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The City of the Vatican.

Jas. E. Thomas.

It would be impossible to adequately describe the grandeur of buildings and palaces, the relics of ancient glory, the historic and sacred associations that come to the pilgrim privileged to share with the Apostle Paul the joy of seeing Imperial Rome. Like every traveller, I had pictured what manner of city I thought this to be, and had my visions of its seven hills and tottering ruins. I had read its fascinating legends—of Romulus and Remus and their combat, and the building of ancient Rome; of the Horatii and Curiatii and their battle; of the bravery of Mucius Scævola, who unflinchingly allowed his right arm to be burned off rather than betray his beloved city. I had studied, too, more reliable history. The story of the Cæsars, the persecuting emperors, the conquering generals, and most of all of the great apostle and his visit to Rome, were familiar to me. I thought that most of my attraction would be in the memories of the past as recalled by the Rome of to-day, but in this respect I was agreeably disappointed. Byron wrote:

The Niobe of nations! there she stands,
Childless and crownless in her voiceless woe,
An empty urn within her withered hands,
Whose holy dust was scattered long ago.

A modern city.

This may have been true 90 years ago, but it is not so to-day. Rome is a modern city of 500,000 people. The streets are well made and clean, and at night are lit with electricity. There is a splendid system of electric cars, and along the routes are fine modern buildings. There are fountains ancient and modern that send forth their crystal sprays in public squares or beautiful parks. While there are many signs of superstition and ignorance among her people, yet they are for the most part intelligent, free and industrious. There is unmistakable evidence of the good influence that has resulted from the great work of Garibaldi the emancipator, and his royal assistant Victor Emmanuel; and of the decreasing power of the Vatican. There are, in fact, few cities I would sooner live in than modern Rome.

The buildings and historical spots of Rome are so familiar to us, that it will be difficult for me to say much that is new about them in this short letter. The places of interest are so numerous and yet scattered that it would be even more difficult to name them in order, so that I will just "gang my ain gait."

From almost any place in Rome you can get a glimpse of the great dome of St. Peter's, so that it is not difficult to find. The electric car took us right to the place. What a wonderful structure this is! It looks just as imposing as the handsome Swiss guards who are its constant protectors and the perpetual bodyguard to the Pope.

A wonderful building.

This cathedral is the largest, and in many respects the most wonderful in the world. It is built on the site of the Circus of Nero, and the corner stone was laid in 1506. It was designed by Bramante, and consecrated in 1626. It is 639ft. long, and the height from the ground to the top of the cross is 435ft. The great dome is 138ft. in diameter. The columns and mosaics inside are magnificent, and much of the sculpture work is by Michael Angelo. The chief high altar is for the Pope. Underneath are the bodies of St. Paul and St. Peter. There was some dispute as to where these apostles were to be buried, so that they finally decided to bury their heads in the Church of St. John the Lateran, their legs in

St. Paul's-without-the-wall, and their bodies here. If this ridiculous superstition were true, we might wonder how these bodies were preserved so long before being thus mutilated. The sculpture work of Angelo around the base of this altar is a disgrace to any religion, and too immoral to even attempt to describe. Near by was the famous bronze statue of Peter. The kissing of his toe brings to the one thus honoring him considerable plenary indulgence. The toe is nearly worn out, and will soon need repairing. If Peter ever looked like this statue, I do not wonder that he could cast out demons, for it is ugly enough to scare a thousand of them!

Holy relics.

There are four columns supporting the dome, and on top of each are boxes containing valuable relics. One contains the ashes of St. Lawrence, another the remains of St. Sebastian; another the well-known handkerchief that St. Veronica gave to our Lord, and upon which he wiped his face and left his image as he went to Calvary! There are also the remains of St. Bartholomew.

A mighty monument to
heathen brutality and
Christian courage,

The Colosseum,
Rome.

From copyright stereo-
graph by
Underwood & Underwood.



The last one has one nail and three pieces of wood from the cross, and two pieces of the bone of Christ! I asked the guide whether we could see it, as my name is Thomas, and he promptly assured us that we could see it on Good Friday. I suppose all that go there that day are told to come Christmas Day. I always like to think that the Scriptures were fulfilled, that "not a bone of his body should be broken," but these two pieces of bone shatter the faith of the credulous on this point. I innocently asked the guide, who seemed an intelligent man, whether all these things were true. He gave a knowing smile and said, "Tradition says so, sir." I had learned long before this that not all in Rome believe what Rome teaches. We next passed into the famous Sistene Chapel built by Sixtus IV., where the Popes are always elected, and in the hall of which the Cardinals are crowned. Here the Pope had been the day before in a special service and had taken ill. I saw the secluded stand where the medical adviser of the Pope always stays during service for fear His Holiness breaks down. The present Pope is not very robust, and is frequently indisposed. In this chapel is the celebrated picture of Angelo on "The Last Judgment."

The Codex Vaticanus.

We next visited the Vatican, the palatial residence of the Pope. This place has over 11,000 rooms, and is more than two miles around. The library, with which I was specially interested, is 700 yards long and 20 feet wide. Here there is one long magnificent corridor of most valuable works of art and literature. Most costly presents received by the Pontiff of Rome are exhibited under glass cases. There I saw the Codex Vaticanus, which is one of the three most valuable and ancient manuscripts of the Old and New Testaments. It contains 1518 pages, written on a very thin vellum made of the skins of antelopes. The pages are 10½ inches long by 10 inches wide, and the whole book is about 4½ inches thick. It has most beautiful work in it, and was probably written early in the fourth century. Owing to the jealous care with which it is guarded, it can only be viewed under a glass case. The splendid art gallery and the hall of statues was also very interesting to see.

As we came away we met a band of little girls dressed in white, all on their way to receive the blessing of the Pope. Children are continually being taken in large numbers on the occasion of their confirmation to be thus blessed. It is only an evidence of the great strength of Romanism. "Look after the children, and they will be safe ever afterward." We are only just beginning to learn that lesson in the Protestant world.

The Castle of St. Angelo.

Near to St. Peter's is the Castle of St. Angelo. This is a very remarkable building, having been built in 137 A.D. by the Emperor Hadrian as a place for his tomb. It has been since a fortress, castle and prison. It is connected by a secret bridge with the Vatican, and in the dark ages the Pope often escaped thereby across the Tiber to the security of this place. There are no stairs, but a ramp by which we went in circular

route from one flat to another till we reached the top. There are many relics of interest therein, and from the topmost height we had a wonderful view of Rome and the hills and plains beyond.

The Colosseum.

We spent an afternoon viewing the Colosseum and its surroundings. This impressive structure was commenced by the Emperor Vespasian and finished by Titus. It was called the Theatre of Flavius. Its highest arch is 165ft. high. It is 1828ft. in circumference, and seats 87,000 people. The area of the floor is 288ft. by 183ft. wide. Recent excavations are disclosing more of the cells and cages in which wild beasts and prisoners were kept before being liberated to meet each other in a bloody struggle, for the amusement of a callous and brutal populace gathered to witness such ghastly spectacles. There came to me as I stood in silent contemplation visions of gladiators in mortal combat entertaining these heathen crowds till one poor fellow fell in death. Here, too, fellow-Christians of mine had been brought to death for Christ's sake in the sight of heartless crowds. No wonder such a place has been the inspiration of poets and a source of amazement to all that visit it. I could not help being thankful that no throngs now gather there to such scenes of barbarism and bloodshed. I rejoiced that we live in better days of liberty and civilisation. And yet, when I think of the Sydney crowds at the Stadium to see two men seek to beat each other's faces out of recognition in the "noble art" of self-defence, and of the crowds gathering in every city now to see "the wonderful pictures of this historic struggle," I wonder if we are far in advance of the days of heathen Rome. Such scenes to-day, as then, are a menace to our moral and spiritual life.

The Arch of Titus.

Near to the Colosseum is the famous Arch of Titus, erected in honor of the return of the conqueror of Jerusalem. It contains sculptured figures of the Jews carrying the golden candlestick, the table of shewbread, and other vessels from the Temple. It is an argument against critics who deny the reality of the Temple worship and furniture, and an imperishable testimony to the truth of the Bible account of the Temple and its furniture and its final destruction.

The Forum with its forest of ruins was our next call. This was designed by the Emperor Trajan, and has been excavated from beneath the ancient ruins of Rome. It is 20 ft. below the level of the street. The Temples of Vespasian, Castor and Pollux, and of Vesta are here, and the celebrated Column of Trajan. It was at one time the centre of Imperial Rome's idolatry and immorality. Close to this are the Capitol buildings, used now as offices, where many interesting relics are kept; and in the shadow of its walls is the Marmetina prison in which the beloved apostle Paul was incarcerated while a captive. It is a dismal little dungeon, and just the place to make Paul send for "the coat he left at Troas." As we passed down the narrow stone stairs the guide carefully pointed out some of the "footprints" of Peter which

he made while in Rome. These are marks in solid rock and about one inch deep. Even if agricultural hob-nail boots had been worn and Peter dragged his feet he could never have made such marks, even if he had been in Rome—which I doubt very much. What complacency there is in such credulity! But Paul I know was there. Here I stood in the very place where he probably wrote, "The time of my departure is at hand, I am now ready to be offered." He had finished the course and kept the faith, and this dark cell was made bright with the joyous hope of the crown of life.

The Cloaca Maxima.

Near me was the great rusty door that used to be opened to put bodies into the Cloaca Maxima or great sewer, and thus poor prisoners were sent through all its filth into the muddy waters of the cold Tiber and seen no more. I think that this was the most solemn spot I visited in Rome. It made me realise something of what this faithful man of God went through that he might know "the fellowship of his sufferings." I thank God more than ever for this great and glorified apostle to the Gentiles.

On our way back to our hotel we visited the Church and Palace of St. John the Lateran. This used to be the headquarters of the Pope and scene of the Papal elections. The crypt underneath contains the bodies of many of the Holy Fathers.

Protestant missions.

There are some prosperous and influential Protestant missions in Rome which were interesting to us. The Methodist Episcopal Church of America, and the Presbyterian Mission, are doing splendid work in the enlightening and winning of the people of Rome to a fuller light. The Episcopal mission is for the benefit of Protestant residents and visitors to the city, and the minister in charge told me somewhat proudly that they "do not seek to proselytise." It seemed to me that in this they were losing a golden opportunity to bring liberty to many in the bondage of superstition. Unfortunately there were no services (except one inconvenient for us) on the Lord's day, as the missionaries rest during the trying summer months of August and September, so that along with some American companions in travel I spent my Sunday morning in communion with the apostle Paul along the Appian Way.

The Catacombs.

Passing outside the gate of St. Paul, we came to the Catacombs of St. Calixtus, the newest and finest of all. These were only discovered in 1859, and are twelve miles long. They are really three stories high, as we passed down to two passages under the top one. There are reputedly 1000 miles of Catacombs and 6,000,000 bodies under Rome. I cannot begin to describe the strange and solemn grandeur of these sacred places. Surely I stood on holy ground. Here it was that men showed their faith by fleeing for safety to the dens and caves of the earth. Every now and then we came upon little chapels and altars. Here in the early days Christians met regularly every first day of the

week to break bread, many of them having secretly stolen away in fear and trembling. We were able to read or have interpreted to us some of the epitaphs that told of Christians buried there, such as "Eunice sleeps," "Good-night," "We will meet in the morning." There were signs of an anchor that told of faith and hope; of a ship sailing into the harbor; of a dove that told of peace; and of fish, the symbol of Christianity in those days. These messages from the long-departed were, in this silent fellowship below the earth, as the angels of hope to me that made heaven nearer and faith stronger.

We noted as we continued our journey the splendid pavement of the road—a legacy of the splendid road making of the ancient Romans—and all the time there came the thought that this was the very way Paul journeyed as he came past "the Three Taverns" to Rome to stand at last before Cæsar. We visited the baths of Caracalla, the finest ruins of antiquity that we had yet seen. Old Caracalla did not have much sense, but he knew how to build baths. We went into the chapel of Quo Vadis, made famous by Gen. Lou. Wallace, on the floor of which we were favored with the sight of some of the footsteps of Paul!

The sacred stairway.

Along this way too is the Scala Santa, or sacred stairway of 28 steps, up which Jesus is said to have gone on the way to his trial before Pilate. On these are three spots said to be drops of the blood of Christ, and any Catholic going up on his hands and knees gets nine years' indulgence for each step. This task is done in thirty minutes at the most, and this saves 252 years of purgatory. But the present Pope has recently improved on this, so that now one gets plenary indulgence for each such journey. This means the remittance of all the punishment due in purgatory for sins committed up to the time such indulgence is obtained. If a man did this journey just before he died he would miss purgatory altogether. All pilgrims up these stairs cast their offerings through a grating at the top, and the clink of the money is heard as it falls. One writer has called this "a happy blending of superstition and business." As to how they got these stairs from Jerusalem to Rome, no one seemed able to enlighten me. No wonder Martin Luther was sickened in his soul at such blasphemous and ignorant idolatry.

St. Paul's-outside-the-wall.

By far the finest looking church in Rome is that of St. Paul's-outside-the-wall, which is supposed to be on the very site where the great apostle was beheaded. The inside is magnificent. The great polished columns from the Basilica, 80 in number, and the beautiful mosaics upon the floor, are beyond description. As you pass down to the great altar, under which are said to be the legs of Paul and Peter, there comes the feeling of regret that so grand a structure is used to so little good and so idolatrous a purpose. There were but a handful of people listening to the mumbling of the priest as he "said mass" and went through the ceremony of drinking the wine before them.

We went back past the Palace of Cæsar into the city again, well repaid for our morning's pilgrimage. We saw along the street two funerals that impressed me. One was that of a priest, carried by his hooded brethren to his last resting-place. They sang a solemn dirge as they marched, and held their crucifixes before them. The other was that of an Italian socialist who was being carried away. The followers had their red flags, and marched along as though they were going to have a real good time after finishing their task. They had no sign of fear, either of God, man or devil, and the procession was to me revolting.

The Quirinal Palace.

While in Rome we got permission through the Embassy to visit the Quirinal Palace and see the fine apartments of the King and Queen. The furniture and drapery from the funerals of previous kings was on view in one room, and was weird and interesting. We went through the various rooms, and even through the throne-room, where I can proudly boast that for the space of half-a-minute or less I was on the throne of Italy. How brief was my glory!

The Church of St. Peter-in-chains is an old and historic place. Here we saw some of the chains that Peter had on him in Rome, which the old priest evidently thought increased the links in the chain of evidence as to Peter ever being there at all.

A very strange sight was in the church and cemetery of Capuchin, where, in a well-lighted crypt, are arranged the bones and skeletons of about 6000 monks. There are three rooms in which bones are tastefully and artistically arrayed. Some skeletons have on their hoods, and some bear a cross or prayer-book in their hand. The monk showing us told us that the bodies were buried for 10 years, and then dug up and the bones placed here. Since 1878 they have ceased to do this and buried the Capuchin monks in the cemetery of St. Lawrence.

The Pantheon.

Lastly we will visit the Pantheon, built by Agrippa, a favorite general of Cæsar, to "all the gods of Rome," 27 B.C. It is a wonderful building, with walls 20 ft. thick. It has no window, and only two openings—a door 32 feet by 14 feet and an aperture at the top, which alone lets in the light. This opening is 38 feet in diameter. The rain comes in through this, of course, but the floor is so drained that the water is carried off almost as quickly as it falls. This building, which is circular in shape, is in a splendid state of preservation. It is now used as a church dedicated to the Virgin Mary. Here are buried King Victor Emmanuel I. and the assassinated King Humbert. The people keep the tombs constantly adorned with fresh and beautiful flowers. Here too is the tomb of the great Raphael, who died at an early age, and beside him rests his fiancé, who at his own request was laid beside him at her decease.

I spent four happy, busy and interesting days in Rome, and left feeling that I had learned much that was profitable to me as the result of my pilgrimage to the City of the Vatican.

Evangelists' Fraternal, N.S.W.

Secretary's Report for 1908.

A. E. ILLINGWORTH.

DEAR BRETHREN—

I think it is profitable and helpful to review the fellowship we have enjoyed together at least once a year.

The monthly meetings which we have held together have enabled us to confer upon the peculiar difficulties of our work as preachers, and unite together in praise and thanksgiving for our triumphs in the proclamation of the good old gospel.

These seasons of fellowship have enabled us to encourage one another, and by the interchange of ideas and advice to make our respective fields of labor more fruitful in the salvation of sinners, and the upbuilding of the churches.

The following evangelists have passed through our roll this year as members of the Fraternal, namely:—G. H. Browne, J. Colbourne, J. Clydesdale, A. Day, D. A. Ewers, S. G. Griffith, T. Hagger, T. B. Hayes, A. E. Illingworth, E. Neville, F. Moore, H. G. Payne, Geo. T. Walden, W. H. Wooster. We have lost the fellowship for a time of Bren. A. Day, Ewers, and Hayes—who are laboring elsewhere. The average attendance has been 9.

We have had in addition as visitors W. J. Way, Tasmania; E. T. Edmonds, U.S.A.; J. C. F. Pittman, S.A.; Dr. Porter, F. Metters, Baptists; Bro. Morrison, U.S.A.; Students of the Bible College, Bren. Davis, Allan, and Bulgin; *en route* to U.S.A., Bro. Anderson; W. J. Waters, Moree. We are always glad to welcome these visiting preachers and evangelists and get a word of greeting and commend them to God on their journeys.

The baptisms reported this year by the evangelists were 259.

In our efforts to improve each other in the study of the word we have had able papers read and discussed as under:—

(1) "The Work and Personality of the Holy Spirit." (2) "Baptism": (a) Its Significance; (b) Its Relationship to the Remission of Sins. (3) "Millennial Dawnism." (4) "Planting, Watering and Increase" (1 Cor. 3: 6). (5) "The Good Confession—Should it be Verbal and Formal?" (6) "How to Deepen the Spiritual Life of the Churches." (7) "How to Improve the Fellowship Meeting." (8) "Is it Desirable or Practicable to have a United Church Paper for the State of New South Wales?"

Although we have expressed our views freely on these themes in discussion, we have always recognised that we met together simply to try and assist one another and arrive at conclusions that would be in harmony with the teachings of the Scriptures. I trust that the same spirit of brotherly affection and goodwill will be manifest in our meetings throughout the year upon which we now enter. It may be made one of the greatest in our history in this State if we by prayer and supplication improve the gifts we possess, and the opportunities which the Federal Centennial Convention will afford us, for a splendid presentation of our great plea.

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The Leader.

Our Centennial Year—a Retrospect.

The "Declaration and Address" formulated by Thomas Campbell in 1809 was the beginning of a new religious movement that was destined to have a marked influence on the religious thought of the century—an influence which cannot be measured by mere statistics, but is to be seen and felt in the gradual recognition of those principles which the "Declaration and Address" so clearly set forth. Not that we wish it to be understood that the principles enunciated by it have been put into operation by the religious world generally; but, rather, that they have been recognised as theoretically correct by the leaders of what is called evangelical Christianity. It may be true that denominationalism is as rife to-day as it was a hundred years ago, but it is denominationalism with a difference. A century ago the existence of rival and contending sects was neither deplored nor recognised as an evil. Now-a-days, however, while the same divisions still exist, they exist, not because they are considered to be good, but because the time is not yet ripe for a better state of things. The religious sentiment of the day is against division. From every platform of the Protestant church division is denounced as the greatest of evils. The religious journals of every denomination are equally vigorous in their denunciation. The topic most frequently discussed in the pulpit and the press is the subject of Christian union and how to promote it. All this indicates a marvellous change in religious sentiment; and though the sentiment has not materialised to any great extent, there are not wanting examples where it has received practical application.

First in the field.

It would be making too great a claim if it were asserted that the spirit of union which prevails to-day owed its existence to the propaganda of the pioneers of the Restoration movement of 1809. But while this may be admitted, the Churches of Christ are entitled to the honor of being recognised as the first body of people organised with the distinct aim before it of attempting to bring

about the union of all the people of God on the common platform of New Testament truth. The historian of religious progress during the nineteenth century may fail to notice this fact; nevertheless it is one that deserves to be chronicled. It was a wise and courageous movement, and the present generation can scarcely realise against what great odds the leaders of this movement had to contend. The heroic work of these early pioneers will be better understood when the condition of the religious world at the beginning of the last century is clearly apprehended. In these days of easy toleration, it is hard for us to conceive how bitter was the spirit of sectarianism a hundred years ago. It was rigid and uncompromising beyond anything known to the present generation. Creeds and traditions shackled the churches with iron bands. To call in question the existing order of things required more than ordinary courage. The man or woman who attempted to do so was soon made to feel the heavy weight of social ostracism and petty persecution. The lot of the reformer in the twentieth century is one of ease and comfort compared with that of the reformer in those early days.

A revolution in the religious world.

The Restoration movement meant nothing less than a revolution in the religious world. It meant the throwing overboard of human creeds, the giving up of human inventions and conforming to the original pattern laid down in the New Testament. Dr. R. Richardson, in his "Memoirs of Alexander Campbell," says: "Never before had any reformer taken distinctly such ground as this. Never before had anyone presumed to pass over so lightly the authorities and usages and decisions of so many intervening centuries. Here, indeed, was the startling proposition, to begin anew—to begin at the beginning; to ascend at once to the pure fountain of truth, and to neglect and disregard, as though they had never been, the decrees of popes, councils, synods and assemblies, and all the traditions and corruptions of an apostate church. Here was an effort not so much for the reformation of the church, as was that of Luther or Calvin, but for its complete restoration at once to its pristine purity and perfection. By coming at once to the primitive model and rejecting all human imitations; by submitting implicitly to the Divine authority as plainly expressed in the Scriptures, and by disregarding all the assumptions and dictations of fallible men, it was proposed to form a union upon a basis to which no valid objection could be offered." It was a magnificent conception, and bold as it was magnificent. It meant the undoing of eighteen centuries of declension, and the removal of all barriers to the existence of a united church.

Recognition of principles.

The Churches of Christ to-day are in that happy position that they are able to witness the gradual recognition of the principles so splendidly preached by the pioneers of the Restoration movement. Division, once regarded as inevitable and justifiable, they now see condemned on every hand. Creeds, once

honored and regarded as sacred as the Ark of God, they now see mutilated and disregarded—ready to be cast into the fire. In other things, too, they are able to see the process of change at work. Those who have read the life of Alexander Campbell will remember the obloquy that was heaped upon him for insisting upon rightly dividing the word of truth. The prevalent error of his time was the making of no distinction between the Old and New Testaments. The Bible was a jumble of texts, and Old and New Testaments were treated as of equal authority in matters of Christian doctrine and practice. In this matter, Campbell was the forerunner of correct Biblical interpretation. "Contemplating the Bible as a connected whole, and classifying its facts, precepts and promises under the different institutions, Patriarchal, Jewish and Christian," says R. Richardson, "he reached clear and enlarged views of their mutual relations and dependence, and was able to eliminate from the gospel the errors with which modern Judaising teachers had corrupted it." This sane and eminently right way of dealing with the Bible raised quite a tumult among the religious teachers of that day, and was made the cause of much misrepresentation, and used as a lever to create prejudice. Instances of the old way of using the Bible are still extant, but with the recognised scholarship of to-day, Campbell's method is regarded as the only legitimate one.

Ordinances of the church.

The current Restoration movement, moreover, has done much to keep in their proper place and to express the true meaning of the ordinances of the Christian church. It has always insisted upon the New Testament practice of observing of the Lord's Supper each first day of the week. Its witness in this respect has not been so effective as could have been desired. However, its influence has made itself felt, and as the church continues faithfully to adhere to New Testament practice, so will it continue to set an example to others and be an influence for good in restoring the ancient order of things. In regard to the ordinance of baptism, it is perhaps not saying too much to claim that the Churches of Christ have consistently upheld its full New Testament signification, and, to a large extent, have stood alone in so doing. We should not have ventured to make this statement, were it not for the fact that the position taken by the Churches of Christ is backed up by the best Biblical scholarship of the age. The witness of the Restoration movement to this ordinance is making itself increasingly felt. It has compelled some of our religious neighbors to recognise immersion as valid baptism, and to administer it in this way when candidates require it.

In this brief review we have simply confined ourselves to a statement of facts, without any desire to indulge in self-glorification. Our main thought has been to show that the principles insisted upon by the pioneers at the beginning of the last century have been gradually asserting themselves and commanding recognition at the hands of the religious world. There is nothing strange in this, for the pioneers of our movement only advocated

and stood for a complete return to Christianity as it was at the first. They anticipated, by a hundred years, the cry we hear so often now, "Back to Christ."

An educational factor.

When we come to think how matters stood in the religious world a hundred years ago, we may well rejoice that God put it into the hearts of earnest men to preach the gospel of Restoration. It would be strange if we did not think that the Centennial year of such a movement called for special celebration and thanksgiving. To us it seems a splendid opportunity for reviewing the past and for gaining inspiration and courage for the work of the future. The celebrations should be a great educational factor, the more especially as regards the younger members of our churches. The emphasis that will be placed on the mission of the Churches of Christ, the reason for their existence as a separate religious organisation, the grand example and work of the pioneers, will all be inspiring and beneficial, and have their due effect in making every disciple more enthusiastic in "contending earnestly for the faith once for all delivered to the saints."

Editorial Notes.

Church Union Difficulties.

Professor Rentoul, of Melbourne, thus describes some of the difficulties in the way of union in three of the large denominations:—"Memories and associations are strong. The Congregationalist will not readily abandon his 'church meetings' and the government of the church through its 'church members.' Also he will not give up his connection with 'the Union of England and Wales.' The Methodist will not abandon his relationship to the big 'Connexion' in England and America. The Presbyterian feels himself welded as 'with hoops of steel' to the assemblies and presbyteries and churches and colleges of the old lands and America, and to the reformed churches of the Continent of Europe. These difficulties are the 'beginning of sorrows.'" The professor is doubtless correct. And until the sentiment of loyalty to Christ is stronger than loyalty to denomination, and the desire for union in order "that the world may believe" greater than the desire for denominational prominence and progress, there is very little hope of the Saviour's prayer ever being answered. When all his professed followers are really anxious "that in all things he may have the pre-eminence," Christian union will not be far off.

An Awakening Nation.

Jas. Ware's flying visit to Australia, although so short, will serve to stimulate our interest in mission work in China. No one could listen to his quiet unassuming addresses without realising the transcendent importance of the gospel as the great factor to mould the awakening national sentiment in that land of 400 millions. China is certainly being aroused, and for good or harm will ere

long take her position as one of the principal forces of the world. Already 4000 miles of railway, a complete and efficient postal system, the abolition of opium, and the adoption of Western ideas of education, indicate the great change coming over the people. Reactionary conservatism may temporarily arrest the progress of events, but the clock of time cannot be put back, and the flood of liberalism, if dammed for a while, will but the more effectively sweep away all opposition in its onward course. All the great religious bodies, and many of the smaller ones, are represented in China, and their influence has had much to do with the awakening of the country. But they are all too few in number in the field, and more are urgently required to cope with the growing needs of that vast empire in this critical stage of her history. The Disciples of Christ are represented in China by 43 white missionaries, 23 native evangelists, 29 teachers and 76 other workers. There are 10 organised churches with 714 members and 11 Sunday Schools with 650 scholars, and regular services are conducted on 7 stations with 32 places of meeting. Then there are 2 boarding schools with 181 pupils, and 12 day schools with 346 pupils, and also 15 young men studying for the ministry. The gospel of healing is represented by 4 hospitals and dispensaries, and our medical men treated in them last year 1482 in-patients and 48,818 out-patients. The work is rapidly growing, and more missionaries are about to be sent.

Centennial Statistics.

In view of the coming Centennial, it would be well to obtain, as accurately as possible, the statistics of the churches in each State of the Commonwealth, and also from the Dominion of New Zealand and the mission at Pentecost Island. In two or three of the States the statistics have for years past been incomplete, but a special effort may well be made to place them on a satisfactory basis. We ought also to have a statement of the number of supported preachers, and of church buildings, and approximately, the value of the latter, together with the amount contributed for the work of the gospel and the total raised for all purposes during the past year. In addition to those on our church rolls there are hundreds of isolated brethren, and if possible it would be well to have some idea of the actual number. These figures if compiled carefully will not only prove interesting and valuable as indicating the progress of the past, but will also be very useful as a basis on which to make comparisons in the future. Figures, of course, are liable to abuse, and may be manipulated to prove anything, but we can form no true estimate of our work apart from them, and when rightly used they are simply invaluable. Let every Conference and church secretary make a special effort to send an accurate statistical report.

"Oh! for a passionate passion for souls,
Oh! for a pity that yearns,
Oh! for the Love that loves unto death,
Oh! for the fire that burns,
Oh! for the pure, prayer-power that prevails,
That pours itself out for the lost;
Victorious prayer in the Conqueror's Name,
Now, and at any cost."

James Ware in Melbourne.

There was a large attendance at Lygon-st. on Jan. 14, when a welcome was accorded to James Ware, missionary on furlough after 28 years' service in China. Bro. Ware was entertained at tea by the ladies of the Foreign Mission Committee, who had invited the members of the Home and Foreign Mission Committees with the officers of the city churches and their wives. Short addresses were delivered by Mrs. J. A. Davies, W. C. Craigie, F. G. Dunn, W. Mantell, S. Wong and Jas. Ware.

A public meeting was held in the chapel at 8 p.m., F. M. Ludbrook presiding. After devotional exercises, the whole of the time was given to Bro. Ware, who held the attention of a large audience for over an hour.

England and the opium.

Bro. Ware drew a vivid picture of the decay and ruin to which heathenism had reduced China. Speaking of the opium traffic, he affirmed that the British did not force opium upon China, the drug having been in use for hundreds of years. The so-called opium war occurred on account of the breaking of treaties by the Chinese. Recently in one province the Chinese government closed 2500 opium dens in one day. This had come about through the preaching of the gospel, through prayer, and through the influence of converted opium-smokers. One converted smoker built a chapel for the missionaries at a cost of £1000. It was feared that the government will monopolise the trade, which would make it difficult to abolish it.

Educational reforms were following along the lines of the Christian mission schools and colleges. There was prejudice against Western ideas in certain quarters. One man who did not read was asked the reason. Placing his hand on his stomach (the seat of intelligence), he said, "What do I want with books? All the knowledge I need is in here."

A John the Baptist.

Bro. Ware told of a native worker who was a veritable John the Baptist. He used to precede the missionary and stand in the middle of the towns and villages crying, "Repent, for the kingdom of heaven is at hand." The people would flock to hear the missionary, and many books would be sold.

At one place a gentleman invited Bro. Ware and a native worker to share his bed. At the head of the bed was a coffin containing the remains of his wife, the old lady having recently died. Demoniacal possession was a real thing to-day in China, and Christians are able to cast out the demons in the name of Jesus.

Baptised in a barrel.

One old man of 80, seeking salvation from sin, was given a New Testament. In three months he came back with a treatise on the New Testament which he had written himself. He was subsequently baptised. In the interior, where there was a scarcity of water, candidates had sometimes to be baptised in a barrel.

In some of the cities, the apprentices who used to bow down and worship whenever an idol was carried in procession, now point at it and say, "There goes the wooden devil."

Outside one city there was a huge pile of human bones, the cemetery having been devastated by a flood. Bro. Ware was at first despondent, as he walked through the streets of the city wholly given to idolatry. Soon, however, an opening came. A man offered his house for preaching services, and soon became a Christian. He subsequently gave our missionary a fine hall for the preaching of the gospel.

Bro. Ware told many incidents of conversions and devoted labors on the part of Chinese workers. He also paid a fine tribute to Dr. Macklin, who, though not physically a strong man, keeps a hospital going, gathers in the sick poor who cannot pay, preaches the gospel, itinerates among the villages, and translates English books into Chinese. Many villages have abandoned idolatry through Dr. Macklin's preaching. G.P.P.

From the Field.

Tasmania.

KELLEVIE.—We held our annual Sunday School picnic on New Year's Day. It was not quite so well attended as usually, but all enjoyed themselves, the little ones turning up in full force. The prizes were presented by T. Cleary and W. Smith, who gave each child a few words of encouragement. We have about 50 names on our roll at present, with a very good attendance every Sunday. Our meetings are very well attended, especially the gospel service. We are holding gospel meetings at Coppington once a fortnight, where we also have good meetings. —A.S.C.

South Australia.

PORT PIRIE.—On the 3rd we were favored by a visit from K. W. Duncan, M.P., who gave a helpful and interesting address in the morning. Sister Dredge, from Swanston-st., Melbourne, is at present meeting with us, besides Sisters Wheeler and Mott, from Grote st. Sister Purdie has gone to Inverell. The first meeting of the Young People's Christian Band for 1909 was held on the 11th. —W.T.M., Jan. 12.

NARRACOORTE.—We were pleased to have a visit from Bren. S. Stevens and Bennett, from South Melbourne. Bro. Stevens was home on holidays from College, and preached on Dec. 27. Interest and meetings good. —F.E.T.

MILE END.—Two additions since last report; one formerly immersed and one by faith and baptism. All departments of work are healthy. —E., Jan. 18.

STIRLING EAST AND ALDGATE VALLEY.—At the quarterly business meeting held last Tuesday it was decided to fall in with the suggestion of the H.M. Committee, that every church in the State should hold a mission this year. We learn with regret that T. B. Verco and family are leaving the district for a time; they will be much missed both in church and in Sunday School. We are pleased to have

with us at present Wm. Charlick and his family, who are spending the summer months in the hills. —R.H., Jan. 18.

UNLEY.—The son of T. Craddock, one of the deacons, has made the good confession, and been baptised. Bro. and Sister Miller, from Richmond, Victoria, have been admitted to membership. Bro. Noble, a student from the Bible College, preached to-night before an appreciative congregation. In the afternoon T. J. Gore read an instructive paper on "Difficult Passages of Scripture" before the Men's Mutual Improvement Society. He also replied to several questions dealing with verses hard to be understood. The Sunday School has started to practise the service of song "He Careth for You" for the ensuing anniversary. The officers have disposed of the house and the bulk of the piece of land which was purchased on behalf of the church a few years ago. The transaction has proved satisfactory. —R.B., Jan. 17.

HINDMARSH.—It has been decided to restart the Literary Society and hold fortnightly meetings, the following officers being elected:—President, I. A. Paternoster; vice-pres., R. Hindley, Miss W. Doley; committee, E. Freeman, E. Pearce, J. Roberts; treas., P. Roberts; sec., S. Robinson; ladies' sec., Miss L. Doley; auditors, R. Hindley, E. Freeman. On Thursday last over 100 members took advantage of the brief stay of the "Oratava" at the Outer Harbor to go down and wish Bro. and Sister J. C. F. Pittman good-bye. A few pleasant hours were spent, and the company joined in singing "God be with You." On Sunday Ira A. Paternoster gave a good address in the morning on the business aspect of the church. One sister who has been away in the country for some years was received back. In the evening there was a large attendance. A collection was taken up in aid of the Messina Earthquake Fund which realised £67/1. —J. W. SNOOK.

Victoria.

STAWELL.—The work at Stawell will be opened up with a mission commencing 31st inst., and extending probably over three weeks. A. W. Connor, by the kindness of the Home Mission Committee, will be the missionary, and the services will be held in the chapel. We are confident of success, for we realise that in this town of over 5000 souls there is a field as full of opportunity as any in the State. Our start is being looked forward to by many, and we feel that we have the good wishes of a great part of the town. Brethren, pray for us, and look for great results. We have endeavored to embrace our opportunity without asking for monetary assistance from the brethren elsewhere, and though we have much yet to do, we have been able, by the liberality of the brethren, including Bro. Jellett, who donated £10, to keep our resolution, and in the little chapel, which we hope will soon be our own, the brotherhood possess a property worthy of the grand use to which it will be put. —A.P.A.B., Jan. 17.

SOUTH RICHMOND (Balmains-st.).—Good meetings last Lord's day. L. Johnston exhorted the church. We were pleased to have several visitors, among them being Bro. and Sister Henderson, from Mildura; Sister Miss Wigley, from Surrey Hills, and Bro. Luke, from Brighton. In connection with the Bible School, classes are well in hand preparing for examination. Preparations are being made for our anniversary.

BRUNSWICK.—Good meeting at worship, visitors including Bro. Currie, from Bet Bet. Bro. Swain, from Fitzroy, spoke. Bro. Quick preached. Albert Taylor was welcomed back after being absent in Queensland. One confession and immersion. David Ahgan is laid aside through sickness. —W.T., Jan. 17.

DUNOLLY.—During this week I visited Tarnagulla, Inglewood, Wedderburn, St. Arnaud and Bealiba. On Wednesday last conducted the mid-week meeting in Wedderburn, and at the close Bro. Goodwin baptised a young woman. On Thursday exhorted the St. Arnaud brethren and sisters. Every Saturday evening we hold an open-air meeting in Dunolly. We get a large number to listen to the gospel message. —A. W. JINKS, Jan. 16.

SOUTH MELBOURNE.—Fourteen or fifteen turned up to help us in our open-air service at the market, and we had a good crowd listening. Junior Endeavor service at 9.30 a.m., with Bren. Bennetts and Stevens as leaders, had 18 prospective members present. At 11 a.m. Bro. Scott exhorted the church. Bro. and Sister Ray and their son Arthur were received into fellowship from Cape Town, South Africa. S.S. picnic at Riversdale this year. Bro. Stevens spoke at the gospel service, and two were baptised. —S. NORTH-EAST, Jan. 17.

CHELTENHAM.—Good meetings on Sunday. Visitors included E. Payne, of Collingwood; Bro. McSolven, of South Melbourne; Sister Daff, of Heidelberg, and Sister Cribb, of Footscray. Two received in by faith and obedience. Bro. McSolvin paid an official visit to the school in the afternoon, and in an address congratulated the school on being one of the best behaved in the Union. We report with sorrow the death of Bro. Marris, of Black Rock, late of Kyneton, which occurred early on Sunday morning of heart failure. The S.S. picnic will be held on March 3. Please reserve the date. —T.B.F.

WEDDERBURN.—Yesterday morning we received into fellowship a young sister from our Sunday School, who was baptised by Bro. Goodwin on Wednesday evening. Bro. Jinks, from Dunolly, was with us on the last-named date, and gave a very helpful address. G.D., Jan. 18.

LANCEFIELD.—After an excellent address by Bro. Clipstone last night on "Heaven and how to get there," one young man, formerly a member of the Salvation Army, made the good confession. Our meetings are very well attended, and there is a splendid interest. —R. GERRAND, Jan. 18.

HORSHAM.—Bro. Collins, laboring with Polkemmett and Horsham churches, is doing good work, faithfully preaching and teaching. On Dec. 27 one made the good confession—a daughter of Sister Guyer, and has since obeyed in baptism. Sister Guyer, who comes from Mildura, has taken up her residence near the town, and is in fellowship with us. We also had the pleasure of welcoming into our gathering Sister Gummow by letter from Ballarat. —J. H. MORRISON.

Queensland.

ZILLMERE.—On Jan. 10 we had a visit from Bro. Wallace, of Brisbane. He gave a very good address to the church, and also preached at night to a good congregation. —J. BRUCE.

WEST MORETON.—West Moreton Committee met on New Year's Day at Rosevale. The churches were well represented. The evangelist, Bro. Hansen, was also present. It was decided that we hold our annual meeting on March 17. The treasurer reported finances

about equal to demand. Bro. Hansen reports that for three months he has delivered 42 addresses and paid 272 visits. A number of our brethren expect to attend the Conference in Sydney.—E. BERLIN, Jan. 15.

MA MA CREEK.—We had the joy of extending the right hand of fellowship to H. Newmann, of Forest Hill, last month. Several of our members reside at Flagstone Creek. John Chappell and Sister Louisa Pollock started a Bible School there on Lord's day, Jan. 10.—W.H.N., Jan. 11.

WEST HALDON.—Mrs. A. Taylor passed away to the great reward at the Toowoomba Hospital. J. W. Parslow officiated at the grave side. We held a business meeting here on Jan. 9, when C. J. Bynon was elected treasurer for the church, and H. K. White secretary (West Haldon, via Greenmount).—W. H. NIGHTINGALE, Jan. 11.

New South Wales.

MOREE.—On Dec. 25 a Christmas tree was prepared for our S.S. scholars, each one receiving a useful present, with which they were delighted. New Year's eve a watch-night service was well attended. Good meeting on Jan. 3, when one young man confessed Christ and was baptised the same hour. Bro. Waters is about to make a tour of the country amongst the members, and our Inverell brethren have kindly consented to lend us Bro. Uren's services for a fortnight.—H. M. HODSON, Jan. 12.

INVERELL.—Good meeting Lord's day morning. One man was given the right hand of fellowship. In the evening there was a very fair audience. One man and his young son made the good confession, Bro. Uren preaching.—H. E. TEWKSBURY, Jan. 11.

PETERSHAM.—Bro. Clydesdale is doing a splendid work amongst us, and last evening is the first that we have not had a confession for some time. We have splendid meetings, and last Lord's day (3rd) had three confessions.—S.B., Jan. 10.

BROKEN HILL.—We were pleased to have last Lord's day Bro. Davidson, from Wagga, who addressed us in the morning, and was listened to with great interest. Our new building is nearing completion, and we hope to go into it the first Lord's day in February. Our C.E. Society is doing good work, and is the second strongest in the city. Bro. Tuck is faithfully proclaiming the gospel. There are a number of members who have not been meeting with us, but have promised to do so when we open our new building.—R. J. HOUSE, Jan. 16.

TYALGUM.—E. Davis has just completed a week's work at this place, during which four confessed Christ and were baptised into him.—T.H., Jan. 18.

LILYVILLE.—Good meetings all day. J. Fox spoke. At the close of the gospel service a scholar made the good confession.—E. HOLYOAK, Jan. 17.

AUBURN.—Large audiences all last week; much better than we ever anticipated. Yesterday splendid gatherings all day. No confessions to report yet, but they must come.—T.H., Jan. 18.

PADDINGTON.—The meetings here to-day (Jan. 17) were all most encouraging. We had a larger attendance at the morning service than usual, and a nice address by F. Goode. Jas. Ware, of Shanghai, was with us in the afternoon, and the children and friends were delighted with his testimony concerning the gospel in China. At the evening meeting we were much gratified to find a large audience. The work moves along steadily, and the prospects for the new year are bright.—A.E.I.

LISMORE.—The annual business meeting was held Jan. 6, when encouraging reports were presented from the various auxiliaries. The election of officers was as follows:—Elders, J. P. F. Walker, R. Cordell, M. Patch, W. H. Jeffries, E. A. Parker; deacons, Jas. Wotherspoon, E. Savill, E. C. Savill, W. H. Hermann, W. H. Burnett, E. J. Walker, F. B. Withers, H. Partridge, Geo. Riley; deaconesses, Sisters J. P. F. Walker, G. Brownley, Stratford, A. M. Wotherspoon, F. T. Saunders, E. C. Savill, G. Riley, E. A. Parker, F. B. Withers; secretary, F. R. Furlonger; treasurer, Bro. Hermann; supt. Bible School, W. H. Jeffries; organists, Sisters Furlonger and Savill; conductor, E. C. Savill. With Bro. Saunders as evangelist, the church looks forward to a good year's work for the Master in this large and important sphere of labor.—E.A.P., Jan. 10.

S.A. Home Missions.

H. J. HORSELL.

ANNUAL OFFERING TO BE TAKEN UP MARCH 7.

Reports received from the field on 17/1/09 for the month:—

KADINA.—E. G. Warren; very good meetings; three confessions.

PORT PIRIE.—W. T. Mitchell says the "industrial dispute" has made matters more difficult. No decisions.

NARRACOORTE.—A good meeting was held at Kybybolite during the month (28 present). Good meetings continue at Narracoorte. Two additions (one by baptism and one by letter). £13 has been paid off the debt on chapel.

GLENELG.—E. W. Pittman writes: "The meetings here have been well attended. A good spirit continues. I am greatly encouraged at the prospect, and specially pleased with the week-night services. One baptism this month."

MILE END.—D. A. Ewers reported two additions (one formerly immersed and one by baptism).

STRATHALBYN is urging the Committee to send a preacher. Bren. Binney, Jarvis and Batt have put in 2 months' good work between them. 8 additions (5 by baptism and 3 by letter). Better meetings are now held than for many months. A preacher sent at once would do a lot of good.

Here & There.

Decisions reported in this issue, 19.

Good meeting at Lygon-st., Vic., last Sunday night. One young man confessed Christ.

E. Davis, of the Bible College, is now spending a week evangelising at Bungawalbyn (N.S.W.).

J. Pittman has accepted the position of Superintendent of the Chinese Mission, Melbourne.

The brethren at Stawell, Vic., will begin a mission on the 31st inst., with A. W. Connor as preacher.

Sister Marsden and two of her daughters, from England, are expected at the Centennial Celebrations.

Good meeting and one confession at Hawthorn, Vic., last Lord's day. One received by letter in the morning.

Will isolated and other members in the Shepparton circuit (Vic.) remember their Annual Conference, Feb. 3?

We are pleased to hear that J. I. Mudford, of the Bible College, passed his Matriculation examination successfully.

There are 200 native newspapers in China, vigorously edited, and modelled after the papers published by missionaries.

Bren. Hughes and Horace Hudd, from Pretoria, are in Australia, and expect to be present at the Centennial Celebrations.

"Strength may produce an Aaron, but in feebleness we find a Moses. Power may give us Apollos, but weakness only Paul."

E. T. Edmonds, of U.S.A., is expected in Melbourne on Jan. 31, and will deliver lectures, particulars of which will be given later.

Constable Davidson, a member of the church at Wagga, is on duty at Broken Hill, and addressed the church there last Lord's day.

We omitted to state that the excellent articles published in our last two issues on "The Church and Its Mission" were from the *Christian Standard*, U.S.A.

The Prayer Meeting Committee of the Victorian Sisters' Executive will hold a meeting at the Church of Christ, St. George's-rd., North Fitzroy, on Thursday, 28th inst., at 2 30 p.m.

Brisbane reports large gospel meetings with a fine interest. One man immersed last Lord's day. Bro. Watt addressed a large meeting for men in the Y.M.C.A. rooms on the 17th.

The North Melbourne church will hold re-opening services on Jan. 31 and Feb. 2. The front extension to the building has made a great improvement. See coming events for the tea-meeting.

"Let us be like the bird, for a moment perched
On a frail branch, while he sings,
Though he feels it bend he continues his song,
For he knows that he has wings."

We are pleased to hear that the New Zealand Conference was a great success. The report has not yet come to hand, but we hope to present it next week together with a photograph of the group of delegates.

We hear that H. D. Smith, who is now in Adelaide, has been invited by the H.M. Committee to take up work at Maylands, where for the past two years a mission has been conducted by the young men of the Norwood church.

Sister Mudford, senr., of the church at Drummond, Vic., died in the Kyneton Hospital on Jan. 7. Our sister leaves a large family to mourn their loss. One of her sons, J. I. Mudford, is well known as one of our preachers in Victoria.

S.S. Union (Vic.).—Next meeting of the general committee will be held in the new hall, Swanston-st., on Monday, Jan. 25, at 8 p.m. Every delegate is requested to attend. Important business. Note date and come.—J. Y. Potts, Hon. Sec.

Sister Howarth, of the church at Sutton Grange, Vic., passed away on Jan. 14. Her death was caused by an accident with a pea-rifle. Quite a gloom was cast over the district through the event, as the deceased sister and her husband are among the most respected residents of the Sutton Grange district.

Will all in Queensland who contemplate attending Centennial Conference in Sydney send name and address to me? Only thus can they get the railway concession (return ticket for single fare), as all tickets must be countersigned by me as transit manager. Please communicate early with a view to making special arrangements.—CHAS. WATT, Brook st., Bowen Hills, Brisbane.

The brethren at Kerang, V., are doing good work in the surrounding district. Their evangelist, Jas. Parker, visits alternately Mystic Park, Lake Boga, Fish Point, and D. Anderson's home in the Mallee. On Boxing Day a meeting was held at Kerang attended by about 70, followed by a tea. A very enjoyable time was spent.

P. A. Davey writes from Tokyo, Nov. 29:—"This is to wish you and all readers of the AUSTRALIAN CHRISTIAN a happy, successful year of Christian service. Our work at Hongo is shaping nicely now. Over one hundred in the Bible School to-day; good sermons by Mr. Takagi. Subjects:—'Be Steadfast' and 'Christ and the Demands of Mankind.'"

James Ware, of China, addressed a good meeting in Grote-st., on the 12th, securing rapt attention for an hour and a half. On the 13th several of the brethren had lunch with him in the city, after which they repaired to Grote-st., where he again spoke, answering many questions, leaving by the express that afternoon. He only spent the one day in Adelaide, but made the most of his time in speaking and sight-seeing. His visit, brief as it was, was much appreciated.

Edwin Carr, of Auckland, N.Z., writing on Jan. 5, says:—"Bro. Main's visit to Auckland was much appreciated by the delegates in Conference and by the local brethren. Owing to the non-arrival of the steamer in time he could not preach as announced. Bro. Inglis Wright, however, supplied most acceptably. I have read Bro. Main's page in the CHRISTIAN with pleasure and with profit, but a personal acquaintance has greatly increased my esteem, and more, my interest in the Bible College. His geniality and knowledge I admire, but beyond these for his position in the College he has the faculty so essential for successful teaching, the power to impart. He manifested this in an address to young men here, and I judge that should students fail under such tuition, it will be from a lack of capacity or attention on their part. This testimony is from one who has taught with a measure of success in the senior and public Bible classes for many years."

J. Bioney writes from Colac, Vic.: "Our tent mission commenced Lord's day, 10th, and we are now in full swing. We have with us a good band of workers, including Sisters Cornish, Smith and Lewis, and Bro. Harvey, from other churches. We are grateful for their help. We have had splendid meetings each night, and the tent mission is the talk of the town. Never before have these people heard the primitive gospel proclaimed with such power, and a large number who heard Bro. Harward the first night have been along every night. There is much to be done in this place; there are many without Christ and without hope, and we trust that this mission will be the means of saving such. We ask all interested in the Master's work to pray for us that his work may prosper in this place, and many souls be saved. Last night, Monday, we had a splendid meeting; although Monday night is usually a bad night, about 200 people listened to the gospel message. Lord's day afternoon Bro. Harward lectured in the Victoria Hall to over 100 men. We rejoice that so many are hearing the old time gospel in this neglected field. We shall be glad to receive financial assistance from any who can help us in this work."

FEDERAL EVANGELISTIC FUND.

Sister Stevenson, W.A., 10/-; R. Butler, Tendinna, £1; "C," 5/-.

W. C. CRAIGIE, Treasurer.

H. H. Strutton writes from Baramati on Dec. 21:—"We had a nice early morning trip to Kara Wagary and Ungangaon a week or so ago, and later on another to Shetphal, the two former places about 8 or 9 miles N.W. and the latter 11 miles N.E. Had good times there with the gospel, but at this time of the year, although it is the best from our standpoint for itinerating work, it is hard to get good numbers to listen to the gospel, as every available man and boy is put into the fields to scare out the birds from the crops and keep off the deer and the domestic animals, which do a lot of damage. The herds of deer do a lot of damage at nights to the crops, as they go about from 20 to 50 together and eat out the tendrils and the young heads of corn from the growing crops."

"While at Diksal last week we had an application from a shoemaker, who knows the gospel well, for baptism. We asked him to come along here with his family for further enquiry, and to do some work also; and if we are fully satisfied about him, we shall baptise him. He is elderly, and has a wife and two or three children, and he wants these to be well looked after."

"Our first and second crops this year have both failed, the causes being lack of rain at the right time for the first, and not having our own animals to sow with at the best time for the second, and having to wait till other folks had sown theirs. This will not occur again, as we have now bought bullocks. We have a very fair two or three acre crop of lentils coming on, however."

"The weaving work is doing well. Have raised the pay of the workers, and have got in duplicate parts of the looms so that the work can be got ready, while the loom is working, for the next lot of cloth, and so the output can be increased. Have been along to Ramabai's home at Kedgaon, at her request, to reorganise her weaving and put it on our lines, but it needs more time than I can give, so I am trying to get her a man who can do it. She has forty-eight looms, many of them of the same pattern as my four, but her output per month is less than mine, which is enough to show how chaotic her work is. She has 500 girls in the factory, learners and teachers. I have 5 men and boys in all. My output is from 10 to 12 lengths of cloth per working loom, but hers is less than one length per loom per month at present."

FOREIGN MISSION FUND.

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

F. M. LUDBROOK, Sec.,
151 Collins-st., Melb.

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

Coming Events.

JAN. 31. & FEB. 2.—Re-opening services of North Melbourne church. Sunday services in the church, Chetwynd-st. Tea Meeting, 6-30 o'clock on Tuesday, in U.F.S. Hall opposite, tickets, 1/- Public meeting at 8 o'clock in the church Good speakers and good singing. Everybody welcome.

FEBRUARY 3.—Shepparton Circuit, Churches of Christ Conference. Afternoon meeting, 1.30; evening, 7.30. Every member in the circuit should be present. Visiting brethren welcomed. Speakers: L. Frost, G. T. Black and A. D. Strongman. Members, roll up!

BOARD AND RESIDENCE.

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

Comfortably furnished bedrooms; use of dining-room, kitchen, bathing-box, stabling, in quiet Christian home, Half Moon Bay, five minutes Beach, good water supply. Accommodation at Black Rock rapidly filling for summer months; two rooms left for Christmas month, one single, one two beds. Double-bedded rooms available after January 22, 1909. Safe beach, bathing, fishing, boating, yachting.—Sister, Sandringham P.O. 'Phone, Black Rock Bureau.

IN MEMORIAM.

BOWMAN.—In fond and loving memory of my dear son and our brother Alf., who passed away at Brunswick, Jan. 23, 1907; also our dear grandmother, who fell asleep Dec. 24, 1901, at North Carlton.

If the grave could but open,
Great changes, dear brother, you'd see,
But eternal rest is far better for thee.

We shall see them again in the end of the years,
When the darkness and shadows are o'er;
And they with their Lord in his likeness appears,
We shall meet to be severed no more.

Thy will be done.

—Inserted by Mrs. Peters, M. Peters, and J. Bowman.

BEER.—In loving memory of Thomas P. Beer, who fell asleep in Jesus, Jan. 24, 1905, at Lismore, N.S.W.

Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep.

—Inserted by his loving mother, brothers and sisters.

When Visiting N.S.W.

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

Church of Christ, Sandringham, Vic.

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

Federal Centennial Conference,

Sydney, April 9—19, 1909.

HOSPITALITY.

Interstate delegates, associate delegates, and duly accredited representative brethren and sisters intending to visit Sydney at Easter, will be accommodated for above dates by the brethren and sisters in Sydney and suburbs, to the utmost of their ability—provided their names are registered not later than April 7 with J. Hunter, J.P., The Boulevard, Dulwich Hill, N.S.W. (Convener of the Hospitality Committee), or A. E. Illingworth, 67 Denison-st., Woollahra, N.S.W. (Hon. Fed. Sec). Note.—New South Wales country brethren should send names through T. C. Walker, Woodbury-st., Marrickville (Sec. H.M. Committee).

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A brother wants employment, laboring or driving, Melbourne or suburbs. Apply this office.

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

The Fundamental Truth.

TOPIC FOR FEBRUARY 8.

READINGS.

Matt. 16: 13-20	1 Cor. 3: 10-15
Mark 8: 27-38	Eph. 2: 13-22
Luke 9: 18-27	John 20: 30, 31
1 John 5: 1-12.	

THE fundamental truth is that which declares the Lordship and Messiahship of Jesus. After Peter's great confession, the Master himself declared this to be the foundation upon which his church would be built. The church was likened to a city against which opposing forces should advance in vain because of the strength of its rock foundation.

But why make so much of this statement? Because, in the first place, if it be true, then Christianity is a divine religion. If it can be satisfactorily demonstrated that Jesus is the Christ, the Son of the Living God, then nothing besides in the way of difficulties, objections, alleged discrepancies, in or to the Scriptures can cause us to waver. It may be that Christians at times make a mistake. They allow themselves to be turned away from the great question and follow the cunning trail of the sceptic who cannot controvert successfully the essential truth, but who is an adept at insinuating that certain passages of Scripture are so hard of interpretation or harmonising as to be incredible. Fear not, waver not, if you have arrived at faith in Jesus; "I know whom I have believed" will enable one to stand.

It might be mentioned in passing that the Bible is its own witness to this great truth. This is the central truth of its pages, and as might naturally be expected is that to the proof of which the writers testified. All in the Bible leads to Christ. The Old Testament in type and prophecy points to him: he who rejects Jesus is still in the quandary whence the eunuch wisely sought for extrication, "Of whom speaketh the prophet thus?" Some of the New Testament writers expressly stated that they wrote to induce faith in Jesus as Christ and Son of God. Their witness is sufficient to convince any who treat it rightly. The character of Jesus is its own best evidence. To suggest that that flawless character is not drawn from life, but is the invention of illiterate men who belonged to the most exclusive race on earth, is to ask us to be altogether too credulous. To hint that the apostles and early Christians preached Christ as an Example to holy living, and yet the very proclamation was itself untrue—more, to declare that for this untruth they were willing to lay down their lives, when all the world knows it is difficult enough to get men to sacrifice even for the truth—this is the thing which forces the cry, "O infidel, great is thy faith!"

The statement is important also because of what it implies. The truth that Jesus is the Son of God

cannot stand by itself, or be accepted by itself. Let us not in this try to deceive ourselves. It is not impossible that some have been led to rejoice in the brevity of the confession of faith which we demand before baptism and church membership on the ground that it demands very little. They may, with quite a wrong notion in mind, extol it. They may ignore its comprehensiveness. It is told of the Apostle John that when in extreme old age at Ephesus he used to be content to give the brethren one regular exhortation, "My little children, love one another"; and that, when expostulated with for not changing the theme, he replied that it was enough, since if they did this the other things would not be lacking. Let us rejoice in the primitive confession not for what it excludes, but for what it includes. It implies all. He who believes the great proposition will believe, logically, every word of Jesus Christ's. When the Master speaks, that will be the end of controversy. Moreover, if the truth be accepted "with the heart," as Paul puts it, it will lead to discipleship and service. The apostles' teaching will be accepted. There will be no spurious plea of "Back to Christ" in the sense that the apostles are to be discredited. Oh, it is a great thing for one to say: "I believe that Jesus is the Christ, the Son of the Living God," because if that belief be allowed to carry the person to its logical conclusion, it takes hold of his whole life.

"It is said that when the celebrated Ralph Waldo Emerson was anxious to frame a sentence of extraordinary depth of meaning and significance, he compiled a whole volume. He then reduced his volume to a single chapter, his chapter to a single paragraph, and his paragraph to a single sentence. And that single sentence contained a breadth of thought and expression equal to that of the entire volume. And so the sixty-six books of these blessed Scriptures, by which we stand or fall, may be reduced to a single book, to a single chapter, to a single verse, to a single sentence expressive of all! Come, Simon Rock, and tell it out once more—'Thou art the Christ, the Son of the Living God.' And all these Scriptures are given to us, simply that we might understand all that is involved in and all that is to be evolved from this splendid rock confession, on which the Church of Christ is built."

These considerations may help to keep us from imagining it to be necessary to go beyond such an extremely simple truth or confession. Men are apt to say, "Oh, everybody believes that Jesus is the Christ: if you admit all to the church who hold that, what a sorry lot you will have!" We need to remember that (1) loyalty to Jesus Christ and not to any statement, which however important is still secondary, is the bond of union; (2) the belief of the fundamental truth leads to belief in all and obedience also; (3) no man, or body of men, church or council, ever by Christ's authority asked confession of anything else as a condition of membership in the church or a bond of union.

May we not all profitably learn what our legitimate business in the world is? It is to exalt Jesus, to lead men to him. Our plea is Christ. We have striven to exalt him in different ways; we wear no name but his, we accept his Word and no human admixture; we plead for his authority as to ordinances, we endeavor to "live Christ." It was a splendid apostolic exhortation, "Remember Jesus Christ"; it came from the same apostle who wrote "We preach Christ," and "For me to live is

Christ." Oh, let us see that for us it is the fundamental truth—that thus it lies at the basis of our whole life.

The Kingdom of Heaven is Within You.

If you do not wish for his kingdom, don't pray for it. But if you do, you must do more than pray for it: you must work for it. And to work for it you must know what it is; we have all prayed for it many a day without thinking. Observe, it is a kingdom that is to come to us; we are not to go to it. Also, it is not to come outside of us; but in the hearts of us. "The kingdom of God is within you." And, being within us, it is not to be seen, but to be felt; and though it brings all substance of good with it, it does not consist in that: "The kingdom of God is not meat and drink but righteousness, peace, and joy in the Holy Ghost"; joy, that is to say, in the holy, healthful, and helpful Spirit.—*John Ruskin.*

Notes and News.

The annual Council meeting of the Victorian Churches of Christ Christian Endeavor Union will be held at Swanston-st. lecture hall on Friday evening, Jan. 29, at 8 p.m. Will all delegates please be in attendance? Business, election of officers, Easter Rally, etc. Secretaries are specially asked to return circulars to Union Secretary when filled in.—C. W. TIMMINS, Sec.

GLENELG, S.A.—The sale of work which the Y.P. and juniors combined had arranged, with help from the Dorcas Society, was held on Dec. 9. It was opened by Mrs. Burford at 7 p.m. The North Adelaide Glee Club favored us with musical items. Messrs. Hart Bros. exhibited their model steamship "Triumph" working. The stalls were tastefully decorated, and brisk business was accomplished till 10.30 p.m. We cleared £20 by the effort, and desire to thank all who so generously helped us.—R. INVERARITY.—Sec.

BALAKLAVA, S.A.—On Friday, Jan. 8, the Junior C.E. Society held a social to commence the new year. There were about one hundred present. A few words of exhortation and encouragement were given by Mrs. A. G. Day, supt. The children were then served with refreshments, which ladies of the church very kindly provided. The children joined very enthusiastically in out-door games. Our society was organised on Sept. 11, 1908, with 34 active and 24 preparatory members, and after four months' good work we commence the new year with 44 active and 36 preparatory members.—A.G.D.

GROTE-ST. (Junior C.E.).—Our society is this year introducing an attendance competition between the boys and girls, the winning side to receive an honor banner at the annual. Our committees have been at work, and as a result of united effort on the part of the conveners were able to help with the Y.Ps. and present a hymn board to the church officers for the church services. At our first consecration meeting for 1909 a pleasing feature was the way in which the members responded with their favorite verse at the roll-call—a good idea which we commend to other societies, as each one had a favorite verse, and this makes a very interesting change.—D.F., Supt.

Take the task he gives you gladly;
Let his work your pleasure be;
Answer quickly, when he calleth,
"Here am I; send me, send me."

Daniel March,

The Old Beach

Experiment.

By Joseph Kennard Wilson.

✻ ✻ ✻

(Continued.)

Samuel Wagnalls was thinking rapidly. Pope, Ray, and Morley. He knew the firm well, with its superb corps of expert accountants, its recognised ability, its untiring energy, and, above all, its universally conceded integrity of dealing that made it a terror to evil-doers. If a ledger that was in any wise crooked, or "doctored," fell into their hands—well—

He turned to Page.

"Pardon me," he said blandly, "for my suspicions, and for my rudeness in expressing them. We men in business are apt to become suspicious of almost everybody and everything, you know. Now about that ledger; there is nothing in it that anybody might not read; only one doesn't like to give away his private affairs, especially when he has been unfortunate, perhaps a little foolish, as I certainly was, in that Old Beach enterprise. So, if you'll just turn the book over to me, I'll make it worth your while. If 50dol. would—"

Verley's eyes flashed fire, but his voice maintained its deliberate drawl as he replied:

"I wonder how it seems to make such a mistake as you've jest made, an' to be so near bein' flung outen the winder b'cause of it. Can't you unnerstand that there's some men that can't be bought, an' some things that money can't buy?"

"What do want, then?" asked the other sullenly.

"Nothin' f'r myself, an' mighty leetle of it, f'r'm you or any of your kind. But there's something that we want in Old Beach, an' we must have it. Now I don't want to tell you what you must do, or what you mustn't do. On'y I advise you as a frien' to sell that w'arf propetty to Elder Roberts."

"But I can't do it!" writhed the victim. "It would mean a loss of 400dol. at the least, and probably more."

"Wall, it's your funeral; do jest as you think best," and he rose as if to go. "Guess I'll mosey 'long up to Pope, Ray, and Morley's. S'long!"

"Hold on a minute! Dont be in such a hurry? Can't we compromise this thing somehow?"

"No, siree! It's the w'arf an' all that goes weth it, ag'inst the ledger an' 300dol. cash. If we can't make the trade, the ledger will be investigated by the best firm of lawyers in Bost'n, bar none. Ef they find any crookedness, then that's comin' out, no matter whose toes is tromped on. I confess I've my doubts 'bout whether I'm doin' right in makin' the offer. Looks somethin' like compoundin' a felony; ain't that what you call it? Like 'nough the boy in the next room wouldn't consent to no sech thing; but I ain't 's much of a saint's he it, an' I'm fightin' snakes weth whatever stick

I c'n hit 'em weth. So the question is, Does the book come to you, or to Pope, Ray, an' Morley?"

Sullenly the capitalist succumbed.

"I suppose I'll have to accept your terms," he said. "Leave the ledger, and I'll send you 'he deeds to the property."

"Oh, I wouldn't think of puttin' you to all that trouble," returned Verley suavely. "It won't be a bit out of my way to step in an' git 'em this artemoon, an' I'll have the book weth me then. Be sure to git the papers all fixed up so 't we c'n sign 'em. I don't want to carry the ledger home weth me, an' onless you're ready to take it I may have to leave it weth them other fellers, arter all."

And with this parting shot the man from Old Beach left the office.

"How in the world did you manage it?" asked John Roberts, in amazement, when his companion told him of the successful issue. "What argument did you use?"

"Wall," drawled the other reflectively, "I got him talkin' 'bout old times ontill he sorter softened up, an' was willin' to do most anything I wanted him to. There's a powerful strong argument in old recollections sometimes, ef you on'y know how to use it."

CHAPTER XVII.—CHECK—AND CHECKMATE.

Great was the perturbation in the offices of the Coast Navigation Company on the receipt of a notice to the effect that the wharf property at Old Beach had changed hands, and that the new owners positively forbade the landing there of Sunday excursion boats, of the Coast Navigation Company, or of any other. Up to that time the officials had rested in the comfortable assurance that the game was in their own hands. That opposition had been made, and would be made, they were well aware, as their proposition to the owner of the wharf, Mr. Wagnalls, testified; but they were certain of winning, in spite of all that could be done.

To be sure, they had received no answer to their offer, but they were not surprised at that. Wagnalls was a sly old fox, and would doubtless try to jew them up to a higher price. Well, they were prepared to pay it; they were abundantly able to do it. The excursion had never been so profitable. The boat was crowded each Sunday, and tickets were sold to and beyond the limit allowed by even the most lenient inspector. The real profits, however, came less from the fares paid than from the liberal patronage of the bar, all of whose privileges and perquisites were owned and operated by the company.

And now came this notice, shutting a tight door against their plans for future gain! They couldn't understand it. Who had been willing to top their bid to Wagnalls? Who could afford to do it? What was there in it for anybody but themselves? For your thorough-going man of the world is constitutionally unable to comprehend that anybody can be willing to work and sacrifice unless there is "something in it," reckoning always that "something" in terms of dollars and cents.

"It's the work of that little minister from somewhere, who has dropped down at Old

Beach lately, confound him!" (only, in the interests of "the statuesque exactitude of scientific accuracy," it must be confessed that the word used was not exactly "confound") said the president. Nobody else up there has got sense or sand enough to block us in this way. But it don't cut any ice to sit here and swear at him. The question is, 'What are we going to do about it?'"

As one result of the ensuing conference of the officials, the next day the captain of the Mermaid appeared in Old Beach to "talk the situation over," as he said. He asked to see, and was shown, the deeds of the wharf property, reading them on the wharf itself, and following with his eye every detail of the written page. Everything was plain, definite, binding; there was no loophole through which to bring his boat in triumphantly, no unguarded point on which his gang planks could legally and safely rest.

From studying the legal aspect, he turned to argument and pleading. He, speaking for his company, was willing to pay almost anything, and to promise almost everything, for the privilege of running to Old Beach the remaining Sundays of the summer. The fact was, the company was in a hole. The excursions had been widely advertised, and were proving immensely popular. Tickets were sold ahead clear through the season. If the company couldn't deliver the goods for which it had been paid, and for which it was legally beholden, there would be no end of trouble. As to safeguarding the village, he would personally guarantee that constables should accompany each trip, that the bar should remain closed while the boat lay at the wharf, and that by every possible means rudeness and rowdyism should be discouraged and repressed.

But his arguments proved as futile as his attempts to find flaws in the conveyance papers, nor were his pleadings of any more avail. Old Beach, having once got the door locked, was in no mind to turn the key again by ever so little.

Then Captain Maginn went down to the wharf, and sat there for a long time alone. He smoked a good many cigars, and did a good deal of thinkin', and either the cigars or the thinking brought a new light to his eyes, and a new jovialness to his bearing; for, although as he was about starting for the station for the afternoon train, he remarked to the crowd on the post office steps:—

"Well, it's pretty hard luck for the C.N. Co., 's far as I can see; you fellers seem to have us where the hair is short"; he said it not entirely as one who is altogether disconsolate and bereft of hope; and as he drove along the road he winked slyly to himself once or twice, as one who knew a few things that some other people had not so much as dreamed of; and his first words to the officials of the Coast Navigation Company, assembled that night at the president's house to hear his report, would doubtless have greatly surprised the good folk of Old Beach, could they have heard them.

"Gentlemen," he said, "the Mermaid runs to Old Beach next Sunday all right, all right."

The surprise to the aforesaid good folk of the Beach came in the sound of the Mermaid's whistle just beyond the Point on Sunday morning. They could hardly believe their ears. It was incredible! What was the company think-

ing of? It was hardly to be supposed that they had sent the boat up simply for the sail, and with no expectation of landing its passengers; but still less supposable was it that they would run into legal complications by attempting to land at a private wharf from which they had been warned, and on which, even now, was a sign in bold black letters prohibiting such landing. But, if not there, where could landing be made?

To be sure, there was a delapidated old wharf on Jim Lacy's property a little way above; but it had been long out of use, and had rotted away until no boat could get near enough to it to touch it with a gangplank, even if it had been safe when it was reached. It was all a puzzle, sure enough; and the very mystery of the thing drew most of the available population of the Beach down to the waterside, as the Mermaid, loaded to the limit, and with her guards almost under water, swung round the Point, and slowed down for landing.

On she came, taking her usual course for the Canning Company's dock, with her deck hands ready with the hawsers. On and on, slower and slower, now just drifting, now checking her little headway by the reverse turn of her paddle wheels. Now she is abreast of the wharf; she is stopping; no, she drifts by. Why, she's going to try Lacy's wharf, after all!"

Breathlessly, and in silence, the crowd watches. What trick is this? She can't make a landing there! But now the hawsers are flung out, and catches on two or three heavy piles which mark where the end of the wharf used to be, but which stands alone now, entirely unrelated to the rest of the decaying structure. A few turns, and the hawsers are fast, and the Mermaid is motionless, fully 20 feet off from the head of the old wharf.

The sharp clicking of the donkey engine on board is heard, and out from the gangway, guided by an overhead crane, slides a heavy boom long enough to reach from ship to shore; then another on the other side of the gangway. Then out over these come two men, each straddling a boom, and working himself along by hitches, and each carrying the end of a rope, the other end of which is fastened to a piece of scantling thrown into the water beneath them. At a proper distance from the solid portion of the wharf they stop, draw up the scantling, lash it firmly to the boom, hitch back for another piece, repeat the process, until in almost less time than it takes to tell it, there is the foundation of a substantial bridge reaching from the Mermaid's guard to the firmer section of Lacy's wharf.

After that it was but a trifling matter to lay heavy planking on those scantling crosspieces; and then with shout and cheer and ribald jest the crowd surges ashore, finding a new feature of the day's fun in the clever outwitting of these "straight-laced jays."

It was just at this juncture that Jim Lacy woke up to the situation, and came hurrying down to the landing.

"Here!" he shouted at the top of his voice, "get out o' this! This w'arf b'longs to me. You can't land here. Get out, I tell ye."

"Who are you?" asked Captain Maginn roughly.

"I'm Jim Lacy, an' this is my propetty, an' you can't land here, an' I warn you off; an' I'll have the law on you ef you don't git away," sputtered Jim, very much in earnest, but very much out of breath.

"Oh, you're the owner of the property, are you?" spoke up a sleek-looking man at the captain's side. "Well, I'm the company's legal adviser, and they are acting under my advice. Of course, if the legal owner forbids the landing, it can't be made; but we'll have to be sure on that point first. Are you certain that you are James Lacy?"

"Why, course I am! Think I'm sech a fool that I dunno my own name?"

"Is there anybody here who knows you, and can identify you?"

"Lands sake! Lived at th' Beach all my life, an' ev'rybody knows me."

"Hum! That's good; that's very good. No trouble on that point then. Now, Mr. Lacy, are you prepared to swear that you are actually the James Lacy who is the lawful owner of this property?"

"Course I am! What's th' use of all them fool questions? Look at th' folks! They're all gittin' ashore on my w'arf, an' I say they shan't! Hey, there, cap'n! Stop 'em! Send 'em back! I'll have th' law on you."

—C.E. World.

(To be Continued.)

Obituary.

THOMPSON.—On Monday, Dec. 21, Sister Miss Sarah Thompson departed from this life to be with Christ. She was baptised by J. Colbourne on June 30, 1904. She was regular in attendance on Lord's day, and also at the midweek services. Her attention given at all services showed her great desire to

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worship God and to increase her spiritual knowledge. She was consistent in her living, and although perhaps not as prominent as some, truly it can be recorded of her, "She hath done what she could." Miss Thompson was but 25 years of age, and was only ill one week. She gave promise of developing into a fine Christian worker. She was a splendid type of a woman, genial, kind, and of sweet disposition, but best of all a consecrated Christian. Though at first suffering much pain, she never murmured about her lot. She waited her call with patience, and was confident that to be absent from the body was to be present with the Lord. Her body was interred in the Woodville Cemetery on Dec. 23. On Sunday evening, Jan. 3, we conducted an "In Memoriam" service in the Henley Beach chapel, where our sister confessed Jesus, and met in fellowship with the church. There was a very large attendance. We commend the parents and sons to our Father, and our prayers and sympathy are offered on their behalf.

Henley Beach, S.A.

H. J. HORSELL.

ZELIUS.—Early on Lord's day morning, Dec. 27, Martin Zelius, of Doncaster, passed into rest, aged 78 years, and his body was laid in the family ground, Melbourne Cemetery, on the following day. Bro. Zelius was an old disciple, noted for hospitality, business shrewdness, piety and liberality. He had much to do with the formation of Lygon-st., Collingwood, North Fitzroy and other churches in and around Melbourne. He largely shared in bringing brethren Earl, Surber, Carr, Geeslin, Haley and others to Australia, and his home was the rendezvous for preachers in the formative period of large churches in Victoria. He was born and reared as a Lutheran in Christiansund, Norway; whence his pious mother sent him in early life to be a seaman, assuring him that if he kept a clean mouth and clean hands God would prosper him. He came to Australia, made and spent a fortune in advancing the cause of Christ. He removed to Hawthorn, afterwards to Bairnsdale, and ultimately to Doncaster, where he was an orchardist for over 15 years. He was an officer of the Doncaster church

for a long while, until his frequent illnesses prevented attendance and active service. Most of his ten children were present with him when he died, and up to the last received the loving counsels he gave them with the consolations he offered to his beloved wife. Like a host of others the writer experienced much good from his friendship during many years. In due time we shall meet him in the presence of our Lord in his heavenly kingdom.

Doncaster, Vic.

H.D.S.

LIGHTFOOT.—On Jan. 3, at Perth, W.A., Mr. and Mrs. A. A. Lightfoot were called upon to part with their youngest son, Allan James, aged 1 year and 9 months. He was only ill for a few days with acute enteritis when the heart failed. We commend the afflicted parents to the God of all comfort.

Subiaco, W.A.

H. J. BANKS.

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