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## Historicity of the Evangelic Jesus.

David Smith, M.A.

It is impossible to set forth in detail all the manifold wondrousness of the Evangelic Jesus. To approach that peerless picture is to find oneself in the presence of a unique and transcendent Personality. "Jesus himself," says one so unbiassed by traditional reverence as Matthew Arnold, "as he appears in the Gospels, and for the very reason that he is so manifestly above the heads of his reporters there, is, in the jargon of modern philosophy, an *absolute*; we cannot explain him, cannot get behind him and above him, cannot command him." Every other of the great personages of history may be analysed and the influences which went to the making of him distinguished; but Jesus defies analysis. He was not made nor even influenced by his environment: had he been so, he would have been at every point the precise opposite of what he was. He was a debtor neither to Jew nor to Greek. His is the one perfectly original and absolutely self-determined life in history. He defies analysis and refuses classification. He will not be ranked under the common category of humanity.

### The Gospels.

Such is the Evangelic Jesus, and the question is: What shall we say of him? Must we not reverently acknowledge him the Holy One of God, the Saviour and Lord of men? Immediately, however, objections start up. In the first place, it may be urged, *such a conclusion presupposes the historicity of the evangelic narratives*. If Jesus were indeed what they represent, then the conclusion might be inevitable; but are they reliable? Professor Schmiedel holds that they are utterly unhistorical, containing nothing that is "absolutely credible" beyond nine mutilated sayings. All that may be certainly affirmed of the historic Jesus is that he was a teacher who made a profound impression on his contemporaries but who was neither divine nor sinless. Ere one can bend in adoration before the Evangelic Jesus, one must be assured of the reliability of the evangelic narratives, and this is at the best problematic.

### The ideal.

Now this objection proceeds from an entire misapprehension of the argument. It forgets the initial supposition. We set

out with no prepossession in favor of the evangelic narratives and no prejudice against them, treating them all alike and making no distinction between the Fourth Gospel and the Synoptics. We examined them precisely as we might any ancient documents which should come into our hands recommended by no divine authority; and we have discovered in them a matchless picture—One who lived out in human condition a life which transcends humanity, realises the ideal of divinity, satisfies the yearnings of our hearts, and commands the adoration of our souls. We do not say with Green that here we have the highest ideal of the relation between God and man, and it matters not how it has arisen. We say rather that it is too wondrous to be an invention of any human mind and must be historical. The Evangelic Jesus is self-attesting. It is he that attests the narratives, not they that attest him.

### Jesus and Paul.

It is incredible that that divine life should be a mere dream. The man who conceived it must have been himself divine. It would have needed a Jesus to invent Jesus. Pfeiderer has propounded the theory that St. Paul was the creator of Christianity. He first ascertains from the recognised Epistles the great Apostle's conception, and then endeavors to demonstrate that it is reflected in the evangelic narratives. It is not the Jesus of history that the evangelists pourtray, but the Christ of the Pauline theology. The answer is simple and direct: If St. Paul were indeed the creator of the Evangelic Jesus, then St. Paul was immeasurably greater than we have ever suspected. Ere he could conceive such an ideal he must have been himself divine, and it remains that we should transfer to him the adoration which we have accorded to Jesus.

### An historic fact.

It is inconceivable that the Evangelic Jesus should be a creation, whether of some master mind or of the myth-forming genius of the primitive church. Humanity cannot transcend itself. Surely scepticism has its credulity no less than superstition when it is gravely maintained that so radiant an

ideal arose "among nearly the most degraded generation of the most narrow-minded race that the world has ever known, and made it the birth-place of a new earth." The mere fact that there dawned on the world, and that in a land barren of wisdom and an age morally bankrupt, an ideal which has been the wonder and inspiration of mankind for more than sixty generations, is an irrefragable evidence that it is no mere ideal but an historic fact. The Divine Life which the evangelists pourtray, must have been actually lived out on the earth, else they could never have conceived it.

### The vision of his glory.

And thus the Evangelic Jesus is himself the supreme evidence of the historicity of the evangelic narratives. "For me," says Ignatius, "the archives are Jesus Christ, the inviolable archives his cross and death and his resurrection and the faith that is through him." No criticism can shake this sure foundation. It may be that the Gospels contain inaccuracies and inconsistencies; though it were well for such as love to dwell on these to remember Rothe's warning against the perversity which, "in examining the sun-spots, misses the sun." It may be that the evangelists were liable to err and were subject to the influences of contemporary opinion and personal prejudice; though the more one studies their writings the more is one convinced that, untenable as every theory of inspiration may be, some singular aid must have been vouchsafed to those unlearned men who "carried so much æther in their souls." It will hardly be disputed by any intelligent believer in the divinity of our blessed Lord that he was imperfectly comprehended and inadequately represented by his biographers. What human mind could perfectly conceive, what human hand adequately depict, the vision of his glory? It may be impossible to gainsay such contentions, but they may be the more cheerfully allowed inasmuch as they furnish a singular argument for the historicity of the evangelic narratives and the divinity of him they tell of. The fact that Jesus is "so manifestly above the heads of his reporters" is a conclusive evidence that, when they wrote of him, they were not composing a work of the imagination but relating in all honesty and simplicity



"things which they had seen and heard." And the very imperfection of their narratives is an involuntary testimony to his ineffable glory. When every deduction has been made, the Evangelic Jesus remains a wondrous picture. Blurred as it may be by reason of the unskilfulness of the artists, it is still a picture limned in light of One fairer than the children of men; and if a picture painted by weak human hands be so transcendently beautiful, what must have been the glory of the Divine Original?

#### An insoluble problem.

It may be objected again that, *even if the historicity of the evangelic narratives be allowed, Jesus may be accounted for on naturalistic principles.* He is simply the Perfect Man, the first we know of and perhaps the only one who has realised the ideal of humanity. He was a man with a unique genius for religion, and stands pre-eminent in his department precisely as Michelangelo and Shakespeare in theirs.

Surely, however, it is fatal to this theory that Jesus appeared when he did in the course of human history. Were he simply the Perfect Man, he would still present an insoluble problem. According to the law of Evolution the Perfect Man must appear late in history as the consummation of humanity's long development. His appearance midway, and that in a decadent race and a period of universal corruption, were wholly inexplicable. It were strangely premature. His advent should be still far off, the goal toward which upward-aspiring humanity is still tending and ever more nearly approaching. Were he but the Perfect Man, Jesus would be as one born out of due time, as the ripe ear in the season of the green blade.

#### A Saviour.

Neither is he simply the supreme religious genius. Though Michelangelo and Shakespeare stand unrivalled in art and poetry, others also have been great, though in lesser measure, and have not owned them as their masters. But all the saints during these sixty generations have looked up to Jesus, have derived their holiness from him, and have confessed that it was his grace alone that made them what they were. He is not simply the supreme religious genius, but the Saviour who, on their own confession, has lifted sinners out of the mire and transformed them into saints. It were indeed rash to affirm that but for Jesus there would have been no saints during these eighteen centuries; nevertheless it is a fact that every saint who has lived upon the earth and made it sweeter by his presence, has owned Jesus as his Lord and found peace and hope in him alone.

#### A sure foundation.

And thus we may turn aside from the strife of criticism and, with strong and quiet assurance, rest our souls on Jesus as on a sure foundation which stands firm amid the removing of the things that are

shaken. "For another foundation no man can lay than the one that hath been laid, which is Jesus Christ" (1 Cor. 3: 11). The recognition of Jesus as the manifestation of the Eternal God is the end of all controversy.

I say, the acknowledgment of God in Christ Accepted by thy reason, solves for thee All questions in the earth and out of it.

It settles every dispute. Is it the existence of God that is disputed? Jesus is God manifest in the flesh, *Dei inaspecti aspectabilis imago*. Is it miracles that are objected to? Jesus is himself the Miracle of miracles; and, in view of the transcendent miraculousness of his sinless life, it were foolish to cavil at the lesser miracles which the evangelists record. It is no marvel that Jesus should have wrought miracles; the marvel were rather if, being what he was, he had not. Once he is seen in his wonder and glory, faith is absolutely inevitable.

#### Reason and intuition.

The truth is that the objects of faith do not admit of demonstration. "All first principles even of scientific facts," says Rom-

anes, "are known by intuition and not by reason. No one can deny this. Now if there be a God, the fact is certainly of the nature of a first principle; for it must be the first of all first principles. No one can dispute this. No one can therefore dispute the necessary conclusion that, if there be a God, he is knowable (if knowable at all) by intuition and not by reason." So long as faith rests on demonstration, it can never be more than a probability, and must lie at the mercy of every subtle logomachist. That is a significant confession of one of the interlocutors in Cicero's *Tusculan Disputations*, that, while he was reading Plato's *Phaedo*, he felt sure of the immortality of the soul, but, whenever he laid the dialogue aside, his belief slipped away from him. And this is the priceless service that Jesus has rendered to our souls, which were made for God and can never rest until they find rest in him, that he has lifted faith for ever out of the domain of reason into that of intuition, and has made it sure and abiding for every one who has eyes to behold his glory and an heart to understand his love. —*The Expositor*.

## The Church of the New Testament:

### Its Ministry.

[An address delivered by Bro. Herbert Grinstead, evangelist of the Dominion-road Church of Christ, to the Christian Unity Society of Auckland, Oct. 18, 1909. The society is composed of ministers and office-bearers of all the churches, the president of the society being the Anglican bishop. A good discussion followed, and Bro. Grinstead was heartily thanked for his address.]

I beg to thank you, gentlemen, for the honor you have conferred on me as one of the representatives of the religious body known as the Church of Christ.

#### The union movement.

It is just 100 years ago that Thomas Campbell, thoroughly disheartened by the sin and folly of sectarianism, signed a declaration at Buffalo, U.S.A., along with 21 others, to the effect that in order that Christians might become more united he and those associated with him would neither teach or practise anything that had not for its authority the New Testament Scriptures. Barton Stone a few years previously had come to the same conclusion, and it is interesting to note that this week there are in the city of Pittsburg over 30,000 delegates representing the different churches of Christ. True, they are not just one in their methods, but they are all agreed in this: that if ever the Master's prayer for the visible unity of his disciples is to be answered, there must be an unqualified return to the word of God as the only authority in religion. Many leaders in the religious world have given expression to the same of late, but perhaps none more

so than Canon Hensley Henson in his book on apostolic Christianity, in which he says, "To me it has been a labor of love from which I rise with the conviction that in the apostolic age the latest Christian century must find its guidance. In reverting to first principles the church must recover that allegiance which she has now so largely forfeited. We are haunted and burdened by the idiosyncrasies of the later history. We are slaves to the fourth century or to the ages of faith or to the Reformation, or to the Zeitgeist of our own generation, hence our impossible demands, our obdurate divisions, our desperate rivalries. Behind all that long apostasy we call church history is the age of the apostles when the mind of the Spirit was reflected in the life of the society with a fidelity which has never since been witnessed. There we may discover the original principles of Christianity, return to which is the supreme necessity of our time."

#### What is the church?

I hardly need to say what a pleasure it has been to me to hear the previous addresses on the Church of God, and the pain it gives me to-night in bringing the subject of the ministry before you, because I know I shall have to say some things that strike at the very root of the modern system. I only ask your patience and then your keenest criticism—not of the speaker, but of the positions he has taken up. I shall not take up your time with a definition of the church, though a word as to its composition may not be out of place. We



believe, then, and teach that the church is composed of all those who upon their own confession of Jesus as the Christ, the Son of God, have been immersed into his name, for "by one Spirit are we all baptised into one body, whether we be Jew or Gentile, bond or free" (1 Cor. 12). But now as to ministry. In turning to Ephesians 4, we read, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ," etc. We have very little information of other ministers than the apostles in the early days of the church, but by the time of Paul's Epistles to Timothy and Titus we have quite an array of them—apostles, prophets, elders, bishops, deacons, shepherds, pastors, overseers, evangelists, etc. The apostle was one sent with authority and power, power to work miracles, power to remit sins, one who had seen the Lord and could therefore witness for him. The apostles were the ambassadors of Christ, commissioned by him, and when they went forth the signs of an apostle followed them. To despise their word was to despise the word of God. Apostolic succession is a doctrine unknown to New Testament Christianity.

#### **Pastors and evangelists.**

There is an idea quite common to-day that a preacher is a prophet. I do not see any real ground for such a thought. My reading leads me to the conclusion that a prophet, like an apostle, was a spiritually endowed person. I may be reminded that the apostle says, "He that prophesieth speaketh to edification," and that is true; but it does not therefore follow that all who speak to edification are prophets. I shall then assume that these ministers have passed away, and that the others still remain. "As long as the church lasts," says James Grinstead, "it will need pastors and evangelists. Apostles and prophets exist by virtue of their supernatural power. Any one conversant with New Testament teaching cannot think of them apart from it. This is not so with evangelists and pastors; they can and do exist without supernatural power."

#### **Elders.**

Bishops, overseers, pastors, shepherds, are in our judgment terms used in connection with the elder's office. Acts 20 is a clear case in point. The apostle sends for the elders of Ephesus, and when they come he speaks of them as overseers; R.V., bishops. Turning to 1 Peter 5, the elders are exhorted to take the oversight, shepherding the flock. The term pastor has no right in our New Testament at all, being as you are aware a Latin word. The original is translated shepherd 16 times, but for some reason pastor once. If then the pastor is a shepherd, which I do not think will be disputed, and the bishop an overseer, it

seems to me the case is fairly clear. The elder is an elder because of his age and experience, overseers and shepherds because of their duties. You will observe, gentlemen, that we never read of the pastor, the minister, the ruling elder, of the church. This is not a New Testament idea. The system of making one man the preacher, shepherd, evangelist, exhorter, is perhaps more responsible than anything else for the starved condition of the churches to-day. Perhaps there is only one thing more foolish, and that is the system that takes young men fresh from college and makes them *the pastor* of the church. On the value of mutual ministry, Mr. J. H. Jowett says:—

#### **"The Transfigured Church."**

"The church is poor because much of the treasure is imprisoned, but then she herself carries the liberating key to the iron gate. Our riches are buried in the isolated lives of individual members instead of all being pooled for the endowment of the whole fraternity. 'When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. That is the broader fellowship we lack, and we are all the poorer for it.' The psalm that is born, in one heart remains unsung, and the sadness it was fitted to remove from the heart of another abides like a clammy mist. The revelation that dawned upon one wondering soul is never shared, and so another remains in the cold imprisonment of the darkness. The private interpretation is never given, and for want of the key, many obstructing doors are never unlocked. This is the neglected side of the apostolic fellowship.... for the want of it the church goes out to confront the world in the poverty of a starved individualism, rather than in the full blooded vigor of her communistic strength.... in lieu of this broader fellowship we have exalted the ministry of one man, and out of the limited pool of his experiences, and sometimes they are not even experiences, but only fond and desirable assumptions, the whole community has to drink, while the rest of the many pools remain untapped. And oh, the treasures that are hidden in these unshared and unrevealed experiences. What have our matured saints to tell us of the things we wish to know? How did they escape the snare? or by what subtlety were they fatally beguiled? How did they take the hill, and where did they discover the streams of refreshing? What did they find to be the best footgear when the gradient was steep, and how did they comfort their hearts when they dug the grave by the way? Are not you and I and all of us unspeakably poorer than these counsels and inspirations remain untold? And our younger communicants—how are they faring? What unsuspected difficulties are they meeting? And what unsuspected provisions have they received? And what have our stalwart warriors to tell us? How goes the fight in the business fields, on the market and exchange? What wealth of truth and glory? I say, these

are the breadths of the fellowship we do not traverse, these are the mines we do not work, and the output of our moral and spiritual energy is consequently small."

#### **Deacons.**

The deacon, like the elder, must have certain qualifications before he can be rightly appointed to the office. These qualifications are clearly stated in the word of God. The church of God as far as I know has no more authority to alter these than she has to alter the ordinances. What their duties are it is somewhat difficult to say, though if we remember that deacon is an untranslated word meaning minister or servant, that along with the incident recorded in Acts 6 should help us in deciding the question. In "Evangelists" we have again an untranslated word, but by studying the word, the work of Philip, with the instructions given to Timothy and Titus, we shall see that though preaching is specially their work, it does not end there, but that it is their duty to see that churches with which they labor are set in proper order, and that men qualified to act as elders and deacons are appointed to that work. The evangelist being one who generally devotes his whole time to the work, if he needs support, he receives it from his brethren, for so hath the Lord ordained that they who preach the gospel should live of the gospel, and as the Lord has not laid down any instructions as to how they are to receive it, we presume we are not going contrary to his will in making such arrangements.

#### **Liberty and not license.**

The Christian system demands for its perpetuity at home and abroad bishops, deacons (and I would add under my breath, deaconesses) and evangelists, but whilst these officers are the ministers of the church, we do not admit for one minute that they are the only ones who have the right to minister. We believe with Campbell that every Christian has the right to preach, baptise and dispense the Lord's Supper, when circumstances demand. This concession does not, however, dispense with the necessity of having office-bearers, nor having them does it authorise any individual to assume to do what has been given in charge to others. Liberty without licentiousness, and government without tyranny, is the true genius of Christianity. While, then, the Christian system allows every man as he has received a gift to minister as a good steward of the manifold grace of God, it makes provision for choosing and setting apart qualified persons for all its peculiar services, necessary to its own edification and comfort, as well as its usefulness in the world. It provides for its own perpetuity and growth. 1st. It establishes the necessary offices for its perpetuity and growth. 2nd. It selects the best qualified persons for these offices. 3rd. It consecrates or sets apart these persons to these offices. 4th. It commands them to give themselves wholly to the work, that



their improvement may keep pace with the growth of the body and be apparent to all. Can any person point out an imperfection in this plan?"

### "Clergy" and "laymen."

There is just one further thought I would ask your attention to, and that is that making, as we do, the New Covenant Scriptures our only authority and guide, you shall see how impossible it is for us to recognise the distinction generally made between the brethren of the Lord as clergymen and laymen, a distinction quite unknown to the teaching of Christ or his apostles. "There is no Biblical authority from the usage of the root words for the distinction," says Dr. J. Cunningham, in his book entitled "The Growth of the Church," and on page 98, dealing with the proposition that the ministers of apostolic days did not form a caste, he says, "We have already seen how the church originated in the synagogue.... Now the officials of the synagogue unlike those of the temple were taken from the people, continued to live among the people, carried on their trades as before, wore no peculiar dress, were never supposed to possess any peculiar grace, and were in every respect ordinary members of society with wives and families. They were simply men who from their position or intelligence or piety were thought competent to assist in the synagogue service, and were appointed to do so. The officials of the church for at least 200 years occupied the same position. Some of them were weavers, some shepherds, some smiths, some bankers, some of them were freedmen, and some of them were slaves. They exercised their crafts as before, and were indistinguishable from the crowd during the day; but when the evening came on their meeting days, they hurried away to their obscure meeting places, and gave such humble help as they could in receiving new converts by baptism, joining in the Lord's Supper, explaining the new doctrines to learners, or giving advice as to the management of the new society." In conclusion, may I say with J. B. Rotherham in his work on "The Christian Ministry," which my own brethren might read with much profit, the place of ministry is subservient, the motive of ministry is need, the condition is ability, the vindication of ministry is call, the ideal of ministry is co-operation.

I thank you, gentlemen. I have tried to do what I believed to be my duty in bringing this matter before you, as I personally believe that one of the great hindrances to the unity of God's people is the so-called Christian ministry.

Man, with his little life, reaches upwards high as heaven, downwards low as hell, and in his threescore years of time holds an eternity fearfully and wonderfully hidden.—*Thomas Carlyle.*

## Sin Incompatible with the Christian's Life.

A. F. Turner.

"Whosoever is begotten of God doeth no sin, because his seed abideth in him; and he cannot sin, because he is begotten of God."—1 John 3: 9, R.V.

There are several statements in this epistle which reveal the characteristics and identity of those entitled to the designation, the "begotten of God." See chap. 2: 29; 4: 7; 5: 1; 5: 4. From these it will be seen that they are those who believe Jesus to be the Christ, do what is right, love God and their neighbors, and overcome the influence of the world; and of such it is declared that they do not, and can not sin. Most of us, however, realise such to be contrary to our actual experience; but some there are who deny that this is so, for they affirm that they can and do live absolutely sinless lives.

### None without sin.

But such are plainly deluded in regard to this matter, and for this reason in making such an assertion they are claiming that which no Bible saint ever claimed, not even such men as Paul and Peter and James and John. Not one of these men ever declared himself to have attained to such a state. And in so far as those outside of Bible history are concerned, you will find that, as a general rule, those who live the best Christian lives are the people who are most conscious of their imperfections and shortcomings. Besides, to take the declarations of our text in the sense in which those who make the claim above indicated do, would mean that every one who does not so live is not a Christian; and judging from one's own personal experience, not many would like to affirm such to be true. There is not one of us who can truthfully say, "I am free from all sin."

### Apparent contradiction.

But our text plainly asserts the impossibility of those who are begotten of God, either committing or being able to commit sin, so that one of two conclusions seems inevitable: either that we have no right to the claim that we are "begotten of God," or that there is some error in the rendering of the text. That the latter is not the case is evident from the fact that, in other parts of this epistle, its statements are corroborated. In 3: 6 we read, "Whosoever abideth in him sinneth not," and again in 5: 18 John says, "We know that whoever is begotten of God sinneth not." These are distinct and emphatic statements confirmatory of those in the text; so that it is not at all probable that the rendering is in any way defective.

### Personal experience.

But, again, not only are its declarations dead against our personal experience, but they are seemingly opposed to other express

statements of God's word. Even John himself teaches in 5: 16 that Christians should intercede on behalf of, and help any of the children of God who may at any time fall into sin; but wherein is the sense of such teaching if it be true that such do not, and can not sin? Look, too, at the plain and express teaching upon this matter which he gives in verses 8 to 10 of his opening chapter. "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us." These words plainly teach the very opposite to that which seems to be taught in our text, for they show that sinning is not impossible to the Christian, but on the contrary is something which is incidental to his life. John's language implies that Christians do sometimes sin, and those who claim otherwise he declares are self-deceived, and by such claim assert God to be a liar. Besides, what is the use of his talking about the provision which has been made for the forgiveness and cleansing of Christians from sin, if it be true that they never commit such?

### No contradiction.

The question naturally arises, then, as to what John means by the words of the text. He cannot be contradicting himself, for no inspired writer would do such a thing. There must be an interpretation of them which will harmonise with the other statements of his epistle. His language in his first chapter forbids the claim of Christians to sinlessness, whilst that of his third chapter declares of such that they do not and can not sin. I say there must be some sense in which both statements are true. The difficulty is solved if the teaching of the epistle as a whole be taken into consideration, for it will be then seen that in our text John is referring to sin as a principle of the life and not to occasional acts. In the context he defines sin as "lawlessness," or as in the A.V., "Sin is the transgression of law." The New Testament recognises two different classes of transgressions. First, there is that which is the result of the infirmity or weakness of our nature; and second, there is that which is intentional and wilful. It is to the former that John refers when he says "If we say we have no sin, we deceive ourselves," etc., and it is these which he instructs Christians to confess in order to forgiveness and cleansing through the blood of Christ. It is to the latter that he refers when he says, "Whosoever is begotten of God doeth no sin."

### Will not sin wilfully.

The person who has the characteristics of the begotten already noted will not de-



liberately commit sin, nor will he continue wilfully to live in it; no, not any more than an honest man will steal, or a sober man get drunk. The principles of honesty and sobriety are so implanted within these men that such things are the very last that they would ever think of indulging in. So when John says, "Whosoever is begotten of God doeth no sin, and cannot sin," he means to say that such is something altogether foreign to his desire and purpose. He may at any time be overcome by sudden temptation, but this will be the exception, and not the rule, for the general characteristic of his life is a constant desire and effort to do that which is the will of God. Should he at any time be led into sin, or failure to do his duty as a child of God, he will take the first opportunity to turn with all earnestness and in all sincerity from it, to that which is right and good. He will confess it to God, and at the same time seek the aid of his Advocate, Jesus Christ, to overcome in the future.

### *Walking in the light.*

Carefully read this epistle, and you will see that John's object in writing is to confirm believers in the practice of the Christian life. Right at the very outset he shows that the purpose of the gospel is to bring persons into fellowship with God through his Son Jesus Christ. But "God is light, and in him is no darkness at all," consequently if Christians are to enjoy the divine fellowship, they must not walk in darkness, but in the light; that is, not in the darkness of sin, but in the light of the word of God. To do the former is to be in a condition in which there can be no cleansing through the blood of Christ, and hence no fellowship with God, and without this we cannot be saved. But walking in the light we can upon confession of sin to God obtain forgiveness and cleansing, and because of these enjoy the divine fellowship.

### *His seed abideth.*

Now, the reason given by John for this abstinence from wilful wrong doing upon the part of the Christian is "because his seed abideth in him," and "because he is begotten of God." There is a statement of the apostle Peter found in his first epistle which throws some light upon this point, and so enables us to better understand it. In 1: 23 he speaks of Christians as being "begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth for ever." The reason why Christians do not live in sin is because the teaching of the word, or as Paul expresses it, the law of God after the inner man, is made the ruling principle of his conduct. Seeking as he does to walk in the light of the word, he realises that sin is something which is altogether contrary to the divine will, something which is abhorrent to his heavenly Father. The point to be kept in mind is that wilful sin is something which must be altogether alien to the life of the Christian, for the person who

habitually sins, he whose whole life is bent on following a sinful course, gives abundant evidence—no matter what his profession to the contrary may be—that he has never come into vital contact with Jesus Christ and his word. He has not been begotten of God, for such a life is not, and cannot be, characteristic of such an one. The begotten of God will hate sin in every shape and form, and determinedly shun it, at all times seeking its expulsion by taking advantage of the provision which has been made through the atoning work of the Christ. May the Lord by his divine Spirit help us so to do, for such will mean the enjoyment of the blessing of heaven, and bring to us the peace of God—that peace which passes all understanding.

## On the Way to Pittsburg.

(D. A. Ewers.)

### XII.—OUR ENGLISH CHURCHES.

I am writing this in the hospitable home of Bro. and Sister J. Marsden, of Wigan. Since my last I have spent a few days in Leicester, where I preached four nights to good audiences in the Melbourne-road chapel. It was here that T. Hagger recently conducted a fortnight's mission with 35 confessions. There are six churches in Leicester, where we probably have a proportionately larger membership than in any other town, and there are other churches in the suburbs. My home here was with J. Wycliffe Black and his excellent wife. Melbourne-road is one of our most aggressive churches. It has a school of over 400 and a board of live church officers. I was only able to spend about five hours in Birmingham, where Bren. L. Oliver and McCarty met me and showed me some of the town sights. I enjoyed most, however, a visit to the widow of David King. This old saint of 91 years, while awaiting the call to join her husband, fills up the time by active service. Though almost confined to her room, she still edits the *Old Paths* monthly paper, and gets through a mass of correspondence. Although she has of late years taken to spectacles, she does much of her reading without their aid. A meal at Bro. J. T. Johnston's was followed by a hurried visit to the historic Charles Henry-st. chapel, and I was off to Wigan.

### *English scenery.*

The rural scenery of England is very beautiful. The small paddocks, or fields as they call them here, surrounded by neatly trimmed hedges, and covered with green grass, look to the Australian passenger in the swift express like the well kept lawns of an immense garden. The train service, by the way, is an improvement on that of Australia. From London to Leicester, 98½ miles, the run is just an hour and three quarters; the carriages run very smoothly, and third class is equal to our best second class, and to some of our first class.

### *Order of service.*

One feels quite at home in our English churches. The order of morning worship with slight local variations is like ours, but I noticed that in Twynholm and Leicester the address precedes the Lord's Supper. I believe, however, this is exceptional. The Sunday night service differs from ours. One brother presides, another reads, and in some cases another prays, while the speaker does only the speaking. I think the good brethren are anxious to avoid anything that would, however remotely, squint in the direction of even an appearance of a one-man ministry. Hence the evangelist does not conduct his own meeting. A few of the churches, I hear, use an instrument in the evening meeting, but the majority keep it out. There was quite an animated debate in the annual Conference a year or two ago arising from the application of a church using an organ to be received into the co-operation. It was finally received, but the matter of the organ has been before the Conference for the last two or three annual meetings. The idea seems to be gaining ground that the liberty of churches should not be interfered with in this respect. Some of the prominent brethren to whom I have spoken here appear quite unable to realise that in Australia the annual Conferences are for missionary purposes only, and exercise no jurisdiction over the inner working of the churches.

### *Differences in practice.*

I visited also two or three of the churches in London associated directly with the movement of our American brethren. Some thirty years ago, a prominent English brother, longing for the more rapid success of the plea he loved so well, took steps for the introduction of able American preachers, and a strong effort has been made by them to gain the ear of the British public. They have not, so far as I can judge, been any more successful than what are sometimes called the "Old" Brethren, and although several really able and cultured ministers have labored here under the direction of the American Christian Foreign Society, the net result of over thirty years' work is a present membership of but a little over 2000. Unfortunately, the difference of methods has led to a lack of co-operation, and the "American" and "Old" brethren do not meet in one annual Conference. I think, however, the feeling of fellowship is growing stronger between them. The chief differences, as I understand them, are respecting mutual edification, the admission of the unbaptised to the Lord's table, and the public collections. In the "American" section, the "minister" preaches a sermon in the morning as in the evening, and they "neither invite nor debar" the unimmersed to partake of the supper at the close. My own impression is that after a time a way will be found to bring about a more hearty fellowship and co-operation, "a consummation devoutly to be wished."



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## The Leader.

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## TREASURE IN EARTHEN VESSELS.

One of the things that are constantly asserted in the present day is that the age in which we live is one of religious unrest. That this is so may be freely granted. When all the facts are borne in mind it is difficult to imagine that any other result could have been possible. In the theological world the old reserve has given place to bold assertions and rash speculation. In many instances sacred things have been handled with careless irreverence by men whose calling should have made this kind of treatment impossible at their hands. And because of this, there is a feeling abroad that the foundation of things has been shaken. But though the feeling is natural enough, there is really very little true reason for it. So far as Christianity is concerned there is not a proposition fundamental to it which it has been found necessary to discard. Indeed, so far from this being the case, all the essentials of the Christian faith stand out in clearer and more certain light because of the period of storm and stress through which they have had to pass.

## Theological opinions.

If, however, we are to believe a certain section of the Australian press which receives its inspiration from Dr. Chas. Strong of the Australian Church, we should be forced to the conclusion that things were quite otherwise. But estimable as this gentleman may be in many respects, he can scarcely be regarded as a religious teacher whose opinions deserve to be held in profound respect. His teaching so far has not produced any great impression upon the public mind, and as a leader of men he only represents a dwindling force. That he does not believe in a "material flaming hell" is scarcely a sufficient justification for a long article in which we are led to believe that the main doctrines of Christianity are in danger of being lost. It is quite true that many of the *theological* conceptions of past days are now discredited, but the discrediting of the erroneous opinions of men re-

garding the teachings of the Bible, so far from doing it an injury have only done it good. It is not many years ago, for example, that Dr. Strong publicly taught that Abraham could only be regarded as a mythical personage. If we had been forced to believe what he then taught, our faith in the Bible would have been somewhat shaken. As it was, we only regarded it as an expression of opinion which would eventually find its place in the long list of theological errors. It has found its place there by reason of our greater knowledge gained through archaeological discoveries. And just as Dr. Strong formed a wrong opinion regarding Biblical teaching, so have many others. In this respect many changes have been witnessed in the theological world, but the Bible itself has remained unchanged.

## Discarded ideas.

The religious world has inherited quite a number of theological ideas which it is gradually discarding, and the discarding of these ideas has been a distinct gain to the religion of Jesus Christ. The history of Protestantism is simply a history of emancipation from the theology of the Romish Church. That emancipation is as yet far from complete. The errors of Romanism, to a greater or lesser extent, are found still lingering in nearly all the religious bodies of Christendom. The final deliverance of Protestantism from the theological errors of Romanism is confidently looked for, but the changes involved in this emancipation, will not make the Bible less real, nor its teaching less effective and inspiring. On the contrary, such changes will put the teachings of the New Testament in clearer light, and make them more easy of acceptance generally. But Rome is not the only source of theological error. In modern times there has sprung into being a theology which owes its existence to a materialistic criticism of the Bible. This theology attacks the fundamentals of the Christian religion, and is responsible for the unrest which prevails at the present time. It is this which causes the writer in the sub-leader of last Saturday's *Argus* to say: "It may be that Christianity is being submerged under a universal wave of rationalism. Or it may be that Christianity in being reborn into a higher form, is passing through a crucial stage in its evolution."

## Not a rebirth.

It would be more correct, we think, to say that Christianity is being submerged for a while by rationalistic criticism from within, but will eventually emerge therefrom and shine forth again in all its pristine beauty and power. Not a rebirth, not an evolution, but a removing of the dark clouds of destructive criticism which are at present before the eyes of many as they try to form a conception of what Christianity is. And the clouds are passing without doubt. Before the light of archaeological discovery they are gradually being dispelled. Take one of the very first that came between us and the light. The an-

nouncement by the critics that the book of Deuteronomy was a pious forgery—a creation of the age of Josiah. This may be regarded as the foundation stone of destructive criticism. Remove this, and the whole fabric falls to the ground. The internal evidence to remove it was not difficult to find by those who had eyes to see, but there are some people who want their evidence outside of the Bible. Well, here it is. A. H. Sayce, in the *Expository Times* for October in an article "The Latest Light from Oriental Archæology: the Date of Deuteronomy," draws attention to an important paper read by Professor Naville before the French Academy. The discovery dealt with had been noticed by Professor Maspero, who had already drawn attention to the analogy between the discovery of the Law in the Temple at Jerusalem in the reign of Josiah and similar discoveries of sacred books which, according to the hieroglyphic texts, were made in the course of repairing or restoring temples in Egypt.

## Deuteronomy.

Professor Naville, says A. H. Sayce, has now undertaken an exhaustive examination of the Egyptian evidence, and shows (1) that the books related to the ritual or law of the sanctuary, and (2) that it was the custom to bury them in the walls or foundations of a temple at the time of its erection, where they were again found when the building had decayed and was being repaired. He then concludes that the Egyptian evidence compels us to believe that the Jewish book of the Law, usually identified with Deuteronomy, must have been similarly placed in the walls of the temple of Jerusalem when it was built by Solomon, and that therefore, instead of being a forgery of the age of Josiah, it is as least as old as the age of Solomon. Hence we have an explanation of the fact that there is no allusion in it either to the temple or to the kingdom of Assyria. Now, what we want to get rid of, amongst other rubbish, are the historical and theological errors of modern criticism. Fortunately, we have been able to do so to a considerable extent by evidence outside of the Bible itself. And as these same critics, who have so often been found to be wrong, have presumed to assail great Gospel truths, we are quite justified in discrediting anything they may say which is at variance with what we have hitherto believed.

## Not posted up.

Our daily press is evidently impressed with the noise that destructive criticism has made of late, but evidently does not keep itself posted up in its successive defeats by constructive criticism. Moreover, it fails to distinguish between things that differ. It mixes up theology and Christianity. It forgets that it does not follow that because theological opinions are wrong therefore Christianity stands in need of revision. It ignores the fact that while theological views are continually changing, the New Testa-



ment never changes. It fails to distinguish between imperfect men and a perfect system, and looks for a change in the latter instead of insisting on a change in the former. The secret of the matter is that this "treasure is in earthen vessels." The casket is not yet worthy of the jewel. It would scarcely be commonsense to destroy the jewel because of the casket's unworthiness.

## Editorial Notes.

### The Color Problem.

Mr. J. H. Jowett, one of the leading preachers in England, has lately been travelling through the United States, and in the Christian World gives some of the results of his observations. In speaking of the "Color Problem," he says:—"That is another of the great problems that America has to solve, but I am of opinion that the problem will largely solve itself. For instance, in the matter of education, there are now fifty-seven per cent. of the negroes who can read, as compared with only three per cent. at the time they were emancipated. But even so, there is a wide and deep gulf between the blacks and the whites. The feeling is invincible against intermarriage of the races, and the question to a white champion of the negroes, 'Would you marry a negress?' at once reveals the impassable gulf. But without intermarriage the gulf must remain. It seems to me that the blacks will solve the question of their future place as citizens of the Republic by forming themselves into an almost separate community, and yet being an integral portion, with equal rights, of the citizenship of the United States. They will have their own barristers, their own magistrates, their own doctors, and so on, and will be almost a separate people. That will not prevent them from being loyal Americans, proud of their country."

### Historical Criticism.

In connection with the Baptist Autumn Assembly meetings (England), the President, Principal J. T. Marshall, M.A., delivered an address on "The Permanent Value of the Gospels," from which we give several extracts. Dr. Marshall dealt first with the present position of literary and historical criticism on the Gospels. He remarked that in the region of historical criticism the value of the work done by Sir William Ramsay is beyond all praise. "It is not often that German writers acknowledge their indebtedness to English authors, but recently Prof. Harnack has confessed that he has been induced by the researches of Sir W. Ramsay and the literary work of Sir John Hawkins to change his views as to the authorship of the Acts and the third Gospel. Whereas previously he had dated the third Gospel about 110 A.D., he has now been led to believe that it may have been written by the friend and companion of Paul at the beginning of the seventh decade."

### Results of Criticism.

"When we are thus able to report that after keen and unsparing criticism of the four Gospels," says Principal Marshall, "most of its ablest representatives maintain that Mark—or an Aramaic original almost identical with our present Mark—is the source of most of the narrative portion of the Synoptics: in other words that the Gospel which contains most of the great miracles is earliest, and thus leaves no room for the growth of legend or the embellishment of myth: when we find that 'the Sayings' of Jesus were collected much earlier than was once supposed possible: when we learn that it is now held by some of the keenest critics that the third Gospel was written by a companion of Paul; and the fourth, by the beloved disciple of Jesus: we feel that we can build all the more confidently on the facts they record and that the foundation is all the more sure for having been tested at every point."

### The Divinity of Christ.

Later on in his address, the President said: "The most impressive argument, to my mind, to prove the divinity of Christ is the influence which he exerted on those who were willing to learn from him. He gave new light on everything: and claimed the belief of all men on what he said, *because* he said it. By his own winsomeness and strange soul-moving power, he produced in those who believed in him an experience entirely novel, revealing the turpitude of sin, illumining the character of God, disclosing ever new and loftier ideals and yet imparting a new ability to attain to them. 'He knew of no more sacred task than to point men to his own person'; and in fellowship with him, men felt themselves endowed with a new life. Christianity at the outset was a life, of which Jesus was the source and the essential support and stimulus. Christian doctrine grew up as a vital thing in the soil of this new life. Every Christian could from his soul endorse the words of Jesus when he said, 'Without me ye can do nothing.'"

### Russian Intolerance.

In spite of the manifesto of the Czar, proclaiming complete religious liberty in Russia, the persecution of those subjects not belonging to the Greek Church still continues. *Trusting and Toiling*, the organ of the Mildmay Mission to the Jews, reports the following:—"The Russian Baptists, with their preacher and the visitors who had come to Odessa for the Brethren's Conference, met on Ascension Day on Mount Schewachow to have a picnic. They had but just reached the place when they were surrounded by a large body of mounted and other police and promptly arrested. Men, women and children were led through the streets like criminals and shut up. The children were set free immediately, and some of the women, but more than 200 were put in the different prisons, where they will have to remain for two months. On Sunday morning at 6, as usual, the brethren

of the second meeting, with their preacher, assembled on the seashore for some baptisms, but on the way they were taken by police on the watch for them, and about a hundred more were robbed of their freedom and thrown into prison to suffer for two months. The treatment of the brethren is said to be dreadful, on the plea that they are enemies of holy Russia, Church and State."

### The Most Important Things.

In a book by Tolstoy, "Esarhaddon and Other Tales" (written for the benefit of the Jews at Kishineff), is a little story entitled, "Three Questions." It runs, in substance, as follows:—

A certain king, wishing to succeed in all of his undertakings, proclaimed a large reward to any one who would teach him three things: the right time for every action, the most necessary people, and the most important thing to do.

Learned men came with answers so many and various that the king agreed with none of them, and decided to consult a hermit renowned for his wisdom. When the king, attired in simple clothes and unattended, presented himself before the wise man's hut, he found him digging in his garden. To the three questions the hermit made no answer.

Pitying his weakness, for he seemed exhausted, the king took the spade and dug two beds; then stopped and repeated his questions. The hermit remained silent. The king dug until the sun went down, when, sticking the spade into the ground, he said:

"I came to you, wise man, for an answer to my questions. If you can give me none, tell me so, and I will go home."

"Here comes some one running," said the hermit. "Let us see who it is."

A bearded man ran up out of the wood. He was bleeding from a severe wound. The king stanchd the flow of blood and bandaged the wound. In the morning this man confessed that he had come to slay the king, in revenge for an old wrong, and craved forgiveness, which was readily granted.

Before setting out for home the king for the last time asked the hermit to answer his questions.

"Why, you have been answered," said the hermit.

"Answered? What do you mean?" asked the king.

"Why, of course," replied the hermit, "if you had not pitied my weakness yesterday, and had not dug those beds for me, but had gone back alone, that man would have attacked you. So the most important time was your most important business. Remember, then, there is only one time that is important—*now*. It is the most important time because it is the only time when we have any power. The most necessary man is *he with whom you are*, for no man knows whether he will ever have dealings with any one else; and the most important affair is, *to do him good*, because for that purpose alone was man sent into this life."



## THE SOCIETY OF Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

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

### THE WAY OF SALVATION.

Topic for November 29.

Suggested Readings.

John 3: 15-17. 1 Cor. 15: 1-4. Mark 16: 15, 16. Acts 2: 37-41. Acts 8: 5, 12, 13. Acts 8: 26-39. Rom. 10: 9, 10.

"The Way"—as every reader of the New Testament, and especially of the Revised Version, knows—is a technical name for the Christian religion, and of the "gospel plan of salvation." The Lord Jesus himself said, "I am the Way," and so, naturally, the word was applied to the way of life through Christ. Notice that our topic deals with *the* way of salvation. It implies there is only one. Jesus said, "No man cometh unto the Father but by me." Our topic takes it for granted that Christ is the only path to God—that he alone had the power to say on what terms men may be saved—that he has in his word revealed those terms—and that we to whom his revealed will comes must unhesitatingly obey it.

There is only one ground of salvation for men—that Jesus, the Son of God, shed his blood as an atonement for sin. There is merit in nothing else. Nothing that we can do in the way of believing or obeying Christ can possibly be meritorious. The things which we are called upon to do are merely in order to appropriate that which the Lord alone could provide. The death atones. We may or may not come into the benefits of that atoning sacrifice.

How shall we learn the way of salvation? There is only one way—go to God's own word. No man on this earth knows anything about the terms of pardon other than he has learned from the word of God. Sometimes when we call men's attention to the plain truths of revelation, they demur at the necessity of complying with the terms of pardon. Well, there is no other way but the way of revelation. He who neglects the book of God cuts himself off from possible knowledge.

God has given particularly one book to teach men the way of life. The four Gospels were written to witness of Jesus and bring us to belief in him as Messiah and Son of God. The Acts was given to show how men were saved, how under the preaching of men, speaking as the Spirit led them, sinners learnt and walked the way of life. Carefully read at least the first ten chapters of Acts before the meeting; also the suggested readings above. A study of these reveals the need of faith, repentance, confession, baptism. To all of these is the promise of pardon attached by the Lord. He who just wishes to obey the Lord will attend to his word.

Some one may say, Are all these essential? We can only reply, We are not dealing with opinions of men, which may be debatable and argued against, but with the word of the living God. He never asked our opinion, but laid upon us his commands. The King all-victorious has

the right to receive back his rebel subjects on his own terms: they cannot dictate, but only cheerfully obey. Regarding the terms of pardon we can only say, If the Lord thought it worth while to prescribe the conditions, it is surely worth our while to obey.

It is only the obedient spirit which can be acceptable to God. He loves those who ask with loving purpose, "Lord, what wilt thou have me to do?" who say, as Samuel of old, "Speak, Lord, for thy servant heareth."

In connection with our topic, two passages of Scripture naturally suggest themselves,—Eph. 2: 8, and Acts 2: 40. Salvation, we are told in one, is "not of yourselves," but is "the gift of God"; yet an apostle told anxious enquirers, "Save yourselves." Some have wondered how these two Scriptures can both be true. What has already been said suggests the answer. Salvation is of the Lord—he, and he alone, could provide the way (and it is not of ourselves), but we may or may not walk in the way (if we do walk in it, in a sense we save ourselves). Or, again, salvation is a gift; well, a gift implies both one who gives and one who takes. God through Christ has this greatest boon to bestow—it is free, for we can have nothing of worth enough to buy it—but we must *take it*. Now our faith, repentance, confession, baptism, are not means which in any way provide or procure salvation; they are simply the divinely-appointed way in which we must accept what the Lord has provided for us.

### LIFE LESSONS FROM FIRST JOHN.

Topic for December 5.

Suggested Subjects and Readings.

A lesson in fellowship—1 John 1: 1-7.

A lesson in holiness—1 John 1: 8-10.

A lesson in divine love—1 John 3: 1-4.

A lesson in brotherliness—1 John 2: 7-11.

Profession and possession—1 John 1: 8.

A lesson in prayer—1 John 3: 19-24.

Topic—Life lessons for me from First John—1 John 4: 7-21. (Consecration Meeting.)

We all agree that this is one of the most precious of books. The disciple whom Jesus loved lay near to the Master's heart, entered into his spirit, and passes on his reiterated message of love to us. We enter with John into the deep things of God. Read the whole letter through at one sitting.

John tells us of our failings; we have sinned and do sin; he who claims perfection in the very claim errs, for he bears false witness against himself (1: 8-10). But there is a blessed promise to God's erring children; "If we confess our sins, he is faithful and just to forgive." Let us note that the promise requires confession of sins—not simply a general confession of sinfulness. Search after the hidden faults, the specific sins—tell all to God—the very exercise will do you good, and it is the way to receive the Lord's promise of pardon.

1 John 3: 1-3 is one of the Christian's favorite passages. Ziegenbalg says that a Hindoo youth when translating this passage, instead of putting in "called sons of God," wrote: "Behold what manner of love the Father hath bestowed upon us, that we should be allowed to kiss his feet." When asked the reason for the alteration, he said: "A child! that is too much, too high!"

Yet sometimes we lightly esteem our privileges. See how the passage gives us a bright hope: We shall see God and his Christ; "we shall be like him." John tells us, too, the natural result of our contemplation of this glorious hope: "Every man that hath this hope in him purifieth himself, even as he is pure." Hope purifies—how is that? He who thinks of the Christ, contemplates his lovely character, will get like Christ. Good thoughts crowd out evil. He who really hopes to see and be like Christ at last will endeavor to be like Christ now.

If I were asked to choose a motto text for a young Christian, I should certainly take this verse from 1 John: "He that saith he abideth in him ought himself also to walk even as he walked" (2: 6). No "life lesson" can possibly be better than that. Here is profession and possession, true faith and practice. "Even as he walked" brings before us the perfect life of Jesus our great Exemplar—his life of faith, purity, humility, and active benevolence. The Christian who so lives will commend to men the Saviour whom he represents, will be manifestly an epistle of Christ.

There are in the letter three great words on God, which lead us on from height to height, giving us an ever-increasing insight into the essence and character of our heavenly Father:—God is righteous (3: 7), God is light (1: 5), God is love (4: 8). Following upon this revelation, come the injunctions: Be righteous, walk in the light, love! Notice that the three great statements are supplementary, and all are necessary. God is righteous—he is so pure as not to behold iniquity: God is light—hence no sin or evil can possibly escape him: God is love—ah! here, and here alone, is cheer and hope for those who, conscious of sin, might not dare to approach the God of righteousness and of light.

The letter shows what a practical thing it is to love. God loved—and he gave his Son. We love, because God first loved us, and our whole life is modified. The test of loving God is obedience to God's commands. The proof of loving God is, again, the love you display to others. Read chapter 3 to get a sense of the imperative duty of practical love to men. There is no use at all in singing God's praise, extolling his love, in church or Endeavor meeting, if there is a poor neglected one whom you should have loved and helped. Take this as a life lesson, then: "My little children, let us not love in word, neither with the tongue; but in deed and truth" (3: 18). Or this: "He that loveth not his brother whom he hath seen, cannot love God whom he hath not seen" (4: 20).

The C.E. Union of the Churches of Christ in N.S.W. held a half-yearly rally on Oct. 25 in Petersham Tabernacle. A song service was conducted, and at 8 p.m. the President, Bro. Colbourne, took the chair. Addresses were delivered by Bren. Mudge, Payne, and Clydesdale on the "Relationship of the Endeavor to the Prayer Meeting, Each Other, and The Master." Musical items were contributed by Petersham, Enmore, Erskineville and Auburn Societies. Roll call was responded to by eight societies. Miss May Holmes presided at the organ. Our Junior Societies are on the up-grade, and as they number ten societies in the city, we are trying to arrange a rally on their own account.—J. Clydesdale, Sec.





### AUSTRALIAN MISSIONS.

#### News from Mrs. Strutton, Baramati, India.

We are busy this morning, having our annual spring (?) cleaning, and this year the ceilings need re-whitewashing, and some of the walls need re-coloring; then the rats have been getting into the roof so much that we will need to do something to make it rat-proof. The night we returned from Poona, our cook and butler, David, had a daughter presented to him. We began a C.E. Society here last week. All were anxious for it, so we hope much good may come from it, in the strengthening of our church members. Our chapel is awaiting a roof, a hitch having occurred in getting some of the bamboos for the under-tile work; still we hope to have it all trim before Miss Terrell comes. I'm hoping to see my second brother here in January next, on his way from London. We hope to make a trip to Bombay to meet Sisters Terrell and Thompson. (11/10/09.)

#### Miss M. Thompson writes from W.A.

We shall think of many in South Australia with love and gratitude. Friends were at the train and steamer to say farewell, and some brought cakes, fruit, etc., to tempt us if the ship's food disagreed with us. A number sang, "God will take care of you." We found we had two more on board who were on their way to India, in connection with the Brethren. It was good to see a number of old and new friends on the wharf at Fremantle. We have enjoyed the brethren here, and are thankful for the opportunities of helping to increase the interest in the Lord's work in India. Christian love to all fellow-workers. (3/11/09.)

#### A new measure of greatness.

Prof. Frank Byron Jevons, of Durham University, England, delivered this year the Hartford-Lamson lectures on the general theme, "The Religions of the World." The lectures have been published in book form. The following noteworthy paragraph is from the pages of it:—

"Christianity cannot be stationary; if it stands, let it beware; it is in danger of falling. Between religions as well as other organisations there is a struggle for existence. In that struggle we have to fight—for a religion to decline to fight is for that religion to die. The missionary is not engaged in a work of supererogation, something with which we at home have no concern. We speak of him as in the forefront of the battle. We do not usually or constantly realise that it is our battle that he is fighting—that his defeat, if he were defeated, would be the beginning of the end for us; that on his success our fate de-

pends. The metaphor of the missionary as an outpost sounds rather picturesque when heard in a sermon—but it is not a mere picture; it is the barest truth. The extent to which we push our outposts forward is the measure of our vitality."

This is a new standard of measurement of greatness.

We may bring an application close home to ourselves. As a church and brotherhood and people we shall be great in proportion as we fight—using our English scholar's word. But the fight must be of the sort he indicates, not the suicidal one of turning our swords against our own ranks at home. It must be of the ancient Pauline kind. Looking back from his last days on his majestic missionary career, that glorious hero of the cross cried, "I have fought a good fight; I have kept the faith." It must be a fight of the William Carey kind, and of the David Livingstone kind, and of the Adoniram Judson kind. It must be a fight in which we who do not go to the front gladly furnish the means of warfare for those who do. Our Centennial year should not be so much a glorification of our past as a battle cry for the future. Let us not set up gravestones as though marking for ourselves a dead century. Let us build larger laboratories, workshops, arsenals. More soldiers to the front, more supporters at home, more fervent love, a boundless hope, and absolute daring under the imperative commands of our Captain—these are our needs.

"Fling out the banner; let it float  
Skyward and seaward, high and wide;  
The sun that lights its shining folds,  
The cross on which our Saviour died."

—W. J. Lhamon.

### NEW ZEALAND MISSIONS.

#### Forest Vale Mission, Bulawayo.

The work has been moving along, passing through different stages of its infancy, sometimes encouraging, sometimes discouraging. This is only to be expected. Past personal experience of God's presence and help in working for him is the greatest stimulant I know of to induce one to enter upon new work for him.

Forest Vale Mission is now two years old. Souls have been baptised, members from the Bulawayo church have worked and lived on the mission, and I trust have been built up and strengthened in their most holy faith. The place was in ruins when we came, but is now assuming a more habitable appearance, and amongst other things is becoming notorious as a picnic resort. Forest Vale Mission is 200ft. higher than Bulawayo, five miles distant, and the best of roads. No wonder they come. Even good Bro. Benja-

min Hay came all the way from New Zealand a few months back and said he was glad he came. There's a welcome waiting for all.

Bro. George Hills and Agrippa Mzozoyana are the present teachers in the day school, which is of mixed composition, there being two white, about half a dozen colored, and the rest natives; 29 are enrolled at present. The Government school inspector has been out for the second time, and the 8th inst. I received a very favorable report, informing me that the school has been classed from a third to a second class school. There are eight children in our home (including Bro. Hill's two), three white and five colored. Ten working scholars are on the farm, three students on the mission, and four families in huts on the farm and mission.

We have made some 28,000 bricks on the mission, and Bro. Hills and students are now busy building the first students' hut, subscribed for by the New Zealand brethren. The writer and scholars are busy building boys' kitchen, and other much needed accommodation about the home and farm.

The usual meetings are held every Lord's day, as many as 40 men, women and children being present, and Bible study every evening. The meetings and school all have to be held under verandahs. We are greatly in need of help to put up a building for school and church purposes.

Sept. 10.—Bro. and Sister Hollis married by Bro. Hadfield at Forest Vale Mission, and same day Bro. Thos Anderson returned from England. On the 5th inst. Bro. and Sister Hollis left Bulawayo for Zomba, Nyassaland, Central Africa, where they will be supported by the English brethren. To-night a special effort has been started in Bulawayo amongst the white people. Gospel meetings will be held in the I.O.G.T. Hall this month, and next month the white brethren will meet for worship in the same place with a view to working up and establishing a white church, though not an exclusive one.

I am glad to report all the workers here and at Bulawayo well at present. Any assistance to carry on this mission, from churches or individuals, will be most thankfully received. We are greatly in need, and have no promise of support from anywhere, only the divine promises, which we are relying on.—J. SHERRIFF. (10/10/09.)

### The Mountain Apart.

Jesus went into a mountain apart to pray. We wonder how a grand outward ministry can be sustained. The answer is simple in its sublimity. Every outward ministry that is massive, life-taxing, so to say, blood-drinking, in its fierce demands upon the minister, is sustained by mountain-climbing, solitary communion with God, the nursing of old gentle Mother Nature, and soul-fellowship with the Father of all life. The inward man must be renewed day by day; we must deepen the soil if we would enrich the crop. If the Master could not do without lonely prayer, the servant surely cannot dispense with secret devotion. It is not enough to pray in company in the language of common prayer; we must know the agony, which is joy, of speechless communion, and the exquisitely tender gladness of secret fellowship. We must be closeted with God.—Joseph Parker.



## From the Field.

### New Zealand.

OAMARU.—Since last report ten more have decided to follow Jesus, making a total of 21 during the mission. Of these, seven belonged to the Bible School and Junior Endeavor Society, and two had been previously baptised. The mission closed on Oct. 24, having run four weeks, and though the night was wet and stormy a large audience gathered. We believe many will yet be gathered in as a result of the good seed sown by Bro. Mathieson. A helpful thanksgiving service was held on the 27th.—W.K., Nov. 1.

### West Australia.

BROOKTON.—Three confessions since last report, the result of the monthly visits of W. L. Ewers, of Northam. The church meets for breaking of bread every Lord's day in the house of Bro. and Sister Hall at Brookton. We have W. Clipstone, of East Pingelly, with us every other Sunday.—F.D.J., Nov. 3.

### Victoria.

HARCOURT.—On Oct. 31 and Nov. 1 we held our Bible School anniversary, and are very pleased to report that we had two good meetings on Sunday, the hall being well filled. Bro. Harward was with us all day, and gave three splendid addresses. On Monday night Bro. Harward acted as chairman. After a great crowd was supplied with tea we had the hall packed again, although the Methodists here held their anniversary on the same dates. The report of the school showed 103 scholars on the roll, and six scholars had come into the church in the twelve months. One of them, Erskine Dilworth, we have appointed as secretary to the school. The programme was a good one, and Bro. and Sister A. E. Horton, from Melbourne, assisted. The children as usual took their part well. Two of the action pieces, entitled "Titles of Christ" and "Building of the Lighthouse," were well received, as also were the dialogues. At the close of a most successful anniversary Bro. Harward presented Sister Ada Symes, organist, with a Bible from the teachers. Sister Symes returned thanks.—A. E. GARTSIDE, Nov. 8.

SOUTH LILLIMUR.—The mission conducted by Bren. Edwards and Benn at this place was brought to a finish last Saturday night, when Bro. Edwards preached to a large number. During the mission four confessions were taken, three of whom have been baptised. The immersions took place at Bro. Thacker's dam on the afternoon of the second last day of the mission. About forty persons witnessed the ordinance and took part in the open-air service conducted at the water's edge. After the ordinance, all those present were entertained at tea at the hospitable home of Bro. Thacker and Sister Donelly. The brethren and sisters in this neighborhood did their part nobly toward the success of the mission.—A. R. BENN, Nov. 13.

CASTLEMAINE.—Good meetings yesterday. Bro. Gray (who united with the church since the minis-

terial controversy here) gave a fine exhortation in the morning, and the writer preached at night. Good interest and one confession.—H.P.L., Nov. 15.

BRUNSWICK.—Service of Song, "He Careth for You," was splendidly rendered by the choir last Wednesday. Bro. Quick admirably reading the narrative. On Lord's day C. M. Gordon, from Swanston-st., addressed the church. The attendance of scholars at the Bible School numbered 260. Bro. Quick's topic at night was "The Promises of God"; one confession. To-day the school picnic was held, 13 vehicles taking the scholars, teachers and friends to Ivanhoe, where a most enjoyable day was spent.—W.T., Nov. 15.

MELBOURNE (Swanston-st.).—A. R. Main addressed the church last Lord's day morning most acceptably from Psalm 119: 11. In the evening Bro. Gordon gave a special address, being the third of seven questions concerning Christ—"Did He Work Miracles?" On Monday last the church and school held their annual picnic at Rosanna, on ground kindly lent by Bro. and Sister Stappers. A most enjoyable day was spent by all present. The weather was perfect, and Bro. and Sister Stappers contributed very much to the successful day by their kindness.

CHELLENHAM.—Good meetings all day, and visitors in Sisters Mrs. W. Walker, Miss Brown, Ascot Vale, Miss Patrick, Carlton, and Bros. Pearl, Windsor, and R. Coventry, Brighton. At night Arthur Martin, the son of our esteemed Bro. and Sister F. Martin, decided for Christ. S.S. prize distribution passed off successfully, when class presentations were made to W. Woff and E. T. Penny.—T.B.F., Nov. 15.

DONCASTER.—Splendid meeting last Lord's day week. One confession at the close of Bro. Gordon's address. Two more last Lord's day.—G. T. PETTY, Nov. 13.

BET BET.—On last Lord's day evening A. W. Jinks preached on "How We Are Justified." The building was almost filled. The brethren are upholding the hands of the evangelist.

DUNOLLY.—Bro. Beasy on last Lord's day evening preached on "Drifting Away from God." The meeting was good. Interest was keen.

WILLIAMSTOWN.—Bro. Mudford addressed the church on "Christian Work," also the S.S. on "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you," when one young girl confessed her faith in the Lord Jesus Christ. Unfortunately her father will not allow her to obey in baptism. The gospel service was well attended, Bro. Mudford preaching his farewell. At the close we sang "God be with you till we meet again." We are still looking forward for some better results from the faithful preaching of our brother. Our loss will be gain to others.—E.M.H., Nov. 14.

MIDDLE PARK.—We held our last services in Honeybone's Hall on last Lord's day. Bro. Gilmour addressed the church in the morning, and H. Carter preached in the evening, when two young men made the good confession in response to our brother's earnest appeal. We anticipate opening our new building for services on the 21st inst., *vide* "Coming Events," when H. G. Harward is planned to speak, and H. Swain in the evening. Bro. Swain is to continue with us for a while until Bro. Harward's arrangements are completed and he is free to come to us, when we trust to hold an extended

mission. Our children's service in the afternoon, under the baton of Jas. McKean, is of a musical character, with an accompanying reading. Any friends who can arrange to attend any of our services may be assured of a most cordial welcome. Come and rejoice with us.—J. S. McL.

COLAC.—Last Wednesday night a husband and wife confessed Christ. Meetings very good considering all the circumstances in which we are. Last month £21,000 was paid by the local dairying company to producers for milk. This reveals the fact that there are immense possibilities before the town. Here we are battling to build up a New Testament church. The churches are old, strong, and well-established. Our own little band are bravely trying to get church affairs on a solid footing. Our handicap is a rented building. For Sunday and one night a week we are paying as much as would pay interest on over £500. Who will help us to secure our block of land? We need £100, and of this, with a few outside donations, we have raised over £40. Our members are working men and women, nearly all being young married couples with young families. In addition to the rent, etc., they have to send 30/- a week to the H.M.C. They are doing well. But I give my mature judgment in the matter, and say that the delay in securing a permanent home is hindering our work, and in the end will entail greater expense on the H.M.C. to establish the church. Are there any to help us secure our land soon, or lend us some? I have appealed before, largely in vain, but venture to put the case once again. Imagine a small church paying 12/- a week for Sunday and one week-night. All extra meetings are extra pay. The church has been in existence 15 years, but a big move was made last year. We want to give the thing solidity. Send along.—A. W. CONNOR, Nov. 15.

### South Australia.

HENLEY BEACH.—On Sunday, Nov. 7, in the absence of Bro. Horsell, Bro. Cosh exhorted the church, and in the afternoon we held Children's Day. There was a fair attendance. Our collection amounted to £1/0/8. In the night Edwin Verco preached to a good audience.—M. NOBLE, Nov. 9.

GLENELG.—On Wednesday, Nov. 10, the whole of the members of the church at Glenelg were the guests of Mr. and Mrs. W. Burford to say farewell to Mr. and Mrs. G. P. Pittman and Miss Scott, who are *en route* for India. The chapel was beautifully decorated by the Misses Burford, and the catering was attended to by a well-known Adelaide firm. The programme consisted of devotional exercises—addresses by the officers of the church and the missionaries—also an organ solo and recitation by the Misses Burford. A most enjoyable evening was spent, and the kindness of Mr. and Mrs. Burford was heartily appreciated. The missionaries left by the "Macedonia" on Thursday, a large contingent of friends being at the boat to say farewell.—E.W.P.

WAMPOONY.—The Bible School under the direction of H. Carter rendered the Children's Day Exercise before a large assembly of friends on Lord's day, Nov. 14, the sum of £1/8/10½ being the result of the effort. Our church anniversary will be celebrated on Sunday, Nov. 21, and the following Wednesday a tea and public meeting will be



held. The meetings are improving both in attendance and interest, and we are looking for an ingathering of souls for the Master.—E. EDWARDS, Nov. 15.

KADINA.—Tuesday evening Bren. Bright, Easton and the writer went down to Wallaroo and had a good meeting. Wednesday we had a fine time at our open-air meeting in Jerusalem. Friday evening, at a cottage meeting, an invalid man made the good confession. This morning Bro. Tuckwell, sen., of the Norwood church, gave us a very helpful address. To-night we had a splendidly attended meeting, but unfortunately before the address was finished our electric lights went out, which of course spoilt the influence in our meeting. The prospects are still very bright and promising. Every meeting is well attended.—E. G. WARREN, Nov. 14.

STIRLING EAST AND ALDGE VALLEY.—The mission at Stirling East closed last night, when we had the chapel building crowded and two confessions. During the two weeks' mission we have had splendid attendances. Many strangers to our meetings were found regular in attendance, and we believe were impressed with the gospel message. The direct visible result is that eight have decided for Christ, seven of whom are S.S. scholars, which must add increased interest in the hearts of the teachers. We believe that many more are almost persuaded, but the claims of the world hold them back. Our thanks are due to Sister H. Rudd as organist, who attended every night, and also to several who helped by singing solos and in various other ways to make the mission a success.—A.G.R.

PROSPECT.—The special mission has now closed. Bro. Thomas preached his last sermon on Sunday, Nov. 7. S. G. Griffith kindly continued the services for three days, but the weather was unpropitious. On Thursday, Nov. 11, we had a thanksgiving service. At this Bros. Belcher and Jackson expressed appreciation of the missionary's efforts, and the latter was presented by the writer, on behalf of the church, with a souvenir in the shape of a leather hand-bag. He then addressed the converts, earnestly urging them to faithfulness in the Christian life. In all 17 have made the good confession, of whom 15 have been baptised. In addition to these two restorations must be attributed to the mission. So we thank God and take courage.—A. M. LUDBROOK.

BORDERTOWN.—Our S.S. anniversary was held on Sunday, Nov. 7, and passed off successfully. The writer being engaged in the Sth. Lillimur mission, A. R. Benn kindly consented to take the services, and preached to large audiences. His talks on "Lessons from a Game of Cricket," illustrated with cricketing materials, and evening address on "The Little Foreign Missioner," were very helpful and much enjoyed. The children provided bright singing throughout the day. On Monday, Nov. 8, the school rendered a splendid programme of songs, recitations, etc., in a very creditable manner. Valuable book prizes were presented to the scholars, and a collection on behalf of the Adelaide Children's Hospital resulted in the sum of £14/7 being obtained for that institution. The annual picnic was held on the 10th, when the good feeling manifested toward the Bible School was shown by the large number of friends who assembled to spend the day in the open air with the children, and a very enjoyable day was the result.—E. EDWARDS, Nov. 15.

UNLEY.—On retiring from the position of organist, Miss Olga Schache was presented with a gold watch from the church members, a gold pendant from the choir, and a handsome bouquet. These tributes of affectionate appreciation were handed to her by Bren. Uncle and Stevens and Miss Madge Uncle. Bro. Hubert Sando, from the North Adelaide church, has kindly accepted the offices of organist and choir leader. The question of individual communion cups is under consideration, also the matter of adding three rooms to the church premises. At the Men's Society Mr. T. H. Smeaton, M.P., has contributed an excellent paper entitled, "I'm a Man." A fine discussion followed. To-day T. E. Yelland read a paper on "Our Leisure Time." P. S. Messent has been added to the list of speakers at Cottonville. The Children's Day service was very successful, and £6 was subscribed.—R.B., Nov. 14.

## New South Wales.

INVERELL.—Children's Day, Nov. 7, came off a great success, thanks to Bro. Waters, Miss Somerville and teachers. The children did their part very well. The amount collected by them was £2/18/3. Church collection, £1/3/1. Total for Foreign Missions, £4/1/4. Bro. Waters has a training class in hand, and we are about to start a Band of Hope and Temperance Society.—H. COOK, sen., Nov. 8.

MEREWETHER.—The cause is still going along quietly. Although there have been no additions we are not discouraged. Bro. Neville is preaching the word faithfully, and we believe the harvest time is drawing near. We have started a meeting-place at Hamilton, a suburb about two miles from here. Some of our brethren have been meeting to break bread there for some time, but on Sunday evening last we started gospel services, having secured the School of Arts for the same. We predict great things for Hamilton in the future. We are looking forward to a visit from Bro. Colbourne to hold some special services in connection with the church here. We pray God may bless his labors to the saving of many precious souls.—C.N.

LISMORE.—Our Men's Society gave a most successful demonstration in the Tabernacle on Thursday. Bro. Saunders presided. An oration, "Who Wrote the Fourth Gospel?" was given by C. R. Furlonger; a sermonette, "Am I My Brother's Keeper?" by F. B. Withers, and an essay, "The Dignity of Labor," by A. C. Withers. Musical items were rendered by Misses M. Savill, F. Dyer, and K. Furlonger, and Bren. C. L. Savill, and C. L. Peterson, and the Society's Male Quartette Party. A recital was given by F. T. Saunders. A debate "Is Prosperity or Adversity the Greater Trial of Virtue?" was held, J. T. Moss and T. A. Hamblly affirming, and were opposed by F. W. V. Stratford and E. A. Parker, who were successful. Last Sunday we had joy in receiving by letter from Sydney church, Sister F. Dyer.—E.A.P., Nov. 3.

SYDNEY.—P. A. Tanner is our new superintendent. School progressing slowly. Sunday, 7th, was celebrated as Children's Day. Special service of song by scholars, which was greatly appreciated by those present. Our contribution amounted to £4/2/1. Highest individual box, 15/.—F. BURCHER, Nov. 15.

HAMILTON.—At the quarterly meeting of the Merewether church, it was decided by a big majority vote to encourage the Hamilton brethren by per-

mitting them to hire the Mechanics' Institute in their district (with a seating capacity of 450) for the Lord's day meetings. The first gospel service was held last Lord's day. Hugh Rodger gave a very powerful address on the "All Important Question." Much interest was manifested by those present, and we are confident of success.—S.G.G.

LILYVILLE.—Monday, Nov. 8, the children of the Lord's day school gave their exposition of the "Centennial Call" service of song with illustrative action. An extra platform had been arranged for the children so that the various evolutions, as Rose Drill, etc., might be seen by the audience to advantage. The building was well filled by visitors from other churches and by the friends of the children. The superintendent of the school, Bro. Dane, assisted by his teachers and helpers, directed the children, who willingly and carefully entered into the spirit of the service, greatly to the pleasure of the visitors and their friends. The whole programme of the "Centennial Call," with the exception of the clock, was gone through, our school not being strong enough to complete that item. A hearty vote of thanks was recorded to the various helpers and workers who had contributed to make the service so great a success. The offering and box collection as taken up by the children realised the splendid amount of £4/12/6, being a record for so small a school, and making us all feel there is joy in service when done for others in the name of the Lord Jesus.—J. FOX.

## Queensland.

BOONAH.—Good meetings all yesterday. We welcomed into fellowship four who had been baptised the Sunday previous. Last night at the gospel service we baptised a married man. We are greatly indebted to God for the blessings of late, and we feel there are others near the kingdom.—W. UREN, Nov. 8.

ZILLMERE.—Very good meetings here last Lord's day, Bro. Stabe preaching, his subject for the evening being "God is Love." Although only a small church, we try to teach the sinner Christ's own way, "that they all may be one."—J. BRUCE, Nov. 9.

MA MA CREEK.—Last Lord's day we had the pleasure of extending the hand of fellowship to two baptised believers (man and wife). Work is progressing steadily in this somewhat scattered field.—W.W., Nov. 8.

MARBURG.—Bro. Hansen delivered his farewell sermon on Lord's day morning, Oct. 31, to a good attendance. Much regret is felt at his early departure, as he was well liked by all whom he came in contact with.—A. BUHSE, Nov. 9.

BIGGENDEN.—On Lord's day, Oct. 31, we held our first children's service, which was a great success. The writer occupied the chair, and the meeting opened by the senior class and teachers singing "Send the Light." Addresses were given by Mr. Axelsen, Methodist home missionary, and Messrs. Martin and Cane. Musical selections and recitations were also rendered. Our school has grown in four months from 12 to 49. The entertainment, I believe, is the first held here, but God willing we intend having another shortly.—A. CANE, Nov. 6.

MT. WALKER.—On the 27th of last month we held our farewell social to our most esteemed and beloved brother and preacher, P. Hansen. It was with

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## The Tidehampton Tube.

Striking Events in the Building of a Tunnel.

A Lively Plot with a Powerful Moral.

By W. Bert Foster, in the *C.E. World*.

### CHAPTER I.

#### AT THE END OF THEIR ROPE.

The firm of Lathrop and Brace was quite at the end of its rope, and Brace himself was completely rattled. He packed his grip in haste when he learned that the Transit Commission was to examine No. 2 section of the tunnel.

"Me for the tall timber, Coly," declared the big and bluff engineer, who besides being rattled was wofully slangy. "We've sweat blood over this hole in the ground, and I can't be on hand to see and hear it criticised by a lot of tin-horn politicians and pompous popinjays. So I'll shake you a da-da, Coly, till the deluge is over. And you have my heartfelt sym-pa-thee!"

"But that sympathy of yours doesn't lead you to stand fire with me, eh?" grumbled Colin Lathrop.

"Not to any appreciable extent, son," declared Brace flatly. "This is as per agreement. You have done the honors whenever any of them—especially Gryde—has come nosing around. You are used to it; I'm not. So your Uncle Dudley will bid you a fond farewell, and will go so far that it will take two days for a telegram to reach him."

And go Brace did, leaving the junior partner to face alone the gathering storm.

Not that the two young men need be ashamed of their work. The local newspapers rang with their praises, and several technical journals of national repute had published unstinted commendation. For Lathrop and Brace had met and overcome obstacles that were pronounced by older and more experienced engineers to be quite hopeless impediments.

Finch and Smalley had completed No. 1 section with a loss, and so No. 2 fell into the lap of the younger firm of engineers; but the letting of the contract for No. 3 section was being held up by the commission until the success of No. 2 was assured. No. 2 included nearly twenty-five hundred feet of tunnelling under the river; for the Tidehampton tube was being built for the admission of Western railroad traffic into the heart of the city, and to do away with ferriage and the handling of passenger trains "at grade."

Lathrop and Brace had grappled the problem with, so their rivals said, all the cheerfulness of youth and ignorance. But it was nearer the truth to say their success was the result of Lathrop's really great engineering skill and his ability to handle men, and the fact that Joe Brace—thanks to a father who had possessed a Carnegie bump of acquisitiveness—brought into the firm considerable capital in both ready cash and sound credit, and was, as well, a man who knew how to carry out doggedly the plans that his brighter colleague had formulated.

The building of No. 2 section had proved a costly job, and Lathrop and Brace were down to financial hard-pan. Their assets actually con-

sisted only of their chance of obtaining the contract for No. 3 section, a job-lot of expensive machinery, and the costly knowledge gained during the months of the construction of No. 2.

This machinery, a long strike, several "blow-outs" and other accidents, and the unexpected seepage from what appeared to be a subterranean stream in the middle of the tube, more than ninety feet below the mean low-water mark of the river itself, had eaten up those gains that might have accrued to the engineers. With their experience and machinery, however, they were sure of constructing No. 3 section at a fair profit—if they were awarded the contract.

"But if that commish," Brace remarked, "knocks us, and the other contract goes to Finch and Smalley, we might as well take down our shingle and hike for the bossy dells. Tidehampton will have no use for a pair of never-was-ers like us, Coly."

"O, pshaw! you are scared, old man—completely scared," declared Lathrop. "The committee won't report unfavorably; they can't. We've done the work, and it speaks for itself."

"Huh! but it may not speak loud enough," grunted Brace. "You can never tell what a politician will do," he added, walking steadily toward the railroad ferry, grip in hand. "I'm afraid of Gryde. He's been sneaking about a whole lot; he pumped Jim Flannagan the other day about the changes you suggested in the lines of No. 3 section."

"Suggested!" cried Lathrop. "They've got to make those changes if the tunnel is finished at all. I don't mind boring a solid reef; but I'll not agree to take up No. 3 section if they oblige us to follow the lines first proposed, and so run counter to that quicksand."

"Gryde will be against us, then," declared Brace with grim confidence. "He's opposed to Maybe-street being dug up. His lace-importing firm is there on the corner, a block from the water-front—Bemitch and Gryde."

"He will not dare to block the tunnel because it may inconvenience him a bit," declared the engineer. "What will the newspapers say?"

"Some of 'em won't say much. Gryde is foxy. He won't let the papers see that side of it. He'll pick flaws in our work; the contract will go to Finch and Smalley, no matter how high they bid; and he can do anything he pleases with Finch and Smalley. You know that."

"But what can they do with that quicksand more than we can do?" demanded Lathrop.

"That isn't just the question, my son," returned Brace, shaking his head, and smiling a cynical smile.

"Eh?"

"Gryde may not object to having Maybe-street bored if his own friends are doing the work."

"What under the sun do you mean, Joe?" cried the astonished Lathrop.

"I don't know what I mean," confessed the big fellow, shaking his head gloomily. "But Flannagan is no fool. He said Gryde expressed himself strangely about the proposed route; he acted scared. Can you imagine what that means?"

"Flannagan is mistaken," hazarded Lathrop. "No; he's sharp, that Irishman is. Gryde will throw his influence for Finch and Smalley. They'd like to recuperate on No. 3 section, too. And Finch is Gryde's brother-in-law. They've had some games together," declared the pessimistic Brace.

"I know what Gryde is, all right," Lathrop said steadily. "He is a power in politics; but we've got the newspapers with us, and the people with us. Heart up, old man!"

"Wish I could be as sanguine as you," Brace observed, shaking his head. "Anyway, I've done all I can. It's me for the tall, tall timber; and, if your silver-tongued eloquence can make the commish see all that we've done for 'em, and what we want now, you can have all the credit, and welcome."

And Lathrop began that task shrewdly when the inspecting party set off in the mule-drawn car from the western entrance of the tube later in the day. Standing beside the driver, like the megaphone lecturer on top of a "seeing the sights" coach, the engineer narrated the story of the constructive work to date.

"We descend, you will notice, gentlemen, at a rather sharp grade—quite five per cent.—for some hundreds of feet; but, when we strike No. 2 section, where the constructive work of my own firm begins, the grade is moderated to 3.5, and is never steeper than four per cent. to the middle of the river, or 3.7 per cent. up grade to the city side.

"But before reaching our section let me state, to freshen your memories, some of the obstacles we had to overcome in bringing this work so near to a successful completion as it now is. In the first place, the Tidehampton tube is one of the only two double-track subways in America. Where it runs under the river, it is twenty-three feet wide, and from the top of the rail on which this car runs to the roof is a fraction over sixteen feet. This is an enormous bore, and necessitated new methods of excavation, for we could not follow entirely means practised by other engineers on other tunnels.

"In boring such tubes hitherto—and where a shield was used—it has been customary to employ a completely circular shield, pushed forward by hydraulic pressure, the tunnel as it grows being lined and roughly finished. In this case, had we used a twenty-three-foot shield, it would have involved much more excavating than was necessary.

"The fact that for a goodly portion of its length this tube passes through a stratum of fine clay lent success to our plan, which was to build the bore with a semi-circular roof, perpendicular side walls, and a fine plane for the floor. The segmental cast-iron lining (which is bolted together and grouted to render it perfectly watertight) was therefore ordered from the founders to fit such a tunnel.

"These dry details will soon be complete, gentlemen," pursued Lathrop, as he noted the wandering attention of several of the smug, frock-coated committeemen, who were more interested, it seemed, in staring at the sparkling incandes-



cent lights and glistening walls than in his lecture.

"To construct this tube it was necessary, of course, to build a bulkhead at either end of the portion passing under the river, provided with the usual air-locks; and then to use a semi-circular half-shield for excavating the upper part. We drifted, as it is called, two narrow tunnels on the lines of the side walls of the tube, and large enough to allow these walls to be built therein, from the foundation level to the spring of the arch; and on top of these walls we laid the heavy trackway upon which rested the ends of the shields.

"We then advanced from either end of No. 2 section, carrying forward the boring of both the upper and lower halves of the tunnel almost simultaneously, and removing the excavated debris through the air-locks. The other details of the work are explained in the pamphlets you hold in your hands, and are similar to those connected with such constructive work in other subways," concluded Lathrop, his enthusiasm dying out with his speech. It smote him suddenly that he was wasting his breath in thus entering into details—details that he loved himself—with the commissioners.

His keen appreciation divided them into two classes, the honest and the dishonest. The first-named couldn't understand the work, anyway; the others were commissioners for personal reasons only, and would govern the votes of their weak-kneed brethren. Lathrop sighed, and spent the remainder of the journey in answering such desultory questions as were put to him.

One only seemed suggested by real interest and that came from Gryde, the lace-importer and boss of the ward through which the third section of the tube was to be built.

"I understand, Mr. Lathrop, that you wish to shift the bore into Maybe-street, if your firm undertakes the contract of finishing the tunnel?" he asked solemnly, his little, heavily lidded eyes watching the engineer with the intense, sharp gaze of a cornered rat.

"That must be done, Mr. Gryde, whether Lathrop and Brace undertake No. 3 section, or some other firm gets the contract," Lathrop declared, and went on to try to interest Gryde in the reasons for the change.

But the lace-importer said nothing further; the other commissioners were distraught, too. There seemed to be something weighing heavily on all their minds, and again Lathrop's enthusiasm ebbed away. When the inspection was over, he felt a good deal as if he might as well have packed his grip and faded from the scene along with Brace. The attitude of the commission spelled failure to the hopes of Lathrop and Brace.

No more than his partner could Colin Lathrop understand the opposition of Gryde to the boring of Maybe-street. And that was really the logical highway to follow in bringing the tunnel into the city of Tidehampton, even had the subterranean quicksand not barred progress further on the lines as first laid down. The bore would cause Bemitch and Gryde little inconvenience, for their building fronted on another street, and there was a rear entrance upon an adjoining wharf.

There really seemed to be, as Brace had hinted, something mysterious about the opposition of the lace-importer to the plan.

And that his opposition would take a very active turn Lathrop believed, and he was shortly proved to be right in such a conclusion. The day following the inspection by the Transit Commission Lathrop and Brace were notified that their bid for No. 3 section was accepted—with a proviso.

The firm must deposit with the city treasurer a certified cheque for one hundred thousand dollars, this sum to cover possible damages arising from delays in construction, and to be forfeited if dilatory methods were pursued, methods which the commission considered had marred the building of the first two sections.

Gryde, controlling the commission completely, had thus shown his hand. He had made himself familiar with the financial condition of the young firm; he had pinned them to the wall with this condition; and all Lathrop and Brace could do was to squirm. Their bid had surely beaten Finch and Smalley; they had the machinery, the men, and the knowledge of what was to be done. But the older firm of engineers could put up the sum demanded, whereas Joe Brace might as well try to raise himself by his hair out of his boots as to try to raise a hundred thousand dollars—and Colin Lathrop knew that well enough when he telegraphed the demand to his partner in his "sylvan retreat."

To be continued.

'PHONE, CITY 38.

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## Foreign Mission Fund.

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

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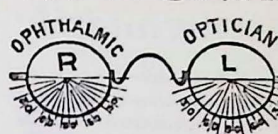
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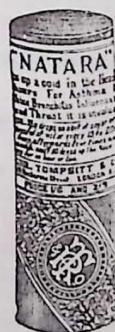
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*From the Field—Continued.*

deepest feelings of regret that we had to part with him, as he had worked himself right down into our hearts, and you could not keep him out. He came to Queensland as a stranger, but left as a sincere friend, and has labored with the West Moreton churches for about 16 months. In that short time he has done a lot of good work in preaching the gospel, and building up the church. The writer especially received great help and encouragement from him, as he assisted him in getting our new chapel erected, which had been talked about for about 20 years. Not only did he take an interest in things spiritual, but also took an interest in our daily lives and occupations, and helped us in our Progress Association. We hope and trust that in whatever state or position he may be in that he may continue to labor for his Master. At our farewell tea we had a splendid gathering, about 140 friends, brethren and sisters being present. We also had the pleasure of welcoming our new evangelist, Bro. Mason, at the same time. We trust that God will bless his efforts and labors with us. The church here presented our Bro. Hansen with a Bible and umbrella, as a very small token of our love and esteem to him for all his kind services that he has done for the church, and especially for the Sunday School, in which he took a very deep interest, very often riding 10 or 12 miles to attend our school.—F. HENRICHSEN, Nov. 17.

## Here & There.

Decisions reported in this issue, 33.

North Melbourne Free Kindergarten picnic, Brighton Beach, Nov. 18.

Mr. Seamer's second instalment received too late for this issue. Will appear in next.

Attention of the S.A. brotherhood is called to an advertisement in Coming Events, re S.S. Conference, December 1.

The tent mission at Geelong commenced last Sunday. There was a fair attendance, and Bro. Bagley is hoping for a good time.

Members of the Church of Christ Musical Society, Melbourne, are requested to note that rehearsals will be held on Nov. 20 and Dec. 4.

Bro. J. Leach has sent us files of the *West Australian*, giving a full account of the meetings of the Anglican Church Congress recently held in Perth. We thank him for these, and congratulate West Australia on having a paper which will give so much of its space to reports of religious meetings.

In these reports we notice that the Episcopal church is considering a change of name. The opinion was expressed that the designation "Church of England" was absurd when used for churches in the Australian States, and that in using it they were following the example of the Church of Rome. It was suggested that an appropriate name would be the "Holy Catholic and Apostolic Church of Australia." We should say that the latter suggestion came from a High Churchman.

The Sisters' Conference, S.A., will hold a picnic at the Botanic Park on Nov. 24, assembling at 11 o'clock. Lunch and tea, 9d.—A. E. MANNING, Sec.

It is requested that all ticket money in connection with the late Rally for Victorian Missions be sent at once to Miss Rometsch, St. Vincent-st., Albert Park.

C. Nisbet, who has just returned from a visit to Scotland, will again take up his work as secretary for the church at Merewether, N.S.W. His address is Frederick-st.

Sunday Schools in S.A. may obtain copies of music (words free) used at the Conference Demonstration at 1/- per doz, from A. L. Read, Dover-st., Maylands, S.A.

Sunday School Union, Vic.—The next meeting of the General Committee will be held in the new Hall, Swanston-st., on Monday evening, Nov. 29, at 8 o'clock. Full attendance requested.

The Prayer Meeting Committee of the Victorian Sisters' Conference will visit Windsor on Monday, Nov. 22, meeting at the home of Mrs. Lindsay, Dandenong-rd. (near Chapel-st.), at 8 o'clock. Take Prahran tram.

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.

We have received a copy of the *Recorder and Methodist* published in Tasmania. It has an article headed "Troublers in Israel; an Account of a Controversy with the Immersionists." The "controversy" consisted of some lectures on baptism delivered by Mr. F. Delbridge, B.A., of Deloraine. The "controversy" was rather one-sided, as the "other side" was only allowed to ask questions. According to the *Recorder*, the Methodists had a great victory.

W. J. Way writes to say that he was asked by some friends to debate the subject of baptism with Mr. Delbridge, and offered to do so, but Mr. Delbridge preferred delivering lectures. Bro. Way informs us that one of the results of the lectures was that a Methodist home missionary who heard the lectures was subsequently immersed, and that other Methodists were likely to follow his example.

D. A. Ewers writes:—"It is not easy in a brief visit to form a correct judgment, but from what I hear and see, I think there is a good future before the cause in Great Britain. Many of the members are poor people and not able to give largely for the support of evangelists, while some do not seem to realise how important it is to devote their means to the spread of the gospel. I understand that the 14,500 brethren co-operating here support 19 evangelists, while I suppose the 23,000 in Australasia keep about 90. But the aggressive spirit, I am assured, is growing, and it is but a question of time when many more preachers will be in the field. Fortunately, there are a number of business men who are excellent speakers, and who devote their spare time freely to the work of the gospel and the edification of the churches."

November 28 being the World's Temperance Sunday the Victorian Conference Temperance Committee desire all speaking brethren to make reference thereto in their addresses. They also ask that where possible a collection be taken and through them devoted to the Victorian Alliance Funds. In previous years our churches have helped very considerably, and the hope is expressed that this year they may be able to do the same. Amounts collected should be forwarded to W. J. Woodbridge, 27 Haines-st., Nth. Melb.

Our Methodist friends are evidently on the war-path in regard to the question of baptism. They are now at loggerheads with Mr. E. L. Watson, who recently conducted a mission in the Castle-maine Baptist Church. Mr. Watson wrote to the *Spectator* denying the correctness of the interpretation put upon some of his remarks, but the interpretation has not been received as graciously as it might have been. Methodists are warned not to countenance or support missions conducted by men like Mr. Watson. Our Baptist brother is well known to many of us, and is highly esteemed as a Christian gentleman.

A meeting was held in the Christian Chapel, Lygon-st., Carlton, on Thursday, Nov. 11, to bid farewell to Bro. T. Bagley, who had accepted an appointment as State Evangelist under the auspices of the Victorian Home Missionary Committee. W. C. Craigie occupied the chair, and expressed the esteem in which Bro. Bagley was held by the church. He also said that they were fortunate in securing the services of Bro. H. G. Harward, who would fill the gap until a permanent appointment was made. The following brethren also spoke and bore testimony to the high esteem in which Bro. Bagley was held:—F. G. Dunn, representing the AUSTRALIAN CHRISTIAN; F. M. Ludbrook, the Foreign Mission Committee; C. M. Gordon, the Christian Endeavor and Sunday School Unions; J. McColl, the Lygon-st. church; A. L. Crichton, the Sunday School; and A. Millis the church at North Fitzroy. M. McLellan, on behalf of the Lygon-st. church, presented Bro. Bagley with a purse of sovereigns; and F. Prittie, on behalf of the Christian Endeavor, presented a gold pendant. H. G. Harward spoke of the work he had undertaken and T. Bagley fittingly replied to all the kind things that had been said about him.

On Wednesday, Oct. 27, a farewell meeting was tendered to Sisters Mary Thompson and Edith Terrell, and Bro. and Sister G. P. Pittman, in the Grote-st. Church of Christ. Addresses were given by John Fischer, President of Conference; Miss Norman, Vice-President of the Sisters' Conference; H. J. Horsell, President of the C.E. Union; I. A. Paternoster, Secretary of the F.M. Committee, and H. D. Smith. E. W. Pittman was in the chair as President of the F.M. Committee. The four missionaries feelingly responded to the kind words of farewell. During the evening some of the Grote-st. Juniors presented the missionaries each with a small bouquet of flowers and a Scripture text, while the chairman, on behalf of the F.M. Committee, presented Miss Mary Thompson with a writing-case, fountain pen, hand-bag and dressing-case. Musical items were given by Mrs. Edquist, of Hindmarsh, and the Grote-st. Quartette Party. A pleasing



feature of the meeting was the number of visitors from the out of town churches. All our churches in S.A. are alive to the importance of Foreign Missions, which very largely accounts for their healthy condition. We wish to place on record our appreciation of the faithful work done in S.A. by our Sisters Thompson and Terrell. We "commend them to God, and to the word of his grace, which is able to build them up and give them an inheritance among all them which are sanctified."—IRA ADINA PATERNOSTER, Sec. F.M. Committee of S.A.

"John T. Brown," says the *Christian Standard*, has resigned at Johnson City, Tenn., that he may re-enter the evangelistic field for which he is so well qualified. During the past year there were 180 additions to the Johnson City church (136 came in during a meeting held by Bro. Brown), the church raised nearly \$10,000, the Sunday School grew until the officers voted unanimously to build an addition, and Bro. Brown built up a class of young people with an enrollment of 335. It has been the greatest year in the history of the church, yet Bro. Brown thinks that he should enter a larger field of usefulness. He held the greatest revivals in Australia that have ever been held by our people. Mr. Brown has travelled in seventeen different countries, has visited all our mission stations, and is prepared to pay almost the whole expense of a meeting with his lectures. But, best of all, he knows the Book and preaches it."

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## Coming Events.

**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, 6d. 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 21, 24, 27 & DECEMBER 1, 8.**—Middle Park, opening of new church building. Bro. Harward to speak. Afternoon, service of song, "Jessica's First Prayer." Evening, Bro. Swain; subject, "The Old Evangel." On Wednesday, 24th, a tea and public meeting will be held. Speakers, Bren. Harward, Dunn, C. Gordon, H. Swain. Musical items per favor Bro. Nat Haddow. Saturday, Nov. 27, children's tea meeting. Wednesday, Dec. 1, Dorcas sale of work. Wednesday, Dec. 8, Sunday School demonstration by children. All friends cordially welcomed.

**NOVEMBER 25.**—Hawthorn Sale of Work, to be held at the Hawthorn Hall, Burwood-rd., Glenferrie, November 25, afternoon and evening. All cordially invited.

**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.

**DECEMBER 1.**—The ninth half-yearly demonstration of the S.S.U. will be held in the Christian Chapel, Lygon-st., at 8 p.m. A good programme. Admission—Adults, 6d.; children, 3d. (under 14).

**DECEMBER 1.**—Sunday School Conference, at Grote-st., Adelaide, Wednesday, Dec. 1. Afternoon at 3, talk on "Kinders," by Miss Alice Jones, of the Kindergarten Union of S.A.; paper, "Junior Classes in the Average Sunday School," by Miss Evelyn Williams, of Presbyterian Ladies' College. 5.30, Basket Tea (cups of tea free); Open-air singing directed by Mr. Gard (Alexander's Hymns). Evening at 7, song service. 7.30, address by S. G. Griffith. Questions and discussion invited. Come and bring your friends.

**DECEMBER 4.**—Final rehearsal of Musical Society. Full attendance requested.

**DECEMBER 7.**—Church of Christ Musical Society. Grand Invitation Concert.

## DEATH.

**BISALI.**—Bro. Joseph Bisali, who was immersed at Chikunda, Blantyre district, South Africa, on Dec. 15, 1908, fell asleep in Jesus on Sept. 5, 1909, after suffering a few days, and was buried here near the school.—ELLERTON M. KUNDAGO.

## IN MEMORIAM.

**BODLE.**—In loving memory of dear Percy, who passed away to his heavenly home on Dec. 7, 1908, aged 13 years and 5 months.

Only those that have lost are able to tell  
The pain at the heart of saying farewell.

—Inserted by his loving father, mother and family.

**CARR.**—In loving remembrance of my dear father, John Carr, who fell asleep on Nov. 15, 1899.

"Some day we'll understand."

—Inserted by his loving daughter and son-in-law,  
E. H. and M. Tuck, St. Arnaud, Vic.

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## Acknowledgments.

### VICTORIAN MISSION FUND.

Church, Colac, £6; Lygon-st. Dorcas Society, £10/15/-; Surrey Hills, per Mrs. Dent, £1/8/4; Warragul, penny-per-week collection, 4/6; Cheltenham, per Mrs. Stayner, £3/6/6; Geelong, £6/5/-; Swanston-st., per Miss Bett, 12/1; "Christian," Ultima, £10; Church, Polkemmatt, per Sister Houston, 12/-.

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31 Cromwell-road,  
Hawthorn.

W. C. Craigie, Treas.,  
263 Lit. Collins-st.,  
Melbourne.

### FOREIGN MISSION FUND.

Church, Swanston-st., 13/2; Church, Preston, per Miss Walker, 5/-; Church, South Yarra, per Mrs. Lewis, £2/5/-.

Robert Lyall, Treas., F. M. Ludbrook, Sec.,  
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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.

## The Church of Christ.

By A LAYMAN.

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Cloth, 342 pages, 4/-, posted 4/6.



## Obituary.

**TAYLOR.**—It is with feelings of great regret that we have to record the death of Arnold Norman Taylor, the only son of our Bro. and Sister Taylor. He was taken from us on Oct. 20, at the early age of six. The last Sunday but one was spent with us, and the next Tuesday he was taken to the doctor suffering with diphtheria. On Wednesday, the 20th, he took a change for the worse, and in that passed away. Our hearts go out in sympathy toward his sorrowing parents, and his sad and lonely little sister.

Auburn, N.S.W. S. H. MUDGE.

**MORROW.**—On Oct. 15, our beloved Sister Mrs. Morrow passed away, at the age of 34, after a brief illness. Her decease came as a great shock to us all. Her remains were laid to rest in the Port Pirie Cemetery on Oct. 16, a large concourse of people assembling to pay their last tribute to her. Our sister was a sincere, unassuming, earnest follower of the Master, and by her life had endeared herself to us all. She was a member of the church for about ten years, but previous to that was associated with the Methodists. Our loss is her gain; for we know she has gone to be with Christ, which is far better. Our hearts go out in sympathy and love to our esteemed Bro. William Morrow and his three little ones; and we pray that they may realise the nearness of our heavenly Father's presence, and the comfort which he gives; that the oil of joy may be given for mourning, and the garment of praise for the spirit of heaviness.

Pt. Pirie, S.A.

W.T.M.

## Correspondence.

### A SEASIDE CAMP.

To the Editor.

Open-air life and camping is coming more and more into favor, and as the warmer weather draws nigh, and the Christmas and New Year holidays will soon be here, a little consideration of the above may lead to the establishment of a camp for the boys of our Sunday Schools and young men of our churches during the coming season. There are many youths and young men in our country churches who would hail with delight the prospect of spending anything from a few days to a few weeks at some seaside place, and we have hundreds in our city and suburban churches who would be invigorated by spending a few days or weeks in camp life; even if they would need to go to and fro to

work, the evenings and nights and week end would be a time of delight. Something as follows might be done. Establish a camp somewhere along the foreshore between Brighton and Mordialloc, on up-to-date lines, with proper supervision, under the direct control and superintendency of some older brother of good repute among the churches. Let the camp be in such a position that good fishing and swimming can be indulged in. Locate it near one of our own churches, so that at nights and on Sundays the lads and young men can attend the services of God's house. Get the church also to become interested in the camp, and let the members help to supply comforts and organise trips and pleasures for the campers. Let the spiritual side of the campers be attended to by the supervisor in a daily Bible reading. Have the camp directly after Christmas, and continue it as long as campers can be found to occupy the tents. The expense of such a camp would be very low, and would be met by each one sharing the cost of food, ground, etc, according to a weekly tariff that could be arranged. The benefits would be numerous. It would bring our country and city boys and young men into closer touch, and deepen the feeling of brotherhood. It would be a healthy and invigorating time for the campers. It could also be made the means of a spiritual blessing to all who take part. One camp along similar lines held by our British brotherhood resulted in four of the boys deciding for Christ. How to arrange it is the chief question. We suggest that S.S. teachers and superintendents bring this matter before all the schools, and that individuals also think about it, and find out what support a camp would be likely to have, and then write me, and if the idea finds favor, I shall be glad to place the matter before the Sunday School Union, and together with them discuss the whole matter. Let me hear at once what our young men and boys think of the matter, and if sufficient interest is aroused and support is given, we shall then be in a position to discuss the matter definitely.—Yours, Theo. B. Fischer, Cheltenham, Vic.

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heavy pull, according to the kind  
No. 3 of Fish; the upper hook sweeps  
down and secures the fish outside  
the head. The No. 4 Hook has the  
2/- line attached to the sliding ring, and when the fish  
pulls the twin hooks spring apart and catch the fish  
firmly both ways. With either of these Patent Hooks a foot  
fish is almost impossible. Order at once; the stock is limited,  
and this advertisement will probably not appear again.

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