

# 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. 45.

THURSDAY, NOVEMBER 11, 1909.

Subscription, 6s. per annum. Single Copy, 1½d.

## To Hebron and Bethlehem.

Jas. E. Thomas.

One of the most pleasant and interesting journeys to the pilgrim in the Holy Land is that from Jerusalem to Hebron. From the standpoint of history and antiquity it almost seems as though Hebron should be the first mentioned of these cities of Judea, for here is the city of the faithful Abraham, to which he came after his journey of faith, and where at last he was buried with his kindred. Here, too, David flourished before he ruled over all Israel or set up his throne in Zion. But we are just following the route that most tourists now take, for, having headquarters in Jerusalem, it is easy to make the journey to Hebron and Bethlehem and return to the Holy City ere going on another expedition.

### *The road to Hebron.*

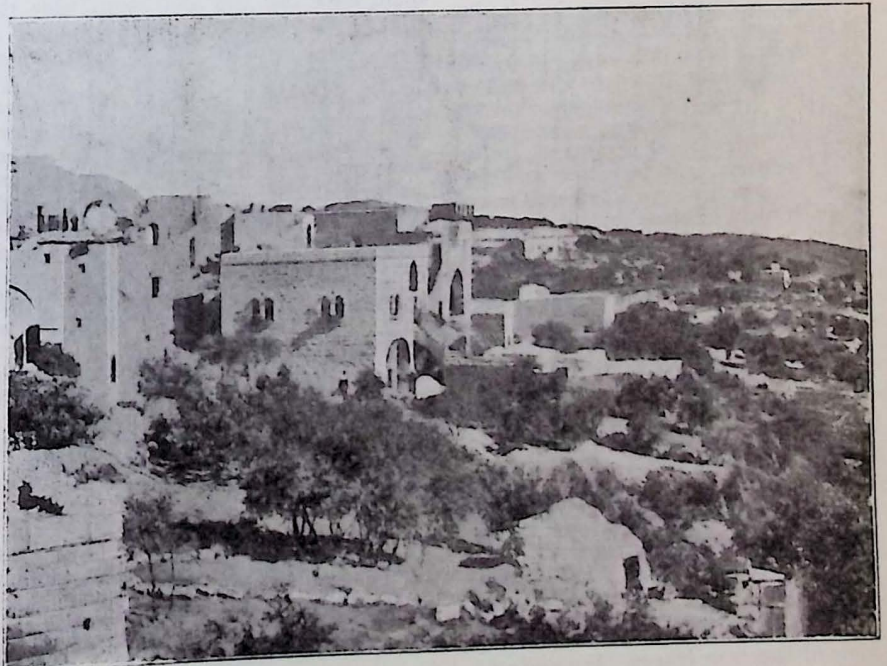
We passed out of the Jaffa Gate at early morning, seated in a comfortable carriage, drawn by three beautiful horses. The road leads along an upward way, leaving the Gihon Valley on the right and the Valley of Hinnom on the left. It is one of the best made and most used highways in Palestine. Our Arab driver, Mustafa, was a fine built man who evidently understood his business. He seemed to be quite conscious of his own importance, and we felt safe in his keeping. As we journeyed, we met groups of women carrying baskets of fruit and other wares upon their heads. They were dressed in light Oriental costume, and were either Jewish or Christian, for their faces could all be seen. Some had walked nearly 20 miles from Hebron, and others lesser distances. There were groups of men leading asses laden with merchandise, all going to the Jerusalem market. They carried fruit, grain, and goods made from olive wood, while some bore glass ornaments and cloth from Hebron. We frequently met strings of camels moving along with a graceful attractiveness, bearing heavier burdens of merchandise, and sometimes carrying rock to repair the roads. We came to an ancient convent of Mar Elyas, or Saint Elias, where reside monks of the Greek Church. They had a rather nice garden, which probably occupied some of their time, but it seems a pity to rob the world of the services of men sorely needed by retiring to such a place.

About halfway on our journey we stopped at one of the little roadside khans or taverns, so common to this country. It was scarcely more than a rude hut where travellers sat and rested. The keeper provided us with hot mocca coffee, made thick and strong and dispensed in little cups containing about a dessertspoonful. It tasted like a doctor's mixture strongly charged with quinine. We drank it quickly and without a murmur. It is astonishing how soon we become the slaves of custom, and what we will do for etiquette even among friendly Arabs. I even learned the right salute while in Palestine, so that in receiving and swallowing my coffee I could say without a wince, "Damieh," which being interpreted is, "May you have coffee for ever" (I was quite certain once was enough for me); and then the kind host replies, "Damiet Hay atak," "May God give you life for ever"—which suggested what an easy thing it is to obtain an endless life, and was quite sufficient to repay the aforesaid taking of this medicinal beverage.

Continuing our drive, we came to what has been known for centuries as the Tomb of Rachel, though another tomb nearer "the borders of Rephaim" is more probably the spot where Jacob sadly laid his beloved first choice to rest. We came to the road that leads down to Gaza, and there is pointed out the traditional fountain where Philip baptised the Ethiopian. There is certainly quite enough water there, and as we stopped to drink at this refreshing pool we rehearsed again a story that has always been very helpful to me. Whether this was the spot or not, it was here near by that this great man received through the preaching of Philip the message of the crucified Jesus, and on receiving him he went on his way rejoicing.

### *Hebron.*

As we neared Hebron, we passed through some of the most fertile country in Palestine. Here was the Valley of Eschol, to which came the spies of Israel, and from which they gathered their samples of lus-



BETHLEHEM.



cious fruit. It is still the centre of fruitful vineyards, and here grow mulberries, figs and olives. We bought some beautiful grapes from a street vendor, and can testify to the grapes of Eschol. The vines are cut back every year very much, and they seem like melon plants along the ground. As the Mohammedans do not use wine, they make raisins from the grapes, which forms one of the industries of Hebron and its surrounding parts. Hebron itself is rather a disappointing city, as indeed are most of the cities of this country. In Kentucky they would call it a "shoestring" town, as it is long and narrow, lying in a valley. It is called by the Moslems El Khalil, which means "the friend," and shows the devotion of even these people to the father of the faithful, who was called "the friend of God." I used to have visions of the beauty of Abraham's city, and I longed to climb its hills, and look on this fertile valley; but the poetry of the place disappeared when I saw its dirty streets and filthy inhabitants. Scores of seldom-washed children ran after us calling us by the choice names of "foreign devils," "infidels," and other epithets in their unknown tongue. Our faithful driver was evidently used to dealing with them, and a few well directed and scientific strokes from his whip caused this army of faithful children to change their song into a shrill dirge in a minor key, as they rapidly retreated.

#### ***Machpelah.***

After luncheon at a khan, we proceeded under escort to see all we could of the centre of interest—the Mosque of Machpelah, in which is the reputed Tomb of Abraham. Here is the site of the cave which Abraham purchased from the Hittite owner as a burial-place for his family. Here it is said Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, are buried. None but Moslems are allowed to go past the steps of this sacred building, lest the dead should be disturbed. The present King and a few royal personages are the only foreigners ever permitted to enter there. We were shown a hole in the wall in which could be placed messages for Abraham, to which an answer would be forthcoming if fees were paid. Sarah is also reputed to keep an endless supply of soup for the poor, so what with writing letters and providing soup, the patriarch and his wife must be still as busy as when the angel visitor came to see them and was ministered unto by them.

#### ***Abraham's Oak.***

There are two large pools, known as the Pools of David, by which were hung at the order of David the hands and feet of the slayers of Ishbosheth. Some boys were taking a much-needed bathe in the pools. We passed through the winding, narrow, dirty streets, heedless of the filth or perfume of streets or houses. We saw a block of land covered with skins of pigs and

other animals. These were being dried and prepared for purposes of carrying water. This industry, and that of weaving and glass-making, is the chief occupation of the place. There is a very nice Protestant Medical Mission, and some of the buildings near it are modern and clean. Hebron is the centre of a fairly prosperous country, and has now a population of about 10,000 people, most of these being Mohammedans, with but 2,000 Jews. The people looked at us with even more suspicion than we did on them, and though interested much in its historic spots, we agreed that it was a nice city to get out of, so we drove northward again toward Bethlehem. Near to the roadside not far from Hebron is an old decaying oak, called Abraham's Oak, or the Oak of Mamre, being the traditional tree under which Abraham rested and offered his sacrifice. It of course requires a vivid imagination to believe that even so ancient a tree is that old. There is a Russian hospice built here that is very convenient for pilgrims from afar. We were shown further on a tomb called the Tomb of Jonah, but of course every tomb of any size has a name in Palestine, and it may belong to Jonah or his great grandson for all we know.

#### ***Pools of Solomon.***

The next stopping-place was at the Pools of Solomon. These wonderful reservoirs were constructed by the wise King Solomon in order to provide unfailing supplies of water for Jerusalem and Bethlehem. It was evidently to go this far to get the necessary supply and the right elevation. There are three pools of varying sizes, 50 yards apart, each one lower than the next one. The highest is 380ft. long, and 229 to 236ft. wide. The next is 423ft. long and 160ft. wide one end and 250ft. wide the other. The lowest and best supplied is 582ft. long and 148ft. wide to 207ft. These are all surrounded by massive, well cemented walls, and seem in good preservation, except in parts where they are showing signs of crumbling through age. They are supplied by underground springs and soakage, and are from 25 to 38ft. in depth. The water is taken by a wonderfully constructed aqueduct to Bethlehem and Jerusalem. The area of these pools is  $6\frac{1}{2}$  acres. They are a wonderful testimony to the skill and foresight of Solomon and his advisers. Near the pools is an old Saracen fort, evidently used to protect the pools from the vandalism of hostile tribes. The fort is now going to decay, and is used as a rest place for travellers as well as for a sheepfold by wandering shepherds.

#### ***Bethlehem.***

We came soon to the celebrated Frank Mountain, whereon was once the Herodium steep, and could be easily defended. Herod died in Jericho, but according to his own wish he was carried upon a golden bier adorned with precious stones and hangings of purple, accompanied by his whole army,

and buried here in royal fashion. Six miles south from Jerusalem is Bethlehem, the city of David, wherein was born the hope of ages and the Prince of Peace. It is one of the cleanest cities in Palestine, and has a population of 8000 people, who are all Christians—mostly Latin and Armenian. It is a very significant thing that Jews are not allowed to live either in Bethlehem or Nazareth. They crucified Jesus, and because of that even the children of these cities would stone them and drive them from their gates. This seems a sad condition, but some day, I believe, these persecuted people will come again to their own and gather at last in the land of their forefathers. The Bethlehemites seemed clean and industrious, and the women seemed of a superior class and of somewhat handsome face. I stood and watched the curious mixed throng that came to the city fountain, filling their waterpots and skins, and conversing as they waited their turn or walked slowly away. There were monks and pilgrims, Greeks, Armenians, old and young, coming for their supply of "the gift of God."

#### ***Church of the Nativity.***

The chief place of interest is the Church of the Nativity, which is built over the grotto in which tradition says Jesus was born. The outside appearance of the place is far from attractive, and the entrance door is so small that it is not very inviting to the worshipper. Near by the masons were building extensive additions to the Latin monastery, which gave a still less artistic appearance to the building. The church is divided within into three portions, Latin, Greek and Armenian. This edifice, built to the memory of the Prince of Peace, is unfortunately the scene of frequent quarrelling and fighting, so that two Mohammedan soldiers stand armed to keep the peace. Especially at Christmas time is their service required. This seems a sad caricature of the religion of the meek and lowly Jesus. Beside the three main divisions, there are many smaller chapels, including one to St. Jerome, who is said to have lived 30 years here, and made here his famous Vulgate translation of the Scriptures. Eusebius also dwelt here for many years. The centre of interest is the Grotto of the Nativity, a small underground cave in which are shown the manger and the cradle in which Jesus lay when a babe. It is only 16ft. by 10ft., and is lighted by 32 lamps. Over the altar burn 15 silver lamps, owned by the three churches that worship there. It was time for the afternoon prayers, so we waited to see this strange and somewhat weird service.

#### ***Tradition.***

Presently we heard chanting in the distance, and soon with steady steps came the procession of surpliced monks, each bearing a lighted candle. They came along the narrow passage, and down the 13 steps that led into the grotto below, never ceasing their chant. They bowed before the altar



of the cradle, and said their prayer. Then they turned and kissed a silver star upon the floor, which is said to be on the exact place on which Jesus was born. Cunningham Geikie says he too followed their example, but I felt so sad at such idolatry that I did not feel like doing the same. After these acts of solemn worship all turned again to the altar and crossed themselves, and passed with a song of praise along the passage into their cells again. Perhaps I am too much of a Thomas to be convinced, but this does not appeal to me much as having any real value as a contribution to the good of Christendom. It seems to me a very wise thing that no man knows where Jesus was born, or the idolatry at his cradle might be even worse than now. The great joy that comes to us is in the fact and not the place of his wondrous birth. It is strange how everything of much importance seems to have taken place in a grotto. The only traditional evidence of much weight is the testimony of Justin Martyr in the second century that "Jesus was said to have been born in a grotto near Bethlehem. While tradition may say this, the Scripture says Jesus was born in Bethlehem, and that he was laid in a manger in the inn yard, because there was no room within. I do not care to set this record aside for sentiment or tradition, and do not believe that the Grotto of the Nativity is where this blessed event took place. If I had my way I would I am afraid assume the role of an iconoclast and have this place cleansed from idolatry. At present it is the centre of tradition and superstition, and of the manufacture and blessing of images, which in many cases hide from view the Christ they presume to represent.

### Merchandise.

Around the square in front of the building are shops of merchants offering their wares as souvenirs to travellers. Some of these places have quite a European appearance, and there are some smart salesmen in them. The beautiful articles worked in olive wood and mother-of-pearl, and trinkets of various kinds, are tempting enough to the one "simply invited to inspect," and a good business is apparently carried on. We saw men at work in their "factories" or shops, cutting crosses and images from mother-of-pearl obtained from the Red Sea, while some were doing fine work in the manufacture of goods out of olive wood. Another grotto near by is called "the milk grotto," in which Mary is supposed to have spilt a drop or two of milk when nursing her child, and nursing mothers who enter the church and take some limestone powder from the dirty floor are assured of invaluable help in the giving of food to their babes. One feels like protesting against such nonsense, for it almost seems like blasphemy.

There is a splendid Protestant medical mission at Bethlehem, conducted by the C.M.S. Here this splendid society train their native teachers for their work in

Palestine. There are 130 in the school, and 30 of these are boarders. Nearly all these are Christians. This school was founded 28 years ago by Miss Maria Jacombs, who did 40 years' consecrated service in Palestine, and died upon the Mount of Olives. I can add my testimony to the splendid work done here and elsewhere by the faithful workers of the C.M.S.

### David's Well.

We came out of Bethlehem, past the well known as David's Well, from which he longed for a drink when in his distress, and cried for a draught from "the well that is at Bethlehem." It is surrounded by a beautiful garden, and from it we received some choice carnations. We saw upon our left the plains known as the fields of Boaz, where Ruth gleaned, and on which it is

said the shepherds were tending their sheep when there came to them the glad message of the heavenly host. There were some things I had seen that I knew were not genuine, but I know that here in this city of David, nearly 2000 years ago, the Saviour of the world was born, and upon these very plains on that glad Christmas morn there came the glad tidings of great joy that came from heavenly messengers as they sang. This glad carol has come down to us through the ages, and we rejoice that a Father who so loved us gave to earth a Saviour which is Christ the Lord. This has been the great song of ages, and will never cease till the whole earth is filled with his gladness and salvation, and till at last its strains are lost in the triumph song of heaven.

## The Only Original and Immortal Book.

W. J. Way.

### Concluded.

I do not hesitate to affirm that all the mythologies in the world have borrowed their form and foundation from some part or portion, fact or narrative, of the Bible. What is present-day Theosophy, Spiritism, occult science, but the old heathen mythologies in modern culture; and don't they all appeal to the Bible to find justification and argument for their existence? Not that the Bible supports them, but in the remote past their initiation was based on some fact now contained in the Bible, and they have built up a mythological system on the distortion of those facts. I have a book on my shelf called "The World's Sixteen Crucified Saviours." As you may suppose, it is a blasphemous publication. But the questions are, where did the writer get his ideas from, and where did the sages whom he quotes get their ideas from? I answer, from some ray of light which originally flashed or fell from this pillar of fire. I suppose we are as advanced to-day in science, knowledge, literature, invention and imagination as mankind ever were. But, after all, who can write a book which shall be absolutely original from cover to cover, that is, original in idea, matter and construction? As a matter of fact, no such book ever was or ever will be written by men. The Bible is the one and only absolutely original mind production in the world, and every other mind production has been debtor to that first mind production.

### Gallery of originals.

Let me give you an illustration. The first garment ever worn was made in Eden (Gen. 3: 21), and every garment made since, of whatever shape, color or texture, has been related to that first garment. That marvellous compound being known as man had his origin in Eden, and every intelligent being born since has been related to that

first man. Eden has been the one gallery of originals, and there only can you find the original man, love, sacrifice, language, literature; and every phase of life, love, language, power, literature and garment, have been related to those great originals. The subject matter of the Bible gushed out of the mind of God, and streamed into Eden, and has kept ahead of the mind of man, and will so keep in advance, till Eden and better than Eden shall be restored, and the Almighty shall again walk and talk with men upon the earth.

### What the book says.

Now it does not appear to me to be absolutely necessary to the influence and stability of the Bible that we should be able to determine the exact date of a particular prophecy or chapter, or the correct year when the subject matter of the book was committed to stone, papyrus or vellum, or even who chiselled or wrote it there. If we could prove those facts beyond the possibility of question, they would not demonstrate the divine inspiration or origin of the Bible. It is what the book says that makes us exclaim, *It is from God*. If we could prove the exact day and hour when Christ was born, and could resurrect all those who were present at his birth, they would not prove exclusively that he was the Son of God. It is his ever-living power over the hearts of men, coupled with the superhuman results which have followed his resurrection from the dead, that has made him the one living man amongst all the dead men of Adam's race. And it is what the Bible says that makes it the one living book in the midst of all the dead books of men. It is the one eternal substance of light and truth amongst all the ghostly shadows which have gathered round it, and without which they never would have had an existence.



*From the Divine.*

When you see a finger post, the thought in your mind is not when it was erected or who erected it, but that it directs you aright, and you are glad. The questions as to who were the penmen, or exactly when the different parts of this eternal book were written, are matters of secondary importance. The determining of the precise chronology of them is not really necessary to either the purpose or the infallibility of this sacred volume. I am sure that it did not come too early, and I am equally certain that it did not come too late. The great and paramount questions are, From whose mind did it proceed? What does it say? What is its purpose? Where does it lead? What will be the result if I follow its light and teaching? And what result if I reject its doctrine? To each of these questions there is practically but one answer: It is from the Divine; it begets the Divine in those who yield their hearts to its precepts and examples, and it leads upward to the Divine. The fact that it makes its devotees divine is perhaps the strongest evidence that it is from the Divine. What literature and the study of literature makes a man determine from whence that literature came? What matters it to me who found Australia. I know that neither the French nor the English secreted the gold in the flinty rocks, nor did they incise its surface with rivers and lakes. I know, too, that no human hand formed the colored glories of the setting sun, nor garnished the heavens with the "Aurora Borealis." And I am persuaded that human power of mind and body could no more furnish the unique matter of this book than they could puncture the heavens.

*Truth stands.*

It is true that the higher critics (so-called), and what is known as the "New Theology," have caused a considerable flutter within the circle of weak-kneed and shallow Christianity. But it should be remembered that this book pointed out two thousand years ago that in the latter times some would depart from the faith, giving heed to seducing spirits, etc. (1 Tim. 4: 1, 2; 2 Tim. 4: 3, 4). But to the people who do know their God and this book, it is still the cloudy pillar by day and the pillar of fire by night, and they are not dismayed in the least, for as the clouds of criticism lower and the night darkens this pillar of fire glows more brightly, and the voice of God is heard in the cloud, yea, that voice and that Word which became flesh and dwelt amongst us. I am confident that there is no higher critic or lower critic, no evil system, atheist, spiritist, apostate man, or church or society, but whose features have been most clearly drawn in this book two thousand years ago. "For we can do nothing against the truth, but for the truth" (2 Cor. 13: 8). And when we see systems of evil arising, we at once recognise them to be the antitypes of the types so clearly drawn in the Scriptures.

Which important truth to which your soul and mine clings have these wreckers proved to be false, or even thrown a suspicion on? Not one. And I venture to say that the moral features of those critics were graphically delineated five thousand years ago. "For Enoch, the seventh from Adam, prophesied of these" (Jude 14, 15).

*Ratified by Christ.*

Suppose for a moment that many more should believe a lie, as they certainly will; truth will still be truth. If a thousand or a million persons believe a lie their belief does not make the lie truth, or the truth a lie. The Bible is not dependent on the number who believe, but on its reality to fact, its veracity, its purity and its eternity. And all except those who are devil possessed and dwell amongst the tombs fly to the Rock of Ages when the crisis comes. The infallible Christ has told us that deceivers shall arise who, if it were possible, would deceive the very elect, and because iniquity shall abound the love of many shall wax cold. They shall come as angels of light, but if with soul and spirit you walk in the truth of this volume, you shall be fully equipped for them all (Eph. 6: 10-19). This eternal light of God has safely piloted all his moral heroes and ancient worthies through the labyrinths of darkness and opposition, and it is still leading on. The eternal Christ ratified this light and truth by his death upon the cross; and he has enthroned it on high and on earth by his resurrection, ascension to heaven, and the gift of the Holy Spirit to men.

*The book finds us.*

This book finds us. It has fathomed and ransacked the human mind infinitely more than any other book or books. It has gone deeper into human conscience than all other teaching and philosophy. It arrests, grasps and searches us out. It is the adjusting scale that weighs us, the fire that tries us, the searchlight that discovers us. It brings us before the Judge, and condemns or acquits us. It compels us to ejaculate, *I am the man*. "For the word of God is quick and powerful, and sharper than any two-edged sword." And the man who has most closely followed the dictation of the Bible has found those words unquestionably true. It is the sword of the Spirit of the living God. I don't wonder that the wicked and ungodly manifest a dislike to reading the Bible, that they fight against and try to prove it false. You see, it finds them, and brings them before the righteous Judge and pronounces the verdict. You will doubtless remember that after Andrew had seen and heard Jesus, he found his brother Simon, and saith unto him, "We have found the Messiah." "Philip found Nathanael, and said unto him, We have found him of whom Moses in the law and the prophets did write." But how did those Galileans know that he was the Messiah, the King of Israel? Why, they had met

with him when reading Moses' law, David's Psalms, and the prophets' writings! His physical appearance and moral character were so clearly drawn that it was easy to recognise and place him. This book reveals me to myself and God to me. I cannot deny that it is a revelation of myself on the one hand, and the unfolding to me of the Creator and his purpose on the other. The woman of Samaria said, Come, see a man that told me all things which ever I did; and this book alone finds out all things which ever we did; all our sins of long ago, in all their ghastly features and nude deformity, and we say it is the word of God. The light and voice of the great Creator dwells in the mighty tone of its prophecies, its philosophy, its poetry, its judgments, its revelations of the past, the present and the future. It opens up God's way to man, and man's way to God. It is like Jacob's ladder on which we see angels of God ascending and descending upon the Son of man; and it has been written for our admonition upon whom the ends of the ages are come. "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

## On the Way to Pittsburg.

(D. A. Ewers.)

## XI.—IN LONDON.

Since Bro. Moysey's arrival we have been about together a good deal, and visited many places of national interest, of which I have not time to write. I have also heard some great preachers. Canon Henson in Westminster Abbey, who preached a stalwart Protestant sermon from "Ye make void the command of God by your traditions," Dr. Aked, from New York, in Dr. Clifford's church, Campbell Morgan, said to be London's ablest preacher, and others. Church work seems very difficult in London. The people work much longer hours; there is so much drinking, poverty and sin, and so much indifference to Christianity. Then, too, the State Church system cripples the work of Nonconformists to some extent.

*Philanthropy.*

And yet there are numberless Christian efforts, philanthropical, social, and religious, being put forth with more or less success. Take the work in "Twynholm" as an example. As our readers know, this was initiated by the late Sydney Black, and is largely of a social character. His brother, R. Wilson Black, devotes much of his time and means to its support and development. His sister's husband, Bro. Batten, devotes all his time as an honorary evangelist, and Bro. Albert Brown is supported under the direction of the Evangelist Committee of the general Conference. There is a church at Wandsworth Bridge-road, an offshoot from "Twynholm," with about 100 mem-



bers, and the two are under the same supervision to some extent.

This is but one of many similar movements in the great city, though it is the only one of our own. But in the Tasso Tabernacle, which is also in Fulham, and is connected with the American wing of our movement, there are many auxiliaries for the assistance of the needy. He tells me that about 25 meetings of all sorts are held weekly, and that during four winter months about 300 children receive their breakfast there four days in the week—1200 meals weekly! No work seems likely to succeed here that makes no provision for the bodily and social as well as religious needs of the people.

### Conferences.

It is to be regretted that there are two parties of brethren here not co-operating in annual Conference. The older body has between 14 and 15,000 members, and the smaller between 2000 and 3000; the latter was commenced about thirty years ago, by H. S. Earl. I used to wonder that greater numerical progress was not made, but here, on the spot, I am learning to realise that the difficulties in the way here are much greater than in Australia. The "Twynholm" church in Fulham is, I should judge from what I hear, the most progressive and aggressive of our old English churches, as they are called. They have over 500 names on their church roll, including many very able brethren.

### Politics.

At the time of this writing, there is much political agitation in England. The Government budget seems to have the support of the working classes generally, and to be opposed by the Lords. Just what the outcome will be, I am not prophet enough to venture to predict, but that the events of the next few months will leave their mark on history is a matter of certainty. What strikes me as somewhat peculiar is that religious leaders readily take part in the political fray. Not long since I heard Dr. C. F. Aked of New York in Dr. Clifford's church one Sunday night, and he was very outspoken in his condemnation of the spirit of militarism and of the union of State and Church. It was in fact quite a political speech. Last Lord's day afternoon I heard Dr. Sylvester Horne, one of London's most popular preachers, address the afternoon "Men's Meeting" in his own church, in which he unsparingly condemned the House of Lords as "a fraudulent institution," and demanded that the nation should arise in their indignation and "sweep them away." His long and eloquent speech was respectably punctuated with applause, which was sometimes quite uproarious. He spoke of how men from the ranks were often raised up to pull down the mighty opponents of the people, and mentioning Luther and Cromwell, said that as Providence had prepared the son of a blacksmith and of a butcher, so maybe it was now preparing

"the son of a Welsh peasant" for a similar work in our day. There were over 1000 men present, and the way they cheered this allusion to Lloyd George was a most significant indication of public sentiment.

### Votes for women.

The Suffragettes or "Suffering yetts," as one of the papers calls them, are everywhere in evidence. One cannot go about London much without having his attention drawn to this cause. As we entered the gates of Parliament House the other evening to attend a sitting, we were met by ladies wearing wide ribbons as sashes with "Votes for Women" printed on them, and had Suffragette literature placed in our hands. I can't endorse all their tactics, and consider they are misguided in some of them, but critics must remember that they have been refused the right to petition, and they justify their conduct on the ground that this is the only efficient way to advertise their plea. I read the other day that Lady Pankhurst, the talented leader of the movement, was asked at a meeting by an individual, the angle of whose forehead did not indicate a superfluity of brain power, "Wouldn't you like to be a man, Lady Pankhurst?" She beamed sweetly on him and replied, "Yes. Wouldn't you?"

### Great preachers.

Bro. Moysey and I have heard, among others, Dr. Campbell Morgan and R. J. Campbell. So far as delivery is concerned, the sermon of the latter was decidedly inferior to that of any other prominent preacher I have listened to in London. The subject matter itself was fairly good, but not extraordinarily so, nor with the exception of a sentence or two was there anything to which the most orthodox could take exception. I suppose there must be some reserve power or personality about this popular man that was not manifest to us, for the large building was crowded, and we had to wait outside in a long row down the footpath till the doors were open. Perhaps we did not hear him at his best. At all events, we were disappointed. Campbell Morgan is considered very generally as London's greatest preacher. He is distinctly evangelical, and we were simply delighted with his powerful presentation of simple truth. Sylvester Horne, of Whitfield Chapel, Archibald Brown, of Spurgeon's Tabernacle, Canon Henson, of Westminster Abbey, Dr. Clifford and others whom we have not had the privilege of hearing preach along evangelical lines to crowded audiences, and it is quite a difficulty to obtain a seat unless present half an hour before time of service. The "Old Theology" is more popular than the New in London, even though so much may not be heard about it.

### Whitfield's Church.

On the afternoon I was at Whitfield's Church, I had tea in the basement with several hundreds of others, and one of the

church officers kindly showed me over the spacious premises. It was surprising to learn of the number and variety of agencies at work in this old Congregational Church. In addition to the regular church and Sunday School work, which are flourishing, there is a men's meeting with an enrolled membership of over 1200. There are separate clubs for boys, young men and older men, with separate club rooms, and with the exception of the boys' there are also billiard rooms, smoke rooms and libraries. There are also clubs for girls, young women, and older ones, with their separate rooms. Then there are several bedrooms for young women from the country to occupy till they find homes or employment, and various other institutions for work and play. The street immediately behind and adjoining the church premises named Whitfield-st., was recently described by Mr. Horne as "the worst street in London," and in a house right opposite the back gate four murders have been committed. After the fourth the church purchased the property, which is now used for church purposes. I was taken into the room where Whitfield's pulpit is preserved, together with his chair, and that of Toplady, the author of "Rock of Ages," and saw the old communion service, collection boxes, etc. On the inner wall of the basement, which is known as "Toplady's Hall," is fastened the plate taken from Toplady's coffin when his body was removed, with hundreds of others, to make room for the basement. The body was re-buried under the floor of this hall. But I fear my readers will grow weary of merely reading about what to me, as a visitor, was so intensely interesting, and I must stop.

### Ripening of Character.

There are some fruits which remain acrid and bitter until the frosts come. There are lives which never become mellow in love's tenderness until sorrow's frosts have touched them. There are those who come out of every new experience of suffering or pain with a new blessing in their life, cleansed of some earthliness, and made a little more like God.... We have much to do with this ripening of our own character. It is only when we abide in Christ that our lives grow in Christlikeness. Sorrow and pain blight the life that is not hid with Christ in God, and make more beautiful and more fruitful the life that is truly in Christ. If we live thus continually under the influence of the divine grace, our character shall grow with the year into mellow ripeness. Even the rough weather, the storm and the rain and the chill of cold nights, will only bleach out the stains and cleanse our life into whiteness. —J. R. Miller.

"In lyric flow and fire, in crushing force and majesty, the poetry of the ancient Scriptures is the most superb that ever burnt within the breast of man."



## The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor &amp; 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/-.

## The Leader.

## WHY I AM A CHRISTIAN.

The more we consider the question of the world being conquered for Christ, the more are we impressed with the fact that before such a thing can be realised the churches must present a more united front to the foe. To a greater extent than it has ever been in the past must it be true that "they all speak the same thing." At the present time the babel of voices is so great that the non-Christian enquirer after truth is confounded and dismayed. Before he has time to get at the real root of the matter and discern the true from the false, he is repelled and disheartened. This fact has been brought home to us just recently in reading an article in the *Fortnightly Review*. This article appeared in the September number under the title "Why I am not a Christian," and is written by P. Venkata Rao, an Indian gentleman of some culture. In this he tells us that he was born and bred a Hindu, but had travelled much in Western lands, and was well acquainted with the language and literature of England. His opportunities, however, of studying Christianity had not resulted in his conversion, and he was not disposed to regard Christianity as superior to Hinduism. After hearing what he conceived Christianity to be, we are not surprised that he was not attracted by it, although it is clear to us that even his misconceptions of it make a religion very much higher and better than that which obtains among the Hindus of the present day.

**Christianity misunderstood.**

It is evident from what Mr. Rao tells us that his study of the Bible has not been of that independent and thorough character that would lead to the best results. It is quite clear from what he says that he knows more about modern criticism than he does about the Bible itself. His estimate of the value of the books of the Bible in regard to their authenticity is based upon the anti-Christian conclusions of a very pronounced

destructive criticism. The Bible to him is a bundle of legends, and it is therefore not strange that he failed to be impressed with the truth of Christianity. It is one of the things that we have to deplore that the educated Hindu of to-day forms his opinion of what Christianity is from sources which are distinctly anti-Christian.

**A little knowledge.**

For the misconceptions which such men have in regard to the books of the Bible, Christendom has much to answer for. Many of its representatives have played fast and loose with sacred things, and in their ignorance have done untold injury to the cause of Christ. Thus our Hindu friend talks about the legendary character of the Gospels, and that he understands that John's gospel is "put aside by all competent critics as quite unhistorical"; and in so saying, gives an example of how a little knowledge may be a dangerous thing. A wider and more independent knowledge and judgment of things would have led him to the conclusion in regard to the Gospels that there is no history in the world which carries equal credentials. In regard to the Fourth Gospel and modern criticism, it may be well just here to give an example of the unreliability of some of its methods. In this connection, Dr. David Smith gives an interesting and instructive episode in the history of criticism. He says: "Until the middle of the last century that Ebronic work, the 'Clementine Homilies,' was circulated in a mutilated form. The close of the manuscript from which it was printed had got torn off, and the whole of the 20th Homily and half of the 19th were wanting. There was no certain reference to the Fourth Gospel in the existing Homilies, and, since the work dates probably from the former half of the second century, this was employed as an evidence that the Gospel belonged to another date. But in 1853 the missing section was published from the Vatican manuscript, and behold, it contained an indubitable reference to the Johannine narrative of the healing of the man born blind. It is perilous to dogmatise on the delicate questions of criticism. One never knows when some faded document may be discovered beneath the sands of Egypt or in the dusty nook of a neglected library, and put one's theorising to confusion. This has happened again and again in recent work."

**A debasing religion.**

One can only regret that intelligent Hindus are misled and turned away from Christianity by a criticism which is frequently shallow and often has no basis of fact to rest upon. But making allowance for all this, it is rather strange that our Indian friend failed to see the wide gulf that separates the Hindu and the Christian religions. Christianity, it is true, has often been misrepresented by its exponents, but it has never been so misrepresented as to sink to the level of the prevailing Hindu-

ism of to-day. Whatever good may be in Hinduism is obliterated by the prevailing evils of its worship. No religion is fit to exist which has in it the element of immorality, and the worship of Hinduism is largely immoral. "Often its ritual is of the most debasing sort," says Dr. Marshall, "and this is not surprising, for a religion with degraded gods will make degraded men. So foul is much of the Hindu worship that it cannot be even spoken about by decent people. Other wickednesses, too, are constantly perpetrated in the name of religion in India. It is only the power of the British rule that restrains even to-day the practice of suttee; while child-marriage and all its attendant horrors is not only cruel, but lends itself to ghastly impurities." The cultured Hindu may separate himself from the more debasing forms of his religion, but the fact remains that the grosser side is the legitimate outcome of the religion itself. But while our Indian friend is so blind that he cannot see the higher value of Christianity, others, his equal in culture, are not so obtuse. Dr. R. F. Horton tells us of a Japanese Buddhist who had embraced Christianity, and who made this discriminating remark: "Indeed I can say with all truthfulness that I saw *good men* only in Christendom. Brave men, honest men, righteous men, are not wanting in heathendom, but I doubt whether *good men*, by that I mean those men summed up in that one English word which has no equivalent in any other language, gentlemen. I doubt whether such is possible without the religion of Jesus Christ to mould us. The Christian, God Almighty's gentleman, he is a unique figure in this world, indescribably beautiful, noble and loveable." After all, the test to be applied to all religions is the fruit they produce in the lives and habits of the people.

**Why I am a Christian.**

In the same number of the *Nineteenth Century*, Principal Fairbairn replies to Mr. Rao, and the title given to his reply is "Why I am a Christian." The title is scarcely an appropriate one, seeing that the Principal devotes most of his space to showing that Mr. Rao is dealing with a question of which he has a most imperfect knowledge. As a reply, it is effective and to the point; but as a personal statement of why he is a Christian it is disappointing. We rather suspect that Principal Fairbairn did not select the heading of his article. The answer to "Why I am a Christian" is not difficult. In simplest terms, the answer might be given, "Because I believe that Jesus is the Christ, the Son of the living God." This covers all the ground, and whatever else may be said can only be an amplification of this great central thought. Mr. Rao pays little or no attention to this fundamental proposition of Christianity, and therefore cannot be said to have given the subject he deals with the consideration it demands. If he had done so, he would have found that Christ is the uplifting



force in Christianity, and met the world's greatest need in a way that no one else has done. Dr. Joseph Cook, in his Boston Lectures, says: "Christianity provides for our deliverance from the guilt of sin and from the love of it. This deliverance is the desire of all nations. On the basis of the cosmopolitan truths of axiomatic theology I have been standing everywhere in my work on the long war-path around the planet, and I have found that the serious heart of the nations wants this double deliverance; that it does not find it in any human creed, and that it finds it swiftly in Christianity, when the gospel is presented in clear, devout, scholarly, aggressive, undiluted form." The uplifting, saving power of Christ is, in itself, a sufficient reason for accepting Christianity and wearing the name Christian. If another reason were wanting, one might say, I am a Christian because Christianity is the only religion known to man which is free from the slightest hint of impurity. It makes the best men and women. Religions, as Dr. Clifford says, "must ultimately stand or fall by the men they make. Life is demonstration. There is no refuting a gospel which makes the perfect man. You may as well fling snowflakes at a roaring blast-furnace and expect to put out the fire, as fling bits of logic at any agency that creates the highest type of manhood."

## Editorial Notes.

### "On to Pittsburg."

The *Christian-Evangelist* of Sept. 23 gives part of an address delivered by Hugh McLellan (son of our Victorian Conference Secretary) at the New Orleans Convention. The following is a short extract from it:—"It will be an important preparation for the Centennial for the disciple to feel the significance of this going up to Pittsburg. It will not be a mere convention. It is true, we shall transact there our annual convention business, but it will be more than a convention. We shall see many conventions, but not one who goes will ever see another Centennial. It will be more than a missionary rally. True, there will be a forward movement in that long thin line which marks the limits of Christendom; but God forbid that we should have to wait one hundred years to catch a missionary enthusiasm! It will be more than a jubilee or a parade or an empty boast. True, there will be tens upon tens of thousands there, and much jubilation, and indeed, some unlicensed tongues that know not awe; but in the main the servants of Jesus will feel the scrutiny of that Face which has been forming through the years, and looking up into those solemn eyes shall read the Judgment of a Century."

### The Life Tells.

As supplementing some of the remarks in our "Leader," we give the following from the *National Missionary Intelligencer*: "The

best means of individual conversion is the noble character of the Christian teacher. I am in a position to rightly estimate the extent of the influence produced by this method on a Hindu mind. As a convert I am aware of the process of change in my own mind, and I have knowledge of the change of ideas in the minds of many of my friends and acquaintances who became Christians.... In reviewing my life I cannot but feel sure that the chief agency which created in me a liking for Christianity was the sterling character of a Christian gentleman. The Tamil pundit of the school in which I was reading for my matriculation was Mr. H. A. Krishna Pillai, himself a convert, well-versed in the great books of Tamil literature. Though only a Tamil pundit he had a thirst for souls, and made use of every opportunity to inculcate the truths of Christianity in the minds of the people who visited him. His conduct was quite in keeping with his preaching. His character, compounded as it was of the elements of love, truthfulness, humility and integrity, fascinated me. I really admired his God and his Saviour, because I realised that it was his Saviour who ennobled his life and produced those beautiful traits of character which I sought for in vain among my fellows, friends and relatives. This admiration gradually led me to the feet of Christ."

### The Hors-de-Rome Movement in France.

Bro. A. E. Seddon, writing to the *Christian Standard*, says: "In my last letter I spoke of the first persons who accepted the gospel invitation and of the very satisfactory character of the material of which the First Christian Church of Paris will be formed. There is one feature of our little community of disciples which I then omitted to mention; but which, to my mind, is a most encouraging feature. I think we may consider ourselves peculiarly rich in the possession of brethren who will be 'apt to teach,' and to take part in the public ministrations. Amongst our most regular attendants now we have three ex-priests. Last Sunday all three took part in the service. One led in public prayer, a second read the Scripture lesson and a third assisted me at the communion table. All these brethren, having been accustomed to public ministrations, performed their respective duties without embarrassment and with dignity and ability. At the close of the service, in response to the gospel invitation, one of these, a M. Lesne, came forward and publicly confessed the Lord in the presence of the congregation. This is the fourth ex-priest who has taken this stand and made the good confession. Two of these have already been baptised, and the other two will be buried with Christ in baptism as soon as we can make arrangements, which, I presume, will be within the next two weeks."

### A Priest's Warning to his Flock.

G. J. Schilling writes in *World-Wide Missions*: "It was in the South District

of Chile and in the village of Perquenco, where the parish priest was holding an open-air service at the occasion of a public feast. Recently we had held a number of services in that place, which apparently gave the priest an occasion for alarm. He therefore considered it his duty to warn his flock of the danger coming from contact with the dreaded heretics, and this is the way he did it. Said he: 'My beloved flock! There have been some signs lately of a disease that breaks out every once in a while, called Protestantism. The men who follow this old but dying heresy are very cunning in their ways. They will come to you with arguments of their own and with a Bible of their own, wishing to deceive even the elect among you. I warn you, dear children, of this danger, and tell you what you ought to do. When you see a Protestant coming to your home do by no means begin to argue with him; he is sure to do you harm. Do not even ask him as to the purpose of his coming. When he is near your door just take hold of the tranca, the heavy beam with which you close your door at night time, and hit the comer on the head with it, for that is the only effectual way of arguing with a Protestant.'

### Bureau of Communication.

The news that Mr. W. T. Stead has established a "Bureau of Communication" with the other world, and that anybody who desires to communicate with a dead friend may do so with the help of a spirit named Julia and upon application to this bureau, will be treated by almost every reader as a jest. "Mr. Stead, however," says the *Southern Cross*, "is a sincere believer in Julia; there is no taint of gain to himself in the whole business; and he has for many years claimed to be in receipt of constant communications from Julia. The obvious feature of all alleged spiritual communications is their utter absurdity. If we are to believe the reports which reach us through seances and planchettes, the spirits of the great dead as soon as they have passed to the other world are overtaken by complete intellectual bankruptcy. Shakespeare loses his genius, Milton forgets how to rhyme; Sir Isaac Newton parts company with all his science, and Ruskin forgets not only how to write English, but how to spell it. Mr. Stead's own communications with Julia do not rescue spiritism from this reproach. He has never been able to give to the world a message which has in it a grain of wisdom, a flavor of humor, or a single idea or fact which increase the world's stock of wisdom. Perhaps, however, this is an overstatement. According to Mr. Stead, the spirit of Lord Beaconsfield sent through Julia a long message, and ended by saying, 'Publish what I say, if you like, but people will think you a fool.' Now there is a degree both of commonsense and truth in that sentence which lifts it quite out of the category of ordinary 'messages.'"





### AUSTRALIAN MISSIONS.

#### NAMES AND ADDRESSES OF MISSIONARIES.

- Mr. and Mrs. H. H. Strutton, Baramati, via Diksal, Bombay Presidency, India.  
 Mr. Stephen Ludbrook, c/o Mr. H. H. Strutton.  
 Miss Mary Thompson, c/o Dr. Drummond, Harda, C.P., India.  
 Miss Edith Terrell, c/o Mr. H. H. Strutton.  
 Miss Rose Tonkin, 84 Yangtzpoo Road, Shanghai, China.  
 Mr. and Mrs. P. A. Davey, Tokyo, Japan.  
 Mr. and Mrs. F. Filmer, Pentecost Island, New Hebrides, South Seas.  
 Mr. W. Jame, Carlo Place, off Rathdown-st., Carlton, Vic.  
 Mr. M. J. Shah, c/o Dr. Drummond, Harda, C.P., India.

#### News from P. A. Davey, Japan.

Writing under date Aug. 6, he says: "Last week we had our annual mission meeting, with 20 in attendance. The report shows there were 173 baptisms during the missionary year; a total membership of 1237; total offering, 958.94 dollars; school tuition fees, 1253.27 dollars; students in school, 790. Sunday School scholars, 3013. The sentiment in favor of self-support is very strong amongst our missionaries, and becoming so amongst our Japanese brethren. This year, self-support and self-propagation—a real evangelistic sentiment—will be developed as far as possible.

#### South Australian tour of Miss Thompson and Miss Terrell.

From all quarters reports are coming of splendid meetings and great interest aroused. The S.A. Secretary reports: "With regard to the visits of these two godly women to our churches, I must say the reports from all sources are most encouraging. Large meetings were held wherever the sisters went, and much good will result. Our joint farewell to them and Bro. and Sister G. P. Pittman was enjoyed by all. The church at Hindmarsh are preparing to send a box to Baramati containing toys and garments to the value of about £5.

#### Marvellous increase.

There was an average of at least 2,600 communicants admitted to Christian churches in mission fields every Sunday of last year. We could have taken possession of one of our large church edifices and packed it to the doors, morning and afternoon, every Lord's day for the past twelve months, with a fresh throng of communicants at each service, claiming their places for the first time at the Lord's table. If you could have slipped into some quiet seat in the gallery

at any one of those services, and gazed upon that hushed and reverent assembly, strangely varied in color and garb, but one in hope and tender love to your Saviour and mine, would you not have found your heart in thrilling sympathy with Christ's joy, and cheered with glad assurances of his victory? Would it be easy, do you think, for the next globe-trotting man-of-the-world to paralyse your faith in missions and convince you that he was a walking oracle concerning something about which he knows practically nothing?—*Dr. J. S. Dennis, in Missionary Intelligencer.*

#### The unrest of the world.

The latest issue of the *Homiletic Review* makes the following statement on the need of presenting Christ to the heathen world:—"A recent editorial in the *Times* states that at no time in the history of the world were there so many signs of general unrest recorded as those which seem to confront us to-day. Now it is evident that this social, political, and religious unrest is world-wide. Popular education and the cheap newspaper have paved the way for reform and revolt against conservatism and the old state of things in Turkey as well as in China, in Persia as in India, in Morocco as well as in Russia. One of the chief reasons, however, for this general unrest is the decay of old beliefs, traditions, conventions, and customs. All the old faiths of the Orient are being tried by fire in the white heat of modern science and civilisation. Confucianism can no longer be conservative, nor Islam stagnant, nor Hinduism exclusive. The impact of Western civilisation, as well as the impact of Western Christianity, is disintegrating the old systems. Millions of those classified in statistical tables as Moslems, Hindus, or Buddhists are practically without a faith of their own. The old cry of Micah voices their spiritual unrest: 'Ye have taken away my gods which I have made, and the priest, and are gone away, and what have I more? And what is this that ye say unto me, What aileth thee?' The call is urgent to bring the good tidings of the great Rest-Giver to a weary, waiting world. Jesus Christ alone can meet the intellectual, social, moral, and spiritual unrest of the world."

#### NEW ZEALAND MISSIONS.

(Bro. Hadfield's August Report to the New Zealand Foreign Mission Committees.)

Bulawayo, Sept. 15, 1909.

Dear Brethren and Sisters,—

The past month has been one of quiet, steady work. The fact of having officers, or rather, in the meantime, a church committee, is having a good effect; matters hitherto left over are now

receiving regular and careful consideration at our monthly officers' meeting. We regret that several cases of falling away that have been in suspense have had to be first dealt with, and two have been withdrawn from. A few others will probably have to go the same sad way, but we must, if we can, have a clean church. One has been added by faith and repentance.

The Government inspector visited the Bulawayo Day School and seemed well satisfied, but possibly his written report may not be quite so good as last year, as my late illness kept me out of the school for some weeks, and threw all the work on one teacher, and, as we have now four primer classes and six standards, it is impossible for one teacher and the pupil teachers to cope with the work properly. You will all be glad to know that my health is now excellent, and I am going to Hillside four afternoons a week to teach our three evangelist students, who are doing well. We started a children's school at Hillside at the beginning of August, and have 29 children under charge of Bro. Thomas Mazinyane.

Bro. Anderson arrived back from England last Friday, the day on which Bro. Hollis was united in marriage with Sister Bowles, of this church, who will return with him to Blantyre in about three weeks. Through Bro. Anderson's efforts in Great Britain, both lecturing and at the annual Conference, the British churches have definitely undertaken, by the grace of God, the support of the Blantyre Mission. We have had splendid letters of appreciation of Bro. Anderson's work at home from the British F.M. Committee. The hand of God has been in the whole matter. Praise him with us, brethren.

Sister Hadfield and all workers are well. Bro. Anderson is looking very well after his sea voyage. We are looking forward to ours now.

F. L. HADFIELD.

#### Methodist View of Baptism.

To the Editor AUSTRALIAN CHRISTIAN.

Sir,—I was afraid the last letter would shake your foundations too much for you to print it. It is no light thing to bear false witness against thy neighbor and then refuse to admit it as you have done. Methodists remember Matt. 23: 23, and are sorry that you think rites and ceremonies more important than fundamentals. I cannot agree that you have treated me "very fairly," but if your conscience is clear or you think you can afford to let my last letter go unheeded, I will state briefly the Methodist view of baptism.

1. Whence came it? From the Bible, no text of which we either shun or parry. The fairness shown by the "Methodist Scholar" quoted A.C., p. 527, is typical of Methodism—not exceptional, as the context infers. For instance, the idea that we shun Acts 2: 38 is utterly false. An M.D.'s first duty is diagnosis. He does not give every patient the same dose. Nor do we. When speaking to Jews or heathen, as was Peter, we quote Acts 2: 38, and expect compliance therewith. We shall quote it to nominal Christians when shown Scripture command or precedent for doing



so. We carefully consider all information, especially such as comes from those who show scholarship or spirituality. We follow command or precedent wherever these appear in Scripture, and in other cases the general spirit or purport of the whole Bible. But upon the Holy Spirit we ultimately depend whether his light come through Bible, through men, or direct.

2. The one essential baptism is the gift of the Holy Ghost. With this salvation begins. Confession of faith is necessary to growth in spiritual life. Water baptism is one means of confession. In Scripture it synchronised as nearly as possible with Holy Ghost baptism. It was never used except at the very beginning of the Christian life. Thus probably the 120 never received Christian baptism—they were already recognised as disciples, and the initiatory rite would have been out of place at Pentecost. Water baptism is Scripturally a first confession and symbolic—the water beautifully symbolising the purifying and vitalising energy of the Holy Ghost. It was also the sign of acceptance into the visible church.

3. We leave the mode an open question, and baptise in any recognised form. The mode of water baptism is not minutely described in Scripture; if it were we should just as minutely follow. Its vagueness is sufficient guarantee that nothing vital is at stake, and this absence of ceremonial detail harmonises perfectly with the whole gospel teaching. The consensus of scholarship is against dogmatising as to mode. Eminent and godly scholars differ in their opinion. We urge our people to intelligently examine the evidence and when fully persuaded in their own minds to act accordingly. The simplest form is more general (1) Because the more elaborate the ritual the more likely is the baptised one to trust it rather than Christ. (2) Because "shed forth" is used of Christ's action when baptising with the Holy Ghost, and "fell upon" describes the baptising element, also the element moves to the baptised in Holy Ghost baptism. We prefer the mode which most effectively symbolises the essential baptism. We admit immersion as valid, and therefore some speciously plead that for the sake of unity we should practise it only. Immersionists may be good Christians even as were some keepers of the Mosaic law in Paul's time. But just as he protested against compelling Gentiles to follow Moses, so we protest against non-essential ceremonies unduly urged. Voluntarily undertaken, they may be good, but we cannot preach their necessity whilst standing fast in the liberty of Christ. Rather is the way to unity indicated in the movement of the Baptist Church toward open membership. By making membership more ceremonially exclusive we should be hindering fulfilment of the prayer "That they all may be one." Oneness in spirit and tolerance in forms is our watchword for the coming union. Infant baptism I will deal with later on if I may.

Morwell, 28/10/09.

W. SEAMER.

## Among the English Churches

Thos. Hagger.

### IV.—BIRMINGHAM.

Birmingham was the city of David King, that man of war who did so much to mould the thought of the British brotherhood, and labored so hard to promote the Restoration movement in the British Islands. While not agreeing with all he said and did, yet one must admire the courage and thank God for the work of the man. His widow still lives and edits the little monthly periodical called *The Old Paths*, although now 92 years of age. I had the pleasure of calling on her to-day, and found her sitting up in bed reading proofs. She was interested in the brethren and work in our own great South land, and spoke of a number by name.

In Birmingham can be found the book-room of the Churches of Christ; this is, as are the publications of the British brethren, under the control of a publishing committee appointed at the annual Conference of the churches. A good work is being done by means of the printing press.

It was in the year 1857 that five disciples commenced the weekly breaking of bread, and thus started what is now the Charles Henry-st. church. In 1864 the first chapel was erected, and there were then two churches in the city. At the present time there are seven churches with 1032 members; to that extent has the five of 52 years ago multiplied.

My visit to Birmingham lasted one week; on the Lord's day it was my privilege to deliver three addresses at Sparkhill, where we have a church of 198 members meeting in a nice brick chapel on a main road. This church is 11 years old, and has been in the chapel for 6 years. I also preached again on the Tuesday evening—there were two decisions for Christ.

On Monday evening I attended the 52nd anniversary tea of the Charles Henry-st. church, and along with Bro. Halliday from Burma, and Bro. Batten from London, had the privilege of addressing the gathering of about 300 people. The chair was occupied by Bro. J. T. Johnson—a man of 72 years of age, and who for over 40 years has been a member of that church. The chapel there is not in the best of neighborhoods, and the entrance is rather bad, but it is comfortable and commodious when you get inside. A missionary meeting was held on Wednesday evening, and at that I also had the pleasure of speaking.

The report tendered at the anniversary gathering was a bright one; the church has had a net increase of 19 members during the past year, the membership standing at 287. The school has 280 scholars enrolled, 105 of which are over 14 years of age. Organisation in this congregation is good; committees are appointed to take charge of the various departments of work; thus there is a visiting committee, a Sunday School committee, an improvement class

committee, an out-door committee, a sewing class committee, and so on. This church contributes about £400 per annum exclusive of the two annual missionary offerings, and a good sum is distributed to members in need; this latter is highly commendable and certainly Scriptural.

On Thursday evening I had the privilege of preaching in the Geach-st. chapel. This is the largest and most imposing building the brethren have in Birmingham; it seats about 500 people.

On Friday a special gospel meeting was held in Charles Henry-st. chapel, at which a young man made the good confession.

Saturday morning saw me in the train on my way to Leeds in Yorkshire, and as I journeyed on I was thankful that I had been permitted to spend a week in Birmingham.

### Peace, Perfect Peace.

Peace, yea, perfect peace! What a heaven lies within! All gleaming with a heavenly light even in the midnight of this world of care! We cannot enjoy true peace as long as sin remains upon the conscience. As well might the ocean be quiet while the tempest is raging, or the sea bird rest on the wave when the storm is mixing earth and sky. The more the conscience is enlightened, the more surely will it forbid peace so long as sin remains, for its honest verdict is that sin deserves God's wrath, and must be punished. Every upright understanding assents to the justice of that dispensation by which "every transgression and disobedience received a just recompense of reward." To me, when convinced of sin, it seemed that God could not be God if he did not punish me for my sins. Because of this deep-seated conviction, that great gospel truth, "The blood of Jesus Christ, his Son, cleanseth us from all sin," became a heavenly message sweeter than the music of angels' harps. Then I saw, with glad surprise, that God in Christ Jesus is "just, and the justifier of him that believeth." To me the glorious doctrine of substitution was a well in a desert; and it is so still. I believe it with my whole soul. An honest man, if he be in debt, will always be in trouble until the liability is removed; but when his debt is paid, he leaps into liberty and gladness. When I learned that my enormous debt of sin had been fully discharged by the Lord Jesus Christ, who did this for all believers, then was my heart at peace.—C. H. Spurgeon.

"Home is the real test of character. No saint is ready for translation till he can live wisely, courageously, bravely, amiably and consistently at home. Self-control and silence know how to keep house—how to transform a house into a home—and will-power and good sense will teach one when and how long they should be exercised."



## Victorian Missions.

M. McLellan.

Bren. Connor, Leng, Theo. Edwards, A. R. Benn, E. Edwards, Shain, Oram, H. Baker, Clipstone, Strongman, Johnston, Chappell, Shipway, Black, and Geo. Cust have been laboring in their various fields. A few changes are being arranged. F. Goodwin succeeds Bro. Strongman in the Shepparton and Cosgrove districts. Bro. Johnston discontinues at Kyneton, and G. Black goes home during the vacation, while Bro. Bagley enters upon his duties of State Evangelist and Organising Secretary from the 10th inst., beginning the Geelong mission next Lord's day (the 14th).

C. M. Gordon at last meeting of Committee gave a progress report of the result of the special Centennial appeal. A splendid response was made, realising (with the aid of the Sisters' H.M. Rally) about £350. Full particulars will shortly be published. The H.M. Committee feel deeply grateful to all the contributors, as it has greatly relieved the financial strain. In consequence of the recent special contributions, the Committee have decided to postpone the date of the annual collection in aid of Home Missions in Victoria to Lord's day, the 23rd January next. Will churches please do all they can to make this year's collection a great success, as the funds are greatly required?

Total additions since last Conference, by faith and obedience, 78, and 3 restorations. Total, 81.

We are pleased to state that H. Baker is now recovering from his recent accident in the "Mallee" circuit.

## From the Field.

## New Zealand.

AUCKLAND (Ponsonby-rd.).—Bro. and Sister Saxby, from Sydney, have been here during the past week. Our brother's addresses have been uplifting and edifying. Last Lord's day morning John Leslie passed quietly away, after undergoing a serious operation a few days previously. He was a member of many years' standing. His wife, two elder daughters, and son-in law are in the church. The church stood while a resolution was passed asking that sympathy be conveyed to all the bereaved.—F.D., Nov. 1.

DUNEDIN.—As a *finale* to a rally by which the roll of members was well augmented, the losing side of the rally of the Christian Women's Missionary Society last Tuesday evening entertained the winning side. Mrs. W. J. Hastie, presided, and the Tabernacle hall was comfortably filled. In the absence of Bro. Hastie, who is conducting a mission at Invercargill, his place was filled yesterday by W. D. Little. Members of the churches of the southern district are reminded that Lord's day, Dec. 19, will be set apart as a sacrifice Sunday for Home Missions. Good work at Ashburton, Gore and Burnside is being carried on through the medium of the Home Mission Committee, which has also been able to render evangelistic help to Kaitangata, and the committee feel

sure that the appeal for further assistance to carry on will meet with a generous response. The work requires the hearty co-operation of all brethren.—L.C.J.S., Nov. 1.

WELLINGTON SOUTH.—Bro. and Sister Wilson arrived in the s.s. "Warrimoo" from Sydney, on Oct. 6. A large number of brethren and sisters were on the wharf to welcome them. On the following Lord's day Bro. Wilson gave a good address in the morning, and at night preached to a full house. At the close of the service a young woman who had come forward the Lord's day previous was immersed. On Oct. 13 a welcome tea was followed by a public meeting, presided over by D. Campbell Bro. Franklyn, on behalf of the Vivian-st. church, extended a hearty welcome to Bro. and Sister Wilson; also Bro. McCrackett, on behalf of the Petone church. The opportunity was taken to present Mr. R. A. Wright, M.P., with a travelling bag, suitably inscribed, from the church, in recognition of his valuable help while they were without an evangelist; and at the same time to present to Bro. and Sister Wilson as a wedding present a handsome tea set. Mr. Wright suitably replied, and Mr. Wilson replied on behalf of himself and wife. The choir, under the leadership of Mr. Miller, rendered several anthems, which were highly appreciated by the large audience. Miss Thomas presided at the organ.—A. THOMAS

## Tasmania.

HOBART.—Since last report the work has been steadily progressing, and we have to report three additions. Geo. Manifold is conducting a series of addresses on "The Messiahship of Jesus," and the attendance on Sunday evenings is very gratifying. Things in connection with church work of Tasmania are looking much brighter. Whereas there was only one evangelist in the field twelve months ago, there are now three busily at work. There is no doubt that as a brotherhood in these parts we are too self-satisfied with the state of things, and therefore as the importance of the work does not impress us as it should, we fail to recognise the obligation that devolves upon us in our giving as members of the Church of Christ. Bro. Manifold has paid another visit to the Geevestown brethren, and was a source of help to the struggling cause.—W. R. C. JARVIS.

NUBEENA.—Since C. Hale began his labors four have made the good confession and been immersed, also one restored. Much house-to-house visiting has been done. Good meetings both morning and evening. A working bee built in a new baptistry, previous immersions being in the sea. The brethren worked hard and soon completed a good work a few weeks ago. N. Smith preached and took the confession of one, who was immersed by G. Spaulding in the sea. Bro. Spaulding has visited Eaglehawk Neck on several occasions, preaching in the afternoon, resulting in two confessions. Both have been immersed and the table of the Lord set up in the district, and the work is going to be continued. We expect our evangelist to visit this and other places after a while. Our hearts are cheered in every way, both in prospect of a good natural harvest, and the harvest the Lord has sent us in his spiritual field. To God be the glory. E. Smith has been elected sec., G. Spaulding resigning after many years. Great compliments for his long and noble work. An Improvement class and week-night prayer-meeting have been started.—W. R. C. JARVIS.

## Victoria.

LANCEFIELD.—Mission closed on Sunday night with large meeting. We have had an inspiring time, and much good has been done to the spiritual uplifting of the church members, and much earnest enquiry of the Scriptures. So far we have only had four come forward and obey their Lord, and one restoration, but the message so faithfully and fully delivered by Bro. Swain will never be forgotten here, and we look for more later on. Had a social last night and thanksgiving meeting; well attended.—R. GERARD Nov. 9.

MILDURA.—The annual meeting of the church was held on the 3rd inst., and closed a year of very successful work in this small district. The membership is now 103, all in good standing, of which 14 are isolated. During the year 37 were added by faith and baptism, and 5 by letter. The losses were 1 death and 2 by revision of roll. We "thank God and take courage."—C.A.F., Nov. 4.

SOUTH MELBOURNE.—Bro. McSolvain addressed the church very acceptably at 11, and at the close of Bro. Stevens' address ("The Great Physician") in the evening one young lady made the good confession. Band of Hope picnic to Heidelberg next Monday. See adv. for S.S. anniversary in Coming Events.—S. NORTHEAST, Nov. 8.

SOUTH YARRA.—The annual picnic of the church and S.S. took place at Rickett's Point on Nov. 2, and proved a very enjoyable outing. Last Lord's day Wm. Wilson exhorted the church, and also spoke in the evening, our evangelist being away at St. Kilda assisting in their anniversary. Amongst our visitors were Sisters Ford (2), Brighton, Sisters Prior (2), and Bro. Noble, from the College, who came prepared to speak in the evening, but very kindly gave place to W. Wilson. We had a good gathering of the children, teachers and friends in the afternoon. The scholars did their part very well. £1/6/7 was collected for Foreign Missions.—T.M., Nov. 8.

CARLTON (Lygon-st.).—Nice meeting on Sunday morning. Four received into fellowship by baptism. Bro. Bagley gave a fine exhortation, the address being a heartfelt farewell message to the church. Bro. McLellan engaged in prayer, commending Bro. Bagley to the care of our heavenly Father in his new sphere of labor in the mission field. Large meeting at night, Bro. Bagley again speaking. Two confessions. The Sunday School picnic was held on Nov. 2 at Nth. Essendon, and proved to be the best we have had for some years, the attendance being good, and all present entering heartily in the games for the children's benefit.—J. McC.

MEREDITH.—Children's Day passed off splendidly. The scholars did admirably, contributing 17/- Arranging for tent mission early in January. Cash and local promises to hand, £17. We need a helping hand financially. This is our first appeal. Who will be the first to help us? Donations small or great will be most thankfully acknowledged.—A. McK, Nov. 8.

CHELTENHAM.—Our S.S. anniversary has been a splendid success. 38 attended the morning prayer meeting, whilst the chapel was full at 11 a.m., when school visited the church at worship. At three o'clock E. Davis gave us an interesting address on "Candles," illustrating with a dozen lighted luminaries. At 7 p.m. the S.S. building was packed with a vast concourse of people to hear the anniversary sermon. Special singing was rendered all day under the baton of G. Clayton, with Sister Ida Judd at the



organ. Bro. Penny as superintendent presided morning and afternoon, the evangelist being the speaker morning and night. The tea was held on Wednesday, and was a pronounced success—three sittings for tea and not even standing room for the demonstration. The children did excellently in their items, being trained by Sisters Ida Judd, Ivy Woff, Mrs. Chapman, and the evangelist. Many visitors were present from sister churches, including Bro. and Sister Maloney, from W.A. We are losing Cecil Judd by transfer to South Africa. God bless him.—T.B.F.

WARRNAMBOOL.—Another decision last Tuesday. Classes throbbing with interest. Children's day service yesterday, when young folks collected 16/24. Magnificent attendance and undivided attention at our open-air service on Cannon Hill last night. Future prospects brighter than ever.—J. G. SHAIN, Nov. 8.

BRUNSWICK.—Half-yearly meeting held Thursday. Bro. Carl Peters was elected deacon *vice* Bro. Spicer resigned. Envelope system for the contributions adopted. Recognition was given to Mr. John Urquhart's newspaper, *The Bible Investigator and Enquirer*. Position of church very satisfactory. To-day W. A. Strongman, from Footscray, exhorted on "Sowing and Reaping." Bro. Quick preached the gospel; subject, "Morality and Christianity." One confession. S.S. picnic at Ivanhoe on 15th. Visitors welcome.—W.T., Nov. 8.

MORELAND.—Good meeting on Sunday morning, when Bro. Stevens exhorted the church. In the afternoon we had an attendance of about 70 scholars, parents and friends, when the school, under the leadership of W. Hunter, rendered very creditably the "Children's Day" Exercises. The collection amounted to 13/6.

MELBOURNE (Swanston-st.).—Last Lord's day morning amongst our visitors were Sister Miss Burford, from Glenelg, S.A., and Sister Stevens, from Launceston. Bro. Gordon delivered the second sermon of a series on "Christ and the New Theology"—"Was He Sinless?"

GEELONG.—Next Sunday we hope to commence the tent mission that we have been working and praying for during the past twelve months. We have secured a good position for the tent on the corner of Austin-st. and Latrobe Terrace. The mission has been well advertised, and while we have been working we have also been praying. For the past six weeks almost every night meetings of various kinds have been held to consider the best means to bring about a successful mission. The local members are in earnest and thoroughly aroused. There is a great deal of religious unrest and dissatisfaction in certain quarters. There was a great deal of interest aroused during the Nicholson-Heminger mission. These few things with our Bro. Bagley as missionary and God's blessing promise a great deal of success. Brethren, pray for us. Geelong may be a town of churches, but it is by no means God's town. We wish to thank again those brethren who have assisted us, and to acknowledge an additional £5 from a brother.

## Queensland.

CHILDERS.—Seven of the converts previously reported were received in last Lord's day, two being unable to be present. There was a good meeting in the morning, but the weather hindered the gospel meeting at night. A business meeting of the church was held during the week. It was found that the contributions were sufficient to cover the working

expenses of the church (that is lighting, etc.) since its formation on June 9. The members promised 21/- per week towards church finance. The working expenses were estimated at 5/- per week. The following motion was carried:—"Although not able to support an evangelist, the church is willing to contribute 16/- per week towards Bro. Thompson's salary." Bro. Thompson decided to accept this.—R.H., Nov. 2.

BOONAH.—The meetings yesterday were largely attended, especially at the night service. The chapel was filled. At the worship meeting, Sister Gibbert was received into fellowship by faith and obedience. Bro. Wilson, from Brisbane, also worshipped with us. Our anniversary services take place on the 14th inst., and we shall be pleased to see any visitors from sister churches. Last night five were baptised. One man had been a cripple from his birth. At the close of the service one man confessed his faith in Christ. We are sorry to report that S. Green has met with a severe accident, but trust he will soon recover.—W. UREN, Nov. 1.

TOOWOOMBA.—Excellent meeting last Lord's day morning. Bro. Burgess exhorted. The gospel service in the evening had the usual large attendance, at which J. W. Parslow preached a forceful sermon. At the close there were two decisions, and the one that confessed the Lord's day previous was baptised. We are looking forward to great interest at a mission we commence on Nov. 1 for one week, at Newtown. J. W. Parslow is arranging special illustrated chart addresses.—LEWIS A. HOSKINS, Nov. 1.

ZILLMERE.—Lord's day, Oct. 31, we had Bro. Wallace (Brisbane). He exhorted the church and gave a splendid gospel address at night from Matt. 8: 27. We have a great drawback here, not being sufficient in numbers to keep an evangelist, for visiting is a great help. Our Brisbane brethren are a great help to us, and stand by us nobly.—J.B., Oct. 31.

MARYBOROUGH.—The 15th anniversary of the Sunday School was celebrated last Thursday evening in the Protestant Hall. The hall, which was suitably decorated, was full. The meeting took the form of a social entertainment. A long programme of choruses, solos and recitations was gone through very creditably by scholars, teachers and friends. During the interval coffee, tea and refreshments were handed round. A large number of handsome prize books were distributed to deserving scholars. The scholars, arranged on a gallery, and under the leadership of Sister A. Payne, sang three suitable choruses. Sister M. Stiller presided at the organ. The choir sang the anthems "Praise the Lord," "Trust in the Lord," and "I was Glad." E. T. Ball, evangelist, presided over the meeting, and was supported by the superintendent and elder, W. S. Stiller, senr., and W. Smith, elder. An appeal was made to parents and friends to help forward the work. A vote of thanks to all workers brought the meeting to a close.—E.T.B., Nov. 1.

## South Australia.

NORWOOD.—Good meetings yesterday; interest well sustained. One confession—a young man—at gospel service. Looking forward to Sunday School anniversary on the 14th and 15th. Decided to commence a gospel mission on the 21st, Bro. Griffith missionary.—G.H.J., Nov. 1.

PORT PIRIE.—On the evening of Lord's day, Oct. 24, a memorial service to our late Sister Morrow was conducted by Bro. Garnett. The chapel was well filled with an audience which listened very attentively to our brother's able address. At the close the

eldest daughter of our late Sister Morrow made the good confession. On the 31st, two scholars from the Sunday School came forward, and we hope to see more in the near future.—W.T.M.

PORT GERMEIN.—We are pleased to report one confession since our last report; also a good meeting to-day, when we were pleased to have with us for worship three brethren and two sisters from Booleroo Centre, a distance of twenty-four miles from here, which is proof of their interest in the Lord's work, and we are looking forward to the cause starting there in the near future. We were also pleased to have Bren. Morrow and Wilcox, from Port Pirie; the latter addressed the church.—J. H. HALL, Oct. 31.

GOOLWA.—Our S.S. anniversary was held on Sunday, Oct. 24, and passed off successfully. I. A. Paternoster, from Hindmarsh, was with us, and conducted the services to fine audiences. The picnic was held in J. Gordon's paddock, the general opinion being that it was the most successful that has been held. The Y.P.S.C.E. held their first quarterly social on Oct. 15, 100 Endeavorers and their friends being present. Great interest is being taken in the society by the young people.—J.T., Nov. 1.

STIRLING EAST AND ALDGATE VALLEY.—The mission at Stirling East is still progressing. Good meetings and attendances during the week. Great interest aroused. Question box used freely. Sunday evening chapel building packed, Bro. Wiltshire speaking forcefully, his subject being "The Scarlet Thread." At the close of the address four made the good confession, all S.S. scholars.—A.G.R., Nov. 8.

KADINA.—Lord's day evening, Oct. 31, Bro. Killmire gave his first gospel address. He is doing a splendid work for the Lord at Wallaroo. The writer paid his usual visit to Bews last month, and had nice meetings. Last Wednesday evening thirteen of us held our first open-air meeting in Jerusalem. We had a nice crowd of earnest listeners. Those who held this meeting were young converts. Thursday evening three persons were baptised. To-day five were received into fellowship. One, Miss Nellie Dealy, was baptised by Bro. Thomas at Grote-st. To-night we had another good meeting. At the close of the address another married woman made the good confession.—E. G. WARREN, Nov. 7.

NORTH ADELAIDE.—Lord's day, Nov. 7, Sister Mrs. Vick was welcomed into the church by letter from Grote-st. In the afternoon the exercises for "Children's Day" were well carried out by the scholars, and the collection realised £1/8/3.—V.B.T., Nov. 8.

MILE END.—Meetings somewhat smaller yesterday on account of the heat. At the evening service there were three confessions. The lad who came forward the previous Sunday was baptised.—R.H., Nov. 8.

HINDMARSH.—On Sunday, Nov. 30, P. Pittman addressed the church. Two previously immersed received the right hand of fellowship. At 6.30 I. A. Paternoster gave a good address. Good attendance at both services. We regret to report the removal by death of three of our members—Sister Richardson sen., Sister Swansbury, sen., and Sister Burford. On Nov. 2 the quarterly business meeting was held. Treasurer J. Brooker reported that the finances of the church were in a healthy condition. The question of better ventilation was discussed. It was decided to instal electric fans and substitute electric light for gas, to cost between £40 and £50. G. Roberts is now the agent for the CHRISTIAN, as Bro. Nott has removed to the country. We trust that the new agent will be able to considerably increase the sale of

Continued on page 662.





## Through Fire and Water.

BY ALAN PRICE.



*Continued.*

Bert had nothing to say, for he realised the truth of his father's remarks.

Just then Dora came in with a baking of bread.

"This is our last," said she. "The sack of flour we have watched so carefully has fallen a prey to the rats. As I put my hand in to get some flour, it sank in suddenly, and then I found that rats had got in at the back and tunnelled out the bottom."

At this news the old man's heart sank.

"We must go, Dora," said he. "Bert, get the old horse ready in the morning. We cannot wait longer. We'll make for the coast."

Bert was not sorry at the prospect of a change and replied, "Anything is better than staying here, but I think we should hang up a notice to say where we are going, in case the others return."

"Very well," said the old man. "Our first stage will be Jambunda, where we are sure to be able to borrow provisions from the Smiths."

So the old man carefully wrote out on calico in large type, in two lines, "Left for Jambunda by the Old Cow Crossing. Jan. 17."

"There," he said, "we'll nail it to the window-sill on the verandah. Wind and weather will not destroy that."

The others busied themselves gathering together the most valuable of their movables, and packing up what few catables remained, preparatory to the long and perilous journey. Perilous, because the country-side was almost deserted, and the stages must be long.

Next morning they were early astir, the lean old mare was soon yoked up and a start was made, not, however, before the notice was carefully nailed to the window-sill.

They were not gone long before the pet magpie, finding himself deserted, perched upon the window-sill and peered in. Seeing nobody, he turned dolefully round and whistled his only tune, "There is nae luck aboot the hoose, there is nae luck ava." Then he ruffled his feathers and collapsed into reverie. Soon the flapping calico attracted his attention, and sidling over, he began to pull. The pastime was pleasant, so he continued pecking, and in a very short time both "Jambunda" and "the Old Cow Crossing" had disappeared. All that remained was the word "left." The work now became somewhat monotonous, so he left it.

In the meantime the wanderers had got well on their way out into the open country, miles of parched land on all sides, not a shrub within sight. Slowly the old nag labored on up the incline.

Bert jumped down to relieve her, then Dora, but still the horse gasped and strained.

At last the old man himself got off and battled bravely on. But his little strength soon

gave out, and he staggered. Bert and Dora caught him, and helped him forward. Then the mare herself was done up. She stopped short. Whip or command or coaxing would not move her.

"No good, my children," said the father. "Let us rest, and then if possible return to the old home. Throw out the luggage. What good is it to us? If we stay here with it, we perish."

Then he lay down at the shady side of the cart while his children unharnessed the mare to give her a rest.

Next day they took out the two remaining loaves, shared one among themselves, and gave the other to the horse. The water-bag was then lifted down. Each took a long draught, and the balance of the precious fluid was given to their dumb partner.

After an hour's rest they harnessed up once more, and throwing out the heaviest articles, began to retrace their steps.

The horse, relieved of the heaviest part of her burden, and travelling down hill, was able to make fair progress, while the old man sat on top and drove.

And now the night was closing in. Only one hill remained to be climbed. Could they do it? Not without more sacrifice. A precious box must be thrown over, but as no human beings, honest or dishonest, were about, the risk was small. That box the old father would not part with until he had reached his lean arm into it and brought out therefrom the little cap that remained as the solitary relic of his long-mourned-for John.

The horse, now relieved of further weight, was able to make another mile, but hunger and thirst again prevailed, and a halt became necessary.

"One mile more, and then the slip-rails," said Bert.

"Only a mile," said the old man. "I can walk it. If I die I must; let me die in the old home." They helped him down, and unharnessing the horse, let her go.

So they started once more, the father in the centre, supported by his children, and the horse, unbidden, bringing up the rear. The moon had now risen, and in the distance they could see the old white roof.

Wearily they plodded along, and reaching the slip-rails, paused for breath.

In a few very long minutes the father was lifted on to the verandah, and Bert slipped the key into the lock to open the door. But the door caved in, and a blaze of light revealed his brothers seated at supper.

"Father, they are here," he cried; "we are saved."

Soon the old father was lifted by many strong hands, placed in the old arm-chair, and was gazing into the faces of his sons. It is needless to

add his joy was great, but greater was to come. Wisely the brothers kept back the best until their father's tired frame was once more rested and fed.

Then they told him the story of their journey and the great discovery of the lost brother found, of the plenty that awaited them.

Their father could not realise the truth of their words until Robert produced the Testament from his pocket and thus dispersed the clouds of incredulity from the old man's mind.

"This, father, is his Testament, as you know," said he. "It was his guide and has become ours."

Then they went on to tell of their shame, their repentance, their forgiveness from God, and craved the pardon of their father.

"You have it, my sons. I would go through all again, if necessary, for the results that have come of it. There is no room for a harsh thought in this heart of mine, as my cup is running over. One thing only I should like to know—how is it you did not think of coming after me to the crossing? Did you not see the sign?"

"As to that," said Sandy, "we only arrived at dusk. We found the sign, but it gave us no clue."

Going out to the verandah, he plucked down the calico rag, and bringing it to his father, showed him the mysterious message it contained.

"That mischievous bird must have done it," said the father, "and yet God's providence was in it, for, now that I think of it, we returned by the old track, and you would certainly have missed us had you gone in search."

As all were very tired, little was said about future plans, but it was agreed that the best course was to accept the invitation of Mr. Harrow, to come over to his place.

Early to bed, the young people were early astir next morning.

Their father was left to rest his weary limbs and enjoy to the full the anticipation of reunion with his long-lost boy.

## CHAPTER XII.

The old mare was found to be none the worse for her journey, and having joined the other horses during the night, she had quite satisfied her ravenous appetite. It was therefore thought that with a good day's rest she would be fit for making a start next day.

Bert went back over the road with one of his brother's horses to the cart and picked up the luggage dropped the evening before.

Dora helped herself to the stores her brother had brought, and soon had a tempting row of loaves and cakes arranged along the shelf.

Robert and Sandy went round the farm, fixing up fences, straightening up dams and drains, so that any rain falling might be conserved.

The few cows left and the sheep were let run anywhere they willed.

By next morning all were ready to start. The old mare was loaded as lightly as possible until she should pick up her strength.

Careful arrangements had been made with various selectors on the route, and where such arrangements could not be made, fodder had been swung from the trees at the various stages.



The journey was made without accident of any kind, and all arrived in excellent health and spirits at their destination.

It was just fourteen days after the start that Asena, taking her turn at the look-out, spied the travellers coming across the plain.

As a signal for all, a flag and staff had been improvised.

A tall sapling on the hill, just behind the house, had been stripped of its branches. A pulley and cord were also attached, and a red tablecloth kept in readiness.

To this spot she hurried, and fastening the cloth, ran it up with all speed.

The signal was seen for miles, tools were dropped and horses clattered in from all directions.

By this time the travellers appeared at the paddock gate, the whole establishment was mustered, and John had rushed forward to meet his father.

In less time than it takes to tell, they were locked in each others' arms and the burden of seven weary years was off the old man's heart.

It took some time for the melee that now occurred to come to an end. No introductions were necessary, and everybody was known by his or her Christian name. Even Mr. Harrow and Mr. Macpherson were Patrick and James to each other.

What a lot there was to tell, and too many to tell it at once. Facts were at last pieced together and all rejoiced in the providential manner in which events had been over-ruled.

A whole week passed before any one thought of suggesting plans. The two old men then put their heads together and decided that, much as they loved each other, they must sooner or later separate for the sake of the young people and the farms. Two young people also put their heads together, and decided that they loved each other too much to separate for long. Then John with many regrets offered his resignation to Mr. Harrow and volunteered to return to Mooroonna to commence the battle against the drought.

"Mr. Harrow," said he, "there is one gift I ask, more precious to me than all else, and very precious to you. Asena is the gift I beg from you and her mother."

"Your request," said Mr. Harrow, "is one I would refuse to any other man, and although the wrench will be great, we give her to you not as the reward of your faithful service, but out of personal regard and esteem for yourself. In other ways we will reward your services. I have kept a careful estimate of your share of the prosperity you have brought to this home, and will see that you get your due."

So it was settled that John should go back with his brothers, while his old father remained with Dora at the Harrows until matters improved.

Just as preparations were being made, gentle rains began to fall and the country side quickly assumed its green garb. John, therefore, set out in good heart, taking with him quite a troop of horses, cattle and implements.

He arrived with his brothers in due course at Mooroonna, and attacked the problem before him with vigor.

The homestead was in a better state than anticipated, as the rain had fallen earlier in that district. Cows and sheep had put on condition, and a few lambs had made their appearance.

The only apparent loss was the magpie, which, for want of something better to do, had swallowed a knucklebone and succumbed.

John established a thorough system of farming and was not long in getting his brothers to understand his methods. In the first place, he anticipated the weather. Always prepared for a dry spell, he took advantage of every drop of rain that fell. He ploughed the surface to prevent evaporation and packed the subsoil to stop percolation. He had the daily papers regularly posted to the nearest point of call, whence Bert as regularly carried them. Where the weather chart showed a low pressure area advancing from the west, he harrowed what was ploughed and put in a crop in expectation of rain. Although not always correct in his anticipations, he generally managed to have a new crop of some kind ready for the rain when it arrived. If the chart revealed a high pressure area, he kept on ploughing and cultivating.

He tickled the earth and she smiled, nay, burst out laughing and gave him all he asked, even under drought conditions.

At length Bert himself admitted that nature was the work of a beneficent God.

But we need not follow our friends much further.

In the course of twelve months the aspect of the place was completely changed.

John went to fetch his father and sister, bade farewell to his newly-made father-in-law, and brought to Mooroonna the "buxom girl" that received him as a ragged wanderer into her father's home.

As to Murran, he came over as an escort, and then bidding farewell to all, went back to the bush to search out his old friends there and tell them of the Christ he had found.

He frequently called at both homesteads and told of his successes in leading his fellows to a knowledge of the way of salvation.

The End.

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New Library, Abbott-st. Worship, 11.15 a.m.; Bible School, p.m.; Gospel Meeting at 7 p.m., conducted by F. M. Ludbrook. Brethren spending holidays in neighborhood specially welcomed.

### When Visiting N.S.W.

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

Be Y'S  
When you RY'S  
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It can be had by going to Mrs. Griffiths, Mount Logan, Katoomba-st., Katoomba, N.S.W. Terms moderate.

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SCHRECK, SONS & Co., proprietors of the above remedy, wish to inform the public that on account of the wonderful success attending its use, they have been compelled to open a Branch and Factory at 235 Gertrude St., Fitzroy, to meet the increasing demand, where all information and Testimonials can be had. All wounds and sores will be dressed, free of charge, between 9 and 10 a.m.

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has now established beyond doubt its power to cure long standing and supposed incurable diseases as Tuberculosis, Hip-disease, Tumors, Rheumatism, Gout, Hydatids, Bad Legs, Piles, Raw Evids, and all Skin Diseases. Never known to fail for Poisoned Sores, Abscess, Boils, Carbuncle, Jar, Whitlow, Sprain, Burns, Chilblains. One or two applications will convince anyone it has no equal.

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Branch & Factory: 235 Gertrude Street, Fitzroy.  
All Chemists, 1/6 & 5/6; Posted, 4d. and 9d. extra.



## From the Field—Continued.

the paper amongst our members. On Nov. 7 the Sunday School commenced the anniversary services. J. Fischer, the Conference President, addressed the church. At 2.30 T. W. Cole gave a very interesting address to the children, and at 6.30 I. A. Paternoster took the service. Crowded attendances. — J. W. SNOOK.

LOCHIEL. — Held a very successful semi-jubilee anniversary and tea-meeting on Oct. 24 and 25. R. J. Clow exhorted the church and addressed good audiences in the afternoon and evening. On the Monday the tea took place. The weather was all that could be desired, and people came from miles around, and it proved to be one of the best teas we ever held. The public meeting was held in the evening. A. L. Greenshields occupied the chair, and addresses were given by the chairman and R. J. Clow, which were much appreciated. Anthems were also rendered by the choir, after which supper took place. — W. A. GREENSHIELDS, Nov. 5.

QUEENSTOWN. — Wednesday, Oct. 27, the quarterly business meeting was held, W. C. Brooker in the chair; large attendance of members. Reports of a most encouraging nature as to the church work were received, after which a pleasant hour was spent socially at the invitation of the sisters connected with the Dorcas Society. Lord's day, Nov. 7, notwithstanding the hot weather, the attendance at breaking of bread was large. W. C. Brooker spoke from Acts 12: 22, making an earnest appeal. A young woman confessed Christ. — A.P.B., Nov. 7.

## West Australia.

SUBIACO. — Last Lord's day we had good meetings. Splendid Bible School and adult class. H. J. Banks preached to a good audience at night, and one confessed Christ. We are sorry to report the death of one of the foundation members of the church here, J. Duncan Campbell, who passed away last night. He was for some time treasurer of the church. His life has been a useful one in the church of Jesus Christ. Our sympathy goes out to his loved ones left behind. — A.W.M., Nov. 2.

## New South Wales.

BROKEN HILL. — Attendance small last Lord's day morning on account of rough weather. Our evening service was well attended, and a deep spiritual influence was felt. At the close of Bro. Tuck's address six young men came forward and confessed Christ. We sympathise with our Bro. and Sister Stanley, who have been called to part with their brother after a few days' illness. May the Lord comfort them in their sorrow. — R. HOUSE, Nov. 6.

## Here & There.

Decisions reported in this issue, 39

One confession at Castlemaine, Vic., on Sunday night.

C. A. Faulkner is now secretary of the church at Mildura, Vic.

One young man confessed Christ on Sunday night at Gordon, Vic.

The mission at Lancefield, Vic., conducted by H. Swain, closed on Sunday night with five additions.

We have received for the "Davey Fund" the following amounts:—"Christian," Ultima, £4; Collected by S. J. Cowley, Doncaster, £2/10/-; Church, Taradale, £1.

H. G. Harward has commenced a correspondence class on "The Preparation and Delivery of Sermons." Text-book, Broadus, purchased at Austral Co., 8/6. Fee, £1 for course.

The opening services in connection with the church at Middle Park (Vic.) have been delayed owing to the requirements of the Board of Health. For alteration of dates see "Coming Events."

A. G. Green, who has been visiting Childers, Queensland, speaks very highly of it as a good and profitable field for evangelistic work, and is desirous that the brotherhood should assist it as far as possible.

G. T. Walden telegraphs:—"Children's Day offerings — Enmore, £23/8/6; Paddington, £4/11/6; Erskineville, £3/11/-; Marrickville, £3/8/5; Petersham, £2/17/4; Mosman, £2/13/9; Hurstville, £1/8/-; Killabakh, Manning River, 14/3."

C. L. Thurgood has sent us 18 posters connected with the Centennial Celebrations. There is a good view of Pittsburg, and letterpress regarding the Convention. Any church in Melbourne and suburbs can have one on applying at this office.

From the *Christian Evangelist* we learn that B. W. Huntsman (son of B. W. Huntsman, of the Swanston-st. church, Melbourne) has taken up work with the church at Paynesville, Ohio, U.S.A. All his friends here will wish him much joy in his new field of labor.

From the same source we are informed that Horace Kingsbury (formerly of Sydney) has resigned the work at Harrodsburg, Kentucky, and will return to his home in Australia, where he has been offered an engagement with one of the leading churches.

At the meeting of the Victorian Sisters' Conference Executive, very cordial thanks were expressed to Madame McClelland, Mr. and Mrs. Horton, Miss L. Kemp, Mrs. Roy Thompson, and the Male Choir, for their kindness in singing at the Home Mission Rally.

The first instalment of Mr. Seamer's statement in regard to the "Methodist View of Baptism" appears in this issue. It will be followed by another, in which he will deal with the question of "Infant Baptism." When he has finished we will review his statement.

S.S. Union, Vic., ninth half-yearly demonstration will be held in the Christian Chapel, Lygon-st., on Wednesday, December 1, at 8 p.m. Good programme arranged. Tickets obtainable from all secretaries and delegates of city and suburban schools. Reserve this date. — J. Y. POTTS.

The first annual picnic of the North Melbourne Free Kindergarten will be held at Brighton Beach on Friday, Nov. 19. Church members and friends are cordially invited to attend. It will be a basket picnic, and each visitor is requested to provide extra for one child, in suitable food. Come, and give the children a happy day. — A.D.A.

The N.S.W. Home Mission annual collection will be taken on Lord's day, Dec. 5. The standard for this Centennial year has been set at £200, that the overdraft might be wiped out and the beginning of the second century of the Restoration movement marked by a decided advance in the work of the Lord. Last year the offering was £141.

The Victorian General Dorcas will meet on Thursday, Nov. 19 (the last time this year), in the lecture

hall, Swanston-st. The committee would be glad to know of any church members who would be the better of a Christmas gift. Please send names and particulars, which will be treated with strict confidence, to Miss H. I. Blenheim-st., Balclutha.

We hear that W. S. Houchins, for some time an evangelist in Australia, has accepted an appointment in connection with the church at Wilmington, U.S.A. The building in which he is to preach has just been erected, and is said to be "a handsome structure, a credit and an ornament to the town." We are glad to hear about our old friend, and trust he will be abundantly blessed in his new sphere of labor.

J. G. Tingate, who for nine years past has conducted the Enmore choir, has recently relinquished the work and moved away to North Sydney. In recognition of his valued services a complimentary social was held in his honor on Wednesday evening, Nov. 3 at Enmore Tabernacle, a good programme of songs and recitations being arranged. During the evening the chairman, James Hunter, on behalf of the church, presented Bro. Tingate with a gold watch, which was suitably acknowledged by the recipient.

The *Christian Evangelist* makes a special note of the Australian brethren who will be attending the Centennial celebrations at Pittsburg. It is headed, "Australians Coming." "These brethren," it says, "would be glad to meet a large number of Australians now in America, and Bro. Ewers suggests that some time during the Convention a re-union of Australian-Americans and American-Australians should be held, and that someone near the spot—say C. L. Thurgood—should take the matter in hand." We rather imagine C. L. Thurgood will jump at the idea. We are only sorry we are not in it.

It scarcely seems credible to persons who are not more than middle-aged that till 1870 no Bible in a modern language was allowed to be brought into Rome; and there are many stories of tourists having their Bibles taken from them. But since that year of emancipation there have grown up in the sacred city thirteen or fourteen church buildings, three English Episcopalian, one Presbyterian, two Methodist, four Baptist, one Waldensian, one German Lutheran, and one of the "Free Italian Church."

An American teacher was employed in Japan on the understanding that during school hours he should not utter a word on the subject of Christianity. The engagement was faithfully kept, and he lived before his students the Christian life, but never spoke of it to them. Not a word was said to influence the young men committed to his care. But so beautiful was his character, and so blameless his example, that forty of the students, unknown to him, met in a grove and signed a secret covenant to abandon idolatry. Twenty-five of them entered the Kioto Christian training school, and some of them are now preaching the gospel which their teacher has unconsciously commended. Christ's gospel received its corroboration in its fruitage.

The third annual demonstration of the College of the Bible was held in the Lygon-st. chapel on Tuesday evening, Nov. 9. F. G. Dunn presided over a large and appreciative audience. The Male Glee Party, under Nat Haddow, rendered several pleasing selections, and the students' items were of an excellent character. H. W. Cust recited "Absalom." The dialogue, "Brutus and Cassius," was given by E. Davis and W. Gale, and J. I. Mudford delivered an address, in



which he emphasised the demand for Christian character, unity and heroism. A debate on the question, "That the Daylight Savings Bill, introduced into the Victorian Parliament, should be enforced throughout Australia," had as affirmants M. Bell and E. Shipway, while H. Noble and G. Black negated. The judges awarded points as follows:—Affirmative, 263; negative, 219. The collection to purchase books for the College library amounted to £5. A feature of the evening was the presentation of the first diploma granted by the College, and the Principal, Bro. Harward, referred to it as a most important event in our Australian history. J. I. Mudford, the recipient, shortly takes up evangelistic work with the church at Brisbane, Qld., and we wish him all success in his labors. It was stated that the new College premises at Glen Iris would be ready for occupancy at the commencement of the College year. We trust that all the students will be benefited by the vacation, and resume their studies with renewed vigor.

### Books Worth Having.

#### STUDIES IN THE EPISTLE TO THE HEBREWS.

By J. B. Rotherham. Sold by Austral Publishing Coy. 2/-; posted, 2/6.

The aim of the author of this book is, not to give us a continuous exegetical commentary on the text of the letter to the Hebrews, but to supply us with a series of studies that will help our general understanding of the Epistle, enable us to see the true beauty and grandeur of the themes with which it deals, and thus to stimulate our desire for a more reverential and detailed study of this unique portion of our New Testament. The nature of these studies can be surmised from the subjects presented in the table of contents, a few of which we give as typical:—"The Standpoint of the Epistle"; "Not Messengers, but Men"; "The Danger of Dulness in Divine Learning and Life"; "Melchizedek in History, Song and Argument"; "The Many Offerings Abolished by the One Sin Offering"; "Run the Race: Accept the Discipline; Sinai and Zion." The very announcement of such topics is an invitation to a study of the book. The studies are based in the main on the text of the author's Emphasised Version of the New Testament, a work which is growing in popularity, and which, in conjunction with the Emphasised Old Testament, has given Mr. Rotherham an international reputation as a translator. Naturally the translator, who must necessarily have a profound knowledge of the original languages in which the Bible was written, has a decided advantage as an exegete, inasmuch as he is able to detect shades of thought and meaning which are not obvious to the ordinary reader. Our gifted author has made fine use of this advantage in his treatment of these "Studies." Confessedly there are some special difficulties meeting us in our study of Hebrews, and in the matter of these difficulties Mr. Rotherham sheds no small illumination. No one can read these "Studies" without finding in them a splendid contribution to the literature on this Epistle to the Hebrews, and without receiving a deeper impression of the dignity and beauty of the Epistle itself.

#### THE CHRISTIAN MINISTER'S MANUAL.

St. Louis Publishing Coy. Sold by Austral Publishing Coy. Price, 3/-; by post, 3/6.

In this little book we have a fine compendium of practical helps and suggestions for all who are engaged in church work in an official capacity—especially for Evangelists, Elders and Deacons. It presents a brief but clear statement of the duties pertaining to these offices, as well as much valuable counsel as to how these duties should be discharged. It tenders much advice on the efficient organisation of a church; the proper conduct of Lord's day meetings, prayer meetings, business meetings, official meetings; the management of church difficulties; the administration of baptism; the observance of the Lord's Supper; the benediction, etc. It also contains forms for the solemnisation of matrimony and the burial of the dead, outlines for funeral addresses, appropriate selections of Scripture for the sick room, etc. The aim of the book is to secure decency, order and efficiency in all church work. While preachers and Christian workers should avoid as far as possible all fixed and stereotyped forms of service, there can be no doubt that a book like this supplies "a practical want in a practical way," and no preacher or church officer should be without it or one of similar purpose and value.

### Coming Events.

**NOVEMBER 13.**—Musical Society's Rehearsal, Lygon-st. chapel. Full attendance requested. Business important.

**NOVEMBER 21, 24 & DEC. 1.**—Middle Park, opening of new church building, Bro. Harward to speak. Afternoon, service of song ("Jessica's First Prayer"), by the Sunday School children. Tea and public meeting on Wednesday evening, the 24th, and children's demonstration Wednesday evening Dec. 1.

**NOVEMBER 21, 24, 28 & DECEMBER 2.**—Dorcas-st., South Melbourne, Church of Christ 26th S.S. Anniversary. Nov. 21, Worship, at 11 a.m. Special Address to children at 3 p.m. by T. B. Fischer. Gospel service at 7 p.m., by C. A. Quick. Nov. 24, Grand Demonstration. Dialogues, recitations, solos, etc. Nov. 28, Worship, at 11 a.m. Special Address to children at 3 p.m. by H. Swain. Gospel service at 7 p.m. by S. Stevens. Dec. 2, Monster Tea Meeting at 6 p.m. Adults, 1/-; Children, 9d. Grand Demonstration and Distribution of Prizes at 8 p.m. C. M. Gordon, chairman. Special singing by the children at both Sunday afternoon and evening services.

**NOVEMBER 26 & 27.**—Sale of Work, Lygon-st., Nov. 26 and 27 (Friday and Saturday), from 2.30 to 10 p.m. each day. All cordially invited.

### Acknowledgments.

#### FOREIGN MISSION FUND.

New Zealand—Church, Wellsford, £2; Queensland—C.E. Society, Ma Ma Creek, for Pentecost mission, £1/10/-; Victoria—Church, Footscray, £2/8/7; "Christian," Ultima, £4.

Robert Lyall, Treas., F. M. Ludbrook, Sec., 39 Leveson-st., N. Melb. 151 Collins-st., Melb.

#### WANTED.

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

#### BIRTHS.

EDWARDS (*nee* Macallister).—On Nov. 5, to Mr. and Mrs. Theodore Edwards, Geelong, twin daughters. All doing well.

#### IN MEMORIAM.

KELSON.—In loving memory of Mary, dearly loved daughter of John and Alice Kelson, who went home Nov. 2, 1908.

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

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

—Inserted by her loving parents, sisters and brothers.

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Booking has commenced, and there is only one double room vacant for Xmas month. 2 rooms, bedrooms, from now until Dec. 20 are vacant, also camping (shady) ground, facing sea. Best sites still open, but will be allotted according to priority of application.

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## N.S.W. Sisters' Conference.

The Executive met on Oct. 29, Miss Marshman presiding. Minutes of previous meeting were read and confirmed; roll call of members, and apologies accepted. The following visitors were present: Mrs. Clapham, from Brisbane; Mrs. G. Bagley, from Vancouver; Mr. and Mrs. Watts, Brighton, Victoria. A warm welcome was given by President. By a vote of the sisters, the rest of the meeting was given over to our visitors. Mrs. Clapham, being the first N.S.W. President, was asked to speak. She gave a nice short talk to superintendents. Mrs. G. Bagley was also asked to speak, and rendered two solos very nicely instead. A solo was also given by Mrs. Shearston. A social cup of tea was partaken of, after which a hearty welcome was given by Mrs. Jones and Mrs. Potter to Mrs. Clapham, also to Mrs. G. Bagley by Mrs. Rossell, and all best wishes for her visit here and safe return. Both sisters responded briefly. After an enjoyable time together, the meeting closed with singing and prayer.—E. Shearston.

## Obituary.

FIELDING.—D. J. Fielding, at the age of 65, after nine months' patient waiting, oscillating between recovery and returning weakness, passed away peacefully at his home, Queen's Avenue, Auburn, on Thursday morning, Oct. 13, at 6 a.m. Bro. Fielding was born in London, but left the Old Country when quite young, and consequently most of his life was spent in Australia and New Zealand. He became identified with the church over 20 years ago, under the preaching of Thomas Porter, in the Collingwood Town Hall. His genuine conversion showed itself in his interest and work in the church. He was soon called to the office of deacon, and held the same till his removal to Hawthorn 12 years ago. He was here invited to fill the same office, which he did most acceptably till the day of his death. We shall miss him, for his attendance was most regular, and his interest in the church never failed. He was a quiet, unassuming disciple of Jesus, and after faithful service has gone home to be with Christ. He leaves a wife and son (Willie) to mourn their loss. May the good Lord watch over them both till they cross the river and reunite with the husband and father in the better land.

Hawthorn, Vic.

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

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