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The Only Original and Immortal Book.

W. J. Way.

We are wont to speak of the Bible as the oldest book in the world, and that is true. But it should be remembered that it was the stay and pole-star of the human mind before it was a book. It has been made up of what has been disclosed to men of such phases of the Creator's doings and purposes as were suitable and necessary for the generations and the times in which they lived. It did not come all at once, but in instalments. Line followed line, chapter followed chapter, and book followed book. The Bible was first written on the vellum of the mind. In the remote past, when the first papers were written, the world of mind and thought did not move so rapidly as at present. There were not so many sensations and exciting episodes as now. The human mind had leisure to take in, digest, and store up each event, as it occurred, and that accounts for the wonderfully correct narratives we have of the most remote events. So far then as man is concerned, the Bible is as old as the human race. It commenced with the race, and is synchronal with man himself. When Adam awoke to consciousness, he beheld a new world, and with that new world and new man there appeared the first page of the Bible. And there, too, were the first pages of history and literature, and the first camera or press to receive the impression was the new and sensitive mind of man. And every one of the millions of volumes of literature which have been written since have been related in some way to the first page of the Bible.

The fountain head.

No man ever did or could write a book and truthfully say that he was not indebted to the Bible. It was in Eden that literature as well as everything else commenced. All the publications the world has known have been the Bible in detail; that is, a development, an enlargement, a contradiction, a parody of what the Bible suggested or disclosed. I say right here that the Bible is the only absolutely original book in the world. Amongst books, it only hath immortality. It is true you will find amongst the heathen some volumes of semi-religious laws, morals, philosophy, etc., but I venture to affirm that even those enigmatical aberrations owe their origin to some ray of light, or to some echo of music that can be traced back to the Edenic page. Yea, God

and the Bible are behind the mental and literary efforts of the heathen. They do not bear the root, but the root bears them, that no flesh should glory in his sight. "I am the Lord, that is my name, and my glory will I not give to another" (Isa. 42: 8). The enlightened millions of the human race have been and are so convinced that the light and truth of the Bible are essential to the welfare and salvation of the human family, that they have translated it into hundreds of languages, and they are still anxious to translate it into as many more. Why are they not so anxious to translate Tennyson's poems, or Butler's analogy? because they are convinced that in the Bible only is to be found that light which lighteth every man. They know that in the truth and inspiration of the Bible will the human mind find the unction and food that it needs. That is the unanimous verdict of the enlightened nations of the world, and they are not untruthful. Why did not Erasmus translate Homer's *Illiad* into Latin and give it to the people? Because he knew better, but chiefly because a higher power than that of his own mind was at work. Shakespeare's works, with all their popularity, are only a dignified parody of the holy Scriptures. Milton's ponderous rhythm is but a symphony of the sacred book. When Columbus saw the river Orinoco, some one said he had found an island. He replied, "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So the Bible comes not from the empty hearts of impostors and deceivers, but from the depths of divine wisdom, grace and love.

Past and future.

If I wish to know the history of nations past, I can get much information from historical works written by man; but if I desire to know the future history of the nations, I have to go to the Bible. If I wish to know how my past looks in the sight of God and my future history, I have to go to this volume; for there I am weighed in the balances; there my work is tried by the fire, and determined whether it is "gold, silver, precious stone, wood, hay, stubble." It is the fire that tries both the man and his work. You will probably know that by an intricate system of nerves, every fibre

of the body is connected with the brain, and in like manner the nervous systems of literature and philosophy found their first impulse and inspiration in and from the Bible. Without the Bible the mind of man would become diminutive. It would be like the earth without the sun, or like a lovely picture hung in the dark corridor of a coal pit. The human mind has been especially prepared for the book, and the book has been especially prepared for the mind of man. David said, "I found thy words, and did eat them" (Psa. 119: 103). He could have as truly said, "Thy words found me." As long as man is man, he will require the Bible, and the book will require the man. The one is the counterpart of the other. The book is the purpose of God unfolded in a tangible form, and man is as necessary to the fulfilment of that purpose as is the book. It is the light of God on the past, the present, and the future, of both men and nations; and it is this fact that makes it original, perennial, and immortal. As the needle is drawn to the magnet, so the mind of man responds to this subtle magnetism of the Almighty.

Light from Eden.

Take, by way of example, the first promise made: "The seed of the woman shall bruise the serpent's head." What hopes, forecasts, and anticipations gathered round that announcement! It was the anchorage ground and stay of the human mind for thousands of years, and now that the promise, once ensconced in that announcement, has been fulfilled, it is still the attraction and hope of the human race. As the human mind developed under the light of the first page, the second began to unfold. Man has ever found that the Bible was in advance of him. The human mind has never been the pathfinder for the Bible, but the Bible has ever been the forerunner of all the mind of man. What were and what are all the prophecies, but so many finger-posts and light-houses along the coast of our mundane existence? The Bible has drawn the curtain aside, and opened up the way, brought the events and actors upon the stage, and in such numbers and roles as the audiences of men could grasp and interpret. Where there is no vision the people perish, and this divine vision always led on—yea, as Nehemiah says, "In the

Matters of Importance

By H. J. Horsell.

... In Sunday School Work.

Paper read at the South Australian Conference.

day by a cloudy pillar and in the night by a pillar of fire, to guide them in the way they should go" (9: 12). To the degree in which men have followed the pillar of fire in the night of this world's darkness, to that degree they became invulnerable; and to the degree in which they revolted from the revealed purposes of God, to that point they became impoverished and feeble. If you were to ask every fish in the sea, every bird in the air, and every beast in the field, which of the heavenly luminaries they could best dispense with, they would reply, Every one but the sun. The sun is the bridegroom of both animate and inanimate nature, and the Bible and what it unfolds is the bridegroom of the mind of man. If you were to ask angels, men and demons which book is most necessary to men, they would reply as with the voice of seven thunders, The Bible and the Bible only; for even Satan employed it when he tempted Christ in the wilderness. If it were not so, then why does the Almighty use it? why do angels use it? why do demons use it? and why do the nations use it?

A revelation of God.

If God has not spoken to us in this book, if this is not his mind and will to us, then he has never spoken to us at all. But it must be borne in mind that for six thousand years the human mind has believed that God has spoken, and it has responded to that voice, and what he has said is contained in this casket. As we walk through this gallery of God, we still hear his footsteps in the garden, and his voice calling "Where art thou?" I have never known an atheist, socialist, statesman, philosopher, moralist, religionist, but who has been glad and happy if he could use, or even screw, some portion of Scripture so as to make it appear to support his theory or scheme. Surely this is proof of the deep impression which the Scripture has made on the human mind. The sun, moon and stars constitute God's system of light and warmth to animate nature; this planet, with all that is in it, is his system of life, progress and industry; and this eternal volume informs us of them all. It is the casket containing God's history of creation, his eternal purpose, and his scheme of redemption, and these three systems combined, light, matter and life, and revelation, make a trinity of glory which call forth the highest encomiums of praise from his intelligent creation. They constitute the threefold argument as to the Creator and his eternal purpose, and as to man and his eternal destiny; "that in the mouth of two or three witnesses every word may be established" (Matt. 18: 16).

To be continued.

The sweetest happiness we ever know, the very wine of human life, comes not from love, but from sacrifice—from the efforts to make others happy.—John Boyle O'Reilly.

In this brief paper I have set out to say a few things about our largest and most important auxiliary, the Sunday School, or as termed by some, the Bible School. In so doing, I desire to not only speak to the superintendents and teachers of our schools, but request the attention of all members of the church, because work among the young is of such importance that it behoves every Christian to do his or her best to assist the Sunday School, not leaving the bulk of the work, the thinking, and the planning to the Sunday School superintendent and teachers.

Preacher and school.

It is also needful for the evangelists, and particularly for such preachers who have been settled with a church for some years maybe, to give constant and careful oversight not only of the church, but all the auxiliaries of the church as well, and particularly the Sunday School. By this I do not for one moment suggest taking the control, or general oversight, out of the hands of the various superintendents or leaders of such institutions or auxiliaries, but that the evangelist should exercise such a kindly regard and interest in the doing and welfare of each auxiliary, as to keep in constant touch with, and give his advice concerning the auxiliaries. There are perhaps few in the church who are in a better position than the preacher (because his whole time is given to spiritual matters) to understand the needs of the members, and the auxiliaries, and the capabilities of each. And because the evangelist knows the value of such auxiliaries that are in connection with the church, in their service for the extension of the kingdom of God, this makes it imperative for the preacher to see that all such auxiliaries are in good working order, and fulfilling the mission for which they were formed. I presume that many here this afternoon are teachers, and that being the case, we are interested in that particular class we seek to instruct. Assuming this to be so, I nevertheless find myself constantly thinking and asking the question, do we give as much attention to the whole school as that one class? In other words, am I exercising such an oversight as is compatible with the wellbeing of the whole school, as well as the class under my personal instruction? I do not know how my brother preachers would answer such a query, but personally, as I look into matters and carefully review (and it is said that open confession is good for the soul), I feel bound to say, as doubtless many more will, that though of course we are all interested, we could do much more to enlarge our school roll, and also increase the efficiency of our schools.

Sunday School scholars.

Number on rolls. You have, I suppose, noticed—with some few exceptions—the small number of scholars attending our schools in comparison to the membership of the church. Take a few instances. I quote from our latest statistics, June, 1909, which show a considerable improvement on 1908, as 19 schools report an increase of scholars this year. Grote-st., 648 Church Members; 328 School Scholars (about $\frac{1}{2}$ the membership). Alma, 57 C.M.; 14 S.S. (not $\frac{1}{4}$ of membership). Balaklava, 209 C.M.; 115 S.S. (just over $\frac{1}{2}$). Bews, 13 C.M. (no school). Hindmarsh, 584 C.M.; 312 S.S. (not much over $\frac{1}{2}$). Moonta (no school). Norwood, 787 C.M.; 405 S.S. (not much over $\frac{1}{2}$). Strathalbyn, 61 C.M.; 24 S.S. (not $\frac{1}{2}$). Williamstown, 55 C.M.; 15 S.S. (not one-third). The only exceptions are Mile End, a new field, where naturally we might expect to obtain more scholars than members of the church; Broken Hill, Goolwa, and Willunga, where a new school has been commenced (at Mt. Compass). Thus in four schools we have more scholars than there are members of the church, whilst in two churches there are no schools, and 24 have less scholars than the number of church members. The total membership of the associated churches is 4743, and Sunday School scholars, 3182.

A comparison.

The membership of the Baptist Churches of S.A., latest figures, 1909, is 4981, or some 238 more members than the Churches of Christ. Their Sunday School scholars number 6786. Comparing our figures with theirs, let me ask, Why is it that the Baptists have 1805 more scholars in their Sunday Schools than members of church, whilst Churches of Christ have about 1561 less scholars on the rolls than church members, and 3604 less Sunday School scholars than Baptists, seeing they have only 238 more church members than we have? I confess I am at a loss to fully understand this, unless it is that our Baptist friends are giving more attention and closer oversight to their schools than our people.

Visitation.

I would suggest that our evangelists should give more diligent attention and make special enquiry after the children of the households which they visit. I know from experience that they have a multitude of labors, that there are many careless and indifferent folk to look up, the sick to be cared for, etc., etc.; nevertheless I am convinced that it would pay handsomely, not only to obtain a list from our

Sunday School secretaries of absent scholars and look them up, but also to make a house to house canvass of our districts, in an endeavor to get the children to come along on Sunday afternoons. I know that it will be urged that this work can be done by the appointment of Sunday School visitors and C.E. workers. I admit that valuable assistance can be given in such manner. At the same time, we cannot rely altogether (nor can we afford to do so) on Sunday School visitors and C.E. workers, whose time apart from their business duties is so limited, in doing this work. I would advise the preachers not only to actively co-operate, but supervise the whole house to house canvass in a systematic way.

Church and school.

I would suggest that the members of the church give much more attention to our Sunday Schools. I often wonder when an announcement is made at the Sunday morning meeting, "Sunday School meets this afternoon," how much more do some Christians think of the school. About the sum total of their help is listening to the announcement; and some become so accustomed to the announcement made, that it almost falls on deaf ears. How many of the members of the church ever give a cheery word of encouragement to the superintendent, or to the teacher in whose class their boy or girl receives instruction in righteousness? You owe a debt of gratitude to the teachers which many of you can never repay. The teacher is endeavoring to shape a life course for your child, which shall be to the benefit of child and parents. Many more adults of our churches should enroll as scholars in the school. Why not have larger organised Bible classes for men, and for women—40 or 50 in a class, or even more. It would be far more beneficial for such persons and for the church, and for the school, to actively take up school work and school attendance, than to sleep nearly all the afternoon, or attend organ recitals, or indulge in walks.

Kindergarten.

Then it will be wise for us to introduce the Kindergarten principle into our schools, especially the larger schools. Several of the denominations already have introduced this system, and with good results. Of course this applies to young children, but we need a simple method by which many can be brought to Sunday School, interested, and trained in spiritual matters by cheerful, loving teachers; thus the young mind is impressed at an early age before vice has an opportunity to assert itself, and the chances for moulding a life in righteousness is decidedly greater. Moreover, the Kindergarten has an attraction not only for new scholars, but in keeping in attendance those who come. In connection with this system, it is also advisable to keep a "cradle roll"; obtain the names of infants, visit the mothers, have a reception occasionally, and thus secure the mother's in-

terest, and the children's certain entry into your school when 3 or 4 years of age.

Sunday School teachers.

The success of our schools naturally depends largely on those who teach. Every school should therefore obtain the best qualified men and women to teach. Much difficulty is experienced in this direction, and as a consequence we are often glad to accept any member of the church who offers service.

Hence the need for a Teacher Training Class seems to become even more necessary as the weeks and months pass by—a class that not only shall instruct in Scriptural knowledge, but the best methods to be adopted to obtain the attention and interest of scholars under the teacher's care. Evidently our American brethren make a great deal more of their Bible Schools and Teacher Training than we do. They aim to secure the young folks, and from what I gather are tolerably successful.

Inattention.

I know of some schools, and I hear of others, where the classes of children whose ages range from 10 to 15 years, are inattentive, and indifferent, and pay so little heed to the teacher, that they may as well talk to blocks of stone as the boys of their class. They think and speak a good deal more of football, etc., than anything else, and are bound to be absolutely ignorant in regard to the Scriptures. Such a state of affairs has led me to consider and to ask, Is the old order of teaching a failure? That is to say, Is the idea of grouping some 7 to 12 scholars in a class with a teacher the best method? In the years which have passed it may have answered well. But in our day I doubt very much if it is the best method. For Bible classes of young men and women of over 16 years of age (that is approximately) with qualified teachers, I believe it is our best mode, especially when we have classrooms. But for children of 10 to 15, in order to get over the disorder and inattention manifested, I think it might be well to try and group all the children of such age under one instructor (instead of having four or five teachers) in the main hall, with a free use of the blackboard and objects, etc. The remaining teachers might sit with the class to preserve order.

Senior scholars.

Again, I suppose you have all more or less experienced the loss from your respective schools of a number of scholars upon reaching say the age of 16, especially lads. They appear to get some notion that they have become too big or too old for the Sunday School. Is this the real reason, or is it because of the lack of proper instruction, the teacher failing to interest and help them, that they gradually absent themselves and drift away? I confess that I cannot to my own satisfaction adequately answer that query.

However, this is also a serious matter that requires careful thought. We have had most of such scholars in our school from tender years, and just at the period when we may reasonably expect to see them decide for Christ and be added to the church, away they flit, and we lose our hold on them. This also accounts for a big leakage in our school figures.

I have written these matters relative to our schools, because I believe they are matters which demand our earnest and urgent consideration. To our schools we must largely look for the future church. The greatest percentage of converts come from our scholars. Unless we can materially increase our Sunday School scholars, and retain our youths and maidens, we are not likely to make that progress as a church which all sincerely desire.

Methods of Rome.

The great object of Rome is to secure the boys and girls, and Rome expends thousands of pounds in the effort every year. I am convinced that our churches have not yet learned to realise the value of their schools; when they do, more attention will be paid to them. Evangelists, elders, deacons, S.S. teachers, superintendents, in a sense leaders among our churches, realising as we do the value of the young life, it behoves us that we give more oversight to this work, and make stronger and urgent appeals to our members to foster and cultivate child evangelism, to plead for a greater efficiency in our teaching staff, seeking the best means to put the right methods into operation.

Christ and children.

Dr. Stalker well said: "Jesus lifted childhood up and set it in the midst. If the patter of little feet on the stairs, and the sound of little voices in the house are music to us, and if the pressure of little fingers, and the touch of little lips can make us thrill with gratitude and prayer, we owe this sunshine of life to Jesus Christ." But, brethren and sisters, if we owe this to Christ, we owe him something more. We do him wrong when we hurt the feelings of a little child. We deny him love when we are cold to a little child. We do him an injustice when we as Christians are indifferent and careless as to the spiritual training of a child. The Saviour who was here on earth and went away, is here now and wants his little folk to come into the kingdom. Will you help save the boys and girls? I appeal to the churches for greater interest in the Sunday School. "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall not lose his reward." That reward will be the smile of God's own Son Jesus, who himself was once but a little child.

God is all to thee: if thou be hungry, he is bread; if thirsty, he is water; if in darkness, he is light; if naked, he is a robe of immortality.—*Augustine.*

On the Way to Pittsburg.

(D. A. Ewers.)

X.—IN LONDON.

I have been over a week now in the world's great throbbing metropolis. Of course I cannot even attempt to describe London. The best I can do is to record my impressions as a new arrival. I confess to a feeling of disappointment at first. The buildings were not so tall as I expected, and the streets were narrower and more winding. In the matter of streets, London is like Sydney, only *very* much more so. I had heard of the narrow, twisting streets before, but "the half has never been told." Even the main thoroughfares are ridiculously narrow, and the enormous traffic makes locomotion very slow. Some of the avenues of world-wide celebrity were very disappointing. Wandering about I came upon Paternoster Row, and went along it. It is a tiny, winding lane, not more than 16 or 17 feet wide, and the footpaths leave only just room for one vehicle to pass except at places widened out for the purpose. Yet the name of this street (?) is familiar all over the English-speaking world. Then the buildings are all so dingy. I had heard this, but one must be on the spot to realise how extremely dirty they look. *Whitehall* is a black hall, or nearly so, and *White-chapel* the same color. But London grows on the visitor, and as the days pass he begins to realise more of its wealth and magnitude. Its enormous area, with a population of nearly three millions greater than that of our entire Commonwealth, its splendid architecture, its princely shops, and in short, its general greatness impresses the visitor more and more every day. The public parks and gardens have also been a surprise to me. I have visited Regents Park, the Zoo, and Kew Gardens, but there are many others of great stretch, and the city is far better provided for in this respect than I had expected.

The Tower.

But what impresses the Australian is its antiquity. To visit the Temple dating back to the twelfth century, the Tower with its wealth of historical association, or Westminster Abbey, originally built by Edward the Confessor, and where the kings and queens of England have been crowned from the coronation of William the Conqueror in 1066, is to experience sensations to which the colonist who remains at home must ever be a stranger. I shall not attempt to describe these magnificent old buildings, or the emotion felt as I stood within their ancient walls. Perhaps the most impressive of all is Westminster Abbey, with its royal tombs and graves of England's honored dead. As a writer has well said, "The fact that the sightseer is at every step treading on the graves of England's wisest and noblest cannot but render a visit to Westminster Abbey a thing to remember." In St. Paul's Cathedral there are

also many graves and monuments, but a larger proportion of them seem erected to men who fought, and the building avowedly erected for the glory of the Prince of Peace appears to be devoted more especially to the glorification of wholesale murder or war. But I cannot occupy the limited space of the paper with even an account, much less a description, of all the places of public interest I have already briefly visited. Some of them, especially Westminster Abbey, I hope to visit several times.

Preacher's holiday.

Two days I spent sightseeing with Bro. Hagger, who goes to Leicester to-day to hold a mission there. When I arrived he was holding a mission at Tunbridge Wells. Some one has said that when an Englishman has a holiday, he says, "Let us go and kill something," and is off on a shooting tour; but when Bro. Hagger gets a holiday he says, "Let's hold a mission." G. B. Moysey, who left Fremantle a week after myself, will be here in two or three days, when I hope to have a mate again. One feels inexpressibly lonely in this city of seven million two hundred thousand people when he wanders about by himself.

London police.

My best helper in London is the policeman. I find it hard to keep my bearings. The sun being south at noon, throws me out in my calculations, and as it seems to rise in the west, I continually find myself inclined to go in the opposite direction to which I should. But the policeman is an ever-present guide, philosopher and friend. He is everywhere, and appears to be the chief ruler of London. He lifts his hand and the immense procession of horse buses, motor buses, taxicabs, hansom, automobiles, etc., stops immediately; he moves it and the vehicles move at his command. There are stands holding from a dozen to twenty people in the middle of the streets, and by his direction all traffic is suspended till they are across. And he is an encyclopedia of information which he is ever ready to impart to the enquirer. I trouble him probably half a dozen times a day or more, and he is always courteous and obliging. Moreover, his directions are so lucid that they can be at once understood. You want a certain street: "First to the right, second to the left," he says, pointing in the direction to go, while another man would probably waste two or three minutes in describing, and then leave you bewildered. In subsequent letters I will have something to say of our work in this big city. I leave Liverpool for New York by the "Campania" on Oct. 2, being unable to get a berth sooner.

Jesus demands of us more than a formal confession of him; he demands conduct, he demands character, he demands the copying of his example. We may, by our Master's promised help, so live that when men see us, they may see Jesus.—T. L. Cuyler.

West Australian Centennial Celebrations.

The Centennial celebrations commenced on Sunday, October 10. Special arrangements were made for the Lord's day meetings. The subject allotted for the morning meeting was "The Church's Source of Power." In many of the Bible Schools the scholars were addressed on "The Importance of Bible Study," while the gospel services directed special attention to "The Creed that Needs no Revision."

The first of the combined meetings was held on Monday evening, October 11, at Fremantle, when the topic for discussion was "The Cause We Celebrate." H. J. Banks dealt with "Origin and Principles"; H. P. Manning, "The Story of a Century," and W. B. Blakemore, "Its Relation to Modern Christendom."

On Tuesday afternoon, in the Lake-st. chapel, nearly four hours were occupied in the consideration of Bible School work. "The Relation of the Bible School to the Church"; "The Training of the Teacher"; and "The Graded School and Supplemental Lessons," were the subjects for consideration, opened by W. B. Blakemore, J. S. Mill and H. P. Manning respectively, and followed by earnest discussion. A most interesting and profitable time was spent by those who were able to attend. E. R. Berry, President of the Sunday School Union, occupied the chair.

Tuesday night was devoted to Foreign Missions. H. P. Manning spoke concerning "The Marching Orders," J. S. Mill on "What has been done," and W. L. Ewers on "The Coming Reign of the King." H. J. Banks, President of the F.M. Committee, occupied the chair.

On Wednesday evening a great Centennial tea was held in the Lake-st. chapel. The churches at Fremantle, Claremont, Subiaco, Perth, North Perth, Maylands, and some of the country churches provided tables, and assisted in various ways to make this social gathering the success



G. B. Moysey, W.A. Conf. Pres., 1909.



W. B. BLAKEMORE, Evangelist, Perth, W.A.

it was. The tables were tastefully decorated. Between 300 and 400 sat down to tea.

The grand Commemoration service was held on Wednesday night, in the Perth Town Hall. There was a good gathering. The meeting was presided over by C. A. Payne, Vice-President of Conference, and the theme for the evening was "The Restoration Movement, One Hundred Years." The speakers most ably spoke on the various phases allotted to them. A. Lucraft, "Origin and Development"; W. B. Blakemore, "The Plea for Christian Union," and H. J. Banks on "Its Evangelism."

On Thursday night, in the Lake-st. chapel, the Centennial Thanksgiving service was held. Various speakers in five-minute talks presented reasons for thankfulness. Alexander's Hymns were sung, and a most profitable time spent. £50 was raised in the meeting for future work.

The series of meetings closed on Friday night with a Bible School demonstration. E. R. Berry was in the chair. The speakers were J. S. Mill, on "The Bible School as a Means of Evangelism"; W. L. Ewers, "The Crowning Glory of a Glorious Century," and D. M. Wilson on "A Bible School Vision."

Solos were sung by Hy. Wright at all the meetings, and were greatly appreciated. "The Choral Union, under the conductorship of Hy. Wright, with Miss Illingworth as organist, rendered valuable assistance in the singing of anthems at all the meetings.

A souvenir programme, tastefully arranged and neatly printed, was published by the Executive Committee of Conference, containing all the hymns for the series of meetings and the programmes of the various gatherings, as well as views of West Australia and photos. of past presidents and secretaries of Conference, and other workers in connection with the cause.

Altogether the time was a blessed one, and will result in increased earnestness. "The Centennial" is over, but the influence of the past century is still with us to stimulate us to greater efforts in the future.

Centennial "Camp Fire" Meeting.

A meeting of the combined auxiliaries of the Christian Women's Missionary Society of the Dunedin Churches of Christ, which took the form of a "Centennial Camp Fire Gathering," was held in the Tabernacle, Dunedin, on Tuesday evening, Oct. 12. Mrs. W. J. Hastie presided. In her opening remarks she referred to the interest taken in the local society, which shows it to be a large factor in the development of the missionary spirit. After the opening devotional service, Miss M. Alexander called over the roll of members, and a good many responded. W. J. Hastie, the first speaker, outlined the beginning of the movement in America, with which the Churches of Christ are identified. He said:

That which marks the beginning of the movement with which we are identified, commonly called "The Restoration Movement of New Testament Christianity," is what is known to us as the "Declaration and Address," ordered to be printed on Sept. 7, 1809. The history lying back of it is as follows:—Mr. Campbell, in company with a young minister—a Mr. Wilson—deputed to hold a sacramental celebration some distance up the Alleghany above Pittsburg. This part of the country was then thinly settled. Seldom religious services were held. Mr. Campbell's sympathies were strongly aroused in regard to the destitute condition of some in the vicinity who belonged to other branches of the Presbyterian family, and who had not for a long time had opportunity of partaking of the Lord's Supper, and he felt it his duty in his preparation of the sermon to lament the existing division, and suggested that his pious hearers who felt so disposed and duly prepared to enjoy the communion with them. Mr. Wilson did not at the time protest, but he felt it his duty at the next meeting of the Presbytery to lay the case before it under the form of "libel." The Presbytery found him deserving of censure for not adhering to "Secession Testimony." Against this Mr. Campbell protested, and the Synod eventually released him from the censure imposed by the Presbytery of "Chartiers" to which he belonged. The feeling against him was so strong that he withdrew from the "Seceders." Mr. Campbell continued preaching. He was a man of great and wide influence. He enunciated a great principle of interpretation: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," and thus marked the real beginning of the Restoration movement. This declaration formed the basis of "The Christian Association of Washington," and their intention was to form other associations—not a church. Mr. A. Campbell, on his way to tell his father of his determination to be baptised, was taken aside by his sister Dorothea, who told him that she had been in great trouble for some time about her baptism—that she could find nothing in the Bible about infant baptism, etc. After a study of the question, Mr. Alex. Campbell had an interview with his father, and there were baptised by Elder Luce, Mr. and Mrs. A. Campbell, Mr. and Mrs. Thomas Campbell, Mr. and Mrs. Haver, and Miss Dorothea Campbell—seven persons in all.

T. Arnold, taking up the thread of the narrative, said that it was one thing to adopt as a maxim, "Where the Bible speaks, we speak; and where it is silent, we will be silent," and quite another thing to give effect to such a maxim. It was very difficult to prevent men from preaching and teaching their opinions, and in this fact lay the root of the curse of the present day—sectarianism. The Mahoning Association, established in 1820, was merely a preachers' association, and sought to restrict and restrain the preaching of "opinions." The first and last trial for heresy was heard by it in 1824, when Mr. Aylette Raines applied for official recognition as a preacher. This gentleman, although he had joined the Restoration movement, was known to hold Universalist opinions, i.e., that in a future life a further opportunity of accepting Christ as a Saviour would be given, and all

men would eventually reach heaven. The aged Thos. Campbell presided, and read Romans 14, dwelling particularly upon the first verse, "Him that is weak in the faith receive ye, but not to doubtful disputations"; which he rendered, "without regard to purely private opinions." An animated and protracted debate followed, when it was held that faith begins and ends with testimony; that when faith stops, opinion begins. That faith is built on the rock of God's word, while opinion has no such foundation, being built upon mere speculation. Mr. Raines was admitted as a preacher on condition that he held his opinions as his private property, and preached only what the apostles preached. In the contest of faith versus opinion, the latter was conquered, and opinions, methods, and practices have since that time proved to be no bar to Christian union upon the basis of the Bible and the Bible only. The four great leaders of the opening days of the union movement were Thomas Campbell, Alexander Campbell, Barton Warren Stone and Walter Scott. The Church of Christ did not and does not recognise any order of preachers, yet the preaching of the pioneers was mighty. The preachers consisted of well educated ministers of other denominations, able lawyers such as J. T. Johnston and Benedict; clever physicians such as Richardson, Shepherd, Bullard and Belding; who all relinquished their professional careers and life's enjoyments for the purpose of preaching the Christ and his teaching. They taught with conviction, what, who, when, where, why, concluding with wherefore, *we must obey the Lord!* At Deerfield, Amos Allerton, an infidel, avowed that Walter Scott should not preach there, or if he did, the consequences would to him be most unpleasant. Thither Scott repaired, and while preaching, Allerton arrived. The congregation were alarmed, anticipating a tragic ending to the meeting. It came, for at the end of a three hours' sermon, the great commission was recited, the invitation given, and one man responded to the call. It was Amos Allerton!

The pioneer preachers struck for freedom, preaching the old Jerusalem gospel, preaching what the apostles preached, and in 1830 the Mahoning Association closed its doors, and since that time no conference of preachers, no assembly of divines, and no ecclesiastical synod has, or will again, rule the churches of the united church of Christ.

The speaker concluded by urging the hearers never to contend for their opinions, only for the faith, and to ever remember that their mission was of a twofold character, to convert sinners, and to unite Christians.

Miss M. Lowe (N.E. Valley) spoke upon the difference between the camp fires then and now, and read and commented upon some of the principal texts for which the reformers were noted.

A paper upon "The Privations of the Pioneers," was read by Mrs. W. Routledge (South Dunedin), after which Mrs. I. Hislop delivered a short address upon "The Spirit of Union and the Aim of the Christian Women's Board of Missions." In the course of her remarks, she made mention of the work done by the C.W.B.M. of America. During the past year they had raised £20,000; 464 workers (home and foreign) were sustained or assisted; 50 day schools, normal and industrial schools and Bible chairs were supported, and in these schools were 4780 pupils. The conversions reported were 2582. She expressed pleasure that during last year the Tabernacle and South Dunedin auxiliaries had doubled their numbers.

Eulogistic mention of the pioneers of the C.W.B.M. of America, who started with a membership of 75, was made by W. H. Palmer.

"Our Pioneer Mothers" was the subject of a paper by Mrs. A. Powell. The courageous and unselfish spirit which many of them possessed, and the tributes which had been paid to Christian mothers by their children, were finely expressed in the course of an interesting paper.

Mrs. C. Fleming Macdonald read the concluding essay upon "Songs and Singers."

Songs were rendered by members of the Tabernacle, South Dunedin, and N.E. Valley auxiliaries, and a recitation was given by Miss B. Stokes.—L. J. Schulenburg.

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The Leader.

PROTESTANT DEFENCE.

The meeting held in the Melbourne Assembly Hall last week, under the auspices of the Victorian Protestant Defence Association, was well attended, and enthusiastically endorsed the resolutions and sentiments expressed by the various speakers. The main object of the meeting was "to take counsel as to the formation of a combined movement for the vigorous defence of Protestantism, and strong opposition to the political and ecclesiastical policy of Rome." In the opinion of the speakers who addressed the meeting, it was held that the principles of the Roman Catholic religion were subversive of loyalty, and if allowed to prevail would tend to destroy the integrity of the Empire. Unfortunately this statement cannot be regarded as the product of the imagination or the wild declamation of enthusiastic but bigoted orators. On the contrary, it is a statement of sober fact, and the truth of it can be demonstrated in a single sentence. It is significant that in Roman Catholic gatherings where toasts are in vogue, the toast of the Pope takes precedence of that of the King; and this honor is done to the Pope, not simply in recognition of his spiritual lordship, but also in acknowledgment of his supremacy in the political and temporal realm. It is because of this that the first resolution submitted to the meeting was a declaration of loyalty to the Empire, and expressed "resolute opposition to any political or ecclesiastical party that aims at the weakening or dismemberment of the Empire; and affirmed that any ecclesiastical pretension in regard to a foreign spiritual potentate or hierarchy being recognised as having authority in regard to government is alien to the Protestant principles of liberty which belong to the British throne and constitution."

Not Protestants alone.

The ascendancy of the Church of Rome in political matters is not a question that

concerns Protestants alone. It concerns every member of the Empire. It does so because the supremacy of Rome means the destruction of religious and civil liberty; and though such an ascendancy seems scarcely possible, it is erring on the side of wisdom to resist any attempts which have even the appearance of aiming in that direction. The havoc which Papal intrigue has caused in France is sufficient in itself to warn us that the Papacy is a foe which requires to be watched, and its encroachments in the political domain to be zealously guarded against. At the present time it is quite clear that, in endeavoring to regain its lost power, Rome is seeking to bring education under its control; and in those lands where it seems a hopeless task to do this, to so undermine the systems of education which obtain as to make them ineffectual in thwarting Papal designs. Consequently, the Protestant Defence meeting unanimously carried the resolution, "That in the light of the educational policy of the Roman Catholic Church, proved by the subtle and persistent attempt on the part of the Jesuits and priests, continued from 1870 to 1904 to undermine the national school systems in Canada, the United States, England and France, and which compelled the Republican Government in self-defence to close the public schools of France; this meeting pledges itself to resist all attempts to supplant or interfere with the State School system of Victoria by the parochial schools or priesthood of the Roman Church."

Scripture lessons.

In the past, the Romish Church has bitterly opposed the introduction of Scripture lessons into State Schools. Its most recent attitude, however, shows that it is prepared, under certain conditions, to withdraw its opposition. "Give us," it says, "some of the State funds to assist us in carrying on our own system of education, and we will withdraw our opposition." In attempting to make this bargain, the Romish Church is astute enough to know that it is asking the Government to destroy the present system of national education and replace it by a denominational one. For if only one religious organisation is thus favored, the national principle is practically destroyed. Moreover, if such an allocation of the public funds could be allowed in one case, why not in all? Presuming that the Catholic claim was allowed, how long would it be before the Church of England asserted its right to enjoy the same privilege? But apart altogether from this view of the question, we have a right to be more than suspicious of the Roman Catholic system of education. From the standpoint of morals and education it has hitherto proved itself to be ineffective. It has shown its utter dislike to honest, unvarnished history, and would falsify without hesitation those parts which reflected upon the Church of Rome. It is no part of the function of the State to assist in the manufacture of Roman Catholics, the more especially when, in do-

ing so, it would be assisting in sowing the seeds of disloyalty.

An appeal to ignorance.

It is urged, of course, by the Church of Rome, that the introduction of Scripture lessons into State Schools would mean that the children were to receive a Protestant education from the State itself, and that an injustice would be done to Roman Catholics because a Protestant Bible would be used. As all intelligent, well-informed people know, this is only an appeal to ignorance and prejudice. There is so little difference between the Douay and the Authorised Versions, that it was possible, some years ago, for Catholics and Protestants to agree upon a series of Scripture lessons to be taught in schools. This selection of lessons is still extant in what is known as the Irish National Series of Reading-books. As a matter of fact, the real objection is not to a Protestant Bible, but to the Bible itself. The Church of Rome does not believe in the Bible being read by the people. If it had the power, it would do the same as it has done before—keep it in a foreign tongue, and chain it up into the bargain.

A national standpoint.

From a national standpoint, apart from denominational considerations, Protestants cannot agree that the Bible, or selections from it, shall be kept out of our State Schools. In saying this, it must not be understood that we are advocating religious instruction in State Schools, for we are not. We are simply insisting that the Bible has a right to be represented in our national system of education. We believe in toleration, in religious liberty; and because we believe in these things, we ask for an open Bible. We ask for it, because it is an open Bible which has made the British nation the freest people under the sun, and placed them in the foreground of an advanced civilisation. For far too long have we allowed the Romish Church to block the way. A church which blocks the Bible in order to conserve its own selfish interests, and for the purpose of keeping people in the dark, may object, but its objections have no right to be considered. We might as well stop teaching geography in our schools, because there are some people who still insist that the earth is flat, and that the inculcation of the globular theory is equivalent to denying the truth of the Bible. If the Romish Church will not meet us on the common ground that the Bible should be read in our schools because it teaches the highest morality and contains the best examples of literature, we must simply ignore its objections. On literary grounds alone it demands a place in the curriculum of our schools. "It is when we study the Bible as literature, as we study any other great literature," says H. Jeffs, "that it gradually dawns upon us that from the point of view of intrinsic human interest the Hebrew literature ranks with the greatest national literature of the world, and in

some respects the works of the Hebrew writers overtop the loftiest summits of any other of the classic literature. The book of Job, for instance, is by general consent the greatest philosophical poem in all literature. . . . If we read the Bible as literature, we shall find its fascination grow upon us, we shall be stirred by its magnificent poetry that sweeps through the whole gamut of the emotions, from triumphant exultation to heartbreaking sobs of fathomless despair." The supremacy of the Bible as literature is so freely acknowledged by the most gifted writers and thinkers of the Christian era that, on the ground of literature alone, it should be a text-book in our schools. There is, however, a higher consideration than even this, namely, its uplifting power. "There never was found in any age of the world," says Lord Bacon, "either religion or law that did so highly exalt the public good as the Bible." It is the Bible that has made the British Empire what it is, and it is the Bible and the Bible only which will keep it in its pride of place amongst the nations of the world. We do not propose, therefore, to allow Romanism to rob us of the secret of our greatness, or reduce us to the lower level of a priest-ridden country.

Editorial Notes.

The Outlook in Turkey.

The prospects for the future are well summed up by T. F. Wolters, who, after fifty years of service among Mohammedans, is exceptionally qualified to gauge the situation. He says:—"Unless I am very much mistaken, the 'Young Turkey' party proceed on the conviction that Islam is quite consistent with just and enlightened government. The nearly bloodless revolution just carried out is an effort to save the credit of Islam. The problem is how far this can be done without throwing over altogether the Koran interpreted by the tradition of centuries. It will be some time before the administrators of the law have learned to overcome the prejudices of centuries, and to treat the rights of the Christian as equal in value with that of the Moslem. It will take a long time to train the hand used to handling a bribe to refuse it. And it will take a still longer time to impress on the mind of the Moslem the principle that in religious questions a man's conscience cannot be coerced, but must be free to accept or reject what it holds to be true or false. In the meantime, much has been gained. Retrogressive influences may make themselves felt here and there and may even prevail for a time. But it is scarcely conceivable that the old state of things can return. The outlook is, so far, distinctly hopeful. We must take courage and wait more earnestly than ever on our glorious Master 'till he bring forth judgment unto victory.' To me, looking back

over the long vista of years, the change that is being wrought is simply marvellous."

The Invasion of England.

"Whatever the future may hold in store," says *The Christian*, "we should know that there is taking place at the present time an invasion of our country by subtle forces which are making conquests in the hearts and homes of our people. I refer to the resuscitation and aggression of Roman Catholicism in our midst. The Romeward movement in a large section of the Church, the undisguised pro-Roman sympathies of many of our leading newspapers, the increasing number of Jesuits whose names one sees on various science committees, together with indications of Romish influence in the colonies—these convince one that a gigantic scheme is being carried out for the conquest of Protestant England and her possessions beyond the seas."

An Italian Governess.

"To this end, concentrated efforts are being made to win the children of our country; and the rapidity with which schools are everywhere springing up is indicative of the success of this method. Unwary and easy-going Protestants are attracted by the prospectuses of such schools, where a general education is offered on easy terms, and denominational differences said to be of no consequence. In this connection the testimony of an Italian governess is significant. She writes: 'My Catholic influences as governess have, while in your land, let me convert three dear girls to our faith, by my gentle persuasion in general education as it was my duty to do, and told by my church.' Surely it is impossible for girls and boys to spend the most impressionable years of their lives in a Roman Catholic school without being influenced by their surroundings. The responsibility rests upon the parents, who sacrifice religious principle for a paltry economic advantage, and who put a 'correct French accent' as an asset against the Protestant faith—that faith which gave us the Reformation, and has been the bulwark of our empire."

The Ritualistic Question.

The growth of High Church principles in the Church of England seems to be causing some concern in the evangelical ranks of that church. At the annual meeting of the Evangelical Church Association, the report which was read showed that there had been "a net gain of 50 members for the year. The project for the establishment of an evangelical college in the Melbourne diocese was being pushed on with all speed. Owing to the fact that the Diocesan Book Society was stocking books which contained matter contrary to the authorised doctrines of the church the committee proposed to establish a book depot of its own, where people could obtain a wholesome supply of Protestant literature." A "wholesome supply of Protestant literature" is very significant.

Pentecost Mission.

Bro. Filmer is now settled in his own house. He is using the old house as a "Bible College" or "Teachers' Training Home," to train the teachers. As soon as he secures more trained teachers he can enter other villages. The teachers now employed are:—William Tabymancan, supported by Bendigo, Victoria; Samson Malatia, supported by C.E. Society, Enmore, N.S.W.; Simon Boulesko, Thomas Tamtum, supported by C.E. Society, Paddington, N.S.W.; Luke Bussar, Moses Warback, Peter Lingte, James Warong, Phillip Tumarong, Joseph Bulagrew, supported by Ma Ma Creek, Queensland; David Bulamer-riss, Samuel Pavo, Daniel Bulavario, supported by S.S., Unley, S.A.; Abraham Tabysung, supported by S.S., Unley, S.A.; Tom Tumout, Timothy Tabycame, Willie Tabymar, Narbong.

You will notice that we have 18 teachers, 7 of whom are supported entirely by churches, C.E. Societies, or Sunday Schools. It would be a great help to our work if the remaining 11 could be adopted by churches, Sunday Schools, C.E. Societies, or individuals. £6 a year would support a teacher. Who will be the next living link?

"Ole clo!" "Ole clo!" "Ole clo!" One of the most useful gifts you can make to the mission is a parcel of old clothes suitable for men or women. It does not matter how old or old-fashioned they are. Everything can be used. Mrs. Filmer now has a dressmaking class with many scholars. The sewing machine is a wonderful thing to the natives, and they call the sleeves of dresses "leg belong dress," and the sewing machine they call "belong sew up." Send all parcels to Geo. T. Walden, for Pentecost Mission, c/o Marcus Clark & Co., Central Square, Sydney, N.S.W. The parcels for Christmas must reach me not later than Nov. 25.

The Enmore ladies sent down 100 turkey twill bags, made like boys' school-bags, to hold a pocket Testament and small Sankey's hymn-book, to enable 100 of the native Christians to join the Pocket Testament League. Mr. G. B. T. Davis, B.A., of the Chapman-Alexander Mission, gave the ladies 100 Testaments and the material for the bags.

Bro. Filmer finds a great need for medical comforts. One of the teachers, Joseph Bulagrew, supported by Ma Ma Creek, Queensland, has had to be sent to the Ambrim hospital, suffering with yellow jaundice. Bro. Filmer writes:—

"We still have a large number of sores to attend to. The latest addition was a little boy (about 8 or 9) from Ranwady, whom I saw quite well about three months ago; our boat brought him here last Wednesday, in an awful state; the heel of one foot was decomposed, the flesh literally dropping off in pieces every time he moved; the other foot only had the big and small toe left; the other three had gone with the exception of three small bones sticking grimly out. We dressed it with boracic acid and vaseline worked into an ointment. Since dressing he is beginning to eat better and is able to sleep, so we are in hopes of saving his life now, even if he may eventually lose his feet."

Old cotton or linen garments are very valuable for bandages, of which a very large number is required.

Brethren or churches, C.E. Societies or Sunday Schools, desiring to send money for the support of the work in Pentecost, kindly send it through either their State Treas., or R. Lyall, Melb., or G. T. Walden, 98 Stanmore-rd., Stanmore, N.S.W.

From March 1 to Oct. 31 N.S.W. raised in 1908 £240/4/9. For same period of 1909 we have raised £347/18/1, an increase of £107/13/4.—G.T. Walden.

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.)

THE GRACE OF THANKFULNESS.

Topic for November 22.

Suggested Subjects and Readings.

- Altars of thankfulness—Gen. 35: 1-8.
Cause for thankfulness—Deut. 8: 2-10.
A psalm of praise—Psa. 103: 1-22.
Thanksgiving in all things—Col. 3: 12-17.
Thanksgiving in trouble—Acts 16: 22-34.
The eternal praise service—Rev. 5: 8-14.
Topic—"The blessing of a thankful heart"—Neh. 8: 8-12.

Unlike our cousins across the Pacific, we do not have a day set apart for thanksgiving. Yet surely Endeavorers may fitly at least once a year be reminded of this grace. You can "count your blessings" as fitly on Nov. 22 as on any other day.

The duty of thankfulness.

The grace becomes a duty. Gratitude is required of us. It is curious how familiarly we talk of some of God's requirements as commands, and pass lightly over others. To give thanks is a divine command, which can no more be broken with impunity, or without loss to ourselves, than can any other of the Lord's injunctions. More, the apostle puts it with extraordinary force, makes it in the highest degree searching and far-reaching, when he says, "In everything give thanks." This text does not say, Give thanks for everything, but it does remind us all that whatever the circumstances may be, in them is cause for thankfulness to be found. Nor is this merely a negative cause. To say that things might have been worse comes far short of an appreciation of our true position. We might deservedly have been in a worse position. We each have much positive good, occasion for joy and thankfulness in our lives. Enumeration is needless. The Christian at least cannot forget the cause he has. A Father's love, a Saviour's sacrifice, and gift of pardon,—surely these are occasion enough. Circumstances, however sad or terrible, can never outweigh these motives to gratitude.

In everything give thanks.

"In everything give thanks!
When bread in fulness is thy daily store,
When near thy dwelling comes no plague nor blight,
When boding ills forecast no coming night,
When to thy riches each day addeth more,
Say not 'My hand hath gotten me this wealth.'
Remember who it is that gives thee power.
The cunning hand and brain, the glow of health,
Receive them humbly as God's freewill dower.
To boasting give no place!
Thine own is all of grace.
In everything give thanks!

In everything give thanks!
When fail the flocks and herds, and fields are bare,
When lips needs press the bitter cup of pain,
When each day's close marks loss where once was gain,
O troubled soul! remember, in thy care,
The Master took the symbols of his death,—
With thanks he broke the bread and poured the wine.
Scourged Paul and Silas praised with every breath;
Habakkuk's field more barren was than thine.
Despair not! Trust and pray!
Commit to God thy way!
In everything give thanks!"

An ugly vice.

Charles Wagner writes: "Painters give a dark background to the most luminous pictures. Never is a shining figure brighter than against a shadowy background. So I will offer as a background to the clear face of a thankful mind the dark abyss of ingratitude. All the good, the lovely, and the helpful, all the work of sacrifice in the world, may be cast into the abyss without changing its aspect, without lessening its depth. As the ocean shows not the paths of crossing ships, so the mind of an ungrateful man bears no sign of gifts received. Ingratitude not only swallows up the goodness of a man's fellows, but forgets the goodness of God himself. Therefore we represent that ugly vice dark as a hopeless night, dark as a covered grave. In this darkness gratitude rises like a star. Gratitude is the pure reflection of love in this world. Love is a beautiful mother, and one of her most delightful children is gratitude."

The blessing of thankfulness.

It pays to be thankful. Gratefulness means gladness. Life can be made sweeter and happier. Things are always easier if you look on the bright side, and remark how much there is to be thankful for. If gratitude were not in existence, the inventor of it would surely be hailed as a public benefactor. With it our lives are sweetened, and we agree that thankful folk are easier to get on with than ingrates are. Think of two people you know: One is in a chronic state of grumbling, always sees the ills of life, hardly believes there are anything but ills to be seen; the other is a consistent Christian, happy, contented, thankful. Would any one need to be told which was which? The face would soon reveal. Thankfulness and contentment are a beauty recipe. "Thankfulness keeps one young. It renews youth, and maintains it as vigorous as an eagle. Growling makes a man old before his time. Discontent ploughs furrows in the brow and deeper furrows in the heart."

The lesson that it pays to be happy and pleasant and glad has been told in the story of

The runaway frown.

"All alone by himself, a Pucker-up Frown
Had lived (such a pity!) in Cloudy-Brow Town!
But he said—'twas the rumor—one bright, balmy day,
That he must have a change, so he soon ran away.
And he slipped out of town,—where, nobody knew,

And he never went back (I'm glad it is true).
They say that he found, e'er he'd travelled two miles,
A group of the jolliest, merriest smiles;
And he joined in their sport,—it had then just begun,
And all the day long he had so much real fun
That he quick changed his name (Frowns, you know, have the knack)
To Smiles,—and he never again changed it back!
For he found that it paid (wouldn't yours find it, too?)
To smile, 'stead of being glum, silent and blue!"

The value of expression.

We are told to give thanks, not merely to have a feeling of gratitude. Jesus surely emphasised the need of expressing gratitude when he asked, "Were there not ten cleansed? but where are the nine?" If one does you the least of service, you say, "Thank you"; it would be a poor defence of a charge of boorishness that you felt grateful. One has said, "To feel gratitude without showing it is perhaps no better than to show gratitude without feeling it."

Better than words.

Mere words cannot pay a debt of gratitude. Words are a fitting recompense for verbal messages of cheer. He whom we have to thank showed his love not in words, but in deeds. The Father's love in the gift of his Son, the Saviour's love in his atoning death—these cannot be answered with lip service alone. A thankful heart will overflow in deeds of love. Never can we requite our God for the wealth of love he has lavished upon us, but at least let us with glad service show our appreciation and thanks.

"Love so amazing, so divine,
Demands my soul, my self, my all."

Thoughts.

Thankfulness is the tune of angels.—Spenser.
He enjoys much who is thankful for little. A grateful mind is a great mind.—Secker.

Many favors which God gives us ravel out for want of hemming through our unthankfulness.—Fuller.

God has two dwellings—one in heaven, and the other in a meek and thankful heart.—Isaiah Walton.

Gratitude is a duty none can be excused from, because it is always at our own disposal.—Charron.

From David learn to give thanks in everything. Every furrow in the book of Psalms is sown with seeds of thanksgiving.—Jeremy Taylor.

He that preaches gratitude pleads the cause both of God and man; for without it we can neither be sociable nor religious.—Seneca.

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart, which to me was of invaluable service: "Do the duty which lies nearest thee," which thou knowest to be a duty! Thy second duty will have become clearer.—Carlyle.



Letter from H. H. Strutton.

Since the rains broke (June 1) a great deal of our time has been put in at Diksal, attending to the repairs to the bungalow, and our houses on the new property, and raising embankments in the field, sowing grain, etc. The bungalow has three rooms, and these were in a filthy state, the walls having been smeared with mud and cow dung, and the plaster having been knocked off in many places, especially on the outer verandah walls, where goats and bullocks had been tethered. For the first week or two, we could not get builders for the repairs, and had to do all the inner plastering repairs and whitewashing ourselves. When the men came, we put them on rebuilding some of the outhouses, only one room of which was at all habitable. The walls of two rooms were rebuilt; two new rooms were added to the main outbuilding; the north wall which gives another good room, and these were repaired of the building that is roofed with galvanised iron, and a partition wall put into it, tiled with new tiles. Then we turned our attention to the bungalow, the first thing needed in which was a bathroom, and this was soon there. Then an eyesore in the shape of a wall out of plumb had to be dealt with; this was the west wall which enclosed the verandah at that end of the house, making a third room. It leaned outward about four inches at the top, so we chipped away the bricks till it was right, and then plastered the whole wall over. The next job was the adding of three verandah rooms on the north and east sides—a small bathroom, a smaller storeroom, and a fair sized office, or study room. These were built of brick, and the outer walls were plastered; into the bathroom we knocked a door away, and inserted a door where a window had been.

This means that the bungalow has four good rooms, measuring approximately 16 x 24, 16 x 14, 16 x 18, and 14 x 7, in addition to two bath rooms and a store room. It should be said that the first job of all was to see that the whole bungalow was re-tiled before the rains broke, that is, the tiles are all taken off and re-set, or it would have leaked like a sieve. After this we lay peacefully in bed one night while two inches of rain pattered down upon it in two or three hours.

There are still one or two jobs to be seen to, but we have postponed them for the present, as we could not spend more time away from the work here just now; there are new windows throughout, as those previously have only wooden flap doors and no glass. Most of the frames for these are ready for fixing. The walls of the galvanised iron outhouse, half of the north, and all of the west side are to be rebuilt, as they are falling. We have not hurried with this, as we have to pull the walls down anyhow,

and the roof is supported on wooden pillars, so that cannot collapse.

Appended is a summary of expenses to date, from which it will be seen that the additions and repairs are met from the amount of difference between the amount asked for by the previous owner, and that actually paid. There is about sufficient balance in hand to see the repairs properly finished.

The crops on the land there are in very fair condition, though they have suffered somewhat on account of the rain holding up for six clear weeks, at the time when we wanted it most. The whole place is now ready for occupation, and with very little care is not likely to fall into disrepair again. It will make an ideal station for a married couple. At present two preachers are stationed there—Wamanrao and Tabaji. They go out to one of the outlying villages every morning, and have a meeting close by in the evenings. The Dharamsala, or native rest house, which is close by, affords a splendid opportunity for preaching to a large number of people every evening while they are waiting for trains, or resting ere they go to their destinations. We shall probably get the colportage work at the station, selling copies of Gospels and religious books shortly. The Tandalwadi school has been repaired, and Vinayekrao is living there again, and seeing to the school work and preaching as well.

Our permanent evangelistic staff is now as follows: Ganpatrao R. Kanse, preacher, Baramati, salary, Rs. 25 per week; Wamanrao Gaikwad, preacher, Diksal, salary, Rs. 13 per month; Tabaji Krishnaji, preacher, Diksal, salary, Rs. 13 per month; Vinayekrao Power, teacher, Tandalwadi, salary, Rs. 11 per month; Sarahbai Kanse, (supported by sisters of Victoria), Bible woman, Baramati, salary, Rs. 10 per month; Dinker B. Garde, at Wilson High School, Bombay, salary, Rs. 10 per month. Of these, two are supported, that is, during the last year we have received two amounts of £12/10/- each from the F.M. Committee for the support of Wamanrao and Vinayekrao. The support of the former takes the full £12/10/-, with horse allowance and extra for the support of his mother, but the amount of Vinayekrao works out at £8/16/-, and the balance, £3/14/-, we have put towards the school fees of Dinker. From the school report concerning the latter, we consider it will be best to allow him to leave at the end of the year, and then put him with Ganpatrao for private study, and to help in village work, as he will get better training with this man than at the school, and as regards his English, the principal is of the opinion that it will not pay to take him further.

The following we recommend to the Committee for support: Tabaji Krishnaji, engaged from July 1, 1909, £11 per year; Ganpatrao R. Kanse, engaged from July 15, £20 per year; Dinker

Garde, £7 per year. The engagement of a man such as Ganpatrao Kanse (pronounce Gun-pitrow Knsay) has become a necessity, as far as Baramati is concerned, and he has already justified his appointment in many ways. He will be invaluable in the training of future workers also, having both the ability and adaptability. We have known him well for over 12 years, having had him with us in the P. & I.V.M. Of Tabaji Krishnaji all we can say is, that he seems a very faithful worker, and though rather deaf, is a good all round worker, and is willing to put in his odd time about the field. Until some good English worker is stationed at Diksal, it is necessary to have two native ones, the fact being that one cannot hold out against all the opposition given, as a rule, unless he is an exceptional character. We hope his support will be forthcoming from the profits of the field alone, but in the meantime commend him to the Committee, or to some home church or C.E. society.

The weaving is doing very well. We have put another boy on a loom for full time now, after having had him a year at filling bobbins, and learning how to weave. In his place we have a younger boy, and hope to have another also very soon. Prof. J. B. Knight, of the Poona Agricultural College, was here last week, and said, "Your saries have got a good name in Ahmednagar, and Dr. Ballantyre is going to send you an order for some." The funny thing about it is that Dr. B.'s mission has had a weaving industry going longer than I have been in India. I also sent 42 sarie lengths to one of their mission orphanages at Sirur six weeks ago.

It has been definitely decided to run a railway to Baramati from the junction at Dhoud: they say it will be running within two years. It is a 24 mile connection, and will be a great boon to us.

We have begun the building of a place for meetings on this compound, a brick and stone one, 25ft. x 17ft. We intend to erect a verandah on one side, and use this for medical cases, and hope to have all finished in readiness for Nurse Terrell when she arrives. A good portion of the cost of this will be met by the Christians here, and for the balance subscriptions would be welcomed. It has often been a tight squeeze to get all into our front room, or on to the verandah of the bungalow for our meeting, and the place will be a great boon when ready. We are building it with the idea of turning it into a dwelling for English workers, when the time comes for us to have a big meeting place in the town itself.

Our hearty thanks for your continued prayer and sympathy with us in the work, and for the great help given in the past.

When English missionaries in Uganda, Africa, were murdered by the savages, and a score of young natives who had believed the gospel were burned at the stake, a meeting of Oxford and Cambridge students was called in London. When the story had been told, the question was asked, "Will any one volunteer to go and take the place of those slain?" Those who asked had no faith to believe there would be a response, but a hundred young men sprang to their feet, each one saying, "Send me!"

Among the English Churches

Thos. Hagger.

III.—LEICESTER.

The work was started in the town of Leicester by Bros. J. and T. Leavesley in the year 1859, when just a few met in the house of the former to break bread, consequently this is the jubilee year. There are now in this town of 212,000 people 6 churches known simply as Churches of Christ, with a combined membership of 867, while 4 miles away at Wigston Magna there is a church of 38 members meeting in a very neat chapel, and one at South Wigston with 268 members—possibly the strongest church of any kind in that place. So that the handful of 1859 has become a host 1173 strong—this is splendid progress in conservative England.

The churches at Crafton-st., Andrew-st. and Melbourne-road have very nice buildings, which are splendidly equipped for Sunday School work. The chapel on Erington-road is a recently erected temporary structure of iron, but it is in an exceedingly fine position. Great credit is due to the brethren in this land for the fine energy they display in, and the amount of money they spend on their school work; in this they can give us a few points. And when we remember that they do not depend so much upon the work of the evangelist as we do, it certainly becomes still more creditable to them; although your correspondent does think that the cause here would make quicker progress if more evangelists were supported, and if the work of each one was concentrated more on definite fields.

I visited Leicester by invitation of the church on Melbourne-road, of which J. Wycliffe Black—brother of the late Sydney Black—is one of the office-bearers or ministers. I was entertained in the hospitable home of Bro. and Sister Black, and enjoyed my stay very much. The mission which I conducted lasted for 10 days, during which 34 made the good confession. The church had been aroused to a spirit of expectancy, was earnestly waiting upon God in prayer, and was working hard to make the effort a success. The officers did not ask the members to "go and distribute bills," but invited them to "come and distribute"—every officer took a hand in this work. The splendid ingathering is largely due to the way in which the brethren went about the effort, the fine condition that the church was in, and the large number of young men and young women found in the Sunday afternoon institute—a kind of senior school. The brethren gave me full charge of the gospel meetings, but each evening two brethren accompanied me on the platform, and they and sometimes others took part in the meeting. This was all right, and the parts were attended to most efficiently. The meetings were very largely attended; the second Sunday evening the crowd was too large to accommodate in

the chapel and one of the school halls combined—this latter being separated from the main auditorium by doors which run up toward the ceiling, and so can be made to increase the seating capacity of the chapel. Had this effort continued for 5 or 6 weeks, there would have been, judging by the interest displayed, a very large ingathering.

Two evenings while in the district I had the pleasure of speaking at South Wigston; on the first I delivered my lantern lecture on "The Rise and Progress of the Restoration Movement"; on the second the gospel was preached to a full chapel, at the close of which a young man confessed Christ.

I leave Leicester to-day, having just completed two weeks' stay, during which 35 people made a decision. Thank God for the power of the gospel. I go to Birmingham for a week next, and on my way intend spending a few hours in Coventry.

From the Field.

New Zealand.

OAMARU.—We have entered hopefully on the fourth and last week of our mission. At a baptismal service last week two girls came out for Christ. Three young men decided at the gospel service on Lord's day, 17th, after a telling address on "Jesus." To-night two boys and a girl determined to follow the Saviour. Large numbers of strangers attend the meetings, and Bro. Mathieson presents the old, old story with much power. Mr. Hiett, of the Baptist Church, has rendered invaluable service as soloist and choir-leader, while other Baptist friends have also placed us under a debt of gratitude.—W K, Oct. 18.

Tasmania.

PRIMROSE PARK.—On Oct. 10 Bro. Way paid us a welcome visit, and on the Lord's day morning exhorted the brethren. In the evening we journeyed to Bro. Cooper's home, where Bro. Way preached in his earnest and spirited manner. Some of our Sunday School scholars are anxious to put on Christ in his own appointed way. We pray they may have their desire very soon. The church at South Road celebrated their fourth S.S. anniversary on Oct. 24. Great praise is due to the brethren and Bro. Way, who within a few days determined to line the building and repaint it, and which was successfully accomplished. The brethren have now an up-to-date building which is a credit to them. The building was beautifully decorated for the occasion. A hearty invitation was extended to the sister churches. There was a record gathering around the Lord's table. In the afternoon the building was crowded to its utmost. Bro. Way distributed the prizes to the children, and gave one and all some sterling advice. Bren. Hutton and Taylor gave short addresses. The singing of the children was much appreciated, being conducted by Sister Hutton and W. Taylor. In the evening Bro. Way delivered a powerful address to a crowded house. The usual picnic was held. Bro. Way is leaving for Mole Creek, and will be missed very much.—A. R. TAYLOR.

Queensland.

WEST MORETON.—Encouraging prospects. Five made the good confession last Sunday night, before a crowded house. Children's Day programme has been rendered in fine style by the scholars, the offering being £15/-. Young people's meetings keeping up well, and interest well maintained in every branch of work. Last Sunday afternoon the evangelist questioned the Bible Class scholars upon the gospel of Luke, and after an hour's drilling it was found that the girls had answered 64, while the boys responded with 60 answers.—P.H., Oct. 26.

BOONAH.—We are pleased to report the presence of our aged Sister McKay at the Lord's table yesterday, after a prolonged severe illness of four months. Last Lord's day one sister received the right hand of fellowship by her faith and obedience. The chapel was again filled last night, and one young married woman was baptised. At the close of the writer's address, three women and two men stepped out for Christ. We believe the Lord is blessing us; and although we have had so many, yet we are looking for more.—W. UREN, Oct. 25.

TOOWOOMBA.—Full house Sunday evening, Oct. 17, J. W. Parslow preaching; one confession. Young People's Society gave a social to Boys' Club on Wednesday, 20th, and was a great success. Forty broke bread last Lord's day morning, Bro. Mason exhorting. Gospel service crowded, Bro. Mason preaching. Visitors, Bro. and Sister Mason and family, from Roma, Sister Collis, from Victoria, W. Süchting, from Brisbane.—LEWIS A. HOSKINS, Oct. 25.

CHILDERS.—After a period of quiet work, we have had a refreshing shower, no less than nine being added to our little band. On Lord's day, Oct. 24, six were baptised by Bro. Thompson, over 80 being present at the service. The remainder were baptised during the week. Of the converts eight were ladies, four of whom were Sunday School scholars. We are sorry to lose two by removal, but purpose keeping in touch with them by correspondence. We were pleased to have with us Bro. Green, of Brisbane, who arrived at an opportune time. He exhorted the church at the morning meeting and assisted at the other services. Interest is awakened, and could a short mission be arranged at the present time, it is almost certain the effort would be crowned with success.—R.H., Oct. 28.

Victoria.

BET BET.—On Wednesday evening last the church anniversary tea meeting was held. About 180 sat down to tea at six o'clock. The meeting began at 8.15. There were fully 200 people in the building, and about 100 outside. The programme, which was mainly given by friends from Maryborough, was a good one. A. W. Jinks, the evangelist, gave an address on "Why the Bible is the Word of God."—L.J.

GORDON.—Special services held on Oct. 24 and 25 to celebrate the anniversary of the Bible School. We were pleased to have with us a number of visitors from other churches. On Lord's day morning Bro. Combridge presided, and Bro. Harward exhorted the church. Bro. Harward preached the gospel to good audiences both afternoon and evening, also giving the children their prizes in the afternoon. On Monday evening after the tea the children gave a short programme, and Bro. Harward delivered a lantern lecture on New Zealand. Although no one decided for Christ

a good impression has been made, and the disciples are encouraged and strengthened in their work for the Master.—A.B.C.

BURNLEY (Hunter-st.).—Grand meeting to-night. Five made the good confession—a mother and her four children.—O. A. CARR GREEN, Oct. 31.

BRUNSWICK.—Bro. Lochhead addressed a fair meeting at worship, presided over by Bro. Hardie. Good meeting at night, Bro. Quick's topic being "Christ Stilling the Tempest." One confession. Service of song, "He Careth for You," will be rendered by the choir on Nov. 10. Silver coin.—W.T., Nov. 1.

CARLTON (Lygon-st.).—Visitors present, Sister Scott, from Petersham, N.S.W., Sister Stevens and daughter, from Launceston, also Bro. Hickey, from Paddington, N.S.W. Bro. Bagley spoke morning and evening, giving two fine earnest addresses. At night there were four confessions. Bro. Bagley closes his labors with us as evangelist on Sunday next, Nov. 7. A farewell public meeting will be given on Thursday, Nov. 11. The final meeting in connection with the Sunday School anniversary on Thursday passed off very nicely. The children were entertained at tea, after which a nice programme was gone through by the scholars. Everyone pleased.—J.McC.

NORTH MELBOURNE.—During the last fortnight, two attractive marriages have been solemnised in the chapel, M. W. Green officiating. On the 20th ult., Mr. F. J. Kolbe and Miss E. E. Bickford were united in marriage; and on the 28th Mr. A. B. Bickford and Miss Jessie Wood were similarly united. It may be noted that Miss and Mr. Bickford are grandchildren of Sister Mrs. Woodbridge, one of the oldest members of the North Melbourne church. As Mr. Bickford and Miss Wood are esteemed and energetic workers in the Sunday School, it has been arranged to hold a social gathering in the chapel on Thursday, 4th inst., to re-celebrate the happy event. At the close of Bro. Green's address on Sunday evening on "Is Jesus Truly Divine?" in response to the invitation, Mr. Kolbe stepped to the front, and made profession of his faith in Christ, thus gladdening the heart of his bride, and imparting joy to her parents and other relatives.—G., Nov. 1.

MELBOURNE (Swanston-st.).—On Sunday night last, C. M. Gordon delivered the first of a series of addresses on topics relating to the New Theology concerning Christ, the subject dealt with being "Was He the Son of God?" The question was ably treated, and there was a good audience.—R.L.

BET BET.—Last Lord's day evening A. W. Jinks preached on "Bind Bartimeus." One made the good confession.—L. JINKS.

ST. ARNAUD.—A strong committee is being formed in the town for the purpose of arousing interest in the Temperance cause. Our first effort will be to secure a speaker from Melbourne for a meeting held on or about Nov. 30. We hope to do some aggressive work along Temperance lines. The drink evil appears to have conquered the town. Bro. Barney passed away at the hospital last Friday week after a painful illness of over a year. We laid his body to rest in the St. Arnaud cemetery.

BENDIGO.—Two decisions at Golden Square on Sunday, T. J. Cook preaching. One at Bendigo, F. Collins preaching. Our evangelist has been granted one month's holiday during November on sick-leave. The combined schools of Bendigo and Golden Square held the annual picnic at Ravenswood on Wednesday, which was a great success, about 500 spending the day in God's air, this being a record attendance to date for these annual gatherings, which are very en-

joyable, and served on this occasion to bring all in touch with the new converts.—J.S.

NORTHCOLE.—Good meetings Sunday. In the morning Bro. Quick exhorted the church. In the evening Bro. Lang conducted a white service in connection with the Endeavor Society, at which there was a packed house. We are making steady progress, and are full of hope.

TARADALE.—One confession this afternoon, Bro. Andrews, of Castlemaine, preaching.—A. CLARKE, Oct. 31.

CASTLEMAINE.—Nice meeting last night, and two confessions.—H.P.L., Nov. 1.

WINDSOR.—One confession on Sunday night. At the annual business meeting Bro. Holland, Brown, Lloyd, Delzoppo, Smith, Nicholson, Graham and D. Pittman were elected as deacons, with Bro. Lloyd secretary and Bro. Holland treasurer. The S.S. office-bearers have been re-appointed. Building operations commence this week.—D.E.P., Nov. 2.

CROYDON.—The church held their anniversary on Lord's day, Oct. 24. Bro. Davis, from St. Kilda, exhorted in the morning and preached in the afternoon. On Tuesday the service took the form of a pound night social. Bro. Davis acted as chairman. Visitors, J. Smith, from Mildura, Miss Murray, from Fern Tree Gully, Bro. Bell, from the Bible College, the two latter helping admirably with the programme. Special thanks are due to the organist, Miss Jena Parker.

COLAC.—We had a splendid open-air meeting on Saturday night, many listening from start to finish. Bro. Connor gave a fine talk to the crowd, and sang a solo which was much liked. On Lord's day the meetings were well attended. Bro. Connor has started what we hope to be a great work for the month of November. We are holding a public meeting on Tuesday and Wednesday in each week during this month, when Bro. Connor will deliver a series of addresses; a list of these has been given out all over the town. We are having the lantern and slides, and we hope and pray that our brother's efforts to extend the kingdom of our heavenly father shall be blessed. Any of the brethren passing through will be made welcome at these meetings.—J. G. LACY, Nov. 1.

SOUTH YARRA.—Since last report the meetings have been steadily increasing. On Lord's day, Oct. 24, we had the pleasure of having Bro. and Sister Mantell with us, the former exhorting the church. On October 14 a large number of S.S. scholars and church members met together in social reunion to do honor to our esteemed Bro. F. Lewis, who on the following Wednesday united in wedlock with Miss A. Smith. Bro. Lewis has held the position of S.S. Sec. for over 14 years, being one of the first to join the church after it was organised, and ever since he has been untiring in doing all he could to help the cause here. Presentations were made on behalf of S.S., church, choir and cricket club. Bro. Lewis suitably responded. On the 20th the happy event took place, the chapel being beautifully decorated by members. Jos. Pittman performed the ceremony. Last Lord's day we had with us R. W. Judd, from Warragul, who presided, and W. Judd, from Cheltenham, exhorted. In the evening W. H. Nightingale addressed a good audience on "What we Preach and Why."—T.M., Nov. 1.

SANDRINGHAM.—Since last report one young man—the son of Sister Marris and the late Bro. Marris, grandson of the late Bro. and Sister A. P. Allan, who were members of the Church of Christ in its early days, then meeting in the Temperance Hall, Russell-st., Melbourne—has been admitted into the

church here. Evening gospel services are fairly attended only, as the formation of the church at this beautiful seaside resort is meeting with great opposition, but the message of God is faithfully and earnestly proclaimed by Bro. Ludbrook and must bear fruit. For the next two Lord's day nights R. Pittman will take the preaching. Visitors to Sandringham are kindly and earnestly invited to come to the New Hall, Abbot-st., where the church meets for worship at 11.15 a.m.; gospel song service, 6.45; preaching, 7 p.m.—A.R.M.

BALLARAT.—A very pleasant social evening was spent in the Manchester Unity Hall, at which about 90 members of the church were present, to bid farewell to Bro. and Sister Chaffer, who are leaving Ballarat to enter into business at Box Hill. After a varied programme and refreshments, Bro. Potter, on behalf of the church at Dawson-st., spoke of the high esteem in which both Bro. and Sister Chaffer were held, and presented them with a silver tea pot and hot water jug, suitably inscribed. The superintendent of the Sunday School, on behalf of the Bible Class, of which Bro. Chaffer was teacher, presented him with an illuminated address. Bro. Chaffer, in responding, said he felt leaving Ballarat very much, and was pleased to know both his and his wife's feeble efforts were so much appreciated, and urged upon all to make a deeper study of God's word.—A. E. PITTOCK

WARRNAMBOOL.—Record full house at our monthly young folks' entertainment last Thursday, and one of the best programmes by our well-trained band of workers. The cause now stands in good repute from without, and many are listening to the old primitive gospel who would not venture near before. One more confession yesterday.—J. G. SHAIN, Nov. 1.

PRESTON.—S. G. Chipperfield has consented to take up the preaching here for a while, and on last Sunday evening he preached to a fair meeting. Our Bible College offering was 13/6. A more ready response to our building appeal would be welcome. £100 is needed before we can start. We acknowledge with thanks £1 from Sister Benson, Tokyo; 5/- from Sister Miss E. McCallum, Nhill, and from the churches at Bayswater, Ballarat, and Zillmere (Qld.), 10/- each; Harcourt, Northcote, Brighton, Nth Adelaide (S.A.), 5/- each. Send to 27 Grattan-st, Carlton, donations of any amount.—W. A. STRONGMAN, Oct. 31.

South Australia.

HENLEY BEACH.—We were favored with a visit from Miss Mary Thompson, of India, and Miss Edith Terrell. Both these sisters gave excellent addresses, and created a good impression. The C. E. Society recently formed is doing well, and should make the young people useful in church work. C. Fiedler exhorted the church to-day, and the writer spoke to a good audience this evening.—H. J. HORSELL, Oct. 24.

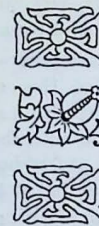
GROTE-ST.—On Sunday, Oct. 10, the third anniversary of the Chinese gospel mission was held at Grote-st. Special singing by teachers and scholars, solo by Bro. Morphet. About sixty present. On Tuesday, Oct. 12, a social was held; about 150 present. Some very encouraging addresses were given, and a recitation by Daisy Jackson, and solos by Mr. Morphet and Mr. Jackson. This anniversary was the best which has been held, and the school is now in a forward condition and prospects bright.—A. DOWNS, Oct. 24.

Continued on page 646.



Through Fire and Water.

BY ALAN PRICE.



CHAPTER VIII.

As the golden sunrise streaked the heavens, their curiosity overcame them, and walking gently to the open door of the bedroom where Moses lay, watched for the faintest sign of returning consciousness.

Other anxious eyes were also watching there, while Murran was using all his arts to bring round the unconscious young man.

"God helped me save him life one time," said he. "He help me save another time."

At last the eyelids began to quiver, the chest to heave, and the lips to move.

"Where am I?" were his words.

"You all right," said Murran; "don't fret, you had accident."

"Yes, I remember, the horse turned and fell down the bank. Where are my brothers? They are lost; lost in the storm; my poor brothers; they hated me, but I loved them. Tell father I did my best, but could not find them."

"Poor fellow, he wanders," said Mr. Harrow; "high delirium it must be."

"No delirium, sir," said Moses. "I am in my senses. Tell me who you are, please, and what kind friends have saved me from drowning."

"My name is Patrick Harrow; what is yours?"

"John Macpherson," said John.

The brothers could no longer restrain themselves.

"Here are your brothers, John," they cried. "Your hateful, miserable, repentant brothers. Forgive us the wrongs of the past."

Joy lit up John's face, but the excitement was too much for his wounded body, and he swooned. Restoratives were applied, and soon he rallied and dropped into a quiet sleep.

By noon the doctor arrived, having hurried over many miles of country, but finding his patient in a deep sleep, he did not disturb him. An examination of the wound itself showed that, ugly as it was, it needed nothing but a little aseptic dressing. The shock to the brain must have been very great, but as consciousness had returned there was every hope of recovery.

The matter of the loss of memory, he explained, was due to the shock of the original fall some years before, which had indented the skull. The pressure upon the brain, at the region where the faculty of memory was principally centred, had stopped the blood circulation at that point, and thus interrupted memory.

The second blow had, however, by causing a slight fracture, relieved the pressure, and restored full circulation. The memory of the past was, however, disjointed by the process. It would only be by the greatest care that his memories could be made to combine in their proper sequence.

He advised that on the patient awakening, the brothers should narrate to him his past life up to the time of the first accident, that he himself

should tell what happened up to the moment of his loss of memory. Murran should pick up the narrative until Mr. Harrow was able to lead up to the night of the fire.

It might be necessary to repeat this experiment several times and, possibly, when all else failed, to send for his old father. In the event of final failure, they must be satisfied to leave him in possession of the particular memory that gained the ascendancy.

He then went away, saying he had a patient some twenty miles further on, and that he would endeavor to call in a day or two.

Preparations were then made for the awakening. The brothers took the further precaution of shaving themselves so as to look as nearly as possible like what they were in the old days. Murran brushed up his recollections of his part and memorised his facts in the best English he knew. Mr. Harrow, too, busied himself recalling the main incidents in the few years that had passed since he received into his house the wild boy from the bush.

CHAPTER IX.

In the meantime Asena sat as nurse in the quiet bedroom. Tired at last watching for the first movement, she was turning over the pages of a book in the darkening twilight, when a quiet voice said, "Is that you, Sis?"

Tears rushed unbidden to her eyes as she thought "Must I be only 'Sis'? can I ever hope to get back that memory of a tie that was beginning to bind us closer even than that of brotherhood?"

Checking herself in a moment, she said, "Not your sister, John; but one who knows you well. You have had some strange experiences since last you saw your sister Dora. Your brothers are here to tell you much perhaps that you already know. We want to learn from you how you met with the accident. A friend who saved your life when you fell down the bank will tell you of the rescue, and we have a lot to say to you about other matters, so be composed, and I think you will soon understand."

"Whatever it all means," said John, "I feel that I am speaking to a very dear friend. I must have met you many times, where, I cannot say. But please get me something to eat; I am ravenous."

Asena needed no second bidding, but hurrying away, told the others the news. She soon returned with a tray full of light eatables, which the patient demolished with relish.

When the meal was over the members of the family, with Robert, Sandy, and Louis, came quietly in and took their places by the bedside. Trembling like aspen leaves, the three brothers gazed upon the bed, more like invalids themselves than the robust young man that lay there.

A smile of recognition overspread John's face, as, stretching out his hands in the ecstasy of joy, he almost dragged them on to the bed, saying, "How are you all? How is dear old Dad and Bert and Dora? Tell me all about them. Where have you been? how did you find me?"

Robert, as the spokesman, assured him that all were well when they left home, and then he turned the conversation to reminiscences of the very early days of John's childhood. It was evident as he proceeded that John's memory went back to them as he repeatedly interrupted with anecdotes of his own. Then painfully and slowly Robert led on to the days of jealousy and hatred.

"We hated you for your goodness and your Christlikeness," said he; "God forgive us our crime." The strong man quivered and broke down.

With burning cheeks and hanging head, Sandy took up the tale where Robert left it, and, regardless of anything but the truth, told of their hateful and wilful negligence that led to the catastrophe. "But, brother John," said he, "forgive us, or we cannot live."

"My God has taught me to forgive, as I would be forgiven," said John. "Many a time used I to pray that he might soften your hearts, and now that prayer is answered."

Going on then of his own accord, he told them with precision the story of his drive, the thunderstorm, the deluge, and the lurch of the trap. Then he paused a moment as if perplexed.

"Wait little bit," said Murran, "Me found you in bushy tree you tumbled down on. Tree cradle like little Moses; me take you out of cradle and nurse you back alive." Then under the stress of excitement he threw his English to the winds and lapsing into his own language, poured out the story of their bush life. The strange, yet familiar, sound of the "urras," "ar-ras," and "attas" of that weird tongue entered John's ear, passed into his brain, and aroused the faculties of memory that had been exercised in learning it. Thus it served as a connecting link between the immediate and the long past, and caused the nerve power to flow in its proper channel.

"Ah, Murran, I know you now," said John, "and you, Mr. Harrow, and you, Asena; George and all. How came I here, and why are we all together in this fashion?"

It took but few words on Mr. Harrow's part to explain.

"You came to me, my boy, as a stranger; you found me comparatively poor, you have with God's blessing brought me affluence, and bound yourself to us all with the strongest ties of affection. You have, at the risk of your own life, saved us from ruin and lie there as the result of your self-sacrifice."

We can only imagine the joy and satisfaction to all at the return of his memory, but we cannot attempt to express the feelings of a certain young person in the group when she realised that Moses of yesterday was returned to her in John of to-day.

Many a note of praise went up that night, and the family prayer was filled with thanksgiving to the Father of all mercies.

On the doctor's return next morning, he expressed himself as perfectly satisfied as to John's recovery. He asked him many questions as to

minute details, and sent on interesting information to the *Lancet* and other medical papers. The case was considered wonderful, but not altogether unique.

CHAPTER X.

But what of the brothers? They stood forgiven by John, they knew. What of that God they had disobeyed, and that Christ they had so often spurned? Was there forgiveness in heaven for them?

Although they were now provided with every comfort and badly needed rest, no sleep would come to their troubled frames, as they tossed in their beds. One after the other they went out into the quiet bush, and meeting there, they divined the cause. No light could they give each other—blind leaders of the blind, they groped in spiritual darkness.

Morning brought no relief. Their hungry souls craved sustenance, but refused it to their bodies. No food passed their lips.

At dinner John appeared at the table, but although the family waited long, the brothers did not come. Fearing something of a serious nature had happened, John went to search for them. He found them on their knees in their room. With gentle step he approached them and asked their trouble.

"Oh," said Robert, "we have sinned and cannot find relief. Our judgment is on us; we are beyond the reach of mercy."

"I have sinned, Robert," said John, "and mercy has never failed to reach me. Where sin abounds grace does much more abound."

"But you have not sinned as we have," said Louis. "Christ, we know, has said that hate is murder, and our hate to all intents and purposes murdered you."

"Christ has said it! Then you believe the words of Christ," said John.

"Yes, indeed, we have learnt to believe that his words are true, and his character pure as the Son of God, but we can never have a part with him," said they all.

"You believe in Christ as the Son of God and the crucified Saviour. You would trust to him your souls if he would have them. He has said whosoever believeth in him shall not perish, but shall have everlasting life."

"Oh," said Sandy. "I see there is hope. We loathe our sins, and are resolved on better lives, but how can we know the sins are forgiven?"

"Listen," said John. "Saul of Tarsus was a murderer and blasphemer, yet he was saved. He believed, as you do, that Christ was the Son of God. He repented, as you have; he kept on praying, as you have; but his salvation and the joy of it were not realised until his faith led to his obedience. Here in my hand I hold that little Testament that you know so well, and which passed through the waters with me. In the 22nd chapter of Acts, and the 16th verse, I read the words of a messenger sent to Saul, when he was in the same state as you are. 'And now, why tarriest thou? Arise and be baptised, and wash away thy sins, calling on the name of the Lord.'

"The word of the Lord endures for ever, and now after nearly nineteen centuries it speaks to you. Why do you wait? Arise and be immersed and wash away your sins calling on his name. Will you?"

The call to immediate obedience entered their hearts and met with its proper response. In a very short time, accompanied by the household, they made their way to the creek and were solemnly immersed in the name of Jesus.

What joy was theirs and John's, and what rejoicing in the presence of the angels, when these sinners, saved by grace, passed into the fold of the redeemed!

CHAPTER XI.

The minds of all now turned to old James Macpherson, and the two others who had been left at the distant home.

Plans were discussed on all occasions with a view to rescuing them from their uncomfortable plight, and letting the father know of the finding of his long-lost son.

For the present John could not leave his work. For more reasons than one, it was considered advisable that the old father should come over from the drought-stricken home and stay with the Harrows for a time.

It was finally decided that Robert and Sandy should harness up their horses, now rapidly putting on condition, to Mr. Harrows' buggy, take Louis' horse in a light spring cart, and with the assistance of the old mare at home, bring over the remnant of the family.

A good supply of provender and eatables was put in, and last, but not least, in order to convince the old father of the truth of the wonderful tale they had to tell, Robert slipped into his pocket John's water-worn and battered Testament.

Now as they travel, we must take a look at the old home.

The drought had done its worst. The old house was there unchanged, the giant gum trees flourished on the bank of the creek, feeding themselves on hidden waters. The pumpkins that in good years overran the cow-bails and fowl-houses, had shrivelled before learning to climb. The fowls had long since been killed for food. The few cows that were left were dry, and eked out an existence on any scrub within their reach. A few lean sheep remained, and wandered for miles seeking their little pittance.

Dora was now a woman; Bert, a youth not unlike what John was once, but without his force of character. Old James Macpherson was not much changed, except that the crows-feet wrinkles of hope and benevolence had largely been replaced by the furrows of care. Still he had not lost his confidence in God, but, Job-like, he waited with resignation.

"I don't believe there is a God at all," said Bert; "or he would send rain and give us a climate fit to live in."

"Son," said the old father, "you forget the years of plenty, the wonderful fertility of the soil, and our beautiful winters, so unlike the bleak, snowy seasons of old Scotland or Canada. Australia has a climate second to none, and a water supply ample for its needs. Fools that we were, we did not take the necessary steps to save the water, to conserve the fodder, or to cultivate the soil, to enable it to retain its moisture. The very bountifulness of the good years makes us careless as to the bad ones. Had I directed you all as I should, we should never have had to face this loss."

(To be continued.)

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From the Field—Continued.

PROSPECT.—Our special mission is now in full swing. In addition to the one referred to in previous report, three others confessed Christ during last week. The four were immersed on Friday, and together with an elderly lady—a baptised believer—were welcomed to our fellowship on Lord's day. Mr. Thomas spoke three times yesterday, and at night we were glad to see five of our scholars and another lad boldly step to the front in token of their resolve to follow Jesus. We are very wishful to reach more men, and so have arranged a special service for such at the district hall next Sunday afternoon. We have also to report that last Saturday we had our annual S.S. picnic. We enjoyed a double novelty, travelling for the first time, as a school, by electric tram and then by train. The National Park at Belair was the rendezvous, and with our sister school from Kermodest, a very happy day was spent.—A. M. LUDBROOK, Oct. 25.

PROSPECT.—Special mission continues, the interest and attendance growing. Last Sunday afternoon Bro. Thomas addressed about 120 men in the District Hall, and at night the chapel was crowded with at least 250 persons. We are glad to report four more confessions and one restoration, making in all fifteen since the mission began. Others we know are seeking the way, and we are looking for many more to decide for Christ before the mission closes.—A. M. LUDBROOK, Nov. 1.

YORK.—A bright missionary meeting was held on Oct. 19. There was a large attendance. Splendid addresses were given by Miss M. Thompson, Miss E. Terrell and Miss A. Scott, all of whom are going to India shortly. Opportunity was taken to bid farewell and God-speed to Edith Terrell, our own sister who gave her life to Christ and was baptised at York. Words were spoken on behalf of the school by W. Brooker, the choir by C. Fiedler, and the church by H. J. Horsell. The writer, on behalf of the brethren and sisters, presented Miss Terrell with a complete commentary of the Bible, as a token of remembrance and love. Our sister very feelingly responded. Refreshments were provided, after which the meeting closed with the singing of "God will take care of you," and the Benediction. Good meetings to-day. One received by letter from Hindmarsh. Our young brethren, B. W. Manning and W. Palmer, took charge of the evening meeting acceptably.—H. J. HORSELL, Oct. 24.

NORTH ADELAIDE.—Lord's day evening (Oct. 31) we had the pleasure of listening once more to G. P. Pittman, and at the close of his address one young woman responded to the gospel invitation.—V.B.T., Nov. 1.

MILE END.—Good meetings throughout the day. Record Sunday School in the afternoon, 120 scholars present. At the gospel service to-night, after an address from the writer on "The Law of Liberty," a lad from the Sunday School confessed Christ.—R.H., Oct. 31.

KADINA.—We had the joy last Thursday evening of baptising four people into Christ. There were about 60 present. God continues to bless the work, and the prospects are still very bright and encouraging.—E. G. WARREN, Oct. 31.

STIRLING EAST AND ALD GATE VALLEY.—The mission at Aldgate Valley closed on Sunday, Oct. 24, with eight confessions. We are thankful to our heavenly Father for thus blessing us, and we wish also to express our appreciation of the help rendered by Sister Gladys Clark as organist, to Sister Mary Doley for rendering

solos, and also for the hearty support we received from the brethren. On Monday the 25th we held our anniversary tea, which was largely attended. Amongst other speakers Bro. Harkness and Sister Mary Thompson and Sister Terrell addressed a crowded meeting. On Thursday, Oct. 28, the quarterly business meeting in connection with both places was held at Stirling East. The two weeks' mission at Stirling East commenced on Sunday evening Oct. 31, when the building was packed. Bro. Wiltshire delivered a splendid address, at the close of which a youth came forward and made the good confession. We want the prayers of all God's people on our efforts during the mission.—A.G.R.

Here & There.

Decisions reported in this issue, 68.

One confession at Surrey Hills, Vic., on Sunday night.

Gordon Birrell is now secretary for the church at Wagga Wagga, N.S.W. His address is Tarcutta-st.

J. T. T. Harding's address is now Park-st., Middle Brighton. We are glad to hear that he is very much improved in health.

The mission which Bren. Edwards and Benn are holding at South Lillimur, Vic., is being well attended. There have been three confessions to date.

Consequent upon T. Bagley going into the field as State Evangelist, H. G. Harward will take up the work of preaching for the Lygon-st. church. He will commence his labors on Nov. 14.

We have sent a sample copy of the Australasian Churches of Christ Almanac for 1910 to all the secretaries of the churches. Will our readers have a look at it and send on their orders?

We regret to hear that Bro. Allan Stewart is not enjoying good health, but requires to undergo an operation in one of the hospitals. We wish him safely through it and speedy recovery.

T. Bagley will commence his work as State Evangelist at Geelong, on Nov. 12. He will conduct a tent mission for several weeks. At the conclusion of this mission he will give attention to Meredith.

The third annual demonstration by the students of the College of the Bible will be given in the Lygon-st. chapel on Tuesday, Nov. 9, at 8 p.m. Presentation of first diploma. Male Glee Party, under Nat Haddow, will assist.

We regret to hear that H. Baker, who is laboring in the Mallee District under the auspices of the Victorian Home Mission Committee, has met with a serious accident. We hope to hear of his speedy recovery.

We acknowledge with best thanks the following amounts for the Davey Fund—J. Scott, £1; Isolated Brother and Sister, N.Z., £1; Sister B. and Bro. W. W. Tomlinson, 7/4; Mrs. D., 3/-; Church, Yando, £1/10/-.

Mr. W. Seamer has sent us his first instalment of the "Methodist View of Baptism," which will appear in our next issue. We would ask him to avoid making introductory remarks of the nature of those contained in the article now in hand. Even editors sometimes lose patience.

Bro. Bagley has been appointed by the Victorian H.M. Committee as State Evangelist and Organising Secretary. He begins his duties on the 14th inst, by

conducting a tent mission at Geelong. In Coming Events our readers will notice that a farewell meeting is to be held in Lygon-st. on Thursday evening the 11th inst.

Sister R. L. Tankin writes:—"The perspiration ruined every piece of paper or card I tried to write on. I had a very pleasant trip to the mountains, where the annual convention was held. We had a most helpful series of addresses from Dr. F. B. Meyer, of London. He was sent out by the Keswick Convention to visit the missionaries at the Sanatoriums. His visit was highly appreciated. The Chapman-Alexander party have been and gone. They were much enjoyed by both foreigners and Chinese. These have been great uplifts to us."

At the meeting of the South Australian C.E. Union held on Oct. 23, it was decided to hold a rally at Hindmarsh in Jan., 1909, to take the form of Christian Citizenship. An offer of a presentation was received from the late secretary, Mr. Beiler, to the society showing best progress for the next year. Country societies are asked for a 1/- subscription to the Union. Applications are invited for affiliation with this Union from any new societies formed in S.A. Please note change of address of secretary, which is now George H. Mauger, 84 King William-st., Kent Town.

Bro. Paternoster writes:—"Would you kindly mention on behalf of the S.A. F.M. Committee that I have photographs of Miss Mary Thompson and Miss Edith Terrell taken on the rocks at Port Elliot, for sale; both on one card. They may be secured from me on postal cards at 4/- per dozen, 2d extra postage; or mounted cabinet size 1/- each, 2d. extra postage; or 10/6 a dozen, 6d. extra postage. We are anxious to see a photo in every home. Churches are advised to order at least a dozen and distribute amongst the members. Address Ira Adina Paternoster, George-st., Hindmarsh, S.A."

J. Stewart, of Dunedin, directs our attention to the first number of the Dunedin local church paper edited by W. J. Hastie, and more particularly to the paragraph which reads as follows: "We are casting overboard all the deck cargo such as anti-organ, close communion, unreasonable position on money, and everything else which is contrary to Scripture and good common-sense. We must clear the deck of the gospel ship of everything which does not bear the stamp of the Captain of our Salvation. Then and not till then will our voice be heard effectively on the great question of Christian union." As our opinion is asked concerning the above paragraph, we can only express regret that it was ever written. To say the least of it, it is in bad taste. On the question of close communion, at any rate, Bro. Hastie is at variance with nearly all the churches in Australasia, and in view of this Bro. Hastie need not parade his views quite so offensively.

"In W.A. there are four evangelists who were members of the Australian Club in Kentucky University: Mr. W. B. Blakemore, who was the American representative, Messrs. J. S. Mill, W. L. Ewers, H. P. Manning, also two ladies who were K.U. dames, Mrs. Mill and Mrs. Blakemore. This led to a reunion and K.U. luncheon on Oct. 15, when Mr. and Mrs. Blakemore entertained the above-named with several invited guests, the wife of W. L. Ewers being welcomed as a K.U. dame. A number of short speeches were made relative to Kentucky University, its work and associations, mention being made of the fact that it was also the semi-centennial of the Philothean Literary Society of which some were members. The items were interspersed with college

songs and yells. Deep appreciation was expressed at the forethought and hospitality of Mr. and Mrs. Blakemore. It was decided that a re-union of this character be held annually."

THOUGHTS.

The cold truth. Then it is not yet the whole truth.

A gentleman always remembers others, and never forgets himself.

For thee many, alas! must suffer. It is thine to see that none suffer through thee.

The saint abstains from sin from lack of desire; the sinner, only from lack of occasion.

To see, open your eyes; to see more, close them.

A simple test: whether you are more disturbed by the wrong you do than by the wrong you suffer.

The heavenly journey is measured not by the number of miles travelled, but by the height of the mountains climbed.

Of a new acquaintance I always ask first, Is he on the lookout for appreciation? And next, Is it appreciation of himself or of others?

The most can be known only of those whom there is little to be known; who have much in them to know are little known even to those who know them most.

FINDING CHRIST.

The joy that a discovery brings may be measured by the length of the preceding search, or by the importance of what is found. There had been a long search for Jesus Christ. Prophets and people had long looked for the Messiah. He was the desire of all nations as he is to-day. The history of heathenism is the history of men with a spark of the divine in them, struggling upward to the heavenly sun. This is true of you; there is something in you that calls out for him. That voice that has been speaking so long and persistently to your own soul is his voice. How weary have been the years you have been groping for him!

No man knows when he has found Jesus Christ what he has found. No man has truly found himself who has not found Jesus Christ. It is only at his feet that he learns what life means to himself. Finding is nothing without following. He loses Jesus who does not follow him. The finding of Jesus is a call away from self, for ye are not your own. This finding of Jesus means one thing more. Those fishermen believed him, and they proclaimed him, and what has been the result? These men had before them a task before which armies might have quailed. "We have found him." Shall we try to hide it? O that we might bring others to find him—this fairest among the sons of men, Jesus, this Master of souls!—*President Welch.*

VICTORIAN MISSION FUND.

Churches—Gordon, £1; Dunolly, Mite Boxes, 8/2; Warragul, 10/-; Footscray, 10/-; M.J.B., £1; H. Leng, 10/-; W. Saunders, Footscray, £1; Sister Mrs. Price, Ballarat, £1. Total, £5/18/2. M. McLellan, Sec., W. C. Craigie, Treas., 31 Cromwell-road, 263 Lit. Collins-st., Hawksburn, Melbourne.

N.S.W. HOME MISSION FUND.

From Churches, per Collectors:—Belmore, 7/11; Erskineville, £2/1/2; Petersham, £8/11/-; North Sydney, £2/12/2; Mosman, £1/4/6; Junee, £1/5/-; Lismore, £3/7/10; Inverell, 17/9; Inglewood Forest, £1/2/4; Merewether, 5/-.

From Churches, towards support of their Evangelists:—Erskineville, to Aug. 2, £20; Wagga, to May 17, £3; Belmore, to Sept. 11, £7/10/-; Nth. Sydney, to Oct. 17, £5.

Individual Contributions:—J. B. Mills, Sydney, 10/-; A. Price, Moulamein, £2/10/-; Bro. and Sister Mowsar, Junee, £1/15/-; H. Clark, Kangaroo, 2/6; Bro. and Sister Hindle, Enmore, £5; W. H. Keam, Sydney, £10; Sister Clark, Erskineville, £1; W. H. Hall, Belmore, 2/6; Donation, Erskineville, 3/3.

Literature, £18/0/10; Rally Tea Profit (per Sisters' Conference Committee), £11/5/11. Total to Oct. 18, £108/3/8.

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Coming Events.

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 11 (Thursday).—Farewell meeting to Bro. Bagley, in Lygon-st. chapel, at 8 o'clock. Representative speakers. All cordially invited.

NOVEMBER 18.—Musical Society's Rehearsal, Lygon-st. chapel. Full attendance requested. Business important.

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.

IN MEMORIAM.

PAYNE.—In loving memory of Harry, the beloved son of S. J. and the late F. F. Payne, who fell asleep in Jesus Nov. 6, 1895, at Collingwood.

"God doth not leave his own!
This sorrow in their life he doth permit,
Yea, useth it
To speed his children on their heavenward way;
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Booking has commenced, and there is only one double room vacant for Xmas month. 2 rooms, bed-rooms, from now until Dec. 20 are vacant, also camp-rooms, (shady) ground, facing sea. Best sites still open, but will be allotted according to priority of application.

Foreign Mission Fund.

Please remember our work in India, China, Japan, the South Seas, and among the Chinese in Australia. Donations sent to the undersigned will be thankfully acknowledged.

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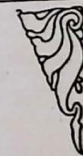
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Obituary.

MILNE.—News has reached us of the death of one of the pioneers of the Church of Christ in the Kerang district. Sister Milne, beloved wife of our respected Bro. D. J. Milne, of Milne's Bridge, at the age of 61, peacefully passed away in the presence of her family on August 23. Our sister was a great sufferer from rheumatism, but was conscious until the last. She exhorted her loved ones to be true and faithful, and by-and-bye there would be a re-union together around the throne with the blood-washed throng. Her dear husband, with two sons and four daughters, are left, not to mourn as those who have no hope, but to rejoice in assurance of a meeting where there will be no parting. Over 20 years ago, then a member of the Presbyterian Church, she saw the New Testament teaching and walked in the light and was baptised. Kerang loses in Sister Milne's departure a faithful member of the church, a faithful exhorter of the faith once delivered to the saints, a staunch supporter of every branch of the church, and a friend to all who knew her. Our earliest evangelists to the district always found a Christian welcome from her, and a real haven of rest, and can say with the writer, "To know her was to love her." Milne's Bridge, their home, being 12 miles from Kerang, it was found they could not always attend the church in Kerang, and even before it was established, the family and brethren for years broke bread and worshipped together in the old homestead.


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