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The Land of the Pharaohs.

Jas. E. Thomas.

With mingled feelings of wonder and expectation we came after four days' journey from Naples to the ancient city of Alexandria. As we approached the low-lying shore and saw for the first time the land of the Pharaohs it seemed as though we could even then enter into mystic communion with the mighty dead, and there came to us the memories of the historic past. Here in the golden age of her glory under the powerful rulers of her ancient dynasties there flourished arts lost to us, and there existed learning and culture that made Alexandria to be the educational centre of the world.

The land of bondage.

To the student of Biblical history there come afresh the stories of the struggles and triumphs of God's own people in this land. Here is the land of bondage, where Israel groaned beneath the tyrant's rod for forty years; and here, too, God in his wonderful way humbled Pharaoh and his mighty host, and brought forth his own to the liberty of their promised possession. Here was the land into which Joseph was brought by his purchasers, and through God's mysterious providences arose to the highest position the king could give. To this land came Joseph's brethren, and at last the patriarch Jacob, who dwelt in the place given to him. Here, too, in later days, is the place to which Joseph and Mary brought their infant son, and it thus became the land of refuge for our Lord.

Passing the customs.

But there was no further time to dwell on these memories of the past. We were soon anchored and escorted by our guide through the customs house. Here we had to pay 2½d. for each package inspected, in return for which the pompous looking official scratched a chalk mark on each parcel. A lean looking Egyptian soldier then felt our pockets to see that nothing had been secreted therein. Our guide told us that this act was purely voluntary, and the soldier kindly undertook this officious duty in order that "he might become a corporal." We found in our travels that many more of these officials were seeking promotion in similar ways.

From the crowd of shouting Arabs that had kindly offered their valued services we had chosen a dusky gentleman named Solomon, who we were informed abounded in wisdom concerning this interesting city. We

began our explorations in a hired carriage drawn by a pair of magnificent Arab greys. Alexandria was founded in 328 B.C. by Alexander the Great and named after him. It eventually became the centre of civilisation and learning, and Ptolemy Philadelphus completed the great library and museum to which men came from all parts of the world. It became also the centre of commerce, and the "ship of Alexandria" on which Paul sailed was doubtless laden with corn from here. Here Mark is said to have labored, Clement of Alexandria and many of the early fathers lived here, and here Apollos was born. The Romans conquered the city in 26 A.D., while the general of the Khalif Omar subdued it in 646 A.D. Since it came under the heel of Mohammedan tyranny it has ceased to flourish as before, but even now it is an important centre, numbering now about 200,000, though at one time it contained 1,000,000 people.

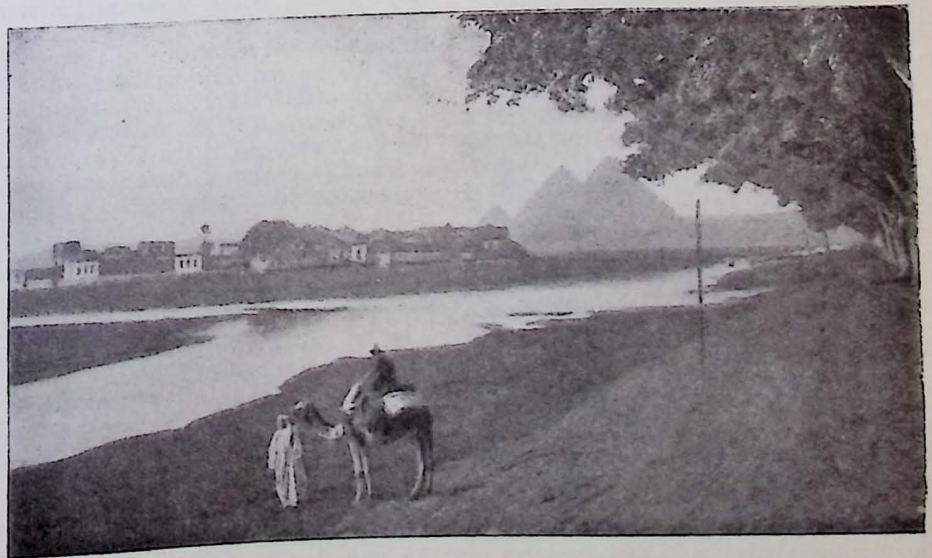
Alexandria.

Alexandria is really divided into two parts. The old portion of the city is inhabited mostly by dirty Arabs who never seem to have so much as heard that soap was ever invented, while they evidently think the using of water to cleanse either themselves or their belongings is a Christian act that must in the name of the prophet be religiously avoided. Passing through the dirty streets amidst perfumes that could almost be felt, we saw many in-

teresting scenes. Some were trading in the market place, while others were drinking or smoking at the cafes. We came once upon a free fight in which two dusky Arabs were settling matters by means of the "noble art," and the blood flowed as freely as if it were a genuine Burns-Johnson display; till at last the police interfered and scattered the crowd. We came on an old master teaching school. He went on reading the Koran regardless of the fact that we were there, and evidently caring little whether the crowd of children sitting around him on the same floor looked at him or us.

Pompey's Pillar.

There is an Arab cemetery outside these quarters, with its many graves, and near by is the famous Pompey's Pillar. This was built by Maximus as a landmark for sailors on the site of the palace and university. The shaft is 69 ft. high, and the whole measures 89 ft. There used to be the statue of Diocletian on the top. It is called Pompey's Pillar from the belief that Pompey the Great was buried there. Further on is the Kom-esh-Shukafa, or "Hill of Potsherd," which is an Egyptian burial place. It was used till probably 200 A.D., and was discovered accidentally in 1900. There are four floors beneath the earth in the manner of the Catacombs, and royal tombs and statues were discovered there. The foolish



GIZEH AND THE PYRAMIDS—on the site of ancient Memphis, and on the west bank of the Nile.

Emperor Caracalla and his queen were buried here, with many other mighty dead. The bones of many are still visible there.

A great canal.

The other and newer part of the city is European, in build and population, and has a nice park in the centre, with a splendid statue of Mohammed Ali, the great hero and ruler of his people. In this quarter are many fine buildings, including the Hall of Justice, offices, and churches. We had a beautiful drive along the Mahmudiyeh Canal, which was constructed by the great Mohammed Ali to connect Alexandria and Cairo. It is the highway of traffic, and many dahabyehs (as their strange looking boats are called) were laden with merchandise and freight ready to be taken on to their destination. These boats have great wooden arms that rise like masts and slope towards the shore. The natives get hold of these with ropes and walk along the shore, pulling the boat slowly along. It seemed like hard work to them, but they moved with astonishing alacrity.

Cairo.

Leaving Alexandria, we came by rail to Cairo, passing through the beautiful fertile country of the delta. At each station we were waited upon by eloquent salesmen who displayed baskets of luscious figs and grapes. We secured sufficient to satisfy ourselves at "half-price" or less. This is the common method of purchase in Eastern lands. The sellers always leave wide margins for liberal reductions, while the buyers must always start to buy by offering about one-third of the price asked. Then after argument a happy medium is reached, and the purchase completed. Cairo is a wonderful city of 800 000 people. Like Alexandria, it has an old and new portion, and is fitted up with an electric car line, managed by a Belgian company, which is one of the finest systems in the world.

A city of mosques.

Cairo is a city of mosques, and our first tour was to see as many of these as possible. Our guide was a German Greek named Jacques Feinman, commonly called Jack. He was a bright, genial young fellow, and spoke by his own count ten and a half languages—English being only half mastered by him. He proved very useful and faithful to us. Our first mosque was that of Gamiyah Rifa-iyeh (an order of Moslem monks). Here is the tomb of Ismail Pasha and his favorite wife (in all he had 70 wives) and his family. Here by his tomb we saw some magnificent plate and jewels of his household. This great mosque has never been finished, because there are no Arab architects capable of doing it, and no "infidel Christian" is allowed to assist. Near this is the citadel erected first in 1166 by Saladin from stones taken from the small pyramids of Gizeh. The present structure was built of stone taken from the Mokattam hill near by. The British Garrison is located here, and there is no doubt that Egypt is practically controlled by the British High Commissioner. There was ample evidence as to the ability and diplomacy of Lord Cromer, who was then the King's representative in Cairo.

The next mosque was that of Mohammed Ali, the finest possibly in the world. We were allowed to enter on having manilla slippers placed on our boots by the attendants. Unfortunately one of mine came undone, and I had to stand on one leg while the Arab went and got me another. Unlike the Pharisee, I did not make such a position an act of worship, for I was glad soon to be as other men. This great mosque is built entirely of alabaster on the site of the tent of Mohammed Ali. Here he slew 415 Mamelukes or lesser rulers on March 1, 1811, and became the first Khedive of Egypt. In a beautiful tomb within are his remains. The mosque, which was built by an Italian, is magnificently lighted, and on its floors are the choicest carpets. Many of the faithful were going through the contortions and devotions of their religion and cared nothing for our presence. There is in the court-yard of the mosque a fine clock, presented to Ali by Louis Napoleon.

Tombs of the Mamelukes.

We passed through dirty narrow streets to the tombs of the Mamelukes, which are truly beautiful. Here is also the tomb of Ibrahim Pasha, successor to Mohammed, who conquered all from the Red Sea to Achabar, and at one time even shook Jerusalem. His tomb is overlaid with gold. Some of the Arabic inscriptions as interpreted by our guide were very interesting. Some read like this: "You are dead, but in the other world you are not dead." "All things must die, but God cannot." "God has a happy place ready for him." "When a man dies it is the will of God." All these inscriptions emphasise the monotheism of Mohammedanism, but speak nothing of Jesus Christ. The Koran has little place for a Saviour and Christ.

An Arabic university.

Our next visit was to the Mosque El-azhar, the great Arabic university. As it was near the noon-day hour of prayer we only gained admittance by the persistence of our guide and the kindness of an old "professor." This mosque was founded by Gaubar in 970 A.D., and has about 12,000 students from all parts of the Mohammedan world. All the students were grouped together in nationalities, and mostly live on the premises. They sat on the floor and listened to the verbosity of their old professor as he continued to read regardless of the presence of infidels. The great text-book is the Koran. It takes 20 years to become a Sheikh or Priest, 40 years to become a Professor, and 72 years to finally graduate from this university. The course would be rather long for even the most Job-like Australian.

Old Cairo.

In the afternoon we went to Old Cairo, and on the way met a Moslem funeral. In the case of a child it is simply carried in the arms of a man, but in the case of an adult the body is borne on the heads of the mourners' friends. Each takes turns to mourn, and cry all the way to the grave, "There is no God but God, and Mohammed is the prophet of God." This is repeated all the way, lest the dead should forget the

creed ere he enters the abode of the faithful, and for this neglect receive no admittance. The Moslems are evidently believers in a kind of post-mortem education. The way chants sat on their counters and seemed by their talk to be beating some hard bargains. Some of the provision stalls contained greasy looking sausages and viands of unmentionable odors that would scarcely pass the Food Inspector in Adelaide, but were purchased and devoured with seeming relish by these hungry folks.

The Nilometer.

Old Cairo is very ancient, but interesting. We saw the Nilometer or measure of the Nile. This was constructed in 117 A.D. It showed that there was 19ft. of water in the river, and that the Nile had risen 10ft. in 8 days. The Egyptians realise how much they owe to the Nile, and were having the annual festival in its honor that day. They used to offer to the god of water a man and a girl by throwing them into the river, but the British stopped this cruel practice. They now offer a clay man and girl, and they seemed satisfied that the god is just as pleased—and doubtless he knows no difference. The next day was to be a Mohammedan feast commemorating the flight of the Prophet from Mecca to Cairo. All kinds of decorations were about the narrow streets. There were also some elaborate preparations for a wedding. The house of the bride is always adorned with bunting and flags right across the street some time before the happy event takes place.

(To be continued.)

N. S. W. Foreign Mission Report.

MARCH 1, 1908, to FEB. 28, 1909.

In presenting our annual report we are thankful to be able to record increased interest in the commission of Jesus to his people to go into all the world and preach the gospel to every creature. Though this year we had two months less in which to receive offerings, yet we are glad to say that we received £69/14/8 more than during the fourteen months of 1907-8. This increase, we are glad to say, is not owing to the large gifts of a few, but to the increased gifts of the many. With few exceptions individuals, churches, Sunday Schools and Endeavor Societies have all sent in larger offerings, and best of all this increase has been accompanied by expressions of joy on the part of the giver, indicating that we are growing in the grace of giving.

LIVING LINK.

We have now several living link organisations. Paddington Christian Endeavor supports a native teacher on the Island of Pentecost. Marrickville church and Sydney and Enmore Bible Schools support orphans in India. Our Sisters' Conference supports a Bible-woman in China. The Helping Hand Class of Enmore and the Sunday School of Petersham and the Paddington Bible Class unite in supporting a Bible student in Japan.

CHINESE CHURCH AND CLASSES.

The work among the Chinese in New South Wales has been continued with great success and much self-denial on the part of the workers. Bro. F. Newby, the superintendent, and Mrs. E. J. Priddeth, the secretary, and their noble band of workers, have been in labors abundant if not in "fastings, oft." The Chinese church has been reorganised, and now meets at 10.30 on each Lord's day, and conducts a gospel service at 7 p.m. Several have at these meetings decided for Christ.

PENTECOST ISLAND.

Our hearts have been thrilled with the magnificent results of the work on the Island of Pentecost. The story of Tabymancan's and Bro. Filmer's work has been like a new Acts of Apostles. Scores and hundreds have turned to the Lord, and are "continuing steadfast in the apostles' doctrine." Bro. Filmer will be with us at the Federal Conference to tell us face to face this wonderful story—this almost romance of missions in the islands of the sea. Bro. Filmer proposes to take back with him a boat, a house, and last, but not least, a wife. Before this is read Bro. Filmer will have married Miss Fountain, of Adelaide, who has been gaining experience as a nurse and in other ways fitting herself for the work of a missionary. From the united labors of Bro. and Sister Filmer we may expect even greater success and blessings in the work at Pentecost Island.

JAPAN.

Bro. and Sister Davey have continued their work at Tokyo with much success. This sunrise kingdom has responded to the Sun of Righteousness. The school work has grown apace, and souls have been won. The arrival of another missionary in the person of Percival Douglas Davey has caused great joy to our devoted brother and sister. Sister Benson, while doing her part as grandma, has done something to help on the work in Japan.

INDIA.

The work in India has made steady progress. Bro. and Sister Strutton are increasing the number of weavers in the industrial section. Miss Mary Thompson has continued her village and school work. She is now in Australia on furlough, and will be present at the Federal Conference.

CHINA.

During the year Miss Rosa L. Tonkin has returned to her mission among the women of China, and is now hard at work in her field. Bro. James Ware paid us a short visit recently, and spoke in glowing terms of the good work Sister Tonkin is doing. Bro. Ware's visit was greatly appreciated.

CHILDREN'S DAY.

Children's Day has enlisted the help of nearly every scholar in N.S.W., and the amount contributed is a record for our State. The missionaries write enthusiastically about the joy of the children of our mission stations on receipt of their Christmas boxes. Next year we purpose using the American Children's Day Exercise, and they are already in hand, and will be sent out about June 1. We hope to receive at least £50 this year from our Bible Schools.

THANKS.

We tender to our collectors our best thanks for their splendid services. They are the hardest workers of all. The work is oftentimes made very difficult, but through storm and sunshine, through rebuff and cheers, they steadily pursue their way to the hearts and pockets of the members—not for themselves, but for Christ's sake. We glory in the work of our collectors. They are self-denying, patient, hardworking, and their praise ought to be in all the churches.

To Bro. and Sister Gole, thanks are due for the kind hospitality of their home for Committee meetings.

RESIGNATIONS.

During the year several changes took place on our Committee. Bro. E. Gole resigned his work as Secretary and Treasurer. Bro. Walden was appointed in his place. Bro. Illingworth was elected chairman, but had to resign on account of the heavy work on the Centennial Committee. Bro. E. Gole was then appointed chairman, and Bro. Shearston was appointed on the Committee. Miss Fox resigned her place on the Committee, and Mrs. A. B. Maston was appointed to the vacancy. During the year Bro. Day moved to South Australia.

BRO. E. GOLE.

Mention has been made of the resignation of Bro. E. Gole as Secretary and Treasurer of the Committee. The Committee did all possible to

cause Bro. Gole to reconsider his position, but to no purpose. Bro. Gole felt that other matters had greater claims. Bro. Gole has been Secretary of this committee from its inception, and is the greatest human influence in F.M. work in N.S.W. Nothing was a trouble to him if it advanced the cause he had so much at heart. He brought to bear all the powers of mind and heart and pocket to make Foreign Mission sentiment prosper in N.S.W. Whatever progress we have made or success we have attained is owing largely to the magnificent leadership of Bro. Edmund Gole. As Bro. Archibald McLean in America began his F.M. work in the Secretary's chair, and is now our President of the F.M. Committee of U.S.A., so Bro. E. Gole has graduated from the Secretaryship of our Committee to the Presidency, a position we hope he will continue to fill till he goes home or until

"Jesus shall reign where'er the sun
Doth his successive journeys run."

MEETINGS.

During the year the Committee has held 10 meetings with the following attendances:—Bren. Clydesdale, 9; Day, 3 (resigned); E. Gole, 9; S. O. Gole, 9; Griffith, 5; Illingworth, 3 (resigned); Shearston, 4 (appointed late in year); Walden, 10; Sisters Ashwood, 4 (removed to country); Hindle, 3 (removed to country); Maston, 4 (appointed late in the year).

FINANCIAL STATEMENT.

MARCH 1, 1908—FEBRUARY 28, 1909.

RECEIPTS.

ENMORE—

Church:	
Collectors	£27 13 1
F.M. Sunday	37 10 0
W. Plowman family ..	6 14 0
Miss Fanny Beeby .. .	0 10 0
Miss Bust	0 2 6
	£72 9 7

Bible School:	
Children's Day	2 9 10
Miss Stella Kingsbury's	
Junior Bible Class ..	8 2 10
	10 12 8
Support of Orphan (India) ..	5 0 0
Miss L. Kingsbury's	
Class	0 17 9
Helping Hand Class ..	—
Support of Japanese	
Bible Student	6 0 0
Bible Class	5 0 0
	27 10 5
	£100 0 0

SYDNEY—

Church:	
Collectors	8 6 0
F.M. Sunday	12 7 8
Bro. Les. Stimson .. .	1 5 0
Bro. R. Leck	1 0 0
	22 18 8

Bible School:	
Support of Orphan (India) ..	5 0 0
Children's Day	4 10 0
	9 10 0
	32 8 8

MOREE—

Church:	
F. M. Sunday	2 2 6
W. Winter and daughters ..	10 0 0
Peter Winter	5 0 0
	17 2 6

Bible School:	
Children's Day	2 15 0
	19 17 6

PADDINGTON—

Church:	
Collectors	5 7 5½
F.M. Sunday	5 7 9½
T. Hagger	0 5 0
	11 0 3

Bible School:	
Children's Day	0 12 7
Bible Class to support of Japanese Bible	
Student	3 0 0
	3 12 7

Y.P.S.C.E.:	
Support of Pentecost Island	
Teacher, Thomas Tum Tum ..	4 10 0
	19 2 10

PETERSHAM—

Church:	
Collectors	7 7 7
F.M. Sunday	5 15 1
	13 2 8

Bible School:	
Children's Day	1 6 2
Support of Japanese	
Bible Student	3 0 0
	4 6 2
	17 8 10

INVERELL—

Church:	
F.M. Sunday	15 2 1
Bible School:	
Children's Day	1 18 0
	17 0 1

CHINESE CHURCH—

Per F. Newby	13 1 6
Per E. Linn	1 1 1
	14 2 7
	14 2 7

MARRICKVILLE—

Church:	
Collectors	2 18 0
F.M. Sunday	2 2 7
Support of Orphan (India) ..	5 0 0
	10 0 7

Bible School:	
Children's Day	1 2 6
Y.P.S.C.E.:	
F.M. Sunday	5 5 5
Junior C.E.:	
F.M. Sunday	5 5 5
	11 10 1

BELMORE—

Church:	
Collectors	6 7 1
F.M. Sunday	3 12 0
	9 19 1

Bible School:	
Children's Day	1 10 0
	1 10 0
	11 9 1

TAREE—

Church:	
F.M. Sunday	6 1 0
Bible School:	
Children's Day	2 19 0
	9 0 0

MUNGINDI—

Church:	
F.M. Sunday	2 10 0
Mrs. Sylvester Butler ..	1 0 0
Mrs. S. Butler, for	
Baramati Work	3 0 0
	6 10 0

Bible School:	
Children's Day	1 0 0
	7 10 0

ERSKINEVILLE—

Church:	
Collectors	1 16 0
F.M. Sunday	2 11 0
	4 7 0

Bible School:	
Children's Day	2 11 0
	6 18 0

ROOKWOOD—

Church:	
F.M. Sunday	4 1 7
Bro. L. Russell	1 0 0
	5 1 7

Bible School:	
Children's Day	1 0 0
	6 1 7

LISMORE—

Church:	
F.M. Sunday	3 5 1
Bible School:	
Children's Day	1 5 3
Y.P.S.C.E.:	
F.M. Sunday	1 10 0
	6 0 4

CANLEY VALE—

Church:	
F.M. Sunday	3 4 6
Bible School:	
Children's Day	2 0 8
	5 5 2

HORNSBY—

Church:	
F.M. Sunday	5 0 0
	5 0 0

MEREWETHER—

Church:	
F.M. Sunday	1 15 6
Bible School:	
Children's Day	2 10 0
Y.P.S.C.E.:	
F.M. Sunday	0 5 6
	4 11 0

BUNGAWALBYN—

Church:	
F.M. Sunday	3 10 0
Bible School:	
Children's Day	0 9 0
	3 19 0

WAQGA—

Church:	
Collectors	1 0 0
F.M. Sunday	1 13 0
Bible School:	
Children's Day	1 2 1
	3 15 1

LILYVILLE—

Church:	
Collectors	0 17 1
F.M. Sunday	1 4 3
	2 1 4

Bible School:	
Children's Day	1 13 2
	3 14 0

NORTH SYDNEY—

Church:	
F.M. Sunday	1 13 0
Bible School:	
Children's Day	1 16 8
	3 9 8

HURSTVILLE—

Church:	
Collectors	0 18 10

F.M. Sunday	2 10 3	3 9 1
JUNEE—		
Church:		
F.M. Sunday	2 0 0	
TUCUMWAL—		
Church:		
F.M. Sunday	2 0 0	
WINGHAM—		
Church:		
F.M. Sunday	1 19 6	
TUGGERAH LAKES—		
Church:		
F.M. Sunday	0 11 0	
Bible School:		
Children's Day	1 1 5	1 12 5
MOSMAN—		
Collectors	1 8 3	
SEVEN HILLS—		
F.M. Sunday	1 0 0	
OGIMBAL—		
F.M. Sunday	1 0 0	
TYALGUM—		
F.M. Sunday	15 0	
AUBURN—		
Children's Day	12 0	
COROWA—		
F.M. Sunday	0 7 3	
Sisters' Conference:		
Support Bible Woman in China	3 12 0	
Bro. and Sister Arnold, Grong Grong	0 10 0	
C. J. Morris, Peak Hill:		
Pentecost Island Work	10 0 0	
Chinese Mission, Melbourne	5 0 0	
Support John Thompson	2 0 0	
	17 0 0	

Total amount raised during year

Balance from last year

Received Cheque from Bro. R. Lyall for supplies for Pentecost Mission

SUMMARY.	£345 9 6
Churches gave as Churches	£245 10 1
Bible Schools gave	74 4 11
Christian Endeavour Societies	6 12 6
Individual Contributions	17 10 0
Sisters' Conference	3 12 0
Balance from 1907-8	£345 9 6
Received from Federal Treasurer	£352 10 11
	£390 6 0

Church.	Contribution.	1907-8.	Increase.	Decrease.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Enmore	79 16 7	20 3 5		
Sydney	39 3 3		*6 14 7	
Moree	9 16 6	10 1 0		
Paddington	150 5 5		111 2 7	
Petersham	21 10 9		9 1 11	
Inverell	5 15 11	11 4 2		
Chinese Church	9 2 11	4 19 8		
Marrickville	5 8 0	6 2 1		
Belmore	3 9 5	7 19 8		
Taree	5 19 3	3 0 9		
Mungindi	5 0 0	2 10 0		
Erskineville	4 11 11	2 6 1		
Rookwood	5 0 0	1 1 7		
Lismore	4 8 9	1 11 7		
Canley Vale	0 12 1	4 13 1		
Hornsby	6 17 6		1 17 6	
Merewether	2 13 0	1 18 0		
Bungawalbyn	1 9 6	2 9 6		
Wagga		3 15 1		
Lilyville		3 14 6		
North Sydney	6 12 0		3 2 4	
Hurstville		3 9 1		
June	2 4 0		0 4 0	
Tocumwal		2 0 0		
Wingham	1 4 6	0 15 0		
Tuggerah Lakes		1 12 5		
Mosman		1 8 3		
Seven Hills	0 10 0	0 10 0		
Ogimbal		1 0 0		
Tyalgum		0 15 0		
Auburn		0 12 0		
Corowa		0 7 3		

*Omitting Chinese collection each year.

†Including Lilyville.

‡Lilyville, £3 14s. 6d. this year, reduces decrease to £7 8s. 1d.

Average per member for the year, 1s. 10d. This is less than one half-penny per week for the conversion of the heathen. Cannot we aim at one penny per member per week, or £788 17s. 10d. for the year? Dividing our Churches into two classes, those who support evangelists and those who do not, we find the average per member as follows:—

Churches Employing Preachers.	Average per Member.	Churches Not Employing Preachers.	Average per Member.
	s. d.		s. d.
Moree	9 8	Mungindi	18 9
Canley Vale	2 11	Chinese Church	12 3
Inverell	2 9	June	5 8
Enmore	2 4	Bungawalbyn	3 7
Taree	1 11	Hurstville	2 9
Marrickville	1 8	Lilyville	2 7
Sydney	1 6	Seven Hills	2 6
Rookwood	1 3	Belmore	1 8
Merewether	1 2	Wagga	1 1
Paddington	0 10	Wingham	1 1
Petersham	0 10	Erskineville	0 11
Lismore	0 4	North Sydney	0 7

Decreased contribution does not always mean a dying interest. Causes may be: (1) Change of preacher; (2) Poor collectors; (3) Loss of a big cheque-giver; (4) Officers apathetic.

EXPENDITURE.

CHINESE MISSION, Sydney—	
Caretaker of Mission Room to 28/2/09	£13 5 0
Gas for Mission Room to 28/2/09	4 1 0
Bibles and Hymnbooks	1 16 9
	£19 2 9

PENTECOST MISSION—	
Hymnbooks	4 6 8
Bibles	5 7 8
Salaries, Bro. Filmer and Teachers	73 2 1
Groceries	11 2 1
Household Furniture	22 13 6
Cost of Drafts, £1 7s.; Freight, 16s. 6d.	2 3 6
	£118 16 1

Less Money received from R. Lyall, Federal Treasurer, Melbourne

JAPAN MISSION—	
P. A. Davey, to support a Bible Student	9 0 0
Cost of Money Orders	0 4 6
	9 4 6

CHINA MISSION (Shanghai)—	
Miss Tonkin, to Support a Bible Woman	3 12 0
Miss Tonkin, Travelling Expenses while in New South Wales	4 9 7
	8 1 7

INDIA MISSION—	
Miss Mary Thompson, for Support of Orphan Children from:—	
Marrickville Church	5 0 0
Sydney Bible School	5 0 0
Enmore Bible School	5 0 0
Cost of Money Orders	0 5 0
	15 5 0

CHILDREN'S DAY EXPENSES—	
1000 Boxes, £1 16s. 9d.; 800 Exercises, 10s. 6d.	2 7 3
Cash Sent to R. Lyall, Melbourne	36 3 2

WORKING EXPENSES—	
Printing, Stamps, Telegrams and Exchange	5 12 11
Rubber Stamp, Minute, Letter and Receipt Books	0 12 7
Sundries	0 8 6
	6 14 0

Balance in Hand	£177 19 3
	174 11 8
Total	£352 10 11

This may seem a large balance to have in hand, but it will all be expended before this report is read, as the price of the house and boat for Pentecost Island will cost not less than £250. This expenditure was to have been incurred in December, 1908, but your Committee thought it better to wait the coming of Bro. Filmer and allow him to superintend the construction of both the house and the boat. We shall therefore need to make a special effort to enable us to pay for the house and boat without in any way crippling our other work.

GEO. T. WALDEN, Sec.

Australian Christian.

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The Leader.

The Centenary of Darwin.

In the scientific world, no man has influenced the thought of the age to a greater extent than Charles Darwin. Just recently his centenary year has been made the occasion of various celebrations, and a revival of

interest in the theory with which his name is inseparably associated. It is a fitting time, therefore, to make some attempt to ascertain what contribution he has made to scientific and philosophic thought, and to enquire to what extent what he has contributed will remain a permanent factor in the education of the race. And here we must distinguish between two things that differ, and these two things are science and philosophy. A good scientist may be a poor philosopher. That is to say, he may be prominent as an observer and discoverer of facts in nature, but be sadly deficient in the power to generalise from those facts and make them take their proper place in the scheme of things. And as Charles Darwin is presented to us as a scientist who has propounded a philosophy, we have to distinguish between his science on the one hand, and his philosophy on the other. As one of the greatest naturalists of modern times, we can join with others in honoring his memory, and in gratefully acknowledging our debt to him for all that he has contributed to the sum of exact knowledge. But when we are called upon to regard him as a man who from his particular line of study has built up a theory in regard to the origin of things, he enters into a region in which he becomes a proper subject for criticism.

A one-sided man.

In the first place, it may be observed that the concentration of Darwin's mind upon one particular line of research was calculated to unfit him for taking a broad and general view of things. From his own admissions it is clear that he was a one-sided man. As by constant exercise of the mind in one direction he gained power, he, by want of exercise, lost it in others. His earlier and later experiences as a naturalist go to prove that, even in his own special province, he had lost the capacity for appreciating that which was grand and sublime. Referring to this, he thus wrote: "In my journal I wrote that whilst standing in the midst of the grandeur of a Brazilian forest, it is not possible to give an adequate idea of the higher feelings of wonder, admiration and devotion which fill and elevate the mind. I well remember my conviction that there is more in man than the mere breath in his body." Later on, he writes: "But now the grandest scenes would not cause any such convictions and feelings to rise in my mind. It may be truly said that I am like a man who has become color-blind. . . ." Again, in writing to a friend, he says: "I am glad that you were at the 'Messiah'; it is the one thing I should like to hear again, but I dare say I should find my soul too dried up to appreciate it as in old days; and then I should feel very flat, for it is a horrid bore to feel as I continually do, that I am a withered leaf for every subject except science."

An attractive theory.

This loss of power to appreciate the good and beautiful in other things does not, of course, prove that the theory of life he expounded was a false one, but it goes a long way to rouse the suspicion that he was, on that account, unfitted to give a true philosophy of life. No theory of the origin of life

is worth having which does not take into account all the known forces of mind and matter that go to make up the phenomena of the universe. Notwithstanding this, it has to be admitted that the theory of evolution, as accounting for the origin and development of life, propounded by Darwin, has exercised a wonderful fascination for a great number of intelligent and educated men and women. J. L. Allen in his book "The Increasing Purpose" makes the hero of his story—who, by the way, is represented as being a student in our Bible College of Kentucky—through the reading of Darwin's works become a convert to evolution, and, as a result, abandon the old landmarks. The author, we believe, is writing of his own experiences, and thus speaks of evolution: "In the light of the great central idea of evolution, all departments of human knowledge had to be reviewed, reconsidered, reconceived, rearranged, rewritten. Every foremost scholar of the world, kindling his own personal lamp at that central sunlike radiance, retired straightway into his laboratory of whatsoever kind and found it truly illuminated for the first time. . . . Whenever it shone upon anything that was true, it made it stand out the more clear, valuable, resplendent. But wherever it uncovered the false, it darted thereat a swift tongue of flame, consuming without mercy the ancient rubbish of the mind."

Has it stood the test?

In all this there is rhetoric without reason, and affirmation without proof. It affords a striking example, however, of the way in which many minds are carried away with brilliant but unphilosophic generalisations. If we were asked to mention the one thing that has done most harm to true religion during the last fifty years, we should say in one word—evolution. Not always as an open foe, but as an insidious influence undermining the foundations of faith. The rationalism which exists in the church to-day is mainly owing to the influence of Darwinism upon the age in which we live. Earnest, fearless souls must always accept the truth, no matter where it comes from, and the converse of this must also be accepted. Error, in whatever guise presented, and no matter how widely accepted, must be repudiated. The question then that concerns us is this—Has Darwinism stood the test of analysis during the fifty years of its existence? It is now fifty years ago since Darwin published to the world his "Origin of Species," the fundamental proposition of which was "natural selection." It is affirmed in the *Age* of Saturday week that this proposition is now universally accepted. In making this statement there is a confession of ignorance which is simply deplorable, coming as it does from one of our leading dailies. The writer of it is twenty-five years behind the times, and should lose no time in making himself better acquainted with up-to-date science. As a matter of fact, Darwinism is an exploded theory, and only retains its hold upon people by the bold assertiveness of some of its disciples.

A tremendous hiatus.

How the matter really stands is presented to us in a leader on "The Centenary of Darwin"

which recently appeared in the columns of the *London Times*. In this it says: "There is one difficulty which neither the evolutionist nor the unscientific man has been able to overcome. The difficulty is the unbridged gap between living and non living matter, which at present divides the evolutionary process into two disconnected parts." This difficulty is fundamental, and is ignored or explained away by evolutionists. It is what the *Times* calls a "tremendous hiatus," and places "biological evolution in the air, because the beginning of life is not given by inorganic evolution." As to Darwin's main proposition involved in the idea of "natural selection," the *Times* clearly shows that it is discredited by modern science. It does not explain, and cannot explain, the origin of species. Modern evolutionists who have discarded the Darwinian hypothesis are treated with scant courtesy. Their suggestion is spoken of as an "astonishing leap." "As no explanation," says the *Times*, "can be given of such an astonishing leap, we seem to be brought once more perilously near to the dreaded special act of creation. These recent speculations have positively no value, but they are negatively significant as showing that the Darwinian hypothesis is losing its hold upon men's minds."

It bristles with difficulties.

As a matter of fact the theory of evolution bristles with difficulties. Some of these we have referred to, but many more remain. And while these difficulties remain, the unscientific mind may rest in peace and be assured that only that which is true will win the day. As a gifted writer once said, we may also say: "Ere science can dictate like an empress to human thought, she must set her own house in order. Rome must be pacified before Gaul can be subdued, and the day will surely come, not precisely such a day as they or we would make, but the day will come when, as we have a true religion, we shall have a true science. Astronomy with its crown of stars, chemistry with its magic wand, geology with its ancient pedigree of past creations, the science of life with all its fairy tales of truth, will come to swell the cry of a happier, a more restful, and reverent age. 'Great and marvellous are Thy works, just and true are all Thy ways; who shall not fear Thee and glorify Thy name?'"

Editorial Notes.

Indirect Results of Conferences.

Apart from the direct results of co-operative work in Home and Foreign Mission fields, which could not well be carried on without Conferences, they serve a good purpose in keeping the churches in touch with each other. "It is not good for man to be alone," as he is likely to become crotchety and pessimistic. Contact with his fellow-men brightens him up, rubs off his angles, and increases his usefulness in the world. This is equally true of a church, which, if isolated, is apt to develop angles and

peculiarities differentiating it from the body of churches in general. The beneficent effects of spiritual and social fellowship to be enjoyed only in Conference gatherings cannot be tabulated in statistical columns. The free interchange of thought and comparison of views and experiences, together with the enthusiasm and inspiration engendered on such occasions, has a peculiarly unifying influence on the churches represented as well as upon the brethren present. Indeed it is questionable whether they do not count for as much in all that makes for true prosperity as the mere resolutions that are carried or reports that are adopted. For this reason alone brethren who can possibly attend the State Conferences, and especially the Federal Conference, should not fail to do so. The value of the spiritual uplift to them, and to the churches they are connected with, cannot be estimated in pounds, shillings and pence.

Is the New Theology Dying?

It having been stated in the S.A. Methodist Conference that the New Theology was in a very sickly state, A. Depledge Sykes, of the Stone Memorial Congregational Church, preached last week on the topic, "Is the New Theology Dying?" The preacher contended that "the movement was not to be identified only with the specific teaching of the Rev. R. J. Campbell, of the City Temple; and even if so regarded it was never more vigorous. The term 'new theology' was used by Professor Drummond over twenty years ago at Glasgow. Campbellism was one wave in the new theological sea, but the movement itself was wider and deeper than Campbellism as the ocean was more than its billows." He affirmed that the name "symbolised an intellectual and spiritual quickening, a moral enkindlement which was world-wide." So much for Mr. Sykes. The paper reporting his sermon, in another column republishes from the *Daily News* of London a statement of R. J. Campbell's made from his own pulpit on a recent Sunday. He said: "Practically all the existing religions and organisations have tacitly or overtly excluded me from their fellowship. The Free Church Council and the Congregational Union have carefully omitted my name from their official programmes. The mere fact that organised Nonconformity in general, as well as the denomination to which this church belongs, can afford to exclude the minister of the City Temple from their councils, is evidence that something really serious is at stake. What is at stake is the issue between dogmatic and undogmatic Christianity. Not only have I been discriminated against by official Nonconformity, but the same treatment is being meted out to my followers and sympathisers." He stated, however, that the City Temple is flourishing numerically and financially, and "hoped that it would become a powerful international force for spiritual freedom and social service." Notwithstanding Mr. Sykes to the contrary, it is clear from Mr. Campbell's complaint that as a power for good or harm in the churches generally he has but little influence. While this is no proof that he is wrong, it is an indication that the teaching he represents, so far from gaining ground, is losing favor. It

would appear, Mr. Campbell himself being judge, that the statement made in the Methodist Conference was about correct, and that after having listened to the expositions of the "New Theology" from its latest advocates, "practically all the existing religions and organisations" have decided to retain the old gospel.

Astounding Temperance Triumphs.

We have heard frequently that about 40 millions in the United States are living under "no license," but according to the latest figures given by "the Rev. Albert Sydney Grigg" in the American *Expositor* for February this is an underestimate. He says: "The figures showing the extent of prohibition as given in the Anti-saloon Year-book are positively astounding. The temperance movement has made such rapid progress that to-day 59,324,764 people are living in local option territory, and 7,319,516 are under State prohibition, while 19,659,170 are living in license States. This means that more than 66 millions of people in the United States—75 in every 100—are living where there are no saloons. The total population in the United States living in dry territory at the beginning of 1909 is more than all of Germany, four times that of Spain, and nearly twice the population of South America, France and Italy." And yet there are some avowed reformers who mournfully question the possibility of securing no license in Australia within the next few years! From the same authority quoted above we also learn that for the year ending June, 1908, the internal revenue tax receipts decreased in round figures 18 millions of dollars (£3,600,000), and that for the first three months of the current fiscal year the receipts from the same source were \$7,262,238, less than for the corresponding period last year. At this rate the reduction by the end of this year will amount to another £5,800,000; but as several new territories have since come under no license, the reduction will probably be much greater. We are continually being told in Australia that with the decrease of revenue from drink there must be an increase of taxation on other things. What has been the experience in America? Mr. Grigg says, "It is a fact that nowhere has the voting out of saloons caused an increase of the tax rate. On the contrary, there are many, many cases where the taxes have been decreased." The explanation given is that the cost of crime, insanity and pauperism have so immensely decreased, but in any case the fact remains that no license has not increased taxation, and an ounce of experimental fact is worth a ton of drink advocates' assertions on this subject. These statements concerning the progress of the anti-drink movement in America, coming from so reliable a source, should be of great encouragement to us in Australia.

S.A. Home Missions.

H. J. HORSELL.

Synopsis of monthly reports:—

PORT PIRIE.—W. T. Mitchell reports that the new cause at Port Germein is progressing. Three confessions and baptism. Notwithstanding the industrial

dispute at Pt. Pirie, meetings are good, and there has been one baptism.

KADINA AND BEWS.—E. G. Warren paid his monthly visit to Bews, and had nice meetings. At Kadina there were two baptisms and two restorations.

MILE END.—D. A. Ewers reported three additions by letter. Present membership, 73.

STRATHALBYN.—G. W. Jenner sent his first report. Average attendance at gospel service, 45. Fair morning meetings.

NARRACOORTE.—F. E. Thomas stated that anniversary services had been held. Bro. Edwards conducted same. Kybybolite was visited on March 10.

MAYLANDS.—H. D. Smith has done a lot of visiting among the people. Meetings keep up well. The school is increasing. A woman has confessed Christ.

MISSIONS.—Two missions have been in progress during the month. J. E. Thomas had a successful mission at Broken Hill, resulting in 31 additions, and W. C. Brooker is conducting meetings at Queenstown; to date there have been 12 confessions. Missions are arranged for Goolwa in April (preacher, Bro. Harkness), Unley in May (A. G. Day), Balaklava in August (Ira A. Paternoster), and we are endeavoring to plan Mallala for May with A. M. Ludbrook, Narracoorte (D. A. Ewers), and York in July (H. J. Horsell). Stirling East and Owen also desire missions.

BUTLER AND TUMBY BAY.—Your Committee has engaged O. Forrester, from England, to assist the church at Butler, and to endeavor to form a cause at Tumby Bay. This will give the west coast a test. Bro. Forrester left Port Adelaide for this field on March 29th.

FINANCES.—The annual offering was taken up on March 4. To March 26, 13 churches had sent in their collection, and in all cases these have increased on 1908 offering, whilst six exceeded their apportionment. Will all churches send their offerings as soon as possible, in order that we may acknowledge result in AUSTRALIAN CHRISTIAN? Over £10 has been received from isolated brethren and sisters. We shall be glad to hear from more. 25 have responded out of 120.

From the Field.

West Australia.

PERTH CHINESE MISSION.—James Own continues to preach to his countrymen. On March 28 a scholar made the good confession. We have commenced practising for our anniversary on May 11 in the Lake-st. chapel.—W. A., March 29.

FREMANTLE.—The 16th anniversary was celebrated last Sunday and Wednesday. G. B. Moysey spoke morning and evening to good audiences. The church has made steady progress during the year, 23 having been immersed. Of these 18 were from the Lord's day school. Losses by revision of roll, 18; by death, 3; and 2 by letter. On the Wednesday a public meeting was held. It was a splendid success. G. B. Moysey was in the chair, and enthusiastic addresses were delivered by H. P. Manning and H. J. Banks. G. B. Moysey, on behalf of the C.E., presented Sister Florry Clegg with an illuminated address, and A. Lucraft a silver tea-service from the church. The fruit for the social was sent to us from our country brethren who had previously held membership with us. We were pleased to have meeting with us

Sister Mrs. Denyer, from Normanville, Victoria, also Sister Clara Manuel, from Brim.—W. E. VINICOMB, March 26.

New Zealand.

DUNEDIN.—On March 23 the children of the Tabernacle Bible School, together with a large number of parents and friends, were taken by ferry steamer to Portobello, where the annual picnic was held. The following Friday evening the choir held a social, and a presentation of a rose bowl was made to Mrs. W. Justice, who has been connected with the choir for over 30 years. At the close of last evening's service a young lady who confessed Christ last week was baptised.—L.C.J.S., March 29.

WELLINGTON SOUTH.—At the close of the gospel service last Lord's day two young sisters confessed Christ. Two others were added by letter. For these indications of the divine blessing we are thankful, seeing that our losses since last Conference by death and letters of transfer have numbered thirty-five.—A. F. TURNER, March 24.

Tasmania.

SOUTH ROAD.—Bros. Hutton and Howard, with the younger brethren, continue to keep the truth before the people here. On the 28th we conducted three good meetings there, and through the week visited round the district, dropping into M. Taylor's, of Primrose Park, where, in addition to the meeting for breaking of bread, they have a promising Lord's day school. On Thursday night, at South Road, R. Hutton, on behalf of the church, presented the writer with a sovereign-case with gold coins in it to match. No better way could be conceived of surprising a preacher on the first of April than that adopted by the brethren on the occasion referred to.—W. J. WAY.

Victoria.

WILLIAMSTOWN.—We have been having splendid meetings during Bro. Baker's ministry. We have witnessed a steady increase each Sunday. Bro. Mudford will commence his labors next Sunday.—E.M.H.

CARLTON (Lygon-st.).—We had with us J. Manning and daughter, from Mile End, S.A.; Sisters Goldsworthy (2), from Milang, S.A.; Sister Pearce, Point Sturt, S.A.; Sister Miller, Warragul, also J. Carnaby, junr, from Tarnagulla. The church was exhorted by Bro. Manning, and at night Bro. Bagley preached.—J.McC.

DANDENONG.—Good meetings. One addition by faith and obedience. Our Bible School picnic was held March 31. A pleasant day and pretty place made it a happy experience for all. Bro. and Sister Rainbow, a long time with us, now reside near Geelong.—H. GRAY, April 1.

POLKEMMETT.—Bro. Collins is doing a good work here. Three young ladies confessed Christ yesterday. H. OLIVER, March 29.

ST. ARNAUD.—R. Morris exhorted the church last Lord's day, and spoke to the scholars on the lesson of the day (temperance), and again a short address on the same subject in the evening before the gospel service. At the close of his address a young girl from the Bible Class (a daughter of Sister Bodle), made the good confession. With the help of Bro. Smedley we hope for more additions shortly.—H.B., March 29.

MELBOURNE (Swanston-st.).—Last Lord's day morning six were received into fellowship of the seven baptised the previous week. One will be added later. Amongst our visitors were Bro. and Sister Owen, from Derby. Splendid meeting in the evening, and fine discourse by Linley Gordon; subject, "The Divinity of Christ." James Manning and Miss Manning, from Adelaide, were present.

COLAC.—Our services on Lord's day, April 4, were conducted by Bro. Binney in a very pleasing manner, owing to Bro. Connor being called away unexpectedly by the death of his sister. On March 31, at the church business meeting, the following officers were elected:—Bro. Connor, presiding brother; Bro. Williamson, sec.; Bro. Lewis, treas.; Bren. Bauer and J. Lacy.—J.G.L., April 5.

SOUTH YARRA.—Wm. Nightingale addressed the church last Lord's day. Two were received by letter, and in the evening a good number assembled. On March 31 the business meeting of the church was held. The following were elected presidents:—D. A. Lewis, J. Eaton, A. Harris, J. Gall, W. H. Nightingale, G. Hughes. Secretary reported average attendance at worship 77, and gospel meetings 151; average contributions, £11/9/9½; collected for Home Missions, £11/17/-; for Foreign Missions, £2; Evangelist Fund, £11/10/6; Building Debt Reduction Fund, £1/0/9. The debt has been reduced by £9, and we closed the quarter with a balance of £5/16/6½. We have received from a good brother the sum of £52, same to be placed into a trust fund to assist in evangelist's support as soon as we can engage a brother on full time.—T.M., April 5.

CHELTEMHAM.—"Kanaka Jacky," which was postponed at end of last year on account of clashing with anniversary, was successfully given yesterday, Bro. Penny in the chair. Masters of ceremonies were Mr. G. Clayton and Miss Inez Judd. Mrs. Chapman, Miss Ivy Woff, the juniors, the church choir and school took parts, and the reading was given by the evangelist. Proceeds, £1/19/2. It was a very enjoyable little event.—T.B.F.

NORTH FITZROY.—The 35th anniversary of the Sunday School was commenced on March 14, by T. B. Fischer delivering an address. Bro. Baker delivered a special address in the evening. Special singing by the scholars at both meetings. On Thursday the public meeting was held in the barracks, kindly lent by the Salvation Army. Bro. Forbes, the supt., occupied the chair. Great praise is due to the scholars for the way in which the items and choruses were rendered, and also to those who trained them. Over 70 prizes were presented by the supt., and over 20 dozen were handed to the infants on the Sunday. One of the most pleasing features of the evening was the presentation of a purse of sovereigns to Bro. and Sister McMillan (who resigned on account of age), for over 25 years' service each in charge of the infants' class.—A. C. C. CLARKE, April 5.

KYNETON.—Good meetings all day. Two received by letter, and one baptised believer. The latter (Bro. Partridge), a school teacher, is a great worker in our town, and has two congregations in the country where he regularly preaches on New Testament lines. Have received permission to put in a baptistry in the Freemasons' hall, which will be done at once. Have purchased an organ for our gospel services. The brethren have pledged themselves to contribute 20/- per week. Bro. Mudge in good form and well liked by all.—W. G. HARMAN, April 4.

BRUNSWICK.—Last week some cottage prayer-meetings were held in connection with the approaching simultaneous mission. To-day Bro. Quick exhorted the church, and preached to a good audience at night.—W.T., April 4.

LANCEFIELD.—Yesterday we held our first school anniversary, which was a great success. In the morning we had with us Sister Wright, from Emerald, also Bro. Harris, from South Yarra, who helped us very much with the singing. Meetings crowded.—R. GERRAND, April 5.

South Australia.

QUEENSTOWN.—Full houses all the week, 19 confessions to date and 1 by letter, W. C. Brooker preaching. 14 received into fellowship this morning.—R.H., April 4.

PORT PIRIE.—Last night another young man from Port Germein put on Christ in baptism. The meetings there are well attended. Bro. Smith, from Port Broughton, broke bread with us yesterday.—W.T.M., March 29.

NORTH ADELAIDE.—On March 17 Bro. Jame, Chinese evangelist, gave a very earnest address. The Home Mission collection for North Adelaide and Prospect totalled £41/8/6. On March 26, in connection with the Mutual Improvement Society, Dr. J. C. Verco delivered an interesting lecture on "My Holiday in the Island of St. Francis." Several specimens of shell and natural history were exhibited and described.—V.B.T., March 29.

KADINA.—Another sister made the good confession. We celebrated our Sunday School anniversary to-day. The scholars did well with their singing. The meetings are to be continued next Wednesday evening, and the picnic is to be held on Good Friday. Many of our scholars have come into the church this year. Our school is in good going order.—E.G.W., April 4.

NORTH ADELAIDE.—Bro. Filmer, missionary, gave an interesting address to the Sunday School on his work last Lord's day afternoon.—V.B.T., April 5.

UNLEY.—The Sunday School anniversary was celebrated last Lord's day, and was one of the best we have had. John Verco spoke in the morning on "Taking Care of No. 1." A cantata, "He Careth for You," was well rendered by the school in the afternoon, H. Sando acting as conductor and Miss Olga Schache as organist, while Frank Verco gave the connective readings. D. A. Ewers preached at night to a full congregation. On Wednesday the annual tea took place, and afterwards part of the cantata was repeated. John Verco presided, and distributed the prizes as Walter Harris read the names of winners. Frank Filmer addressed the church to-day and gave a graphic account of his work on Pentecost. Miss Lily Payne, on the eve of her marriage, was presented with a tribute of affection from the Young Ladies' Bible Class. At the service to-night Claud Bennett, a young man from the Sunday School, was baptised.—R.B., April 4.

GROTE-ST.—The services have been well attended of late. One was received on March 28 who had been immersed during the week. Bro. and Sister E. Fischer were welcomed from York yesterday. The S.S. has been specially encouraging in its progress, and great credit is due to our capable and earnest superintendent, E. Ross Manning, and the splendid staff of officers and teachers. The infant class taught by C. Belle is a credit to the teacher. Two of our faithful Endeavorers, F. Dix and

Miss Nellie Toseland, were united in marriage on Saturday evening. The Junior Endeavorers recently had a harvest thanksgiving service that was well attended. Many of our members have left, and more are leaving this week, for the Federal Conference. We will be well represented there. F. Filmer gave us a fine address on Wednesday evening.

New South Wales.

BROKEN HILL.—Yesterday 34 were present in adult Bible Class, Bro. Wright leading. Received 14 into fellowship, 12 by faith and obedience. One sister put on Christ by baptism. 54 joined in the breaking of bread, including 28 who made the good confession during mission. Splendid congregation at evening service. Writer spoke morning and evening. Bro. House is in the hospital.—E. J. Tuck, March 29.

INVERELL.—On March 21 Sister Haldane, from Port Pirie, was received by letter. On March 28 W. Uren preached his farewell sermon, Subject, "The Whole Counsel of God." The chapel was filled. One young lady made the good confession.—T. HOBSON, March 29.

BROKEN HILL.—In response to an invitation, and by kind permission of the church at Grote-st., I went to Broken Hill and assisted in a three weeks' mission. The services were conducted in the fine new building recently erected. The people at the Barrier have now a feeling of confidence in the church that could not be expected till we had shown signs of vitality and permanency. There is a fine Sunday School, and a splendid Bible class of over 30 conducted by W. H. Wright, an enthusiastic Christian Endeavor society presided over by E. J. Tuck, while Miss L. Hughes is the energetic superintendent of a promising Junior Endeavor Society recently formed. Even under the present distressing industrial depression there are over 30,000 people to labor among, and although there are many religious bodies represented, the scope for aggressive, earnest, evangelistic effort is such as to appeal to the whole brotherhood for co-operation in so great a work. The membership when we started the mission was nominally 47, but only about 30 were then resident in Broken Hill, and only about 5 brethren were actually earning a weekly wage. Our meetings were well attended throughout. The evangelist, Bro. Tuck, is a most consecrated earnest worker, and Bren. Mossop, C. H. Hunt, R. J. House and W. H. Wright are a fine set of officers, who labored most zealously. The services continued 21 nights besides other Lord's day services and special meetings in the afternoons. Our meeting for men only in the Town Hall was attended by 200. W. C. Beiler, of Grote-st., was a most faithful worker in the leading of the singing, and arranged for special messages of song each evening. Mrs. House was a faithful organist. The results have been 31 additions, of whom 27 confessed Christ, 3 were restored, and one mother, previously a member, came with her son, who was immersed during the mission.—J.E.T.

PADDINGTON.—Amongst our visitors to-day we had Bro. and Sister Harding and Bro. Cook, Inverell, N.S.W.; Sister Hendry, Brighton, Vic.; Sisters Burgess and Wayland, and Bro. and Sister J. Fischer, Grote-st., S.A. Bro. Fischer gave a very helpful exhortation. We expect 400 to the Centennial Conference next week. Good meeting at night and one confession.—A.E.I., April 4.

Here & There.

Decisions reported in this issue, 27.

One restoration at Warrnambool, Vic., last Lord's day.

Fine meeting at Castlemaine, Vic., on Sunday night, and one confession.

Three confessions at Ballarat on April 4, and one restored to fellowship.

One received into fellowship at Marburg (Qld) on March 21. The meetings there are encouraging.

We have received 5/- from J. Tully, 1/- from A. Taylor, and 1/- from F. Petty, to be spent in the free distribution of tracts.

The Narracoorte brethren will commence a mission on April 25 with D. A. Ewers as missionary. They ask the churches to pray for a blessing on the effort.

Meetings are keeping up well in Petersham, N.S.W. Bro. Clydesdale is much encouraged. Last Wednesday a presentation in the form of a handsome walnut writing-cabinet was made to the late secretary, C. J. Lea, who has removed to Mosman.

The College of the Bible Delphic Society has decided to admit to associate membership any young men of the church who may desire to join. Meetings are held on Monday evenings, from 7 till 9 o'clock, in the Lygon-st. lecture hall. Church secretaries will confer a favor by drawing attention to the above.

Five more confessions at Auburn, N.S.W. Meetings still large and enthusiastic. At the business meeting on Tuesday evening last W. H. Clay, Station-rd., Auburn, was appointed sec. Deacons were also appointed and the matter of securing an evangelist was discussed. They hope to report the location of a brother in a few weeks.

"I find tract distributing pays," writes F.G. Mason, of Roma (Q.). "The silent messenger goes where the preacher cannot get. I trust your work may be richly blessed this year, and your increased circulation of the CHRISTIAN attained. I shall do my best to this end, for I believe, with you, our paper should be in every member's home."

We of course agree with E. Bell, of Bews (S.A.), in the following sentiments: "It is a fact that some of our brethren are purchasing Mrs. White's 'Great Controversy.' However any brother can do such a thing when 'The Gospel Plan of Salvation,' the greatest work that ever fell from a pen, can be purchased for less than half the money, is something we don't understand. The Austral bookshelf is the place for us."

The Souvenir Programme of the Centennial Celebrations in Sydney is a well gotten up pamphlet of 64 pages, printed on art paper with colored cover. It is profusely illustrated, and is evidently being sold below cost of production. It contains, besides other interesting matter, a map of the city of Sydney, programmes of all the meetings, and the words of 36 hymns. Everyone should purchase a copy as a memento of the great occasion.

F. L. Hadfield writes:—"Things are moving steadily onward with us. One after another is coming forward for Christ. We were encouraged last Lord's day evening, when Bro. Hollis was speaking on 'Confessing Christ,' to see a colored woman—wife of the colored man who was recently added—come out to acknowledge her Saviour. She was baptised last Wednesday evening. Hillside building is going

steadily if slowly forward. We have been hindered a good deal lately by other duties, but to-day we got in a good full day's work, being Saturday with no school. Yesterday we had a special holiday, and all went out to Forest Vale for Sister Dobson's birthday. Though a soaking rain set in in the afternoon, we had a very happy day, and all feel the better for it. May our sister long be spared to carry on her works of loving service for her Master."

Hugh T. Morrison writes from Illinois, U.S.A.:—"I left Perth on Dec. 7 and landed at Chicago on Feb. 7. During these two months I visited Colombo, Egypt, Palestine, Naples, Rome, Venice, Milan, Paris and England. My trip, though arduous, was pleasant, and in every way profitable. The cold at Jerusalem, Northern Italy and England was the worst thing I had to encounter in all the trip. I shall always bless God for the many loving friends he gave me in New Zealand and Australia. I realise that I am richer far by my years of experience among the brethren of those fair countries. I do not expect to find any truer brethren this side of the grave, and I take this means of thanking them, one and all, for their most generous treatment of me while among them. Words are too feeble to express my gratitude. I found my dear children all well and prosperous. When I left them there were only four; when I returned I was delighted to find two more had been added (as daughters-in-law), who gave me as hearty a welcome as the originals. Charles Clayton, my second son, is now editor of the *New Christian Century*, in Chicago, and H. T. jr. is practising medicine in this the capital of Illinois."

This is from a veteran of 77 years: "As I am sending subscription, I will pen a few words in reference to T. J. Gore's very excellent remarks on the Nineteenth Psalm, and referring to his three score years and ten. I have read it with much interest, and thank God for such a noble brother in the Master's cause. I wish him many happy returns of the day, that he may labor on till our Lord shall say, It is enough; come up higher. The writer of these few words has passed beyond his three score and seventeen years. I can thank God that my strength is not all labor and sorrow, for I can rejoice in the Lord day by day, and my ideas and hopes brighten as I journey on towards my heavenly home. I have been a believer in Christ for over sixty years, and a baptised believer over forty. I owe my conversion to my dear parents, who taught me to love Jesus in my youthful days, and to the tender mercy of a loving Saviour. I have copied their example in bringing up my family. I came out to this country in 1853, and landed in Geelong June 21. I have had a few ups and downs, but my Father has never left me, praise his holy name. I rejoice to say that my two oldest sons are working in the Master's cause, and my prayer is that they may lead many souls to Christ, and that the knowledge of the Lord may cover the earth as the waters cover the mighty deep."—W. WATERS, SEN., Corowa, N.S.W.

Acknowledgments.

W. W. DAVEY FUND.

Received with thanks:—Mrs. Millis, 10/-; Mrs. Gibbins, 10/-.

FOREIGN MISSION FUND.

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School, Doncaster, per A. W. Smith (B) £2/6/-.
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39 Leveson-st., N. Melb. 151 Collins-st., Melb.

Coming Events.

VICTORIAN CONFERENCE.

April 8—Thursday. Grand Concert by Musical Society, Lygon-st., 8 p.m. Tickets, 1/-.

April 9—Friday. Conference, 9.30 a.m. and 1.30 p.m. Home Mission Meeting, Independent Church, Collins-st., 7.30.

April 10—Saturday. Conference continued, 9.30 a.m., 1.40 p.m. Foreign Mission Meeting, Lygon-st., 7 p.m.

April 11—Sunday. 3 p.m., Conference Sermon, T. Bagley, Lygon-st.

April 12—Monday. Conference Picnic, Survey Paddock.

DEATH.

CONNOR.—On the morning of April 3, at the Alfred Hospital, Melbourne, Jeanie, the loved youngest sister of Mrs. James Smith and Nellie Connor, of South Yarra, and of Andrew W. Connor, of Collingwood, and of William and Charles Connor, of Dunedin, N.Z., entered into rest. Interred at Cheltenham, Victoria, on April 5, 1909.

"And there shall be no more death."

IN MEMORIAM.

BOAK.—In loving memory of my dear father, Allan Boak, who passed away at Murrumbidgee, Victoria, April 7, 1905.

"Like ivy on the withered oak,
When all things else decay,
Our love for him will still keep green,
And never fade away."

—Inserted by his loving daughter, JANET MALONEY, Kalgoorlie, W.A.

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The Gospel.

TOPIC FOR APRIL 26.

SUGGESTED SUBJECTS AND READINGS.

John 3: 15-17	Gal. 1: 6-12
Mark 16: 15, 16	Gal. 3: 1-9
1 Cor. 15: 1-4	Rom. 1: 8-17
1 Cor. 1: 17-25.	

GOSPEL is one form of the Anglo-Saxon word Godspell, which probably means God-story. In the New Testament it is the translation of a word which means "good tidings."

What it includes.

The word came to have a technical meaning used of the message of life through a crucified Christ. The story of a Saviour's loving sacrifice is good news. Since that love and sacrifice procured for us certain great advantages, we have the promises of the gospel. And since, in order to receive these promises, we must attend to certain conditions we have the commands of the gospel. In the New Testament we have references to belief of the gospel, obedience to the gospel, and hope of the gospel.

No better division has yet been devised than the one we are familiar with, that the gospel consists of *Facts to be believed.* See 1 Cor. 15: 1-4.

Commands to be obeyed. Seekers for salvation must believe, repent of their sins, and submit to the authority of Christ in baptism.

Promises to be enjoyed. Forgiveness of sins, the indwelling of the Spirit, life eternal.

In the full sense the gospel is not preached unless the three things are included.

Our only theme.

The gospel was the only subject of apostolic preaching. It is our only theme. The person who delivers himself of little moral essays or of political views may or may not be telling the truth; he certainly is not doing what the Lord told him to do. There is only divine authority for the proclamation of the gospel. At how many points that can come into touch with practical life may be seen in the New Testament.

An adequate message.

It is God's power, God's dynamite. When dynamite goes off, generally something else goes too. When the power of the gospel is exercised, something, namely—sin and the forces of evil—has got to go. Nothing else can do as well. God has given us the best means.

Notes and News.

CHURCHES OF CHRIST UNION, S.A.—The first united rally of societies in the above Union, held at Mile End chapel on March 29, proved to be an unqualified success. It was a helpful time. The chapel, which holds about 250, was filled, though one society, York, was only represented by one, their president. H. J. Horsell, vice-president, presided over the gathering, and spoke words of welcome. D. A. Ewers, in explaining the "Living

Link Idea," urged each society to think of, to pray about, and help in supporting "our own man" in the field. He expressed the hope that Bro. McCallum, M.A., from America, be secured as our living link, the cost being £120 per year. Already between £70 and £80 had been definitely promised by Endeavor and kindred societies. It is proposed to have this living link in addition to any others being supported at present, and thus prove to be a decided forward movement by the young people of our churches. Frank Filmer (our missionary from Pentecost Island) followed with a graphic account of his work there. Though it was but exactly twelve months since his departure for Pentecost, yet there were now 300 Christians, and 18 Christian teachers. That a missionary needs to have many graces and talents is shown by the experience of Bro. Filmer, who had even adapted himself to needlework in the making of shirts and dresses (a very handy knowledge). As a novel way for having greetings, each society gave a brief report of missionary work being done by them. It was encouraging to hear of the various means used in the furtherance of missionary work. Cordial greetings were received from Lake-st., Perth, Broken Hill, and Balaklava societies, and two musical choruses were nicely given by Mile End society.—WILL C. BEILER, Hon. Sec.

Life Lessons from Isaiah.

TOPIC FOR MAY 3.

SUGGESTED SUBJECTS AND READINGS.

The service ...	Isa. 42: 1-7
The sacrifice of the Servant ...	Isa. 53
My hope ...	Isa. 2: 1-5
My King and his reign ...	Isa. 11: 1-9
My song of salvation ...	Isa. 12: 1-6
My desert place ...	Isa. 35: 1-10

Topic—Life lessons for me from the book of Isaiah ... Isa. 6: 1-9
(Consecration meeting.)

A tribute to the Book.

WE have to look into one of the grandest of all books. A number of distinguished men in different walks of life were recently asked to say what, in their opinion, is the most magnificent passage in the Bible. The replies are published in the *March Sunday at Home*. Mr. William Watson, the poet, says: "Whole chapters of Isaiah, such as 40 and 60, are simply clusters of passages that touch the highest levels of grandeur, and every kind of literary magnificence is supremely exemplified in the Bible." Of all the many passages chosen, the one first mentioned by Mr. Watson, Isaiah 40, occurs oftenest, although several of those who chose it as containing the most magnificent passage in the Scriptures specify certain inclusive verses. Canon Driver chooses the 40th chapter from Isaiah and the 38th and 39th from Job. Dr. Sayce selects the same chapter from Isaiah, but marks the "most magnificent passage" as ending with verse 17. He says that he has "no hesitation" in selecting this passage.

The evangelical prophet.

Because of the clearness of his prophecies of the Christ and his kingdom Isaiah has long been styled "the evangelical prophet." In chapter 53 we have "the wonderfully detailed prediction of the Messiah, the clear and so obviously fulfilled in Jesus' case that at once is there unmistakable evidence of the Messiahship of Jesus and of the inspiration of the prophet. In chapter 55 we have also a beautiful message. In vv. 8-10 we have one of the most consoling of messages for the speaker for God, now as of old. No word spoken for him can fruitlessly fall. In chapter 35, verses 8 to 10, we also have encouragement. Read it. In verse 8 please do not think the

prophet spoke too strongly and so be led to water "shall not err" into "need not err." In chapter 6 (our special topic) we have a view of the Lord's glory and majesty. John in his gospel (12: 41) says this refers to Christ. Numerous other evangelical passages may be noted in meeting.

In chapter 6, which is more immediately the topic, we have numerous weighty lessons.

The lesson of reverence (verse 3).

The seraphim ("the fiery ones") had six wings. Their use of these denotes at once service and reverence. With two wings each covered his face, "adoring, but not venturing to scrutinise, that Glorious Presence." With other two he covered his feet, "recognising the imperfection of the services which he had performed in the lower parts of creation." If even these unfallen beings thus in awe and reverence stood before the Lord, how shall we not fear him? We often do rush in where angels fear to tread. We so rejoice in our higher calling that we forget the greatness of him who called us. Especially when in the services of his house we draw near to God, should we cultivate the quality of reverence. Let us consider the divine majesty and power, and see our nothingness in comparison.

Preparation for service (vv. 5-7).

We have here also inferentially the lesson of humility and reverence. What is it that God calls you to do—even the humblest service that is yours? It is yet too great for you. You must be fitted for the service. Before Isaiah could speak for God his lips must be purified. It is a beautiful piece of symbolism that is depicted. Isaiah must have spoken well for God, because he did not think too much of his own native talent, power and goodness; and so he was led to seek a divine preparation for service. We need such too. Especially for him who would effectively speak for God—in a young people's meeting or elsewhere—is there needed (what many believe to be the special point of the symbolism in Isa. 6) "a communication from the altar of divine love."

Readiness in service (verse 8).

"Here am I; send me." Probably the pronouns "I" and "me" should not be emphasised. Yet one is tempted to note, what the prophet did not mean to suggest, that he is a poor servant of God who says or acts as if he would say, "Here am I; send him!" Next time some little work is offered you, please abide by the text: do not amend! But Isaiah felt that God's inquiry, "Whom shall I send?" was for him; so he says, "Send me," i.e., do with me what seems right, use me as thou wilt. God loves to have his people act thus, to cheerfully do the humblest task, to be ready for service in any sphere.

Patience and faithfulness under difficulties (vv. 10-12).

Do you see what God sent Isaiah to do? He gave him a mission of preaching his truth. But the people to whom the message goes will not, it is beforehand revealed, accept it. So certain is their rejection of it that it is put as if Isaiah's mission was to make them reject it. By a common idiom, when the result of the process is certain, it is here put as if it were the purpose. But think of the heart needed to undertake a work which will thus end! Learn that God wants faithfulness, not success as we count it. Isaiah went forth to faithful service; the results were left to God. What a splendid example and lesson for us!

Obituary.

McNICOL.—Nichol McNicol, of Wattle Camp, Nanango, Queensland, passed away on October 30, 1908, at the age of 65 years. He had an attack of influenza in August, from which he never fully recovered. Afterwards other complaints developed, which necessitated his removal to the private hospital, where medical skill failed to restore him. He was buried in the Memerambi Cemetery. Bro. McNicol was highly respected in the district. He has left a grown-up family to mourn the loss of a good father and husband. Mrs. McNicol, the daughters, and the eldest son are all disciples of Christ. Our late brother was converted to the truth by the preaching of D. Ewers at Harrisville, and was baptised by the late Bro. Mordant 22 years ago, and has been a bold and consistent advocate of the truth up to the end. He moved his family to the Nanango district from Harrisville in 1889. He was Scotch Canadian by birth, and emigrated from Canada to Queensland in 1868. He was well known in the Ipswich district. He became one of the pioneer settlers of the now prosperous farming district of Nanango.

Maryborough, Qld.

W. STILER.

WADSWORTH.—With deep regret we record the death of our Sister Lena Wadsworth, who, after a tedious and painful sickness, fell asleep in Jesus on Jan. 12. It is but a few months ago since she gave herself to the Saviour, and the news of her death came as a great shock to the church. Sister Wadsworth was one of those rare cases where it may be truthfully said that everyone loved her. Of a quiet, genial and sunny disposition, together with a desire to be of service in the cause of the Master, we expected great things from her, but it was not to be. "We loved her well, but Jesus loved her best." Being the only daughter of her recently widowed mother her death was surrounded with greater sadness. We commend the sorrowing and bereaved ones to him who alone can adequately comfort and sustain.

Fitzroy, Vic.

H.S.

FARR.—Frank Farr was called home after an operation in the Adelaide Hospital, and was buried on March 18. The funeral was attended by a large concourse of people, representing all classes, testifying to the esteem in which our brother was held. For many years deacon of the church, and for nearly 13 years secretary of the Bible School, he discharged his duties as a faithful servant of Christ. Our hearts go out to his widow and relatives, who we are glad to say are sorrowing not without hope, but looking forward to a glad reunion in the glory land.

Glenelg, S.A.

E. W. PITTMAN.

JOHNSON.—Sister Johnson on March 6, at the age of 52 years, fell asleep in Jesus. She was the wife of our esteemed T. Johnson, for many years an officer and active worker in the Gympie church. She has left a family of seven children. Our sister had been suffering for many years. She was baptised by H. Mahon some 16 years ago, and has been a zealous and ever willing worker in the church, and was a regular attendant at the Lord's house. She was always a willing helper to the sick, and oftentimes when Bro. Johnson was engaged in the mines would take out to Eel Creek church the visiting evangelists and others. She was buried in the Gympie Cemetery. A memorial service was held in the Tabernacle, Gympie, on March 21, when the writer preached to a very appreciative congregation of sympathisers.

Gympie, Qld.

E. T. BALL.

GUBBIN.—On March 17 our aged Sister Mrs. Cubbin fell asleep in Jesus after a short illness of eight days. She had reached the ripe age of 73 years, and was one of our oldest members. At the foundation of the little church in Gore our sister was the first to offer her house in which the Lord's table was spread. Since then she has been a very regular attendant, and was present the last Lord's day before taking to her bed. She will be greatly missed. She had no fear, and was ready to go. Chas. Hale conducted the funeral service.

Gore, N.Z.

W.G.L.

On Garvin's Division.

By Mabel Earl.

CHAPTER VIII.—BLOCKADE.

Garvin passed the greater part of the night within sound of the telegraph instruments in Lewis's office. There was a lounge in the inner room. After some hours of fruitless waiting he stretched himself there, covered by his overcoat and a Navajo blanket which Lewis offered him; but sleep was impossible. The windows shook and clattered in the gale; the snow, driven through invisible cracks, sifted in icy showers against his hand; and from the desk in the office came the persistent, repeated appeal of the key, calling across the bleak miles of storm and night.

After a time Pine Desert gave no response, and Lewis's voice muttered to the man opposite him that the wires were down there too; but hour after hour Fort Howard answered.

At one o'clock Garvin gave up the useless attempt to sleep, going out into the office and dropping into a chair beside the big stove. On this side of the building the noise of the storm was less audible. The sensation of stealing warmth, and the purring of the fire, brought back the drowsiness which seemed to have forsaken Garvin's tired brain. Leaning his head upon his hands he slipped into a broken slumber.

Strange images mingled and drifted past his eyes. His mother's face as he had seen it when he bade her good-by; the twisted trucks and splintered sides of the cars wrecked last week at Lion's Head; train-sheet after train-sheet, crowded with confused items, and figures now vague, now sharply distinct; the white flutings of Jean Davidson's cap, and the blue eyes whose grave, clear challenge had summoned his soul to make answer for itself before the supreme tribunal of life.

A week ago her name had meant nothing to him, her face had signified no more than its own likeness to the face of a boy brought before him for discipline. Groping in the black borderland of troubled dreams, he knew now that it was her hand which he was seeking. Not only his mother's safety was in question, yonder across the mountains, where neither the electric current nor the might of steam-driven wheels could carry his appeal. Closer than the love which had hallowed his childhood, deeper than the deepest tie of blood and birth, the primal divine demand of his being reached out to Jean Davidson, claiming her life as his life, her safety even as his own. Thirty-four years of self-centred existence had dropped into nothingness when Keith Garvin read the words of the unfinished telegram which showed him his own heart.

"Mr. Garvin"—Lewis laid a hand upon his shoulder—"we've got the office at Cameron again. That storm's about over at Fort Howard, and they located their trouble, just beyond the yards. Here's the rest of your message:—

Garvin caught it and read:—

"Mrs. Garvin safe at Davidson's cottage. No other serious damage reported."

At Davidson's cottage! Did it mean that Jean had been carried there, injured?

"See if you can get further particulars," Garvin ordered.

The answer came, after long delay, over the roundabout line through Fort Howard. They knew nothing more at headquarters. The previous message was one telephoned in by Dr. Manning early in the evening. They could get no answer from the hospital now, nor yet from Davidson's. Storm still raging. Would send a man out at daylight to make inquiries. At present no living creature able to find shelter of any description was abroad in the streets of Cameron.

Garvin mastered his anxiety as best he might. It was idle now to ask how his mother, crippled and helpless, had reached Davidson's house, or what alarm had brought rescue. Manning's message had stated that no other serious damage was reported. And assuredly—Garvin remembered now a dozen indications that had barely touched his consciousness before—Manning would not consider any mishap to Jean Davidson unimportant.

The sky above Carver's Junction cleared at sunrise, and the wind dropped to a dead calm. From Pine Bluff to the river bank below the Junction the snow-fields stretched unbroken, a billowed glorious expanse too dazzling for mortal eyes. The drifts against the station house sloped to the level of the upper window sashes, while the street between the hotel and the railway offices was all but impassible.

Drinking a cup of coffee at the lunch counter, Garvin looked up to behold the snowy apparition of the attorney who had been working with him the evening before.

"Glad you got over here, Borthwick," he said. "I wanted to see you again before I left. We'll pull out of here in twenty minutes."

"You won't try it against these drifts?" Borthwick asked, incredulous.

"I shall try it, yes. The rotary is on the road now, working up from Cameron. We had word from Indian Rock an hour ago. There was a bad drift in the cut above there, but the worst work will come near Canon. I must be there if I can make it. Probably there is nothing between here and Canon that we can't get through with the wedge plough. But I wanted to talk to you again for ten minutes."

Borthwick followed him to the steps of his car when the special drew up in front of the station.

"It's a good thing you made out to get up here yesterday," the attorney said. There was no way out of it but for you to be on the ground in person, and that half-hour you gave Jones and Allerdyce last night is going to mean twenty thousand to the company. But you couldn't have got through if you had waited another day. You know this division better than I do, but it's dollars to doughnuts that your rotaries and wedge ploughs and flangers won't give you a clear rail from here to Cameron before noon to-morrow. One thing is lucky; the storm is over for this time, and there's no wind to drift your cuts full again as fast as you clear them. It's not often that we have high winds here when the mercury drops as low as this. But who cares about the thermometer when it's clear and quiet?"

The thermometer had a good deal to say for itself, nevertheless. It registered twenty-five below zero at eight o'clock, with little prospect

of increasing warmth through the day. Mile after mile of the river, as the track followed it, was frozen over from bank to bank. Here and there through an open spot in the ice clouds of steam rose against the pine trees.

At Bartlett Garvin left his car, looking over the ground for a moment, and then wading forward to the gangway of the locomotive. Tender-trucks and driving wheels were white with snow. The short, sinewy man investigating something by the right cylinder looked up, and touched his cap.

"Good Winnipeg weather, isn't it?" Garvin observed.

"That it is, sir," the veteran of northern snows agreed, pleased that his chief remembered him. "It's the kind of day when a sheepskin jacket under your blouse means more than a bishop's broadcloth."

Garvin pushed aside the canvas door, swinging up into the cab. The air within was heavy with steam, and the windows were blurred and frosted. Garvin took a seat on the fireman's box, listening to the slow rhythm of the air-pump.

The worst drifts, as he had remarked to Borthwick, were in the neighbourhood of Canon. On this side the obstruction was comparatively light, one or two bad stretches being covered by snow sheds. There was little danger for the engine beyond that which is always to be reckoned with in winter railroading; but the men who ran her knew that Garvin would not have hesitated to share their risk, had it been multiplied tenfold. His presence, silent and alert, stirred a little of the deep loyalty which unspoiled manhood is always ready to accord to a brave leader. He had never been popular with his men, but they respected him, and the sense of danger and difficulty shared brought him into closer fellowship with them.

"You've kept her to time so far," he remarked, as the Canadian settled into his seat again, peering at the steam gauge.

"Yes, sir. She's a good one. She won't blow up on our hands like 1307."

"What do you know about 1307?" Garvin asked, startled by some indefinable meaning in the man's tone.

"I shouldn't have spoken, sir. Only it was said up here yesterday that the fellow who took her out on that last trip lost his job."

"Tell me what you mean," said Garvin. "What if he did?"

"Oh, I beg pardon, sir. I wasn't intending to criticise. It was hard luck, that's all."

The man was looking back for the signal to start. At his touch the great machine moved forward easily, gliding down a stretch of track swept bare by the wind.

Garvin steadied himself with one hand against the window-frame, looking out with a deepening line between his brows as he remembered the word he had left with Linley twenty-four hours earlier.

It had not been easy for him, even then, to discharge Stanley Davidson. The boy's hopelessness in the face of repeated misfortune, and his acquiescence in the certainty that Green and

Hathaway were against him, had touched Garvin with a sense of pathos infrequent in his official dealings. Davidson had been faithful in the service through years of hard work and sharp criticism. The marks against him on the record book were not for the drinking and fighting and reckless negligence which were the undoing of other men. Barely connecting him in thought with his sister, Garvin had been sorry to give sentence against him.

But now, with the new consciousness of life's meaning thrust upon him in the hours of storm and anxiety last night, Garvin's regret for the necessity of the act was trebled. He felt himself strangely stirred and baffled by that intangible suggestion in the Canadian's words. Was it possible, after all, that he had not sifted the evidence thoroughly? Did these men know or guess at facts which he had failed to discover?

The day wore on through hours of intolerable length. Reaching Canon safely after several delays, he learned that the rotary was working up slowly through the drifts on the other side of Clyde. Direct communication with Cameron had been restored by this time, and it was possible to send orders and receive intelligence, but the spirit of the commander chafed under enforced delay and comparative inaction. If he could have been with the rotary, sharing the battle hand to hand, he could have shaken off something of the oppressive weight that rested on him; but, having come thus far, he was obliged to wait until the line was clear.

It was after midnight before he reached Cameron. Knowing that his mother was still at Davidson's house, he would not run the risk of disturbing her, but passed the remainder of the night at headquarters, sleeping in a room adjoining his office, as he had often done before. The late sun was rising above the mountains when he walked up the snowy street and turned the corner towards Davidson's door.

A glance at his own home, half wrecked by the gale, served to illustrate only too clearly the accounts he had heard. He knew now what he

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owed to Stanley. Held fast in the intricacies of a problem seemingly beyond his power to solve he almost dreaded to meet the boy. The situation would have been difficult enough if Jean had stood entirely apart from any connection with it. What words could he find to thank the man who had saved his mother, the man whose life-ambition he had crushed?

It was Kate Brown who admitted him, taking him directly to his mother. Miss Davidson would be there in a few minutes, she told him. Stanley had gone down town.

Not much was said in the little room where Kate left him.

The woman who had lived through untold agony at partings drew his face down to her pillow, and held him fast. The door was closed; no sound from the rest of the house reached them.

"Go out and find Miss Davidson," Mrs. Garvin said at last. "I can't think what is keeping her. She left me for just a minute, she said. I think Dr. Manning ought to be here by this time."

Garvin stepped into the tiny sitting room, separated from the room beyond only by a curtain at the narrow door. In the kitchen, still farther back, Kate Brown was singing and clattering tinware about the stove. The commotion in that direction covered the sound of Garvin's step, but it did not shut out from his hearing the low-toned words beyond the curtain.

"But Jean, tell me this, only this much." Manning's voice trembled with the emotion lashing him on into words regardless of time or place. "You say, 'No,' is it because you care for any other man?"

"Yes! for my brother—Oh, how can you speak to me about this now, when you know he needs

me as he never did before? How could I think of giving my life to any one else. The man who discharged him was cruel, unjust. I can never forgive that; but you are cruel and selfish, too, and Stanley is all I have to live for."

Slowly, half stunned, Keith Garvin drew back into his mother's room, shutting out the broken, bitter words which cut like a fiery scourge upon his heart. The barrier parting him from Jean Davidson now was harder to pass than the leagues of storm-locked rail and broken wire.

—C.E. World.

(To be continued.)

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