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Old Century Conquests.

A Centennial Address.

By H. G. Harward.

Conquest is the key-word of the past one hundred years. Next to the first century it will for ever stand as the greatest century of two millenniums. Its victories have been confined to no one sphere of human activity. The forces of nature have been harnessed to the vehicle of human need. The powers in air, land, and sea, have yielded submissively to the genius and skill of man. Ships of the ocean and of the air; the throbbing iron horse speeding over the land with its mighty burden; the phonograph recording the message of song and story; the telephone and telegraph annihilating space; the bioscope repeating the actions of men; the weapons of war and the implements of peace; the records of science, art, and invention—these, and a thousand and one other things, speak the triumphs of the past century.

The mountain peak.

But of these victories the historian of the future will not desire chiefly to write. As the mountain heights rise above the foothills, so will the religious conquests of the past century have the pre-eminence. And towering, with majestic splendor, above the plains of all other achievements, will be the mountain peak of this Restoration movement. In the same year which gave to the world such illustrious characters as Darwin, Lincoln, Mendelssohn, Tennyson, Holmes and Gladstone, this movement was born. It is now one hundred years old. No human tongue could possibly describe the history of those years. The power which could adequately set forth their meaning belongs only to the voice divine. And yet—

"'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven,
And how they might have borne more welcome
news."

Lest we forget.

How necessary it is in this Centennial thanksgiving service that we should not forget the things which are behind! How appropriate it is that we should glance backward, and review its history, if we would gain a fuller and fresher under-

standing of the most remarkable movement of modern times.

"All things are circular; the past
Was given us to make the future great;
And the void future shall at last
Be the strong ruler of an after fate."

Magna Charta.

There was victory in the inauguration of this movement. For it even to have had a beginning was an unparalleled conquest. "An adequate appreciation of any historical movement requires an accurate knowledge of the circumstances under which it came into existence, in connection with the purposes which it had in view." A hundred years ago, when the Declaration and Address—the Magna Charta of the religious liberties of the people—was drawn up by Thomas Campbell, the religious world was torn asunder by numerous warring sects, which were spending their strength, and utilising their resources, in antagonising each other, instead of opposing the common enemy, and promoting the cause of the divine Redeemer. The middle walls of partition between these parties were constructed out of the opinions, speculations, and philosophies of men, which had been made tests of fellowship, and bonds of union. Creed had taken the place of character. Custom was of more value than conduct. Ceremony had supplanted Christ.

Condition of the times.

The cause of this movement is found in the religious condition of the times. The doctrine of total hereditary depravity had paralysed the souls of men. Nothing was known of the proper division of the Bible. Theology was largely metaphysical, and the best hair-splitter was considered the best preacher. Conversion was a miracle. Inquiring sinners were just as likely to be sent to the Old Testament, to Moses and to Sinai, as to the New Testament, to Christ and to Calvary. Religious experiences often consisted of dreams, visions, and fleshly sensations. The absence of these experi-

ences classified men among the non-elect. The religious world was groaning and travelling in pain, awaiting the appearance of a deliverer. In the fulness of time he came in the person of Alexander Campbell. But he was not alone. Co-laborers "as true as steel and as steady as the stars" gathered about him. The stepping forth of these men from the mist and the darkness, into the light of New Testament truth, was, in itself, a memorable victory.

Conquest in principles.

There was conquest in the principles of this movement. Men may come and men may go; the principles for which they contend, if true, are abiding. Truth is eternal. And the proportion of truth in the principles enunciated will be the measure of their possible success. The triumphs of the old century were possible because of the truth for which the pioneers contended. They were not reformers of existing abuses, so much as restorers of a condition free from these evils. Theirs was a vision such as their illustrious predecessors in reform had never had. Their vision was a triple one: a person, a book, a society.

Peerlessness of Jesus.

Their message centred first of all in the peerlessness of Jesus. They dared to believe that the authority of Christ was absolute in matters of religious faith and practice; that the word of the Son of God, and his chosen ambassadors, was all-sufficient, and alone sufficient, to establish the verities of the Christian faith. "Thus saith the Lord," was for them the settlement of all disputes. He was exalted as the supreme Head of the church. He was glorified as the chief object of men's faith. He was the centre and the circumference of the believer's life. To him all attachment must be given. To him every appeal must be made. He was lawgiver, ruler, leader, judge, and final advocate of man. This position was unique in the religious world. These men of God sought not to detract from the glory belonging to the fathers, or the other illustrious men of the past. But with consecrated enthusiasm they pointed men back beyond these lesser

lights to the great Luminary of the Christian world—Christ himself.

The one book.

Again, their plea centred in one book—the Bible. To it they gave the pre-eminence. For them there was but one book divinely inspired, containing an authoritative pronouncement of the mind and will of God. When the Bible was a chained book, and there was dense darkness, the lion-hearted Luther was sent to give freedom to the world of God. The purpose of the Reformation of the 16th century had in a large measure been frustrated by the prominence given to the written creeds, confessions, disciplines, standards, and traditions which were of human origin. Many of these were designed to give clearer insight to the teaching of the Scriptures. They practically took the place of the revealed word. With rugged, matchless eloquence these pioneers in religious restoration called the people back not only to Christ the living Word, but also back to the Bible as the written word of the eternal God. Their splendid aphorism, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent," was not a mere catch-sentence, but was a principle consistently applied to all the fundamental questions, of faith, doctrine, and practice.

Dividing the word.

Not the least, then, of the gains of the past century is the saner view of the Scriptures which now prevails. Then but little was understood of the right division of the word. There was no distinction between the law and the gospel. The awe of Sinai was as often appealed to as the love of Calvary. Men had not learned to differentiate between the things binding upon the Jew, and those binding upon the Christian. All Scripture was equally authoritative. "In the past century the Book of books has emerged from the mists and shadows that enshrouded it, and taken on clear and definite outlines." Here, then, is victory, as men have learned, that—

"The Bible? that's the Book, the Book indeed,
The Book of books;
On which who looks,
As he should do, aright, shall never need
Wish for a better light
To guide him in the night."

A united Christendom.

A society or organisation was the object of their third vision. Their message gave prominence to the church. To the pioneers this was the one institution of divine appointment and approval. It was established by Christ. He gave himself for it. It is his body. It is the bride he would present to himself, holy, and without blemish. These thoughts inspired these leaders of the Restoration movement. They saw Christ's body "by schisms rent asunder." "It is said of the asteroids that they are

fragments of an old planet which once revolved around the sun, but because of internal convulsions was torn into thousands of atoms and sent whirling through orbits according to size and gravitation. Some of them were large and bright, while others were small and so far away that it required a powerful telescope to detect them at all. But if all could be restored into the one planet as it once was, and made to revolve around the sun and reflect his glory, as it once did, how much brighter the world would be. And so, the church, once a glorious planet revolving round the 'Sun of Righteousness,' and shedding his glory upon the sons of men, was broken into fragments and robbed of her light and power." The vision of a united Christendom, in place of divided, warring sects, enthused these mighty men of faith. Sectarianism was a sin to be condemned, and not merely a condition to be deplored. The solution of the problem of division was to be found in a return to the faith once for all delivered unto the saints, and in the restoration of the New Testament church in all its essential features. By such a unity, possible only through the attainment of this ideal, could the world be led to believe in the mission of the world's Redeemer. That this plea has been one of conquest is evidenced by the emphasis given to the question of unity by all the religious movements of modern times.

Opposition overcome.

The promulgation of these great truths was not the least important of the old century's conquests. The progress of this movement has been a veritable triumph. W. T. Moore, speaking of it, says: "As might have been expected, the advocacy of these principles and practices, so much at variance with the religious opinions of the age, met with a very determined opposition from the numerous parties into which Protestantism was divided. The whole phalanx of sectarianism was hurled against this reformatory movement with an energy and persistence unequalled in all the history of ecclesiastical polemics. All the Pilates and Herods made friends, and united their forces against the common enemy. This immense opposition had to be met by only a few brave hearts. But these, strengthened by the consciousness that they were in the right, and guided by the unerring principles of truth, carried forward the reformation with rapid and triumphant success."

Difficulties to be overcome.

When we think of its insignificant beginning; the vested interests it had to challenge; the obstacles it had to surmount; the difficulties it had to overcome; the bitter prejudice and conservatism by which it was surrounded; the jungles of error it had to penetrate; the darkness it had to pierce; the false systems it had to conquer; when we think on these facts, and then, with thanksgiving to our God, turn and look

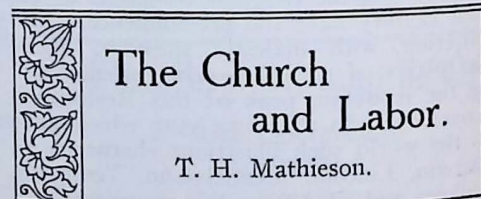
upon 11,702 churches, with a membership of 1,332,873; 8962 Bible Schools, with 927,783 scholars; 30 colleges and universities, with 480 teachers, and more than 1,000 preacher students; more than £320,000 raised annually for different departments of Home and Foreign Mission work; 600 native and European missionaries in the foreign field; a great host of special evangelists in the home lands; the institutions for the children, the poor, the suffering; the possession of an extensive literature;—when we review the past, and then look upon these achievements, we may well ask, "What has God wrought?"

"When'er upon the past I gaze,
Though thorns and clouds appear,
Rich gifts from heaven demand my praise,
Gifts to the heart most dear."

Honor to whom honor.

We honor the memory of the great leaders in this century-marking movement. We do not worship at their shrine. "One is our Master, even Christ, and all we are brethren." At his feet we lay our wreath of immortelles. His were the conquests of the old century. His shall be the victories of the new.

"A hundred years of patient, willing labor,
A hundred years of strife with sin and wrong;
A hundred years! Now meet we, friend, and
neighbor,
To celebrate the feast with joy and song.
O sacred years of mingled hope and sighing,
Thy form, painwreathed, again uprears,
Yet, in the promises relying,
We stand triumphant over griefs and fears.
Thou century span, enshrined in song and story,
How blest the time in retrospect appears,
An age aflame with beams of rising glory,
And fires of conquest for a hundred years."



"I fancy that most people, as they look out upon the world to-day, and try to realise the condition of society as a whole, feel in their hearts that there is something wrong somewhere—that things are not just as the Creator intended them to be." So writes Silas K. Hocking in a little book entitled "Democratic Christianity." Restricting the application of these words somewhat, we may say that no sane man can look out on the great industrial world to-day and be satisfied with the view that meets his gaze. Even if we were convinced that Australasia is a paradise for the working man, what of the Old Land? what of the Continent? what of America? what of countries still further removed from the elevating influences of advancing civilisation?

Something wrong.

Is it just, when their employers are able to pay more, that men should be compelled to work for a wage that will not support their families? Is it right that great combines, in their fiendish lust for gold, should be allowed to corner even the foodstuffs of the world, and hence reduce to starvation millions of suffering people? Is it humane that children should be employed in manufactories, when the effect of such work impairs their constitutions and sows the seeds of moral and physical decline? A man may sit in Kensington Park, London, watch the rich ladies driving by in their motor cars, attended by their servants and lavishing affection upon their poodle dogs, and yet know that, almost within a stone's throw, women are sewing at their own shrouds, and little children are crying out for the crust to stay those hungry pangs. Is it right?

The attitude of the church.

For this evil condition of things it has become the custom these days to lay much blame at the door of the church. It is not contended that the church has produced these conditions, but that she will not move to remedy the evil, and therefore she is at least indirectly responsible. "The church is out of sympathy with the masses." "The church does not stand for a square deal to the working man." "The church toadies to the rich, and is afraid of her wealthy members." Such are a few of the charges levelled against the church, and heard almost every day. A few months ago, Mr. Fisher, the late Federal Premier, startled us with his driving criticisms on this subject. At a meeting of the Presbyterian General Assembly, held in Sydney last May, he said, among other things, "What estranges the people from the church is the fact that it can make more progress by associating itself with a movement that is not the church, but which contains for women and men something making for the welfare of their fellows. During the last sixteen years Australia has doubled its wealth, but the increase has not gone to the struggling people, who are its backbone. If the church allows these things it will not progress, but will be left behind in the social movement and ignored." Much of this kind of criticism is wholly wide of the mark, for it overlooks entirely the true mission of Christ, and reveals gross ignorance of the fundamental principles of the Christian religion. I hold no brief for the churches. They are far from perfect, and where they have done wrong let them be condemned. It has been said that "the church, as a church, has defended slavery, has upheld war, has tolerated drunkenness, has submitted to the rule of the rich, has had a word to say in favor of the oppressor. The church, as a church, has often lagged behind in great moral and religious reforms." Granted all this, and still we may not mend matters by sending the pendulum swinging to the other extreme.

Not a political organisation.

Let it be fairly impressed upon every mind that the church is not, and by virtue of her constitution, cannot be, a political organisation. This does not mean that she ought to do nothing for the help of the oppressed; nay, she can and ought to do a great deal. At a meeting of the "Federal Council of the Churches of Christ," held in Philadelphia last November, at which there were representatives from all the Protestant bodies of the United States, the following statement was endorsed: "We deem it the duty of all Christian people to concern themselves directly with certain practical industrial problems. To us it seems that the churches must stand for equal rights and complete justice for all men in all stations of life; . . . for the principle of conciliation and arbitration in industrial dissensions; for the protection of workers from dangerous machinery, occupational disease, injuries, and mortality; for the abolition of child labor; for such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community; for the suppression of the sweating system; for the gradual and reasonable reduction of the hours of labor to the lowest practicable point; . . . for a release from employment one day in seven; for a living wage as a minimum in every industry, and for the highest wage that each industry can afford," etc. To stand for these reforms, to speak publicly about them if need be, to work in our individual capacity for better conditions, is one thing; for the church, as a church, to ally herself with any political party, is quite another. Suppose that the church decides to lead in a great socialistic campaign, the question at once arises, With what branch of socialists shall she work? with those that desire more State control? with those that seek less? with those that want separate socialistic communities? or with some other party from among them? "The church," says P. W. Fairclough, "is not organised for political purposes, and could not lead in social questions in the way the Labor party conceives, without being political."

The attitude of Christ.

But whatever may be said of the church, the main issue must not be lost sight of: the position of Christ and Christianity remains the same. Christianity has always been on the side of the poor and the down-trodden. Christ's bitterest denunciations were for those that devoured widows' houses. He drew a memorable picture of the rich man faring sumptuously every day, and of the poor man that was glad to get the crumbs that fell from the wealthy table; and then of the after life where these conditions were reversed. Christianity has ever denounced lust and drunkenness. Through its influence slavery has well nigh disappeared from the earth, and some day the banishment of the drink fiend will be reckoned among the victories of the cross. "All down the centuries Christianity has been

the evangel of freedom and righteousness, and has ever been pleading and working for the sweetening and purifying of society." While Jesus was in no sense a political leader, while he drew up no party platform, he yet enunciated those principles of ethics that must lie at the basis of every true social reform. Let the Sermon on the Mount have its true place in the industrial world, let the teaching of the Apostle Paul on the duties of employers and employed be honored as it should, and the first glimmer of light revealing the dawn of a better day will at once be seen to appear. Just here it would be well to emphasise the fact that Christianity knows no classes. Its condemnation is for evil whether found in the ranks of capital or of labor; and while Paul speaks to masters in regard to justice, he does not forget to carefully instruct servants concerning faithfulness. It must be remembered, too, that the church, whatever her faults may be, furnishes the only true means for the expression of this Christianity of which we speak. If those outside her pale think that she has partially failed in her mission, let them surrender to Jesus Christ, come inside, and help to right the wrong. In this way Christianity will increase its power and the reign of righteousness will be speedily ushered in.

First things first.

We cannot close this article without drawing attention to the chief thing. The road to national righteousness must have its beginning in the individual. With Christ enthroned in every heart and life, "man's inhumanity to man" would cease, leaving nothing but an unpleasant recollection. This fact, too, must be emphasised, that materialistic prosperity is not the true goal; that better social conditions, though good as far as they go, do not reach beyond the grave. Man, to be true to himself and to his fellows, must seek the good not only of the physical and intellectual, but also of the spiritual part of his being, which part alone links him with the Eternal. To be a true follower of Christ is to have the promise of the life that now is and also of that which is to come.

There are troubles in every life, but there are a thousand good things to one that is sad. Sometimes we have disappointments, but even these are really God's appointments, as some day we shall find out. People will sometimes be unkind to us, but we should go on loving just as before, our heart full of unconquerable kindness. No matter what comes, we should sing and be thankful, and should always keep sweet.—*Dr. J. R. Miller.*

And all suffering at length conduces to the triumph of the victorious spirit and opens it to a more glorious career in eternity. God is just! Throughout the creation there is nothing wrong or unjust. Everything leads upward to a glorious end.—*Zschokke.*

The Strength of Christian Endeavor.

W. B. Blakemore.

Twenty-eight years ago a babe was born in far-away Maine, one of the coldest and bleakest of the American States. Like many another babe that has grown to fame, this one had a very humble birth, and began its career with very little promise of future greatness. But in so short a time this youngster has grown into a mighty giant, who can pillow his head on the snowy banks of the far north and dabble his feet in the mild waters of the Southern seas. He reaches out his brawny arms and encircles the globe, holding within his grasp peoples of every tribe, and tongue, and nation. This lusty young giant is none other than Christian Endeavor.

Let us discover if we can see wherein lieth the strength of this great movement. What are the peculiar elements of Christian Endeavor that have contributed to its remarkable progress? There are at least two elements of strength in this organisation which are worth noting.

"Something Doing" Society.

In the first place, Christian Endeavor is strong because it does things. Activity has been a cardinal feature of the movement since its inception. Its very name implies that it is a society for Christian activity. As some one has put it, "Christian Endeavor is a co-operative exercise of consecrated enthusiasm for creating energy toward Christian ends," or more picturesquely, "The Drum-around-and-rouse-up Society," the Chinese of Foochow called it when Christian Endeavor was first introduced into China. But Christian Endeavor is more than a "Drum-around-and-rouse-up Society," it is also a "something doing" society, to use an Americanism. And when there is "something doing" you can count on it that people will be attracted, and interested, and held. There is no difficulty in getting young people enlisted in a cause which attempts something definite and practicable. Wherever C.E. has been successful it has done this; and where it has lapsed it has been when the department of Christian activity has been neglected. You can not get young people to attach themselves enthusiastically to a dead issue. The old adage still holds good that a live dog is better than a dead lion.

Recruits wanted.

In the U.S.A. the ingenuity of the Government is taxed to the utmost in getting young men to enlist in the army and navy. Great colored posters are displayed, recruiting offices have been opened in all the important centres, the pay has been increased, and yet a sufficient number of strong-bodied

capable young men cannot be secured to keep the ranks filled. But in 1898, at the outbreak of the Spanish-American war, hundreds of thousands of young men volunteered. Almost every young man in the country tendered his services. Why the difference? In 1898 it looked as if there would be "something doing." There was something to attempt, hardships to be endured, dangers to be faced, lives to be sacrificed, and men were ready to go. Now there is nothing but the routine duty of camp or ship life, and able-bodied, capable young men are not willing to bind themselves to a service that cannot promise something of activity and achievement that is worth while. Playing at war is not nearly so attractive to the majority of men as the thing itself. Great Britain is having the same experience. The Colonial Secretary recently had to resort to patronising "An Englishman's Home" in order to stir the English youths' enthusiasm to the enlistment point.

Something worth while.

When Lieut. Shackleton called for volunteers to go with him in that perilous journey to the far south, a journey which meant hardships and privations and dangers, I am told that practically every young man in the Channel Squadron volunteered. Men do not balk at hard work, dangers, or sacrifices when something worth while is being attempted. Herein lies one of the secrets of the Endeavor movement. It has undertaken things worth the while. It thus has enlisted an army of young people who have accomplished such remarkable results.

A great brotherhood.

Christian Endeavor has brought American and European, Chinaman and Arab, Fiji Islander and Egyptian, Russian and Japanese, Korean and Iclander, Persian and Mexican and Indian—all races into one great brotherhood, and bound them together in one common purpose. There are 71,000 societies, in 72 lands, printing 60 religious papers in 25 different languages. In the U.S.A. there are 45,000 societies with 2,500,000 members, 13,000 in Great Britain, 3,000 in Canada, 3,000 in Australia, 600 in Germany, 150 in France, 50 in Spain, 150 in Mexico, 200 in South America, 240 in the Scandinavian Peninsula, 400 in China, 500 in South Africa, 150 in Japan, and 40 in Russia. Societies are also found in Turkey, Arabia, Madagascar, Congo Free State and the islands of the Pacific.

The "White Armada."

Societies have sprung up in all sorts of places and under a diversity of circumstances. Among the inmates of the Ten-

nessee State Prison there are three active societies. One society in the Federal Prison at Atlanta, Ga., has 150 members. There is a flourishing society in Scotland, all the members of which are deaf and dumb. There were a number of societies on the ships of the "White Armada" when it made its trip around the world. There is a church in Philadelphia with 14 societies, and one society in India with 700 members. There was a society at St. Helena among the Boer prisoners numbering 1000 members, and at the close of the war 150 of these returned as missionaries to the heathen tribes of Africa. The recital of forces and achievements might go on almost indefinitely, but this will suffice to show that Christian Endeavor means more than the monotonous routine of daily drill—essential as this may be—it means great-hearted, strong-handed, heroic service on the firing line.

Great problems.

Christian Endeavor along with the church is facing the great problems of this new country. The problem of soul-winning, the problem of world-wide missions, the problem of liquor traffic reform, the problem of good citizenship, these and others of like nature are demanding the attention of Christian young people all over the world. It is because the movement has faced these problems squarely that it has been able to enlist 4,000,000 young people, and become the world power that it is to-day. This is the kind of activity that makes C.E. strong. Activity for Christ. "Enthusiasm is generated for every good work, for temperance, for patriotism, for Christian loyalty, for evangelism, and for the church." Herein lies the first great secret of Christian Endeavor, viz., Activity for Christ.

Loyalty to Christ.

And the second is like unto the first, for it is loyalty to Christ. Christian Endeavor exalts the Christ. He is the Head. Under the leadership of no one else could this great work have been accomplished. The name of Wesley, or Knox, or Luther, or Campbell could not have united such diverse forces. But in Christ these all find common ground. All can unite in him. Christian Endeavor by thus exalting the Christ has been able to exemplify the spirit of Christian unity to a larger degree perhaps than any other organisation of modern times.

A royal palace.

When excavators unearthed the royal palace of old Bagdad they found that every brick had stamped upon it the name of the king for whom it was built; thus the whole palace bore testimony to its princely owner. Christian Endeavor is a royal palace, and its four millions of living stones are stamped with the name of the King of kings, thus the entire structure has exalted his name above every name. And herein lies the second great secret of the Christian Endeavor movement.

"As in Heaven so on Earth." *The children's prayer.*

T. J. Bull.

This is a clause from the model prayer that our Lord taught his disciples. As a qualifying clause it is usually understood as affecting the third petition only. We usually read or recite: "Thy will be done in earth, as it is in heaven" (A.V.), or, "Thy will be done, as in heaven so on earth" (R.V.). The two preceding petitions are printed as complete in themselves, and as not qualified by this clause, "Hallowed be thy name," "Thy kingdom come." Thus unqualified they may seem to have a sweep and comprehensiveness that they cannot have when qualified. On the other hand, if they are qualified by this clause they have a definiteness and a precision that they otherwise lack. The clause marks the *measure* of what we pray for, "*as in heaven, so*"; and the *sphere* for which we pray, and in which we desire the petitions to be granted, "*on earth.*" Though given so long ago, the prayer is not out of date, nor can it be superseded until heaven's perfect order is realised on earth. No disciple can afford not to use it if he seeks true progress Godward in his own soul, or looks towards the ultimate issues in the realisation of the kingdom of God on earth.

A praying church.

Can we conceive of anything better for the earth than what we pray for in these petitions? Will there be any lack when heaven's perfection is reproduced on earth? The church, and the individual believer, must ever keep in view the splendid vision. If we remember that, in praying for the ultimate issues, we are praying for anything and everything essential to their realisation, we will feel that these petitions in the form in which our Lord gave them are always in place, as well as remaining for ever the model upon which all our praying ought to be built. Their position in the prayer teaches us to put first things—God's things—first. Could we get the whole church in all its membership praying this prayer intelligently, what a clarifying of vision there would be, and what outreaching in missionary enterprise, having in view the great consummation, and what looking for the coming of the King, without whom the consummation cannot be realised.

"Our Father, who art in the heavens,
Thy name be hallowed,
Thy kingdom come,
Thy will be done,
As in heaven, so on earth."

The three petitions are co-ordinate, and are all governed by the one qualifying clause, thus:

"Hallowed be thy name, as in heaven so on earth."

"Thy kingdom come, as in heaven so on earth."

"Thy will be done, as in heaven so on earth."

This is the children's prayer addressed to "Our Father who art in the heavens." The child of God does not hope to go off to heaven and leave the earth in its sin, and shame, and degradation, uncleansed for ever. He hopes for the day when by the grace of God heavenly conditions will be fulfilled on earth—when the "Tabernacle of God" shall be "with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God, and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more; the first things are passed away." The word of power will yet be spoken from the throne, "Behold I make all things new." Let us ever pray in the light of the great consummation, and let every petition be conditioned in this divine qualification, "As in heaven, so on earth."

Foreign Missions.

News from Rosa L. Tonkin, Shanghai.

I am feeling much benefited by my rest in the mountains. I feel I shall never forget the beauty of the sunsets. They just seemed to give one different visions each day of heaven's glory. Then we had the privilege of Mr. F. B. Meyer, of London. It was a great spiritual uplift. We have been back in Shanghai about a week, and school opens this week. Then the house at Yang-tze-poo is being painted, and put in order for Bro. Ware's return in November; this I am personally supervising.

Re the revivals in China. The whole of the missionary bodies, I think, have realised that the most of our native brethren lacked something in their spiritual lives; they were so cold and indifferent. During the last two years in Korea and Manchuria there must have been marvellous times. The sins among the Christians were so long part and parcel of the lives of these men and women, who even after they became Christians had to live on amongst these things, and we do not marvel that some of them fall again into them, though they strive to keep up the appearance of the Christian life. But supposing only a quarter of the things told as a result of these revivals are lasting, one cannot help but realise that the Holy Spirit has been quickening the flickering lives of many of them.

A sorrow has come to our mission this month. Dr. Loftus, who studied here for four months, left in October for Thibet. The verdict of all here was that he was about the best man ever sent to the China field—a perfect man. He reached the station at Batang on the borders of Thibet, and was delighted with his colleagues and prospects. When just six weeks there he fell a victim to famine fever (typhus). It is indeed a sorrow to us all, but our heavenly Father knows and he makes no mistakes.

Letter from Mrs. P. A. Davey, Japan.

We are just getting ready to start back to Tokyo, after summer. I cannot write of our work much during the past two months, though we have heard constantly from our workers. Mr. Kawai, evangelist of Koshikawa church, has been to three of our country stations and held good meetings, with the help of one of our Bible students. The meetings in Tokyo have been smaller during the hot summer, though the interest is good. I am looking forward to taking up the work again with my Bible woman. As we have come to the end of our holiday, I am very thankful for the fellowship and inspiration we received. We hope to have a year of useful happy service because of the help we received. The thought of the last address we heard was "We would see Jesus." One way to see him is to recognise his continual presence with us. I hope the remembrance of this will keep me calm and patient in his presence. Kindest love to all the dear sisters in Australia.

News from John Thompson, Queensland.

We took up a collection for Foreign Missions soon after our first baptism, and although there are only 12 in membership at present, our offering was £1/10/- from the church and 4/- from the Sunday School. We are on the upgrade, and our S.S. is increasing. There are some who are about to be baptised, and I hope to see the cause of Christ established here. Since the mission was handed over to Queensland at the Federal Conference, all the financial aid received by me has been £4 for six months. That would not pay lighting and cleaning, and had it not been for what the F.M. Committee sent me in advance, I would not have been able to carry on.

How to Win.

"Soil is bound to grow somethin' or other," said an old farmer. "It's the natur' of it. If 'tain't trees or corn, it's briars or weeds. When I cleared up that wood lot, the ashes of the log heaps hadn't scarcely cooled before up sprang a passel of jimson-weed and poke and alders. I knew I must get it in corn or grass to save it."

Our human nature is a similar sort of soil. It is bound to grow something. To make it produce the nobler, thrust the lower out by crowding the nobler in. "To replace is to conquer," said the great Napoleon. Martin Luther used to say:

"When one comes and knocks at the door of my heart and asks 'Who lives here?' I reply, 'Martin Luther used to, but he has moved out, and Jesus Christ now lives here.'"

He that hath slight thoughts of sin never had great thoughts of God.—Owen.

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The Leader.

ROMAN IMPERIALISM.

In a previous article we drew the attention of our readers to certain facts which clearly indicated that the Church of Rome was passing through a period of decay. In the present article we purpose to set forth the means by which it expects to arrest that decay and regain its ancient power over the minds and consciences of the people. Usually, the Church of Rome is held up to public gaze as a splendid example of organised unity, and as an object lesson to a divided Protestantism. From an outside view, this seems right enough, but when one becomes acquainted with the inner condition of things, this boasted unity is not all that it seems to be. As a matter of fact, the Romish Church is at the present time in a very divided state, and the best thought in the church is in open mutiny against the movement which is now on foot in the direction of more effectually centralising power in Rome. During the last five years, important changes have been taking place in regard to internal administration. These changes have for their object, as expressed in official language, the bringing more closely together the scattered forces of the widely diffused organisation. The real object, however, is to restrict any liberty which the church enjoys outside of the Italian dominion, and make Rome, more than ever it was, the moulding power of the entire church. This movement is appropriately called the Romanising of the Catholic Church. And as it is a movement that is likely to have far-reaching effects, it is worth our while to take a note of what is being done.

The new movement.

This new movement is set forth and fully considered in a well written article in the September number of the *Contemporary Review*, under the heading of "Roman Imperialism." The trend of events in recent times has been in the direction of a certain amount of independence in regard to Vatican control, the more especially as expressed

in that very significant word "Modernism." Under cover of the pretext that it is necessary to "maintain the unity and defend the integrity of the dogma, tradition and discipline defined or established by the church," it is sought to stop the drift and re-establish the domination of Rome. The writer in the *Contemporary Review* says, "The question is no longer, as in the glorious and heroic days, of conquering outside enemies; it is the enemy within who has to be unmasked, humiliated, and taught to submit. And, more and more, Rome affects to consider as enemies of the church, of her doctrines and her laws, all classes and all persons who are not ready to give up at the first suspicion and the first order of the Curia, their liberty, their autonomy, and even their responsibility. They are unfortunately hurrying on the day of a regime under which, in order to be orthodox, it will not be enough to be Catholics; it will be necessary to be Roman—Roman in spirit, in method, in intellectual culture and moral structure. On that day, when Rome has imposed on the Catholic world not only her rites and her laws, but her ignorance and even her blemishes, the problem will be solved and the new conquest assured."

At war with progress.

The real fact of the matter is that Rome is at war with modern progress. It views with alarm the results which are accruing from an education which it has not moulded. The modern spirit is one of enquiry, of investigation. Unchecked, this spirit is fatal to Papal authority. To repress this growing tendency, "the central power must be strengthened at the expense of all intermediary powers; the independence and initiative of the bishops must be reduced to a minimum; and the government of the church must be put in the hands of a few men, whose decisions in everything must pass without criticism and appeal.... Rome, the heart and brain of the church, will impose upon the whole world her philosophy, her culture, her science." To the popular mind the foregoing will not appear to indicate any great change in the order of things, nevertheless it is really a revolution. It means that the Catholic Churches in England, the United States, and elsewhere, will be deprived of any self-governing powers, or initiative, which they have hitherto enjoyed, and for the future be absolutely moulded on the Italian pattern. Their Cardinals will be mere puppets, and their colleges will be run by professors who have been educated in Italian universities. In fine, the whole system is so constructed as to rob every prelate of the church of any manhood he may happen to have left in him. If, for example, a bishop has not observed a sufficiently obsequious and humble attitude towards Rome, if he does not affect a sufficiently hostile and quarrelsome manner towards the government of his country, a desperate and frequently odious campaign against him is at once instituted. During the last five years, the new movement has so established itself as to give

ample evidence in the shape of hard facts of the truth of this statement.

Plan of campaign.

The new plan of campaign is largely educational in its character, and will explain the attitude which all Romish clerics must assume to the educational systems of the countries in which they reside. The plan is thus set forth in the *Contemporary Review*: "The bishoprics shall be conferred preferably on priests who have conducted their ecclesiastical studies in Rome, and who, by a long residence in the Pontifical schools, have been so deeply impregnated with the Roman spirit as to be no longer liable to feel the influence of any other spirit or any other tradition. Consequently it is important to attract to Rome the largest possible number of young foreign clerics by promising them a privileged career.... The official doctrine must assuredly be taught everywhere; but it is in Rome that it will be taught in the most official form, and it is from the Roman schools that later on will issue professors destined to go and teach the same doctrine elsewhere. Rome must somehow or other affirm or impose her intellectual and scientific superiority." In pursuance of this policy, colleges have been multiplied in the city of Rome, and the general working out of the scheme has been placed in the hands of the all-powerful Society of the Jesuits. The Roman doctrine which is thus to be taught throughout the world, and which is now being taught in the colleges of Rome, is characterised as being "the most vigorous, the narrowest, the most violent which Catholic theologians have ever proposed."

Heretics should be killed.

Evidence of this is furnished by a work written by Father Lepicier, Professor of Sacred Theology, and entitled "The Stability and Progress of Dogma," and intended for the use of students. The book is divided into chapters and questions. The following are two questions and their answers: (1) "Whether and in what manner are heretics to be tolerated....?" "If any one makes public profession of heresy, or tries to pervert others, by word or by example, he ought not merely, absolutely speaking, to be excommunicated, but he also may be justly killed, lest his contagious and dangerous example should cause loss to others...." (2) "How the church proceeds with heretics." Two preliminary warnings, then excommunication. After which, "if this method has no effect, the church delivers the heretical man to secular judgment, in order that he may be exterminated from the world by death. Further, it cannot be denied that the church, absolutely speaking, has the right to put heretics to death, even if they have come to repentance." The author also asserts the principle of the superiority of the ecclesiastical over secular authority, and claims for the Sovereign Pontiff the right of deposing apostate princes. Fault has been found with the Protestant press for raking up the

teachings of Roman Catholicism, which were presumed to have been buried and forgotten, but the re-assertion of the worst features of that teaching so recently as last year, is sufficient justification of Protestant antagonism to Romish doctrine. Indeed, this is not merely a religious question, it is a question which concerns the State. Is the State justified in allowing any religious organisation to propagate a doctrine of murder? Liberty of opinion is a good thing, but it is recognised in all civilised societies, that the expression of opinions which incite to the committal of murderous deeds is a menace to the peace and welfare of the community and therefore to be suppressed.

Breathes the old spirit.

In other respects the new teaching breathes the spirit of the old. Immorality is easily condoned, but what are termed intellectual errors partake of the nature of the unpardonable sin. "The most mischievous of plagues, and that which makes most ravages in the souls of men, we are told, is not so much corruption of the heart as error of the intelligence." 'This is the kind of teaching which henceforth is to issue from the Roman centre to all the ends of the earth! Rome comes out in her true colors so that all men may know what she truly is. She has pronounced her own doom, because she has not repented of the past, but glories in her shame.

Editorial Notes.

Crimeless Invercargill.

The effect of "No-License" in New Zealand is summed up by Mr. G. B. Nicholls in *Grit*. After examining the crime records for several years, the last record, August 31 of this year, showing a clean sheet, he says: "Thus it will be seen by anyone who takes the trouble to check the particulars I have given in all this three years and a quarter only five convictions have been recorded in the Supreme Court on matters that appear to have arisen in the Invercargill No-License district itself. Besides being few in number, all except one of these were unimportant cases—viz., two cases of altering certificates to get positions, two cases of youth stealing beer, etc., and one case of embezzlement. Thus we have a net result of five cases in three and a quarter years, four of them trivial. I feel confident, sir, that you would have to search a very long time before you would find any License area of over 13,000 population with a similar record. I have frequently noticed the comparison with such places as Napier, the model License district according to the trade, and Wanganui, and the contrast is very marked. It is also a noticeable fact that the two most serious cases that came from License districts were connected more or less with drink, as was also the theft of

whisky at the Bluff. Similarly, the two cases of theft in Invercargill were both thefts of beer. Thus the connection of drink with crime is shown both ways."

The "Daily Telegraph" and Bazaars.

"The agitation against bazaars for raising money for spiritual purposes," says the *Bible Advocate*, "which has found its way into so many papers, has reached high-water mark in a discussion in the *Daily Telegraph*. Of course, all kinds of positions are represented. This great paper itself rather favors the protest that is being made, though with many qualifications. Speaking of the action of the Church Pastoral Aid Society, which has condemned strongly these methods of raising money, the *Daily Telegraph* says: 'After all, what they mean is a very simple thing. It is better, they would urge, to be poor and scrupulous than to secure ample contributions at the price of self-respect and consistency.'"

The Test of History.

The answer of history to the question, "Can we do without a religion?" is given by "J.B." in the *Christian World*. Among other things, he says:—"But in studying them we have to ask what has been their relative effect upon the evolution of character and the general well-being? And here history and the present state of the world offer their verdict. It is the simple fact that no one of these religions is the faith of the first-class races. Mohammedanism has lifted the peoples it dominated a certain stage, but has left them there. Brahminism and its offspring Buddhism, rooted as they are in pessimism, have sunk the East in a vast lethargy without movement or initiative. It is the simple truth that the nations which call themselves Christian are the leaders of the world. The fact may, we know, be explained in more ways than one. But it is there. Say what you will of Christianity; here, at any rate, is the point, that the most virile peoples of to-day, the peoples whose arts, industries, ideas rule the earth, are peoples amongst whom Christianity through long centuries has been the accepted faith. Against all adverse criticisms the trainer, in answer, produces his pupil. Confronted with this fact, we inquire for the secret. The secret of Christianity is, in short, the secret of the highest life, and amongst the divisions of Christendom the Protestant Christian races are those at the top. The evidence for Protestantism is again the historical one; the evidence of the people it has developed. Had Christianity been tied to Romanism it could not have kept its place. Ranke's cool judgment pronounces thus on the Roman supremacy before the Reformation: 'I know not whether any man of sound understanding could seriously wish that this state of things had remained unshaken and unchanged in Europe; whether any man believes that the will and power to look truth in the face—the manly piety ac-

quainted with the grounds of its faith—could ever have been matured under such influences?'"

A Supposed Interview.

"The views expressed by the new (?) Roman teaching," says the *Contemporary Review*, "recall strangely those which Dostoevski puts into the mouth of the Spanish monk of the sixteenth century, who, according to the strange and profound fancy of Ivan Karamazov, having recognised in the crowd Jesus, who had returned to the earth according to his promise, had him sent to prison, and went to interview him there. In the presence of the divine and gentle Founder the monk undertakes a justification of the haughty and tyrannical action of the church. Jesus, he urged, when he would found his religion on liberty and love, did not know men, or thought more of them than they were worth; the church had repaired the generous mistakes of Jesus."

An Attempted Justification.

The monk's justification reads as follows: "Thou didst solemnly confide to us, said the monk, the right to bind and loose; thou hast no thought, I hope, of withdrawing this right from us. Why then dost thou come to disturb us?... Thou didst hand everything over to the Pope; it is therefore on the Pope that everything now depends. We have not got to deal with thee, do not come to disturb us." "Thou would'st be freely loved and freely followed.... Thou hast introduced into the human soul, by enlarging its freedom, new elements of suffering.... Thou hast thyself paved the way for thy ruin, blame no one but thyself. There are in the world only three forces capable of permanently governing the consciences of weak and rebellious men: miracle, mystery, and authority." "Never have men thought themselves more free since they have placed their liberties at our feet. They will end by letting themselves be tamed; they will admire us as their gods, us who have consented to take on ourselves the burden of their liberty and reign over them. So much will liberty frighten them. But in order to secure this homage from the liberty of men, it is necessary to give them peace of conscience." "We shall teach them humility, and they will understand the value of submission.... We will even allow them to sin; they are so weak! We will tell them all sin committed with our permission will be forgiven, for we will take on ourselves the burden of their sin. They will tell us the most painful secrets of their consciences, and we shall decide everything for every one, and they will receive our decisions with joy, for they will deliver them from the cruel anxiety of choice and of freely determining for themselves."

A duty is not to be shirked because it is disagreeable; but if it can be made agreeable, by all means make it so.—*Gail Hamilton*.

THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

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

LIFE LESSONS FROM HEBREWS.

Topic for November 8.

Suggested Subjects and Readings.

"Better things"—Heb. 1: 4; 7: 19, 22.

More "better things"—Heb. 9: 23; 10: 34; 11: 16, 35, 40; 12: 24.

Heeding the message—Heb. 1: 1-3.

The kind High Priest—Heb. 2: 17, 18.

The anchor of promise—Heb. 6: 9-20.

Faith's heroes—Heb. 11: 1-16.

Topic—Life lessons for me from the book of Hebrews—Heb. 12: 1-7.

In these book studies the great object is that each Endeavorer read for himself, choose some verse which has indeed helped him in life, and then briefly convey its lesson to the society. Only general treatment is here given.

The Epistle.

We cannot here enter upon the question of authorship. Doubtless most who read this accept the letter as Paul's. The thought of the Epistle is in complete harmony with that of Paul. But very many Christians believe that the great apostle to the Gentiles was not the author of this letter written specially to Hebrew Christians. Apollos is the name, perhaps, most often thought of by these. Barnabas, Luke, Silas, etc., have been named. Priscilla has a champion in one famous German writer.

Some doubt has arisen, too, as to the people for whom the Epistle was intended. Suffice it to say that its whole tenor shows it was written for Jewish Christians. It is not addressed to any special congregation, but the following verses have suggested that it was meant for some special community (5: 11, 12; 6: 9, 10; 10: 32-34; 13: 1, 7, 19, 23).

In general, the object for which the letter was written is clear. The folk to whom it was sent were in danger of falling away from Christ. Under stress of persecution, perhaps, they seemed just about to revert to Judaism; they had not grown in knowledge and appreciation of the greatness of the spiritual religion of Jesus, and were longing for their old ceremonialism. They were spiritually "dull of hearing." In one striking passage—which gives us a splendid "life lesson"—the writer says: "When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God." Here we learn our duty, to become increasingly acquainted with the word and will of God, so that we may win others to an appreciation of its sacred truth. Let this be the aim of each Endeavorer.

The purpose of course determined the contents of the letter. It is roughly divisible into two parts (verse 18 of chap. 10 closes the first

part). We have an argumentative or expository part, and a hortatory or practical part. Neither should be overlooked in the preparation of the topic.

The excellence of Christ.

The whole of the first part is taken up with this. The writer shows the superiority of Christ to angels, and to Moses (for the readers were in danger of rejecting Christ in order to a fancied return to Moses), and the superiority of the Christ's priesthood over the Aaronic priesthood. The tabernacle and temple worship are represented as but typical of the worship of the Christian dispensation. The supremacy of the new covenant over the old is emphatically stated. To leave Christ and return to Judaistic faith and practice would be to drop the substance in an attempt to grasp the shadow.

For the writer, Christ is above all angels, the express image of God, the effulgence of his glory, worthy to be called God (1: 1-9). Hence the revelation given by Christ is the highest. If the Christians neglect to hear the Son, how can they hope to escape punishment? (2: 2, 3). This Jesus was now crowned in glory, and must reign till all enemies are subdued (2: 8). And so on.

In the course of this argument, some splendid lessons appear. Consider, e.g., the thought of 2: 10 and 5: 11—Christ made "perfect through suffering." Here is one of the very richest of phrases. The Son of God was never aught but perfect, we say; nothing could add to his spotless purity; a single flaw would have disqualified him for the work of Redeemer. Yes, but until he suffered he could not be a Saviour; blood must be shed, without the shedding of which there is no remission.

Christ is Saviour perfected through suffering also in this, that he endured the worst for man; he knows by experience all our trials and temptations; so he helps and sympathises. This is implied in 2: 18. No more blessed thought comes, to one when the load seems heavy than this: The Saviour understands it all; he too endured, and he will help.

Or, again, consider this magnificent verse: "He is not ashamed to call them brethren" (2: 11). *Who* is not thus ashamed? He who is the effulgence of God's glory, who upholds all things by the word of his power, who reigns and must conquer. He calls the humblest Christian "brother." And yet some would go back from Christ to "beggary elements."

O may this my glory be,

That Christ is not ashamed of me.

There are practical applications of this verse. Did you ever know of some Christians who seemed a little bit ashamed of other Christians? Have you even, in the plenitude of your self-appreciation, felt that way yourself? The Lord of glory is not ashamed to acknowledge the humblest and poorest as his brethren. Then what will one naturally do to his brother? Help him, of course. The Saviour, depend upon it, will never leave the least of his brethren, or refuse to help in time of need.

The hortatory part.

This contains the great plea for steadfastness and the awful statement of doom upon the wilful sinner and rejector (ch. 10).

Here is the magnificent list of God's heroes of faith (which we have previously considered in this page). Each verse almost of ch. 11 is a life lesson.

Note, too, such suggestive phrases as these in chapter 12:—"Looking unto Jesus," "Consider him," "Whom the Lord loveth he chasteneth," "Follow after peace." Here are golden rules for life, the secret of Christian living. Take these, make them your own, then pass them on to others.

Help from Hebrews.

A good earthly servant is a wonderful help; how if we are ministered to by angels? (1: 14.)

The man at the window of a burning building has no other business but to get to the ground; that is the plight of our souls, and we have every other business! (2: 3.)

We could never have doubted God's power to succor us, but we might have doubted his sympathy; Christ's life removes that doubt forever. (2: 18.)

We make much of our duty to obey; do we make enough of our duty to get others to obey? (3: 13.)

God alone sees us perfectly; if we want to see ourselves as we are, let us look into the mirror of God's word. (4: 12.)

If you think that your temptation is so gross that it cannot have assailed Jesus Christ, you doubt the completeness of his humanity. (4: 15.)

Christ still bears his wounds, and they open afresh with your sin and mine. (6: 6.)

The promises are inherited, they are not bought or earned; but they descend only to the faithful, and the patient. (6: 12.)

Hope is not hope if it rests only upon what is clearly seen. (6: 19.)

Is your knowledge of your immortality a power in your life? (7: 16.)

Never let us think that our salvation depends upon ourselves alone, but let us rely upon Christ's intercession for us. (7: 25.)

—*Endeavorer's Daily Companion.*

My Guide.

There is no path in this desert waste,

For the winds have swept the shifting sands;

The trail is blind where the storms have raced,

And a stranger, I, in these fearsome lands.

But I journey on with a lightsome tread;

I do not falter nor turn aside;

For I see his figure, just ahead—

He knows the way I take—My Guide.

There is no path in this trackless sea;

No map is limned on the restless waves;

The ocean snares are strange to me

Where the unseen wind in its fury raves;

But it matters naught; my sails are set,

And my swift prow tosses the seas aside;

For the changeless stars are steadfast yet,

And I sail by his star-blazed trail—My Guide.

There is no way in this starless night;

There is naught but cloud in the inky skies;

The black night smothers me, left and right,

I stare with a blind man's straining eyes;

But my steps are firm, for I cannot stray;

The path to my feet seems light and wide;

For I hear his voice—"I am the way!"

And I sing as I follow him on—My Guide.

—*Robert J. Burdette.*

On the Way to Pittsburg.

(D. A. Ewers.)

VIII.—IN THE MEDITERRANEAN.

Our five days' trip across the Mediterranean was pleasant. The sea was as calm as any lake. Often for hours together the only ripples on the glassy surface were those caused by the steamer. We left Port Said at 4.30 p.m. on Tuesday, and on Thursday morning at daylight were passing Crete on our right. When we last heard, things were very unsettled there, but I suppose the Greek flag has been hauled down before this. Paul left Titus in Crete "to set in order the things that were wanting," but it would seem that the results of his labor were either imperfect or temporary, and the war ships are being sent to finish the job.

Messina.

On Friday we passed through the Straits of Messina. Long before we reached Messina and even before we entered the Straits we could see small towns and villages on the Italian side more or less destroyed by the earthquake of a few months ago. In the Straits several towns were in ruins. Of course I had read of the awful disaster, and seen the pictures, but I had no realisation of its immensity till I saw the actual results. With the aid of glasses, I could look right into the centres of Messina and Reggio. There we saw acres and acres of absolute ruin; masses of debris with broken walls standing out of the rubbish. There appeared to be very few people about. I suppose they are rebuilding, but if so, we could see very little trace of their work. Outside the towns were low, large, red-tiled new buildings, evidently erected to shelter the homeless, and there were also a few tents. It appeared to me as if the survivors in their helpless hopelessness had lost all heart and deserted their towns. It was the abomination of desolation. I am not now surprised that 200,000 perished. After seeing the awful and utter ruin I can only wonder that any escaped at all. It was the evidences of the magnitude of the calamity that impressed me. I shall never forget the sight. In the face of such a calamity how helpless is the brightest intellect, and the greatest power of man!

Stromboli.

Soon after we passed Stromboli on our right, the island mountain rising sheer up out of the water. In places at the foot there is vegetation, and we noticed two small towns on the steep sides near the sea. In the one nearest us were over one hundred houses. From what appeared about 150 or 200 feet above the water there was no vegetation, nothing but bare rock down wide furrows in which streams of lava or ashes had flowed to the sea. From the cloven summit the smoke was lazily issuing. The climate at the foot may be pleasant,

and the people accustomed to volcanic disturbances may enjoy living there, but I confess I prefer Mile End. If I ever get a call to Stromboli I shall not accept it.

On Saturday, 21st August, we passed through the Straits of Bonifacio, dividing the important islands of Corsica and Sardinia, the former being noted as the birthplace of the great Napoleon. With the exception of a few houses on the Corsican side, and a small town in Sardinia, we saw nothing of special interest.

France.

And now I am to leave the boat at Marseilles and pass through France. It is but right to say that the P. & O. stewards and officials have done their best to make the trip in the "Moldavia" a pleasant and enjoyable one. Personally I have received every attention, the food has been all I could desire, and the stewards most obliging. I have not met with many passengers with whom I could be really chums, but, with very few exceptions, they have been companionable, and some of us will miss each other. The whole trip has been far more agreeable than I had anticipated.

Among the English Churches

Thos. Hagger.

II.—TUNBRIDGE WELLS, ACTON, LEYTON, NOTTING HILL.

On Saturday, August 14, the writer went to Tunbridge Wells, 35 miles from London, in the beautiful county of Kent. The stay there lasted till Thursday, August 26. Four addresses were given on each Lord's day, and one in the open-air, when weather permitted, and one in the chapel on each evening during the week. The church in that place was commenced in the year 1871, when Bro. and Sister H. Collyer commenced breaking bread in their own home; soon converts were made, and the little assembly outgrew the private house; then the church entered a small hall and in the year 1877 the present chapel was erected on a fairly prominent site; the building, which is called "Christians' Meeting House," is capable of seating 200. Here the work has gone on until there are now 146 names on the roll. Unfortunately some two years ago a few brethren went out and set up a rival table, and this division has much hindered the work in the immediate past. When will disciples of the Lord Jesus learn that in acting like spoiled boys playing marbles, and fighting their brethren over trivial personal matters, they hinder the winning of souls to Christ? We should be willing to suffer anything rather than injure the church of God. However, we had an enjoyable stay, and rejoiced with the brethren over good accomplished, for besides cheering and helping the disciples, 4 were added to the number of the saved.

The Lord's day morning meetings in Tunbridge Wells are conducted as such would be in the majority of the churches in Australasia, except that some of the hymns are announced by brethren in the body of the meeting, and more time is given to prayer. The first Lord's day I was there some six led the prayers of the church, and on the second four took part in this matter quite voluntarily and without hesitancy. On Lord's day afternoons the brethren conduct open-air meetings on the common, and there within a few yards of each other can be found the Salvation Army, the Brethren (nicknamed Plymouth), the Christadelphians, the Atheistic Socialists, and those who are striving to be nothing more or less than Christians, all holding forth on their own special doctrines.

The church at Acton.

On Lord's day morning, August 29, I visited the church at Acton (London), where Bro. Mark Wayne Williams labors as preacher. This is one of those churches in close connection with the American brethren, for the Foreign Christian Missionary Society of America does work in England, spending some £1300 per year at the present time. These churches have formed a Conference, which they call "The Christian Association"; they number 20, and some 18 preachers are supported. The total membership is 2096, and they show a decrease for the year of 146. These churches gave for all purposes last year the sum of £4918 19/8. The church at Acton is not yet a member of the Association or Conference, nor is Bro. Williams included in the above number of preachers. It appears that some two years ago this church, which was known as the "Free Evangelistic Church," approached the brethren of the Christian Association, and stated that she was prepared to adopt the divine name, to observe the Supper of the Lord on every Lord's day, and to receive members in future only after baptism into Christ, but that they had some on their roll who had not been baptised. The Association agreed to assist to sustain the preacher, but could not receive the church until such time as all the members were immersed believers. This latter decision was perfectly right, because the church is entered by believer's baptism. Bro. Williams has baptised a number of those who had not been immersed, and hopes to secure the obedience of the rest. I received a cordial welcome from preacher and people, and was invited to preach to the assembly. Bro. Williams also spoke. The Lord's Supper was observed in an after-meeting at the close, and only 28, out of the 125 who were at the service, remained. I understand that this is the usual practice of the American churches in England; but I must say that to me it appears to be a great weakness—the disciples should come together to break bread on the Lord's day, and this these good brethren teach in their literature. It is a pity that their practice is not in harmony with their teaching. There are a few

other things in these churches which I did not like also.

Leyton.

On the evening of the same day I preached at Leyton; this is, I think, the smallest church we have in London, the chapel is certainly the smallest I have ever preached in. The building seats 50 people, and there were just 42 at the service. Several brethren took part in the meeting, one brother in the body being asked to announce a hymn. To me this is a weakness in an evangelistic meeting, while all right, doubtless, in the morning meeting for worship. However, the meeting was hearty, and the brethren were appreciative. I hope that very soon they will get into a building that is more worthy of the greatest cause on earth—the restoration of apostolic Christianity.

The West London Tabernacle.

On Wednesday, Sept. 1, I went to the West London Tabernacle, at Notting Hill, to the mid-week prayer meeting. This is another of the churches in connection with the American brethren, and was the scene of the labors in England of our good Bro. Walden, who is held in loving memory by the members. The brethren are in a somewhat discouraged state as the work has gone down much of late. There were 19 at the meeting, and I had the pleasure of speaking to the gathering. It was much like one of our Australian mid-week meetings. I enjoyed the company of the brethren, and had the pleasure of looking over their very fine building, which seats about 1200 people. It is to be hoped that the work in this crowded neighborhood will be revived.

From the Field.

Tasmania.

PRESTON.—Bro. Way has left, and we miss him very much. He has been in this district some weeks, working very hard in lifting up Christ to the people. All the meetings were largely attended. Some were there who had not attended a gospel meeting for years. Others were so impressed that they have been reading the Word of God for themselves. Our faithful Bro. Byard is still going to continue the meetings. We ask the brethren to pray for us. — GEORGE HOWARD.

West Australia.

COLLIE.—H. P. Manning has just conducted a 15 days' mission, resulting in three additions to our number, two by faith and obedience and one restoration, one being a senior scholar in the Lord's day school. The meetings were well attended throughout. Many who heard the gospel message are deeply interested. — H. DIGWOOD, Oct. 8.

FREMANTLE.—Pleased to report that the church here is still holding her own and looking forward to

a bright future. Geo. Payne and A. Lucraft are preaching in the absence of Bro. Moysey, both morning and evening meetings being well attended. Our esteemed Bro. Anderson, late treasurer, has determined to settle in Victoria, and left for the eastern States by the "Kyarra." We did not know that he intended leaving so soon. It was hurriedly decided to hold a farewell social. Bro. Lucraft was chairman, and speeches were delivered by Bren. Pallot, Leach and Vinicombe each expressing regret at our brother's departure. Bro. Anderson responded, when the social part was indulged in. Our brother leaves us with our best wishes, and his memory and faithful life will ever remain, and no doubt its influence will be felt for many years to come. As he leaves his wife and family behind, we still hold a lingering hope that the prospects of the future of this great State will entice him to return and stay with us. — W. E. VINICOMBE, Oct. 1.

New Zealand.

PETONE.—Last Sunday afternoon and evening, the Sunday School held very successful anniversary services. J. J. Franklyn, of Vivian-st., Wellington, delivered excellent and suitable addresses to the young folks, and a number of bright spirited choruses were well rendered by the children, assisted by the church choir under conductorship of George Moore. Last evening an excellent tea was laid out in the chapel, when about 100 children, teachers and friends were present. Half past seven saw the building crowded to overflowing. Mr. H. Withington, the superintendent, presided. The secretary of the school (Mr. Norman Battersby) read a report of the work for the past year, showing that the school had made steady progress in several ways and now had over 100 on the roll with an average attendance of between 70 and 80.—Oct. 7.

GORE.—We enjoyed to-day the fellowship of two visitors from Dunedin in the persons of J. Inglis Wright and W. Morton, the former bringing to the church much blessing through the medium of two very excellent addresses, together with an illustrated lecture on Foreign Missions on Saturday night. To-day our annual Foreign Mission offering was taken up, and our allocation reached in the sum of £12 being contributed. We are looking forward to a future of expansion and great blessing from the Lord. Already many encouraging signs are making their presence felt, especially in the Bible School, which during the past three months has more than doubled its membership. We seek the prayers of the brotherhood as we go forward afresh.—J.R.C., Oct. 10.

CHRISTCHURCH.—Our two organised Bible Classes are making splendid progress, and are increasing weekly in numbers and enthusiasm. The young ladies' class started with 9, the young men numbering 7, while now each class has 48 members. The young ladies, calling themselves "The Gleaners' Bible Class," have Sister Gebbie as teacher, Sister M. Dorreen as president, and two committees. The young men's class, with the name "Centennials," has also two committees, with Bro. Gebbie as teacher and Bro. Slade as president. We are studying the International series of lessons. Holidays have been utilised for combined picnics, and on Friday evening of each week the "Centennials" have a social evening for members and those whom they are striving to bring into the class. A contest was arranged between the two classes for best attendance and largest increase of members. The "Centennials" were the winners, having increased 142% during the contest

period, the average of the two classes in attendance being about 80% The "Gleaners" gave the winners a banquet and over a hundred sat down to well provisioned and artistically decorated tables. Sister Gebbie presided, various items were rendered by the "Gleaners," and speeches were made by our Bible School superintendent and the elders of the church. The enthusiasm of the banquet resulted in another contest being arranged in the matter of attendance alone, the motto being fifty on each class-roll and every member present as often as possible.—S. McDIARMID.

AUCKLAND (Ponsonby-rd.).—At the morning service, Oct. 3, an elderly lady received the right hand of fellowship. W. Vickery, from Wellsford, addressed the church. Splendid attendance at night, when the young lady who came forward the previous Lord's day was immersed. On Friday evening a party was held at the chapel to welcome the 50 new scholars that have joined the Bible School during the month. Games were indulged in, and the scholars were briefly addressed by the superintendent. Rita and Newton Waddell each received a prize for bringing the largest number of new scholars. Again, at the close of Bro. Turner's address on Oct. 10, we listened to the good confession, this time from one of the elder scholars from the Bible School, and the daughter of one of the deacons. On Oct. 7 the annual missionary rally was held, and was a large, inspiring, and enthusiastic gathering. The programme comprised a piano solo by Miss Dewar; a dialogue by 14 young ladies (written by J. B. Allen) entitled "Thrashing it Out," which dealt with missions in general and our own in particular; three "talkettes," "Here," "There," and "Everywhere," by Bren. Turner, M. Vickery, and Grinstead respectively; news from the field concisely reported by W. Hibburt; duet, Mr. and Mrs. Yockey; trio, Messrs. Downey, Cammel and Vickery; double quartette; musical item, F.M. orchestra (encored), and recitation, W. Marson. Mr. J. C. Laing presided.—F.D., Oct. 10.

DUNEDIN.—A well-attended Foreign Mission rally of the Dunedin and suburban churches was held in the Tabernacle on Oct. 6. The chair was occupied by W. J. Hastie. T. J. Bull, of Maitaia, gave an address. A number of views illustrating the work in South Africa were thrown on the screen, and J. Inglis Wright spoke on the progress of the work there. The annual offertory is being made during October. The amount received from the Home Mission offering was £115/17/10. One church has yet to forward a return. It has been decided to ask churches of our district to make Dec. 19 a "Sacrifice Sunday" for Home Missions. The committee is rendering financial assistance to the Gore and Ashburton churches. The work at Burnside, near Dunedin, is being carried on by J. M. Routledge. Nine additions during the past three months are reported.—L.C.J.S., Oct. 11.

Queensland.

BRISBANE.—Last evening (Oct. 11) the third anniversary of the C.E. Society was held and was a very successful celebration. W. T. Cavey was in the chair, and in the earlier part of the evening a very nice programme was rendered by members of the society; addresses were given by Bren. Cavey, Gole, Reick, and Manderson; recitations by Sister Greaves and Master A. Manderson; solos by Misses Eileen Castles and Jessie Hyles; violin solo by Miss Elsie Chalmers, and a quartette by Sisters Hoffman and Webster and Bren. More and Moffat. The secretary's report showed that the society had been actively at work throughout the year in all departments. The average

attendance was 30 for the 48 meetings held. A strong body of officers had been elected for the coming year's work, and it was anticipated that the record of the C.E. Society would be better even at the end of the year just beginning than it had been during the one just closed. The latter part of the evening was devoted to social intercourse, and a very pleasant time was spent by all.

MOUNT TYSON.—The cottage in which our meetings were formerly held having changed hands, it became imperative, if our work was to continue, that another suitable building should be obtained. H. Quire rose to the occasion, and entirely at his own expense, and upon his own property, erected a nice hall, 24 feet by 14 feet, with 10 feet walls, built of iron—small corrugations laid crossways—which will nicely meet our needs for some time to come. About 20 members of the Toowoomba church drove out the 28 miles for the opening meeting—a temperance demonstration, and fully 100 of the residents of the district attended. J. W. Parslow, who regularly visits this place, occupied the chair, and W. Robinson and A. Coleman, of Toowoomba, delivered short congratulatory speeches. Meetings were held on Thursday and Friday evenings, and twice on Sunday. At the Sunday night meeting two girls and a young married lady made the good confession. Many others seemed almost decided. Sister May Parsons played the organ, and Sister Veenie Greenwood sang solos at the evening gatherings. The brethren, who have been sowing for years, are hopeful that their reaping time is coming.—LEWIS A. HOSKINS, Oct. 5.

South Australia.

MALLALA.—Anniversary services were held on Oct. 10. K. W. Duncan, M.P., exhorted the church in the morning, and addressed good audiences in the Institute Hall in the afternoon and evening. Sisters H. Laurie and Ralph, from Henley Beach, rendered duets and solos, which were very much appreciated. On Monday a public tea was held, followed by a public meeting, both being well attended. D. Finlayson, of Owen, occupied the chair. D. Gordon, of Owen, R. J. Clow, of Lochiel, Ira A. Paternoster, of Hindmarsh, and K. W. Duncan gave addresses which were much appreciated. Sisters Laurie and Ralph again sang duets and solos, and solos were given by Sister Griffiths and Bro. Paternoster. Several items were rendered by the Sunday School scholars. Sister C. J. Harris presided at the organ. On the whole we had a time of rejoicing. On Thursday, Oct. 14, we had a visit from Miss Thompson and Miss Terrell. The meeting was held in the church, which was well filled. Both sisters gave addresses, which were listened to with much interest. A very pleasant and profitable meeting was held.—A. W. HARRIS.

Bews.—Successful anniversary services were held on October 3 and 6. On Sunday, T. H. Brooker, of Hindmarsh, gave three splendid addresses. On Wednesday the tea-meeting was held, which was well attended, about forty coming from Kadina, twenty-six being conveyed by a motor bus. The public meeting in the evening commenced at 7 o'clock, and was presided over by W. Morrow, of Pt. Pirie. Addresses were given by the chairman, and J. G. Mitchell, E. G. Warren, A. Garnett, T. H. Brooker, and W. I. Neill. A duet was sung by Mrs. Warren and Miss Barr. The weather during the day was all that could be desired, and everyone seemed to thoroughly enjoy themselves.

PROSPECT.—We are pleased to report the addition of one to our number by faith and baptism during the past few days. Also a splendid start to our special mission on Lord's day evening—a full meeting and one confession. Dr. Verco took the service, the missionary, J. E. Thomas, beginning next evening and continuing nightly (except Saturdays) for three or four weeks.—A. M. LUDBROOK, Oct. 18.

GLENELG.—Splendid meetings all yesterday. G. P. Pittman addressed the church in the morning. In the evening, after an address by the evangelist on "True Friendship," there was one confession. We have commenced a second series of "Wednesday evening mission services," and are hopeful of maintaining the interest already aroused. Our Young Men's Class is proving very successful, and every department of work shows encouraging progress.—E. W.P., Oct. 18.

GROTE-ST.—A special effort to again reduce or liquidate our debt was made on Wednesday, Oct. 7, and the sum of £80 was received. On Monday, Oct. 11, the Y.P.S.C.E. held their annual social. A splendid report was read by the secretary, W. Palmer, and addresses given by Bren. Pearce, J. Fischer and J. E. Thomas. Presentations were made by the Juniors to the Misses L. and V. Manning, and by the Senior Society to B. W. Manning, who have all removed to Unley. Good meetings to-day and splendid attendance at Sunday School. Two confessions to-night, Bro. Thomas preaching.—E.R.M., Oct. 17.

STIRLING EAST AND ALDGATE VALLEY.—The mission at Aldgate Valley is progressing. We entered upon the second week yesterday; good interest and audiences. We had the joy of seeing one youth come forward (a S.S. scholar) and make the good confession. Good meeting at Stirling East. E. P. Verco preached at night in Bro. Wiltshire's absence at Aldgate Valley.—A.G.R., Oct. 17.

KADINA.—Last Thursday four married women were buried with Christ in baptism. They were all received into fellowship this morning. We had a fine congregation to-night. The writer gave an address on "Hesitate or Decide, Which?" A boy from the Bible School confessed Christ.—E. G. WARREN, Oct. 17.

LOCHIEL.—R. J. Clow received the confessions of two ladies last Lord's day. They were baptised to-day. We have effected some repairs to our chapel, and have arranged for the annual tea on the 25th.—W. A. GREENSHIELDS, Oct. 17.

NORWOOD.—The welcome tea and public meeting to S. G. Griffith were held on the 14th, and were successful in every way. The latter gathering, presided over by J. Fischer, Conference President, was full of interest. Addresses of welcome were given by J. E. Thomas, R. Harkness, H. D. Smith, J. Manning, T. J. Gore and G. H. Jenner. Mr. J. Jamieson, M.P., on behalf of the Baptist Union, also welcomed our brother to S.A. Bro. Griffith, on rising to reply, received quite an ovation. He asked for the hearty support and co-operation of the church. The choir rendered special anthems, H. Bristow conducting. To-day our meetings were good, Bro. Griffith speaking morning and evening with much earnestness. One young man confessed Christ at the gospel service. The song service at 6.45 is much appreciated. The Norwood church is having good times just now. G.H.J., Oct. 17.

PORT PIRIE.—A largely attended meeting was held in the chapel on Sept. 29 to say farewell to Bro. and Sister Garnett and family, who are proceeding to Point Pearce to take charge of the Mission Station.

T. Pillar occupied the chair, and reference was made by him to the sterling Christian characters of our brother and sister, and the good work they had accomplished in Pirie. He hoped to see them frequently here, and expected to, because they were leaving a living link behind them. Bren. Mitchell and Moffit also bore testimony to the high esteem in which Bro. and Sister Garnett were held, and were followed by Bren. Barr, Beyer, Bell, Wauchope, Jackson, Wilcock, Brumham, and Morrow, who all eulogised the services rendered by their departing brother and sister. Bro. Morrow made suitable presentations to Bro. and Sister Garnett, and to Sister Gracie Garnett. The choir sang two anthems, and solos were contributed by Sisters M. Arnold and F. Overland, and Bro. Wilcock.

MILANG.—A number of the sisters have been ailing, but are coming round again. The J.C.E. had a phonograph meeting to-day. To-night, Ruby Coppins, secretary of the J.C.E. Society and a S.S. scholar, made the good confession.—H. EDGAR HALL.

GOOLWA.—Splendid meetings to-day. Bro. Paternoster, of Hindmarsh, addressed the church. In the afternoon Sisters Terrell and Thompson addressed the Sunday School, and in the evening in the Institute Hall, which was crowded, Sisters Thompson and Terrell gave splendid addresses. We held our S.S. anniversary on Oct. 24.—J.T., Oct. 17.

QUEENSTOWN.—On Lord's day, Oct. 17, Bro. Hawkes addressed the church. In the evening a baptismal service was held, when four were immersed. W. C. Brooker preached from Mark 5: 28. One young woman confessed Christ. It is proposed to extend the church work to the Semaphore district.—A.P.B., Oct. 18.

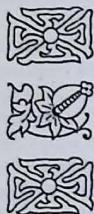
New South Wales.

INVERELL.—Two baptisms on the 3rd, of those who had confessed at Gum Flat. On Friday, the 8th, we had the pleasure of a brief visit from G. T. Walden. He addressed the children in the afternoon and the church in the evening; went away after the meeting with T. G. Cosh to his home, a drive of 16 miles; next morning proceeded by train to Moree. Oct. 10, services fairly well attended. Bro. Waters gave a stirring address at night from the text, "My words have no place in you."—H. COOK, Oct. 11.

BROKEN HILL.—Splendid attendance at all services last Lord's day. We were pleased to have several visitors from S.A. with us—Sisters Mrs. and Miss Chant, from Robert-st., Mrs. John Aird, from York, and Bro. Vincent, from Grote-st. One confession. At our midweek service one brother was baptised, and one woman made the good confession.—R. J. HOUSE, Oct. 15.

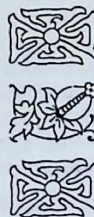
ROOKWOOD.—Since last report the work has been going on well. Attendance fair and attention very good. Though we have no visible results to report, still we believe that the solid teaching and preaching must tell. A. Brown, of Petersham, continues with us as preacher and visitor till the end of the year and may be for a further extended period. The Band of Hope celebrated its first anniversary by a members' tea and public meeting. Not a very large, but a most enjoyable meeting. T. Norton, from Erskineville, and Sister Campbell, from Enmore, gave interesting and instructive addresses.—MARK ANDREWS, Oct. 13.

SYDNEY.—At the morning service W. Macindoe gave a fine instructive address. As visitors we had Sister Fischer, from S.A., Bro. Ash, from Collingwood, Vic., and Bro. and Sister Watt, from Vic. H. G. Payne, from Erskineville, preached at night, and gave a splendid gospel address on "The Prodigal Son," at the conclusion of which a young woman made the good confession.—J.C.



Through Fire and Water.

BY ALAN PRICE.



CHAPTER I.

Away down on the Mooroona Creek, James Macpherson owned a considerable strip of country. After an eventful life, full of strange vicissitudes, he had settled there in the hope of ending his days in a peaceful country home. He was not an Australian by birth, but had left his native Scotland when a young man, on account of a family feud brought on by his own meanness. Now in riper years, he had by bitter experience learnt the folly of sin and had come to trust in him who justifies the ungodly.

He was rich, not so much in money as in sons, three of whom contributed their share of toil for the benefit of the family in general. Robert, the eldest, was impulsive but well meaning on the whole, when not under the influence of passion. Sandy, the second, was more phlegmatic, thought deep and long before he acted, and was more tenacious of purpose whether for good or for ill. Louis, the third, was graded somewhere between the two. Only one sister, Dora, did they possess, and she was proud to have as brothers these strapping, though faulty, young men.

Their occupation took them mostly to the fields, while her little hands were kept busy attending to the youngest boys, John and Bert, who lacked the loving care of a mother.

The home is the starting place of character. Infants are generally as like as peas in the pod, but bit by bit the dispositions develop, until the characters form in different lines. The father unconsciously scatters his own peculiarities about the household, the children pick up a piece here and a piece there to construct that patchwork of habit that we all call character. In James Macpherson's case the good and bad in his own nature were strangely reproduced in his offspring.

In John, the youngest but one, he found a nature fully receptive of the divine principles that he now sought to instil into his children, and gradually the old man's heart became wrapt in an overwhelming affection for this child. Partly for the sake of his company, and partly to spare him arduous toil, he kept him at home.

This apparent favoritism did not in any way spoil the boy. The opportunities for study and meditation were rightly used and counteracted any tendency towards self-conceit. The elder brothers, however, viewed the matter in an unfavorable light. Day after day as they returned from work, they could see John fresh and bright enjoying what they considered a leisurely and useless life at the homestead. "Why don't you go to work?" they would say. "Father wants me at home," he would reply, "and my time is not missspent, as I have my studies to attend to."

"Go to work," said they, and leave studies and meditations to those who can afford them."

"When father wants me to go, I go," said John. "Milksoy," "lazy-bones," "hypocrite," "fool,"

and worse names were showered upon him in reply, while each name was often emphasised with a kick.

"God forgive you, my brothers," said John, "some day you will understand me better."

Anxious as he was to get among the horses and sheep, both for their own sake and for the sake of peace, he waited patiently for the time when his father would let him take his place among the bread-winners.

CHAPTER II.

At last his opportunity came. Summer was well in, the grass was brown; what the rabbits had left was not enough to keep goats alive, much less to nourish the growing lambs. The brothers must make a move to some spot where "bunny" was not so numerous. Mounting their horses, they took their dogs and departed.

For a time all went well, but day after day the brassy heavens refused rain; they wandered from place to place seeking pickings for their starving stock. Day after day the father scanned the horizon for the returning flocks, or the sons without them; till at last anxiety overcame his discretion, and calling John from his studies, he sent him out with sulky and pony to search for his missing brothers. John needed no second bidding, and was soon busily engaged making the necessary preparations. Dora loaded him up with a good supply of eatables for himself and his brothers, while he got ready the trap, hay for the horse, and a tent for himself, in case he needed it. Then in great glee he set off on the expedition, feeling that now at last he was of some importance, and hoping that his brothers would recognise his services. The novelty of the position pleased him, and were it not for the misunderstanding with them, he would have been altogether happy.

Hour after hour he drove on, with eyes straining in all directions, but no track or clue of any kind could he find that would lead him to his brothers.

As evening drew on, there were signs at last of the long looked for rain. The sky became overcast. Dark clouds and lightning flashes told of the coming storm, welcome, no doubt, to the family as a whole, but not at all welcome to the lonely boy, who never before had been compelled to spend a night away from his father's roof.

Hastily unharnessing his pony, stretching his tent and fly, and lighting a fire, he was just in time to finish his supper, when the thunderstorm burst upon him in all its fury. It seemed as if nature was bent upon making up for lost time, for the water came down in sheets. Had he not pitched his tent in an elevated position, he would soon have been swamped by the rivulets that now rushed over the parched ground.

As night closed down, he lit his candle, and bringing his Testament to its dim light, he comforted himself with thoughts of the Good Shepherd, to whose care he committed himself. Tired and sleepy, he was soon away from his trouble, save that his dreams brought to him long stretches of road, countless gum trees, and a vain search for human life.

The first streak of daylight found him awake—the torrent was abating and the clouds breaking. But what a sight lay before him! Creeks were running bankers, torrents were roaring and carrying trees and earth before them. Water reigned supreme.

With difficulty could he make out the old land marks, so changed was the scene. To kindle a fire now, was the difficulty; leaves and sticks were all saturated, the fire of the night before was a mud-heap. There was nothing for it but to take some of the precious hay that he had brought for his horse, and upon which he had lain during the night.

By careful management and nursing he contrived to kindle first the hay, then the damp leaves and at last the twigs, so that, for the time, the pangs of hunger were soon obliterated by the comfortable breakfast.

Having thus refreshed himself, he naturally turned his thoughts to his wandering brothers, whom he feared had fared worse than himself. He therefore determined to push on at all costs and deliver the provisions he brought for their use, if he succeeded in finding them.

In a short time all was packed up and ready for a start, but how different the start from that of the day before! The track had become a quagmire, and the mud rolled in solid rings round the wheel tyres. Nothing beyond a walk was possible, and that only by getting out at the difficult places. Thus he pushed on all day, hardly knowing what direction he was taking, and evening found him climbing a steep ascent beside a roaring torrent.

Suddenly, unknown to himself, he came into the full view of those brothers whom he sought. They had safely hidden themselves in a cave while the storm passed over and were now quietly enjoying their evening rest. The prospect of plenty of grass for their stock in the near future filled them with a sense of satisfaction but they forgot to thank the Giver, and their hearts remained as selfish as before.

CHAPTER III.

By one of those strange coincidences in which Satan seems to glory, each of the brothers was seized with a sudden desire to be avenged on John for the apparent favoritism shown to him by their father. Instead of signalling the boy and warning him of a particularly dangerous spot not far ahead, they let him pass on. The worst they anticipated for him was an unpleasant spill in the mud, and they expected to be able to overtake him on horseback before he reached actual danger.

But once again the clouds began to gather and quickly obscured what little daylight remained. Mounting their horses, they now tried in vain to pick up his tracks. They separated and shouted in all directions, but there was no answering voice. The clouds grew black and the rain again poured down in torrents.

Suddenly they saw silhouetted against the darkening sky the form of horse, trap and driver, and with a shout they rushed forward. But the driver, trap and horse had disappeared.

Coming to the spot where last they saw them, they found a very steep bank below which roared a howling torrent. By lighting matches, they were able to trace a wheel track which turned and stopped, next they saw a scrape on the earth, and some broken scrub, and they guessed the rest. Their brother had gone, and was engulfed in the torrent.

A broken shaft, a whip, and a boy's cap, confirmed them in their conclusion. Sorrowfully and remorsefully they picked up this last little relic, and giving up all hope of doing more that night, crouched down by their horses.

Long before daylight the moon burst through the bank of clouds and shone down placidly on the swollen stream. The waters stretched unbroken for miles, and not one sign was there of life of any kind.

One can only imagine the thoughts that filled those young men's hearts—the unkind acts and looks, the jealous feelings, the angry words, and sometimes blows, that had been so often showered on their lost brother, rose up in all their sinfulness before them.

Remorse does not always bring repentance, so the youths began to find excuses first for themselves, and then others to present to their father.

By common consent they agreed to say nothing of their share in the catastrophe but to show their father the little cap and offer him a carefully constructed tale with regard to the conditions under which they had found it.

The morning brought them no hope, although the flood had somewhat abated. They could see the sulky upturned, with the drowned horse still tangled in the harness. There was no sign of poor John.

It was then useless to try to rescue either trap or harness, and the grief that filled their minds excluded every thought of doing so. Slowly they wended their way back to their sheep, rounded them up, and two days later reached the old home.

We had better draw the curtain over the grief of the old father as he learnt of the loss of his favorite son. Robbed in a moment of the treasure of his heart, torn by an agony of grief beyond expression, he sought and found support in the only Comforter of stricken souls.

CHAPTER IV.

We must now retrace our steps to that roaring torrent, into which John Macpherson fell. The lurching of the trap had projected him headforemost clear of every obstacle, and falling down the precipitous bank he struck—not water—but the limb of a floating tree. The force of the blow stunned him, and as he lay the tree floated on, carrying its precious burden. On, on it went, hour after hour, until it was stranded against a sandy hillside.

How long it lay there unheeded, one cannot tell, and this story would have come to an untimely end had not an aboriginal passed along in search of game. Seeing what he thought to be a drowned sheep entangled in the boughs of the tree, he went over to lay it, but to his sur-

prise he found an apparently lifeless white boy. Lifting him carefully, he placed him in the sunshine, removed his clothes, and kindled a fire.

By dint of rubbing and warming he brought back to life the limp form. The eyes of the boy opened inquiringly.

"Where am I?" was the first question.

The aboriginal shook his head, he did not understand.

"Who am I?" was the next question. Again the black shook his head and the boy could not answer the question himself.

The blow that stunned him had destroyed his memory. His mind, although otherwise normal, was a blank as to the past.

By this time his clothes had dried, and to the great delight of the black he was able to put them on.

As he felt about his pockets, he came to the precious Testament, and thinking that possibly it would contain a clue to his identity, he turned to the fly-leaf. There he could see the faint traces of a name, but it was written with an "indelible" pencil, and the water had blurred it beyond recognition.

By dint of signals the black gave him to understand that he must lie down and rest while supper was preparing. The preparation was a mystery, and questions are best unanswered as to the composition of the meal. Suffice it to state that John's hunger was satisfied and he dropped into a deep sleep beside the fire.

When he awoke, it was dark, but the black was astir. He had cut down some green branches, and was fastening them to his body. Having dressed himself up into what appeared to be a walking tree, he stealthily crept down into the water.

Going out about a quarter of a mile from the shore, he stood motionless, until some ducks, more hungry and curious than wise, came swimming round to pick, as they thought, insects or grubs from the fresh growing shrub. But instead of picking, they were picked themselves. In about half an hour the aboriginal returned with four fat specimens in his belt.

By such stratagems he managed to replenish the larder with both fish and fowl. By way of variety he added to them edible roots and leaves, which although unknown to John, were found to be quite palatable.

Thus they travelled on day after day, by easy stages at first, until John became stronger and more used to the strange life.

In the meantime John was not idle. As they squatted by the fire he would try to teach the black English. First by means of signs, he taught him the names of familiar objects. Next came letters which he scrawled with charcoal on bark, and last of all he was able to impart to his scholar whole sentences from the Testament.

Thus by degrees the light of truth entered the soul of the black. He came to realise the sinfulness of sin and the need of something better than his early training had taught him. It was not long before the Christ of whom he read became the desire of his life.

While John was imparting this greatest of all gifts, the knowledge of Christ, he himself was able to pick up a fair knowledge of the aboriginal tongue. In this way the means of interchange of thought, language, was firmly estab-

lished between them, and all kinds of theories could be discussed as to the most likely cause of John's strange advent in the branches of the tree. It was of course apparent to Murran, the black, that the flood waters were responsible, but when and how John was borne to the place where he was found, still remained a mystery. It was necessary to find some name for the foundling, and as he was apparently drawn out of the water, he asked Murran to call him Moses.

To be continued.

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From the Field—Continued.

Victoria.

GEELONG—One confession last night. Permission has been given to us to put a baptistry in the Trinity building. This is being done at the present time, and the water laid on. Ground has been secured for the tent, and we are praying that the coming mission may be a grand success.

WINDSOR—A social evening was tendered to Miss Ada Smith on Wednesday last, in view of her approaching marriage. Occasion was taken to congratulate Bro. and Sister Davidson on the attainment of their Golden Wedding. Suitable speeches and presentations were made. On Sunday afternoon the school made a presentation to Miss Smith, who had been an earnest worker.—D.E.P., Oct. 18.

FITZROY TABERNACLE (Gore-st.)—Meetings good. The Sisters Daff, from Cheltenham, and Sister Threlkeld, were received in. E. Allan addressed the morning meeting, and L. Gordon in the evening.

DUNOLLY AND BET BET—H. Gray delivered splendid addresses in these places on the Centennial of the Restoration movement last week. We hope to raise a fairly good thanksgiving amount.—A.W.J.

BET BET—On last Lord's day evening A. W. Jinks had more than 100 listeners. He gave an address which was illustrated by a large chart. Interest seems to be deepening.

BLACKBURN—We are still holding our own. Each department of the cause is working well. At the close of the gospel service to-night one young lady confessed Christ before a large congregation. Our Bible Class anticipates a visit from the Doncaster Mission Band in the near future.—G.R.H.

NORTH RICHMOND—The 19th anniversary of the church will be held next Sunday, Oct. 24, in the church building, corner of Coppin and Murphy-sts., Richmond, followed by a tea and public meeting on Wednesday, Oct. 27. Speakers for the evening will be T. B. Fischer, of Cheltenham; and H. G. Harward.—A. NEWHAM, Oct. 18.

NORTH MELBOURNE—The cause here has been quiet for a long time, but the Master is now giving us encouragement. At the early part of the month a youth of about 17 years, from the Sunday School, came out on the Lord's side. On Sunday, the 10th, two men took the same step, and last evening the wife of one of the men, a youth of about 17, and a young girl, came out for Christ. We have been encouraged for some time past by the steady improvement in our evening attendances, and are looking forward to still further additions.—G., Oct. 18.

CARLTON (Lygon-st.)—We had with us on Sunday last to join in the commemorative feast Sister Wright, from Broken Hill, also Sister Brightwell from Gembrook. Bro. Harward spoke morning and evening; subject at night, "Loved, Loosed, Lifted." As Bro. Bagley is anxious to take up his new duties of State Evangelist immediately a meeting of the church was held, when H. G. Harward was unanimously invited to take up the work temporarily. Bro. Harward has kindly consented to do so from Sunday, Nov. 14. The Sunday School anniversary will be held on Sunday, Oct. 24, and Tuesday, Oct. 26.—J.McC.

SOUTH YARRA—On Sept. 29 a very pleasing ceremony took place in the chapel, when Miss L. Young and Ernest Lewis were united in the bonds of matrimony. W. H. Nightingale officiating. The chapel was decorated for the occasion by the sisters. The church presented the bridegroom with a number of aluminium cooking utensils as a token of esteem and slight recognition for services rendered. Last Lord's day we had the pleasure of receiving into fellowship one young sister who was immersed the previous Lord's day. Jas. Abercrombie gave a very interesting discourse, and in the evening W. Nightingale's topic was "Back from Rome to Christ." The meetings are all fairly well attended.—T.M., Oct. 18.

MELBOURNE (Swanston-st.)—Last Lord's day morning we had Sister Mrs. Gole and Miss Hindmarsh, from Sydney, amongst our visitors. Bro. Gordon preached in the evening on the topic "Christian Agnosticism." Good audience. The interior of the chapel has been decorated and renovated, and the appearance is much improved.

CHELTHENHAM—Visitors welcomed in Bro. and Sister Smedley, of Nth. Fitzroy, Mrs. Wedd, Miss L. B. Fischer, of Grote-st., Adelaide, and Mrs. Butterfield. Death has entered into our ranks, and we have lost Miss Eva Paice. Our sister left last Jan. for a tour round the world, thinking it would improve her health, but God willed it otherwise, and on Oct. 2, in the Dub'in Hospital, the call came to come up higher. Our sister was an earnest Christian, and an active Endeavorer, and her works follow her. The Sunday School building here has just been under a contractor who has completed our school to perfection. The inside has been ceiled, plastered, and six more class divisions have been formed, making separate accommodation for 12 classes, apart from the body of the school. We celebrate our anniversary on Oct. 31, and Nov. 3 and 11.—T.B.F.

BLACKBURN—At the close of Bro. Holloway's address last Lord's day evening, one young lady made the good confession.—A. T. EDWARDS.

BENDIGO—The fourth week of the tent mission commenced on Sunday morning at 7 a.m. with the prayer meeting, followed by the meeting for worship at 11 a.m., when 21 were received into loving fellowship. In the afternoon another children's service was held in the tent, at the close of which three of our scholars decided for Christ. Another memorable meeting at night, when the tent was packed, hundreds being content to stand on the outside, the sides of the tent being let down to enable all to have a view of the missionary, Bro. Bagley, and to hear the message. A deep impression was made, especially when the invitation was given out and accepted by 12 walking to the front, giving Bro. Collins their hand and God their heart.—J.S.

KANIVA—Have had two additions recently by faith and baptism. We are starting a mission at South Lillimur next Lord's day, 24th. The speakers will be Bro. Edwards and the writer. We solicit the prayers and sympathy of the brethren.—A. R. BENN.

Here & There.

Decisions reported in this issue, 42.

The address of G. Manifold, evangelist, Hobart, is "Malunna," Glebe-st.

Owing to pressure on our space several news items have been held over till next week.

C. M. Gordon's address is now Christian Chapel, opp. Public Library, Swanston-st., Melbourne.

W. C. Craigie has received the following amounts for the Davey fund:—W. Winter, £1; A Brother, £1; Mrs. Gibbons, £1.

Bro. and Sister C. A. Wilson arrived safely at their destination, and their address is "Glen Iris," Torquay Terrace, Wellington South, N.Z.

Will all intending contributors to the Centennial Thanksgiving Fund kindly send in their offerings as early as possible, as we wish to close the fund very shortly?

D. McCrackett will shortly terminate his work with the church at Petone, N.Z., and will be open for engagement. He will be glad to hear from any churches.

George E. Moore, fourth eldest son of the late R. A. Moore, has been the winner of the gold medal, the first prize for Hebrew, at Drake University, Des Moines, Iowa, America.

We have received from G. T. Walden an obituary notice of J. Bardsley, senr. As part of the CHRISTIAN was printed when we received it, we were compelled to hold it over till next issue.

The West Australian Foreign Missionary Committee sent very cordial greetings to the Centennial Demonstration held last Tuesday in the Lygon-st. chapel. The brethren in Victoria heartily reciprocate.

Bro. and Sister Wm. Winter, of Moree, N.S.W., celebrated their Golden Wedding on the 11th of this month. They are very old disciples, well-known and respected by the brotherhood. We give them hearty congratulations.

H. G. Harward's Centennial address on "Old Century Conquests" appears in this issue. C. M. Gordon's address on "New Century Visions" will appear later, and the same would be said of Linley Gordon's if he will let us have his manuscript.

The Church of Christ Sunday School, Lygon-st., Carlton, will hold its anniversary service on Oct. 24, at 3 p.m., when Bro. Bagley will give his farewell address. On Tuesday evening the 26th a miscellaneous programme will be given by the scholars.

The Children's Day exercises this year are being taken up in good spirit by most of the schools in Australia. We hope every school will fall into line. Just look up the announcement in Coming Events, and get to work and become interested in the great world-wide work.

Mr. Will Beiler, of the Grote-st., Adelaide, church has just been appointed to the secretaryship of the Adelaide Boys' Brigade. It is a highly coveted position, and under Vice-regal patronage, and we congratulate Mr. Beiler on his appointment, as apart from his secretarial duties he manages and has control of the meetings and services.

Instead of a series of meetings being held during Centennial week, the Victorian Home Mission Committee decided to concentrate their efforts on one great meeting and inaugurate a Centennial Thanksgiving Fund for Home Missions, and aspired to raise the sum of £1000. They were not successful in reaching this amount, but owing to the splendid work of C. M. Gordon, H. Swain and the sisters succeeded in raising the satisfactory amount of £350.

The South Australian Home Mission Committee at their meeting held Oct. 15 passed this resolution:—"That we place on record our appreciation of the sterling worth, the fine Christian character, and splendid work performed by our departed Bro. W.T.S. Harris, of Balaklava. That also a letter of heartfelt sympathy be forwarded to the widow and family." Bren. J. Fischer (President) and H. J. Horsell (Sec.) have written on behalf of the Committee and S.A. brotherhood.

In order to provide a Christmas Tree for the children of the Kindergarten Centre, North Melbourne, a further appeal to the generosity of the brethren is necessary. This is a very practical way of distributing sunshine, therefore the Committee of Management will be glad if the C.E. Societies will lead the van in this particular work, by holding themselves in readiness to receive and collect gifts of toys, etc., for the above object. All gifts will be acknowledged to C.E. Societies.—A.D.A., Sec.

S.S. Union (Vict.)—The next meeting of the General Committee will be held in the Lecture Hall, Swanston-st., next Monday, Oct. 25, at 8 p.m. Full attendance requested. Business:—To consider proposed alteration in the date of our annual examination. All delegates are asked to lay this matter before the teachers in their respective schools, and to come prepared to express their views thereon. Other matters arising out of the above will also be considered.—J. Y. POTTS, Hon. Sec.

The Souvenir Programme of the Western Australia Centennial Conference and Commemoration Celebrations is just to hand, and reflects credit on the churches of that State for their enterprise in bringing out such a creditable publication. The services in connection with the Celebrations extend over six days (Oct. 10 to 15), and the programmes for each session are full of interest. The souvenir is profusely illustrated with photos of leading brethren, chapels, and specimens of West Australian scenery. We are extremely sorry that it was not our good fortune to be present at these gatherings.

The Victorian Centennial Celebration meeting, held on Tuesday of last week, in the Christian chapel, Lygon-st., was a great success both in point of numbers and enthusiasm. The building was crowded to overflowing. In the absence of T. Bagley, the President of the Conference, who was conducting a tent mission in Bendigo, J. W. Baker, the Vice-President, occupied the chair. H. Swain led the meeting in prayer. In his opening remarks Bro. Baker referred to the great gatherings which were being held in Pittsburg, U.S.A., and that the present meeting was being held in sympathy with the celebrations of our American brethren. H. G. Harward, L. Gordon and C. M. Gordon were the speakers for the evening, and gave addresses of a very high order indeed. The subjects dealt with were (1) "Old Century Conquests," (2) "Our Relation to the Present Religious Unrest," and (3) "New Century Visions." Musical selections were rendered by the Male Chorus, Madame McClelland, and Mr. and Mrs. Horton, N. Haddow acting as leader of the singing.

Coming Events.

OCTOBER 24 & 26.—Church of Christ Lord's day school, Lygon-st., Carlton. Anniversary service on Oct. 24. Farewell address at 3 p.m. by Bro. Bagley, also at 7 p.m. Tuesday, Oct. 26, miscellaneous programme by scholars. Admission free. Collection.

OCTOBER 25.—Victorian Christian Endeavor Union (Churches of Christ). The annual social evening will be held on Monday, Oct. 25, at 8 p.m., in the Lecture Hall, Swanston-st. All presidents, vice-presidents, junior superintendents, officers and secretaries are cordially invited to be present. A most enjoyable time is promised.—ARTHUR J. O'NEILL, Sec. pro tem.

OCTOBER 26.—The church at Bayswater will hold its 11th anniversary by tea and public meeting. Chairman, R. C. Edwards. Speaker, M. Wood Green. A Good Programme.

OCTOBER 31, NOVEMBER 3 & 11.—Cheltenham Sunday School anniversary, Sunday, Oct. 31. 11 a.m., the whole school invited to attend church. 3 p.m., the whole church invited to attend school. 7 p.m. scholars and church invited to a decision service. Special addresses at all services, and you are specially invited. Wednesday, Nov. 3, monster tea 5.30, admission, 1/-; public demonstration to follow. Come to it. Prize distribution, Thursday, Nov. 11.

CHILDREN'S DAY

1st Sunday in November.

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Should take part this year in offering gifts to send to our Missionaries to be used in Benevolent Work and Christmas Cheer.

Parents, scholars and friends will be entertained by a fine missionary service entitled "The World-Wide Call." Watch your church announcements for particulars.

NOVEMBER 9.—Tuesday, 8 p.m., Lygon-st. chapel. Third Annual Demonstration by students, College of the Bible. Reading, dialogue, address, debate. Presentation of First Diploma. Male Glee Party, under Nat Haddow, assisting.

NOVEMBER 13, 17 & 24.—Middle Park, opening of new church building, Bro. Harward to speak. Afternoon, service of song ("Jessica's First Prayer"), by the Sunday School children. Tea and public meeting on Wednesday evening, the 17th, and children's demonstration Wednesday evening the 24th.

Foreign Mission Fund...

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations should be sent to the undersigned who will thankfully acknowledge all remittances. F. M. Ludbrook, Sec., R. Lyall, Treas., 151 Collins St., Melb. 59 Leveson St., N. Melb.

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MARRIAGE.

DAVIDSON—TERRETT (Golden Wedding).—On Oct. 22, 1859, at St. Paul's church, Swanston-st., Melbourne, by special license, by the late Canon Chase, John William, son of the late Chas. Davidson, rope manufacturer, Belfast, Ireland, to Mary Anne, eldest daughter of late Mr. Thomas Terrett, Bristol, England. Present address, 34 Clarke-st., Prahran, Melbourne.

IN MEMORIAM.

MOORE.—In loving memory of Robert Albert Moore, who entered into rest Oct. 19, 1894, aged 45 years. "Asleep in Jesus."
—Inserted by E. M.

SIMMONDS.—In loving memory of my dear husband, William Herbert Simmonds, who departed this life Oct. 25, 1908 (Hospital Sunday).

God saw when his footsteps faltered,
When his heart grew weary and weak,
He bade him rest for a season,
For the pathway had grown too steep.

Not dead to those who loved him,
Not lost, but gone before;
He lives with us in memory still,
And will for evermore.

—Inserted by his loving wife, Emma Simmonds.

SIMMONDS.—In fond and loving remembrance of our dear father, William Herbert Simmonds, who passed away Oct. 25, 1908, at Prahran.

Christ will clasp the broken chain
Closer when we meet again.

Only a step removed,
And that step into bliss!
Our own, our dearly loved,
Whom here on earth we miss.

Only a step removed!
We soon again shall meet
Our own, our dearly loved,
Around the Saviour's feet.

—Inserted by his loving daughters and sons-in-law, E. and H. Louey, Sydney, A. and H. Prittie, South Yarra.

SIMMONDS.—In loving memory of my dear brother, W. H. Simmonds, who fell asleep Oct. 25, 1908.

God doth not leave his own!
The night of weeping for a time may last;
Then, tears all past,
Its going forth shall as the morning shine;
The sunrise of his favors shall be thine—
God doth not leave his own!

—Inserted by his loving sister, S. J. Payne, North Fitzroy.

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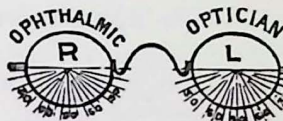
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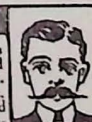
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