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## New Century Visions.

A Centennial Address.

By C. M. Gordon.

Geological history has been characterised by great disturbances. The smiling landscapes, with their sweeping plains and verdant undulations, the rugged mountains which tower aloft and kiss the clouds, and all that goes to make the earth a delightful place to dwell upon, had no calm or placid origin. Everywhere we behold the signs of bygone convulsion. The great mountains have been thrown up by titanic subterranean power. Subsidiencies, depressions, and earthquakes have given us the undulations, the valleys, and the canons. The plains are the deposits of rushing rivers or seething oceans. The position of the strata, the general configuration of the earth, go to show that the world was once a foment of conflicting forces, and that its crust to-day, so charming to the eye, was born amid the throes of great conflict and agitation.

### *Geology and theology.*

Between geological progress and theological progress, it seems to me we have a striking analogy. The history of religious thought has not been characterised by any peaceful process. It has been a history of eruptions, antagonisms, convulsions, and cataclysms. Great movements representing conflicting phases of religious thought and aspiration, have been marshalled against each other. Ever and anon the regressive and progressive elements of society have been thrown into the most hostile contact. Periods of comparative quiet have only proved the prelude to fiercer conflict, the calm preceding the eruptive storm of moral amendments and religious reforms which have shaken humanity from centre to circumference.

### *The struggle for supremacy.*

We justly pride ourselves upon the social and religious enlightenment and liberty we enjoy to-day, but every one of the blessings comprehended in our modern civilisation is superimposed upon strata which evinces the fiercest struggle and conflict. We enjoy no liberty, no privilege, no truth which has not been fought for, which does not bear the scar of battle, which is not stained by the sweat of warriors and the blood of martyrs. And just as our earth emerged from its long period of chaos and

convulsion into the beautiful world it is to-day, so the tendency of religious thought and life, in spite of all the turmoil and unrest, is ever upward toward the order, harmony, and supremacy of truth.

### *Religious unrest.*

The present religious unrest, of which we have just heard in terms that ought to set every one of us thinking most seriously, is the most recent phase of that religious disquietude which has been more or less proceeding since the very genesis of religious history. And while we must admit that there are certain elements in the present controversy which seem ominous with disaster, while it may fill us with alarm to see whole college faculties, theological scientists and pulpit practitioners making war upon the fundamentals of our faith, and trying to effect a purely naturalistic and rationalistic reconstruction of Christianity, still I have no hesitation in expressing my conviction that in the end we shall listen, not to the dirge of defeat, but to the song of triumph. There have been old century conquests, and there shall be new century conquests. The Appolyn of anti-biblical and anti-Christian thought will in the end be wounded unto death, and truth, all the more serene and radiant because of the stress and storm and fire through which it has passed, will sound the pæan of victory over the vanquished hosts of error, and march in the majesty of its might to possess the promised land of its eternal inheritance.

And so, in the morning of this new century, the vision that unrolls itself before us in panoramic beauty and apocalyptic certainty is a vision of triumph—the vision of a threefold triumph.

### *A triumphant Bible.*

First, I see the vision of a triumphant Bible. Along the corridors of history I hear the clarion voice of the prophet of God as he speaks on behalf of Jehovah, saying: "My word shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I have sent it." And above all the clash and clangor of the present strife I hear the mighty voice of the Master, saying:

"Heaven and earth shall pass away, but my word shall never pass away." There is something deliciously ironical in the controversy that centres around the Bible in this day and generation. Here we have a host of rationalistic crusaders giving it out that the Bible is not the book we thought it to be; that it is unreliable both in its history and its ethics, that it is by no means the inspired word of God; that it is sadly in need of revision and reconstruction. But while they are thundering thus against it, and are endeavoring with a display of profound erudition to re-edit the book in harmony with their critical hypotheses, the book itself, as if in mockery of their efforts, is just literally tumbling off our great printing presses at the rate of millions of copies each year, is circulating with a freedom and a power hitherto unequalled in its history, among all peoples of the world. While critics like Schmiedel, Van Manen and Cheyne are telling us that Jesus never spoke the words of the great commission, which bids us go into all the world and preach the gospel to every creature, lo, here is a mighty host whom no man can number, each with a Bible in his hand, going forth to proclaim the evangel of Christ to the whole wide world, subject to the authority of that very commission. While our learned men are composing monographs and editing periodicals and encyclopædias to prove that miracles do not happen, and that the Old Testament miracles and the New Testament miracles are either legends or hyperbolic statements of purely natural events, this book is every day performing miracles of transformation in human conduct which prove beyond a peradventure that the book itself exhalates a moral force and a spiritual power which are as far above the merely human as the heavens are above the earth.

### *The power of the Bible.*

No purely human element in any book could account for the marvellous power exerted upon human life by this Bible. I think the greatest miracle upon the earth to-day is that church of converted cannibals on the shores of the Congo River in West Africa. Every 10 members in that church supports an evangelist. The poorest member in that church gives a minimum offering of one-tenth of his total income to the Lord, and



a number of them give as high as one-half of their income to promote the work of the gospel. And a few days ago these intensely devoted disciples of Christ were the wildest savages that roamed the forests of Africa. I defy any man to explain the phenomena presented by that modern Pentecostal church on purely naturalistic principles. And I declare that as long as the Bible has such credentials to offer us, and such credentials it always will have, it is vain for critics to argue against the historicity of its events or the superhuman character of its miracles. Every sinful man and woman converted to Christ by the agency of this book is an apologetic in its behalf, which no critical manipulation can gainsay.

#### **Increasing interest.**

It can be truthfully said that the Bible at no previous period of its history has commanded the same amount of attention as it is receiving to-day. It is true that the attention it receives from certain quarters is far from being as reverent as it might be, but, nevertheless, the great controversy at present raging about the book shows that instead of having lost its grip upon the minds of men, it commands a greater interest than ever. And the unrest itself, the clashing of warring hypotheses, the foment of inharmonious opinions, the action and counteraction of antagonistic beliefs, the surging and sanguinary conflict which centres about the Bible is, from one viewpoint, a very healthy indication. Better, infinitely better, such a condition of things than the fatal quiescence of indifference or apathy. The man who writhes upon his bed in agony is an infinitely more hopeful case than the man who lies there in the painless but fatal stillness of mortification. A destructive interest in the Bible is better than no interest at all. For a destructive interest in the Bible focuses thought upon it, gives rise to much investigation into it, and also calls forth a great host who array themselves on the constructive side of the controversy, and champion the cause of the blessed book. We must not forget that while the Bible never before, perhaps, had so many foes, it is equally true that never before had it so many friends. So while I would not for a moment minimise the importance of the crisis now facing the Bible, there is no cloud whatever upon the vision that I voice to-night of a Bible triumphant in the future as it has been in the past.

#### **A triumphant church.**

Again, I have the vision of a triumphant church. To-day it is somewhat fashionable with a certain class of thinkers to speak disparagingly of the church. Freely is the assertion made that she has lost her hold upon men and women, particularly upon the men. It is affirmed that the working classes are practically wholly alienated from her. And some have gone so far as to declare that she has fulfilled her function, and is now nothing more than a decadent excrescence, and will soon disappear

from the face of the earth. The former two of these assertions I regard as considerably exaggerated; the latter I regard as a pessimistic prophecy unsupported by anything except the disordered consciousness that gave it birth.

#### **A great fact.**

Will you please notice this fact: The church exists upon the earth to-day. That is a fact of tremendous significance for two reasons: Because the devil has tried to kill her from the outside and the inside, both. The hosts of sin and Satan have been thundering at her gates for over 19 centuries, but she is the mightiest institution in the world to-day, despite all their efforts. But the church exists in spite of herself. The church has been her own worst enemy. She has stood in her own light. She has in her past saddled herself with burdens grievous to be borne. She has almost apostatised herself out of existence. She has formed ungodly alliances, and assumed political functions and sold her spiritual birthright for a miserable mess of pottage. She has throttled her evangelistic life, and wrapped herself in the glacial trappings of a self-centred isolation. In her Protestant form she has distributed her energies into hostile camps and made of herself a house divided against itself, and has almost exhausted her resources by her internal dissensions. Yet in spite of all that the world outside has done to kill her, and in spite of all that she has done to kill herself, she still lives, which proves that life is an integral feature of the church, and that the great Master spoke the truth when he said "the gates of hades shall not prevail against it."

#### **A spiritual force.**

Not only does the church live, but she lives as the mightiest moral and spiritual force in the world to-day. And I want to say this, and I say it advisedly, I say it in the light of the church history I have read: that never since the dark dawn of her apostasy was the church in a more hopeful condition than she is to-day. Never did she command more brain and more brawn in her service than she does to-day. Never did she have more members or more preachers. Never did she control more finance. Never was she established in so many lands. Never was she more seriously considering the great problems connected with her life and mission than to-day. It is true that she is sadly in default in many particulars, but I believe her possessed of a genuine desire to rid herself of her shortcomings, and to stand out in the world worthy of her great Head and Founder Jesus Christ.

#### **The church of the future.**

The church of the future will be more Pentecostal, more apostolic, more fervent in its evangelism, more social in its aims and methods, more united, more vital as a factor which touches every phase of our life, more and more powerful as the chief organ in the establishment of the kingdom

of God upon earth. And she will become all this by the prevalence of the grand principles for which we contend. These principles will eventually prevail, not simply by reason of our own general advocacy of them, but the great religious organisations about us will reach them by a process of self-education, discovery and experience.

#### **A triumphant Christ.**

My last new century vision is of a triumphant Christ. Men may try to strip Jesus of all his superhuman power and glory, but they will never be able to do it. To dethrone Jesus Christ, or to undeify him, were a thing impossible to the devil and his angels.

We often remark with sorrow that many confess Jesus in doctrine, but deny him in life. Do you know that sometimes the reverse of that is true? There are many who confess him in life, but deny him in doctrine. This, I think, is true of many of our higher critics, so-called; they are trying to reduce Jesus to the level of a mere man or an extraordinary man, trying to tear him from the throne of deity, and yet in actual conduct and life they make him their moral and spiritual ideal. Ethically and spiritually they pronounce him the unique exemplar of the entire human race. And such he is, and to be such he must be something infinitely more than even an extraordinary man: he must be the Son of God as well as the Son of man.

#### **Victories of Jesus.**

The same Christ who conquered Satan on the Mount of Temptation, who conquered Satan on the cross of Calvary, who conquered Satan in the tomb, will conquer Satan in history. The victories of Jesus have been great in the past, but they will be greater in the future. All criticism, all government, all thought, all life, will yet crown him King of kings and Lord of lords.

Thus I sound in your ears to-night the song of hope, the note of optimism. Not an irrational optimism, not an optimism which is blind to the problems and dangers which face us; but an optimism which gauges the strength of the opposing forces, which weighs the probabilities of the contest, and sees the issue in a triumphant Bible, a triumphant church, and a triumphant Christ.

#### **Not a new vision.**

This is no original vision with us. It is the vision that God had when he first uttered the redemptive promise. The vision that Isaiah had when he first saw the crags of Gilead ablaze with the glories of the Messianic conquest. The vision that Daniel had when the mighty march of Messiah's kingdom unspread itself before him. The vision that Christ had when he issued his marching orders from the slope of Olivet. The vision that John had when from Patmos he saw the heavens glorified by apocalyptic triumph.



**Labor on!**

And you people who are this night celebrating the centennial of your movement, go home and thank God that you have such an honored place in the warfare that is steadily moving on toward these triumphant issues. And gird on your armor, thrust in your sickle, and labor on with a song of hope in your heart. For the time is coming on apace when the soldier will sheath his sword, when the reaper will wipe the dust from his heated brow, and all will pass on together to that new sphere of being, where the full extent of our Master's triumphs will thrill us with eternal joy, and together we will sing the Hallelujah Chorus and the Redemptive Hymn, world without end. Amen.

**Conscience.**

Paper read before the Park-st. (Unley, S.A.) Men's Mutual Improvement Class.

P. S. Messent.

In the first place I desire to acknowledge my indebtedness to Joseph Cook, of Boston, for the good things garnered from his Monday lectures; but you must understand that I do not hold him responsible for *all* the matter, and certainly not for the manner of my fragmentary remarks. Then, too, Shakespeare had much to say about conscience, and there is, I submit, no sin in my seeking his aid, and further, the many references to conscience in the New Testament have assisted me to write what, I trust, will be of interest and help you in your endeavors to form a better acquaintance with "conscience."

**Its meaning.**

What is "conscience"? "Oh!" says some one, "that's an easy question. Everybody knows that conscience is the sense of right and wrong: the faculty, power, or principle within us, which decides on the rightness or wrongness of our own actions." In other words, that conscience includes the action of the judgment as well as the action of the moral feelings; therefore, if the judgment is wrong (and we know it often is and must be), conscience is also wrong, and of what use is conscience? Now, if this be the true meaning of conscience, it would follow that when an action performed, a deed done, is approved by conscience, it must be right, but we find Paul saying (Acts 23: 1), "Men and brethren, I have lived in *all good conscience* before God until this day." Not only after he met his Lord while on his way to Damascus, but before he knew Jesus, he had a good conscience; but his judgment, his acts, had not been right, or else what need of his conversion? Then again in Hebrews 9: 14 we read, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience

from dead works to serve the living God."

We must find some better definition of conscience. Dr. Crombie says, "What is conscience? If there be such a power, what is its office? It would seem to be simply this: to approve of our conduct when we do what we *believe to be right*, and to censure us when we do whatever we judge to be wrong," or put shortly, "conscience" is the soul's sense of right and wrong in motives. This I believe is, in a few words, the strict and proper definition of conscience. But conscience not only distinguishes between a good motive and a bad motive; it also feels that the good motive *ought* and that the bad motive *ought not* to be chosen; it insists that when we believe a thing is right to be done, we ought to do it; for conscience is a God-given power to help us to do what we honestly believe to be right. It is part of the essence of human nature to feel responsibility for our actions to some one above and beyond us, some one greater than we are, and who approves or disapproves of what we do. Conscience demands that we ought to do what we, to the best of our ability, believe to be right; conscience emphasises the word "*ought*."

**Approves or disapproves.**

It has been said that conscience is the soul's sense of right and wrong in motives. Motive is the moving power which induces action, but, as Dr. Cook says, the word has three meanings—allurement, appetite, and intention or choice. For the first two we are not responsible, and conscience does not pass judgment, but for the last—"intention"—we are responsible, and conscience approves or disapproves. This is illustrated in the following: I am standing in the middle of a road. One side is an hotel, ablaze with brightness; on the other, a library well stored with books. I know there is whisky in the hotel bar, and that there are valuable and interesting books in the library. Both of these may be an allurement to me, but I am not responsible for either of them; I did not produce them or put them in their places, nor give them their enticing power. I also may be fond of whisky, and passionately fond of reading good books; these appetites, perhaps partly inherited, may be both moving powers to me, but I am not responsible for them (*except* so far as I may have increased the longings by previous indulgence), and conscience does not have anything to say. But if I now make up my mind that I will step over into the hotel and take some so-called "creature comfort"—which is such a temptation to me—I come within the censorship of conscience; it is my deliberate intention to go into the hotel, my choice, my elect purpose. On the other hand, I am free to choose to go in the opposite direction, with the good intention of obtaining from the library some information to increase my knowledge and usefulness, and conscience would approve. I am in a position with equal external moving power of allurement and appetite on

either side, but it is my choice to do one in preference to the other, for which I am responsible, and, according as I choose, conscience approves or disapproves.

**Conscience and judgment.**

*Conscience guarantees only good intentions*, and does not give assurance that our judgment is correct. Let me quote from Dr. Joseph Cook: "External acts possess expediency or in expediency, harmfulness or mischievousness, and their character in these respects I must ascertain by a combined use of judgment and conscience. I do not know by conscience whether you are a good man or a bad man; I do not know by conscience whether I ought to defend the President's southern policy or not. It is a question of judgment what I had better do concerning the South. I must gather all the facts; I must look at human experience; I must take the entire light I have or can get; and, then, in the action I choose, conscience will tell me whether my intentions are good or bad—that is, whether I am willing to follow all the illumination I possess or can obtain, or not. I know what my motives are in my political action; I know what I intend to effect; and you all judge men by their intentions in the last resort. It is a stern fact that unconscientious intentions no human being is able to respect. We cannot help calling a man respectable who is possessed of good intentions; nor can we help finding him not respectable who is not possessed of them. A man who follows conscience we are able to respect, even if we differ from him in judgment, but we are not able to respect any other man."

**Doing the honest best.**

Some are saying, perhaps, that conscience is not then a very valuable faculty. But let me ask you to consider that conscience does not say "Well done" unless our intentions, our choices, are formed in face of all the "light" it is possible to obtain of right and wrong. We must love to do our duty and then as a corollary choose to do our duty after diligently searching out all the "light" we can, before conscience will applaud us; light cannot be suppressed or twisted if our actions are to pass muster before the tribunal of our conscience. When speaking about the Gentiles being without law, Paul says in Romans 2: 15, "Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." It is to me a splendid thought that the conscience which God has planted in every human breast approves when a man is doing his "*honest best*" to choose right, and thereby a man does infallibly know whether he means right or wrong in any deliberate choice. As Paul says (Acts 24: 16), "And herein do I exercise myself to have always a conscience void of offence toward God and toward men."

**Conscience pleads.**

Conscience is ever present with us and does not ask our permission to pull us up



when we offend by choice or intention. Cowper says:—

"Thus conscience pleads her cause within the breast,

Though long rebelled against, yet not suppressed."

And Shakespeare makes the two murderers in King Richard III. (Act. I., scene 4) say:—

"First murderer—So when he opens his purse to give us our reward, thy conscience flies out.

"Second murderer—Let it go. There's few or none will entertain it.

"First murderer—How if it comes to thee again?

"Second murderer—I'll not meddle with it. It is a dangerous thing. It makes a man a coward. A man cannot steal but it accuseth him. 'Tis a blushing, shamefaced spirit that mutinies in a man's bosom. It fills one full of obstacles; it made me once restore a purse of gold that I found; it beggars any man that keeps it; it is turned out of all towns and cities for a dangerous thing.

"First murderer—Zounds, it is even now at thy elbow."

Conscience not only approves or disapproves after our actions, but in times of doubt and temptation is ready with promptings to do the right, for in the Merchant of Venice (Act II., scene 2), we have:—

"My conscience hanging about the neck of my heart says very wisely to me, 'Launcelot, budge not.' 'Budge,' says the fiend. 'Budge not,' says my conscience."

#### A seared conscience.

It is possible by continued refusal to listen to the promptings of conscience, to blunt its edge, to sear it as with a hot iron (1 Tim. 4: 2), but I feel that conscience always remains, and though to some extent deadened, will yet speak out and reprove. Southey says, "No man ever offended his own conscience but first or last it was revenged upon him for it." Martin Luther at the Diet of Worms, when urged to recant, said, "Here I stand. I can do no other. *It is not safe* for a man to violate his conscience. God help me!"

#### Ever present.

Conscience is an ever-present companion with us. Every man has many and frequent temptations to forsake the right, but when after battling through a fierce conflict with the tempter he determines that he *will* do the right and *does it*, he has the inexpressible joy and comfort of hearing a something within exclaim in soft yet convincing tones, "Hurrah!" and again, "Well done!" but if in a moment of unreasoning weakness he chooses the wrong course and once again yields to his besetting sin, conscience sharply exclaims, "What! down again!" and the man, if a *man*, makes a fresh resolve that he will not again yield to the temptation.

Conscience, a good conscience, an approving conscience, has been likened to a

small still voice within us. In King Henry VIII. (Act III., scene 2), Wolsey, when asked by Cromwell after his fall, "How does your grace?" exclaims, "Why, well;

"Never so truly happy, my good Cromwell. I know myself now; and I feel within me A peace above all earthly dignities, A still and quiet conscience."

#### To be nourished.

Gervinus in his commentary on Shakespeare says, "The deity in our bosoms Shakespeare has bestowed, with intentional distinctness, even upon his most abandoned villains, and that, too, when they deny it. *To nourish* this spark and *not to quench* it is the loud sermon of all his works."

So our unalterable purpose should be to nourish and cherish conscience, to listen to its heaven-given promptings, to strive always to have a "good conscience" (1 Pet. 3: 16); "to draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience" (Heb. 10: 22). My firm conviction is that a thoroughly conscientious man, ever diligently searching after light, and always obeying the promptings of conscience, must ultimately stand on the topmost peak of right, for God will not withhold knowledge of his will from those who earnestly desire to follow him.

## On the Way to Pittsburg.

(D. A. Ewers.)

### IX.—MARSEILLES TO LONDON.

We arrived at Marseilles on the morning of Sunday, Aug. 22. I had no trouble in clearing my luggage, which was not even looked at, and caught the 11.50 train for Paris. I had time for a short walk round the town, and priced some fruit, which was cheap. Shops appeared to be doing business freely, though it was Sunday. The train route along the valley of the river passed through beautiful scenery. About dark we reached Lyons, and the whole trip so far was through well kept gardens. The principal fruit was the grape, but olives, figs and almonds were also plentiful, and toward evening we got among the cherries and plums. One could almost fancy himself near Adelaide, except that the olives and almonds were severely pruned. We had a good lunch at the Lyons station for 1/3, such a meal as would cost 2/- or 2/6 at an Australian station. As the train remained there an hour and a half, we had a look about the city near the station. Merry-go-rounds and various entertainments were in full blast, and crowds of people about, evidently bent on amusement. It was almost impossible to realise that it was Sunday evening. Reaching Paris at 6 a.m. on Monday, I had no difficulty in getting a cab to take self and belongings to the American Hotel, about 4 miles or more. A "taximetre" on the cab registered the amount to be paid, adding ten centimes

(one penny) every little distance. It also registered the gratuity to be paid the cabman, which in my case was 5d., but for short distances it is 2½d. My total cost was 2/6. Immediately after breakfast I set to work sight-seeing, and on my return to the hotel at noon I found Bro. Seddon, to whom I had written, waiting for me.

#### "Hors-de-Rome."

Bro. Seddon is an American preacher who once lived in France. A report of the "Hors-de-Rome" movement appearing in an American paper, led to correspondence with M. Hautefeuille, its leader, and ultimately the *Christian Standard* sent Bro. Seddon to Paris to report on the movement. Here he is remaining until the Pittsburg Convention. He took me round to M. Hautefeuille's printing office, where the propaganda is carried on, and I had a very interesting interview with the leader. M. Hautefeuille appears to be a very earnest, pious and unassuming man, and his appearance and conversation impressed me most favorably. Other ex-priests are associated with him. In fact, it is a priest's and not a layman's movement. He has had to do with about 300 ex-priests in France, and is in correspondence with others in Italy and Belgium, where branches of the society are in existence. Last week Bro. Seddon immersed M. Hautefeuille and another ex-priest in a Baptist chapel and it is expected that some others will shortly be baptised by Bro. Hautefeuille. The first celebration of the Lord's Supper was observed last Sunday, when about a dozen partook. A church of from 12 to 20 will shortly be organised. But I cannot tell my readers all about this work, which may possibly lead to large results. I have asked Bro. Seddon to send on one or two articles describing the origin, present state and prospects of the work. But I may just say that the platform we occupy commends itself to some of these men. To be simply Christians, not Roman Catholics or Protestants, and to teach and practise what the primitive churches taught and practised, is just what they desire, and with the aid of the press much may be done.

#### Exodus of priests.

I understand that Bro. Hautefeuille left the Church of Rome 11 years ago, and has since married and has a family. He is in constant communication with ex-priests desiring to leave the Romish Church in different parts of France, and also Belgium and Italy. He tells me that *in France alone from 800 to 1000 priests leave the church every year*. This seems almost incredible, but he assures me it is a fact. State aid having been withdrawn largely accounts for this, and the majority simply give up religion altogether. But while so many clergy are leaving the church, there is no such corresponding movement on the part of the laity. Bro. Hautefeuille tells me the public as a whole is utterly indifferent to religion. Only a small proportion even of the women have any real faith in anything. The priests



have but little influence, and hence their desertion affects but few. Missionary work in France must be very hard indeed. In Protestant countries the public is more or less saturated with religious sentiment, but I understand this is not so in France, where Popery with its absurd claims upon the credulity of its people has produced the opposite extreme of general infidelity. Cardinal Moran claims that Protestantism leads on to the rejection of Christ, but here we have a whole nation in which Protestantism was never permitted by Popery to gain a firm footing, and which has now become the most infidel community in the world. How would he account for this? I may add that while it is true that the majority of the seceding priests abandon religion, many do not, and it is this class which M. Hautefeuille hopes to influence in the direction of simple New Testament Christianity. Bro. Seddon's idea is to establish an educational institution in which they may be well grounded in the primitive truth.

### Notre Dame.

Among other places I visited the Notre Dame Cathedral, where three priests were at the time officiating, one of them rapidly and monotonously reciting Latin prayers. Visitors passed in and out and walked about the building, taking but little notice of their prayers and genuflections, and only about half a dozen women appeared to be engaged in devotion. It was the same in the magnificent Madelaine Church. I cannot tell you of the many interesting and historical places I hurriedly visited, or the acres of paintings I scarcely had time to glance at. Leaving Paris on the Wednesday morning, at 9.50, I was in London the same evening just after 5. Crossing the 21 miles from Calais to Dover, I felt more inclined to be sick than during the whole month from Fremantle to Marseilles. It was very pleasant to hear English spoken by every one again. I found a hearty welcome at "Twynholm," Fulham, which I make my headquarters while in London.

### The Late Bro. John Bardsley, Sen.

Enmore church has suffered some sore bereavements during the thirteen and a half years of my ministry here, and none will be felt more than that of Bro. John Bardsley, sen., who entered into rest Tuesday, Sept. 7, 1909.

Bro. Bardsley has been a resident of Sydney and one of its successful business men for nearly sixty years, and was the founder of the firm of John Bardsley & Co. By his industry and ability his progress in business was phenomenal, changing from a small weatherboard shop in the Glebe to spacious shops on Glebe Point road, and thence to the city, moving to larger and still larger premises until the present magnificent building in Castlereagh-st., Sydney, was occupied about three years ago. On account of feeble health, Bro. Bardsley had to relinquish active participation in the business many years ago, but it was carried on successfully with the as-

sistance of Bro. James Hunter, Bro. John Bardsley, junr., Bro. John Hindle, and more recently under the superintendency of Dr. E. A. Bardsley.

Bro. Bardsley was a faithful member of the Enmore church for over fifty years, and during all those years he gave of the best of his home and money and life to the Lord whom he loved and humbly and consistently served. The home of Bro. and Sister Bardsley was renowned for its gracious hospitality. There are people in almost every part of the world who have enjoyed the comfort and joy of Bro. and Sister Bardsley's home. "Garfield," the home in which they lived longest, and in which they both died, has sacred memories to hundreds of people. Could those walls speak, what tales they could tell of sad hearts made glad, of young men who have been helped to the higher life, of despondent ones encouraged. La Fayette, the great friend of Washington, said, "If you want to teach your sons the principles of liberty, tell them of Washington." Can we not say, If you want to teach our people the grace of hospitality, tell them of Bro. and Sister Bardsley, and show them "Garfield House," Cavendish-st., Stanmore, N.S.W.?

Their hospitality was largely to help others. They did not only invite people to make their home happier, but, in season and out of season, they welcomed the stranger—the visitor from other States—and did it with such joy that you felt you did them a favor to visit their home. If ever the Master said "Peace be to this house," he said it to the home of Bro. and Sister Bardsley. I am glad to know that this temple of Christian hospitality is to remain in the Bardsley family.

Bro. Bardsley's life proves that a man can be a keen and successful business man, and also an earnest, consistent Christian. He carried his religion into his business, and his business into his religion, and all who served him were devoted to him.

He was a very liberal man. Few church buildings in N.S.W. were erected without his help. To the Enmore church he gave a golden offering every Lord's day, and liberal offerings to the missionary and other calls made on the Enmore church, and above all this, one Lord's day morning he put a £1000 cheque on the plate. When the church decided to honor him with a complimentary social, he did not attend, saying, "I have only done my duty."

Bro. Bardsley was never absent from the meetings of God's people if able to be there. Many times it was almost too great a task, but John Bardsley was made of stern stuff, and was in his place up to the last week of his life. He not only attended, but he listened most appreciatively to those taking part in the service. To all preachers he was an inspiration. If all were like Bro. and Sister Bardsley, the preachers would find this world a heaven below. What a joy it was to call on them! With what loving fragrant incense they filled their home! I count myself happy to have spent thirteen and a half years in close fellowship with them. If heaven has many like them it will indeed be "good to be there."

Bro. Bardsley was a very humble man, and very timid. When doing the most gracious, noble, and self-sacrificing deeds, he wanted it hidden. He did indeed "do good by stealth." "When the poor saw Bro. Bardsley, they blessed

him." His benevolences were many, though very unostentatious; his greatest hardship was to have to listen to thanks for anything he had done. In his own expenditure he was very economical, but to others he gave with great liberality.

One by one these older ones are leaving our ranks. They were noble men and women. We younger ones may well ask, Are we worthy of them? Is our devotion to the cause of Christ as great? Are we as steadfast?

Bro. Bardsley leaves three children: Mrs. John Hindle, Mr. John Bardsley, and Dr. E. A. Bardsley. These are all married and active workers in the church. He also leaves four grandsons and three granddaughters.

Bro. Bardsley suffered greatly during his latter years. For nearly a year he was not able to lie down one night, but he bore it all with great patience. Often we thought he could not survive the night, but the next day he would likely take a trip to Manly. Sunday, August 29, he was driven to the church meeting, but was very feeble. It was his last visit to the church in whose service he had given fifty years of his life. From this time he remained at home, growing weaker until Tuesday, September 7, when he fell asleep in Jesus. During his illness he had all that love could suggest. He was tended with great care by his loved ones.

On Thursday we laid his body to rest at Rookwood Cemetery, next to his wife whom he loved so devotedly, and with whom he had walked life's pathway for nearly fifty years. Large crowds gathered at the funeral. On Sunday, September 19, an in memoriam service was held at the Tabernacle, when again hundreds of people came together to show their respect to the memory of one of Sydney's best citizens, one of nature's truest gentlemen, and one of Christ's most loyal disciples.

Of Bro. Bardsley we can use the language applied to Ian MacLaren, "No man is able to show to those who knew him not, what he was"; no man could show this to those who knew him in a way that they would feel satisfying. His sympathy, his tenderness, his kindly humor were to those who knew him inseparable from his presence, and all attempts to describe him must be sadly inadequate. But for the friendship with which he honored me, and for the love I bore him, I have done my best. I have often felt like saying, "Who is sufficient for these things?" He has left us the heritage of a name that will long live as an example of all that was best and sweetest and kindest in human life.

"The good die not!"

God calls our loved ones, but we lose not wholly

What he has given:

They live on earth, in thought and deed, as truly  
As in his heaven." —(Whittier.)

GEO. T. WALDEN.

A mind that is conscious of its integrity scorns to say more than it means to perform.—Burns.

The desire of knowledge God has planted naturally in us, as hunger is natural in our bodies, or the want of light in our eyes. And the eye is not a more certain indication that light is to be given than our desire to know divine things is that we shall be permitted to know them.—H. Bushnell.



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## The Leader.

### VISIONS OF CONQUEST.

The Centennial celebrations in connection with the inauguration of the movement for a complete return to Christianity as it was at the first, will soon be, if they are not now, things of the past. Very fittingly the addresses which have been delivered in connection with these gatherings have had reference to past achievements. We have been asked to look back and behold the great things that the heroes of the Restoration movement accomplished. And this backward look has been a distinct gain to all of us. It has refreshed the minds of those who knew, and instructed those to whom the past of our history was an unfamiliar subject. The old principles have been reasserted, and their importance emphasised with unmistakable power. It has been a time of education, and a much needed time, because our education in this direction has scarcely kept pace with our growth. The why and the wherefore of our existence as a distinct religious organisation was in danger of being forgotten, and a certain amount of apathy had come over us. It was necessary, therefore, to rekindle the old fires of enthusiasm and to give greater emphasis to the idea that we are a people with a distinct mission, and to affirm that this mission must ever be kept before us, if we are to be saved from quietly settling down into a denomination among other denominations.

#### *Visions of victory.*

Looking backward, however, though necessary and profitable at times, is not a healthy sign if indulged in to too great an extent. It is only helpful, if it gives us a fresh stimulus to go forward, or if it warns us of the errors of the past so that we may avoid them in the future. It is permissible for old age to be continually reminiscent of the past, and to dwell lovingly on past victories, because old age is about to lay aside its armor, and its fighting days are well nigh over. Vigorous youth, however, delights to dwell more on

the future and its possibilities. And so as the old heroes pass away, the mantle of responsibility falls upon the shoulders of the young, and it is their glorious heritage to carry on the work which other hands have begun. In many things it will be well if they imitate the example of those who have gone, and with like steadfastness and faith, allied with intelligent enthusiasm, strive to reach the goal that lies before them. And so we come to the theme that fills our mind, and which may be expressed in the words "Visions of Victory." No individual, and no church will ever accomplish much if it is not in the highest sense visionary. The church of to-day must have its visions of the future. It has been well said that "in every ordinary healthy soul—for there are healthy as well as sick souls—there is the clear vision, the brave, firm tread, the sunny outlook of life that ever carries with it, in all seasons, its patch of blue."

#### *Looking forward.*

In our various Centennial addresses we have been dwelling upon the conquests of the past century, and having done so, we may well look forward and have visions of conquest in the century in which we live. The pioneers of the Restoration movement were men of large spiritual vision. Had they not been so, the story of the nineteenth century reformation would scarcely have been written. They had a splendid vision of a united church, and the triumph of the Bible over all human creeds and confessions of faith. In the days in which these men lived and worked, there was little in the aspect of religious life to create the hope that their visions might be ultimately realised. The true seer, however, is lifted above the circumstances of time and place, and beyond the clouds and the darkness there is always the clear shining of the Sun of Righteousness. And, as the men of the past were men of large spiritual vision, so should we, who live in these days, be the same. The visions of the past have only, as yet, been realised in part. It has been our good fortune to witness this partial realisation. To see the awakening of universal Christendom to the grandeur of the principles, which, at the beginning of the last century, were regarded as the fads of earnest but misguided men. Not yet, however, has Christendom got much beyond the admiration stage. The principles of unity are admitted, but not acted upon. The failure of human creeds to bind the followers of Jesus into one great brotherhood has been recognised, but the creeds remain still as a divisive element in the religious world.

#### *The vision of a united church.*

The traditions of denominationalism, though less bitterly asserted, nevertheless remain as an almost impossible barrier to the general reception of some of the necessary truths of the gospel of Jesus Christ. It may seem to us, and it will certainly

seem to our religious neighbors, that we are taking very high ground, when we say that in our vision of the future we behold the destruction of all these barriers, and ourselves taking a not unimportant part in their removal. To any objection raised on the ground of being egotistical, we may very well reply that our past experience is sufficient warrant for the position we assume. A body of people who have lived long enough to see the principles, which at the first they advocated amid general contumely and reviling, now recognised as desirable and essential to greater delicious progress, may well claim it to be part of their mission to take a considerable share in the work of making these principles practically operative. In any case, however, it is of very little moment what people may say. Men who have the true spiritual vision heed not the clamor which goes on around them, but with steadfast faith and abounding hope, move on to the realisation of their dreams.

#### *A larger vision.*

But while our spiritual vision should take into its scope a united church, it should also be wider than that. It should embrace the larger vision of a world converted to Christ. A recent President of the Baptist Union of Great Britain, in his presidential address, in referring to the great commission, said: "You will mark, of course, the world-wide survey of the words and the sublime optimism of our Master. His evident assurance that the whole world could be won, and his command that his disciples should go and win it. And the passage by no means stands alone; it breathes the spirit of the whole of the New Testament. So certainly Paul interpreted the mind of the Master. If I were preaching on behalf of missions to heathen and Mohammedan countries, I should emphasise this side of things, and insist upon it that that church is failing in vision and in duty which does not believe that the whole wide world can be won for Jesus, and is making no serious attempts to win it; that the church which does not keep in sight the world-wide purpose of Christ and bend its energies towards its fulfilment is losing sight of the purpose of its own existence. I would inscribe the words of this commission deeply on the portals of every church, and adopt it as the personal motto of every Christian." The great commission embodies and sets forth the larger vision which we as Churches of Christ must ever have before us. And the two visions—a united church and a victorious church, of necessity go together. Before the world can be won for Christ, the church must be a united body. The world at home and the world abroad must be confronted with a united church in all the essentials of the Christian faith. The preaching of divergent views of the plan of salvation by a church split up into numerous denominations will never win the world for Christ. The first vision, then, must be that of unity. A unity that is divine in all its parts, broad-



based upon the simple teachings of the New Testament. The second vision, however, must never be lost sight of, but its realisation sought to be attained despite the serious obstacles that at present prevail. As Churches of Christ this two-fold vision must be ever present before us. Its realisation the object of our most strenuous efforts. The inspiration of our lives, and justification of our existence as a religious organisation.

## Editorial Notes.

### The Korean Revival.

Speaking of the wonderful awakening which has shaken the Korean Church from the north to the south, Mr. Miller, agent of the British and Foreign Bible Society, said: "Missionaries and natives alike seemed to get new life from it. We felt in the presence of God more than we had ever done before. We can now look back on that season and gauge some of its results. I have been frequently asked, 'Are the Korean Christians persevering? What has been the outcome of the revival?' They are persevering, and the revival has left permanent results. I would say four things about the Korean Christians. The first is that they are Bible-loving Christians. We have Bible classes in which the Christians gather for two and sometimes three weeks simply for Bible study. They pay their own expenses, many of them bringing their own rice in order to economise by not having to buy any. One woman walked over 300 miles with her bag of rice on her head, so that she might study the Bible for ten days. Others will come long distances carrying their babies on their backs as well as their rice on their heads. Many of the congregations take notes of the sermons they hear, and their Bibles are thumb-marked and well worn."

### A Bishop's Experiences.

The Anglican bishop of North Queensland gives some interesting experiences of bush life in the North. We should judge, from the way he writes, that there is a good deal of the "man" about the bishop. He says:—There was nothing peculiar about our July journey. It involved some of the minor hardships of western travelling; to wit, dust, heat, flies, poor water, and occasional wrestles with refractory horses. It also brought the pleasures of a wide and open life, and the happiness of ministering to men who are quick to welcome a brother man in a clergyman, though they know little and care less about ecclesiastical rank. Here let me make a short digression upon the matter of clerical dress. In the bush I find it expedient to abandon altogether the traditional bishop's garb. The bushmen shy off gaiters like their horses do at camels and such-like oddities. During my actual wanderings, a clerical collar is often the only outward

mark of a bishop, and in the heat even that mark has to be abandoned. "Are you the bishop?" said one casual acquaintance, as we wiped our foreheads after an hour's strenuous work together shifting furniture. "Why, you look like a bloomin' workin' man." This same acquaintance came to me, by the way, a few months ago, in Townsville, with the request that I would assure an obviously unbelieving mate standing by that he was speaking the truth concerning "shiftin' that bloomin' furniture." I need not confess to Australians that in neither case was bloomin' the exact word he used. Perhaps the finest compliment I have ever received in the bush came from a friendly drover, who generously said that he had always heard that I was "a hard-workin' bloke." Only those who know the popular misconception among Australian bushmen concerning the parsonic life can realise the extent of the admission. Yet, verily, not one of the North Queensland clergy has a "soft job."

### The Lord's Supper in the Bush.

Our Anglican friend also gives a very graphic description of the conditions under which the Lord's Supper was observed in the bush. He says:—The inside of the room was equally rough—canvas stretched across beams with a light roof of corrugated iron. The floor was mother earth cleared from the larger stones and roughly smoothed. But the loving hands of the three communicants in the camp had been at work before I arrived, and they had changed this unpromising little room into something very like a church. The floor was carpeted with sacks. Three benches stretched across the width of the middle, and at one end the holy table, made of an upended packing case, was covered by a clean white counterpane. A clean serviette pinned to the canvas behind was the *redo*, though I think it was intended solely to bar a little more the dazzling rays of the morning sun. Utility, not art, is the prevailing motive in the tropical bush. The upper room in Jerusalem could not have been more simply furnished than this place, where we were gathered together for the breaking of bread. Was our bounden duty and service the less? Or was our communion less real?

### The Pledge in the Police Court.

Mr. King, of the Melbourne Total Abstinence Society, says the *Messenger*, has made an interesting statement on the operation of what is known as "The Pollard System" in the City Police Court. Statistics are given for two years past. "The Pollard System," it may be explained, provides that a person charged with drunkenness may be released on condition of signing the pledge. Altogether, 3,889 persons (3,508 men and 381 women) have accepted the offer, and signed the pledge. Of these, 784 men and 171 women—the figures are impressive—have broken the pledge. Of the remaining 3,000, while we cannot be sure that they have remained abstainers,

at least they have not returned to Court. The promoters have good ground for regarding the record as a remarkably good one, and for suggesting the adoption of "The Pollard System" in every police court in the Commonwealth. The idea at the root of it is a sound one. The Christian method is not to punish merely, but also help, and as far as possible the punishment should be on the lines of help. The pledge is a hand held out to the victim of drink: it is to him a proof that he has friends who desire to lift him up, and in many cases will prove his social salvation.

### The Bendigo Tent Mission.

The tent mission has come to an end like all good things, but will be long remembered as one of the most enthusiastic and successful ever held in our city. Two great objects have been attained, the brethren being built up, and sinners have been won into the kingdom, 84 having been added to the saved.

The customary thanksgiving social was held on Friday last, and proved a fitting termination to the mission, which will be long remembered by all, especially those who obeyed their Lord during its progress. Dr. Cook presided. The evangelist's (Bro. Collins) address was on the 3rd Psalm, "Preparation, Presentation, and Participation in the Mission." T. J. Cook spoke on the deep interest throughout the mission, and hoped for its continuance, also referring to the local press reports, which when cut out and pasted on end reached across the hall, 33ft. in length, the whole of which was written by himself as per arrangement; and concluded by moving a vote of thanks to the press, which was carried with acclamation.

The Home Mission thank-offering was then taken up, amounting to £5/9/9, and handed to the missionary, Bro. Bagley, for presentation to the Home Mission Committee, together with our very grateful thanks for the loan of the tent, also to the Lygon-st. church officers, for Bro. Bagley's services.

We then listened to a farewell address from missionary Bagley, who stated that the mission proved an inspiration to himself, and also referred to the appreciation of the band of workers working together with his fellow-preachers, officers, singers, conductor, soloist, ushers, personal workers, and press correspondent, and stating the great power in singing and preaching the old gospel, and concluded with a word to the new converts to continue steadfastly, letting nothing draw them from Christ; attending all the meetings, especially the meeting for worship; taking an interest in the spread of the gospel, and in this respect subscribing to the church paper, the *CHRISTIAN*, thus keeping in touch with the brotherhood. He then made a last appeal to any undecided ones, when five stepped to the front and confessed their faith in Christ.

The chairman then made a presentation on behalf of the brethren to the missionary, Bro. Bagley, also to Sister Bagley, who was unable to leave Melbourne. Bro. Bagley returned thanks on behalf of Sister Bagley and himself, after which tea was partaken of, and a memorable meeting terminated.—J. S.



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.)

**BEULAH LAND.**

Topic for November 15.

Lessons from Pilgrim's Progress. XI. Beulah Land—Isa. 62: 3-5.

The Delectable Mountains, like the Palace we have already considered, were intended by Bunyan to be a representation of the church. They represent a certain aspect of the church. It may be allowed that not every church member seems to attain the heights of spiritual experience and delight implied in the very title Delectable Mountains. Froude speaks of some good folks, amiable, rightminded, useful, who could not "ever reach the Delectable Mountains, or even be conscious that such mountains exist." Alas, so it seems with some Christians. But yet these heights may be attained by them: for the mountains are Immanuel's Land, says Bunyan, and the sheep are his, for he laid down his life for them.

There is a significant remark made by the shepherds: "Few of them that begin to come hither, do show their face on these mountains." This may simply refer to the fact that not all Christians continue to get on to the mountain tops, with their clear, bracing atmosphere, and wider horizon; but many are content to live in the valleys; or it may be understood as a statement that many go back, fall away, before they get thus far on their pilgrimage. Pilgrim's Progress represents people falling away at almost every stage of advancement.

**The shepherds.**

In the Palace, you remember, we had women who helped the pilgrim's march. Here are men, feeders of the flock of God. In all ages the Lord has raised up men, true, faithful leaders, who have given their lives to the nurture and guidance of the flock of God. Consider the names of these—Knowledge, Experience, Watchful, Sincere. Happy the church which is honored by such men worthy of such names as these. The members at large will be helped to rise to the desired heights of spiritual experience.

**Three hills.**

For instruction, Christian and Hopeful are conducted by the shepherds to the tops of three hills—the Mountain of Error, Mount Caution, and the Hill Clear. Kelman says: "Each of the three hills which they now ascend stands for a particular view of life, to be had at this ripe stage of Christian experience. Two of the three indicate danger, the third the brilliant spectacle of heaven—a proportion significant of the grave and serious view of life held by the author, and so often illustrated in his book."

The Mountain of Error is represented as sloping gradually upward on one side, but on the

further side "it was very steep." Some fell over, and their bones lay visible as a warning to others. Hymeneus and Philetus (2 Tim. 2: 17, 18), who erred concerning the resurrection, are cited as typical of those who come to grief on this hill. We note that Bunyan was not of those who hold that error is a thing of little account. He had too much common sense and too much knowledge of the Bible to be guilty of holding the absurd position that it matters not what a man believes, that error earnestly held is as good as the possession of truth. Those who indulge in curious speculation on untaught questions, or who pretend to be wise above what is written, will find this part of the study helpful.

From Mount Caution the pilgrims were shown some blind men wandering among tombs. These had been caught by Giant Despair, who, after imprisonment, put out their eyes and left them to wander among the tombs. "Who, then, are these victims of rashness, whose fate is this blind and aimless wandering in the precincts of the grave? Surely it was an inspiration that suggested to John Bunyan the device of making the shepherds describe to the pilgrims their own late adventure. These victims were Christian and Hopeful, as they might well have been that day, but for the grace of God. It is no wonder they said nothing, but looked through tears upon each other's faces, when they saw others going to perdition by the very same sins and follies from whose consequences God had rescued themselves just before it was too late."

From Mount Clear, with the aid of an optic glass, the pilgrims saw the very gates of the Celestial City, and some of the glory of the place. This was the first definite glimpse of heaven to Christian. It means much to pilgrims on life's way that they do get a vision of the City to be reached, the home which lies beyond, and invites them to itself. Kelman aptly quotes a passage from Spenser's *Fairie Queen*, which he says it is difficult to believe John Bunyan had not read:

"Thence forward by that painful way they pas  
Forth to an hill, that was both steepe and hy;  
On top whereof a sacred chappell was,  
And eke a little Hermitage thereby,  
Wherein an aged holy man did lie,  
That day and night said his devotion,  
No other worldly busines did apply:  
His name was heavenly Contemplation;  
Of God and goodness was his meditation.  
Great grace that old man to him given had;  
For God he often saw from heaven's hight."

**A by-way to hell.**

I think here is something which most of us would never have guessed could be found in Beulah Land. To a certain point, as has been remarked, the Delectable Mountains hardly seem to justify their name. "The succession of ghastly sights and suggestions is unbroken, until it culminates in this abominable door, which is but a flue for the infernal fire and smoke." We learn at last how real to Bunyan hell was. Regarding devils and hell, Bunyan believed literally what very many now-a-days seem hardly disposed to allow even figuratively. Again he wished to emphasise the lesson that folk who seem to get far on the journey Zionward are yet lost. We can hardly conclude on the strength of this that Bunyan believed in a fall from grace,

for he says the by-way to hell was for the use of hypocrites who had managed to keep going thus far. But in any case, the lesson is sufficiently obvious. No sadder sight can be seen than the lapse of one who has been professing to serve the Master for years, who has gone the pilgrimage journey till within sight of the Celestial City. There is much to ponder in the piece of dialogue which is found a little earlier in the story. "Is this the way to the Celestial City?" "You are just on your way." "How far is it thither?" "Too far for any but those that shall get thither indeed."

At no stage of the journey are temptations escaped from. Immunity does not come till we enter the city gates. A notice of the cluster of characters introduced here by Bunyan is significant, and confirms the thought that he means to emphasise this truth. We have Ignorance, Turn-away, Faint-heart, Mistrust, Guilt, Little Faith, the Flatterer. Each of these would repay study.

**"The Sheep of the Flock."**

[Boys smoke cigarettes because men smoke cigars.

Boys leave Sunday School because they see so few men there.

Children all like to go where grown people go, and do what grown people do, even when they go wrong and do wrong.

No bad example is too bad to be followed by a child, especially if it is set by father or mother. Hence the plea of this poem.]

We oft hear the plea for trying to keep  
"The Lambs of the Flock" in the fold,  
And well we may; but what of the *Sheep*,  
Shall they be left out in the cold?

'Twas a *Sheep*, not a lamb, that wandered away,  
In the parable Jesus told;  
A grown up *Sheep* that had gone far astray,  
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,  
'Twas a *Sheep* the good shepherd sought,  
And back to the flock, safe into the fold,  
'Twas a *Sheep* the good shepherd brought.

And why for the *Sheep* should we earnestly long,  
And as earnestly hope and pray?  
Because there is danger, if they go wrong,  
They will lead the young lambs away.

For the lambs will follow the sheep, you know,  
Wherever the sheep may stray;  
If the *Sheep* go wrong, it will not be long  
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,  
For the sake of the lambs to-day,  
If the lambs are lost what a terrible cost  
Some *Sheep* will have to pay.

—C. D. Meigs.

**Notes and News.**

*Invercargill, N.Z.*—The quarterly missionary meeting of the church, which was held in September, was conducted by the Y.P.S.C.E. There was a splendid programme, and a very good audience, it being the largest gathering we have had at a missionary meeting. The subject for the evening was the Island of Anitume. Mr. Laycock, president of the Christian Endeavor Union in Invercargill, occupied the chair. Bro. Little delivered a very stirring address, and Sister P. E. Murdoch also addressed the meeting. A solo, a violin solo, and an anthem by the choir, helped to make the evening a very pleasant one indeed. The offering taken up realised £2/13/4½, which will be devoted to mission work in South Africa.—Lillie I. McKie, Sec.



## College of the Bible.

## CHURCH ANNUAL COLLECTIONS

## VICTORIA.

Meredith .....	£2 0 0
Brunswick .....	3 0 0
Blackburn .....	1 3 0
Lancefield .....	0 10 11
Cosgrove .....	1 4 0
Buninyong .....	0 10 0
Taradale .....	1 10 0
Collingwood .....	0 10 0
Drummond .....	1 9 6
North Richmond .....	0 19 3
Moreland .....	1 8 3
Warragul .....	0 15 0
Surrey Hills .....	9 9 6
Dunmunkle .....	0 15 0
Pakenham .....	1 14 0
Chinese .....	1 5 1
Terang .....	1 13 4
Dandenong .....	1 10 0
Bet Bet .....	3 0 0
Montrose .....	1 4 0
Williamstown .....	1 6 0
North Fitzroy .....	14 5 2
Geelong .....	1 0 0
Kaniva .....	1 17 0
Harcourt .....	0 12 0
Lillimur .....	0 5 0
Cosgrove (additional) .....	0 3 6
Emerald .....	0 7 6
Cheltenham .....	2 11 4
Windsor .....	1 15 0
North Melbourne .....	1 7 0
Berwick .....	4 10 0
Brighton .....	1 2 3
Warrnambool .....	0 6 6
Shepparton .....	0 10 0
Ascot Vale .....	2 11 0
Lygon-st. .....	8 0 0
Swanston-st. .....	18 13 3

## SOUTH AUSTRALIA.

Bordertown .....	0 9 0
Goolwa .....	0 15 0
Balaklava .....	1 10 0
Alma .....	4 2 0
Long Plains .....	3 0 0
Kermode-st. & Prospect .....	2 3 9
Owen .....	0 6 6
Goolwa (additional) .....	0 4 6
Grote-st. .....	6 13 10
York .....	1 11 6
Milang .....	3 0 0
Marquardt .....	0 5 0
Strathalbyn .....	1 4 0
Stirling .....	2 10 6
Henley Beach .....	1 1 7
Unley .....	2 7 6
Bews .....	1 19 0

## NEW ZEALAND.

Invercargill .....	1 5 6
Port Albert .....	1 12 0
Takaka .....	0 10 0
Wellsford .....	1 0 0
North Albertland .....	0 6 0
Pukekohe East .....	0 18 6
North Albertland (additional) .....	0 9 0
Helensville .....	0 13 6
Gore .....	1 15 6
Port Albert (additional) .....	1 1 0
Wai-iti .....	1 7 0
Takaka (additional) .....	1 0 0
South Dunedin .....	1 2 9
Nelson .....	0 17 6
Pukekohe East (additional) .....	0 16 0
Lower Moutere .....	0 11 0
Greymouth .....	2 0 0
Roslyn .....	2 10 0
Dunedin Tabernacle .....	2 5 10
Te Arai .....	0 10 0
Mornington .....	1 5 0
N.E. Valley .....	0 19 0
Gore (additional) .....	2 0 0
Christchurch .....	3 13 9

## NEW SOUTH WALES.

Tuggerah Lakes .....	0 5 8
Corowa .....	0 7 0
Petersham .....	2 7 1
Bungawalbyn .....	0 11 9
Killabakh .....	0 13 0
Belmore .....	0 15 0
City Temple .....	3 13 0
Broken Hill .....	0 10 0
Chinese .....	0 19 6
Auburn .....	3 7 7
Enmore .....	2 18 7
Hurstville .....	0 17 9
Lilyville .....	0 10 0
Marrickville .....	0 11 0
Mosman .....	1 2 3
North Sydney .....	0 10 0
Paddington .....	2 1 9
Rookwood .....	0 8 0

## TASMANIA.

New Ground .....	1 12 0
Launceston .....	0 16 6
Hobart .....	2 17 6

## QUEENSLAND.

Rosevale .....	2 0 0
Gympie .....	1 3 9
Roma .....	3 15 0
Marburg .....	0 14 0

## SUMMARY.

Victoria .....	£96 13 4
South Australia .....	33 13 8
New South Wales .....	22 0 11
New Zealand .....	30 8 10
Queensland .....	7 12 9
Tasmania .....	5 6 0
	£195 15 6

W. C. CRAIGIE, Treas.

263 Little Collins-st., Melbourne.

## N.S.W. Home Missions.

H. G. Payne.

Auburn.—S. H. Mudge.—Good meetings. Interest well sustained. One confession.

Belmore.—G. H. Browne. Work steadily progressing. Church strengthened by three additions by letter. Finances improving.

Erskineville.—Meetings keeping up, and interest good. Auxiliaries active.

North Sydney.—J. Colbourne. Meetings fairly well attended. Three received by letter.

Wagga.—W. B. Hayes. Began open-air work in June. Had good hearing. One addition by faith and baptism. Four baptised believers added.

Richmond-Tweed District.—The Committee hopes before long to be able to announce the name of the evangelist for this district.

General.—G. T. Walden (Conference President) has visited during the month churches at Merewether, Inverell, Inglewood Forest and Moree; also held conferences with brethren from Boomi, Mungundi, Dindierna and Barraka. As a result of this trip brethren in Moree and district have guaranteed £3 per week to pay the salary of a married evangelist at Moree. This church is at present without a preacher, and the Committee is anxious to locate a man there. (See advertisement.)

Finance.—Receipts for month, £108/3/8; Expenditure, £83/0/2; Debit balance on Oct. 19, £187/9/6; Debit balance reduced during month by £20/3/6. These figures indicate progress, but not sufficient to justify the Committee in re-

sponding very freely to the appeals for help. N.S.W. Home Mission Centennial Aim is *The wiping out of the debit balance by the end of 1909*. Who will help to realise this? Send contributions to H. G. Payne, 202 Wilson-st., Newtown.

## S.A. Home Missions.

H. J. Horsell.

Committee meeting held Oct. 15. Members present, 16. Reports received from Glenelg, Maylands, Mile End, and Strathalbyn. One addition by faith and baptism at Maylands.

The Committee decided to subsidise the churches at Goolwa and Kadina. An invitation has been given to a brother to take up the preaching at Port Pirie and Germein. Evangelists will continue the work at Mile End and Maylands. Consideration of seven more fields adjourned till next meeting.

Resolved that a tender be decided upon for building chapel at Maylands, the work to be proceeded with immediately. Brethren can help us by forwarding gifts or loans to the Church Extension Building Fund. Another £200 is urgently needed. Send now and have a brick in Maylands chapel.

Bro. Horsell will visit the West Coast during November, see the field, interview the brethren, get to know the real needs required, spend one Lord's day there, and report to the Committee.

Meeting adjourned at 10.35 p.m.

## Obituary.

HAMILTON.—Sister Mrs. Gavin Hamilton, of Wallaroo, fell asleep in Jesus on July 10. She was the daughter of Sister Harding, senr., of Inverell, Sydney. For many years our beloved sister has been a great sufferer, yet through it all she was always patient and resigned to the Lord's will. Bro. Gore baptised her at Lochiel many years ago. We laid her mortal remains to rest in the Wallaroo cemetery on July 12. May the Lord comfort the hearts of all her loved ones.

Kadina, S.A.

E. G. WARREN.

BAKER.—On Thursday, Sept. 30, Sister Baker, so well known as a member of the Sydney church, passed suddenly and painlessly away. Mrs. Baker leaves but one member longer in the church than herself, and for many years, indeed till the infirmities of age made much activity impossible, she was one of the most active workers in New South Wales churches. Having been so long and so well prepared "to be with the Lord, which is far better," and having reached the ripe age of seventy-five, the family are to be comforted with the knowledge that our sister was spared the lingering sickness and racking pain which many are called upon to endure. The body was laid to rest at Rookwood, Bro. Colbourne and the writer jointly officiating in the services at the home and grave. The memory of the departed will ever live as a bright factor in the early efforts to restore New Testament churches in N.S.W.

Sydney, N.S.W.

S.G.G.



**CAMERON.**—Our much loved Sister Cameron fell asleep in Jesus on Lord's day, Oct. 17, and was interred at Cheltenham on the 19th, in the presence of children, relatives and friends. Left a widow 37 years ago, with a large family of young children to support by her labor, life was, for some 20 years or so, one continuous round of toil. But most nobly and bravely did she battle with her difficulties and overcame them. Her grown up sons and daughters are living witnesses of her pious and faithful motherhood. One among these, well known to the brotherhood, is our Bro. Cameron, evangelist of Mil-dura. For several years up to her death our sister was bedridden, and in pain and suffering waited with great patience the call of the Master. The call came at last, to her relief. A day or two before she died, she could speak only in a whisper; but her words were full of faith and hope. On Lord's day evening, Oct. 24, a memorial service was conducted by J. Pittman. The building was filled with those who will long revere the memory of this true mother in Israel.

Windsor, Vic.

J.P.

**HOSKINS.**—The church at North Fitzroy has just passed through a sad experience in the falling asleep of Sister Mrs. Hoskins. While passing through a time of mental darkness, she suddenly disappeared from her home during the night, and was found a week later drowned in the Merri Creek. Our sister came into the church here from the Seventh Day Adventists some 18 months ago, and brought with her a very rich character, which was well maintained during her membership. Occupying a lowly position in life, there was a quiet dignity and graciousness that made her a favorite with all. Although her means were limited and hardly earned, she always had a response for every call. Constant in her attendance at the meetings, and zealous for the truth of God, she stood out in her bright days as an example worthy to be followed. Internal disease, producing insomnia, dethroned reason, and our sister went hurriedly into the presence of him who judgeth not after the counsels of men. A large company of brethren and neighbors attended her funeral on Oct. 12.

North Fitzroy, Vic.

J.W.B.

**ALBRECHT.**—After a brief illness, at the early age of 17, Conrad Albrecht, of North Fitzroy, fell asleep on October 23, at the Melbourne Hospital. Coming into the church from the Bible School at an early age, he continued regular in his attendance on the ordinances of the Lord, and though not surrounded with favorable circumstances like others, his faith in Jesus Christ was firm to the end. One pleasing feature during his sickness was the large measure of sympathy and help exhibited by the young people of the Bible School and congregation by their continuous visitation and kind and varied ministries.

North Fitzroy, Vic.

J.W.B.

**EDYVANE.**—On Oct. 15 Sister Amelia Edyvane, at the ripe age of 82 years, passed from life to life. For the last three years she had been a great sufferer, but she trusted in the great Physician, whom she loved all her long life. Humility, patience, unselfishness, love and loyalty to the church were some of her many virtues. Calmly and patiently she waited for the call, "Come up higher," which meant to her

release from pain, and entrance to eternal rest. She rests from her labors; but her influence lives on. Our sincere sympathy is extended to the bereaved family.

Footscray, Vic.

J. E. ALLAN.

## From the Field. New Zealand.

**DUNEDIN.**—Last Monday evening a conference of Dunedin and suburban Bible School teachers took place. The essay which C. Fleming Macdonald prepared for the last annual Conference of Churches of Christ for this district was re-read and profitably discussed. Next conference of teachers will be held at N.E. Valley. One confession at the Tabernacle last evening.—L.C.J.S., Oct. 18. [Report of "Centennial Camp Fire Meeting" will appear in next issue.—Ed.]

**OAMARU.**—Very large audiences have attended the mission, which is now in its third week. Last week a young lady came forward, and on Sunday afternoon three came out, it being decision day in the Bible School. Two more scholars decided at the evening service, and also two young ladies formerly immersed. Another decided for Christ as the result of a conversation with Bro. Mathieson after the service. These nine additions and present intense interest encourage us to believe many more will be won.—W.K., Oct. 11.

## West Australia.

**BUNBURY.**—The sixth anniversary was held on Sept. 26. In the evening F. Raisbeck spoke to a fairly good meeting, and on the 29th we held our anniversary social. The church is suffering much through the want of an evangelist and a building. We have purchased a block of land, and now we want the assistance of the brethren to help to build a church. Hoping to hear from hands across the sea with help.—T. T. MOORE, Oct. 12.

**SUBIACO.**—Last Sunday one sister was received into fellowship, and one immersed. H. J. Banks preached at night; subject, "Love's Request." After the grand meetings of the Centennial week we are hoping for good things in the future. The themes which seem to be uppermost in our minds just now are Bible School work, and the systematic study of the Bible. If the interest in these things is extended to the Christians who are called by other names, then the time will soon come when divisions will be no more, because the misunderstanding concerning God's Word will cease. Our Adult Bible Class is a great feature of our work here at present. The class is led by Bro. Banks.—A.W.M.

## Victoria.

**SOUTH MELBOURNE.**—M. W. Green exhorted in the morning on "God's Love." Our Bible Class is doing well under Bro. Stevens. Subject for S. Stevens' discourse at the gospel meeting was "Sin." Meeting good, fair number of strangers present.—S. NORTHEAST, Oct. 18.

**SHEPPARTON.**—Amongst our visitors on Sunday morning we had Mrs. T. Hagger, from Paddington. We had a splendid address from Mr. Johnson—a member of the Church of God—who is residing in

this district. There was an excellent meeting in the evening. A. Strongman, of the Bible College, preached his farewell address on "The Plea of the Church of Christ." F. J. Goodwin takes up the work here, commencing next Sunday. The prospects are good.—Oct. 19.

**MONTROSE.**—Since last report we have had fair meetings. On Lord's day, Oct. 10, we had R. Lyall and family from the city with us, when Bro. Lyall addressed the church very acceptably. We have also had with us Bro. Chappell, from the College, who gave us two splendid addresses. On Oct. 11 our annual business meeting was held, when everything was found to be in good working order. All the retiring officers were re-elected. During the past year we have erected a new building, which is a great convenience and help to us in the work. Special reference was made to Sister E. Chandler for the great amount of energy she has shown in all branches of the work, and a unanimous vote of thanks from the church was accorded her. Bro. Larsen is still with us, doing his part faithfully and well. Our annual picnic will be held as usual on King's birthday, when we would be pleased to see any visitor that could come along.—ROBT. LANGLEY.

**FREE KINDERGARTEN CENTRE, NTH. MELBOURNE.**

—The roll and attendance have been steadily increasing. On several mornings there were 40 children in the circle. The work grows more interesting, as one marks the improvement in many of the little ones, and the pretty way they engage in the morning exercises. At the monthly meeting Miss Wilson gave a very interesting talk to the mothers on "The Three-fold Nature of a Child." Miss Lawson and Miss Shane also contributed to the programme. We were pleased to have Mrs. Norfolk, from Hawthorn, with us. We also thank the Doncaster brethren for their visit. Gifts acknowledged:—Miss Dewar, 6 new garments; Miss Jerrems, 1 garment; Mrs. Zelius, 1 case oranges; Mrs. F. Lewis, 2/- and toys; Doncaster Benevolent Society, 19 new garments, 15 secondhand do, 1 pair shoes, 9 jars jam, 1 box eggs, milk, 1 case apples, 1 bag oranges, biscuits, sweets, and flowers. Visitors welcome any morning from 9.30 to 12 noon.—A.D.A.

**BRUNSWICK.**—One received into fellowship by letter from North Fitzroy. Good meeting at worship, presided over by F. Bird. Bro. Quick gave a helpful exhortation, a good lesson being given from the "Recovery of the Axe" incident recorded in 2nd Kings. A good audience listened to the gospel topic, "All Things are now Ready," the preacher, Bro. Quick, making a fervent appeal for souls. Our aged Sister Milne has gone to rest. Bro. Quick officiated at the graveside.—W.T., Oct. 18.

**PRESTON.**—Fine meetings assembled on Sunday, when Bro. Goodwin delivered his farewell ministrations. His subject, "The Restoration Movement," was plainly put before the people. Our brother has left upon the hearts of many an influence that must soon be manifest in decision for Christ. Three have been added during his short stay with us. The attendance of brothers and sisters from city churches was appreciated. Our building fund appeal is not meeting with a ready response. We thank the officers at Williamstown and the churches at Prahran and Fremantle (W.A.) for 5/- each; Mile End (S.A.), 5/2, and Swanston-st. 10/-. Donations of any amount are welcomed. Send to 95 Albert-st., Footscray.—W. STRONGMAN, Oct. 18.

**FOOTSCRAY.**—Work is progressing nicely. Splendid interest. Great improvement in Lord's day morning meetings. Since last report nine have been added to



the church by obedience, one restoration, and five by letters from sister churches. Fine gospel meeting last Lord's day, in memoriam late Sister Edyvane.—Oct. 25.

WEDDERBURN.—Since last report we have received one by letter from Moreland, also one by faith and obedience received into fellowship. We have had pleasure in hearing Bro. Smedley, who has been on a short visit. The writer has been re-engaged for another term.—J. A. MILLAR.

MELBOURNE (Swanston-st.).—On Sunday last the superintendent and teachers gave a tea to two of its teachers, Miss L. Embley and C. H. Mitchell, on occasion of their approaching marriage, and presented them with a Bible in recognition of their valued services.—Miss Embley as infant class teacher, Mr. Mitchell as S.S. secretary for many years. Mr. P. B. McMaster suitably made the presentation.—W. T. MARSDEN.

BAYSWATER.—The church is moving along fairly well. Lord's day, Oct. 9, we were pleased to receive Victor Beard into fellowship from Dunolly. On the 17th one of our earliest S.S. scholars, Hubert Lyster, having put on Christ by faith and baptism, was received into fellowship. Our young brother worked well in the Bible Class, and has received several certificates of merit from the S.S. Union. The local brethren are carrying on the speaking for the present.—T.C.

DONCASTER.—A very pretty wedding took place in the Doncaster Church of Christ on Sept. 15, when Mr. Herbert Clay and Miss Rose Tully were wedded in the bonds of holy matrimony, Bro. Gordon officiating. On Oct. 2 the parents of the bride celebrated the 25th anniversary of their wedding day. This occasion was kept up in the home on Monday night, Oct. 4, and in the church on Wednesday, Oct. 6, the latter being a surprise, when Mrs. Tully was presented with a beautiful silver jam and cream dish. An enjoyable programme was gone through, in which addresses were given attesting to the worth of Mr. and Mrs. Tully, and their congenial family.

MILDURA.—The mission commenced Sept. 23, conducted by H. P. Leng, of Castlemaine. We have had splendid meetings, the preacher presenting the claims of King Jesus in his loving and winning way, with the result of 13 confessions, and the church has been wonderfully helped and built up by his loving exhortations and teaching. Oct. 17 we had a good time. In the morning we had a lovely meeting. Bro. Leng had the pleasure of receiving into fellowship seven, and in the evening the building was well filled, and we took up an offering in aid of the local hospital, handing over £3. To-night is the last night of the mission, when we hope to have a good time, and on Tuesday night we are having a social to bid farewell to our Bro. Leng, who is returning to Castlemaine, carrying with him the good wishes of the church here.—J.H., Oct. 18.

CASTLEMAINE.—Good meetings yesterday. One received by letter from the church at Williamstown. During the writer's absence at Mildura, the platform here was filled by Bren. Harman, Swain, Gray and Partridge, and the church speak highly of the service rendered by these brethren.—H.P.L., Oct. 25.

EMERALD.—John Frith exhorted the church very acceptably last Lord's day, and preached to a fine gathering at night. He continues with us for a while.—W. BOLDUAN, Oct. 25.

BRUNSWICK.—Bro. Hall, from Williamstown, exhorted on "Consecration, Holiness, Righteousness, Ideal, Service, and Truth," the initial letters forming

the word "Christ." C. A. Quick spoke at night on "Believing the works of Christ." Bro. Burns has given the church a new pulpit, which was much needed.—W.T., Oct. 25.

WARRNAMBOOL.—Short Centennial mission closed with three confessions, all members of our Berean Class. Work moves gloriously along. Prospects brighter than ever. Fine gospel meetings inside and open-air last night, and £1/6/- collected for local hospital.—J. G. SHAIN, Oct. 25.

CARLTON (Lygon-st.).—We were pleased to have back amongst us Bro. Bagley after his recent successful mission at Bendigo, also the following visitors:—Bro. Halliday and Sister Nicholls, from Mildura; Bro. Macklin, from Gobur, and Sister Gole, of Sydney. P. A. Dickson gave a fine exhortation. The anniversary services in connection with the Sunday School were begun in the afternoon. The superintendent, W. C. Thurgood, presided over the meeting. The Scripture lesson was read by Bro. Noble, and Bro. Bagley gave a special address to the scholars. F. Barnden sang a solo, and the school rendered some nice pieces under the leadership of Bro. Haddow, with Sisters Jeannie Dickens and Jeannie Craigie assisting at the organ and piano. The meeting at night was a large one, when Bro. Bagley's subject was "The Gracious Promise," the scholars entering heartily into the singing.—J. McC.

YANDO.—We had a bad time during the floods, when our meetings were suspended for a time, owing to the roads being impassable. We meet regularly to break bread, but have no gospel meetings, and look forward to the time when an effort will be made to proclaim the pure message in this district. Boort should be a good field for mission work, there being several brethren there, and a good district around.—S.G.L., Oct. 24.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. Our visitors included Bro. Thompson, from Dunedin, N.Z., Bro. Grosvenor, from North Adelaide, Sister Thomas and Sister Shannon, from Perth. Bro. Gordon took for evening subject, "The Great Physician." Collection for Hospital Sunday Fund amounted to £15/10/-.

LANEFIELD.—On Sunday we began the mission for which the members had been so enthusiastically working, with H. Swain as missionary, and am pleased to report fine meetings. We have engaged the Mechanics' for two weeks, and the gospel meeting at night was splendidly attended. The singing arrangements were in the hands of Bro. Frie, with Miss G. Lockwood as organist. As a result of the effort two young women decided for Christ and made the good confession. The mission has aroused a great deal of local interest, and we are confident will prove of great benefit to the cause here.—R. GERRAND.

BENDIGO.—The last meeting in the tent prior to its removal to Geelong was held on Sunday evening last, standing room only being available. Bro. Collins, assisted by Dr. Cook and T. J. Cook, took the service, the evangelist's subject being "The Name of Jesus," taken from the words, "There is no other name given among men whereby we might be saved." The doctor rendered a very acceptable solo. Mrs. Cook, who has played the organ throughout the mission, again presided at the instrument, Bro. Streater leading the singing. At the close of the service two made the good confession, after which a baptismal service was held at the Temperance Hall, which was crowded, seven putting on Christ in his own appointed way.—J.S.

BRIGHTON.—The church has recently suffered the loss of a pioneer member, Sister Wiltshire, who passed

away after a long illness. On Oct. 20 the Y. M. I. Society held a successful entertainment to furnish themselves with a library.—P.H.L.

SURREY HILLS.—The twentieth anniversary services of the Sunday School were held in the chapel on 17th inst. F. M. Ludbrook gave an interesting address on "The Brighton Electric Tramway" in the morning, and in the afternoon he talked to the children and friends on "Mopokes" or "Boy Scouts." At the evening service Mr. Main spoke appropriately to an audience which totally filled the tastefully decorated chapel. On the following Wednesday afternoon the scholars' tea was held, which was followed at 8 p.m. by the demonstration and distribution of prizes. A good programme of action songs, solos, dialogues, recitations, etc., was rendered. The special singing throughout the meetings by the children and the choir was ably conducted by A. G. Chipperfield. The year just past has been one of decided advancement, and we are hopeful of good things from our Sunday School.—G.L.M.

## South Australia.

MILE END.—Last Wednesday evening our lady missionaries, Miss M. Thompson and Miss Terrell, gave addresses to a large audience which were much appreciated. The S.S. children also sang some pieces, and gave the musical drill entitled "Living Links." Meetings are keeping up well.—R.H.

MILANG.—Bright meetings to-day. The son of Eric Ogilvey was with us, and also Bro. Pavy, of North Adelaide, both of whom we heartily welcomed to the Lord's table. The J.C.E. letter meeting had letters from T. J. Gore, E. Fischer, D. Fischer, J. E. Thomas, J. Binney, F. Thomas, Misses E. Burgess, E. Strapps, E. Tuckwell and M. Leedham. Two earnest young ladies made the good confession at Point Sturt, N. Darwin and Miss Samwell, the latter being our public school teacher and a member of the Church of England, but who, studying the word, saw the way of the Lord more perfectly, and who, we hope, will see her way to join in with us.—H. EDGAR HALL.

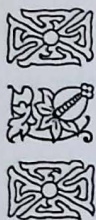
N. ADELAIDE.—Saturday, Oct. 23, the combined schools of N.A. and Prospect held their annual picnic at National Park, Belair, whither they were conveyed by rail, and a happy day was spent at this favorite rendezvous for such gatherings.—V.B.T., Oct. 25.

GROTE-ST.—T. Ryan addressed the church this morning, and P. Pittman preached to-night to a good congregation. A young lad from the Sunday School confessed his faith in Christ.—E.R.M., Oct. 24.

HINDMARSH.—During the absence of I. A. Pater-noster, who is enjoying a fortnight's leave, we have been fortunate in having R. J. Lavis, President of the Baptist Conference, and J. Fischer, President of the Churches of Christ Conference, to take the services on the two Sunday evenings. Large attendances at both services. On the 24th Miss Thompson, from India, gave an illustrated address on work at the mission station, India, to the Sunday School. Miss Terrell and Miss Scott, from New Zealand, who are on their way to India, also spoke. There was a large attendance of scholars and friends. The Robert-st. Church of Christ Foreign Missionary Auxiliary, with the assistance of the Senior and Junior Dorcas and Endeavor Society, have been enabled to get together a parcel of 50 garments, besides a number of picture books, toys, etc., to send to the Baramati mission station by Miss Terrell.—J. W. SNOOK.

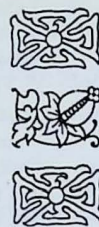
Continued on page 630.





## Through Fire and Water.

BY ALAN PRICE.



*Continued.*

Murran was now able to impart some knowledge of his own history. He was the last of his tribe, and a chief. He had seen his own clan die off under the ravages of disease, brought on largely by the adoption of the white man's dress. So fascinated were they with it, that they wore it on all occasions, in the soaking rains and in the broiling sun. They would let the clothes dry upon them, and thus had brought on consumption and other lung diseases. He had personally come but little in contact with white men, and learning from the experience of others had escaped their afflictions.

For several years he had lived a lonely life in the bush, but was now contemplating allying himself to a neighboring tribe. Hence they were gradually journeying to the south-west, in the hope of picking up their track.

Their way, he said, would pass through the estate of a well-to-do farmer who possibly might be of service in identifying John. Soon they sighted signs of settlement, and following up the main track, found themselves in front of a fairly substantial homestead.

Gaining courage, they knocked at the back door. A buxom girl answered the knock, and seeing a black, her first thought was to call the dog.

"Me no bad thief; me follow Christ," said Murran.

"Yes," said John, "I owe to Murran my all," and he briefly told her something of their life during the past year.

"What is your name?" said the girl.

"I don't know," said John. "My memory is a blank as to where I came from, but I have told Murran to call me Moses, as I was evidently drawn from the water."

On this the girl brought them in, and presented them to her father.

What a spectacle they were; Murran with his black, shining, matted curls, pearly teeth, and flat nose, but behind them all a light of intelligence in his expression only accountable for by his contact with the "Light of the world."

There he stood like an ebony statue, wrapped only in a scanty loin cloth. John also stood with tangled hair and hatless head. His light blue eyes and fair skin contrasted strangely with those of his companion. He still clung to the shreds of civilisation, through which his legs and arms were bursting in all directions.

### CHAPTER V.

Mr. Patrick Harrow, for such was his name, scanned them with quizzical eyes, but asked no questions.

He saw that the boy felt his position keenly, so taking him quietly into his bedroom, he found him garments which by rolling up at the extremities could be made to fit.

Murran, however, resisted all attempts to induce him to don the garb of civilisation, but was at length persuaded to roll himself in a blanket.

This done, they adjourned to the dining room, where the buxom girl aforementioned had laid a substantial meal. She then dropped into an arm-chair, and with handkerchief pressed tightly to her mouth, watched the attempts of Murran to use a knife and fork. The knife he understood, but the fork was a puzzle. At length he concluded that the prongs were for holding it by and proceeded to lift his food with the handle. John was more successful, but the implements were strange to him after twelve months of primitive savagery.

When they had finished, Mr. Harrow asked John his tale, and received it in full as far as John's memory went. Murran supplemented it by his account of the finding of Moses.

The locality could hardly be fixed, and it appeared to be many miles from civilisation of any kind. To advertise was hopeless, as in all probability the boy was given up for dead, and his parents, if he had them, could hardly be expected to see the advertisement, unless it was placed in all the country newspapers, and even then there was no certainty that they took in any paper. Moreover, there was nothing by which the boy could be identified.

Mr. Harrow then offered to take him in for a while on trial.

"I want another boy about the place," said he, "will you stay? Money is little use to you here, but I will place it to your credit, to be drawn when you wish to leave."

John glanced doubtfully across to Murran, who with dejected look, never moved a muscle to indicate his feelings in the matter. Yet he was thinking much of separation from his dear Moses, whom he had learnt to love with all his heart.

"On one condition only can I stay," said John. "Money is nothing to me if I can have Murran with me. I cannot leave him."

"Well spoken, lad," said Mr. Harrow. "If Murran will, he can stay, and I can find work for him."

So it was arranged that Murran and Moses should remain with Mr. Harrow.

Then the clattering of horses, the barking of dogs, and the cracking of whips announced the arrival of all hands, including the boys of the family. Great was the excitement and interest in the new arrivals, and many the questions asked.

The dogs, however, felt it their duty to worry Murran, but a few dexterous touches with the end of his fire-stick taught them that discretion was the better part of valor.

### CHAPTER VI.

Murran proved himself a useful servant, and soon picked up the routine of the station. Moses

showed great aptitude for his new life, and put his heart into his work. Every scrap of literature he could get bearing on agriculture he greedily devoured. Every monthly mail delivered contained for him some periodical giving up-to-date hints on the subject.

By degrees he won his way into the confidence of Mr. Harrow, who, though no student of the theories of agriculture, was willing to carry out the suggestions of his new mentor. In those parts of the farm where irrigation was possible, he irrigated; at other parts on the hill sides he adopted the latest system of dry farming; silo stacks, too, appeared around the homestead—all the work of Moses, who, as the years went by, gradually took over the management of the whole estate.

The neighbors called him lucky, and wondered at the extraordinary good fortune that attended his farming. But it was not luck, but hard work and brains.

The neighbors themselves were playing with fortune. In good seasons they had crops, but prices went down; in bad seasons they had nothing, and had to buy in a dear market.

And so when the great drought came along, their creeks dried up, their cattle went thin, and many died off. The grass burnt up into tinder, the red dust blew away from its roots and left it in dead heaps, the wheat that had made a start withered up in a few days.

Up at Harrow's the wheat had grown and eared, and was being reaped. The irrigated plots moistened by the water that would have gone to waste had it not been dammed back, were loaded with lucerne and crops of all descriptions.

For miles around there was a demand for produce; men almost went down on their knees to ask for the necessary food to keep their own bodies and souls together.

Among those that came might have been seen three haggard men on horseback. The weary horses' sides were sunken, their ribs stood out in ridges on their flanks. A few straggling sheep were with them, urged on by the starving dogs, which all the time were wishing that some morsel of their woolly carcasses might fall and yield them a meal.

The men had travelled many miles seeking the green patches that never seemed to come, or when they came disappeared only too quickly.

Their own farm had long since ceased to yield them any sustenance, and their old father for they were James Macpherson's sons, had in desperation sent them off to find food or to work for it. Two months before they had left him with a tank of water and sufficient flour to sustain him for twice that time.

As they drew near to the homestead, they saw signs of prosperity and plenty, and settling down at nightfall, they prepared to rest themselves and their weary stock. But empty stock require feeding, and fodder in drought times is dear. In duty bound, Mr. Moses, as he was now called, must notify the intruders.

"O, sir," said they, "let us stay one night; our stock is ready to die, and we ourselves are much better off. Our money is gone, and we have nothing but what you see."

"But," said Moses, "every day we have the requests, and we cannot feed the countryside."

They clutched his feet as he sat in the saddle. "Have pity," said they; "one night only, and we'll be gone."



"You can stay and welcome," he replied. "I only spoke as I did to test you; you seem to be in genuine want, and so long as we have anything to spare, we help the wayfarer on. We believe in practical Christianity here.

He then directed them where they could get water, and told them to call up for some flour, and departed.

It was not long, then, before they had a supper ready; the best they had had for some time, as they had sacrificed one of the leanest of the sheep for the benefit of themselves and the dogs. Too tired to stretch their tent, they lay down by the fire and were soon fast asleep.

#### CHAPTER VII.

In the meantime Moses went into the homestead and took his seat at the family table, at the right of his master and friend, Mr. Harrow. Beside him sat the daughter, Asena, now grown up into a fine young woman, with dark eyes, and hair a shade darker. Mrs. Harrow, with the two sons, George and William, sat opposite. Little Phoebe took her seat beside her big sister.

These, with the cat, a dog, and a parrot, composed the occupants of the room.

It is not at all an uncommon thing for a young man to form an intimate friendship with a fascinating young woman, and so Moses and Asena were fast friends.

On this particular occasion the conversation appeared to drift to the mysterious origin of the young man.

"I must," said he, "have come into the world like Topsy."

"Possibly you are a meteorite," said Asena, "dropped from the heavens."

"It does not matter much where you came from," said Mr. Harrow, "so long as you stay where you are, and don't get spirited away."

A slight moaning of the wind directed the mind of Moses to outside affairs, and he told them of the starving strangers who had camped at the foot of the paddock.

"What a shame to leave them out there," said Asena; "from what you say they seem to be in a bad way. Do call them up and give them a more comfortable berth; I believe the wind is rising."

"I think we have done enough already," said Moses.

"Remember the angels that were entertained unawares," said Asena.

"Not very like angels," said Moses. "More like scoundrels, I thought at first, but as it was nearly dark when I saw them, I am hardly in a position to judge."

A strange presentiment, however, seemed to take hold of him, and he could not banish them from his mind.

"Angels or scoundrels," said he, "I must see how they are getting on, and I must thank you, Asena, for bringing me back to a hospitable frame of mind. I sometimes fear lest my present prosperity may blind me to the fact that one man's life is as precious as another's, and that I may be led to look down upon any of my fellow-creatures."

So leaving the room immediately after supper, Moses proceeded to stroll down the paddock to the spot where the strangers were camped.

Suddenly his trained eye detected what filled him with dismay. A little trail of flame had

started from their camp fire and was spreading rapidly through the dry grass.

"Fire! Fire!" he shouted, and rushed forward with all speed. There lay the tired travellers fast asleep within a few yards of the flames.

To pick up the billy can of cold tea and dash it in their faces was the work of a moment. Immediately they were on their feet, and breaking down green boughs, were battling the flames alongside of Moses.

Soon they were joined by all hands from the house, including even Phoebe and her mother, for on such occasions it is all help, and help quickly.

Do what they would, however, the flames spread bit by bit to the scrub, and from the scrub to the trees.

Beyond the trees was a haystack, worth its weight, not in gold, but almost in copper, and a little behind that again, the house.

Realising the danger, Moses directed all hands to the spot, and rushing forward himself, was in imminent danger of his life.

One tall tree stood close to the stack. "If only it could be cut down before the fire reached it," thought he.

Snatching up an axe, he rushed into the smoke, and with well-directed blows soon had the tree creaking and shivering.

"Will he succeed?" the others cried to each other, scarcely above a whisper.

Blinded by the smoke, and licked by the fire, he cut on, and with one final lurch the tree fell back on the flames. As it fell it struck the limb of a dead tree close by, which snapped off, and flying backward, struck Moses on the head. Down he dropped, like the tree he had just felled. A cry of dismay went out from every lip.

His faithful Murran was the first at his side. Other willing hands were soon available, and quickly they carried his limp body out of danger.

Few thought of the fire now, and in fact little thought was needed, for it was almost spent. Well constructed firebreaks prevented it spreading further, now that the one tree that caused the danger was gone.

Examination showed that Moses had been seriously hurt. An ugly gash in his temple was evidence of the force with which he had been struck. A stretcher was brought, and he was carried gently home. Then George Harrow mounted his horse and rode with all speed for the doctor.

Many a prayer went up that his life might be spared, and that consciousness would soon return. Poor Murran was distracted, and begged that he might stay with him. Asena wrung her hands in sorrow, but gradually got herself under control. In fear and trembling she placed her trust in the all-seeing God, who does all for the best.

An anxious night was spent by all; no one could sleep. Even the three strangers sat on the verandah waiting for news.

To be continued.

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*From the Field—Continued.*

**GLENELG.**—Good meetings all day yesterday. After an address on "The Greatest Thing in the World" there was a baptismal service and three more confessions. On Monday, Oct. 18, a special meeting of the C.E. Society was held. Addresses were delivered by Bro and Sister G. P. Pittman. The members of the society presented Mrs. Pittman with 29 beautifully dressed dolls for distribution among the Indian children, and on the suggestion of Bro. Burford it was decided to wholly support, at a cost of £12 a year, a native evangelist in Western Bengal, in this way creating a bond between Glenelg and the churches in Great Britain.

**QUEENSTOWN.**—Lord's day, Oct. 24, good attendance at breaking of bread. Bro. Marquardt exhorted. In the evening a baptismal service; a young woman was immersed, the chapel being filled. W. C. Brooker delivered a stirring address on 2 Kings 5; at the close a young woman confessed Christ.—A.P.B., Oct. 24.

**STIRLING EAST AND ALDGATE VALLEY.**—Our special evangelistic meetings have been continued throughout the week at Aldgate Valley. We have had good audiences. To-night we had the confession of one young man, which makes a total of eight as a result of the mission to date. To day our anniversary services were held, when three services were conducted, worship and breaking of bread at 11 a.m., a service of song in the afternoon, and gospel service at night. A tea will be held on Monday, 25th.—A.G.R., Oct. 24.

**KADINA.**—The Lord continues to bless the work here. Last Lord's day evening, at the 6 o'clock prayer meeting, both vestries were filled with earnest young Christians. This particular meeting has been in good going order for many months past, also the Young Christians' Band held on Monday evenings. Our Thursday evening prayer meetings have splendidly increased in numbers and interest. Many have confessed Christ in these meetings. Last Thursday a young girl was buried with Christ in baptism, and a young married woman and Bro. Brook's son made the good confession. At the close of the gospel address to-night four made the good confession, and one was restored. We had a full house.—E. G. WARREN, Oct. 24.

**Queensland.**

**BOONAH.**—Yesterday we received into fellowship the young woman who was baptised the previous Lord's day. We had another good meeting last night, and at the close a married woman made the good confession. We come across many people here who hold that immersion is Scriptural, but they do not believe it to be essential. This is taught by their leaders, and I am told their leader is quite willing to immerse them if they desire it. We are looking for a great harvest of souls.—W. UREN, Oct. 18.

**MA MA CREEK.**—The annual S.S. picnic held on Sept. 25 was a decided success. The day was fine and warm, the attendance a large one, and the outing most enjoyable. The entertainment at night was very largely attended. A good programme had been provided, chief among the items being the rendering of a cantata entitled "The Gleaners" by a number of the S.S. scholars. Lord's day, Sept. 26, the writer baptised three young lads from the S.S., and in the afternoon the service of song "Mother's Last Words"

was nicely rendered, and the writer distributed the prizes. The superintendent's report showed an increase of scholars, and that good work had been done. Sister Pollock was warmly thanked for her untiring effort in training the children in the pieces given. At night the gospel address was upon the subject "The Gospel Ladder," illustrated with a ladder; attendance good.—N.W., Oct. 18.

**New South Wales.**

**MOSMAN.**—On Thursday evening, Oct. 14, was held the quarterly social, and a very enjoyable evening was spent. Bro. Colbourne occupied the chair. Musical items were rendered by Sisters Ball and Mitchellhill and Bren. Tingate and Rankine, and recitations were given by Sisters Oldfield and Herdis, these being interspersed with selections on a gramophone lent by Bro. Rich. Tea and cakes were provided, and the effect was a really sociable social. 54 were present, including some brethren and sisters from the sister churches and a number of friends. A Junior Endeavor has been started which promises to be a great success. It meets fortnightly, Thursday afternoons at 4.15 at the house of Sister Lea, who has taken up this work.

**LISMORE.**—Three new outstations have been opened, Ruthven, South Gundurimba, and Bexhill. At the latter place considerable interest was aroused by the baptism of three young men by Bro. Hagger last December. At the opening gospel service there on Oct. 13, Bro. Saunders spoke on "Who are These People?" and took two confessions at the close. These were baptised in Lismore on Sunday last. Recently we had the joy of receiving by obedience a fine young man who has done considerable preaching amongst the Methodist and Presbyterian Churches of the town. On Oct. 3 the church held special consecration services, and a happy time was spent. In place of only one address at the worship meeting, two—of fifteen minutes each—were delivered by F. R. Furlonger and J. P. F. Walker. The pledges of service have borne fruit already, the attendance at the prayer-meetings on Wednesdays being nearly double previous records. The mid-week service has also undergone an alteration, and by means of topical discussions, and shorter addresses, we are seeking to use the abilities of all our members. Gospel meetings will be commenced in Bangalow in November by the evangelist. The aborigines mission workers are doing a splendid work, and recently six of the aborigines were baptised. Sister Azalea Harding has been appointed Government teacher at the school at the reserve. This will provide an opportunity of personal oversight of the converts there. Bro. Saunders will complete twelve months' service with the church in December, and at a special meeting of the church held on Wednesday night, his engagement was renewed for another year.—E.A.P.

**PETERSHAM.**—The Lord's day school celebrated its 24th anniversary last Lord's day, and continued it on Tuesday evening. All the meetings were crowded, and on Saturday, 16th, a very pleasant day was spent at Clifton Gardens.—S.B., Oct. 17.

**LILYVILLE.**—We have much joy in reporting the confession of three scholars from the Lord's day school since last report. The work is still going forward with good meetings and encouraging signs. These decisions must cheer the faith of the workers in that branch of service, as it gives also joy to the friends.—JOHN FOX.

**PADDINGTON.**—Our mission this year is proving to be most successful. There are large audiences, delightful singing, and in some meetings great spiritual power. We have had real good help from members in our sister churches, and we are grateful for the assistance thus received. Four have been immersed. To-day, Sunday (Oct. 24), W. Fox addressed the morning meeting, and gave a good exhortation which was very uplifting. To night, at the gospel service, we had a crowded building and one confession. This makes a total of seven decisions for the mission. We continue till Sunday, Oct. 31. On Wednesday, Nov. 3, we hold our thanksgiving meeting and re-union of members.—A.E.I., Oct. 24.

**South Africa.**

**PRETORIA.**—To-night a young woman (formerly a member of the Church of England), who has been regularly attending our gospel meetings of late, boldly came forward to follow her Lord through the waters of baptism. We hope this is the beginning of a good harvest from the faithful labors of our Bren. Potts and Hughes.—H.H., Sept. 26.

**Here & There.**

Decisions reported in this issue, 113.

The Woman's Christian Temperance Union is doing a good work.

One confession at Surrey Hills, Vic., last Sunday evening.

Agents having surplus copies of the CHRISTIAN for September 30 will oblige by forwarding them to us as early as possible.

We are requested to state that the Musical Society (Melbourne) will meet for practice on Saturday, Oct. 30, in the Christian chapel, Lygon-st.

T. Chappell (sen) is now secretary for the church at Ma Ma Creek, Qld., vice Bro. Risson resigned. Address—T. Chappell, Mount Whitestone, via Grantham, Qld.

The Foreign Mission Study Class will meet on Thursday, Nov. 4, in the lecture hall, Swanston-st., Melbourne. Japan will be the subject of study, under the leadership of P. A. Dickson.

The church at Dawson-st., Ballarat, has sent on as its contribution to the annual collection for the College of the Bible the sum of £5, but too late to be included in the list published in another column.

The S.A. churches are asked to remember that Lord's day, December 5, is the day set apart by Conference for the annual offering for the "Church Extension Building Fund." Envelopes will be sent out in due time.

We are glad to see that the amount raised for the hospitals of Melbourne has exceeded last year's total. Our own churches in Melbourne and suburbs have done well considering the calls that have been made upon them of late.

The final report of the Bendigo tent mission, conducted by T. Bagley, appears in this issue. It is good reading. Eighty-four persons made the good confession during the course of the mission. The brethren are so encouraged that they talk about putting up a building of their own. Well, it is just about time the Golden City did something of the sort.



P. J. Pond writes:—"In response to the published wish of D. A. Ewers to know of all our Australians in U.S.A., I give the list of those at Drake University: Sister Miss Marie Davies, Bren. A. Cox, A. Anderson, G. Scambler, J. Saunders, L. M. Dorreen, Jos. Mackenzie, Geo. Moore, H. Howard, H. Knott, Jas. Groom, T. H. Scambler and wife, P. J. Pond and wife. Letters addressed c/o Drake University will find them.

"S. H. Mathieson is preparing to return to N.Z. He will assist evangelist C. R. Scoville in his meetings until the Centennial at Pittsburg, and after taking in the great Convention start for home, probably reaching N.Z. in March.

"T. H. Scambler and wife hope to take in the Centennial, also Jos. Mackenzie. A. Cox is making tolerably sure of being there by going to Bethany College next term in order to be within easy distance. Others hope to go, but perhaps no more of our number will succeed, for reasons which anyone who has been a student struggling through college will understand."

The Australasian Churches of Christ Almanac for 1910 is now ready. It is an attractive sheet, having five beautiful pictures of the Holy Land and a good motto for the New Year, besides the suggested readings and hymns and the usual calendar. Sample copies have been sent to all the secretaries of the churches, and good orders are confidently expected. The price is 2d. post free.

Since receiving the report of the mission at Mildura published in "From the Field," we hear that six more have made the good confession, making nineteen in all as the result of Bro. Leng's work. At the social held last week, Bro. Halliday, on behalf of the church, presented Bro. Leng with a purse of sovereigns. The organist of the mission, Sister Blythman, was presented with a tea service and tray.

R. H. Parker has shown us an advanced copy of the latest map of India. The map is drawn to scale, and shows all the railways in colors, with the towns and their distances from each other, also rivers and mountain ranges. It is thirty-six inches square, and everything is clear and distinct. It will be useful for mission societies and schools. A copy is on view at our office, and orders will be taken and supplied later. The price is 8/-.

At the present time there are no fewer than 3157 sermons of Spurgeon's in print, of which over a hundred million copies have been sold, while the stock of unpublished manuscripts is sufficient to maintain the weekly publication for the next ten years. Though seventeen years have passed since the death of Mr. Spurgeon, the demand for his sermons continues in a remarkable way, orders for them being received daily from all parts of the world.

C. M. Gordon gave the second of his monthly lectures on "Christianity and Spiritualism" in the chapel, Swanston-st., Melbourne, on Wednesday evening last, H. Swain in the chair. The lecturer conclusively proved from the admission of eminent spiritualists that the views they held were at variance with the Christian religion. Quite a number of Spiritualists were present, and by their questions at the close of the lecture made things rather lively.

A correspondent writes:—"I wish you much blessing in your new work. Our paper is splendid lately. Say, that was a good article by Saunders on Campbell, but what about the clause, 'If he lived to-day he would be hounded down as a higher critic.' Do you think there would be any danger of him being taken for one of that kidney? I've noticed that the *Willitt*

crowd in U.S.A. crack the same story. I don't think, either, that the 'higher critic' needs much sympathy as being a poor 'hounded' creature. Perhaps there's something at Chicago—the home of Foster, Harper, Willitt etc.—that accounts for such sympathy."

The usual monthly meeting of the office-bearers and delegates of the churches associated in the East Suburban Co-operation was held at South Yarra chapel on Oct. 13. Among the business transacted it was resolved to hold a meeting for the deepening of spiritual life in January next, and to discuss at the next business meeting a proposition for making monthly visits to the churches with the object of holding united prayer rallies. J. Pittman gave an address on 'The Eldership' which was much enjoyed, though bristling with debatable points; the discussion on same being adjourned to the next monthly meeting on Nov. 17."

A circular addressed to the Protestants of Melbourne, and signed by leading preachers and others, convenes a meeting for Friday, the 29th, in the Assembly Hall. In the opinion of those signing the document "the Jesuits and Roman priests in our midst are striving not only for Papal supremacy, but for the destruction of the civil and religious liberty that we enjoy, and which our fathers by thousands gave their life's blood to obtain." In view of this the meeting is called in order to "take counsel as to the formation of a combined movement, having its headquarters in Melbourne, for the vigorous defence of Protestantism and strong opposition to the political and ecclesiastical policy of Rome."

We have received a somewhat lengthy letter from Mr. W. Seamer, in which he agrees to state the Methodist view of baptism providing that prior to doing so we would further discuss the merits or demerits of "On the Rock." We repeat that the characters in that book are "practically drawn from life"; that is to say, that our preachers both here and in America could bear testimony that the pictures were not overdrawn, but represented their experiences in the discussion of the baptismal question. That the characters are representative of all paedobaptist preachers we do not believe, nor was it the intention of the author of the book to suggest such a thing. The arguments used, however, are fairly representative of those used by anti-immersionists, and as it is the truth regarding the question of baptism that we are concerned about we cannot consent to waste our time and space in an unprofitable discussion. We have treated Mr. Seamer very fairly, and if he does not choose to accept the offer made in our last issue, just as we have made it there, the matter must end here.

## Acknowledgments.

### FOREIGN MISSION FUND.

Victoria—Doncaster Mission Band, £3; Brother, Conference promise, £1; H. Perkins, Onyen £1/9/-; W. W. Brim, £1. Dr. W. W. Ludbrook, New York, for Baramati Mission, £5. Church, Wellsford, N.Z., £2.  
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## Coming Events.

OCTOBER 30.—The Musical Society (Melbourne) will hold its next practice in the Christian Chapel, Lygon-st., on Saturday, Oct. 30.

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 4.—The Foreign Mission Study Class will meet on Thursday, Nov. 4, at 8 p.m., in the Lecture Hall, Swanston-st. The study of Japan will be commenced, and will continue thereafter on the first and third Thursdays in each month; Mr. P. A. Dickson, leader. New members and friends heartily welcomed. An enjoyable and instructive time promised.

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 14, 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.

## WANTED.

For Church of Christ, Williamstown, a resident evangelist, married preferred, £130 a year to commence. Apply on or before Nov. 10, W. T. Field, secretary.

The N.S.W. Home Mission Committee invites applications for position of evangelist at Moree. Applicants must be married. Salary £3 per week. H. G. Payne, 202 Wilson-st., Newtown.

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"There is probably no human invention which nature has not already worked out beforehand for the convenience of some of her creatures. Take, for instance, the hypodermic syringe, which was invented only the other day, and was heralded with a flourish of trumpets. Its exact counterpart is found in the sting of the scorpion, almost the earliest creature of the rocks. The electric light is a great boon, but it is not a new thing. The deep-sea lines of the Challenger brought up fish which, swimming in ocean darkness three thousand fathoms below, have a row of lamps fitted along each side to light them in the pursuit of food. There is a spider which makes a balloon and knows how to manage it perfectly. And one of the builders of great lighthouses confesses that he got his most valuable suggestion from the bole of a tree."

It was this clue that furnished Paley with his material for his great argument from design. A still better argument is drawn modernly to prove by these curious arrangements in nature the freedom and immanence of God.

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