mrs. Garvin has set her heart on coming home? The hospital will be even worse than usual now."

For the second time that day Garvin was guilty of staring. He looked up from the packing boxes into Jean's face, bewildered.

"I'll speak to her," said Jean, taking the reins into her own hands.

In his office and on the rail Garvin was an autocrat; but here he slipped unawares into a subordinate position, thankful for a sure hand at the helm. He heard the bolt of the front door sliding back, and Jean's light step on the snowy boards; and, thinking the consultation might take perhaps two minutes, he stooped to adjust the dampers of the stove in the sitting-room. The men were carrying his mother up the steps before he realised that Jean could have finished her explanation.

"On the sofa here," Jean directed. "That's all. Mr. Garvin and I can manage everything else. And Jack, if Mary Nolan is over there at the hospital, tell her that she must be here within an hour if she expects to keep her place in Mrs. Garvin's house. There isn't anything at all that she can do for that boy of hers, and he isn't dangerously hurt."

"Poor Keith!" Mrs. Garvin said, looking up at her son's distressed face. "It's your first experience with the servant problem, isn't it? But this isn't terrible at all, and I'm so glad to be at home! If I could only walk through all the rooms, and see what they are like!"

In spite of her courage, the hours of pain and weariness were beginning to tell upon her. She lay quietly upon the sofa after that, looking at the ruddy glow of the stove, and smiling when

her son paused beside her. Jean hurried on with her preparations in the adjoining bedroom. When she was supposed to be out of range of any view of the sitting-room, she lifted her eyes suddenly to the mirror above the dresser opposite, and saw Garvin's face as he dropped on one knee beside the sofa, with his mother's hand against his cheek. She turned away abruptly with a guilty sense of spying, but the memory stayed with her to moderate her judgment of Keith Garvin for all time.

—C.E. World.

(To be continued.)

Obituary.

HART.—With mingled feelings of sorrow and joy we record the death of John Argill Hart, which occurred at Dandenong on Feb. 4 after a brief illness. Our brother was baptised into Christ when a young man, and was a member of the Baptist Church at Measham, Leicestershire, England. He came to this colony a few years later with his wife, who was also a member at Measham. After the church was established at Dandenong, finding it in accord with his ideas of the New Testament church, he identified himself with it, and had been a most valued and energetic servant ever since. His strong sense of duty, his unswerving loyalty to truth, his forceful character, exerted a powerful influence for good on those within and without. He served the Lord in numerous activities, and died strong in the conviction that the "perfect" will yet be ushered in. As a church officer his judgment was always respected, and his musical skill was of great value to the church. His wife and two daughters, loved for their devotion and good works, are still with us, and together we wait for the glad day when the great family of God will reunite.

Dandenong, Vic.

WATSON.—Bro. and Sister W. Watson have been called upon to part with their youngest little girl, aged two years, who was interred in the Nangana Cemetery on Feb. 16. We extend our Christian sympathy.

Emerald, Vic.

W. BOLDUAN.

NELSON.—Emma L. Nelson passed away to be with the Saviour she loved, on Feb. 7, in Adelaide, aged 44. She was a native of Torekor, Sweden, and has been a member of the church at Glenelg for 10 years. For six years she has been a great sufferer, but her patient and sweet endurance during that time won for her the love and esteem of all who knew her. Our deepest sympathy goes out to those she has left behind.

Glenelg, S.A.

E.W.P.

HURST.—We have recently been called upon to say farewell to one of our oldest and most faithful members, Mrs. I. Hurst. Sister Hurst was baptised by C. A. Moore nearly 23 years ago, and from that time till the day of her death was a devoted follower of the Redeemer. Her faithfulness in attendance at the services of the Lord's house was most marked. Our sister was nearly 65 years when most marked. Our sister was nearly 65 years when the call came, and we feel in her case that it is truly entering into that rest which Jesus has prepared for the people of God.

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JOSIAH HOLDSWORTH, Undertaker.

COOK.—On Jan. 26 we laid to rest the remains of our Sister Cook, aged 77. She arrived in this country in the "Cleveland" in 1839, and was baptised at the Norwood Baptist Church in 1872. She learned the way of the Lord more perfectly, and became one of the foundation members of the church at Glenelg in 1892. For a long time she was called upon to suffer much, and for the past six months has been waiting for the Lord. She leaves behind her sons and daughters; among whom are our well-known and much beloved Sisters Inverarity and Bolton, to whom the church offers heartfelt sympathy.

Glenelg, S.A.

E.W.P.

BRODIE.—On Jan. 15 our young Bro. D. Brodie was called home at the age of 21 years. He had been suffering from consumption, and was longing for rest. He was a bright, earnest young man,

with a deep-rooted faith in his Saviour, and a heart filled with love for the church. It was the writer's privilege to visit him often, and talk over things eternal; and these talks proved seasons of help and comfort to both. A few hours before he died, we were talking about the coming of the Saviour, and the joy reserved for his children, when he said, "I wish the dear Lord would come for me to-night," and his prayer was answered, for at half past nine he fell asleep. We laid his remains to rest on the following Lord's day, the young people of the Bible Class and C.E. Society attending. At the memorial service the young men sang his favorite hymn, "Will there be any stars in my crown?" Since then, his mother and two sisters have obeyed their Lord, and are now serving the Master he so dearly loved. Our hearts go out in sympathy to those who are left behind in sorrow, and pray that the loving Father will comfort them.

Petersham, N.S.W.

J.C.

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