

THE Australian Christian

Circulating amongst Churches of Christ in the Australian Commonwealth and New Zealand.

Registered at the General Post Office, Melbourne, for transmission by post as a newspaper.

Vol. XII., No. 41.

THURSDAY, OCTOBER 14, 1909.

Subscription, 6s. per annum. Single Copy, 1d.

Alexander Campbell: An Appreciation.

A. J. Saunders.

I stood one evening on the summit of a lofty hill overlooking a picturesque village as the gloom of night was stealing over the land. The sight was beautiful, and as the darkness deepened, I noticed, here and there, a bright, cheerful light flash out into the night, as the lamp-lighter went his round. I began meditating upon God's wonderful dealings with men. Darkness covered the earth, and gross darkness the hearts of the people. Yet the great Jehovah, ever and anon, sent forth an angel in the likeness of a man to lift poor, struggling, sinning humanity to a higher and nobler life.

I thought of Paul, and his world-wide mission; of Augustine, and his noble "Confessions"; of Thomas a Kempis, and his spiritual "Imitation of Christ"; of Wycliffe and Luther, and their fight for religious liberty against priestly usurpation; of Calvin, Savonarola, the Wesleys, and in later times, as it were, one born out of due season—Alexander Campbell, of America, a man who shall yet be recognised and honored by the religious world as one of God's great formative minds in the noble company of reformers.

His ancestors.

It has been well said that the first requisite of a great man is to be well born, and the next to be well reared. Alexander Campbell had both these requisites in a marked degree. His mother's ancestors were French Huguenots, who, having fled from France on the revocation of the Edict of Nantes, 1685, sought refuge first in Scotland, and then in Ireland. His father's ancestors were from the west of Scotland. He himself was born in Ireland. So he had bound up in his wonderful personality the striking characteristics of three nationalities. There is no doubt that he inherited from his mother that strong devotion to principle which would suffer persecution and banishment rather than forget principle. From his father and his Scotch training probably came that strange reserve and thoroughness which were so marked in him. And from his own native country came his Irish wit, keen intellect, saving grace of humor, and marvellous conversational powers.

Alexander Campbell was born in the north of Ireland—the county of Antrim,

Sep. 12, 1788. He was the first child. His early education was received in Ireland, under the able tutorage of his father. He did attend several schools during his boyhood, but his father seems to have taken the superintendence of nearly all his studies, and Campbell's other intellectual attainments show with what scrupulous care was laid the foundation of his wide learning. Though the boy was naturally studious, yet there is one period in his early life when he seemed to revolt from books and close study.

His studies.

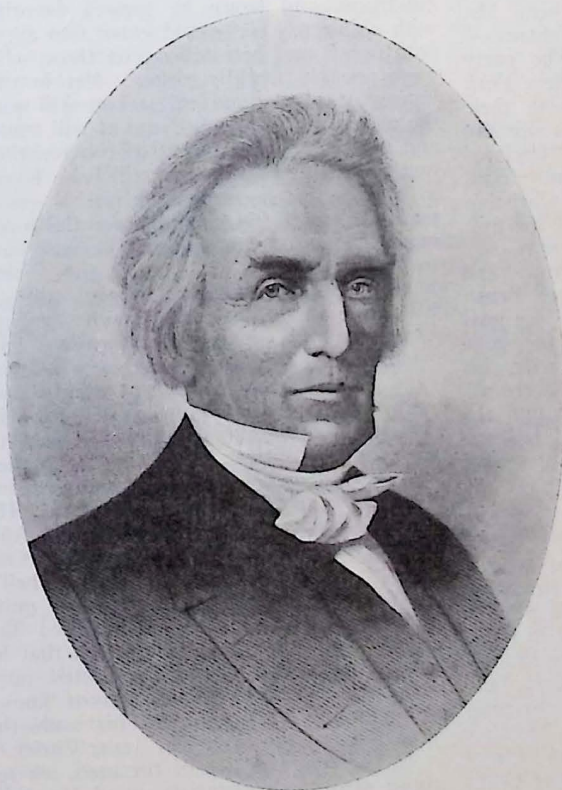
About Alexander's ninth year French was added to his studies, but in this language he seems not to have become proficient. In after life he was wont to tell

a very amusing story of this time: "Having gone out on a warm day to con over his French lesson in 'The adventures of Telemachus,' under the shade of a tree, he finally dropped asleep. A cow that was grazing near approached, and seeing the book lying on the grass, seized it, and before he was sufficiently awake to prevent, actually devoured it. Upon making report of the loss his father gave him a beating for his carelessness, and enforced it by telling him that 'the cow had got more French in her stomach than he had in his head,' a fact which, of course, he could not deny. Certain it was, at least, that this was the last of 'The Adventures of Telemachus.' Mr. Campbell was greatly disappointed at the boy's disinclination to study; nevertheless, being a wise man, he did not force

the boy, but allowed him at his own wish to work on the farm for a few years, "to break him in to his books." This manœuvre had the desired effect, for at sixteen years of age, a stout lad, full of health and vigor, he turned once more to his books. He now evinced an insatiable desire for knowledge, and by hard study made great progress; so much so that in his seventeenth year he began to teach in his father's school. Several years in this important and formative period thus quietly passed away.

A turning point.

In 1807, Thomas Campbell emigrated to America. The following year Alexander and the rest of the family set sail from Ireland to join the husband and father in the new world. And now we come to what I regard the Rubicon in the life of Alexander Campbell. Man proposes, but God often disposes for the sake of future work. Truly there is a "Divinity which shapes our ways, rough hew them as we may." Thomas Campbell had been educated in



Alexander Campbell.

Glasgow University, and it seems to have been in the plans of the father that the son also should be sent there. It was the father's great desire that Alexander should enter the ministry. And we shall see how both these desires were accomplished, and the current of a life changed. In the early part of the voyage, when just off the Scottish coast, the vessel ran upon a sunken rock and became a wreck. Willing hands did all they could for the safety of the passengers; Alexander had been specially helpful in many ways. At last, when there was nothing more to do but to await the coming of daylight and help, young Campbell, seated upon the stump of a broken mast, reviewed his life. He thought of his noble father, his conscientious work as a faithful preacher, and his own future. Safety was not yet assured. He was not afraid to die, but life was very sweet. He entered into this covenant with God—if God saved his life from this wreck, he would devote that life to the preaching of the gospel of salvation. God heard that prayer, and we shall see how faithfully the resolution was kept.

The Haldanes.

While waiting for another boat, Campbell had the long-wished-for opportunity of attending for a term the famous Glasgow University. His stay there was not long, but very important to him. In addition to attending the lectures he took up other work, limiting himself to six hours' sleep. He also came in contact with some of the finest men of that day, among them Mr. Ewing, the co-worker of the Haldanes—honored names in Scotland. The party sailed again in 1809, landing at New York in October. While on the way to their new home, the father showed his son the manuscript of the now famous "Declaration and Address," which first introduced Alexander to the great plea of Christian union. The young man preached his first sermon in 1810, at the age of twenty-two. In 1811 he married Margaret Brown, and also organised his first church at Brush Run. In 1812 he was ordained to the gospel ministry, and on June 12 of the same year Alexander Campbell, his wife, his father and mother and one sister were all, to use his own words, "baptised into the Christian faith." This important step was taken after a careful consideration of the whole subject.

A great career.

We now enter upon a scene of activity lasting for fifty-four years, never surpassed and scarcely equalled in the whole field of biography. A man, at once great in physique, mighty in intellect, convincing in logic and argument, powerful in oratory, and above all, with a strong Christian character and devotion, pleading for the sublime principles of the sovereignty of Christ above human leaders; supremacy of God's word above creeds and confessions of men; and the union of all Christians in opposi-

tion to the divisions of sectarianism. Let us study this period of Mr. Campbell's life under three or four significant headings:—1. Characteristics of the man; 2. His multitudinous labors; 3. His distinctive teaching; 4. Results accomplished and accomplishing.

Characteristics of the man.

Mr. Campbell was a man of many parts, yet there seemed to be a wonderful blending of the parts into a great and harmonious whole. Physically, he was a big man. Everything about him seemed to be in large proportions. On the street his perfect physique, his manly face, with that striking Roman nose, that unostentatious appearance of greatness, his firm elastic step, and in fact the whole demeanour of the man brought a second and even a third glance at him from the passers by. A total stranger who saw Campbell in London one day, was heard to remark of him: "There goes a man who has brains enough to govern all Europe." On the platform or in the pulpit, his most striking characteristic was his piercing eye. While he was preaching one day, a man in the audience was moved to say to his neighbor: "Heavens! what an eye he has; it scorches wherever he looks." Socially, he was most entertaining, and his amiable disposition made him a favorite in every company. Not that he desired to be first, but nature made him a leader. Into whatever society he went, he adapted himself at once. He would easily enter into the simplicity of childhood, and hence he was a favorite with children. He would enter into sympathy with and become one of those who were poor in worldly riches. Yet in the houses of plenty and culture he still was the master of ceremonies, and at will could and did change the subject of conversation to the theme of Christ on which he loved to dwell. Intellectually, he was a great man. It was in him to have been the foremost scholar of his day, but he was not, owing to his lack of opportunities. Yet, nevertheless, his father's careful tuition, his native ability, his contact with Glasgow University, his marvellous memory and wide reading made him, as Moses E. Lard says, "a fine scholar, but not a profound one." He was not a specialist. Not in one field of learning could he be said to have been proficient. He loved to gather together the whole in one comprehensive view. He revelled in generalisation. He sees the great movements of history. And in this respect, like Wycliffe, Luther, Wesley, he is a true reformer. Campbell's learning, be it little or much, was quite sufficient for the work God intended him to do. And like the great prophet that he was, Alexander Campbell subjected himself and his vast accumulation of knowledge to the one passion of his soul—the preaching of the gospel of Jesus Christ.

In the religious life of the man, we see those strong characteristics and beautiful virtues which marked him out as a prince among men. He was a man of deep under-

lying principle. When through critical study and earnest prayer he learned a truth, be it from the Bible, or history, or nature, nothing could tempt him to violate that principle. Then it was that his Scotch nature and one hundred per cent. firmness had full play. He was a man of faith. This supreme trait of Christian character stands out prominently throughout his whole life. Who could have done such work, or endured so long and persistent opposition and misrepresentation, without a strong and ever increasing faith in God, a faith in man, and a faith that truth must ultimately prevail? He was also a man of deep spirituality. That picture of evening worship in the old Bethany home gives us an insight into the holy of holies. It reminds us of Burns' Cottar's Saturday Night. At an early hour the entire household, including any visitors who may be present, assembled in the spacious parlor, and in song, in reading, in prayer, they presented to God their united worship, petition and thanksgiving.

His multitudinous labors.

In whatever other connection we view the life of this great man, he stands out first and pre-eminently a preacher. It was to this sacred calling that he dedicated his life. The arrangement of his matter, as also his delivery, was very simple. He spoke without gesture of any description. Very often he leaned upon a small cane, and simply talked to the people. He appealed to the reason. His arguments were stated and driven home with a ring. So clear was he and convincing in every proposition, that invariably he carried almost the whole audience with him. John Smith rode thirty miles to hear Campbell preach. The sermon was about the allegory of Sarah and Hagar. Smith listened very attentively, and in a critical mood. After the service he expressed himself as being disappointed in the shortness of the sermon. He said, "Is it not a little hard to ride thirty miles to hear a man preach thirty minutes?" "It was much longer than that," said a friend, "look at your watch." He did so, and found that the preacher had spoken for two hours and thirty minutes. Half dazed, Smith replied: "Two hours of my time are gone, and I know not how, though wide awake." In conversation about the sermon he said: "Be he devil or saint, he has thrown more light on that epistle and the whole Scripture than I have heard in all the sermons I ever listened to before." His greatest address was that epoch-making sermon on the Law. It was preached before the Redstone Association in 1816. What Luther's ninety-five theses were to the Reformation, Campbell's famous sermon on the Law was to the Restoration movement. Being invited to preach to the Association, he chose as his text Rom. 8: 3, from which in a masterly way, convincing argument, and his great power of generalisation, he laid down for the first time probably in modern days, the clear distinction between the law of

Moses and the gospel of Christ. We can imagine better than express with what mingled feelings such teaching would be received for the first time.

As a debater.

As a debater Campbell stands in the foremost rank of controversialists. Not that he specially delighted in controversy. But as a reformer and pioneer he had to fight for every inch of progress he made, and right manfully he wielded the sword of the Spirit in a contentious age. He had five public oral debates. Three of them were with Presbyterian ministers on the subject of Christian baptism; one, with Mr. Owen, on infidelity; and another with Bishop Purcell, on Roman Catholicism. The longest set discussion was with Mr. Rice, which lasted sixteen days. These five debates taken together lasted for a period of forty days. During the debate with Owen one of Mr. Campbell's speeches took twelve hours to deliver. George Darsie says: "It is related that after his debate with Owen, he urged his manly opponent so strongly to give up infidelity and yield his heart to the Lord Jesus, that Owen was melted to tears by the appeal, and buried his face in his hands, but still clung to what he could not sustain."

As an educator.

In his work as an educator we see his forethought and preparation for the permanency of his work. Mr. Campbell was ever a lover of young men, and he especially delighted to help them in the securing of an education for a really serviceable life. He realised that if the Restoration plea was to be successful, it must have its missionaries. Young men must be trained as ministers. So in 1841 Campbell founded Bethany College, which has done, and is doing, a magnificent work for young men and the kingdom of God. This very Centennial year has given birth to an agitation for half a million dollars to endow old Bethany, and one well-wisher has promised a conditional gift of one hundred thousand dollars for that purpose. Mr. Campbell was President of that College for many years. His morning lectures and other addresses were rich in thought, clear in teaching, and much appreciated by the whole student body.

Literary work.

But it is as a writer that we feel his greatest power, and recognise his most productive and lasting work. Rising at three o'clock in the morning, he worked on for several hours at his manuscripts in his original and ideal study. In those calm morning hours the gospel of Christ was set in a clear, new light before the people in such a correct, Scriptural manner, that after almost one hundred years of penetrating study many of his conclusions and teachings are accepted by thousands of people in all parts of the world to-day, and remain practically unchanged. In 1823 Mr. Camp-

bell began editing the *Christian Baptist*. This paper ran on for seven years. In 1830 there was begun the publication of the *Millennial Harbinger*. He wrote for this paper thirty-three years. His writings during a period of forty years, in addition to all his other activities, amount to fifty-two books. Perhaps the most widely known of his numerous books is "The Christian System." As an illustration of his skill in description, especially in that fine art which literary men call "word-painting," I must refer you to that really sublime picture of a sunrise at sea, recorded in Dr. Richardson's "Memoirs of Alexander Campbell."

His distinctive teaching.

It is not long before a God-raised man draws attention to himself by his distinctive teaching. Just as a beacon fire upon a hill-top shines out more brightly the darker the night, so the herald of a new order is more conspicuous and his teaching in bolder relief in proportion to the error of the age in which he lives. It has been so with all the reformers, and Campbell is no exception. The training for his work had been thorough. His contact with Mr. Ewing in Glasgow, and through him with the Haldanes, was most fortunate. On arrival in America his father's "Declaration and Address" received his hearty approbation, and sent his thoughts hurrying along the great lines of Christian union. His association with Walter Scott was like Melancthon's complement to Luther. Barton W. Stone seemed to just fill up where the other two lacked, especially in organising ability, and thus in the three great men we have a symmetry which was most effective. Let it not be forgotten that Campbell was the arch-heretic of his day. Had he lived in the dark ages he would have been burned at the stake. If he were living to-day, he would be hounded as a higher critic. That is the price a man must pay, who has seen visions and dreamed dreams for the progress of the race and readjustment to truth.

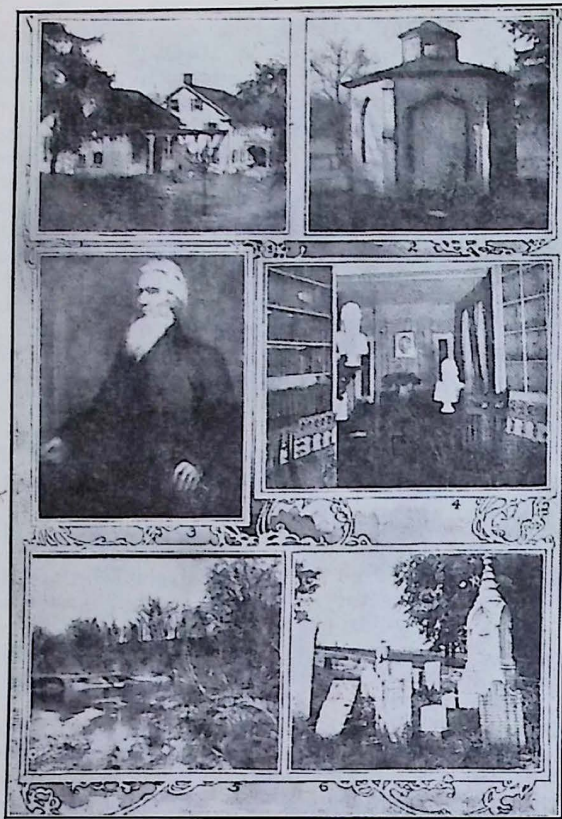
Back to Jerusalem.

Alexander Campbell's distinctive teaching was both negative and positive. Negatively, he was an oppositionist—an iconoclast. Historical theology meant nothing to him. He saw the first century; he knew the nineteenth century; he tried to link these together, and thus bridge eighteen hundred years of metaphysical and theological speculation. With one titanic effort would he sweep away the accumulation of ages. He lamented greatly the divisions among Christians. He sought the cause. He found it at once. Human creeds were at the bottom of this whole division, and henceforth he was their most persistent foe. He was also filled with sorrow at the superstition manifested in connection with the process of "getting religion." He soon saw that all such practices were foreign to the word of God, and henceforth he opposed the whole business in favor of

a more rational religion. Positively, he was a restorer. As Moses E. Lard says: "Mr. Campbell's greatness lay in his power to perceive intuitively the truth." From his thorough, systematic study of the New Testament, he came into possession of four great leading truths which in one century have altered the whole aspect of Christianity. They are: Christ; the word of truth; the church of God; and the union of all Christians. He viewed Christ as the Sovereign of God's possession. He is the divinely appointed Head, the only Master in the church. Jesus was God doing the work of salvation in the world. Campbell recognised the supremacy of God's word. This record of the Spirit is the only authoritative manual on religion. He believed the church of God to be a divine institution, perfectly organised for the needs of mankind throughout the Christian age. His reasoning was very clear and simple; if the church of Christ as established in the first century is a divine institution and perfectly adapted to human needs for all time, why do we not get back to the apostolic church and end these distracting church schisms? Truly a noble conception, a grand, appealing plea, and henceforth his slogan was, Back to Jerusalem and to Jesus! Let us return to primitive Christianity; let us build up again the church of Jesus Christ as it was in the beginning! Entrance into that church he found was by a vital faith in Jesus Christ as the Son of God, a genuine repentance toward God and reformation of life, and baptism by immersion in the name of the Father, Son, and Holy Spirit. The church he also found was the home of the Holy Spirit of God. He was the Comforter to the church, and through the Bible convicted the world of sin, of righteousness, and the impending judgment. He believed that the union of all Christians could be accomplished only in one way—absolute surrender to Jesus Christ in all things. Take Jesus at his word, follow him faithfully, and Christian union would be a reality. How commonplace and universal has such teaching become, and yet one hundred years ago the world knew it not. For over forty years with voice and pen Campbell preached these simple doctrines to an ever increasing audience.

The results.

Of the results in one short century it would take volumes to tell. This sublime plea has found a ready acceptance in all parts of the world. The membership in the United States alone has reached about a million and a half of earnest people, and is increasing at the rate of fifty thousand a year. We cannot now tell about the activities of this people. The Foreign Missionary Society and Women's Board of Missions have stations all over the world. The Home Society and Church Extension are doing aggressive and helpful work. There are numerous Universities and colleges, church papers, and a growing literature. The great Centennial in Pittsburg



- 1—A. Campbell's House.
2—A. Campbell's Study.
3—A. Campbell.
4—Interior of Study.
5—Where A. Campbell was Baptised.
6—A. Campbell's Monument.

promises to be one of the greatest religious gatherings ever held. There do occur troubles at times, as in even the most pious and well regulated families; but after all, perhaps these are only the evidences of growth in a progressive brotherhood. Great things have been done. This body is no longer small and weak. It has become a mighty force in the religious world. Its spirit of evangelism is everywhere. But having said that, the new century calls for infinitely more, because the opportunities are greater. Our plea to the world is still a vital one—the principle of toleration, the brotherhood of man, the Christly spirit of love, the union of all Christians, are sadly needed to-day. My brethren, let us consolidate our forces; let us practise what we preach; in the face of the great needs in the home and foreign lands, O God! may we do the most and be the best that we can.

In November, 1865, Mr. Campbell wrote his last essay for the *Harbinger*. The subject was "The Gospel," a fitting close to his long and strenuous plea for the pure New Testament teaching. In the following month, December, he preached his last sermon in the old Bethany meeting house, and on the fourth of March, 1866, Alexander Campbell breathed his last in the Bethany home. His last moments on earth were a sweet testimony to his profound trust in God and his Saviour. Surrounded by his family and many friends, just before twelve o'clock, as the Lord's day—a day which he had loved so dearly—was closing, he too finished his course, and fell quietly asleep in Jesus. Weep not. Let not the mourners go about the streets. He is not dead.

His spirit and plea live. Raise no monument to his honor. He needeth not a marble slab to perpetuate his name. Look up and behold in every land living monuments to his glory.

Say not good-bye—
But fare thee well, our brother beloved;
Time passes fleetly,
When moments are improved,
Time passes sweetly.
In Jesus we are one;
When our few years are gone,
Before the shining throne,
We'll meet in glory.

"Protestant Intolerance."

To the Editor, AUSTRALIAN CHRISTIAN.

Dear Sir,—Did you thoughtfully read the whole of my letter in the *Spectator* of Aug. 27? You comment thereon under the heading "Protestant Intolerance"; and yet the whole burden of the letter was "Let both sides be heard." You say "On the Rock" is "placed under ban," and you give the impression that I "forbid the reading" of it. Will you please quote for your readers the exact terms in which I "ban" or "forbid"?

I criticised the book fairly and with full knowledge that it would help your cause if my criticism was unsound. In quoting you missed the kernel of it. Why? Let me take it up where you dropped it: "the term 'men of straw' does not justly describe the champions the writer creates to argue against his own theory. They are

not merely ignorant fools, but flagrantly dishonorable. Beaten in argument, they get ill-tempered. They comprise an Anglican Bishop, a Presbyterian D.D., and a Methodist President, beside rank and file ministers....the incidentals touching the Methodist Conference....show the book to be even bad fiction because the writer has not studied from more than one point of view the things he attempts to present." Now if that criticism is unsound, let your readers see it fairly and then knock it to pieces. We have no wish to suppress your side of the argument. State it as strongly as you can—we have seen and felt the force of it all and much more—but why mix it up with misrepresentation of our doctrine and character? "On the Rock" presents your side well—just as well as it misrepresents ours. State your own case and let us state ours, and all will be well.

You have access to the statements of our leaders. Why not quote their exact words? When you do quote them it is rarely with sufficient fulness to fairly present their views. In the issue of July 22 you quote "Wesley's Notes" on "buried" in Rom. 6: 3; but will you quote his fuller note on the same word in Col. 2: 12, where he plainly affirms sprinkling and pouring to be Scriptural modes as well as dipping, and says, "But no stress is laid on the age of the baptised or the manner of performing it, but only on our being risen with Christ"? Quoted fairly, Wesley is on quite the opposite side to that on which you place him. Again, you say "it may be news to the readers of the *Spectator*" that Wesley "refused to baptise a child otherwise than by dipping" when in Georgia. But we knew that long ago, and much more, *i.e.*, that Wesley was then an intolerant formalist seeking salvation by works, and had yet to learn simple faith in Jesus. Do you make any distinction between Saul the Pharisee and Paul the Apostle? So do we between the Wesley of Georgia and the converted Wesley. Now for love of fairness and truth I strongly urge you to print every word of this letter. Its hard facts will give your readers better mental exercise than the flimsy creations in opposition in "On the Rock." Meet me fairly and teach me. I'll not get "ill-tempered."—Faithfully yours, WILLIAM SEAMER.

So that Mr. Seamer may have no cause to complain of unfairness, we publish his letter which appeared in the *Spectator* of Aug. 27. The letter is as follows:—

To the Editor, *Spectator*.

Sir,—The report of the controversy *re* baptism in the Deloraine Circuit, reminds me of a statement made some years ago by Dr. E. I. Watkin at a C.E. Convention meeting. It was to the effect that if young Methodists were fully instructed in the doctrines of their own church they would find there pastures so green and so satisfying that not the most ardent proselytiser could tempt them elsewhere. It is true that Methodists know Christianity to be spiritual rather than ceremonial, but I am convinced that we lose much, and defraud our young people of

their rights, if we do not thoroughly teach them what the ceremony of baptism means, as used by Methodists, and the Scriptural basis of our position regarding its subjects and mode. I know of cases where leaders have been even asked for this information by sincere seekers of truth, but the response has been so evasive as to give invaders the impression that our position was not Scriptural, and that we were afraid to discuss it. It is generally admitted that the problem of the young is the greatest that confronts the church to-day. I feel convinced that a clearer grasp by ministers, teachers and parents of the true spiritual significance of baptism is very needful, and that if followed by plain teaching in pulpit, class and home we should find our grand problem melting away.

It seems a suicidal policy to retain baptism and yet refrain from preaching it, and explaining it for fear of raising controversy. If it is important enough to retain, our people have a right to the fullest exposition of it. The case reported is typical of how little the Methodist preacher who knows his subject has to fear from controversy. Many can testify that they have found such a discussion, conducted in the right spirit, to be very helpful, and most certainly the Methodist position does not suffer in the light of Scripture research.

Some of our young people have learned more from Baptists regarding the Methodist position on this subject than from their own teachers. And no matter how sincere a Baptist may be, he cannot be expected to clearly state a position which he very seldom understands. Rev R. Philp, as retiring President, said that if infant baptism were better understood it would be less spoken against. I know, through controversy, that even some of the Baptist leaders have been quite astray as to our belief. If we are silent on this question, others will not be, and if not taking too much space I should just like to offer a word or two of criticism and warning regarding a cheap little booklet that has circulated at least up to the twenty-fourth thousand. It has come under my notice several times, and I have been surprised to hear people recommend it as "good." It is called "On the Rock," or "Truth Stranger than Fiction." It is not truth, neither is it good fiction, as the following will show. It is a story into which is interwoven the adult immersionist theory. The argument is written in dialogue form, and the term "men of straw" does not justly describe the champions the writer creates to argue against his own theory. They are not merely ignorant fools, but flagrantly dishonorable. Beaten in argument, they get ill-tempered. They comprise an Anglican Bishop, a Presbyterian D.D., and a Methodist President, beside rank and file ministers. The Methodists and Presbyterians are represented as arch-sheep-stealers. Were it not such a shame for such a distortion to be perpetrated in the name of the "Church of Christ" the incidentals touching the Methodist Conference would be extremely amusing. As it is they show the book to be even bad fiction, because the writer has not studied from more than one point of view, the things he attempts to present. If it were truth, or even good fiction, it would be the strongest argument that the sceptic could use in favor of avoiding Christianity. But when given to our young people (as it often is), in a time of anxious inquiry, they

are apt to overlook all but the argument, and the book is especially pernicious if their own minister or teacher appears to avoid discussing baptism.—Faithfully yours,

WILLIAM SEAMER.

Morwell, 5th August, 1909.

We can assure Mr. Seamer that we thoughtfully read the whole of his letter, and in doing so, came to the conclusion that he desired to put "On the Rock" "under ban," so far as the readers of the *Spectator* were concerned. There are two ways of doing this. It may be done directly or indirectly. Mr. Seamer adopted the indirect method, by telling his readers that the book was not good, that it did not speak the truth, that it libelled eminent church dignitaries, and that its influence was pernicious. We did not say that Mr. Seamer forbade the reading of the book. We naturally concluded that he did not wish his Methodist friends to read a book which he thought had a pernicious influence, and with this in our mind we said that "On the Rock" had "got an advertisement that will make the curious want to read it. To forbid the reading of a book is sometimes the surest way of getting it read." This last sentence is a general statement with an application to the way in which Mr. Seamer warns his friends as to the dangerous character of the book.

It is to be regretted that some of the characters in the book appear so exceedingly foolish in the eyes of Mr. Seamer, the more especially as they are practically drawn from life. Every argument used in favor of infant sprinkling has been and is used by the advocates of that practice.

We are glad to see that Mr. Seamer sometimes reads the *CHRISTIAN*, and that he has read our article in which we quote from John Wesley. If he will read it again, he will see that we are replying to an article in the *Spectator* in which the writer contended that "buried" in Romans 6: 3 did not refer to immersion. We quoted Wesley's note on this verse to show that he held the opinion that it did. It is therefore rather absurd to find fault with us for not quoting what he said in reference to another passage.

Mr. Seamer asks us to meet him fairly. Very well, we will be pleased to do so. If he will send us a concise, short statement of the Methodist view of baptism, we will give it a place in our columns, and we will reply to it.—Ed.

Foreign Missions.

Letter from H. H. Strutton, India.

We have a Maratha man now employed whose pay is 2/6 per week, and who seems a genuine seeker after the light. If he comes out all right after the numerous Hindoo feasts that are now in full swing, we may baptise him shortly. Our chapel and dispensary building is mounting up; it is about five feet all round, and the door frames and windows are fixed. The cost

will chiefly come out of the Sunday morning collections, but if any one cared to send any amounts along specially, no doubt they would be welcomed. When the time comes for a church building in this town, it can be turned into a two-roomed dwelling, unless it is required for other work. We want to get it finished in time for Nurse Terrell's arrival. Grand rains have fallen during the past week. Grain prices are beginning to drop from the high level they have maintained ever since we have been here. Our united Christian love to you all.

Letter from Dr. Drummond, Harla.

Our work is going on about as usual. I believe the people are listening to the preaching better than they have ever done. We are having the largest attendances at the dispensary we have ever had. We treated 170 patients yesterday. With kindest regards and best wishes.

Sorrow's Ploughshare.

Back and forth the plough was driven. The field was covered with grasses and lovely flowers, but remorsefully through them all the share tore its way, cutting furrow after furrow. It seemed that all the beauty was being hopelessly destroyed. But by-and-bye harvest time came, and the field waved with golden wheat. That was what the ploughman's faith saw from the beginning. Sorrow seems to destroy the life of a child of God. Its rude share ploughs again and again through it, making many a deep furrow, gashing its beauty. But afterward a harvest of blessing and good grows up out of the crushed and broken life. That is what God intends always in trial and sorrow. Let us have the ploughman's faith, and we shall not faint when the share is driven through our heart. Then by faith we shall see beyond the pain and trial the blessing of richer life, of whiter holiness, of larger fruitfulness. And to win that blessing will be worth all the pain and trial.—J. R. Miller.

Personal Righteousness.

The one absorbing theme of the New Testament is personal, practical righteousness. It dares to reckon the good, however socially obscure or scholastically inferior, of greater rank than the most brilliantly gifted. It sets itself to expound and establish moral worth, and will see and consider nothing else. The writers of the Epistles knew all about the crowns and garlands reserved for poets, athletes, and heroes; yet the only wreath they celebrate is the crown of righteousness. They were in constant contact with superb pictures, sculpture, and architecture; they, however, recognised no beauty except that of holiness. They were familiar with illustrious scholars, orators, and philosophers; but they bestow their whole praise on the simple believer, who keeps himself unspotted from the world.—W. L. Watkinson.

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

All communications should be addressed to the AUSTRAL PUBLISHING CO., 528, 530 Elizabeth-st., Melbourne.

All Cheques, Money Orders, etc., should be made payable to F. G. DUNN.

TERMS.—In Australian Commonwealth, Two Copies or more to one address, or Single Subscription posted Fortnightly, 6/-. In New Zealand, Four Copies or more to one address, or Single Subscriber posted Monthly, or Two Subscribers posted Fortnightly, 6/-. Single Copy posted Weekly to any part of the world, 7/-.
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The Leader.

THE DECAY OF THE CHURCH OF ROME.

The Roman Catholic Congress recently held in Sydney has brought that body of religionists prominently before the public and has raised in many minds the question of its present position and future prospects. A great number of people are under the impression that the Church of Rome is making considerable headway. They have reached this conclusion from the external evidence which seems to confront them every way they turn. In English speaking countries there are evident signs of increased organisation, the visible results of which are seen in the number of clergy, nuns, convents, churches, schools and colleges, and in the insistent demands which are constantly being made for special legislation in their favor. In Australia, the observer is mostly impressed with the activity of the Romish Church in constructing new places for worship and in raising other buildings as adjuncts thereto. In this respect it does not allow its light to be hid under a bushel. If it builds a chapel or other building, it is always sure to select some conspicuous and desirable position. It is the one thing it delights to parade before the public gaze. It finds "sermons in stones," and allows these to preach to the people. It is true that it surrounds many of its buildings with high walls, but the effect produced is the same, and the text of the sermon is still the prosperity of the church as witnessed by its splendid architecture. All these things conspire to produce the impression that the Romish Church is in a most prosperous condition.

Pretensions of the Papacy.

These outward signs of progress are confined for the most part to Protestant countries. In America, England and Australia the Papacy is endeavoring to regain ground it has lost elsewhere. It is pursuing the policy enunciated by the late Cardinal Manning, namely, "to subjugate and subdue, to conquer and rule an imperial race." "If,"

said the Cardinal, "heresy were conquered in England, it would be conquered throughout the world." Now there are very good reasons why the designs of the Papacy should be defeated, and why Protestants should be on the alert to prevent the world from coming under the dominion of an Italian Pope, or, indeed, a Pope of any kind whatsoever. The claims which are put forward on behalf of the Pope betray the true inwardness of the Roman Catholic religion. He is "the most holy—divine Monarch and Supreme Emperor and King of kings.... He is of so great dignity and power that he constitutes one and the same tribunal with Christ, so whatever the Pope does seems to proceed from the mouth of God.... The Pope is God upon earth...." Mr. Joseph Nicholson, in his lecture on "The Future of Romanism," gives the foregoing as extracts from the famous Bull of Pope Boniface, and also a further extract, which reads as follows:—"Moreover, we declare, affirm, define, and pronounce that it is necessary to salvation that every human creature be subject to the Roman Pontiff." It might be thought that the Church of Rome had lowered its pretensions since this Bull was promulgated, but to do so would be a mistake. For the church is true to its boast that it does not change.

Rome's ideal.

The ideals, therefore, of the Romish Church are not of such a character as to make us desire that its power and influence should become increasingly great. On the contrary, we should regard it as a calamity of the greatest magnitude and an indication that the tide of civilisation was going backward in the direction of the middle ages. But, although we feel so strongly against the doctrines and pretensions of the Church of Rome, we realise that in a free country it has the same liberty as any other religious organisation—but not more. It must stand on its own merits. It cannot and must not be bolstered up with political aid and privileges. Its political intrigues must be watched and checkmated. Its political loyalty must always be a matter of doubt, seeing that it only endures political supremacy because it must. Its aim always has been, and is now, to secure supreme and undisputed sway over all the nations of the earth, in all things spiritual and temporal. Its aspirations in this direction may be veiled, but they are never honestly repudiated. And it is chiefly because of this that we should deplore any increase in the power and influence of the Church of Rome, either by great accessions to its ranks or by political underground methods which it knows so well how to employ.

Not prosperity, but decay.

It happens, however, that we are not called upon to contemplate the Church of Rome as an increasing force. Its external signs of prosperity, as seen in English speaking countries, are owing to the trans-

ference of officials and wealth from Catholic countries where Rome has become discredited. Not prosperity, but decay, is written over its portals. Proof of this is not far to seek. Such proof, coming from distinctly Protestant sources, might be regarded with suspicion, but when the church itself is forced to acknowledge that it is not holding its own, and independent witnesses testify to the same effect, the fact must be admitted without hesitation. An independent witness is found in the person of Mr. Joseph McCabe, whose work on the "Decay of the Church of Rome" has recently been reviewed in the columns of the *London Spectator*. In this review, we are told that Mr. McCabe is well qualified for the task he undertook, and after examining and testing all the figures and estimates, has come at last to a very definite conclusion, which he describes as "safe and somewhat startling." In the opening of his book he formulates a thesis, which he promises will be "rigidly demonstrated." And the thesis is this, that "instead of showing signs of increase, the Church of Rome is rapidly decaying, and only a dramatic change of its whole character can save it from ruin." The writer in the *Spectator* says: "So far as the present writer has tested him, Mr. McCabe is an accurate and honest worker, whose facts can always be relied on, whose judgments are acute and interesting. Moreover, in Roman Catholic affairs he speaks from a long and intimate experience, and he knows very well what he is talking about."

A startling summary.

The reviewer of Mr. McCabe's book summarises the matter as follows:—"Mr. McCabe says that his plan has been to compare the present position of Romanism with its position about the middle of last century. He finds that instead of having made considerable progress during that time, it has lost nearly a third of its dominion; he adds that the process of decay has been increasingly accelerated of late years, and that it is not likely to be arrested under the reign of Pius X. Romanism has entered upon a remarkable phase of disintegration. The church ought to contain 270,000,000 if the Vatican had done no more than retain its followers of eighty years ago and their children. But instead of this 80,000,000 must be deducted if we would realise the actual condition of Romanism. The church is not making any real progress in England and the United States. French Roman Catholicism has shrunk from about 36,000,000 to, at the most, 6,000,000. Several millions must be added to the loss from Italy. Spain and Spanish America add several millions more. There is a leakage in Austria, in Germany, and in all the smaller countries. And the statistics of quality are even more serious than those of quantity. They show that fully eighty per cent. of the actual supporters of the Vatican belong to the illiterate masses of the population; and we shall further discover that, in proportion as edu-

cation is given to them, they tend to discard their allegiance to Rome."

Not a negligible quantity.

It does not follow, however, from these facts, that the Church of Rome is a negligible quantity. It is still a great organisation, wielding a mighty power. Driven from its home in Catholic countries, it is finding a refuge in Protestant lands. And as it feels the process of disintegration going on in places where once it was supreme, it will struggle all the harder to make its influence felt in those parts in which its exiles find an asylum.

Editorial Notes.

England's Drink Bill.

A writer in the *British Weekly* gives some interesting and startling figures relating to the economic aspect of the drink question. He says:—"The nation's annual drink bill is more than double its bread bill, and thirteen times its education bill. Here are the figures:—

Drink	£161,000,000
Bread	74,000,000
Education	12,000,000

£161,000,000 is £3,100,000 per week, or, say, £440,000 every day! In other words, the nation drinks a *Dreadnought* and a half every week. The 'eight' *Dreadnoughts* which were the subject of recent controversy represent less than six weeks' drinking! In such circumstances, to talk of the country as being near the limit of its resources is a manifest absurdity. Suppose the nation were to reduce this enormous expenditure by *one-half*, let us see how the saving of £1,550,000 per week, thus effected, could be wisely spent."

A "Do-Without Box."

In the course of our reading we come across some good suggestions. Here is one that we have taken from a religious journal. It says:—"A correspondent writes: 'Many of us when on holidays are often tempted to purchase trifles—maybe of dress, china, or bric-a-brac—which afterwards we find to be of small use. I have found it a good plan to think twice, and to put the money aside into what I call my 'Do-Without Box.' This is a kind of institution I and a few friends began a year or two ago. We found that we so often wasted small sums of money on small purchases, which were not of much account, that we decided to keep a box, and, instead of spending the money, we put it in here, and towards the middle of summer had sufficient cash to send a poor seamstress to the seaside for a fortnight.'"

Romish Decay.

Supplementing the extracts in our leader concerning the decay of the Church of Rome, we give the following additional information:—"Mr. McCabe reckons the Church of Rome at 190,764,378, and of

these he says that at least 120,000,000 are illiterate, many of them being South American tribes, nominally Christian, but in the lowest stages of civilisation. One-fourth of the Roman Catholic population of the world is Spanish-American. In Europe, too, quality has to be estimated as well as numbers; and the supporters of the Vatican are most numerous in South Italy, in Bavaria, and in the various backward provinces of the Austro-Hungarian Monarchy: 'Catholic countries' are disappearing from the map of the world. France is more effectively lost than Germany was in the sixteenth century. In mind and heart the nation has turned definitely away from Rome; and the fault is largely Rome's."

Anglo-Romanism.

"The clergy now know," says Mr. McCabe, "that they are fighting a stern fight to preserve, not to extend, their domain in England." "So far from gaining ground, relatively, since 1850, Mr. McCabe credits Anglo-Romanism with a loss of about two millions on what their numbers ought to be at a normal rate of increase. The leakage has been enormous, and it still continues. It overwhelms any small and ephemeral gains from so-called 'conversions.' For the whole British Empire he estimates a Roman Catholic population of 9,570,000, including 1,489,588 natives in Ceylon and India. This is out of a population estimated at 392,846,835. The very significant estimate is added, that out of the eighteen million Romanists in the whole English-speaking world, including, of course, the United States, not a million, probably, are of Anglo-Saxon blood. Certainly, as one reads the Anglo-Roman Clergy List, the dearth of English names is very significant, and the proportion of them seems to decrease."

In All Lands.

"And so Mr. McCabe pursues his examination through all the countries, finding in them all a balance of loss. His figures are, indeed, as he says, 'startling': not only for England, but still more for the United States and for Germany, in both of which Romanism has been thought so vigorous and so increasing. Startling as his figures are, his general conclusions are borne out by tests and acute analysis. Italy, Spain, and Spanish America, he says, are following in the way of France. The American dream of a democratic church is useless. The tentative alliance between Leo XIII. and Labor is dissolved. Medievalism is impossible in the modern world. Education invariably dissolves allegiance to the Vatican. A change of policy with regard to Modernism, for instance, would shock the uncultured millions of the Papacy; and a continuance of the present repressive and retrogressive policy must end by losing for the church all that yet remains in it of European culture and modern progress. Such are the alternatives before the Curia, and its future, as Mr. McCabe well says, is 'dark.'"

"I Kept the Light Burning."

A pathetic story is told of the wife of the keeper of a lighthouse on a lonely island, who saw her husband and his two assistants swept away by breaking ice-floes, leaving her alone to face a long and dreary winter, with the memory of the terrible and tragic scene which she had witnessed. Months after this tragedy the government supply ship reached the island on its semi-annual visit. The men on the vessel were accustomed to stories of privation and heroism, but there was something that gripped at their hearts a little harder than usual when they learned how much she had suffered. "How did you ever manage to get through the winter?" "I hardly know," she replied, with a suppressed sob that had heart-break in it; "I hardly know; I only know that I kept the light burning."

Oh, those faithful lights! None but God knows what they mean. They are not for sailors alone. Sometimes they shine from farmhouse windows; sometimes down city streets; sometimes from human lives. Out on the plains there is a certain gate-post where a lighted lantern has hung every night for seventeen years, ever since a boy disappeared from home. The father, now old and sorrow-stricken, carries it out every night, no matter how great the storm, praying that it may guide his boy home.

Almighty God! the darkness and the light are both alike to thee. Not so to us; we stumble in the dark, we tremble and are afraid. We pray thee to be with us in the dark; not in the dark of the night only, but in the darkness of the day. Clouds of doubt pass over our souls; clouds of sin hide thee from our eyes. We gaze upon life's wonders till we can see no more; we watch thy glories till we are blinded with excess of light. Sorrow's tears dim our weak eyes, till at last we are but as children crying in the dark. Even then would we stretch out the hand of feeble faith; touch us with thy right hand, and where we cannot see, we will gladly go. Blind, we can sit by the wayside and cry; dark, we will turn to the East whence must come the light. In the night, in the dark, in doubt, in sin, in storm, guide us by thy right hand. And when we pass through the valley of the shadow of death, let thy rod and thy staff comfort us. Be thou, O God, our Light! Make us to know thee, the Light of the world! Always and everywhere lead us by thy right hand, and afterward receive us to glory. Amen.—George Dawson.

A miracle is commonly defined to be a contravention of the laws of nature. More properly speaking, it is only a higher operation of those same laws in a form hitherto unseen. A miracle is the manifestation to man of the voluntariness of power. It is an immediate connection of the First Cause with the last result.—F. W. Robertson.

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 CHRISTIAN MINISTRY.

Topic for November 1. (Consecration Meeting.)

Suggested Readings

Eph. 4: 11-16. Phil. 1: 1. 1 Cor. 14: 26-40.
2 Tim. 4: 1-5. 1 Tim. 3: 1-13. Titus 1: 5-11.
1 Peter 5: 1-4.

Our notions of a Christian ministry are perhaps too narrow. We give a too technical signification to the phrase. We may look upon ministry as office rather than service. This is bad, not only because of the misunderstanding, but because of the effect on life. Office, official position and dignity attaching thereto, are to be found in the New Testament. But the idea of service is ever prominent. He who is great serves; he would be greatest must be the servant of all. All service done for Jesus Christ is "Christian ministry." The preacher, teacher, singer, visitor, tract distributor, chapel keeper, all serve, all are ministers.

The word "deacon."

What has just been said may be illustrated in the use of the word "deacon." For us, it has now a technical meaning (as regards this restricted application I refrain from comparing present day qualifications and duties with those of apostolic days). Hort tells us that "the primary meaning of *diakonos*, as it meets us in prose Greek generally, is a servant or slave within the household, whose chief duty consists in waiting on his master at table, and sometimes in marketing for him.... To Greek ears the word almost always seems to suggest relatively low kinds of office, whether rendered (in the original sense) to a master, or (figuratively) to a state. Our word 'menial' nearly answers to the sense thus practically predominant."

A helpful quotation, as to New Testament usage, may be given from J. B. Rotherham: "In the New Testament many kinds of ministry are, in the original language, denoted by the same set of words. To bring this home to our minds it is worth while to transfer the Greek word in a few representative cases just as it stands in the original. To be a *deacon* of the commonwealth, to be a *deacon* at a wedding, to be a *deacon* of the gospel, to be a *deacon* unto widows, to be a *deacon* unto an apostle—that is how it runs in the original. There can be no greater honor than to be a *deacon* unto others. Christ came from heaven to act as *deacon* to us all. Such is ministry in primitive church scrolls."

"The minister."

We often find that to appreciate the Bible we have to lay aside our prepossessions. It is so in this case. We continually hear of "ministers," or of "the minister" of a church. With this title we associate ideas of preaching and maybe visiting and pastoral care generally. In a New Tes-

tament church we find no one whom with any fitness we would feel like styling "the minister." There is no one who is looked upon as having a monopoly of either preaching, teaching, or overseeing. Of course it would be much better for a church to have one minister (in its Scriptural sense) than for it to have none at all. But in the church of apostolic days more than one participated in the acts above enumerated, and, moreover, the aim of all those engaged in this ministry, was that the whole church might be led to be ministers in the wider sense.

Some ministers.

Our Lord himself stands as the chief. He is in service as otherwise our great Exemplar.

In the New Testament days, we find two classes of ministers—apostles and prophets—which we do not expect to find now. The apostles were specially commissioned by Christ and endued by him with miraculous powers to carry on their work. In the nature of the case, these apostles had no successors as apostles (Popes and modern bishops to the contrary, notwithstanding). We find the term "apostles" used in a wider sense for messengers of the churches (cf. Acts 14: 14). The prophets spake forth the things of God to the people, and were inspired in their utterance. The gift of prophecy was sometimes bestowed on women (Acts 21: 9).

Among the "ordinary" (as distinct from these "extraordinary," or temporal) ministers may be named especially, evangelists, elders, and deacons. The first of these, as the very name shows, was a proclaimer of the gospel of Christ. That does not necessarily mean that he did nothing else—but that was his function *qua* evangelist. Whether a man who was an evangelist held any other office or not, need not here be discussed. As distinct from the evangelist, elders and deacons were ministers in a local church. The relation between elders, say, and evangelists in churches which the latter had established and with which they were laboring before passing on to other fields, is not precisely clear. Let us hope that in apostolic days, and ever since, both sets of ministers had enough grace to remember they were alike servants of Christ and workers together for the common good. Elders are also called bishops; they exercised oversight, "ruled," and taught, and fed the flock of God. It is fairly clear that the rule of apostolic days was that more than one elder should be found in a church. Personally, I think that the church nowadays, which neglects this example, to that extent fails to be of "the primitive order." Every reader will of course note that there is no distinction between a bishop and an elder. There was no bishop over a diocese containing numerous churches; instead of a plurality of churches to one bishop, there was a plurality of bishops to one church. There is no hint of any one in apostolic days calling himself Bishop of Jerusalem, or Rome, or Antioch. Such a thing would have seemed as ludicrous to primitive Christians as it seems now to folk content with the Scriptures. There was no Lord Bishop in apostolic days. Indeed the Apostle Peter specially condemned the idea of lordship. It is curious that some who claim apostolic succession have forgotten the apostolic counsel.

Deacons are servants, apparently, in material things. They, as deacons, do not rule; do not

oversee as do the elders. Their qualifications were not the qualifications of elders; their work was different. We can only restore "primitive Christianity" by retaining the distinction. A ministry of bishops and deacons is more Scriptural and more likely to be effective than one in which there is no discrimination of function, but only such an aggregation as we are familiar with under the name of "officers."

Some may feel disposed to note other ministers, as: deaconesses (Rom. 16: 1); helpers (1 Cor. 12: 28); and widows (1 Tim. 5: 9-15). There is much difference of opinion regarding these.

A careful perusal of the suggested Scripture readings is essential to an intelligent study of this topic.

My Task.

Not mine to mount to courts where seraphs sing,
Or glad archangels soar on outstretched wing;
Not mine in union with celestial choirs
To sound heaven's trump or strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or where Uriel waits.
But lesser worlds a Father's kindness know;
Be mine some simple service here below—
To weep with those who weep, their joys to share,
Their pain to solace or their burdens bear;
Some widow in her agony to meet;
Some exile in his new-found home to greet;
To serve some child of thine, and to serve thee.
Lo, here am I! To such a work send me!

—Edward Everett Hale.

A Valedictory Letter.

"Wallingford," James-st., Northcote,

October 4, 1909.

To Victorian Endeavorers and others:—

Dear fellow workers,—Having resigned the position of Secretary to the Victorian Churches of Christ Christian Endeavor Union, I now take the opportunity of thanking the members of the Council, and all those who have assisted me in any possible way in my work. I desire to especially thank and compliment the Secretaries of both Metropolitan and Country Societies for the prompt and efficient way in which they have attended to Union correspondence. In the future, if time and opportunity should permit, I shall be pleased to place myself at the disposal of the Council. Again thanking you one and all for your very many kindnesses, and wishing the Union God-speed,—Yours in his service,—Clarence W. Timmins, Ex-secretary.

N.B.—Please address all correspondence to Mr. Arthur J. O'Neill, 14 Thompson-st., Abbotsford-st., who is secretary pro tem.

In connection with Bro. Timmins' letter above, it is interesting to note the progress made by our Victorian C.E. Union during the time in which he filled the position of secretary. On January 1, 1908, we had some 42 societies, with 1469 members; to-day there are 63 societies, with 2400 members (approximately), a net increase of 21 societies and about 1000 members. The rate of progress is believed to be about three times as great as that of any other Victorian Union. As a whole, the societies are said to be in a sound working condition.

On the Way to Pittsburg.

(D. A. Ewers.)

VII.—PORT SAID.

We who slept on deck were roused up on arrival at Port Said at 4.30 a.m., after a sixteen hours' run through the Canal. The "Moldavia" anchored but a few yards from the shore, and in an almost incredibly short time the coal barges were alongside, and the Arabs to the accompaniment of much shouting were running up the planks with their little baskets of coal on their shoulders. I could well imagine what one of the passengers told me, that at night by the light of torches the half-naked blacks shouting and rushing about reminded one of the traditional ideas of the demons of the nether regions. Port Said is quite a large town, and rather imposing from the vessel. The natives with their many-hued garments on the pier and in the numerous boats were quite picturesque. I was no sooner ashore after breakfast than I was surrounded by men who wanted to drive me round the town in their carriages, guides who wanted to show me round on foot, sellers of post-cards, cigarettes, objectionable photos, and other wares, boys who wished to black my boots, and boys who wanted "backsheesh." Only by speaking very sharply could I get rid of them, and even then they followed me for hundreds of yards, importuning with a persistency which certainly deserved success. I walked about for an hour by myself, but it was difficult to get rid of the traders and beggars. Later on three of us paid a carriage driver to take us around for an hour. We only paid him a shilling each, and had a good view. He was a burly Arab, and told me his name was Billy Thompson. For some reason many of the trading and other Arabs affect a Scotch name, and without the move of an eyelid will tell you they are "Sandy Ferguson, from Edinburgh," "Donald McNab, from Aberdeen," "Andrew McPherson, from Auchtermuchty" (is that spelt right?), or some other Caledonian appellation. They will also call you by a Scotch name, "Good morning, Mrs. McGregor. Look at my beautiful lace," etc.

Some characteristics.

There are some fine streets in Port Said, but those in the Arabian portion are mostly narrow, dirty and evil-smelling. There are a few horses about, but most of the beasts of burden were donkeys. The most common fruit was the watermelon, of which I saw several donkey cartloads, but grapes, dates and other fruits were plentiful. And everywhere were flies. The fruit in the shops was almost covered with them. There was much that was decidedly Oriental; the men carrying water across their backs in skins, the married Arab women with their faces covered below the eyes, the mosques and minarets, etc. I went into a mosque (of course I had to put my feet into huge straw slippers that I might not defile the place), and the driver accompanied us and ex-

plained things, showing us how the ablutions were performed before entering for worship, the galleries where alone the women might enter, and other matters. Mahometanism is evidently a living force here. There is an American mission school for boys, but a colporteur of the B. & F. Bible Society told me it was about to be abandoned. There is also a Church of England, but no other Protestant Church. The Roman Catholics and Greek Church have large buildings, and there is also a Jewish synagogue. In one place I saw a notice, "This shop is closed from 1 to 2.30 p.m. on week-days, and from 1 to 5 p.m. on Sundays."

A high tariff.

Hotels and cafes are numerous, and under the verandahs, which extend across the path, people were taking their refreshments around little tables, or playing games, such as cards, dominoes, and backgammon. To an Australian, this public eating, drinking and playing seemed very strange, but in this climate it is surely more comfortable than being inside. In one of these we came upon two of our lady passengers taking their refreshments, and surrounded by five or six Arabs, who were offering to sell them goods, or tell their fortunes. Every few minutes a native policeman would order them away, but they only fell back three or four yards, and in less than a minute renewed their importunities. As in Ceylon, they asked a high price at the commencement, and gradually came down, generally selling the article at about one-third or less of the price first stated. Coming on board soon after one o'clock, we saw some clever juggling performed by a couple of Arabs, and at 4.30 p.m. steamed away into the Mediterranean.

An imposing town.

Port Said is the most imposing town we have seen since leaving Australia. It has some fine buildings, and a population of about 45,000. It is the greatest coaling station in the world, more than a million and a half tons being annually taken on by ships. Vessels of all nationalities meet here, and there are always a number of them in the fine harbor. An Englishman has no difficulty in making himself understood, but judging from the signs in shops I should conclude that French is the principal European language. I fancy this is the most cosmopolitan town in existence, at least so far as visitors are concerned, and on the whole I think there is more downright badness to the square yard than in any other place I have seen. It may be that I have seen principally the seamy side of Colombo, Aden and Port Said, and probably a longer acquaintance would reveal more real goodness than appears on the surface, but I must confess that I have had more roguery, lying and villainous thrust upon my notice than I could have imagined would be the case, and I certainly have now more sympathy with the objects of the

"White Australia" policy. There is no doubt much that is bad in our Australian cities, but the man who cannot see the superiority of the Christian influence in practical life as compared with these non-Christian towns must be as blind as a bat.

New Zealand Foreign Mission
at Bulawayo.

Report for July, 1909.

We have had a happy, successful, and blessed month. Day School being in recess, myself and family, along with Bro. Hollis, went to the Matopos and other missions for two weeks' change. We enjoyed ourselves immensely, all of us. We shot quite a lot of buck (gazelles), guinea-fowl, and pheasants. My health was greatly improved, and last, but most important, we had several opportunities of preaching at the missions (three) which we visited. I made some desperate efforts in the native tongue; one missionary gave me this encouragement when I asked him "Do you think they understood?" "Oh, yes, they'd make something out of it; they're used to hearing it pretty well mangled." However, one young woman decided for Christ. The Lord can give the water of life to people in very weak vessels.

Excellent results were also obtained in town and at Hillside. In the former place, a white lady, wife of Bro. Collings, was baptised by Bro. Sherriff during my absence. One native young man was also baptised by me on my return. At Hillside four women decided for Christ and were united with him in the likeness of his death. This brings the little band of obedient believers at Hillside up to 13. The primitive gospel is beginning to tell there. All schools reopened on July 26. Students at Hillside (four); Day School and Night School at Bulawayo; also an evening class twice a week at my house for students who desire to fit themselves for helping the church work, but cannot give up their daily work. These at present number five. Meetings are being well attended. Contributions during July have been fully double the usual, being our special collection time. St. Albans Sunday School, Christchurch, is going to pay a pupil teacher's salary this year. Praise God! Sister Hadfield, Bro. Hollis and all send love. Yours in Christ, —F. L. HADFIELD.

Light in the Darkness.

Every man bears his own burden, fights his own battle, walks in the path which no other feet have trodden. God alone knows us through and through. He has isolated us from all sides that he alone may have our perfect confidence, and that we may acquire the habit of looking to him alone for perfect sympathy. He will come into the solitude in which the soul dwells, and make the darkness bright.—Dr. R. W. Dale.

In Memoriam Service.

W. T. S. Harris.

Church of Christ, Balaklava, S.A., Oct. 3, 1909.

We have come together this evening, Christian friends, to pay a tribute of respect, love and esteem to the affectionate remembrance of one who was in every way worthy of our highest honor—our dear friend and brother, W. T. S. Harris, who in response to the Saviour's call "Come up higher," departed this life on Monday, September 27.

We read in the sacred Book, "Render, therefore, honor to whom honor is due." We have come, then, to honor the memory of one to whom we all believe honor is due. While with heavy hearts we mourn our sad loss, we can, with thankful hearts, bless God for all our happy associations together, and for all the good he accomplished in our midst.

Truly was he a man of God, and a man amongst men. Ready at all times and most willing to work, and to use all legitimate and worthy means for the glory of God, and for the good of his fellow men. Of his short life of 45 years, 40 years were spent in the township of Balaklava. Throughout the whole of that period his life was open to all, and his character was above reproach. Though his years were few in number, his life was full of good works, and his days were spent "as ever in his great Taskmaster's eye." In a single personality he combined the sterling qualities of manhood, and the sympathy, gentleness and affection of womanhood. In very truth was he one of God's noblemen.

Mr. Harris was the son of Mr. W. A. Harris, who was for many years a teacher in the State schools, and thus he received his education from his father. At the age of 13, he entered the milling establishment of Messrs. Verco Bros., and at about 25 years of age was appointed to the position of manager, and for 20 years filled the position with credit to himself and to the entire satisfaction of the company. In addition to his regular work, he spent much time in helping many who sought his assistance and advice. All who came to him were sympathetically received and gladly assisted in matters great and small, whether domestic, private, public, or religious. To all he was a friend in need, and therefore a friend indeed. It was a pleasure for him to help anybody under all circumstances.

In business life Mr. Harris was honorable, honest and just to all concerned, and merited the entire confidence of all in every kind of business transaction. In not a single instance was any confidence betrayed or used in taking an unfair advantage of those whose trust had been reposed in him.

As a townsman, Mr. Harris will be greatly missed. We can safely say, without making unfair or false comparisons, that the vacancy caused by his death cannot be filled. He was interested in everything that was for the good of the town and the townspeople. Most acceptably and for the advantage of Balaklava and district he filled the following offices:—Chairman of the Local Institute, Chairman of the School Board of Advice, President of the Local Agri-

cultural Society, Chairman of the District Council, and Justice of the Peace.

In all the positions he occupied, Mr. Harris proved himself an organiser and leader of men, keenly observant, cautious, wise and kindly in his judgment, and of exceptional foresight.

As a man, Mr. Harris was quiet, thoughtful, humble, unobtrusive, cheerful and optimistic, sympathetic, patient and very considerate of others, gentlemanly and courteous to old and young alike. He was specially fond of young people—he knew them all by name, and always had a kind and cheerful word for them. We cannot wonder, then, that he was loved and respected by all who knew him, for to know him was to love him. In his heart there was a warm place for everybody, and we all feel toward him, "He was our Mr. Harris."

He was brought up in a Christian home, and was an affectionate and thoughtful son and brother. In his own home, Mr. Harris was a Christian gentleman, and proved himself a devoted husband and father. Mr. Harris was a tower of strength to the church, and in every cause that made for righteousness—being for a time president of the local Temperance organisation. When but a youth of 14 years he became a Christian, and for 31 years has been true to Christ. During that time he filled with great credit the following offices in the church: Sunday School teacher and superintendent, leader of the singing for a number of years, secretary, treasurer, deacon, elder, president of Y.P.S.C.E., chairman of trustees, and just two years ago occupied the position of President of the Conference of Churches of Christ in South Australia, and it was during his term of office that the Church Extension Fund was inaugurated. He was also a very acceptable preacher of the gospel.

Bro. Harris loved the church, and the success of the church in this place is very largely due to his foresight and leadership. His last message to the church through me was, "Say good-bye to the church for me; tell them my church work was the joy of my life." The church was the dearest institution on earth to him. Truly in the words of the poet could he say—

"I love thy church, O God,
Her walls before thee stand
Dear as the apple of thine eye,
And graven on thy hand,

"Beyond my highest joy,
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
'Till toils and cares shall end."

The beautiful church building in which we have assembled this evening was erected very largely as the result of his able management and untiring efforts. It seems that this was to be the last great work for our brother to accomplish, and it is not unlikely that it hastened his death. This building shall stand for many years sacred to his memory, and as a monument to his untiring efforts and zeal.

In life and in death, he possessed an abiding faith in Christ as the Son of God and his Saviour, and this was the secret of his great influence in

the community. He firmly believed the Bible to be the inspired word of God, and was not troubled with doubt nor the speculative theories of "modern criticism" and "New Theology." He prayed earnestly for the salvation of the world and for the union of God's people upon the simple but sublime teaching of God's holy word. His only creed was Christ, and he longed that all would come to the Saviour and find peace, joy and salvation in him.

Throughout his last illness, which was severe and prolonged, Bro. Harris displayed Christian fortitude, patience and cheerfulness, also great consideration for those who were waiting upon him. He knew that his days were numbered, but his firm faith in Christ removed all fear, for "he hoped to see his Pilot face to face when he had crossed the bar."

Several times he had said a sad farewell to his loved ones and friends, expecting to leave them then, but in the wisdom of God he was spared several weeks. On Sunday, September 26, he spent a restful and happy day, and on Monday, September 27, at 4.30 in the afternoon, without "the sadness of farewell," he fell asleep in Jesus.

"Asleep in Jesus, blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

For him "to live was Christ, but to die is gain." He had "fought the good fight," he had "finished the course," he had "kept the faith." "Henceforth there is laid up for him a crown of righteousness."

"Life's race well run,
Life's work well done,
Life's crown well won,
After that comes rest."

The parting gives us inward pain, but Oh! the joy of meeting yonder, for we sorrow not as those who have no hope, but as those who have every hope in Christ. Now he's waiting yonder to meet us and to greet us as we in turn are gathered home. His farewell words to one of his friends were, "Good-bye, old chap; I hope to see you over yonder."

A. G. DAY.

From the Field.

New Zealand.

OAMARU.—The mission commenced on Sept. 26, when the church was so filled as to necessitate members sitting in the vestry. Each week-night after Monday has seen an increased attendance, and to-night (Friday) a very large meeting listened attentively to an address on "The Bible: The Word of God." Two were immersed at the close. Bro. Mathieson is faithfully proclaiming the simple gospel, and the church is united in prayer. An address for men only—"The Victory Over Self"—will be given on Sunday afternoon.—W.K., Oct. 1.

AUCKLAND (PONSONBY-ROD).—One young lady made the good confession at the service on Sunday evening, Sept. 27, Bro. Turner preaching. Bro. Farnell, a young brother from Wigan, England, addressed the

church in the morning, and preached at Richmond in the evening. Both addresses were much appreciated. On Wednesday evening the annual meeting was held at Ponsonby-rd., it being 47 years since the pioneer members met for the breaking of bread. Three of those who attended that first meeting were present, viz, Bro. and Sister Laing and Bro. Davies. A full report of the year's work was presented by the secretary, J. Laing. Additions to the church were 37 (faith and obedience, 20; letter, 17); losses—by letter, 9; by death, 4; total, 13. During the year a neat little chapel has been erected at Richmond. Two additions are reported. A piece of land has been secured at Avondale. The little church there, numbering 19, at present meet in the public hall. The Bible Schools' reports were very encouraging. Ponsonby school is in a flourishing condition. Plans are well forward for an extension to the chapel for school purposes. The committee in one day collected from the members £100 towards this necessary work. During the year speakers have been sent at intervals to four country churches, viz, Papakura, Manuwera, Pukekobe and Helensville. A number of quartettes, solos, recitations, etc., helped to make the evening's programme very enjoyable.—F.D., Sept. 29.

Queensland.

BOONAH.—Last Thursday night, the annual social of the Y.P.M. Band was held in the chapel, and was a decided success. The chapel was crowded, and everybody went home feeling pleased. Yesterday, four received the right hand of fellowship. At night we had another good meeting, and at the close a fine young woman confessed Christ. We believe others are very near the kingdom.—W. UREN, Oct. 4

Victoria.

WINDSOR.—G. P. Pittman addressed the church and Sunday School on Sunday. Good attendances and interest.—D.E.P., Oct. 11.

COLAC.—Since last report the work has been going along nicely. Bro. Connor has been holding open-air meetings for four Saturday nights, and has been listened to by large crowds of people. At the opening meeting of the Baptist Church Bro. Connor gave a greeting from the Church of Christ. They have a nice building. We also hope to have one of our own soon. Last Lord's day our meetings were small, owing to rough and stormy weather. We were pleased to have with us Sister Cornish, from the Collingwood church.—J.G.L., Oct. 4.

BURNLEY.—Band of Hope held their meeting in the chapel on Oct. 7. Nth. Richmond Band of Hope provided an interesting programme, which was much appreciated. At the close of the meeting 13 signed the pledge. The building was crowded. May God prosper our cause.—A. TAYLOR, Oct. 10.

BRIGHTON.—The S.S. anniversary services were held on Oct. 3 and 6. Bro. Maln addressed the scholars on Sunday afternoon and preached at night. The tea and public meeting on Wednesday was the occasion of a splendid gathering. Bro. Parker was with us and addressed the meeting briefly. Items were rendered by the scholars, and prizes distributed by Bro. Ludbrook.—P.H.L.

ST. ARNAUD.—Bro. Smedley met with the church yesterday, speaking both morning and evening to appreciative audiences. The weather was boisterous, but we had sixty in the evening. The local I.O.R.

and Methodist C.E. Society are co-operating to have a public temperance meeting and secure, if possible, a man from Melbourne to address it. Judging by the crowd of men surrounding the publican's booth at the local show, he did an enormous business.—W. G. ORAM.

SOUTH MELBOURNE.—Good meetings all day. Bro. Chipperfield exhorted the church in the morning, when we extended the right hand of fellowship to Sister Davies, from the church at St. Arnaud, also to Sister Bragge, who became obedient to her Lord last Lord's day. Bro. Stevens preached to a good audience in the evening, his subject being "Greater than Our Parents."—S. NORTHEAST, Oct. 11.

CARLTON (Lygon-st.).—Nice meetings on Lord's day. In the morning we were pleased to have among our visitors Bro. Cameron, evangelist, from Mildura; Sisters Misses Hall (2), from Sydney. W. W. Mantell exhorted the church, and at night H. G. Harward's subject was "The Plea of the Churches of Christ." One young girl from the Sunday School confessed Christ as her Saviour.—J.M.C.

WARRNAMBOOL.—Another pronounced success was the verdict concerning young people's demonstration held last Thursday week. Started Centennial mission with home forces last night. Local press helpful, a six inch paragraph appearing last Saturday night giving history of movement. Distributing bills and literature all around. Members hopeful and happy.—J. G. SHAIN, Oct. 11.

BERRINGA.—The brethren now meet in Mechanics' Institute for worship and gospel meetings every Lord's day. We held an election of officers five weeks back, and the members are showing increased activity. F. A. Bignill, from Blackburn, and Bro. Renton, from Port Fairy, are visiting here. We held a gospel meeting on Sunday, Oct. 10, the preacher being F. A. Bignill. Our Bible Class held its first social evening on Friday, Oct. 8, to tender a farewell to A. G. Chaffer, who is leaving for Blackburn. The brethren presented him with an illuminated address in recognition of the help he had rendered the class. We have also restarted the Sunday School, and have 14 scholars.—C. HILLEBRAND, Oct. 11.

BRUNSWICK.—Sister May Dyson was united in matrimony to Bro. Nelder on Wednesday, Sept. 29. C. A. Quick officiating. Good meeting at worship, when J. Jenkin exhorted on Eph. 4: 13. C. A. Quick, despite a throat trouble, preached, and put the plea of the church very clearly to a good audience. Bro. Barnden and choir are busy preparing for a service of song.—W.T., Oct. 10.

STH. YARRA.—Since last report we have had four additions by letter—W. Wright, St. Kilda; H. Wright, Emerald; Alexander Smith, Windsor, and Mrs. E. Lewis, Hawthorn. On Sept. 26 one young woman made the good confession, and was immersed last Lord's day. Good meetings last Lord's day. W. Nightingale spoke morning and evening. Interest keeping up.—T.M., Oct. 11.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had with us Sister Edwards, from Enmore, Sister Clydesdale, from Petersham, also Sister Collap, from North Adelaide. A. L. Gibson addressed the church. In the evening Bro. Gordon spoke on the topic, "Milestones in Religious History," a Centennial address. One confession, a young man, who was baptised at close of meeting with another who had made confession a fortnight previously.

COLLINGWOOD.—The annual meeting of the church was held on Sept. 29; chairman, H. G. Peacock.

The following were elected:—Deacons, Bren. Edney, Burns, Gagg, Towers, Hanger, Webster, Brooker; secretary, W. J. Brooker, 132 Rupert-st., Collingwood; treasurer, Bro. Paul; envelope steward, Bro. Brownrigg; organist and choir conductor, Leslie Brooker; evangelist, A. R. Strongman was elected, and will take up his duties on Oct. 24 with the earnest co-operation of the officers and members in the Master's work. One confession last Lord's day week, Bro. Larson preaching. A letter of greeting and appreciation was unanimously decided to be forwarded to A. W. Connor, who has been transferred to Colac since our last annual meeting. The church has lost a faithful sister by death, the wife of Bro. Towers, one of our officers. Our sister has been with us since girlhood, when she decided for the better life. H. G. Peacock conducted the funeral at Faulkner cemetery in an impressive manner. One man confessed Christ Sunday evening, Oct. 3, Bro. Larsen preaching.—W.J.B., Oct. 11.

BENDIGO.—Memorable gatherings and a record number of decisions, viz, 21, ushered in the third week of the tent mission, making a total number of 39 since the commencement of the mission. Sunday meetings opened as usual with the sunrise prayer meeting, 40 of the members being present in the tent, followed by the meeting for worship at 11. The meeting for men and lads in the afternoon was well attended, the talk on the words "Wherewithal shall a young man cleanse his way?" being enjoyed. In the evening the tent was packed, large numbers standing on the outside. Missioner Bagley's subject was "Heaven," and at the invitation 21 walked out to the front. A baptismal service was subsequently held at the hall, standing room only available, when 16 put on their Lord in his own appointed way. Six more decisions to-night.—J.S.

DUNOLLY.—On last Lord's day evening A. W. Jinks spoke on Psalm 14: 1. One made the good confession.

COLAC.—Work going on nicely here, though meetings much spoiled last month by stormy Sundays. To our appeal for help to secure our land that we may build we have had but little response as yet. With two or three outside donations we have now reached about one-third of the needed amount. Our own folks are doing well considering their heavy weekly expense. Every week adds to my conviction that our work to be satisfactory needs a building. The Baptist brethren saw this, and after fifteen months' work, aided by their sister churches and Union, have entered into a nice home on one of the best sites in the town. We shall be glad to be remembered by those who have money to give to the Lord's work. If anyone wants to lend us any to build we are open to accept.—A.W.C., Oct. 11.

LANCEFIELD.—Having good meetings. Have decided on a fortnight's mission commencing Oct. 24, H. Swain as missionary. We need the prayers of the brethren in our effort, and would welcome any assistance in the way of singing. Soloists welcomed during mission.—ROBT. GERRARD.

South Australia.

WILLIAMSTOWN.—We held our anniversary services on Oct. 3, when we were pleased to have R. Harkness among us. Our brother spoke to good congregations morning and evening, and at the children's service in the afternoon our evangelist, Bro. Pascoe, of Kersbrook, gave a short address. On Tuesday the tea

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Sisters' Department.

VICTORIAN.

Secretary, Miss Hill, Blenheim-st., Balclava.

The monthly Executive meeting was called to order by the President, Mrs. E. Davies, at 2.30, on 1st inst. Correspondence included a letter from Miss M. Thompson, thanking the sisters for present sent to her, and all the kindness she had received from sisters while on furlough. Also letter from T. B. Fischer, Asst. Sec., F.M. Committee, asking that a sister be appointed on F.M. Committee in Mrs. P. Pittman's place. On motion, it was resolved to ask Mrs. W. A. Kemp to act until Conference. Sister Mrs. Wilson was congratulated upon the attainment of her silver wedding. We were pleased to have Mrs. Clydesdale and Mrs. Walker, of Sydney, in our meeting. Additions from schools: Ascot Vale, 2; N. Carlton, 3; Lygon-st., 3; Cheltenham, 1; Nth. Melbourne, 1; Nth. Fitzroy, 8; Footscray, 6; South Richmond, 1. After reading reports, the meeting merged into the quarterly prayer and praise meeting. The Temperance Committee contributed programme. Mrs. Sharp engaged in prayer. Mrs. Millis, Scripture reading. Mrs. R. Thompson, solo. Paper, "The Duty of the Christian in connection with Alcoholic Drinks," Mrs. A. Hagger. At 4 o'clock, we had a cup of tea to give sisters an opportunity of saying good-bye to Mrs. P. Pittman. Mrs. Davies presented, on behalf of the Executive, a hand bag. After Mrs. Pittman had thanked the sisters, and asked for their prayers, we had a few words from Mr. Pittman. Miss Lawson recited, "Go Tell My Brethren," and Mrs. Thompson sang by request, "God Bless You." Mrs. Huntsman and Mrs. Trinnick having engaged in prayer, the meeting closed with the benediction. Next month, November 5, Mrs. Davies leads devotional, and Miss Lee gives a paper.

Home Missions.—The Committee reported they were nearly £400 in arrears, but were thankful to say they would be able to pay this month's expenses without going any further behind. The total additions since Conference have been 48 by faith and baptism and two restored. The sisters have collected £84/4/1. The Committee has secured the services of Mr. T. Bagley as State Evangelist and organising secretary. It is expected in two or three months he will be able to enter upon his new duties. Meanwhile he is (with permission of Lygon-st. officers) holding a month's mission at Bendigo. Meetings have been held at Brunswick, North Fitzroy and Hawthorn. The Committee are greatly indebted to the church choirs for their valuable help with the singing.—L.P.

Hospital Visitation.—Miss Petchey: Alfred Hospital, 3 visits; Melbourne Hospital, 1 visit; given away 70 magazines, *Children's Friend*, also 3 bed-jackets, which were very acceptable. Mrs. Cameron: Alfred Hospital, 2 visits; 63 books distrib-

uted, also home comforts. Mrs. Morris: 2 visits to Queen Victoria Hospital, St. Vincent's 2, and Melbourne 1; magazines and books, 30, and home comforts. Mrs. Thurgood: Melbourne Hospital, 4 visits; Homœopathic, 1; distributed 129 magazines and illustrated papers, and home comforts. Miss Jerrens: 1 visit Melbourne; 1 visit and distributed 40 books to Children's Hospital; 4 visits to Benevolent Asylum. Members of following churches have been visited: Collingwood, Berwick, South Richmond, South Yarra, Emerald, North Fitzroy, Bendigo, South Melbourne, North Melbourne, Swanston-st. Thanks to Sisters Chown, Haldsworth, Cameron, Roy Thompson, for magazines and books.—E. C. Thurgood, Supt.

Foreign Missions.—The Foreign Missionary Committee met last Monday night, when we had the pleasure of a visit from Harry Pang, who gave the Committee some very useful and valuable information about his trip to China. He is very anxious that a suitable man should be taught the Cantonese language, which is spoken in the part of China from which he came. The Committee were sorry not to have Bro. and Sister Pittman's presence at the meeting; they were absent on account of pressing engagements. The Committee received their resignation with regret, hoping that they will be richly blessed in the work they are undertaking in India. A letter from Dr. Drummond speaks highly of Bro. Shah, and one from Baramati says they now have a Bible-woman, thanks to Mrs. Zelius for her efforts in collecting the funds. Her name is Sarahbai. Miss Thompson's Bible-woman's name is almost the same pronunciation, but spelt Sarubai. The renovations at Diksal are almost complete. They are looking for Miss Terrell's arrival.—L.L.

Dorcas.—Meeting held Sept. 16. Fourteen sisters present. Seven garments finished. Three ladies' skirts and one mantle given to deserving cases. Received a donation of 5/- from Mrs. Lee, Terang, for General Dorcas work.—M. Craigie, Supt.

Prayer Meeting.—The committee paid a visit to Swanston-st. Dorcas Society on Sept. 28. Mrs. Trinnick led the meeting, and afterwards read an instructive paper on the 23rd Psalm. Mrs. Harward contributed a reading on "The Sinfulness of Worry," and Mrs. Kelson a paper on "The Advantages and Comfort to be derived from Prayer Meetings." Several sisters engaged in prayer, and all joined in singing some beautiful hymns of praise. Altogether we had an inspiring meeting, and felt much refreshed by the sisters' visit.—C. Jerrens.

Temperance.—A meeting was held at Balmain-st., Richmond, on Sept. 30. The young people gave several solos with credit. Mr. Nightingale gave a very nice address on "The Evils of Drink." Mrs. Nightingale rendered a solo. Mr. Gale engaged in prayer. There was a very good attendance. We all enjoyed the meeting. Three pledges taken.

Among the English Churches

Thos. Hagger.

I.—FULHAM CROSS AND SOUTH FULHAM.

After the annual Conference of the British churches in London, it was the writer's privilege to visit several of the churches in different parts of the land, and it has occurred to him that an account of what he saw and heard and found out, together with the impressions made upon his mind, might be of interest to and contain lessons for the brotherhood beneath the Southern Cross.

It was my pleasure to divide Lord's day, Aug. 8, between Fulham Cross and South Fulham, speaking at the former place to the church in the morning, and the senior Lord's day School and Youths' Institute in the afternoon, and at the latter, preaching the gospel at the evening meeting.

"Twynholm."

The church at Fulham Cross—affectionately called "Twynholm" by many of the British brethren—was founded through the labors of that Christly man—Sydney Black—in the year 1894. He really sacrificed his life for the work here. His brother, R. Wilson Black, and C. W. Batten, appear to be now leading in this great work in this needy district, and they are nobly supported by not a few souls who love and work for the church of God. Just now Albert Brown is aiding in the district as evangelist, assisting in the work at Fulham Cross, Fulham, and Southfields. About 25 meetings are held each week in connection with "Twynholm"; this will suggest that it is a hive of industry, and the suggestion is correct. Each Lord's day afternoon a band of from 20 to 25 young people go out after school and call at the homes of the people, inviting the folks to the evening service; these young people distribute about 2000 printed invitations every week. The Lord's day afternoon School—for here and in many other places morning schools are also found—meets in four sections, Infants, Junior, Senior, and Youths' Institute, and in all there are about 1000 scholars, with 101 teachers. Into the Youths' Institute boys who reach the age of 14 years are allowed to go, and thus the church is enabled to keep a hold on them at that critical time when they think they are too old to go to Sunday School; there is an attendance of about 40 lads, from 14 to 18 years of age, each Lord's day afternoon. The church, which has now a membership of 561, is well organised, and every member is watched through a splendid system of planned visitation, under the oversight of the pastors or elders, so that the least lapse is detected at once; some such system as this is needed in all the churches in order to stop the leakage. In connection with the place, although not directly under the control of the church, can be found a soup kitchen, an orphanage in which 40 boys can be accommodated, a penny bank which has about £1000 to the credit of the de-

positors, and pays a higher rate of interest than can be obtained elsewhere, and clubs of all kinds. *Joyful Tidings* is the title of the monthly paper that is issued, of which 5000 copies per month are distributed; this paper does not contain a single advertisement. Truly a fine and glorious work is being done by this consecrated church in the district in which it is situated! The divine benediction rests upon the labor put forth, and may it ever be so!

Jesse Stockford—well known to G. T. Walden—presided at the Lord's table the morning I was there, and was supported on the platform by elders of the church, the speaker, and the leader of the singing. The word of exhortation was spoken before the breaking of bread, and six hymns were sung, some of which were announced by brethren in the body of the meeting; there was no musical accompaniment; the service was well conducted and hearty. One thing that struck me was the manner in which the doors were guarded by the brethren on duty there—they were closed, and nobody was allowed to enter during prayer. I was also struck with the reverent pause after the benediction was pronounced—the brethren remaining still for a second before moving towards the doors.

South Fulham.

At Wandsworth Bridge-road, South Fulham, we see a church housed in what is called "The Assembly Hall"—this is just the name given to the chapel, as "Twynholm Assembly Hall" has been given to the one at Fulham Cross. This church is a baby, having been organised as late as 1908, but it now has a membership of 107, and last year showed an increase of 22; a Sunday School is conducted which numbers 400 scholars and 37 teachers. The chapel has been erected at a cost of £3750; it is splendidly situated on a corner allotment facing a main thoroughfare—and it is in such prominent positions that chapels in which the greatest plea on earth is urged should be erected, not in back streets and out-of-the-way corners. The Wandsworth Bridge-road chapel is well appointed, having electric light, nice ladies' and gentlemen's rooms, vestries, furnace for heating purposes in winter, and lecture hall. The baptistery is situated just in front of the preaching platform, and is always open during evangelistic services.

At work.

The meeting at which I preached was presided over by Bro. Flisher, Organising S.S. Secretary of Churches of Christ in Great Britain; several other brethren occupied seats on the platform who each took some part in the service. The president at the gospel service is quite a recognised thing among the churches here; this system may have its advantages, but personally I am of the opinion that the gospel service should be in the hands of the evangelist; evangelisation is his special work, or a chief part of it, and he should either conduct it all himself or call other brethren to his aid,

just as he deems best. However, this particular service was conducted well; the singing was led by C. W. Batten, who also sang a solo, but no instrument was used, although I thought I saw a small organ in the building—perhaps it is used for Band of Hope and such meetings. At the close of his sermon the writer gave the gospel invitation, and three stepped to the front to confess the Christ. As the writer mounted the motor bus for his nearly two hours' journey to the other side of London where he was staying, he heard the brethren commence the first hymn in the usual open-air service which during the summer follows the inside meeting, and is held simultaneously with the meeting of those around the Lord's table who cannot come in the morning to break bread, and he rejoiced that he had met the faithful brethren in this district, and prayed God's richest blessing upon their work in the great and needy city of London, in the whole of which there are as yet only about 1800 of those who are simply disciples of Christ. May many such churches as those at Fulham Cross and South Fulham be established, and may their numbers and influence constantly increase!

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From the Field—Continued.

was well attended, and the public meeting passed off successfully. W. G. Pappin occupied the chair, and addresses were given by Bren. Pascoe and Harkness. Our heartiest thanks are due to the Kersbrook friends, who came so far to help with the singing.—W G P.

QUEENSTOWN.—On Monday evening, Oct. 4, a missionary meeting was held in the chapel. W. C. Brooker in the chair. Sister Mary Thompson gave an account of her work in India. Sister Terrell addressed briefly, when Sister Thompson sang in the naive tongue one of the hymns so dear to those who are seeing the light. The choir rendered several items effectively. On Lord's day, Oct. 10, Bro. Brooker addressed the church in the morning on "The Life of Paul." Attendance good. Sister Parfit, of Prospect, was one of our number. At the gospel service in the evening W. C. Brooker delivered an address on "The Prodigal Son's Father," at the close of which two girls from the Lord's day school and a young man made the good confession. After the service a number of the brothers and sisters went to our aged Sister Frank's home, who is an invalid, and broke bread.—A.P.B., Oct. 11.

NORTH ADELAIDE.—Our Dorcas meeting on Oct. 6 was an exceedingly happy one, for we had the pleasure of the company of our Sisters Miss Mary Thompson and Miss Terrell, and in the evening these lady missionaries gave us interesting addresses, Miss Thompson illustrating hers with curios from India, and singing to us in the native language. Miss Mills, President of the Junior Dorcas Society, has this week sent, as a result of their labors, a parcel of garments for the benefit of the children of Bro. and Sister Filmer's flock at Pentecost Island.—V B T., Oct. 11.

UNLEY.—John Fischer (President of the Conference) addressed the church this morning on "Where to Draw the Line?" and expounded Paul's teachings relating to practices which Christians had best avoid. The congregation were greatly edified by a practical discourse. At the Men's Society last Sunday the Baptist Men's Society presented the programme, and A. H. Collins read an able paper on "Doubts, Wise and Otherwise." To-day D. Thorpe discussed "Home Life." A movement is on foot to build two rooms on the church grounds to accommodate the young ladies and the men's class. Generous help is forthcoming for the movement. An anonymous gift of £50 for the reduction of the church debt is greatly appreciated. On Thursday Sisters Thompson and Terrell addressed a fine meeting on mission work in India, and were accorded a hearty vote of thanks.—R B., Oct. 10.

STIRLING EAST AND ALDGATE VALLEY.—The mission for which we have been preparing for the past month began at Aldgate Valley last night. There was a good number of people present, and the missionary, J. Wiltshire, spoke on "The Price of Enchantments." Many strangers were present and a good interest is maintained throughout the district. The meetings will be continued for two weeks, and we earnestly ask the prayers of the brotherhood on our behalf.—A.G.R., Oct. 10.

KADINA.—Last Thursday evening two young girls were baptised, and a married woman made the good confession. We had our missionaries, Miss Thompson and Miss Terrell, with us to-day. In our morning meeting two sisters were received into fellowship. Our missionaries gave very earnest addresses to good congregations, both afternoon and evening. May the

Lord abundantly bless and prosper them in all that they shall do and say in the future.—E. G. WARREN, Oct. 10.

NORWOOD.—Bro. Griffith commenced with us to-day. Splendid meetings. In the morning our brother spoke on "Kinship with Christ," and in the evening on "The Two Yokes"—a powerful address, at the close of which one young woman confessed Christ. The Tabernacle was prettily decorated, and was crowded at the latter service. Bro. Griffith also addressed the Sunday School in the afternoon. Much enthusiasm was shown throughout the day. Welcome tea and public meeting follow on Thursday.—G.H.J., Oct. 10.

HINDMARSH.—On Oct. 3 the 54th anniversary of the church was celebrated. At 11 a.m. H. D. Smith addressed the church, and at 6.30 A. Metters, from the Baptist Church, took the service. Special singing was rendered by the choir under the leadership of Miss W. Doley. On Tuesday the tea and public meeting took place, when W. C. Brooker, H. D. Smith, A. Metters, H. Horsell and I Paternoster gave short addresses. J. Fischer, President of the Conference, who occupied the chair, read a letter of greeting from the Southwark Baptist Church. The secretary, J. H. Humphreys, read the annual report, which showed that all the various organisations of the church were in a healthy state. Additions to the church for the year, by obedience, 16; by letter, 10. We have lost by death, 3; transferred to sister churches, 7; now on the roll, 584, an increase of 16 for the year. The total receipts for the year from all sources amounted to £478; paid off church property, £10, leaving outstanding liabilities on church property £270. The penny-per-week system of contributing to Foreign Missions and home improvements had realised £29/10/11 for the year, and the regular contributions by the envelope system had enabled the treasurer to meet all the accounts regularly. The Sunday School has on the roll 331 scholars; average attendance, 203; 22 officers and teachers; average attendance, 19; 20 of the scholars competed in the Scripture examination; several were successful in gaining prizes and certificates. The report of the Dorcas Society showed an increase of interest and numbers, and £17/4/11 had passed through the hands of the treasurer to assist the aged and needy. Special singing was rendered by the choir during the evening, and solos by Miss M. Harkness, Miss Denholm, Miss E. Weeks, Mr. R. Hindley, Mrs. A. Edquest officiating at the piano and Miss M. Doley at the organ.—J. W. SNOOK.

New South Wales.

BROKEN HILL.—We held our quarterly church meeting on the first of the month, a large number being present. All departments of the church are on the up-grade. 13 received into fellowship for the quarter; 5 others made the good confession but have not been received in yet; 1 confession last Lord's day; 2 baptisms at midweek meeting.—R. J. HOUSE, Oct. 9.

SYDNEY.—Bro. Griffith preached to good audiences his farewell addresses. At both services he gave splendid discourses. On Tuesday, Oct. 5, the annual tea and social evening of the church was held, the occasion also being the farewell to Bro. Griffith. Bro. Stimson occupied the chair. After an enjoyable tea, a good musical programme was rendered, and nice addresses appreciative of Bro. Griffith and his work were given by Bren. Walden, Illingworth and Colbourne. Bro. Griffith, who was presented with a beautiful travelling bag, suitably responded. The

church members here have got to love and appreciate Bro. Griffith and his work, and we trust he will be greatly blessed in service for the Master in South Australia. The platform in the meanwhile, till Bro. Franklyn arrives, early in December, will be filled by many of the evangelists from the sister churches, who have very kindly volunteered to preach. Bro. Colbourne to-day preached most acceptably at the morning and evening services.—J.C.

TAREE.—Since last report we have had the joy of immersing four—three sisters and one brother, and two sisters have been received by letter from the Lismore church. Three new deacons have been appointed, and the church and officers' meetings materially improved. Our hearts have greatly rejoiced in answered prayers for the restoration to health of G. Nash. We desire to sincerely thank Bro. Walden and others for their cheering visits to our brother during his stay in the Prince Alfred Hospital, Sydney. It very materially strengthened him in his affliction, and was highly appreciated by him. We are also exceedingly glad to have our esteemed Bro. H. Edwards again, taking preaching appointments after his severe and protracted prostration. Good homely hearty cottage prayer meetings are producing beneficial results. Sickness still prevalent.—W. J. WILLIAMS, Oct. 8.

Here & There.

Centennial week.

Decisions reported in this issue, 45.

Great gatherings in Pittsburg, U.S.A., in celebration of the Centenary year of our movement.

S. H. Mudge, Auburn, N.S.W., reports a good meeting and one confession on Sunday night.

Next week we will give the opening chapters of a new Australian story, written by Alan Price.

The General Dorcas (Vic.) will meet on Thursday, Oct. 21, in the Lecture Hall, Swanston-st., from 10.30.

W. C. Craigie has received for the Davey Fund the following sums:—P.J.B., £1; A. Russell, 5/-; A brother, 5/-; W. H. Rich, £1.

The tent mission at Bendigo conducted by T. Bagley, of the Lygon-st. church, is a great success. Forty-five additions reported up to date.

The Australasian Churches of Christ Almanac for 1910 is now in course of preparation, and will be published some time in November. Send in your orders.

Until November 12, Mr. and Mrs. G. P. Pittman's address will be care of E. W. Pittman, Glenelg, South Australia. After that, Daltonganj, Western Bengal, India.

All ticket money in connection with the Centennial Home Mission tea should be sent to Miss Rometsch, St. Vincent-st., Albert Park, and table money to Mrs. B. J. Kemp, Holmes-rd., Moonee Ponds.

Any of our Victorian members still wishing to make a contribution to the Centennial Thanksgiving Fund are requested to send their offerings to W. C. Craigie, 263 Little Collins-st., Melbourne.

We congratulate Mr. O. R. Snowball on his victory in the Brighton electorate. The Legislative Assembly of Victoria gains a member of high repute and a distinguished representative of Protestant principles.

J. C. Ferd. Pittman will probably return to Australia by the "Makura," reaching Sydney Dec. 27. Any church requiring his services should address communications care of J. Pittman, 177 Fitzroy-st., St. Kilda.

A large number assembled at the Port Melbourne pier on Tuesday to say good-bye to Bro. and Sister G. P. Pittman. The "India" was an hour late in starting, but many stayed to see the last of our departing friends.

Congratulations to our American brotherhood. May these Centennial meetings be the means of emphasising the plea for a complete return to Christianity as it was at the first and of confirming the faith of the brotherhood in the supreme authority of our Lord Jesus Christ.

C. M. Gordon will deliver his second lecture on Spiritualism, in the Christian Chapel, Swanston-st., Melbourne, on Wednesday evening, the 20th inst. The title of the lecture is "Christianity and Spiritualism." In view of the spread of Spiritualism these lectures are worth hearing.

In connection with the S.A. Churches of Christ C.E. Union, which was inaugurated some 15 months ago, the Organiser, Mr. W. C. Beller, has now been succeeded by Mr. Geo. Mauger, of the Norwood church, as secretary. All correspondence should be addressed to 168 Hutt-st., Adelaide.

Thos. Hagger paid a visit to England on his way to the United States. During his stay in England he conducted a mission at Tunbridge Wells, resulting in five additions to the church. Bro. Hagger seems to have had a good time with our English brethren, and his visit was much appreciated.

The next Executive meeting of the Churches of Christ C.E. Union, South Australia, will be held at Grote-st. on Friday, Oct. 22, at 7.30 p.m. Business important *re* Rally, Constitution, etc. Societies' reports in writing. Subscriptions due; Y.P., 2/6; Junior, 1/6.

Bro. W. Bradshaw writes:—"Would you call the attention of the readers of the CHRISTIAN to the importance of bringing before the religious public the laws of interpretation? The late Alex. Campbell said, 'All the difference in religious faith, opinion and sentiment is occasioned by false principles of interpretation or a misapplication of the true principles.'"

Sisters Thompson and Terrell paid us a visit a few days ago, and gave most interesting and instructive addresses. There was a capital attendance considering the wet weather. Next Sunday (Oct. 17) we begin a three or four weeks' special effort, with Jas. E. Thomas as missionary. Shall be glad of visitors, and especially singers, from sister churches. Pray for us—A. M. LUDBROOK.

The Bible Advocate (England) gives a favorable notice of our Centennial volume, "That they All may be One," and among other things says: "The work will be both interesting and useful, and we advise our readers generally to secure a copy. . . . We have here a world-wide view of the progress and present standing of the cause we love." Copies are on sale at the Book-room of our British brethren.

Elaborate preparations have been made for the Centennial Celebrations in Pittsburg. A great steel and concrete Coliseum and the Carnegie Music Hall have been secured for the Convention. President Taft has signified his intention of being present. The churches of the city are throwing open their doors, and especially interesting is the fact that the great Jewish Temple presided over by Rabbi J. Leonard Levy has been granted for use during the Convention, as it may be needed.

A. J. Saunders, who left Australia for America four years ago, has just completed a long and strenuous university course. Two years were spent in Texas

Christian University, where he graduated with honors; over two years, completing three years' work in post-graduate studies, have been spent in the University of Chicago. His graduation thesis was "Jesus' Conception of his Messiahship in Relation to Jewish Messianism." Bro. Saunders expects to attend the Convention at Pittsburg, and soon after start for home by way of England.

J. C. F. Pittman writes from New York:—"On the evening of Aug. 17 we found our way to the Jerry McAuley Water-st. mission in New York. It was a dismal night, yet the hall was full. The service was unique, the air being vibrant with intense earnestness. There were heart-seaching hymns, fervent prayers and exhortations; testimonies in quick succession from the lips of men who had been in the depths; drunkards, thieves, gamblers and would-be suicides raised from vileness telling now the story of recovery and triumph, their faces illumined by a new life and hope. These men had all come up from the abyss of drunkenness and depravity of every form, and told the story of rescue and Christ's keeping power. Three men declared they were once on the verge of suicide; now it was a joy to live and work for Jesus. Exhortation and testimony went on till all were deeply moved, and ten besotted veterans of sin, encouraged to hope by fervent pleading and prayer, stepped forward to publicly vow that henceforth they would serve the Lord. I could retain my seat no longer, so rose to offer a word of appreciation to the workers in this great mission, which has held similar meetings every night for 36 years. The only sorrowful speech was that of a man who rose and said he had fallen from grace, and for him there was no hope; after warning the others to take heed, lest they also fall, he walked out into the dark night saying that none of us would see him again. Fearing that suicide was contemplated, two or three men followed him to plead with him to retrace his steps. I shall always look back upon that evening as one of the great inspirations of my life."

Coming Events.

OCTOBER 22 (Friday).—7.30 p.m. S.A. Churches of Christ C.E. Union Executive meeting, at Grote-st.

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

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

NOVEMBER.—Opening of new church at Middle Park in November, and Harward mission.

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Acknowledgments.

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Victoria.—Churches: South Melbourne, per Miss Bowie, 11/4; Bayswater, per Mrs. Clements, 10/2; Brighton, £2/1/-; Anonymous, Surrey Hills, 5/-; Offerings, per Sister Thompson, Church, Wedderburn, 10/6; Mr. Butler, Polkemet; £1; Mrs. Butler, Polkemet, 5/-; Miss Houston, Horsham, 7/-; Mrs. Boyd, Meredith, 5/-; Mrs. Lucas, Ballarat, 10/-; per Mrs. Zelius, from Victorian Sisters, for Orphan, India, £4; Isolated Sister, per Mrs. Hagger, 5/-.

Tasmania.—Church, New Ground, per W. Reynolds, £4/9/-.

Queensland.—Church, Childers, per J. Thompson, £1/10/6; Church, Maryborough, £2/11/-; School, Maryborough (B), 9/-; School, Childers (B), 4/-.

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Obituary.

WHITFIELD.—We deeply regret to report the loss of John Whitfield, at the early age of 18 years. Our brother was a member of the church at Lygon-st., Carlton. He came to the Sunday School when a child, and had been identified with it ever since. He was a member of the choir, and a regular attendant at the church services. He was a quiet, unassuming and consistent follower of Christ. He was loved by all his church friends. His death has come as a great shock to us all; it was sudden and unexpected. We deeply sympathise with his sorrowing parents and the members of the family, and earnestly commend them to God. In the absence of the writer the funeral service was conducted by Bro. Harward. T.B.

SMITH.—On Sept. 29, Sister Mrs. Joseph Smith fell asleep in Jesus at the ripe age of 75 years. She had suffered a good deal of late, but was mostly able to get about. Her last illness was not of many days' duration, but the suffering was intense. The patience and fortitude with which she bore her pain were surprising. Our sister met death in confidence of her Saviour's promises. Death to her was but transition. Her husband and all the family have our deepest sympathies in their bereavement. Auburn, N.S.W. S. H. MUDGE.

NORRIS.—On Monday, Sept. 27, 1909, our aged and highly esteemed Sister Elizabeth Norriss was called home "to be with Christ, which is far better." Our sister was a true companion and helper to her late husband, our esteemed Bro. Wm. Edw. Norriss, one of our pioneers here; but of late years she has been deprived of her sight, and in consequence lived a very retired life, and the terrible sickness to which she fell a victim was borne with Christian fortitude. We sorrow not as those without hope, for we look forward to a joyful re-union by-and-bye. Our sympathies go out for her highly respected son, our Bro. Wm. Norriss. H.L.

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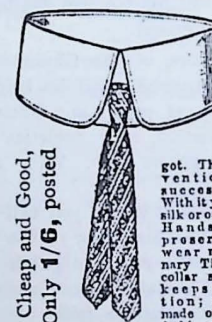
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