

# THE Australian Christian

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## The King in His Beauty.

A. W. Connor.

"Jesus.... on a high mountain apart, was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."—Matt. 17: 1, 2.

"This is my beloved Son, in whom I am well pleased; hear ye him."—Verse 5.

The Gospel of Matthew deals with the person, the passion, and the power of the King, and in the order named. From the nativity and infancy of the babe of Bethlehem, shielded from the malice of Herod, to the scene in Galilee, where he claims "all authority in heaven and on the earth," 'tis a wondrous story.

### The transfiguration.

One of the most arresting events in that glorious series, preserved for us in the Synoptic Gospels—Matt. 17: 1-8; Mark 9: 1-8; Luke 9: 1-8—is the transfiguration. Once outside of the Gospel narrative, we have a reference thereto; when the aged Apostle Peter, ready to put off this tabernacle, recalls the scene on the holy mount, and the voice from the excellent glory. As an "eye-witness of his majesty" he cites the facts, as proof that in declaring the "power and coming of the Lord Jesus Christ" they had not followed cunningly devised fables (2 Peter 1: 18). His word reveals the deep and indelible impression made upon his mind by the vision of the Saviour's glory. To him and others it was a prophecy of the glory yet to be revealed, and thus a stay and comfort in the dark hour of trial, bringing to weary hearts who toiled and waited a blessed assurance of ultimate and glorious victory. This incident has messages of the greatest importance to the church and world to-day, regarding the person and work of Christ. It has a mighty voice that calls aloud to the impenitent and unbelieving world, as well as a note of sweetest comfort and anticipation of victory to the church of God.

### Place and meaning in Christ's life.

"He was transfigured." When? A close attention to this point throws much light on its meaning. The public life of Jesus falls into two great divisions. The baptism and temptation are the double gateway to the first part of that ministry. They were the prelude to the wonderful manifestations of divine power and wisdom,

which culminated at Caesarea-Philippi in the heart-searching question of Jesus, "Who do ye say that I am?" Peter's answer, "Thou art the Christ of God," and Christ's ringing response, in which he accepts the title and blesses the faith that has offered it, closes the first part of the public life of Jesus. By contact with Jesus, and with a God-directed reflection, they had come to the conviction that, notwithstanding his humble appearance and lowly place in life, he was that glorious deliverer for whom their nation waited, and of whom their prophets had sung and spoken. Why he was veiling his glory they could but surmise. Soon this man, who is the bread King; the storm King; the disease King; aye, the King of death; will enter upon his reign. What hopes surged in their hearts! What visions of earthly glory and thrones filled their minds!

### Must-need-be of the cross.

One conviction is burned into their soul; another and more difficult lesson has now to be learned. The Saviour must win his throne by way of the cross. He must enter into his glory, but by way of abject humiliation; not by overthrowing his enemies by the glory of his presence, but by a mysterious yielding of himself up to their will is he to win his victory. Do you wonder that they were puzzled? Each of the gospel writers states that from that time "Jesus began to show unto his disciples that the Son of man must go up to Jerusalem," suffer, die, and rise again. Day by day these inexplicable words formed the theme of the Master's teaching. But you will notice that in the midst of these words which might tend to gloom, as he invited them to take up the cross and follow him, he spoke of a final triumph. "The Son of man shall come in the glory of his Father," and then shall all be rewarded (Matt. 16: 27). Yes! "Every man" shall be rewarded "then," but for the present, "some standing here shall not taste of death till they see the kingdom of God come with their power." The fact that each of the Gospels makes this word the prelude of the transfiguration record is not to be passed lightly by. These words are often referred to the inauguration of the reign of grace on the day of Pentecost. I, too, have thought so; but the study of this subject, and a com-

parison of Matt. 16: 27, 28 with the record of the transfiguration immediately following, has satisfied me that that glorious event is the suggested fulfilment of the promise. It was a foreshadowing of the eternal kingdom of glory. The kingdom of glory appeared in miniature to Peter, James and John ("some" of those "standing by") in the holy mount

### "Eye-witnesses of his majesty."

They saw the King in his beauty, as he should appear when, suffering and humiliation being past for ever, he should come again in "power and great glory." In the glory of the transcendent brightness, and in the presence of the risen Moses and translated Elias—types of the company of the redeemed—they beheld a foreshadowing of the kingdom of God come with power: power to glorify Christ; power to raise the dead; power to change the living. They were, as Peter says, "eye-witnesses of his majesty." Then, at least, began to be fulfilled the prophecy and promise of Jesus. Thus Jesus, while confirming them in their belief of a kingdom of power and glory, yet by the transfiguration "revealed to them the supernatural character of his kingdom, and into what newer and higher conditions both he and they must be brought ere it would come." Viewed thus as the prelude to the humiliation and sufferings of Jesus, what a transcendent scene it was! How suggestive the heavenly sheen, the conversation about the cross of shame, the heavenly visitors, and above all the heavenly voice! Each has its own message for us. Through all the toilsome way, and the long days of suffering and waiting, it would be a precious word to comfort and sustain. Can we doubt that to Jesus himself also it was a rich experience, and nerved and strengthened him for the awful conflict with the powers of evil? From that scene of glory he stepped down into the valley of conflict, and strode forward with his face "set toward Jerusalem." The joy is set before him, and so, "enduring the cross and despising the shame," he walked breast forward, until on the shameful tree he said, "It is finished."

### Heavenly vision and earthly road.

For us, too, the vision glorious has its message. First, as to the nature and per-



son of Jesus. He is the divine Son of God. The lesson is for to-day when men would snatch the crown of true divinity from the brow of Jesus, and in its place put the halo of a glorified humanity. Beautiful as glorified humanity may be, we need a truly divine Saviour whose blood is efficacious to remove sin. Nothing else will suffice. With mighty power, giving a great reinforcement to the claims of Jesus, comes this glorious scene. In its light all other manifestations are more easily understood. Not from without did the glorious light shine upon Jesus, but from within there burst forth his true divine glory. We behold his glory, "full of grace and truth"; a glory as of the "only begotten Son of God." This is the Saviour we need, even the Son of God.

### *His cross and ours.*

This scene brings us into closest touch with the cross. The "needs-be" of the cross is written large here. We feel we are standing with the heroic. To-morrow may bring the cross, but to-day's duty must be done. "If any man will come after me, let him deny himself, and take up his cross." It is the message of and the call to sacrificial service. It is the proffer of the highest and greatest life in the guise of self-denial. The divine use of life is the sacrificial use. Will you refuse to-day's duty for fear of to-morrow's cross? Then never shall the glory of the day after to-morrow be yours. "Whoso shall lose his life shall find it."

"There is no gain except by loss,  
There is no life except by death."

Let us serve him now. Let us follow him now, and so shall we be glorified together with him. Are we willing to follow the Master?

### *Hear ye him.*

In the presence of the radiant glory of the King, with the two representatives of past economies—the Law and Prophets—and the three apostles of the new order soon to be inaugurated, comes the voice from heaven. There is a kingdom of glory, but how may we know the way? Here is the answer: "Hear ye him." Not Moses; not Elias; but Jesus only. The law of heaven is here. Recognise him as divine, accept him as Saviour; obey him as Lord. This is the only way. Accept him as the beloved Son of God. Trust in him alone and in his sacrifice for sin. In glad submission hasten to do his slightest will. "Hear ye him." See that ye refuse not him that speaketh. Oh, the revelation of majesty and glory of this Saviour. It is overwhelming; and yet just now he stands at the door of your heart. He knocks. He pleads.

"Say, weary heart, oppressed with sin,  
May I come in? May I come in?"

But not always will he plead, not always will he wait. He is the radiant Christ, and never so radiant as when he hung on the cross, the just for the unjust. 'Twas for

me. 'Twas for you. Now he is exalted at God's right hand. He is Lord and Christ. He rules and reigns, and mercy is extended by him to all penitents. On the day of Pentecost, when his exaltation was first proclaimed, stricken souls cried out, "What shall we do?" The message of the glorified Lord was, "Repent and be baptised in the name of Jesus Christ for the remission of sins." Believing in Jesus as Master, Messiah, King and Saviour, they were required to be baptised as the outward expression thereof. It was the word of the Lord to them. It is such also to every one who would be saved to-day. It is for you, unsaved friend. Despise not, neglect not this heaven-sent message, but "hear ye him." Enter this blessed life of service, walk with him day by day, and in the glad crowning day that is coming we too shall in undimmed splendor behold *the King in his beauty*.

## Methodist View of Baptism.

To the Editor, AUSTRALIAN CHRISTIAN.

Sir,—You request that I refrain from such introductory remarks as my last letter contained. The remedy is in your hands. Remove the cause, and the remarks shall cease. Meanwhile we are seeing which side is evasive and impatient. Yet who has the better cause to "lose patience"—those misrepresented and refused a fair withdrawal or those who misrepresent and when shown the wrong refuse to admit it?

Regarding what I believe to be the Scriptural view of infant baptism, space considerations prevent the clearness and conclusiveness that fuller statement would give. This must be a very brief outline of our position and reasons therefor.

The Scriptures are clear regarding Jewish and heathen adult converts—who must believe before baptism—but contain absolutely no command or undisputed precedent concerning the baptism of those who are taught to love Jesus in infancy.

Some paedobaptists quote the household baptisms as clear precedents for child baptism, but their conclusiveness is disputed, and rightly so, for, standing alone, those instances no more prove our position than do the New Testament descriptions prove that immersion was the only mode of baptism.

But those who postpone the baptism of these children are still worse off, for they have absolutely no command or precedent, disputed or otherwise, for their action. So far neither side can be proved, though paedobaptists have a slight advantage.

Command or certain precedent having failed, the question becomes one of inference from the general tenor of Scripture. We try to understand all passages bearing upon this question, and the circumstances and conditions of those concerned in any narrative, and Methodist tolerance admits that conclusions thereupon may differ even

amongst Christians equally free from "hydrophobia" and equally intelligent and sincere. The conclusions most common are three—these children should be baptised (a) in infancy, (b) after believing, (c) not at all. We conclude for infant baptism because of (1) the nature of baptism, and (2) the relationship of these children to Christ. (1) Scripturally, water baptism is purely initiatory—a public admission into the visible church. It always synchronised as nearly as possible with spiritual birth, and was never used to mark a stage of development as confirmation and some modern baptisms do. (2) The children are in Christ's kingdom (this the "A.C." admits, p. 575), and in Scripture there is no hint of the outward confession of this being deferred. Such an important class as these if in preparation for baptism would surely find some mention. On the contrary, St. Paul writes to children as sharing the privilege of visible church membership.

Those briefly indicate the two main groups of Scripture facts upon which we base our conclusion. Supplementary evidence such as Judaistic practices concerning initiatory rites, household baptisms and early church practice supports our view.

We believe that faith should precede baptism in those capable of faith, but when Christ rejects children for want of faith, we, too, will cease to recognise them as in his kingdom, and consequently cease baptising them. Methodists are not against believers' baptism, nor are they "anti-immersionists." They believe in and practise both those things, but believe also that other modes are Scriptural, and others than believers are also fit subjects for baptism. In these things we take exactly the same view as did Wesley when he organised Methodism. (See Wesley's Works, Vol. 6.)

On two points especially do I hope that the reviewer will meet me squarely: (1) Is there any Scriptural command or precedent for baptising the children of Christians later than during infancy—Yes or No? (2) What Scripture teaches that water baptism needs more faith than does admittance into Christ's kingdom?

Faithfully yours,

WILLIAM SEAMER.

Morwell, 16/11/09.

[The introductory remarks in Mr. Seamer's two articles are simply an abuse of the privilege we granted him of stating the Methodist view of the subject of baptism. The Rev. W. Seamer takes himself too seriously when he talks about shaking our foundations. But while this only provokes a smile, it is otherwise when he charges us with bearing false witness and cites Matt. 23: 23 as being applicable to our case. And all this, simply because we declined to enter into a discussion with him as to whether the characters in "On the Rock" were overdrawn! We informed him that we did not think they were, and from our knowledge of such discussions were justified in saying so. But as Mr. Seamer wants a case in point we will give him one. The case in point is Mr. Seamer himself. There is nothing in "On the Rock" that surpasses the bad taste shown in Mr. Seamer's introductory remarks. The first of these we might have allowed to pass with a remark or two, but as Mr. Seamer continues in the same vein in his second article, despite the warning we gave him, we must endeavor to teach him manners by refusing to allow our columns to be used as a vehicle for his abuse. Elsewhere we deal with his statement of the Methodist view of baptism.—ED.]



## N. S. W. Home Mission Annual Collection, Dec. 5.

## PRESIDENT'S MESSAGE.

Geo. T. Walden.



Two hundred pounds from nearly 4,000 church members, exactly 1/- each. Will church officers kindly aim at this amount? 1/- per member to help the weak churches and isolated members in New South Wales.

The field is, roughly speaking, 500 by 300 miles, and in this space we have had seven evangelists for the whole or part of the time, and they have been the means in God's hand of adding 110 to the churches.

This 500 miles by 300 miles has in it some people that have not seen a preacher of the gospel for four years. At one place the husband and father died, the wife had to make his coffin, dig his grave and read the service over him. Such stories read like the darkness of heathen countries, but it is the country in which we live and the country for whose spiritual condition we are primarily responsible. Jesus said, "Repentance and remission of sins should be preached in his name unto all the nations," but he added, "beginning at Jerusalem." He said, "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." This is the divine apostolic order of world evangelisation. We shall not neglect India because we send the message into New South Wales, neither shall we neglect New South Wales when we send the gospel to India. Home and Foreign Missions are complementary.

Our workers now in the field, blazing the trail, clearing away obstacles, sowing the gospel seed, will soon need laborers to help them reap the harvest.

Bro. Waters has four preaching stations beside Inverell, and success at these places means buildings and evangelists. Bro. Hayes is working three districts beside Wagga; in one of these, Junece, we shall have Bro. Hagger hold a tent mission early in the year. The success of this mission will necessitate the appointment of another evangelist in this district. And as the work goes on, success means more money. The only way to avoid appeals to our liberality is failure on the part of our workers in the field and of Bro. Hagger in his tent work. Every successful tent mission Bro. Hagger holds leaves us with the responsibility of caring for those gathered in. Every evangelist who branches out and plants the flag of primitive Christianity in fresh fields involves us in increased expenditure. Brethren, what shall we do? Shall we ask these flag-

bearers to bring the flag back to our deficit and our faint-hearted liberality, or shall we wipe off the deficit and let the flag advance? I know you will answer, "Let the flag advance."

"Onward, 'tis our Lord's command,  
Jesus saves, Jesus saves."

## HOW SHALL THEY HEAR WITHOUT A PREACHER?

J. Stimson.

"The fields are white unto harvest, but the laborers are few." Our Saviour's command is to go into all the world and preach the gospel to every creature. Paul in writing to the Romans says, "How shall they believe in him of whom they have not heard?" also, "How shall they hear without a preacher, and how shall they preach except they be sent?"

Very few of us can go ourselves, and if we did, probably could not acceptably proclaim the gospel, but the humblest among us can, by the giving of our money, send those who can preach the word, which is the power of God unto salvation. Paul's desire and prayer to God was that Israel might be saved, and our desire should be that New South Wales should be saved, and in order to help to bring this about your Committee wants the wherewithal to do it. On the 1st Lord's day in December, which is Home Mission Sunday, a record collection is expected, as this year being the Centenary of the cause we love gives us the opportunity of making it a Centennial thankoffering.

Two hundred pounds has been named as the amount expected, and I think with nearly 4,000 members this should be doubled, as at 1/- per head we would raise £200, and if we were to deny ourselves at all, we could raise a good deal more, and it will be needed. On Bro. Hagger's return, tent mission work begins again, and the expenditure will necessarily be increased, and then there are brethren from all parts of the State crying, "Come over and help us," and we cannot respond; also the population of New South Wales has been lately increasing at the rate of something like 1,000 per week; this alone should stir us up to a sense of our duty to have the primitive gospel proclaimed in all the principal towns of our State. Home Mission Sunday will give all disciples of Christ in this State an opportunity to show how much they desire to see this brought about.

Come, let us with a joyful heart  
In this blest labor bear a part,  
Not prayers alone, but offerings bring,  
To aid the triumphs of our King.

## THE PRACTICAL VALUE OF HOME MISSIONS.

T. Walker, Secretary.

The other day in America a doctor shot himself and left a message in the words, "What's the use?" If we asked that question in regard to Home Missions, would the answer want to make us strangle them?

If the practical value is to be found in the amount of money gathered in and only in the money, yes—kill them—let them die—let anything happen to them. What's the use?

If the practical value is to be seen merely in the numbers gained, so that we—the churches of Christ—might glory in our increase, and with smug satisfaction compare our gain with the smallness in additions of our religious neighbors, why, yes, certainly, kill them—do anything to them—what's the use?

But it is not in these things—the money, the numbers, the merely outward things of religion—but in the greatness of the crop of the Spirit's fruits, love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control—in these things is to be calculated the practical value of Home Missions. True enough, these things cannot be unless there be branches to bear them. So we count the numbers added to the Lord, but reverently and with fear and trembling, lest we be puffed up with our own greatness as a people; and when we do this, we can take heart and rejoice, for we are growing surely and consistently.

True also is it that the money gained may be calculated, but in the same reverent spirit. That money represents more consecrated men to be sent to preach the *Way*; means more added to the army of the Lord, and here again we may be thankful, for each year has seen a substantial increase in this particular.

We have advanced numerically; we have raised more money for the work, and let us add, in a prayerful spirit, that it is so, we have increased in those things against which no law is. So we need not yet expect the pessimist's answer to the question, "What's the use of Home Missions?" nor please the Lord shall we ever.

## FINANCE.

Chas. J. Lea, Treasurer.

It is not a difficult task to sum up the financial position. Comparing the total receipts in this State for the 8½ months of the current financial year to the middle of November with the corresponding period of last year, we are so far on the wrong side of the ledger, namely, this year £592/11/9, while last year for same period the amount was £656/8/-. It will be seen that we are behind to the extent of £63/16/3. During the past month or two, however, there have been indications of an improvement, and there are still hopes that last year's total of £1161, which comfortably exceeded all previous records, will be passed. This view is strengthened by the prospect of a splendid annual offering on H.M. Sunday, December 5. With the somewhat reduced offerings the Committee has found it necessary to husband its resources, so that the expenditure this year also shows a reduction, from £848/13/8 to £639/8/6, as compared with last year to same date. The debit balance, however, still stands at £180/1/5, and which the Committee is naturally anxious to see below zero. To this end all church members in N.S.W. are earnestly urged to help



in covering the standard set for December 5 offering—£200.

This appeal is not only addressed to every member of the established metropolitan and country churches, but also to churches receiving the assistance of the H.M. fund and to isolated members.

A tribute is due to all the collectors, to the Sisters' Conference, and to all officers of churches and organisations who are so heartily showing their sympathy with the work, and for which a continuance is bespoke, for the fields are white unto the harvest.

#### TO THE SISTERS OF N.S.W.

Mrs. T. Hagger, H.M. Supt.

We are glad to have the opportunity of making a very special appeal to the sisterhood of N.S.W. to do more in the great cause of Home Missions, and we pen these lines with the hope that some at least may be aroused to a greater sense of responsibility. As a band of sisters we have done but little, and now is the time for us to stimulate a greater interest. The facilities for spreading the pure primitive gospel are easier and greater than ever before, and if the success we hope to attain be achieved, much more need be done by our sisters in supporting our Home Mission evangelists, and work generally. Let each individual sister do her part faithfully, whether isolated or surrounded by church benefits, and under the blessing of God we can do great things through him who daily strengtheneth us.

Our Saviour approved of a great missionary spirit. He died for the sins of the *whole* world. Let each one of us imbibe his spirit, and imitate him, and be missionary in heart and life.

"If we cannot give our thousands,  
We can give the widow's mite;  
And the least we do for Jesus  
Will be precious in his sight."

May our Centennial Home Missionary offering be one of which God approves!

#### OUR H.M. CENTENNIAL AIM.

A. E. Illingworth.

The N.S.W. Committee have chosen a reasonable sum as the object of their ambition for H.M. Day, Dec. 5. £200 can scarcely be regarded as an exorbitant request at this time. We have allowed the Centennial year to pass without making any other demand on this State than that our brotherhood should worthily commemorate the historic occasion. We look back with some degree of satisfaction to the admirable way our members responded to that appeal at Easter. Now we seek to close this memorable year without any debit balance. This is surely a desirable object. Shall it be done? I am optimistic enough to believe that the wishes of the Committee will be realised. Vistas of a glorious future arise before our eyes as we approach 1910 and a new century of our work. Shall we allow its advent to be blighted by a bank overdraft?

Bro. Hagger, State Evangelist, will return in the spirit, power and demonstration of the Pittsburg Convention. He will doubtless want to inaugurate a forward movement of colossal proportions. Shall we be discouraged and fail to answer to his enthusiasm because of a bank over-

draft as a handicap? Just let the more influential of our 3,600 members study these figures:—10 at £5, £50. 50 at £1, £50. 100 at 10/-, £50. 200 at 5/-, £50. Wanted only 360 members to give this, and that moment it is done. But we have 3,600—note that!

Picture half-a-dozen youths, dressed in green, shooting at a target with bows and arrows. One of the youths invariably strikes the earth with his arrow, on account of aiming too low. "Aim higher," said his mate, "Aim higher, for your arrow-head is always pointed to the ground. He that aims at a barn-door will never hit the weather-cock of the chapel spire." Good advice this! But not so good as the father who said to his son, "Let your objects be high and holy, and then the High and Holy One will give you strength and grace to attain them."

#### A REVIEW.

H. G. Payne, Acting Organising Secty.

In what we have achieved we have an earnest of what we can and will achieve. We hardly need reminding that the measure of our ability to do is the measure of our responsibility for the doing. More—the measure of our attempt to do is the measure of our successful doing.

The following table shows the progress made during the past five years:—

	1904	1909		1904	1909
Churches	18	31	Teachers	156	233
Members	2290	3817	Scholars	1740	2551
Evangelists	10	16	Offering H.M.	£525	£1161
Bible Schools	13	23	" F.M.	£109	£345

The following statement of increases during the last three years gives further indications of progress:—Churches, 10; Chapels, 6; Members, 1,152; Evangelists, 5; Bible Schools, 11; Teachers, 80; Scholars, 929; H.M. Receipts, £675; F.M. Receipts, £205. These records can be surpassed. We appeal for assistance to this end; for the golden fuel to help to generate power to propel the ship of apostolic Christianity.

Review your life! Count your blessings! Place a cash valuation on them. Give at least one penny for each year of your Christian life. They have been and are worth that to you.

Review the century of the Restoration movement. Count the blessings it has brought to Christianity. Thank God that he has used you in this movement! Give him as a thankoffering one penny for each year of that glorious century. Help to realise the ideal—a total offering on Dec. 5 of £200 for the primitive gospel in New South Wales.

## Golden Wedding.

On Oct. 11, Bro. and Sister William Winter celebrated the 50th anniversary of their wedding day. Fifty years ago they drove in a spring cart fifty miles to Dunolly, Victoria, and were quietly married. The Lord blessed them with ten children, eight of whom are living, all of them active members of the Church of Christ. When the father is unable to worship with the church in Moree, he "keeps the feast" in his own house. This worthy example his children follow, and week by week meet to "break bread."

I arrived at Bro. Winter's home at 5.30 a.m., Oct. 10, and in the evening we met to break

bread, all the members of his family being present. It was good to be there in this patriarchal, apostolic home. The next day was the "wedding morn." Everybody was up early, the bride the earliest of them all, and she kept going till after 12 at night with such energy that the younger ones found it no sinecure to keep pace with her. At 1.30 p.m., we had a little service together. Bro. and Sister Winter, surrounded by their four sons and four daughters, and in the presence of other relatives and friends, renewed their vow of fifty years ago, and gave thanks to God for all their many mercies. After hearty congratulations we sat down to breakfast, bride and groom, eight children, many grand-children, and friends from far and near. Some had driven nearly 100 miles to be present. The health of bride and groom was proposed by the writer and supported by sons and sons-in-law, old friends, representatives of church, and citizens, all testifying to the love and esteem in which Bro. and Sister Winter are held. The children presented their father with a beautiful solid gold vase, and their mother with a handsome gold watch and chain. Bro. Winter's response was full of rejoicing that his children were with him in pleading for New Testament Christianity.

Bro. and Sister Winter and family are the mainstay of the church of Christ in this part of the north-west of N.S.W. A commercial traveller, speaking to Bro. John Lockley, said, "William Winter is the whitest man in Australia," and those who know him best will be most ready to endorse this statement. Bro. Winter has a lovely orchard, part of which he calls the "Lord's portion." The proceeds of the fruit grown in this part is given to the work of the Lord, and the best trees are planted here. "Nothing but the best for God," Bro. Winter says, and while other portions have ordinary oranges, this part has large navel oranges that sell in Sydney for 3/- per dozen. Bro. Winter's family are liberal givers to Foreign Missions, and give £104 a year to the local work. I felt prouder than ever to belong to a people that had such a noble, Christ-loving, Christ-living family as the Winter family. Long may our aged sister and brother be spared, and richly may they be blessed in all their work of faith and labor of love.

GEO. T. WALDEN.

## In the Presence of God.

An old minister of a small church in a country town had one day in his audience a very distinguished statesman. To the surprise of the congregation the service went on as usual, and the old minister preached with his accustomed earnestness and plainness of speech.

At the close of the service several members of the congregation gathered about him and asked:

"Did you notice that we had a distinguished visitor to-day? Why, that was a member of the cabinet, but you did not seem to be at all embarrassed."

Thereupon the old man replied:

"I have been preaching in the presence of Almighty God for forty years, and do you think that, with him as one of my constant hearers, any man can embarrass me by his presence?"





Mr. and Mrs. Winter's Golden Wedding.

## Among the English Churches

Thos. Hagger.

### V.—LEEDS AND MAPPLEWELL.

My stay in the Yorkshire city of Leeds was of a brief duration, but while there I enjoyed the fellowship of some worthy saints and learned something of the Restoration cause in that part of the Old Country. I arrived there on Saturday, Sept. 24, at noon, and that evening, in company with several of the brethren, went 16 miles out to Mapplewell, a Yorkshire mining village where the church had advertised a "Public Ham and Tea Social" to celebrate the first anniversary of the opening of their neat little chapel. As we were going through the streets of the village, I read the poster announcing the tea, and wondered what a ham tea would be like. Very soon I realised that it was just an ordinary tea, but that ham sandwiches (an indispensable part of an Australian tea meeting) were included in the bill of fare. There was a really warm Yorkshire welcome given to the visitor from beneath the Southern Cross, and the meeting was full of vim and go. "All hail the power" to Diadem was sung, and you ought to hear some of the British churches sing that without a musical accompaniment; several fine speeches were delivered, and your scribe

also talked a little. The church at Mapplewell was organised in 1907, and one year later erected the chapel in which the meetings are held; the membership returned in the statistics presented to last Conference was 32, but quite a number have been added since under the earnest preaching of Bro. Greenslade, a blind brother engaged as an evangelist by the Yorkshire churches. It is a pity he was not allowed to remain there for several years, for surely he would have done a big work, with the earnest support of such a whole-hearted church as the one under review evidently is. This constant removal of the evangelists from place to place is, in my judgment, one of the weaknesses of the British cause.

Leeds is a city of 400,000 inhabitants, so I was told, among which we have three congregations. It was my privilege to spend the Lord's day with the church meeting on Gledhow-road; here I found a beautifully clean and well-ordered building, but altogether too small for a cause such as ours in a city such as Leeds; the brethren there should either secure a larger place close to their present site, or else quickly organise several more assemblies. This church has a good missionary spirit, as is evidenced by the fact that with a membership of 132, after paying all local expenses, and providing for needy saints in their midst, she contributed over £90 last year to missionary work; some of the leading

brethren are anxious to do more this year. On Monday evening I preached to a good meeting in the much larger building in New Wortley, one of the suburbs. The church there will celebrate her jubilee next year, and is the mother church. There are about 400 members in Leeds, while churches can be found in quite a number of the surrounding towns and villages. I must express my admiration of the well-equipped Sunday School rooms that these churches in Leeds have, and of the energy put into the work among the young.

I was hospitably entertained in the house of Bro. and Sister J. Crockatt (Mrs. C. is a sister to F. M., A. M., and Stephen Ludbrook), and my altogether too brief visit terminated on Tuesday morning, Sept. 27, when I left for bonnie Scotland.

### "I will Come to You."

"I will not leave you comfortless: I will come unto you." As long as God lives and our souls live, so long does this pledge stand. It is true, we can not always feel this presence. But we can always know that it is there, always think of it, so long as thought endures, always rest upon it for ever; and the reason why this promise is given is that we may hold fast to this truth. There may be a moment in the very depths of sorrow and anguish when the presence is hidden from us. But is it not because we are stunned, unconscious? It is like passing through a surgical operation. The time comes for the ordeal. The anaesthetic is ready. You stretch out your hand to your friend: "Don't leave me; don't forsake me." The last thing you feel is the clasp of that hand; the last thing you see is the face of that friend. Then a moment of darkness, a blank—and the first thing you see is the face of love again. So the angel of God's face stands by us, bends above us, and we may know that he will be there even when all else fails.... Amid the mists that shroud the great ocean beyond the verge of mortal life, there is one sweet, mighty voice that says: "I will never leave thee, nor forsake thee. In all thy afflictions, I will be with thee, and the angel of my face shall save thee."—*Dr. Henry Van Dyke.*

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives; but he has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—*Phillips Brooks.*



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## The Leader.

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## A METHODIST VIEW OF BAPTISM.

Mr. W. Seamer, Methodist preacher of Morwell, having completed his statement of what he regards as the Methodist view of baptism, we now proceed to give it due consideration. In the first place, we may say that to a certain extent Mr. Seamer wanders from the beaten track and thereby imparts an element of novelty into the discussion that is quite refreshing. For example, a new line of argument is opened out when he informs us that Acts 2: 38 is only applicable to Jews or heathens. At least it is new to us, for we never conceived it possible that any one could make such an extraordinary statement. It is generally held that Peter on this memorable occasion laid down the law of entrance into the kingdom, and that this law holds good in the case of all unconverted people irrespective of their nationality. Involved in Peter's declaration on the day of Pentecost are faith, repentance and baptism, and we have yet to learn that any one of these items can be dispensed with in regard to the great multitude of unconverted people who do not come under the denomination of either Jews or heathens. There are some propositions so transparently absurd that merely to state them clearly is to refute them, and this is one of them. As to whether this passage is applicable to "nominal Christians" depends very much on what is meant by the phrase, and as Mr. Seamer does not tell us what *he* means by it, we will refrain from indulging in speculation upon the point.

## The Bible plus something else.

Mr. Seamer, in spite of his declaration that the Methodist view of baptism comes from the Bible, gives us to understand that the Bible is not to him the final source of revelation. For he says: "But upon the Holy Spirit we ultimately depend, whether his light come direct through Bible, through men, or direct." The sentence is rather involved, but it can only mean that Methodists claim to have a revelation of the will of

God independently of the Bible. This is a claim that we cannot admit. If Mr. Seamer claims to have received light from the Holy Spirit on the subject of baptism, how is it that he differs in opinion from his brethren who have quite as much of the Holy Spirit as he has? For example, Mr. Seamer does not think that household baptisms prove that infants were baptised in apostolic days, but many of his Methodist brethren make this an important argument in favor of their position. Now as the Holy Spirit does not guide men into conflicting opinions, we must dismiss the claim set up by Mr. Seamer, and insist that in this discussion the Bible be regarded as the final revelation of God to man; it being understood, of course, that as the original writings were in the Greek tongue, we are at liberty to call in the aid of experts when the meaning of any word is questioned, and that the laws which govern interpretation generally shall be in force in determining the meaning of any passage of Scripture.

## Baptism in the Holy Spirit.

Mr. Seamer's claim to having a special illumination is not borne out by the manner in which he deals with the question under consideration. It did not save him, at any rate, from perpetrating a blunder in affirming that "the one essential baptism is the gift of the Holy Ghost." We presume he means that "the one essential baptism is the baptism with or in the Holy Ghost." But even in this corrected form, the statement is not correct. A distinction must be made between baptism in the Holy Spirit and the gift of the Holy Spirit. The baptism in the Holy Spirit we hold was peculiar to apostolic days, and manifested itself by unmistakable signs. It is true that in these days many claim to have experienced this baptism, but the claim is unsupported by any evidence. Those who affirm that they have experienced it do not speak with tongues nor give any indication that they have been endowed with supernatural power in other directions. The gift of the Holy Spirit, however, is the common property of all believers, and we cannot speak too strongly of the important place it occupies in the Christian life. This gift is obtained by obedience, and follows or is coincident with baptism into the name of the Father, Son, and Holy Spirit. Our position on this matter is clearly set forth by Mr. E. H. Sugden, Principal of the Victorian Methodist College, who in speaking of Acts 2: 38 and 10: 47, says: "Usually the gift of the Holy Ghost was, in apostolic times, bestowed after, or, rather, in connection with baptism; but in the case of Cornelius and his friends, it was given before baptism, so as to assure Peter that he was justified in baptising these men, who were Gentiles."

## One baptism.

That baptism in the Holy Spirit was special and peculiar to the beginning of

things in the Christian church is a position we are compelled to assume in order to avoid a rather startling contradiction. Other reasons could be urged, but this is sufficient. It is an axiom with us that Holy Scripture does not contradict itself; it is not so with our Methodist friends if they insist that there are two baptisms of a permanent character in the Christian church. Paul, writing some years after Pentecost, affirms that there is only "one baptism": "One Lord, one faith, one baptism" (Eph. 4: 5). By common consent the "one baptism" here referred to is baptism in water into the name of the Father, Son and Holy Spirit. For a fuller discussion of the baptism in the Holy Spirit, we would refer our readers to W. C. Morro's booklet on "God's Spirit and the Spirit's Work."

## Mode of baptism.

In regard to what is termed the "mode" of baptism, Mr. Seamer is extremely liberal. "We would," he says, "leave the mode an open question, and baptise in any recognised form." In this matter, however, it is not a question of what Methodists would do, but what a sound interpretation of New Testament teaching requires. But Mr. Seamer affirms that the teaching of the New Testament is not clear as to mode. "The mode of water baptism," he says, "is not minutely described in Scripture; if it were we should just as minutely follow. Its vagueness is sufficient guarantee that nothing vital is at stake, and this absence of ceremonial detail harmonises perfectly with the whole gospel teaching. The consensus of scholarship is against dogmatism as to mode. Eminent and godly scholars differ in their opinion." And it may be observed just here, that "eminent and godly" Methodists differ from Mr. Seamer in his views regarding "mode." No less an authority than the Rev. Joseph Nicholson assures his fellow Methodists that in New Testament Greek *baptizo* cannot mean "immersion." He has no idea that there is any vagueness as to "mode," but is quite sure that *baptizo* means "pouring," and finds his proof in the baptism in the Holy Spirit on the day of Pentecost. Here is another case that makes us doubtful as to whether our Methodist friends have received additional light from the Holy Spirit. It would be interesting to know what the position of Methodists *really* is.

## Consensus of opinion.

It is news to us, however, that there is any vagueness about the "mode" in the Scriptures. We should say that to any unbiassed mind there was a wealth of illustration as to mode. The symbolism of the New Testament, apart from the meaning of the word *baptizo*, is enough to settle the question of mode. It is decidedly interesting to hear that "the mode of water baptism" is not minutely described in the New Testament, but all the same, we would like to know if a person is said to be immersed in water what more "minute" de-



scription is required to indicate "mode"? "But the consensus of opinion," we are told, "is against dogmatising as to mode." From this statement we should gather that Mr. Seamer does not know what the consensus of opinion really is. In any case his opinion scarcely carries weight in the face of evidence that goes in the other direction. For example, Professor Moses Stuart, the late eminent Congregational scholar of Andover, says "*bapto* and *baptizo* mean to dip, to plunge, to immerge, into anything liquid. All lexicographers and critics of any note are agreed in this."

### A simple test.

But one does not require to be a scholar in order to settle the question. Ordinary intelligence can settle it in a very short time. If *baptizo* can be said to mean either "sprinkle" or "pour," then whenever the word occurs translate it by either of these terms. Take sprinkle, sprinkled, or sprinkling, for example. Give these as the rendering wherever the words baptise, baptised, or baptism occur, and if they do not make consummate nonsense, we will retire from the discussion. The Greek language is probably the most expressive and precise language known to us. It has *ekcheo*, meaning "to pour"; *rantizo*, meaning "to sprinkle," but these are never used to denote the ordinance of baptism. Moreover, the Greeks had a word to express the general application of water, regardless of the manner in which the application was made, namely, *hudraino*. If Christ or his apostles had meant that baptism could be performed regardless of the method of applying the water, they had a Greek word at their command to express that idea. But seeing that they did not use that word, what right have we to say that another word they used that was precise enough in its meaning, is to be regarded as altogether indefinite? It is equivalent to making Christ and his apostles responsible for much of the controversy which has been waging round this solemn ordinance of the Christian church.

Mr. Seamer's second article will be reviewed in our next issue.

## Editorial Notes.

### Europe as a Mission Field.

There is a great work to be done in the way of planting the primitive gospel throughout the continent of Europe. Especially is there a great field open in those provinces where the Greek Church has hitherto held sway. The people are weary of this church, and as a spiritual force it is of little value. Its religion, for the most part, consists of ceremony and sham, and a religion that is simple and real is eagerly welcomed by the people. In proof of this we may cite the movement which is now taking place in Bulgaria.

### The Ancient Gospel in Bulgaria.

The information we have regarding the movement in Bulgaria is obtained from a rather quaint letter published in the *Christian Standard*, from which we give the following:—"Most Beloved Brethren,—With hearts full of joy, after our morning worship on Lord's day morning, to-day, August 23rd (o.s.), at 11.45 o'clock, with this document, we declare before you and before all the disciples of Christ, our brethren and sisters in the Lord there on the opposite continent and everywhere else, that we, numbering sixty-seven persons, men, women and children, residing in the city of Lom, constitute ourselves into a church of Christ, with headquarters in the city of Lom, with stations in the cities of Sophis (capital), Philippopolis, T. Pazarjik, Chirpan, Kasanlik, Roustchouk and Berkovitz and the villages Golentzi, Labetz and Kovatchitza in the vicinity of Lom. We have taken this holy step in order that we may serve our God as disciples of Christ in the truest sense of the term, having the Lord Jesus, the eternal rock, as our Leader, and the church of Christ as our mother, and we her children and brethren and sisters in Christ, most humbly, before the holy and invisible throne of our heavenly Father, standing on the shores of the beautiful and quiet Danube, stretch out our hand and beg you to take us under your protecting wing, like apostolic brethren in the Lord. America is not an unknown country to the Bulgarian, for our farmer enjoys as daily manna the benefits of the American culture, the plow, the scythe, the harvester, the threshing-machine, etc. The mechanic has his tools from America and so forth. Our climate is also similar to that of yours. But in religion we are behind. The mass of the people here, whom we call the world, belong to the so-called Greek Church, and there are Methodist, Baptist and Congregational missions working among our nation. The church of Christ, which dates from November, 1908, consisting of Peter S. Poppoff and family of five children and wife, has a wide field of labor. She conducts regular and lively meetings, both in the city and villages. The Lord has been with us, and many souls have come to repentance and have taken their place at the great supper of the Lamb, being made partakers of great spiritual blessings, which God has prepared for all who love him. The church of Christ in our fatherland is in blooming condition in this moment. Let the American brethren take this declaration of ours to heart, let them consider and act. And, O thou heavenly King, thou, through thy Holy Spirit, for thy glory, let thy kingdom come, thy will be done on earth as it is in heaven. Inspire thy church, which is yonder on the American shore, with zeal to duty, in order that thy cause may be firmly established here."

### The Bible Witness to Christ.

The chairman of the Congregational Union (England) recently gave an address

on "The Church, the Bible and the Christ," from which the *British Weekly* gives the following extract:—"Now what is the New Testament witness to Christ? In reply to that question I do not hesitate to say that, taking the New Testament as it stands, it witnesses to a Christ who was not simply a man, not even the greatest of men, but God manifest in the flesh. He represents, according to the New Testament presentation of him, not the ascent of man, but the descent of God; not the climbing up of the human into the Divine, but the condescension of the Divine into the human. Taking the New Testament at its surface value, that is the kind of Christ to which it testifies. As far as the apostolic writings are concerned, this fact is admittedly beyond challenge or dispute. In the apostolic writings the divinity of Christ is axiomatic. It is taken for granted. It is assumed. Faith in him as the Son of God is the atmosphere in which these early Christians lived and wrote. The verses in which something like Deity is attributed to Christ are the least conclusive proof that the apostles and first Christians believed in him as God. 'Such texts,' as Dr. Dale says, 'are but like the sparkling crystals which appear on the sands after the tide has retreated; these are not the strongest, though they may be the most apparent, proofs that the sea is salt: the salt is present in solution in every bucket of salt water. And so the truth of our Lord's divinity is present in solution in whole pages of the Epistles, from which not a single text could be quoted that explicitly declares it.'"

### Convincing Evidence.

"Far more convincing evidence than any detached and isolated statements are facts like these: that the apostolic writers put their faith in Christ and gave their passionate and whole-hearted love to him; that without feeling that they are doing anything extraordinary, they attribute to him the prerogatives and attributes usually attributed to God; that they regard him as the foundation of the church; that they speak of him as a present and Almighty power; that they take for granted his pre-existence in glory; that—strict and rigid monotheists as they were—they, without any sense of irreverence, link together the names of God and Jesus in their prayers. All this the apostolic writings make abundantly clear. No scholar disputes, no critic worth the name attempts to deny it. To the apostles and early Christians, if I may quote Dr. Denney's words in his last great book, 'Christ is the Prince of Life, Lord of all, Judge of the living and the dead, at God's right hand, the Giver of the Spirit, the fulfiller of the promises of God. He is not the first of Christians or the best of men, but something absolutely different from this. The apostles and their converts are not persons who share the faith of Jesus; they are persons who have Jesus as the object of their faith and who believe in God through him.'"



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.)

**CROSSING THE RIVER.**

Topic for December 12.

Suggested Subjects and Readings.

Fear of death—Isa. 38: 1-21.  
The Lord of death—Isa. 43: 1, 2.  
Looking beyond death—2 Cor. 4: 16-18.  
The gate to the better life—2 Tim. 4: 6-8.  
An immortal heritage—1 Pet. 1: 1-6.  
The promise of Jesus—John 14: 1-10.  
Topic—Pilgrim's Progress Series. XII. Crossing the River—1 Cor. 15: 31-38; Heb. 2: 14-18.

After a year's studies we come to the end of the first part of "Pilgrim's Progress." Those who have followed the topics with a careful reading of the book will doubtless have profited somewhat. The others have missed an opportunity of renewing their acquaintance with one of the world's greatest classics.

"It is as natural to die as to be born." Bunyan makes his pilgrims look in vain this way and that for a way by which they might escape the river. There was no bridge to go over. Since the passing is so inevitable, it seems a wonder that so many refuse to give thought to it, or make preparation for it. The old school-book tale of the dying master and his fool may be recalled.

**A great darkness and horror.**

Bunyan represents Christian as having for a time a great "horror of mind." He was troubled by thoughts of past sins, though he had before assurance of forgiveness. Hopeful, on the other hand, was free from such disquieting thoughts, and was enabled to encourage and exhort his fearful brother. Surely Bunyan was wise to give us this two-fold view. Even good men meet death in various ways. Some seem never to have a qualm, their thought and speech are even cheery and confident. Others, who have lived just as consecrated, loving, faithful lives, are troubled at times. Both kinds get safely across the river, and gain admission to the Celestial City. You cannot judge a whole life by a few hours of ecstasy or fear. A life spent with and for God is a surer test than a short closing hour.

For every man death is a subject of awe, worthy of serious thought. The Christian may reflect on the connection between sin and death. Bacon well put it: "Certainly, the contemplation of death, as the wages of sin and passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak." Even he who rejoices that the power of death has been broken by the all-victorious Saviour yet reflects that his sin caused the Redeemer's life of sorrow and death of shame. A "holy and religious" fear, then, is not out of place; only that must not be allowed to take too large a place in our minds; it is fitter and better that

our thoughts should turn to him who vanquished death, that we should continually say, "Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ."

**The depth of the river.**

There is here one of those beautifully expressive phrases, common in "The Pilgrim's Progress." When the men of the place were asked as to the depth of the river, they replied that it was not all of one depth; but they could not direct them as to the shallower places, for "You shall find it deeper or shallower, as you believe in the King of the Place." This seems to me to be one of the great words of the book. Trust in the King makes this life easy, and certainly too will help in the passage to the life beyond. Trust in Jesus enabled Simon Peter to stand in the stormy waters of Galilee; only when that trust removed did Peter sink. To all his children called by his name, the Lord's promise is: "Fear not, for I have redeemed thee; I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overthrow thee."

**The Gate of Ignorance.**

As an offset against those who having passed through the river entered the City, trusting in the Saviour, Bunyan tells us of Ignorance, who "soon got over" the river, "and that without half that difficulty which the other two men met with." Vainhope, a ferryman, helped him with his boat. But when he came to the gate of the City, he had no certificate for the King; so the very two Shining Ones, who conducted Hopeful and Christian into the City, were bidden to bind Ignorance hand and foot, and have him away. We may ask, why did Bunyan call him who met with such a fate, after expecting a better lot, Ignorance? Are we not accustomed to thinking and speaking as if ignorance, like charity, covered a multitude of sins? Some seem to so look upon ignorance as a valid excuse for non-compliance with the Lord's way as to forget that to know is a duty. Bunyan clearly means that Ignorance was culpably ignorant. The Lord's will is clear, plainly expressed; it is ours to find out what it is. Ignorance had the same opportunity for knowing and doing that will that Christian had. It will never do to waste our golden opportunities and then plead ignorance as a reason of disobedience.

The second-last sentence of the book is suggestive. Having spoken of the fate of Ignorance, Bunyan says: "Then I saw that there was a way to hell, even from the gates of heaven." Over and over again we have seen men fail at different stages of the journey. This is the supreme instance.

**"How Beautiful to be with God."**

[These words are engraved on the marble marking the spot where Frances Willard rests.]  
"How beautiful to be with God

When earth is fading like a dream,  
And from this mist-encircled shore  
We launch upon the unknown stream!

No doubt, no fear, no anxious care,  
But, comforted by staff and rod,  
In the faith brightened hour of death  
How beautiful to be with God!

"Then let it fade, this dream of earth,  
When I have done my life work here,  
Or long, or short, as seemeth best—  
What matters, so God's will appear?  
I will not fear to launch my bark  
Upon the darkly rolling flood,  
'Tis but to pierce the mist—and then  
How beautiful to be with God!"

—James Buckham.

**Thoughts.**

Death or life, each is God's.—Macdonald.  
Life's a reckoning we cannot make twice over.  
—George Eliot.

To live in hearts we leave behind is not to die.—Campbell.

Lift your glad voices in triumph on high  
For Jesus hath risen, and man shall not die.

—Henry Ware.

I have so ruled my life that when death come,  
I might face it without fear.—Henry Havelock.

So live, that, when thy summons comes, to join  
The innumerable caravan, that moves  
To that mysterious realm where each shall take  
His chamber in the silent halls of death,  
Thou go not like the quarry-slave at night  
Scourged to his dungeon, but, sustained and  
soothed

By an unfaltering trust, approach thy grave  
Like one that draws the drapery of his couch  
About him, and lies down to pleasant dreams.

—William C. Bryant.

**At the Journey's End.**

As the Christian approaches death, he sees that what he had thought to be the darkest of experiences is so bright that he cannot look fairly upon it.

The Pilgrim has a vast host that are going toward death with him, but not one of them can bring him into the City; only his own faith, and he on whom that faith is reposed.

Even Christian, after all his experiences, sank in deep waters as he came to die; but he pressed on.

If you, like Hopeful, have good cheer in the face of death, it is a great gift, which you are to use to the full, for the good of others.

The Shining Ones attend us all the way, but we cannot see them until we approach the light in which they dwell.

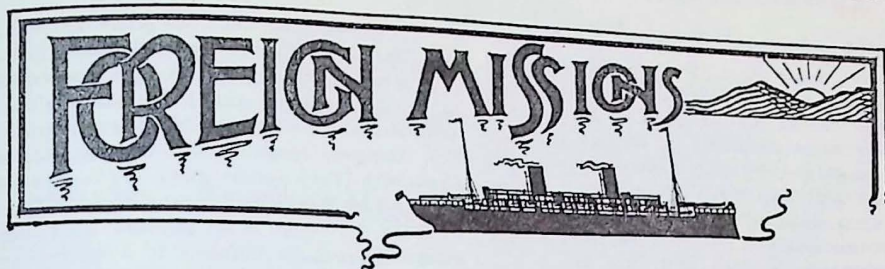
The city's foundation is higher than the clouds, above all sorrows and tempests.

One of heaven's chief satisfactions will be in the thought that its joys are everlasting.

Bunyan saw that it was all a dream; and yet his dream is among the permanent realities of all time.—*Endeavor's Daily Companion*.

The well-defined spiritual life is not only the highest life, but it is also the most easily lived. He who has taken his stand, who has drawn a boundary line, sharp and deep, about his religious life, who has marked off all beyond as for ever forbidden ground to him, finds the yoke easy and the burden light.—Henry Drummond.





### AUSTRALIAN MISSIONS.

Address Communications concerning Australian Missions to T. B. Fischer, Glebe Avenue, Cheltenham, Victoria.

#### Interesting news from Pentecost.

We have been in our new home a month, and it is nice and comfortable, especially after living in a native house. I like the place and the people very much, although the people are so very dirty, but that we hope to improve in time. One cannot help liking them and being interested in them, when we remember that each one has a soul to be saved. The women are still interested in sewing, and the Friday afternoon meeting is well attended. Several of them are making dresses for themselves, and are quite proud of it. They still think the sewing machine a marvel. It was very amusing when I made the first dress for a native woman, a teacher's wife. She had evidently spread the news through the village that it was being made, for in a short time most of the women were up at our house, crowding into the doorway to get a glimpse of the sewing. As they were so very anxious I invited them inside, and they all crowded around the machine and examined every visible part, and watched the sewing, and had a lot to say one to the other in their own language. They appreciate the organ too. One of them told me this morning that "altogether they like to sing good when music he go." Another school was opened on Sunday, and we hope soon to have some teachers stationed on the other side of the island. I had my first attack of fever a fortnight ago. Mr. Filmer was away from home, our maid having left the previous day. Am thankful to say it was not severe. Mr. Filmer still has bad attacks very frequently.

#### Some suggestions.

The Missionary Committees of the C.E. Societies are constantly asking how they can help our missionaries on the field. We offer the following suggestions:—

(1) Write each missionary a letter for the New Year, full of encouragement and interest, to inspire them for the future work. Do this without expecting an answer, for missionaries have many demands upon their time.

(2) Pray for each missionary by name. Acquaint yourself with the needs of the different fields, and pray intelligently as well as earnestly. Missionaries are constantly writing, "Pray for us," and we can bear them up on holy hands of prayer.

(3) Send a church almanac or two to each missionary. Never mind if others are going to do the same. The missionaries will be glad to have several for distribution.

(4) Become subscribers on their behalf to *Pure Words*. One missionary writes that she "would like to receive *Pure Words* regularly." To save overlapping, send name of missionary you desire to send the paper to, and enclose subscription to T. B. Fischer, Cheltenham, Victoria, who will arrange.

(5) If you see any new book or come across a helpful article that will assist the missionary or have an encouraging missionary meeting, write out a report in full, and send it to the man who labors for God in the heathen fields. It won't cost you much, but it will give great joy to the missionary.

#### One clear vision of Jesus Christ.

Would God we could lose sight for a time of missionary organisations and every human agency, and could get one clear vision of Jesus Christ; then the whole problem of missionary finance and missionary workers would be settled. I do not ask you to pity the heathen, for pity is often a weak thing that spends itself in tears, and then forgets the object of it. But I do ask you, with all my heart, simply to treat Jesus Christ right. I submit to you the question: Is it right to receive the eternal life from those scarred hands, and then give him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which he paid and then give him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience.—*William R. Hutchings.*

#### Letter from Zomba Mission, Nyasaland.

I am greatly pleased to report again that we are still steadfastly in the Master's garden, and glad to mention that since my last report of July 28, 35 souls have been added to the Lord in baptism, and the gospel meetings are largely attended every Lord's day. Breaking of bread and gospel meetings for the two months, July and August, are as follows:—Zomba district, breaking of bread, 789; gospel meetings, 2,064; and Chikunda, Blantyre district, breaking of bread, 59; gospel meetings, 379.

We are very glad to learn that steps have been taken towards the Nyasaland need, and we thank greatly our heavenly Father, who turned the brethren their hearts to remember their duty appointed their Lord before he left this earth. So What? To make disciples of every nation. So we hope to see our dear bro. Geo. H. Hollis and Sister Hollis come to us soon; not them

only, but others too, whom we cannot mention now, but our Father in heaven knows them.

During the two months, school attendances are as follows:—Zomba district, 4,107; Chikunda, Blantyre district, 1,022. And so, dear brethren and sisters, remember your duty to pray for us hard in Africa, that the glorious gospel light of our Lord Jesus Christ may be still leading many that are in darkness to shine in their hearts and accept Christ as their only Saviour.

All the churches here salute them that are in Christ Jesus.—Your brother in Christ's service,  
(Sept. 27, '09.) ELLERTON N. KUNDAGO.

#### N.S.W. Home Missions.

H. G. Payne.

Auburn.—S. H. Mudge. Preaching is being carried on by visiting brethren, while Bro. Mudge is conducting a tent mission at Canley Vale. There has been one addition at the latter place.

Belmore.—G. H. Browne. Good meetings. Systematic public school visitation. Temperance work prominently before the church.

Erskineville.—H. G. Payne. Meetings keeping up. Church agencies active.

North Sydney.—J. Colbourne. Meetings well attended, both at North Sydney and Mosman. (Bro. Colbourne assists the latter church.)

Wagga.—W. B. Hayes. Work going on as usual. During month has visited Wagga, Junee, Marrar, Old Junee, Lake Albert and Burnside.

Richmond-Tweed Rivers.—A. R. Taylor began work in this field on Lord's day, Nov. 21. His first work will be at Bungawalbyn. The brethren are rejoicing in the arrival of Bro. Taylor, and are hoping for great things in this promising district.

Mosman.—G. D. Verco, of Kentucky, U.S.A., formerly of Sydney, has accepted engagement with the church at Mosman, and will begin his work about February next.

Moree.—The Committee has in hand the obtaining of an evangelist for Moree, and expects to be able before long to announce the engagement of one.

Rally Tea.—Following is statement of Rally Tea (September 14) receipts and expenditure. Receipts—Donations for Tables, £12/15/6; Ticket Sales, £10/3/-; Sundries, £1/0/7; Total, £23/19/1. Expenditure—Goods and Sundry Expenses, £11 15/2½. Balance (profit), £12/13/10½.

Finance.—Receipts for month ending Nov. 15. £59/18/3; Expenditure, £52/10/2; credit on month's operations, £7/8/1; debit balance, £180 1/5.

Annual Offering.—The annual offering will be taken on Dec. 5. The Committee has set the standard at £200 for this (Centennial) year. We are extremely anxious to wipe out our indebtedness, that we may be able to meet next Conference with a clean sheet. £200 will enable us to do this and also extend our operations. We appeal to churches to endeavor to meet their apportionment, and to all members, isolated and otherwise, to do their best for the work of God. Brethren sometimes plead local church indebtedness as a reason for not contributing to Home Mission work. If all went on these lines the co-operative work of the brotherhood would fall to pieces, for all churches are more or less hampered by lack of funds. With the death of



co-operative effort, would come the death of individual church effort, and finally the extinction of the cause we love. Reason and experience teach this. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Sunday, Dec. 5, offers a good occasion for such a test.

### S.A. Home Missions.

H. J. Horsell.

Committee meeting held Nov. 19. 16 present. Reports from fields for past month:—

Glenelg.—E. W. Pittman reports that there are 20 young men in his Bible Class. Splendid meetings. Additions, 4 by faith and obedience and 3 by transfer. Total, 7.

Maylands.—Hy. D. Smith reports there are 6 classes in the Sunday School. Meetings are good. Erection of chapel commenced, and to be completed in February. Addition, 1 by faith and baptism.

Goolwa.—J. T. Train says better meetings now. Anniversary services were very successful. Monthly meeting to be held on Hindmarsh Island. Sunday School picnic passed off well. No additions.

Narracoorte.—F. E. Thomas in his report states they have commenced a cradle roll in connection with Sunday School. 13 names enrolled. Successful picnic held Nov. 9. 2 confessions this month.

West Coast.—H. J. Horsell visited Tumby Bay, Butler, Yaran-yacka and Lipson, and reported that good work could be done with a suitable man. Committee resolved to take steps to procure a preacher.

Decision of Committee as to fields to be assisted.—The following fields will receive help till next Conference: Mile End, Maylands, Glenelg, Goolwa, Narracoorte, Port Pirie and Port Germein, Kadina, Lochiel, and West Coast district when possible.

Geo. Wilson, of the College of the Bible, has accepted an engagement to labor at Ports Pirie and Germein, and begins Nov. 28.

Finances.—Receipts for month, £23/17/4. Disbursements, £38/19/2. Our Cr. Balance is now only £17/1/6. As our future expenditure will amount to £10/10/- per week, and it is 3 months yet to our annual offering, we trust brethren will send along some of the necessary "wherewithal" to assist our Home Mission fund.

Note.—Church Extension Building Fund, annual collection on December 5. £200 required to complete Maylands chapel fund. Every church fall in line this year.

## From the Field.

### Victoria.

NEWMARKET.—Since the departure of Bro. Pittman, we have been favored with the presence of J. Abercrombie as preacher. The meetings have been fairly well attended, and our brother's addresses highly appreciated, and we are looking

forward to much good being done under his efforts. On Nov. 10 a pretty wedding was celebrated in the chapel, when a former evangelist of the church, J. H. Stevens, was married to our late organist, Sister Agnes Cockerell. J. Pittman officiated. The chapel was very nicely decorated by the friends of the bride, Miss Alford officiating at the organ. Our best wishes go out to our brother and sister in their new sphere, and we trust that God's blessing may richly rest on them.—J.H., Nov. 21.

WANGARATTA.—I have searched out all the disciples that I could find in Wangaratta. I have discovered altogether four beside myself—Bro. Moody, from the Swanston-st. church; Sister Hussey, Sister Betts, and Sister Hocking. We met for the breaking of bread for the first time last Sunday morning, in Sister Hussey's house, and intend meeting regularly every Lord's day morning. We had a fine little meeting, and each received a great spiritual blessing. I have often wondered why this town has been so overlooked by the Home Missionary Committee, but we have now made a start, and time will show the rest. I have taken upon myself the agency for the AUSTRALIAN CHRISTIAN.—A. G. C. TEWKSBURY, Nov. 22.

PAKENHAM.—One received into fellowship this morning—a married woman who was baptised into Christ last Lord's day evening.—S., Nov. 1.

BRUNSWICK.—J. Holloway, from Moreland, exhorted; theme, "The History of the Christian Church." In place of Bro. Quick, who was preaching at the South Melbourne anniversary services, Bro. Stevens gave the gospel message; subject, "A Stirring Question." One immersion.—W.T., Nov. 22.

SOUTH MELBOURNE.—Bro. McSolvin exhorted the church in the morning, and in the afternoon we commenced our Sunday School anniversary services, when Bro. Fischer, from Cheltenham, addressed the children very acceptably on "Habits," and in the evening Bro. Quick, from Brunswick, preached a powerful sermon for young people to a fair audience, special singing being rendered by the children at both services. We continue the anniversary next Lord's day, when Bro. Swain will address the children in the afternoon, and Bro. Stevens will preach the gospel in the evening.—S. NORTHEAST, Nov. 22.

BAYSWATER.—Oct. 26 we celebrated our eleventh anniversary of church and Lord's day school. At the tea about 80 enjoyed the good things provided. The chapel was very nicely decorated with ferns and flowers. At 8 o'clock the chapel was filled. There was one person wanting—R. C. Edwards, who has not missed our yearly gathering for the last eight or nine years; a very bad cold kept him at home. T. Clements filled the gap as chairman. There was a good programme of songs, dialogues and recitations. The whole was well rendered by our young people. M. Wood Green gave a splendid address. There were a nice lot of prizes. Bro. Green, in giving them to the young folks, made suitable remarks. On the 27th the S.S. picnic was held in Bro. Clements' paddock.—T.C.

DUNOLLY.—A. W. Jinks began special addresses on last Lord's day evening. He spoke on "How the Union of the Churches can be Brought About." Attention was good.—L.J.

PRESTON.—Last Monday our Bible School held the most successful of all its picnics. Over 160 scholars and friends met in the Reservoir Paddock

and spent a delightful day. We praise God for his care that all went well. Our building fund aim of £100 is not nearly reached. We have received £15 so far, and would be glad of any donation. We acknowledge with thanks the following amounts:—Bro. Domrow, Rosewood, 5/-, and churches at Launceston (Tas.), Vernor (Qld.), and York (S.A.), 10/- each, and Hurstville, Rockdale, Tuggerah Lakes (N.S.W.), and Goolwa (S.A.), 5/- each. Send postal notes to 27 Grattan-st., Carlton.—W. A. STRONGMAN.

BET BET.—On last Friday evening a service of song, entitled "The Flower Mission," was well rendered by the Sunday School scholars. Bro. Jinks read the story. A collection, which amounted to £13/9, was taken for the Dunolly Hospital.—L.J.

MELBOURNE (Swanston-st.).—Very rough weather interfered with attendances all last Lord's day. In the morning P. A. Dickson gave us a very fine exhortation. Bro. Gordon spoke in the evening on the topic, "Did Christ Forgive Sin?"

GEE LONG.—Last night the first week of the mission closed. The holiday time, weather and other local affairs have been against us. The meetings have been fairly well attended. Yesterday morning at 7 o'clock we held a prayer meeting in the tent; between that time and eleven the wind rose to a gale. In the midst of our morning service word came that the tent had been blown down. It was intended to hold a men's meeting in the afternoon; this was postponed. At night the service was held in the building. There was a fair gathering and splendid interest. A scholar from the Bible School made the good confession. Hoping for great things yet.

CHELTHENHAM.—Disagreeable weather conditions, but helpful services all day. In morning, visitors in Bro. Broadfoot, of Townsville, Qld, Sister L. B. Fischer, of Grote-st., Adelaide, Bro. Dunn, junr, and Bro. F. Dunn, who gave a fine exhortation. In afternoon, Bro. Stevens, evangelist of South Melbourne, conducted Bible Class, and at night Bro. Fischer preached the gospel and baptised Arthur Martin. Our S.S. anniversary proceeds total £23/14/6. Our C.E. Society held a very successful picnic at Mordialloc on Monday; over 70 present.

COSGROVE.—We have had times of refreshing at our meetings for worship, having with us Bren. Goodwin, Mansill and Black, of the Bible College, the former as evangelist, and the latter spending the vacation here. J. E. Allan will be with us next Lord's day, and will take charge of the meetings.—J. C. SKINNER, Nov. 22.

MIDDLE PARK.—Our opening services in the new building were held on last Lord's day, and, despite the breeze which prevailed, all three services were largely attended. We have to thank Bren. Lyall, Harward and Swain for their good offices. One brother was received into fellowship at the morning service. Bro. Swain is to continue with us for some time, and we are looking forward to doing good work in our new home.—J.S.M.

CARLTON.—(Lygon-st.).—Unfavorable weather interfered with attendance on Sunday. Four from the Sunday School received into fellowship. Bro. Stubbings, late of Taradale, was with us. Nice address from C. M. Gordon in the morning, and a splendid discourse at night by H. G. Harward, the second of a series of special addresses; subject, "The Divine Call to Service." Sister Strahl, another of our very old members, has been called home at the ripe age of 77. Our sister was baptised



by G. L. Surber over 40 years ago. Feeling reference was made by the presiding brother to her faithfulness, and also to the death of John Campbell, who died in W.A.—J. McC.

## South Australia.

MILE END.—Last Wednesday the three who confessed on Sunday night were baptised, also two others who confessed and were immersed the same hour of the night. All these were from the Sunday School. This morning six were received in. To-night Bro. Horsell, from the church at York, preached the gospel, while the writer preached at York.—R.H., Nov. 14.

HINDMARSH.—Wednesday, Nov. 10, the Sunday School scholars, assisted by the church choir, rendered the cantata, "Cloud and Sunshine," before a large audience. The solos, recitations, duets, etc., were given by Misses E. Weeks, V. Denholm, M. Harkness, W. and L. Doley, M. Duncan, M. Williams, Mrs. J. Roberts and Mrs. A. Edquist and Messrs. R. Hindley, P. Hasse, A. Dodson, L. Weeks, J. Roberts; conductor, G. E. Duncan; pianist, Miss A. Duncan; organist, Miss J. Duncan; flautists, Messrs. R. and H. Duncan. On Nov. 14 the anniversary services were continued. 11 a.m. Mr. Metters spoke. At 2.45 the cantata was repeated in good style and was much appreciated. 6.30, I. A. Paternoster took the service. There was a crowded attendance at all the services. The collection in the morning and afternoon constituted a record, over £14 being taken up at the two services. On Monday the Sunday School held their annual picnic. Brethren 500 and 600 scholars and friends were conveyed in vehicles to Ridge Park, Glen Osmond, an ideal picnic ground. The weather was perfect for outdoor sports, and the arrangements for the day reflected great credit on our energetic secretary, F. W. Milton, and his committee.—J. W. SNOOK.

GLENELG.—Our Bible School had a delightful outing to "Netley Farm" on Monday, 15th. In spite of stormy weather yesterday we had good meetings, and a married woman made the good confession.—E.W.P., Nov. 22.

BORDERTOWN.—Our meetings yesterday were somewhat effected by adverse weather conditions. The brethren were cheered at the gospel meeting by witnessing the good confession being made by a man who for many years had been an active worker in connection with Congregational S.S., but is now desirous of following his Master in the way of salvation. There are others nearing the kingdom. Will the brethren help us with their prayers to bring them "over the line"?—E. EDWARDS, Nov. 22.

MILANG.—We are glad to say that the serious accident which occurred to Mrs. Goldsworthy, senr., has turned out better than anticipated, and she is gradually becoming her old self, thus lifting a dark cloud from the minds of the members and her family. Two or three weeks ago the two young ladies who made the good confession at Point Sturt were received in, one being formerly a member of Church of England, and we are sorry to say left for a school in Pinnaroo the day after she was received into fellowship. The Sunday School offering for Children's Day was over £1.—H. EDGAR HALL.

YORK.—The anniversary services of the Sunday School were held on Nov. 14. Very successful meetings. John Fischer (President of the Confer-

ence) gave an address in the morning. A service of song entitled "Silver Lilies" was nicely rendered in the afternoon by the teachers and scholars, the writer reading the connective pieces. R. Harkness preached at night. Crowded gatherings afternoon and night. Nov. 21, the service of song was repeated before a good audience. The children sang special selections at night, whilst the writer gave addresses appropriate to the occasion. Our School picnic is to be held at National Park, Belair, on Nov. 27.—H. J. HORSELL, Nov. 22.

STIRLING EAST AND ALDGEAT VALLEY.—Good meeting at Aldgate Valley to-day, when four were received by letter (Bro. and Sister Leslie and two daughters) from Queenstown church. T. B. Verco, in the absence of Bro. Wiltshire at Aldgate Valley, took the service at Stirling to-night, and preached the gospel to a good attendance.—A.G.R., Nov. 21.

GROTE-ST.—Since our last report the preachers at our Sunday night services were Dr. J. C. Verco, John Fischer and J. E. Thomas. Two confessions. The quarterly business meeting was held. Splendid reports were read by the secretaries of the various auxiliaries. Children's Day exercise was rendered by the S.S. scholars on Nov. 7. The extreme heat kept a number away, but those present quite enjoyed the meeting. The offering amounted to £4/1-. The S.S. picnic was arranged for Saturday, Nov. 13, but wet weather capsize the arrangements, and we were obliged to stay at the school, and have games and meals there. We hope to fare better next Saturday, 27th inst., when we intend giving the scholars an afternoon at Kensington Gardens. W. C. Beiler, one of our earnest workers in School and C.E., is leaving on Monday for Port Pirie, and expects to be away for six or seven months. Men's meeting to-day, Bro. Thomas speaking on "Tried and Found Wanting." The evening meeting was well attended, Bro. Thomas being the preacher. One confession.—E.R.M., Nov. 21.

QUEENSTOWN.—Lord's day, Nov. 14, being the anniversary and Children's Day, the school children were arranged on the platform, and from the deep interest they took in the service, and the large number who were present at the breaking of bread, a lasting impression must have been made. In the afternoon and evening service, "The World-wide Call," was rendered by the children in an impressive manner, and reflected great credit on their instructor, Sister Hill. W. C. Brooker and the superintendent, Bro. Lawton, also assisted. The building was packed at each service. A collection amounting to £4 was taken up. On Wednesday, 17th, the service was repeated, but unfortunately the boisterous weather prevented many from attending. Lord's day, Nov. 21, Bro. Lawton presided. Good attendance at the breaking of bread. W. C. Brooker exhorted. At the gospel service every available seat was occupied. Our evangelist addressed from Proverbs 2: 1-4, at the close of which a young woman made the good confession.—A.P.B., Nov. 21.

## Queensland.

ROSEWOOD.—A social to celebrate a four-fold event—anniversary of Sunday School, repairs and alterations to chapel, farewell to Bro. Hansen, and welcome to Bro. Mason and family—was held on Oct. 28. Record attendance. Sunday School

scholars rendered several choruses, dialogues, etc. The superintendent, Mrs. W. Berlin, was congratulated on the success of her scholars. A. Henriksen said he was surprised to see such a bright school where a short time before there was no school. During the evening H. Jessen, on behalf of Rosewood friends, presented Bro. Hansen with a handsome watch and chain, the watch being suitably inscribed. Regret is expressed on all sides that Bro. Hansen is leaving us, but as the chairman, W. Berlin, stated, we had Bro. Mason with us to follow up the work. Bro. Hansen, he said, had made more friends during his 16 months' labor with us than any of our former evangelists. After Bro. Hansen had responded, Bro. Mason addressed the gathering. Hearty votes of thanks were accorded Messrs. Gustav, Zornig and John Bowles, who gave their labor free of cost, also to the sisters who had provided an excellent tea, and to visitors. A most successful function in every way was brought to a close by pronouncing the benediction.—E. BERLIN, Nov. 9.

ZILLMERE.—On Nov. 13 we held our annual S.S. picnic, and were pleased to have Bren. Collins and Swan and Sister Enzelmeyer, of Brisbane church, with us. The day was terribly hot, but the children had a good time, and although very tired they gave a nice programme at night, singing pieces from the Children's Day leaflets. Yesterday (Nov. 14) Bro. Swan addressed the church, a fair number being present. He preached the gospel at night, but the attendance was poor on account of a terrible hail-storm. When we got to the chapel the windows were broken, and we had to sweep up broken glass and put things right before service. It is years since Brisbane had such a storm.—J. BRUCE, Nov. 15.

TOOWOOMBA.—At the early age of 10½ years, and after an illness of only three weeks, one of our Sunday School scholars, Gladys, daughter of Bro. and Sister Gresty, peacefully passed away, and was buried on Nov. 10. Our evangelist conducted a short service in the house, and read the burial service at the grave, also making reference to the sad event at the following Sunday evening service. The surviving daughter, Mary, a member of the church, is now in the hospital, seriously ill of the same complaint. Our deepest sympathy goes out to the sorrowing relatives. The two who made confession a fortnight ago were baptised on Sunday evening, before a large congregation, the service being the quarterly address to young people. Visitors were present through the day from Brisbane, Ma Ma Creek, and Roma. A picnic was held in the park on the 15th, and was a great success.—LEWIS A. HOSKINS, Nov. 15.

## New South Wales.

MARRICKVILLE.—Interest is beginning to arouse at last. Last evening in a large meeting a young man (about 30 years) made the good confession and was buried with his Lord in baptism, after a stirring address by Bro. Watt on "The Opening of the Books," and another of about the same age decided for Christ.—T.C.W., Nov. 15.

LISMORE.—The anniversary of the Bible School was held last Lord's day, Nov. 14, when the "Centennial Call" was very nicely rendered by the scholars in the afternoon under the able leadership of Bren. Jeffries (supt.) and C. L. Savill (conductor).

Continued on page 694.



## 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 II.

#### BY NIGHT.

And indeed Joe Brace did *his* squirming at a distance. He absolutely refused to come back and make any attempt to find the bond of a hundred thousand dollars that the Transit Commission demanded.

"I throw up the sponge," he informed his partner, Colin Lathrop, by letter. "I knew Gryde would catch us foul. Half our machinery will go for old junk, and the rest may possibly pay our debts. Finish No. 2 section, settle up, and pull your freight. I couldn't raise another dollar with a steam-hoist."

Lathrop knew his careless, easy-going partner through and through. Joe Brace was not the fellow to cry "poor mouth" as long as there was a sup or bite in the larder. The fortune the elder Brace left Joe had been swallowed up in the building of No. 2 section of the Tidehampton subway. Joe had put his money and what little he knew about engineering against Lathrop's broader knowledge and experience and his inventive mind. Brace was never the man to consider that that partnership had been unfair. They had merely been swamped—they and their limited capital—by the magnitude of the job undertaken.

Special machinery and special knowledge, which had cost the young firm dear, could be made to earn big profits on No. 3 section of the tube, had they been awarded the contract without Gryde's proviso. But Lathrop and Brace practically had no collateral to offer as security if they tried to raise money to cover the bond demanded.

Brace had already stretched their credit to the limit. The two young men had scarcely obtained day's wages themselves out of the contract for No. 2. And they could not go to capitalists and show profits from the practically completed No. 2 section, which would encourage the said capitalists to endorse their bid for No. 3 section by putting up the guaranty for one hundred thousand dollars demanded by the commission with Gryde at its head.

Colin Lathrop's remaining hope filtered away like water in the sand. Bitterly did he go about the tasks Brace had left him to perform alone.

He discharged half the hands, and with Jim Flannagan, the rough and ready boss of construction, began putting the finishing touches on No. 2 section, according to the demands of the contract. The end of the section was thirty feet beyond the air-lock on the city side of the river, and just at the flat-iron junction made by Bullinger and Maybe-streets. So the final excavating was carried to within a few yards of the corner of the building occupied by Bemitch and Gryde.

Subterranean springs and quicksands honey-combed Bullinger-street, through which it had been first planned to run the tube; Lathrop had sounded, and knew positively that it was so. But he could trace no seepage from the direction of Maybe-street, and believed that that thoroughfare would give the tube a safe entrance into the heart of the city, where the general station was being built.

He had, indeed, flung out a side-tunnel into Maybe-street to test this supposition, merely a narrow bore braced with a few planks. And part of the final work on section 2 was to fill in this branch passage.

Lathrop had gone home one night, and sat over his grate fire with a book he could not read, his thoughts revolving hauntingly about the condition demanded by the Transit Commission, when a twice-repeated knock at the door aroused him. "Come in," he growled, and then, surprised to see Flannagan in his working clothes and with mud on his boots, exclaimed in despair, "Goodness, Jimmy! what's happened now?"

"Nothin'; leastways, nothin's gone wrong with the work," said the foreman slowly. But he came fully into the room, and cautiously closed the door, and rattled the knob to make sure it was latched.

Lathrop got up quickly, ready to expect almost any disaster. "Out with it, Jimmy!" he cried.

"Whist, Misthur Colin! Ye think bad luck rides ye like a banshee, don't ye, now?"

"There's little that would surprise me, saving good fortune," returned the young man bitterly.

"Now, 'tis nayther bad nor good luck I've brought ye."

"Well, perhaps that is somewhat comforting," sighed Lathrop, sitting down again. "But what has brought you here, Jimmy?"

"Mebbe it ain't nothin' at all, I tell ye," returned Flannagan, blinking in the lamplight. "But I made a discovery since ye left the hole to-day, sir."

"Yes?"

"We was goin' to fill in that side-bore we made to test Maybe-street. I went in there. Ye know, we plugged her pretty near across the width of Maybe-street?"

"I remember."

Flannagan stepped closer, his boots leaving mud-prints on the rug. He seized Lathrop's arm with a nervous hand, and it was plainer than ever now to the young engineer that the foreman was laboring under great suppressed excitement. Despite his assurances that all was well, Lathrop's heart beat heavily, and he stared up at the man with a gaze that was almost fearful.

"What is it, Jimmy?" he breathed, wetting his lips before he spoke.

Flannagan whispered a swift question in his

ear, and Lathrop jumped as if he had been stung.

"Nonsense!" he cried. "Of course not!"

"Are ye sure, sir?"

"Did Tidehampton ever build another subway? You're crazy, man!" cried Lathrop, struggling up once more. "What's the matter with you, Jimmy?"

"O, I've got me faculties, Misthur Colin," declared the Irishman, shaking his head. "You come along o' me. It sounds like moonshine, I know; but, jest th' same, I didn't have the bore filled in yet."

Already Lathrop was scrambling into his boots, his long coat, and his hat.

"Who's there to-night?" he demanded.

"Nobody but Andy, the watchman. No night gang now, ye know, Misthur Colin," replied Flannagan sadly.

They went out into the wet and windy evening, facing a driving drizzle as they turned into Maybe-street. This was a highway of warehouses, and leading to the river-front, of course. On the corner stood the iron-shuttered offices and warehouse of the Bemitch and Gryde Company. Lathrop looked at the sullen front of the old building with dawning interest as they passed. The structure had stood there for upwards of a century; it was one of the oldest business blocks in the old-fashioned seaport—three stories high, plastered with cement on its outer walls, and as sturdy in appearance as a fortress.

"We could bore through here without disturbing the foundations of that house or troubling Gryde in the least, it would seem," muttered the engineer, shaking his head.

He followed Flannagan on to the lock. Out of a tiny shanty stumbled old Andy, the watchman, swinging his lantern and demanding their business before they were near enough for his rheumy old eyes to recognise them.

"I'm plagued the life out by him that badgers about," muttered the watchman in excuse for his groutiness. "'Twas only an hour ago I chased away a laddy-buck that was thryin' to go down."

"Who was he?" demanded Lathrop quickly. "Did you see his face?"

"Not a bit did I," returned Andy. "He was too quick for me rheumatically old legs. But he didn't git into the tunnel be *this* lock, rist aisy, Misthur Lathrop."

"Odd, eh, Jimmy?" murmured Lathrop.

The foreman shook his head silently, and led the way to the ladder. He took a lantern and a pick down with him, and the engineer was hard on his heels. Flannagan led the way to the very end of the tunnel; and there, in a corner where even the flaming gasoline torch did not throw its light, the faint radiance from the hand-lamp showed, behind a heap of cultch, the narrow opening of the cross-bore that Lathrop had caused to be thrown out across Maybe-street.

They crept out into the passage, where the loose sand was trickling through the cracks between the planks which lined it. At the end was a mass of fallen stones and earth, a cave-in which had taken place since Lathrop had last been in the passage. Flannagan raised the lantern, the light of which fell upon what lay beyond this broken place, a wall of heavy timbers.



"'Tis hollow beyant," whispered the foreman. "There's somethin' there, Misthur Colin; a cellar, d'ye think? Sure there niver was another subway built in Tidehampton, as ye say yerself, sir."

"The city engineer's plans show no subcellar here, not even a culvert or old sewer, in this street. And surely we have not dug as far as the foundation wall of the houses. By the way, what building stands here ahead of us? Not Bemitch and Gryde's place—eh?"

"No," grunted Flannagan. "It's Jessop's storehouse—and that's what puzzles me," was his rather enigmatical addition.

"Give me the pick," exclaimed Lathrop with sudden excitement. "Whatever that is, I'm going to get into it."

"We'll be arristed for breakin' an' enterin'," whispered Flannagan, and chuckled hoarsely. "But aisy, sir! you'll bring the whole wall down on us."

But the engineer used the tool with such judgment that a wide two-inch plank was driven inward without doing any great damage to the shored up wall. It was dank and dark inside, with a smell of the river blowing in. The lantern light revealed dripping walls in an uncertain state of preservation, and a slippery floor of clay.

"We've got to get into that," declared Lathrop. "Got your pluck with you?"

"I've an iron bar here," returned the foreman laconically. "It'll do as well. Afther you, Misthur Colin."

Both crept through the secret passage.

*To be continued.*

## Sisters' Department.

### VICTORIA.

At the meeting held on 5th inst., Mrs. Chown led devotions, and Miss Lee, of Footscray, favored us with a paper which she entitled "Faith, Hope, Love." The representatives of churches were thanked by the President for their help in making the H.M.C. Re-union tea so successful. It was resolved to send Christmas greetings to our missionaries. The next meeting will be held December 3, when Mrs. T. Bagley will read a paper on a Home Missionary theme.

Dorcas.—Two meetings have been held since last report, with a good attendance at each. Received 10/- for general Dorcas work. Fifteen garments were finished and distributed to needy cases. At the kind invitation of Sister Zelius, the Committee and workers spent a very happy day at her delightful home in Doncaster. The Committee also paid a visit to the Burwood Boys' Home, where a pleasant and profitable time was spent.—M. Craigie, Supt.

Foreign Missions.—We held our committee meeting on Oct. 25, at which we had the pleasure of welcoming Sister W. A. Kemp on our committee. A letter was received from South Australia, requesting to have Miss Terrell as their living link. Mrs. Strutton writes:—"We began an Endeavor

Society here last week. All were anxious for it, so we hope good may come from it in the strengthening of our church members. It is hot, steamy weather now, but everything promises a cold season and an early one.—L. Lyall.

Hospital Visitation.—Mrs. Cameron reports 1 visit to Alfred Hospital, 2 visits to Old Folks' Home; books given away, 75. Miss Petchey, Alfred Hospital, 2 visits, and Melbourne Hospital, 1; distributed 27 magazines. Mrs. Morris, Queen Victoria, 2 visits; Melbourne Hospital, 1 visit; St. Vincent's Hospital, 4 visits; books and magazines given away, 20, also home comforts. Mrs. Thurgood, Melbourne Hospital, 5 visits; St. Vincent's, 2 visits; Homœopathic Hospital, 1; Eye and Ear Hospital, 1; magazines and papers given away, 144, also 2 flannel shirts, the gift of General Dorcas. Members of following churches visited:—Collingwood, North Melbourne, Swanston-st., North Fitzroy, Lygon-st. We wish to thank the following for gifts of books, flowers, bed-jackets and shirts: Sisters Chown, A. Lyall, A. Brooks, Lynch, Dent, Dale, W. Wilson, and General Dorcas.—E. C. Thurgood, Supt.

Prayer Meeting.—The Footscray sisters were delighted to receive a visit from the Prayer Committee of the Sisters' Executive on Wednesday, Oct. 20, when a refreshing time of prayer and praise was spent together. The presiding sister, Mrs. Trinnick, after reading Matt. 5, contributed an explanatory reading on the same. An interesting paper on "Christians," and an instructive reading on John 14: 1, were given by Mrs. Kelson and Mrs. Harward respectively.—R. Lee.

Home Missions.—Total additions since last Conference, 81. Bro. Leng has just closed a mission that was very successful: 19 additions. Bro. Bagley by his splendid mission (under God's blessing) has fully justified the choice of the Committee in appointing him as State Evangelist and Organising Secretary. Our brother commences a mission at Geelong on the 14th. We ask every sister to pray earnestly that this mission will be the means of winning many souls for the Master. The Committee are very grateful to the sisters for their help and hearty co-operation in doing so much to make the recent Centennial Rally a great success. In view of the splendid response, the Committee have decided to postpone the annual collection to Lord's day, January 23 which will give the members time to get over their Christmas and New Year's holidays. £300 has been received, and some promises are still to come in. This does not include the Sisters' H.M. Re-union Rally. Let us thank God and take courage for the future.—L. Pittman.

### SOUTH AUSTRALIA.

Executive met on Nov. 4. Miss Wilson led the devotional exercises, the subject being "Fruits of the Spirit." Minutes of the last meeting read and confirmed. Cor-

respondence received. Bro. Horsell wrote, thanking the sisters for the splendid work done last year for Home and Foreign Missions. Sunday School Additions.—Norwood 1, Queenstown 3, Prospect 10, Glenelg 2. Total, 16.

Obituary (Mrs. Dumbrell).—Sister Cotton, of the Prospect church; Sister Morrow, of Port Pirie church, and Sister Myers, of the Norwood church, had received the home call.

We were pleased to have with us Mrs. P. Pittman and Miss Barber (Angas College), both going to India as missionaries, and Mrs. H. D. Smith. Our Vice-President, Miss Norman, very cordially welcomed them. These sisters each gave a few words. They desired the sisters to pray for them by name, and remember their special work. Mrs. H. D. Smith thanked the sisters, expressing her pleasure in being present at the meeting.

Foreign Missions (Mrs. Haverland).—Very few replies have been received from the sisters in country churches, and the committee ask at least one sister in each church will at once volunteer to represent the committee. If such a one will write to Mrs. M. Haverland, O'Connell-st., North Adelaide, further particulars will be sent. Neat mite boxes have been prepared, which have printed on them information concerning the various countries in which our brethren and sisters are laboring.

Home Missions.—The committee have started work in real earnest. A large number of mite boxes have been circulated, 4 boxes being added to the Mile End list. Missions are being held at Stirling East and Aldgate Valley by Bro. Wiltshire. Prospect mission has been conducted by J. E. Thomas. The reports of these missions are encouraging.—A. L. Fischer, Supt.

Hospital Committee.—We have received as a gift some eggs nicely painted, and some with texts of Scripture, from the Junior Endeavorers at Glenelg. These were distributed at the Adelaide and Consumptive Hospitals, and were received with delight. P. Johnson forwarded 3 cases of oranges, which we were able to distribute to each of the inmates of the Destitute Asylum. Visits for the month:—Adelaide Hospital 29, Destitute Asylum 19, Parkside Asylum 2, Consumptive Home 1, Home for Incurables 4, Sick and Aged 20.—E. Brooker, Supt.

Leader for next devotional meeting, Mrs. H. D. Smith. Proposed that the picnic suggested at last meeting be held on Nov. 24 at the Botanic Gardens, at 11 o'clock. Proposed that the Executive officers and superintendents arrange for catering, the charge for picnic to be 9d.

Amounts for month for Foreign Missions:—North Adelaide, 2/2; Hindmarsh, 6/8; Norwood, £1/0/5; Total, £1/9/3.

Amounts for Home Missions:—Hindmarsh, 17/6; Queenstown, 10/-; Norwood, 6/8; Mile End, 12/-; Total, £2/16/2.

Collection amounted to 13/5½.—A. E. Manning, Nth. Parade, Torrensvalle.



*From the Field—Continued.*

The picnic was held at Boatharbor, when a very enjoyable day was spent by the large number who gathered together. The distribution of prizes on Wednesday evening by our superintendent brought the anniversary to a close, thankful to our heavenly Father for all the blessings that have been ours during the past year. Bro. Taylor, from Tasmania, is expected to commence his labors as district evangelist next Lord's day.—E.A.P.

**BROKEN HILL.**—Splendid attendance at all meetings. Two confessions since last report. Eight received into Christian fellowship, six by obedience, two by letter from sister churches. Several of our members have left our city the last week, but have taken letters to other churches in South Australia with whom they intend to meet.—R. J. HOUSE, Nov. 21.

**MANNING RIVER.**—The children's service of song "Centennial Call" realised £3/12/-, and was a very successful gathering. Two believers have been baptised at Lorne, Camden Haven, and one at Taree. Eight disciples meet to break bread at Cundletown. Bro. Williams presided at the opening of the Union Hall, Comboyne. The work is keeping up over a very scattered district, and initial difficulty will pave the way for future success. We are pleased to have Bro. Collins again moving around the churches as formerly. A correspondence class is being opened among scattered ones.—H. EDWARDS Nov. 19.

## Here & There.

Decisions reported in this issue, 18.

One confession at Brighton last Sunday; R. T. Pittman preaching.

The Victorian General Dorcas will not meet until the next Wednesday in February unless otherwise notified.

Correspondents please note that H. G. Harward's address is now College of the Bible, Glen Iris, Melbourne.

Bayswater, Vic., reports that on Nov. 7 one young man, the son of Bro. J. Bishop, made the good confession and was baptised the following Sunday.

Attention is requested to the fact that the date of the Church of Christ Musical Society's concert has been altered from December 7 as advertised to the 8th prox.

At the usual monthly lecture of the Swanston-st. church, Melbourne. C. M. Gordon delivered an interesting lecture on "Great Hymns and their Authors."

All communications to the Churches of Christ Free Kindergarten Management Committee should now be addressed to H. Swain, 763 Nicholson-st., North Carlton, secretary *pro tem*.

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.

During the great storm on Sunday last the tent used in the mission at Geelong was blown down. The *Age* reported that it was "blown to pieces," but we do not think it was quite as bad as that.

The Victorian Home Missionary Committee has decided not to take up the annual collections for Home Missions until Jan. 23 of next year. This will give the churches time to recover from the Centennial offering recently given.

Now that Bro. Black has discontinued preaching at Warragul during the College vacation, the church at that place is relying on a voluntary fortnightly supply from the city. Any brother willing to assist please write to Bro. McLellan, 31 Cromwell-rd., Hawksburn, who will supply all particulars.

The Bible is still much more in demand than any other book. The Oxford Press, the *Sunday at Home* states, turns out 20,000 Bibles in a week. More than 40,000 sheets of gold are used in lettering the volumes, and 100,000 skins go into Oxford Bible covers each year. The British and Foreign Bible Society prints the Bible in 400 languages. During the first year of America's rule in the Philippines, 10,700 Bibles were distributed there. Contrary to expectations, since the Boxer insurrection in China, the issue of Bibles for China last year was 428,000 copies. The fact is, the Bible to-day is the most popular book in the world, and more copies are sold than of any other hundred books combined.

**S.S. UNION (Vic.).**—The ninth half-yearly demonstration will be held in the Christian chapel, Lygon st., on Wednesday, Dec. 1, at 8 p.m. All members interested in Sunday School work are asked to attend this gathering. A good programme has been arranged, consisting of solos, recitations, action songs, etc., by scholars from the following schools (Union):—Surrey Hills, Collingwood, Moreland, Preston, Middle Park, Sth. Melbourne, Footscray, Windsor, Lygon-st., Sth. Yarra, and Sth. Richmond. Tickets are now obtainable from school secretaries and Union delegates. See that you get one, and come, as we expect a packed meeting composed of those who are fully in sympathy with this important work that is so helpful to the church.—J. Y. POTTS.

In a speech delivered in New York, Mr. Robert Speer said: "The theological differences that rive our churches apart 'are not native to the lands to which we carry the gospel on the other side of the sea,' and 'thank God, there are many of them that you cannot transport there.'" To represent the gospel of Christ as divided "misrepresents his gospel," declares Mr. Speer, "You cannot express one God in a split church." Nor, he continues in a recent address quoted by the *New York Observer*, have the heathen languages any words to express the denominational names, like Methodist, Presbyterian, Protestant Episcopal, etc., and if these distinctions are to be maintained it has to be done in a forced and artificial way. But they are not being maintained. The trend is in the other direction.

**COLLEGE OF THE BIBLE.**—The third year of College work closed on Nov. 12. Most of the students will be busy preaching during the vacation. Our first graduate, J. I. Mudford, takes up the work with the church at Brisbane. Of former students, S. H. Mudge is located at Auburn, N.S.W.; C. M. Wilson has settled with the church at South

Wellington, N.Z.; G. Wilson has accepted an engagement under the S.A. Committee, at Port Germein; and M. Bell has returned to his home in Ruanui, Taihape, N.Z. Other students are "working with their own hands" in order to increase their financial reserves for the coming year. The students of the fourth year begin on Wednesday, Feb. 16, 1910. We are located at Glen Iris, where all the work of the College will be carried on in the future. Intending students for the next session are requested to communicate with me as early as possible, in order that we may perfect our arrangements for the coming year. Students must furnish references as to character, etc., from the church in which they have membership.—H. G. HARWARD, College of the Bible, Glen Iris, Melbourne.

"During my visit to Palestine," says Arthur M. Growden in the *Christian Standard*, "I enjoyed a great privilege. In our party was a Presbyterian from Scotland. We had visited the Dead Sea, swimming in its dense waters, then turning northward, we traversed a sandy plain on our way to a suitable place for a 'dip' in the Jordan. As we proceeded, the Scotchman asked if I would baptise him, adding: 'I'll never be here again. I wish to be baptised as Christ was.' He said further: 'I asked the Baptist preacher to baptise me, and he said he could do so, providing I would relate an experience, and allow him to baptise me into his church. Now, I wish simply to follow the Saviour's example. Will you do it?' 'If you sincerely believe that Jesus is God's Son, and you desire to follow him as the New Testament teaches, I will,' I replied. This he positively affirmed. It was a memorable occasion. We descended into the water. In front was a sandy wall; on the other side of the water, a boat, containing some of our party, was floating under its shadow on the bank, our guide, and a Lutheran preacher, with others, making up the background. My devout Presbyterian made the confession, and amidst silence, broken only by the rippling water, he was buried in the historic Jordan. Regaining the bank, the Lutheran preacher approached and said, 'You have denied your infant baptism, and gone back on your parents.' 'I have acted sincerely and followed Christ, and I am perfectly satisfied,' replied the candidate. Standing in the shadows, for it was toward sunset, he said, as he thanked me, 'I've had enough of creeds and denominational Christianity; this settles that.' 'We stand on the same platform,' I replied. 'Stand by that, and you are all right.' Later, from Scotland, he wrote me a letter, enclosing his photo; he was still happy."

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## Acknowledgments.

## N.S.W. HOME MISSION FUND.

From Churches per Collectors—Hurstville, £2/17/5; Petersham, £4/18/-; Enmore, £9/1/10; Lilyville, 16/-; Inverell, 19/3; Taree, £19/6. From Churches towards support of their Evangelists—Belmore, £5; Erskineville, £8; N. Sydney, £5; June, £2. Individual Contributions—A. Price, Moulamein, £2; Bro. Savage, Enmore, £10; R. J. Wilson, Silver Peak Mine, 3/6; Sister Espuler, Paddington, 10/-; Sister Newby, Taree, 10/-; G. Stimson, Canley Vale, £2; Bro. and Sister Rathbone, Narramine, £2/2/-; C. J. Morris, Peak Hill, £1; J. Clark, Kangiara, 2/6; Sisters' Conf., Supplemental Profit Rally, 18/-; Sisters' Conf. Special Collection, £1/10/3. Total to Nov. 16, £55/18/3.

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## FOREIGN MISSION FUND.

Victoria.—W. Cust, Surrey Hills, £5; Sister Orange, N. Melbourne, 5/-; Sister Darnley, Swanston-st., 10/-; Sister Benson, Japan, £1.

NOTE.—Acknowledgement of amounts contributed by schools for Children's Day will appear shortly, when remainder are received

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## Coming Events.

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). See Here and There.

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 1.—Sale of Work at Middle Park. The sisters have arranged a sale of work in an endeavor to assist in the furnishing of our new church building. Come.

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

DECEMBER 8.—Church of Christ Musical Society. Grand Invitation Concert.

DECEMBER 8.—Middle Park Sunday School Demonstration on Wednesday evening. Cordial welcome to all friends.

## IN MEMORIAM.

TUCK.—In loving memory of our dear son, Clarry, who fell asleep Nov. 29, 1900; also his mate, Percy Bodle; they were only parted one week.

Weep not, the angels whispered,  
Thy bud shall be restored;  
I take it, but to plant it  
In the garden of my Lord.

—Inserted by his parents, brothers and sisters.

TWIDDY.—In loving memory of our dear father, Robert Twiddy, who departed this life on Nov. 26, 1902, aged 71.

God saw his footsteps faltered  
When his heart grew weary and weak.  
He bade him rest for a season,  
For the pathway had grown too steep.  
Dear is the grave where our dear one is laid,  
Dear is the memory that never shall fade;  
Sweet is the hope that again we shall meet,  
Kneeling together at Jesus' feet.

—Inserted by his loving daughter and son-in-law,  
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Booking has commenced, and there is only one double room vacant for Xmas month. 2 rooms, b.d. rooms, from now until Dec. 20 are vacant, also camping (shady) ground, facing sea. Best sites still open, but will be allotted according to priority of application.

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## Obituary.

**MORRIS.**—We are very sorry to have to record the loss of a dear and faithful member of the church here, in the person of our aged and esteemed Bro. Morris, who departed this life on Oct. 25, and his remains were buried on the 27th. Our brother had been unable to attend the meetings for some time prior to his death, but the brethren sometimes went to his home at Broadmeadows and broke bread with him. Our brother, though 73 years of age, used to think nothing of travelling to Merewether to the prayer meeting in all kinds of weather, putting to shame many who lived close by through his regular attendance at divine worship. Bro. Neville preached a memorial service on Lord's day evening to a fair attendance, emphasising the great need of faithful service for God. Our brother leaves a widow and family to mourn their loss. We sorrow with them in their loss, but it is gain to him.

Merewether, N.S.W. C. NISBET.

**GOOD.**—On October 30 Bro. Jephthah Good passed away at the age of 79. He, with his wife, came from England to South Australia in 1852. He lived for 19 years at Strathalbyn, and for 23 years at Alma Plains. While at Strathalbyn, he and his wife were baptised by our late Bro. G. Goudy, of Victoria. Bro. Good was always an earnest, God-fearing man, and very sincere in his life and work for the Master. He was ready for the summons when it came. He was fond of the precious promises, and realised their preciousness, and in his somewhat prolonged illness dwelt upon and rejoiced in them. Sister Good survives him, and nine children (two sons, John and Josiah Good, and seven daughters—Mrs. J. Lawrie, Mrs. W. Watt, Mrs. I. Magarey, Mrs. T. H. Baker, Mrs. J. Barty, and Misses L. and E. M. Good). The writer of this has known our brother for many years, and esteemed him as a trusting and loving believer in the Lord Jesus. During the last few years Bro. and Sister Good and two daughters have resided at Parkside. On Nov. 1, in the presence of many friends, we laid our brother's remains to rest in the West Terrace Cemetery, in the hope of the glorious resurrection from the dead. Our sympathies go out to Sister Good and the family in their affliction.

Unley, S.A.

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Be Y'S

When you RY'S

Drink FRY'S

**JOSIAH HOLDSWORTH, Undertaker.**