

THE Australian Christian

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

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

Vol. XII., No. 48

THURSDAY, DECEMBER 2, 1909.

Subscription, 6s. per annum. Single Copy, 1/3d.

From Unbelief to Faith.

By Professor James Orr.

At the time of a political election the exciting question all through is, Which side wins? Perhaps in the words I am going to have with you I may put the question we are to deal with in this way—speaking of the battle between belief and unbelief in our own age—Which side wins? Or, put it in this way—Does unbelief win? I know that from many quarters you will hear the answer to that question—No doubt unbelief does win. You will hear on very many sides this statement made very confidently, that within the last few years there has been a great intellectual landslide from faith to unbelief. The learning and culture of the age, we are told, have gone over—by far the larger proportion of it—to unbelief. The intellect of the day, it is said by some, is on the side of unbelief, and believers in Christianity are being left in a miserable minority.

Not true.

Now, if I were dealing with this question on the broadest grounds, there are one or two things I should say about it. I will just indicate what I would say about it before I come to my proper subject. The first thing I would say about it is that it is not true. I know a little, too, about the intellectual conditions of the age, and the thought of the age, and the books of the age, and I am here to say to-day that it is not true; and if you look for yourselves a little into the matter, and do not just take what you may read in newspapers or in superficial writers, you will find out for yourselves that it is not true.

Distinguished scientists.

A good many years ago, the late Professor Tait of Edinburgh University, a man who stood at the very summit of his own department of knowledge, physical science, and himself an earnest Christian man, wrote an article in a magazine in which he dealt with this question. He had seen from the pen of some writer this statement that I have been giving you—that all the leading scientific men had gone over to unbelief—and he asked, Is this true? He went over all the leading scientific men he knew, men that he put at the top of the science of the day, and he said, These men are believers. Professor Romanes, a very

distinguished scientific man, who was for the greater part of his life an unbeliever, and who came back at the end of his life to Christianity, gives this as one thing which strongly impressed him in taking that step. He has left on record, in his "Thoughts on Religion," that one thing which strongly impressed him was the fact that, to use his own words, "the most illustrious names" in science in the University of Cambridge were Christian believing men. Well, I am not going to dwell on that. I might extend it a good deal, but that is not my special subject to-night. But I may bear my own testimony also. I have the privilege of knowing a large number of men who are distinguished in science and intellectual pursuits of various kinds, and the greater number of them—there are exceptions—are Christian men.

Want of perspective.

The second thing I would say is, that when we speak of a subject such as this, we are apt to forget the conditions of the past. We see what is happening around us, and we are apt to believe that there never was an age in which unbelief was so rampant as our own; never an age in which Christianity was so keenly assailed as it is in our own day. Well, that also is an illusion. That opinion simply results from want of perspective on our own part. If you go back into the history of the past, you will find that there never has been wanting a very keen conflict between Chris-

tianity and unbelief; and in particular ages that conflict has been far keener, and apparently far more deadly to Christianity, than it is to-day. Take for example, the eighteenth century. The eighteenth century is described as the century of Rationalism, and truly. What do you find there? Look where you will—north, south, east, or west—you find unbelief and Rationalism prevailing, and Christianity in discredit among so-called intellectual men. It was the age of rampant Deism in England, of Voltaireism in France, of Rationalism in Germany, of Moderatism in Scotland, when to avow one's self a Christian was to be a subject of mockery.

Thomas Paine.

I was reading just the other day that when Jonathan Edwards was at Yale University in America there were two Thomas Paine Societies, and there were only three or four Christian believers in the whole place; and these conditions were not unusual. Is there anything like that to-day? We have to-day, I dare to say, more aggressive work on the part of the Christian church than almost in any previous age. The church of Christ to-day, notwithstanding all these forces that we hear about that are against us, has more members, is circulating more Bibles, is doing more good, is extending herself more widely in the world, is cherishing in her heart the dream of universal empire more earnestly, than at any previous period of her history.



COLLEGE OF THE BIBLE, GLEN IRIS, MELBOURNE.

The Board of Management, having arranged with the tenant in occupation to terminate the lease of the above building, have now entered into possession, and are making the necessary arrangements for the reception of students when the new term begins.

Let us thank God for it and not be down-cast. You cannot have Christianity doing any good work or manifesting any power without keen opposition; but even, let me say, in the unbelief of to-day—a good part of it at any rate, not in all of it by any means, but in a good part of it and in the best of it—there is a reverent spirit and a looking reverently to Jesus Christ, such as there was not in a former generation.

Unbelief to faith.

Well, these are remarks by the way; what I want now to say is on the subject that has brought us together. When we are told of this drifting away from faith into unbelief on the part of the age, I feel disposed to ask another question—What of the drift from unbelief to faith? “Oh,” you say, “we have not heard about that.”

I spoke in America on that subject. I said you hear much of the drift from faith to scepticism; you do not hear so much of the other drift, the other current, from scepticism to faith. You say, “No, we do not hear about that; we do not hear about that in newspapers, in magazines, in the *Clarion*; we do not hear about that in the secularist lecture halls.” And yet it is the case in far larger volume than I believe almost anyone in this room has realised. It is about that that I want to speak for a little now.

The Deistical movement.

I wish to come at once to the subject, and so without preliminaries I shall begin and give you some illustrations of what I mean. If I were to give you all the illustrations that occur to me, it would take a long time, but I will give you a few which you may take as specimens, and I think you may take as reliable what I say to you. If anybody doubts it or wants to see the evidence of it, I will be most happy to put that evidence in his hands.

Let us begin for a moment a little way back, just to illustrate this trend, and show that it is not a thing of one age rather than another. I have spoken of the Deism of the eighteenth century. Well, one thing has struck me about that Deistical movement. It is this: how some of the chief defenders of the Christian religion—the men who wrote books which still remain to us and are prized as able defences of the Christian faith in that controversy—were men who had themselves been converted from unbelief.

Lord Lyttelton and others.

I could give you names to illustrate that. There was Lord Lyttelton, a prominent man in Parliament and an excellent man in many ways, who wrote one of the best books in the Deistical controversy on the conversion of St. Paul. He was for many years a Deist himself, but was brought to faith in the Lord Jesus. There was Gilbert West, who wrote one of the books which for long were the standards on the subject of our Lord's resurrection. Gilbert West

was for many years an unbeliever, and was brought to faith in the Lord Jesus Christ, and used his pen on behalf of Christianity. There was Soame Jenyns, who wrote one of the best books of his time on the internal evidence of Christianity, a book which is of value still, because it takes us away from external evidences and brings us to the heart of things. He was another case of a man who had been brought back to faith from unbelief.

“Riddle of the Universe.”

Come down a little further to last century—the beginning of it. Now I just take one case, because it depends on a current controversy we have all heard about—Hæckel, and his “Riddle of the Universe.” In that book there is an extraordinary story told of how the four Gospels came to find acceptance in the church. The story is that there were a great many gospels—some forty of them—apocryphal gospels and all that sort of rubbish, and they were laid below a table, and after prayer those four Gospels jumped out, and so were accepted by the church as the four Gospels that we have. That is the story told by Hæckel in his “Riddle of the Universe,” and you may judge of the value of his opinions about Christianity by such a fable. Well,

where did he get that story? He tells us that he got it from an author called “Saladin,” who writes in the papers in this country. We know something about him, too, but we never knew before that he was a learned or reputable authority on these matters. But that is not the origin of the story; and I think I can tell you where the story comes from. If you pick up at a second-hand bookstall some day a book which I think you will meet with—a book called “Hone's Apocryphal Gospels”—you will get the origin of the story. It is in the preface to the second edition of the book, and he tells this wonderful story on the authority of a monk about the tenth century. Well, of course, that is all a fable. Why am I speaking to you about it here? It is to direct your minds to this William Hone, who was a conspicuous man in his day, and took a prominent part in the advocacy of unbelief, a man who was tried for blasphemy in 1817 and acquitted. And what I want to tell you is that William Hone himself was converted to the Lord Jesus Christ, and became an earnest Christian, and wrote the story of his own life and conversion, which was published after his death by his son.

To be Continued.

Temptation.

By William Charlick.

Read on behalf of the writer, who was absent through eye-sickness, by his personal friend and fellow-member, Mr. W. Lindsay Johnstone, before the Unley, S.A., Church of Christ Men's Mutual Improvement Society, on Sunday afternoon, Oct. 24, 1909.

The subject allotted to me by your society for this afternoon is both a difficult and delicate one, and I have had to make considerable effort to bring my mind and attention to the task; and it is with much trepidation lest I should fail to deal effectually with so important and abstruse a topic.

What it is.

Webster defines temptation as “act of tempting, enticement to evil, an allure-ment.” This presupposes that the person tempted is already instructed and possibly trained in certain rules of conduct and order of mind which are good and right, and then comes the temptation, allure-ment or enticement to break from, violate or forsake the good and commit an evil thing. It is accepted by most Bible readers that God, our Creator and Benefactor, is the Author and Teacher of all good, whilst it is believed that Satan, our deceiver and enemy, is the author of all evil. Therefore to do and be good is to serve God, and to do and be evil is to serve Satan. The standard of good conduct as accepted by

Bible readers may be briefly summarised as follows.

Watch and pray.

During the Mosaic dispensation by the ten commandments, which were afterwards condensed by Christ into two, viz., “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind”; and “Thou shalt love thy neighbor as thyself.” “On these two commandments,” said Christ, “hang all the law and the prophets.” He also gave to his disciples a new commandment, “that ye love one another.” David in the 15th Psalm asks the question, “Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that hath clean hands and a pure heart, and hath not lifted up his soul unto vanity, nor sworn deceitfully.” And again, “What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?” Solomon sums it up thus: “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Christ warns us to watch and pray, lest we enter into temptation. He shows that sin may be already committed in the heart before any outward sign is manifested; so it is necessary for one to watch one's thoughts to keep the

heart pure, which it is possible to do, for he says, "Blessed are the pure in heart, for they shall see God." The Scriptures also assert that out of the heart in its natural state proceedeth evil thoughts, etc.

Goodness possible.

That men can be good the Bible distinctly assures us, for it says: "Noah was a just man, and perfect in his generation, and he walked with God." "Abraham believed God, and it was counted to him for righteousness." In Numbers 12: 7, 8 God says: "My servant Moses is faithful in all mine house; with him will I speak mouth to mouth." God said of Job, that "there is none like him in the earth, a perfect and an upright man, one that feareth God and hateth evil." Of David it is said he was "a man after God's own heart." Jesus said of Nathanael, "Behold an Israelite indeed, in whom is no guile." We read of Joseph of Arimathea, "he was a good man and a just, and waited for the kingdom of God." Stephen was "a man of wisdom and power, full of faith and of the Holy Spirit." We conclude therefore that it is possible to attain and maintain habit of conduct in life which is acceptable to God. The will of God is to establish good and destroy evil in men's lives, and the will of Satan to establish evil and destroy good. So the heart and mind of man becomes the amphitheatre of conflict between God and Satan, and the result is one of happiness or woe according to the master which the man wills to follow. To enumerate the whole duty and conduct of each life would be impossible, as certain duties and responsibilities are peculiar to certain persons, in their positions, relations and age, which do not apply to others, who in their turn have *their own duties* which assume distinct demands which may not be set aside nor neglected.

The tendency to evil.

There is in every human heart the tendency to do evil at times. It may not be always present. Sometimes good predominates, and sometimes evil. Some temptations are peculiar to childhood and youth—the eagerness for vain pleasures, envy or spite, occasionally to deceit, pilfering and wilful conduct, which at a later period of life are scorned and detested. The story of the prodigal son is an example where the temptation to satisfy the desires of the flesh for sensual pleasures stifled all love of parents, respect for his birth and training, and refusal to fear God; and it was not until the painful awakening of hunger, want and squalor that "he came to himself," and returned and confessed to his father that he had sinned against heaven and before him, and was no more worthy to be called his son. The Apostle James in his Epistle says: "God does not tempt in any man, but man is tempted when he is drawn away of his own lust and enticed; and when lust hath conceived it bringeth forth sin, and sin when it is finished bring-

eth forth death." The Scripture says there are three enemies of men:—(1) The world; (2) The flesh; (3) The devil; and I take it that from each of these can and do come temptations. The world, which means our fellow-beings, may tempt, allure, or entice us to evil. The flesh, that is our own hearts, which crave after and desire pleasures mental and animal, vain thoughts, love of self, pride. The devil or Satan can and does suggest evil enticements, deceit, passions, and cruelties. It is no easy thing to detect from which source the temptation comes, but there is no doubt that the faith and trust of a Christian man's heart in God is the sure refuge and protection against evil from all sources. In the Lord's prayer we say, "Lead us not into temptation, but deliver us from evil." There is also the intercessory prayer. As an example, Jesus said to Peter, "I have prayed for thee, that thy faith fail not," which held good; for though Peter sinned most deplorably, yet he was one of the first at the sepulchre, and repented most sincerely, and kept the faith to the end.

Nelson's failure.

In the front rank of the rules of conduct we must place duty, of which every person has less or more, and which they themselves know they should perform. On the eve of Trafalgar, every man and boy in the British fleet, from the highest to the humblest, understood the meaning of Admiral Nelson's signal, "England expects every man this day will do his duty." All personal irritation, envy, vanity, and other troubles were to be forgotten, and every person was to make a supreme effort to carry out effectively the duty entrusted to him, and fight manfully for victory. It is often true that while men are faithful in performing certain duties they are sadly astray in others, and the temptations often come after great success. For instance, take the case of Nelson, who no doubt was a fine character as an English admiral. After one of his hard fought battles in which his fleet received signal victory, they sailed into a foreign harbor, flushed with success, amid popular rejoicings and praise. Nelson fell a prey to the temptation of an illicit love of Lady Hamilton, a woman of questionable virtue. This is the saddest blot on the life and character of Nelson. Whilst he was strict in the performance of his soldierly duties, he failed in his duty to God and certain fellow-beings personally interested.

What Shakespeare says.

Because of the obscurity of good or evil the human heart can scarcely distinguish between it. As Shakespeare makes Antonio say:—

"Mark you this, Bassanio,
The devil can cite Scripture for his purpose.
An evil soul producing holy witness
Is like a villain with a smiling cheek;
A goodly apple rotten at the heart;
O! what a goodly outside falsehood hath!

The world is still deceived with ornament.
In law, what plea so tainted and corrupt,
But, being seasoned with a gracious voice,
Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple but assumes
Some mark of virtue on his outward parts."

From the beginning of the human race temptation has played an important and tragic part, for from the state of happy innocence our first parents were deceived by the lie of Satan, with which he disputed the word of God, that "on the day thou eatest thereof, thou shalt surely die," and promised them that their eyes should be opened "to know good and evil." The yielding to this temptation brought untold misery and death upon them and their children, and made them subjects of sin and suffering ever since. Christ teaches that he that committeth sin is the servant of sin." It is also said, "All have sinned and come short of the glory of God." The sentence of death is passed upon all. Satan has thus acquired power over mankind in their lost condition, but God has by his good providence and mercy sought to win back the affections and trust of his creatures. The heart, being the seat of the affections, out of which comes the spring of good and evil, is the arena where the contest is continually proceeding between good and evil. Scripture tells us "the heart is deceitful above all things and desperately wicked." Christ says "from the heart proceedeth evil thoughts," etc., and again, "as a man thinketh in his heart, so is he." "Wickedness is bound up in the heart of a child, but the rod of correction will drive it far from him," and so it comes to pass that God is with his rod of correction by pain, labor and sorrow, on the one hand, and his love, mercy and free offer of pardon, on the other, seeking to bring back the lost children of men to his divine favor and peace. Whittier says:—

"We wait beneath the furnace-blast
The pangs of transformation;
Not painlessly doth God re-cast
And mould anew the nation.
Hot burns the fire
Where wrongs expire;
Nor spares the hand,
That from the land
Uproots the ancient evil."

A new era.

The coming of Jesus Christ into the world brought a new era to mankind. He came preaching life from the dead, that is, deliverance from the power and dominion of Satan, and to all who accept his teachings to them is given "the power to become the sons of God." It is true that death comes alike to those who accept salvation and those who reject. The former have a distinct promise and assurance of an eternal life of happiness hereafter, and also a promise of the comfort of the Holy Spirit while life lasts. Believers should

therefore make their wants and wishes known to God with thanksgiving, and the peace of God that passeth understanding, shall keep their hearts and minds by Christ Jesus.

Barnum and Gladstone.

The celebrated Barnum, the American showman, relates an interview with Mr. Gladstone, who attended one of his Roman gladiator shows given in London. Gladstone was speaking in very approving terms of the care and correct detail and magnificence of the show which had been presented, when Barnum, who was a great admirer of Gladstone, suggested that he (Gladstone) should pay a visit to America and address meetings of citizens, assuring him that thousands in the Republic were very anxious to hear and see him, and he would therefore get an enthusiastic and hearty welcome because of his magnificent powers of oratory and debate. Barnum speaks with great admiration of the quiet and simple manner in which Gladstone declined the honor, excusing himself with pressure of engagements, and showing an entire absence of pride or self-importance. Barnum evidently had not until then realised that the good breeding of an English gentleman would entirely prevent them indulging in what they would deem self-glorification and vulgar vanity. In reading Gladstone's life it seemed to me the temptation ever present to Gladstone in his parliamentary life was to indulge in bewildering flights of polished oratory, and to let himself go in dazzling rhetoric, at the end of which the listeners, often bewildered and confused as to the meaning of his speech, might exclaim as the rough countryman, "I dahn't knaw wurr 'e are," and no doubt Gladstone's weakness was truly pointed out by his rival Disraeli when he said that "Gladstone was intoxicated with his own verbosity." But we must come down to the common everyday life of people in humble circumstances as we are in, for truly, as Keble puts it,

"The trivial round, the common task,
Will furnish all we ought to ask,
Room to deny ourselves—a road
To lead us daily nearer God."

Standard of right.

Each one must make clear in one's own mind and heart a standard of right living which one is assured is approved of God and men, and settle that as a fixed principal, unmoveable, which is kept and practised with the help of God. The man in business decides that honesty and industry must be the leading permanent principles of his career. The servant or employee must decide that faithfulness and obedience are the necessary virtues. The master or employer must be just and considerate to those under him, and so on in the various positions in life.

"A sacred burden is the life ye bear.
Look on it, lift it, bear it solemnly;
Stand up and walk beneath it steadfastly;

Fail not for sorrow, falter not for sin,
But upward, onward, till the goal ye win."

Our aim should be to get the vision of Christ before us wrought into our own lives, and we cannot merely dream ourselves into worthy manhood; we must forge for ourselves with sweat and anguish the nobleness that shall shine before God and men, remembering the injunction to "keep thy heart with all diligence, for out of it are the issues of life."

In Pittsburg.

(D. A. Ewers.)

XIII.—FIRST AMERICAN IMPRESSIONS.

My first impressions of America were not very favorable. Before I left the wharf sheds I had to pay about sixty per cent. duty on a few little things I had purchased *en route* to take home with me. I could have had them sent to Vancouver in bond, but this would have cost more than the duty. I had conscientiously entered down each trifle I had on the blank form supplied me, and of course had to pay, while other passengers I knew of, not so scrupulous, came through free. From the wharf to the railway station, I was charged expressage 40 cents (1/8) each parcel, and when I took one of them in my hand on the tram to save expense I had to pay double fare for the privilege. I was only in New York about 12 hours on Oct. 9, and of course could form no adequate idea of the size and sights of the immense city. I was surprised to find the streets so badly paved. I know of no town in Australia with a population of 1000 or even less with such roughly formed roads. After London, which has the smoothest streets I have seen in my life, the contrast was remarkable. Here and there streets were better, but the majority of them were paved with rough oblong shaped stones of most uneven surface, some being inches higher than others. These were the roughest streets I have seen except in Pittsburg, where, if possible, they are slightly worse. From the Cunard wharf to Desbrosses Ferry (Pennsylvanian R. Station) I rode in a rickety horse-tram, but so far as I saw the other trams were electric and fully up to date. In the afternoon I took the underground cars out to the home of Bro. S. T. Willis, beyond 16th-st., ten miles, for which I paid five cents (2½d.), and could have gone further for same charge. These cheap fares must be a great convenience to the residents. At the hospitable home of Bro. Willis I had a most refreshing cup of tea and a pleasant chat. He took me to see the "church" in which he preaches. I notice that Americans call the buildings churches, and defend the practice on the ground of convenience, just as we call a school building a school, or a college building a college. The building in 169th-st. is a handsome, up-to-date structure, beautifully furnished, the whole floor expen-

sively carpeted, and with every modern convenience. Bro. Willis has labored here for 20 years, and I understand is much beloved. He tells me that in the whole city of Larger New York with a population of about four millions we have a total membership of less than 2000, and in the whole State of New York with over eight millions of people there are only about eight thousand members. It is in the central and western States that the plea for New Testament Christianity has been so highly successful.

I took the Pennsylvania Company's train to Pittsburg, leaving New York at 9.55. The fare for the 440 mile journey was 10½ dollars (about £2/3/6), and the time 9 hours. There is only one class, and the accommodation about equal to that in our second class carriages between Adelaide and Sydney, excepting that no provision was made for a wash. At Pittsburg Bro. Moysey, who had reached there the day before, met me. We attended the morning service of the Central Christian Church, where Bro. and Sister C. L. Thurgood have labored so successfully for the last seventeen years. Here we met O. A. Carr, Bro. and Sister Thurgood, and H. T. Morrison. After the celebration of the Lord's Supper, Bro. Thurgood called on some nine or ten brethren from a distance for two-minute addresses. Among them were Carr, Morrison, Moysey, Morris of Brighton, Price of Ballarat, Waggoner of Cincinnati, the writer, and others. It was a time of re-union and inspiration. At night some of us had the privilege of listening to an address from Bro. Shishmanian in one of our principal church buildings. As I write this day (Monday, Oct. 11), trains are pouring into Pittsburg from all directions. Between seven o'clock last night and seven to-night, 54 special trains are timed to arrive crowded with Convention visitors. Some of these have had six or seven days on the trains. Many trains came in yesterday and the day before, and there are many more to arrive the next two days. I called in at head-quarters today, a fine block of buildings in the very centre of the city, where visitors are registered and information given. A small army of clerks are busy here every day, and the hum of conversation as brethren from all parts of the States and mission fields meet is like the sound of many waters.

A Reply from Mr. Seamer.

To the Editor, AUSTRALIAN CHRISTIAN.

Sir,—As opener of this subject I request in the interests of "the truth regarding the question of baptism," the right of reply. Your statement that my contention concerning the limited application of Acts 2: 38 is "a new line of argument" simply proves my statement that immersionists seldom understand our position. And you have not attempted to show Scriptural command or precedent for applying it to those taught from infancy to love Jesus. To

Jews and heathen we do apply it—as did Peter. There is nothing new, or unscriptural, or absurd, about my position on this point.

No "claim" to having special illumination was made, but surely it was clear enough that nothing out of harmony with the written Word could be accepted.

As to difference of opinion among Methodists, I should be ashamed of a church which was not tolerant enough to allow difference of opinion regarding the relative importance of the "household baptisms" argument. But even there you magnify the difference, for is "supplementary" evidence necessarily unimportant evidence? You seem bent on showing us "a house divided against itself." You say "the position clearly set forth by Mr. E. H. Sugden" is yours, and infer that he and I are at variance, when actually the words quoted are in perfect harmony with both my words and thoughts and with those of Methodism in general. But you certainly owe Mr. Nicholson an apology for bearing such false witness against him. His concluding words are, "The theory that baptizo means *nothing* but immerse thus falls to the ground." Yet you make his conclusion to be "baptizo cannot mean immersion." But he only said that of its use in some places, which is quite a different thing and quite in harmony with Methodism generally and with myself. This also reduces your "simple test" to no test at all, for we do not say that it is never used as equivalent to immerse, only that it has sometimes another meaning. You did not and cannot deny that "eminent and godly scholars differ in their opinion." You may quote one or a dozen on your side, and we could do the same. Here is a "simple test":—Do not the bulk of Biblical scholars practise sprinkling? Do they deliberately outrage their consciences by substituting man's invention for God's ordinance?

Re your footnote to my last letter: Your suppression of my evidence proving my case gives your readers a distorted view. You well know that the characters in "On the Rock" were not the only points at issue, but even more important were your attitude to those who dared differ in opinion from you, and your misrepresentations of Wesley and modern Methodists. Simple proof that my allegations are unfounded would be better than such terms as "bad taste" and "abuse."

Faithfully yours,
WILLIAM SEAMER.

Morwell, 25/11/09.

[As a matter of grace and not of right, we have allowed Mr. Seamer to reply, and trust he will appreciate our good nature in doing so.

(1) In limiting Acts 2: 38 to Jews or heathens, Mr. Seamer takes an unwarrantable position: he thereby declares that the message contained in it is not applicable to the thousands of unconverted people who are neither Jews nor heathens. Regarding those "taught to love Jesus in infancy," we have dealt with this matter elsewhere.

(2) Mr. Seamer did claim to have special illumination. He did so when he asserted that in addition to the Bible he received light "direct" from the Holy Spirit.

(3) We did not magnify the differences existing between Methodists in their arguments respecting baptism; we simply noted them as we found them, and for the purpose of showing that the claim of having additional light was unfounded. As further proof of "differences" we cite Wesley's reason for infant baptism and Mr. Seamer's. They are wider asunder than the poles.

(4) We have not borne "false witness" against Mr. Nicholson, and therefore owe him no apology. In his tract he says: "I have quoted enough New Testament to show that when the Lord Jesus used the word *baptizo*, he did not mean applying the subject to the element, as in immersion, but the element to the subject, as in pouring. His idea was not expressed by immersion, but the phrases 'come upon,' 'sat upon,' 'pouring out,' 'shed forth,' 'fell upon.' I prefer to take my theology direct from the words of the Lord Jesus rather than from conflicting and confusing Greek lexicographers. The Bible itself is the best dictionary as to the meaning of *baptizo*, and there it is used repeatedly when it *cannot* mean immerse. God baptised by pouring, and his ministers are perfectly justified in following his example." This seems to clearly indicate that Mr. Nicholson regards "pouring" as the meaning of *baptizo* to the exclusion of any other, when that word is used to indicate Christian baptism. If Mr. Nicholson says that he did not mean what he said to be so understood, and will inform us to that effect, we will give due publicity to his denial.

(5) But, asks Mr. Seamer, "do not the bulk of Biblical scholars practise sprinkling? Do they deliberately outrage their conscience by substituting man's invention for God's ordinance?" It is probably true that the bulk of Biblical scholars do practise sprinkling, but not on the ground that it is a New Testament ordinance, but on other grounds which doubtless satisfy their consciences. Scholarship is one thing, but practice frequently something different. A great number of Biblical scholars believe in apostolic succession, but that does not prove that apostolic succession is right.

(6) The more Mr. Seamer writes, the more he reminds us of his paedobaptist friends in "On the Rock." If one does not accede to his wishes, it is a "suppression of evidence." If one does not say exactly what he wants to be said it is "misrepresentation." Here is a sample of what he terms misrepresentation: A writer in the *Spectator* affirmed that "buried" in Rom. 6: 3 did not refer to immersion. In noticing this affirmation, we cited Wesley's comment on this affirmation, in which he gives the following, "alluding verse, in which he gives the following, 'alluding to the ancient manner of baptising by immersion.' But because we did not also quote what Wesley said about baptism elsewhere, we are charged with acting unfairly. Well, we can only say that if this is misrepresentation we do not know the meaning of the word.—Ed.]

The man who in this world can keep the whiteness of his soul is not likely to lose it in any other.—*Alexander Smith.*

The Bible and the People.

By Ex-President Roosevelt.

As all of you know, there are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realises what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life, that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has, by his life-work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it may have been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand. Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost 'a man of one book,' who knew that book and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed. And yet some claiming to be wise sneer at the Book of books!

Apostolic Doctrine Unchanged.

If the apostles were again on earth and again inspired they would, doubtless, preach the same simple gospel they preached in the beginning; they would tell sinners as they had once told them what to do to be saved; they would establish churches and call them churches of Christ as they called them at first; they would keep the ordinances now as they kept them—baptism as a sacred burial in water of a believing, repentant sinner, "into the name of Father, Son and Holy Spirit," and the supper, as a holy memorial and symbolic feast for all Christians, on the first day of every week; they would also urge all believers to keep "the unity of the Spirit in the bond of peace."

Forget mistakes; organise victory out of mistakes.—*F. W. Robertson.*

The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor & Manager, F. G. DUNN.

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

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

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

The Leader.

A METHODIST VIEW OF BAPTISM.

The second article on "The Methodist View of Baptism" contributed by Mr. Seamer deals exclusively with the question of infant baptism. In this we are given to understand that Methodists affirm that infant baptism is in accordance with New Testament teaching. The correctness of this proposition we deny. This being the position of affairs, it remains with Mr. Seamer to prove the affirmative, while we, on our part, are not called upon in this discussion to prove the negative. Nor are we called upon in this particular case to prove that the position we take on the subject is the right one. The question under consideration is "the Methodist view of baptism," and not any other view. Nevertheless, we notice that Mr. Seamer shows some anxiety to leave the position he is supposed to defend, and to force us into a defence of the view we hold. At the proper time and place we are prepared to state and defend our position; in the meantime we are giving our consideration to the Methodist view of baptism.

A weak position.

Very early in his second article, Mr. Seamer practically gives the position away, for he says:—"The Scriptures are clear regarding Jewish and heathen adult converts—who must believe before baptism—but contain absolutely no command or precedent concerning the baptism of those who are taught to love Jesus in infancy." A position which has "absolutely no command or undisputed precedent" can scarcely be worth much, and certainly is not entitled to the support which Methodists give it. But apart from this, is it quite correct to speak about those "who are taught to love Jesus in infancy"? The babes we are acquainted with, and also those that Methodists "baptise," are scarcely advanced enough to have this said about them. But while Mr. Seamer does not think the Methodist position is a very good one, he is of opinion that the "immersionists are still

worse off," for he says, "they have absolutely no command or precedent, disputed or otherwise." It is true that immersionists have no command or precedent to baptise infants, and therefore do not do it, but they have a command to do so for children who have reached years of intelligence and who have learned to love the Lord Jesus. The ordinance of baptism receives its validity from certain antecedents being complied with, and those who dispense with these rob it of its Scriptural significance. Baptism, whether regarded as sprinkling, pouring, or immersion, is without value if the subject is unconscious of its meaning.

Wesley and modern Methodists.

The argument of modern Methodists in favor of infant baptism is quite the opposite of that which brought about the innovation in post-apostolic days. Neander in his "Church History" tells us that infant baptism had its origin in a belief in the magical power of baptism to deliver the subject from inherited sin. Wesley, the founder of Methodism, shared the same belief, and defended infant baptism for the same reason. He says: "But the grand question is, Who are the proper subjects of baptism? Grown persons only, or infants also? In order to answer this question fully, I shall first lay down the ground of infant baptism, taken from Scripture, reason and primitive universal practice; and secondly answer the objections against it. As to the grounds of it: If infants are guilty of original sin, then they are the proper subjects of baptism; seeing in the ordinary way, they cannot be saved, unless this be washed away by baptism. It has been already proved that this original stain cleaves to every child of man; and thereby they are children of wrath, and liable to eternal damnation." Here it will be perceived that Mr. Seamer is utterly opposed to Wesley as to the grounds for practising infant baptism. The former defends it on the ground of original sin, the latter on the ground of innocence. Both cannot be right. One would imagine that if the reason which brought infant baptism was abandoned as untenable, the practice itself ought also to be abandoned.

The argument from inference.

"Command and precedent having failed," continues Mr. Seamer, "the question becomes one of inference from the general tenor of Scripture." We do not object to the argument from inference, providing the inference is clear and unmistakeable. For example, it is a fair inference that when it is said that "John was baptising in Enon, near to Salim, because there was much water there," that immersion is meant and not sprinkling or pouring. An equally good inference in favor of infant sprinkling would be in order, but unfortunately for Methodists it cannot be produced. Mr. Seamer, however, goes on with his inferential argument, which is based on, first, "the nature of baptism," and, second, "the

relation of these children to Christ." The argument from "the nature of baptism" is that "Scripturally, water baptism is purely initiatory—a public admission into the visible church." In regard to this it is admitted that baptism is initiatory, but it is denied that it is "purely" so. It is something more. It is a confession of faith in Christ; it is the interrogation of a good conscience; it is associated with the remission of sins. A consideration of these things shows that so far from infant baptism being a necessary inference, the inference is quite the other way. The nature of baptism therefore does not favor infant baptism. The further statement that baptism "always synchronised as nearly as possible with spiritual birth" is not disputed. The birth of water and of Spirit are associated, but as there is no spiritual birth in infant baptism, the necessary inference is that it does not meet Scripture requirements.

Children in the kingdom.

The other point raised by Mr. Seamer is that "the children are in Christ's kingdom," and "in Scripture there is no hint of the outward confession of this being deferred." If infants (and it is infants that the discussion is about) are already in Christ's kingdom by virtue of being infants, then there is no need of any initiatory ordinance to bring them into it. They must be in it for some other reason than that of baptism. In addition to this, in the nature of things, infants cannot make either a public or private confession such as is demanded by the ordinance of baptism. Any such confession must be vicarious and be made by sponsors, who frequently are the last persons who should do so. In any case the custom is a mere human invention. Here again the argument from inference not only fails to prove Mr. Seamer's position, but actually destroys it.

Command or precedent.

Mr. Seamer concludes by saying: "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 admittance into Christ's kingdom?" Though Mr. Seamer has no right to put these questions to us in stating the "Methodist view of baptism," we will oblige him by answering them, but will please ourselves as to answering them by a simple Yes or No. In reply to the first, our answer is, that there is no Scriptural command or precedent for baptising the children of Christians, whether regarded as infants or of a more advanced age, simply because they are children of Christians. As we have never asserted there was, the pertinency of this question is not clear. In reply to the second question, we may say that we do not know of any "Scripture that teaches

that water baptism needs more faith than does admittance into the kingdom."

A church institution.

In conclusion, let us quote from H. A. W. Meyer, who has been styled "the prince of modern exegetes." In his commentary on Acts, he says: "The baptism of the children of Christians, of which no trace is found in the New Testament, is not to be held as an apostolic ordinance, as indeed, it encountered early and long resistance; but it is an institution of the church, which gradually arose in post-apostolic times in connection with the development of ecclesiastical life and of doctrinal teaching, not certainly attested before Tertullian, and by him still decidedly opposed, and, although defended by Cyprian, only becoming general after the time of Augustine in virtue of that connection."

Editorial Notes.

Good Credentials.

The *Bible in the World* is an excellent magazine, and represents the British and Foreign Bible Society. One of its paragraphs is as follows:—"Not long ago, a number of *The Hibbert Journal* published a striking article by Dr. J. H. Moulton, in which he discusses the credentials of the gospel. We quote one paragraph: 'Credentials! Is not the Bible House in Queen Victoria-st. worth all the apologetics in the world? Take any book ever written, the very flower of literature and the supremest effort of human thought, translate it into 412 languages, from Sanskrit down to the rudest jargon of savages, and scatter it broadcast over the world. When that is done, and the books have sold everywhere and brought civilisation and humanity wherever they have gone, it will be time to discuss whether there is anything unique in Christianity.'

Religion and the Census.

Interesting particulars are given in a recent number of the *Christian Herald* regarding the census of the United States in so far as it affects the various religious organisations. The census points out the fact, we are told, that in all Protestant bodies the reports of membership deal essentially with adults, although it may include those as young as twelve or fifteen years. In the Roman Catholic Church all baptised persons are included, even infants; but 15 per cent. of the number of Catholics reported has been deducted to cover those under nine years of age. Practically the same method has been applied in dealing with the Armenian, Eastern Orthodox, and Polish National Churches. In the Jewish Churches, only heads of families (sometimes including females) are reported.

Statistics.

The following table shows the standing of the denominations:—

Denomination.	Communicants or Members, 1906.	Increase over 1890.
Roman Catholic Church ..	12,079,142	5,837,434
Methodist bodies	5,749,838	1,160,554
Baptist bodies	5,662,234	1,949,766
Lutheran bodies	2,112,494	881,422
Presbyterian bodies	1,830,555	552,704
Disciples or Christians ..	1,142,359	501,308
Protestant Episcopal Church	886,942	354,894
Congregationalists	700,480	187,709
Reformed bodies	449,514	140,056
United Brethren bodies ..	290,050	70,769
German Evang. Synod of North America	293,137	105,705
Latter-day Saints	256,047	90,522
Evangelical bodies	174,780	41,467
Eastern Orthodox Churches	129,606	129,006
Friends	113,772	6,564
Christians (Christian Connection)	110,117	6,395
Dunkers or German Baptist Brethren	97,144	23,394
Adventist bodies	92,735	32,244
Church of Christ, Scientist	85,717	76,993
Independent Churches	73,673	60,313
Unitarians	70,542	2,793
Universalists	64,158	14,964
Mennonite bodies	54,798	13,457

Christ Regnant.

C. F. Aked, in the *Christian World Pulpit*, has a fine address on "Christ Regnant," from which we take the following:—"If ever there was a time when the follower of the Crucified might speak with bated breath, and with humbleness, and in a bondman's key, this is no such time. The preacher of a spiritual faith to-day is not called upon to lead a forlorn hope, or to call to his followers to rally round the drooping banner, or hold the fort until reinforcements come. The worst attacks upon our faith have been repulsed. All the omens are propitious. Literary criticism, and that which belongs to it; historical criticism, scientific interrogation and analysis—the profound question of philosophic doubts and the shallow quibbles of unphilosophic doubters, have done their best and worst, and on the whole they have done it well; and we have no need to deplore it in the totality of its results, for the total net result of the entire negative attack upon Christianity is that Jesus Christ is more to the world to-day than ever he has been in human history. The divinity of Christ has not gone back in Christendom. His personality is not less to believing hearts. His power is greater to-day than ever it has been before. A greater number of people over all the earth own the sway of Jesus Christ over a greater part of their life than ever before since Calvary. We may multiply our phrases of adoration. He is still King of the Jews, the Messiah of the Hebrew people, Emmanuel, God with us, the Desire of all nations, the Saviour of the world, the Redeemer of mankind, Son of man and Son of God, Lord of lords, and King of kings—we may multiply our phrases of adoration, and the half has never been told."

Apology or Triumph?

"In a community where Rome flourishes," continues Dr. Aked, "shall we be afraid of the name that the heroes and the martyrs bore? In a community where Hebraism flourishes, shall we be afraid of the scandal of the cross? In an age and in a country where people, half-educated, having imbibed the curious notion that science has abolished God, and that you can afford to look down upon the faith of saints and ages, shall we hold our faith as lightly as though it were hung upon the fanaticisms of the weather bureau, or depended upon the *obiter dicta* of the editors of the daily press? Where men deny our Lord and scout his claims to Kingship, there let us be more daring, more defiant in our splendid faith. The laws of Jesus Christ are for all men and for all nations. There is not one law of life for you and me in our relations with one another, and another law of life for Great Britain and the United States and Germany in their relations with one another. We are all of us familiar with the story of the English bishop, who was confident that if a State would carry out the behests of the Sermon on the Mount, that State would not last a fortnight. That may be a condemnation of the modern State, but is no condemnation of the Sermon on the Mount, nor an answer to him who preached it."

Christ Our Refuge.

No one metaphor can set forth all of Christ's beauty. Are you driven by the wind, "tossed with tempest, and not comforted"? Hide in him. Get into him as the barque, strained and leaking, gets within the shelter of the harbor bar.

Are you being blinded by the drift of the tempest as it drives the sleet of the northern gale, or the dust of the southern sirocco into your face? Jesus will be a covert from it. Standing before you with his face to the pitiless blast, he will screen you.

Are you in a dry place? Cease from the labor of hewing out your own cisterns, which soon get exhausted of the brackish water which they contain, and ask him to give you to drink of those living springs which are himself, and of which, if a man drink, he shall never thirst again.

Are you in a weary land? Listen to him who bids the weary come to him for rest. He will give rest from the consciousness of unforgiven sin; rest from the inner strife; rest from conflict with men and things around you; rest from chafe and fret against the will of God. Fling yourself down at the feet of the Man who is a High Priest touched with the feeling of sorrow, acquainted with grief, strong, of sorrow, combining in his glorious perpetrator, true, combining that can make you son every attribute that can make you blessed, and learn how he can be the shadow of a great rock.—F. B. Meyer.

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.)

OUR CHRISTMAS GIFTS.

Topic for December 19.

Suggested Subjects and Readings.

God's Gift to us—2 Cor. 9: 15.

Christ's Gift—Himself—Eph. 5: 25-27.

The heart to God—Prov. 23: 23-26.

The life to service—Rom. 15: 1-5.

Substance to the poor—1 John 3: 17-19.

Ourselves to Christ—Matt. 4: 18-22.

Topic—Our Christmas Gifts—Matt. 2: 1-11.

Some may still be found who will object to the name "Christmas"; others may be disposed to argue against the appropriateness of celebrating the anniversary of the Saviour's advent in December. We need not now bother about these things. There cannot be any question about the benefit of having our minds at one season of the year turned to the Christ; of celebrating with festal joy his coming who came that men's joy might be full; of men's hearts being filled with thoughts of peace and godwill.

The event rather than the date

is the important thing. The incarnation of the Son of God is the greatest event in human history. It has made more difference in our lives, in the life of each one in our land, than all else has done. In gratitude for the joy and happiness, the material blessings, which we have received through Jesus Christ, it is fitting that we all should celebrate the day of his appearing. It is unfortunately true that very many who keep Christmas as a festival forget that which the day is intended to represent. This will not be the case with any Christian: we remember the angel's words: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Different attitudes towards Jesus.

In the story of Matthew and Luke we have exemplified the attitude of different classes towards Christ:

Seeking the Saviour—Wise men and shepherds.

Neglecting the Saviour—Priests.

Opposing the Saviour—Herod.

The importance of the event was but little understood. Alas, Jesus is still for many "the unrealised Christ."

"For only the wise men knelt and praised,

And only the shepherds came to see,

And the rest of the world cared not at all

For the little Christ in the oxen's stall;

And we are angry and amazed

That such a dull, hard thing should be.

"How do we keep his birthday now?

We ring the bells and we raise the strain,

We hang up garlands everywhere,

And bid the tapers twinkle fair,

And feast and frolic—and then we go
Back to the same old lives again.

"Are we so better, then, than they
Who failed the new-born Christ to see?
To them a helpless Babe—to us
He shines a Saviour glorious,
Our Lord, our Friend, our All—yet we
Are half asleep this Christmas Day!"

The gift season.

Christmas is the time for gifts. Hearts are opened, and gifts of love are made and received. "Christmas, to a child, gets its charm chiefly from what he is to receive. In this respect many a grown-up has not yet 'put away childish things.' But Christmas is the anniversary of the greatest act, not of receiving, but of giving, that the world has ever seen." As Kingsley says:

"He taught mankind on that first Christmas Day
What 'twas to be a man; to give, not take."

Paul tells us of the *word* of Christ, "It is more blessed to give than to receive." The whole *life* of the Master teaches the same truth. It is well that at one season of the year, if no oftener, we are reminded of this way to blessedness. The Christ spirit will prompt to gifts beyond the family circle. The poor and needy will be remembered. Many if not all Endeavor Societies will have a distribution of gifts. The Sunshine Committee will have a busy time. This topic would go exceedingly well with a "gift night."

Ourselves the best gift.

The greatest gift of the Lord Jesus to us is himself. "He loved me and gave himself for me." That means that nothing which is his is withheld from us: "All things are yours, and ye are Christ's, and Christ is God's." The Lord who gave himself for us now asks that we give ourselves to him. There is nothing which without this rendering up of ourselves can be acceptable to him. None of us possesses aught of price enough to be a fit offering to the King. He wants us.

"They gave to thee
Myrrh, frankincense, and gold;
But, Lord, with what shall we
Present ourselves before thy majesty,
Whom thou redeemest when we were sold?
We've nothing but ourselves, and scarce that
neither,
Vile dirt and clay;
Yet is it soft, and may
Impression take.
Accept it, Lord; and say, this thou hadst rather:
Stamp it, and on this sordid metal make
Thy holy image, and it shall outshine
The beauty of the golden mine."

We are told of a certain philosopher of antiquity, who was accustomed to receive great fees from his pupils, that he was one day approached by a poor youth who wished to become one of his disciples. "And what," asked the sage, "will you give me in return?" "I will give you myself," was the answer. "I accept the gift," replied the sage, "and engage to restore you to yourself at some future period much more valuable than you are at present." So does the Lord promise to do with those who commit their lives to him.

Unto Us.

'Tis a story told of the long ago—
A tale of the days that used to be,
Of shepherds watching their flocks by night,
Of an angel song, and a vision bright,
And a sleeping Babe in a manger low.
But what does it mean to you and me?

It tells of the light of a wondrous star,
This tale of the days that used to be:
And wise-men guided o'er deserts wild,
Who came to worship a royal Child,
And gave him gifts which they brought from far.
But what does it mean for you and me?

It tells of peace in our toil and strife,
This tale of the days that used to be;
Of crystal streams for the thirsty soul,
Bread for the hungry, the sick made whole,
Instead of death, everlasting life.
Does it still mean this for you and me?

Ah, yes! for however we doubt and sin,
Christ still is the same as he used to be.
If we heed not "the cross and the One who died"
Our souls can never be satisfied;
If we open our hearts to take him in
It will just mean heaven for you and me.

Notes and News.

Some have been enquiring about the syllabus for next half year. We regret the delay in publication. The list of topics will be printed in this page as soon as those in charge of the matter can furnish particulars.

The North Melbourne Society held their anniversary on 22nd November. Helpful addresses were given by W. Gale and A. R. Main, and we had an enjoyable meeting. The report showed a gain in numbers of 4, the membership being now 40. Of these 34 are active, 2 associate, and 4 honorary members. The average attendance is 22, 16 of these being active members. Fair committee work was reported. We regret, though, that the Juniors are in recess until we can arrange for a leader, and we trust that will not be long. The outlook is bright.—H.V.G.

PENTECOST MISSION MOTOR BOAT.

180 shares valued at 5/- each have been subscribed by our Victorian Endeavorers. This means that we have still 520 shares to subscribe before the full cost of the above boat will be subscribed. Kaniva still leads the way with 24 shares; Lygon-st. is pressing Kaniva closely with 23 and a third shares; Bordertown is third with 18½ shares; Footscray fourth with 18 shares. If all our societies would contribute shares in the same proportion as the above, we would raise the full amount without any difficulty. A number of societies have as yet subscribed no shares. It is to be hoped that *every society* will take part in this splendid work.—Coningsby Gordon, Pres.

It is not the rare gifts, the possessions of the few; it is not great wealth, great learning, great genius, or great power—it is not these things that make the possessors happy. It is health, it is friendship, it is love at home; it is the voices of children; it is sunshine. It is the blessings that are commonest, not those that are rarest; it is the gifts that God has scattered everywhere.—G. H. Morrison.



AUSTRALIAN MISSIONS.

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

Letter from Miss R. L. Tonkin.

The summer has tried me more than usual, and though I had a few weeks in the mountains, in the early part after I was sick, and felt much benefit from it, I came back right into the great heat, and for weeks we scarcely had a breath of wind, and scarcely any storms, so that it tried me very much. Until three nights ago, I never used a blanket or sheet at night since my return to Shanghai, and the bedroom has two casement doors, and three windows, and these are all open at night. This will give you some idea of the closeness of the atmosphere. The perspiration just streams off one. Handkerchiefs are of no use at all. I have to use a soft towel. It has taken me all my time to keep myself from getting sick. The weather has changed a little the last week, and from now the nights will be cooler, which will be a great blessing. There is a dreadful amount of sickness about. Numbers are dying of the usual summer troubles. According to the latest news, both the Wares and the Shaws will come back about the same time, so shall still have to keep up the school classes. Am going to try and do a little evangelistic work as well in the afternoons. Shall have a very full programme for this autumn season, and during the winter. Do earnestly ask the churches to pray for us at this time. It is our opportunity to get among the people. We had a delightful time with the Chapman-Alexander party, and the effect will cheer us all for many a day. We had a very sad loss in Dr. Loftus, who just after his arrival at Bantang on the Thibetan border was stricken with small-pox and typhoid, from which he died. He was considered to be one of the finest men that ever came on to the mission field—spiritually a giant, as well as a thoroughly equipped physician. But God knows best, and although we cannot understand, yet there is no mistake made in it at all. Our hearts ache for the little band there, looking forward with such pleasure and joy to his coming.—(Shanghai, Sept. 26, '09.)

An earnest request from Pentecost.

Here is something I would like you to pray about. A few miles from us there is a heathen village we visit on Sunday afternoons. I do not know the name of the village, but Loo-stubble is the name of the chief, so we will call Loo-stubble's village. The people have been at war for years with another village, Sol-lib-lee; we want them to give up fighting and accept Christ, but Loo-stubble's tribe have killed one

more than Sol-lib-lee, so Sol-lib-lee wants to shoot one of theirs, and they will be equal. A war is often settled by giving pigs, so we want to bring the two chiefs together, and get them to settle it by Loo-stubble giving Sol-lib-lee a few pigs. Until this is settled, we can do nothing with them, and the chiefs have no desire to meet one another. But nothing is impossible with God. A few months ago we thought and hoped that Loo-stubble had given up fighting, but when we went along a fortnight ago last Sunday they were all on the beach with loaded guns. They fired once, but no damage was done. It is a comfort and encouragement to know so many in the home-land are praying for us, for God answers prayer.—Rosa J. Filmer.

Seven reasons why we should maintain Foreign Missions.

1. Because this is the will of God. He has commissioned the church to preach the gospel to the whole creation.
2. Because missions lie nearest to the heart of our Lord. This was the one work he assigned his followers after he rose from the dead and before he ascended to the Father.
3. Because we have obtained mercy that we might witness for Christ in helping others to find him.
4. Because the welfare of the church depends upon its efforts to evangelise the world. "When a church ceases to be evangelistic, it soon ceases to be evangelical."
5. Because our own personal salvation depends upon our obedience to the commandments of our Lord. "To obey is better than sacrifice."
6. Because it is the very essence of Christianity to be missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary; if it disregarded the parting charge of its Founder.
7. Because the nations cannot be saved without the gospel. Commerce, diplomacy, knowledge, the instrumentalities of civilisation will not redeem men from sin and mould them into the likeness of Christ.

One of the converts in the Niger Mission, when put to torture to induce him to recant, said, "I have made up my mind, God helping me, to be in chains, should it so please the Lord, till the coming of the judgment day."

I have no hesitation in expressing that it is my solemn conviction that, as yet, no medium of bringing people under the sound of the gospel and within the influence of other means of grace, can compare with the facilities afforded by medical missionary operations.—Dr. Parker, of China.

Among the English Churches

Thos. Hagger.

VI.—GLASGOW AND EDINBURGH

Glasgow is a busy commercial city; Edinburgh is quaint and full of historic interest to a visitor. In the former city there are six assemblies of Christians known by the divine names, and in the latter city two. The first church in Glasgow was organised in 1839, and the first in Edinburgh in 1840; five of the Glasgow churches report a combined membership of 824, while the two in Edinburgh show 232. An evangelist is generally sustained in each of these cities. It was not my good fortune to preach in Edinburgh, although I visited it and in company with Bro. Laurie Grinstead saw many of the historic spots; but in Glasgow I conducted a four days' special mission in the Great Wellington-st. meeting house. This mission was largely attended, and there was one decision for Christ. I believe we should have had a month at least there. It seems to me that long missions by competent brethren would tell even in some of the conservative British cities.

The Shawlands church in Glasgow has the finest building that I saw among our churches in the British Islands. It has just been erected at a cost of £3,200 on land that has been obtained at a small annual rental, on perpetual lease. It is beautifully fitted up, and every convenience can therein be found both for church meetings and for the efforts to reach others, especially the young. I am bringing back exterior and interior pictures of this building, and hope to be able to show them in some of my future lantern lectures. I shall want to take this as a model when helping in the erection of buildings in Australia, in the time to come.

The Glasgow brethren seem to be very enthusiastic over the Foreign Missionary work, and most of the F.M. Committee appointed at the annual Conference reside here; this is splendid. I would like to see the same holy daring put into the work all over the British Islands.

On Saturday, Oct. 2, I said farewell to the genial, generous Glasgow brethren, and sailed per s.s. "Caledonia" for New York and the great Convention at Pittsburg. One other Australian disciple is on board in the person of Sister Mrs. Silvester, of Coolgardie, W.A., who is on her way to the Convention, and to meet her son John, who is at present at the Bible College at Lexington, and who expects to finish his course next year. I shall say nothing of the voyage, for I did not always behave myself as I should have done.

Fifty years ago, Krapf, the missionary, was laughed at his dream of a chain of missions across central Africa from ocean to ocean. Now his dream has come true.

From the Field.

New Zealand.

DUNEDIN.—On Saturday, Nov. 6, Alexander Innes, who was in his 78th year, entered into his rest. Bro. Innes was a consistent member of the Tabernacle for the last 30 years, during the greater portion of which he was a deacon and elder. Bro. and Sister Innes celebrated their golden wedding on Dec. 23 last. They arrived in N.Z. with their daughter (now Mrs. C. F. Sundstrum) from Aberdeenshire, Scotland, where Bro. Innes was born in 1832. A memorial service was conducted yesterday morning by Bro. Hastie, who in dealing with the mystery of life and death based his remarks upon Psalm 127: 2, "For so he giveth his beloved sleep." We have also to record the death of a young sister, Miss Blackie. At the close of the evening service the Dead March was played, the congregation standing, while the closing hymn was "Hold thou my hand," this being a favorite of the late Miss Blackie. The following four brethren have been elected deacons of the Tabernacle:—John Brown, L. Kenmitz, W. H. Manning, L. C. J. Schultenburg. On Nov. 8 members of the choir were driven to Brighton, where the annual picnic was held.—L.C.J.S., Nov. 22.

ASHBURTON.—Our meetings continue good, and there is a fine interest in all departments of church work. The Bible School is doing a good work. It is a rare thing for a teacher to be absent, and the classes vie with each other in keeping up their attendance. Bro. Greenwood delivered a stirring address at the Orange Hall last Sunday to a large gathering of Protestants. The articles in the last two numbers of the CHRISTIAN at Rome have been much appreciated by local Orangemen, and copies have been sent to the grand lodge at Wellington. Last week a welcome social was tendered to Sister Smith on her return from a trip to the "old country." About 70 were present, and a happy evening was spent. The chapel was tastefully arranged and decorated to Sister Greenwood's idea.—G., Nov. 20.

NELSON.—I am pleased to report two additions. Meetings continue to be well attended. A "Training for Service" Class has recently been formed. News comes from the church at Lower Moutere of splendid gatherings and awakening interest in that locality, also that a meeting for worship has commenced at Motueka, a few miles distant. This is due to the good work of our Bro. Price. The Bible School connected with the church here has recently celebrated its anniversary, which has been pronounced by one and all to be a grand success. The services were held on Oct. 31 and the following Wednesday. On the Lord's day afternoon the chapel was packed, when short, pointed addresses were given, interspersed with special singing, after which a large number of prizes were distributed; also the prizes and certificates won at the examinations held by the Wellington Sunday School Union. Anticipating large attendances and as a forward movement it was deemed advisable to hire a large hall for the two night meetings. On the Sunday evening a large attendance greeted our efforts, when Bro. Jones preached from Eccles. 12: 1. The address was listened to with marked

attention throughout. The children assisted by the choir again rendered some nice singing. The choir gave the anthem "O Clap your Hands." On the Wednesday evening the hall was again filled, when a miscellaneous programme was presented, consisting of songs, recitations, dialogues, etc. The children acquitted themselves splendidly. The entertainment was an excellent one, and reflects great credit on those who took part. The platform was graced by Bren. Lewis (our pioneer), Jones and Franklyn. The latter occupied the chair. A special feature of the evening's enjoyment was the "Building of the Cross" by ten girls. This was a beautiful item. It stood fully seven feet high, and was built in blocks, each being inscribed with the portion of Scripture repeated by the girl when adding. When erected, a wreath of holly was placed thereon, and two appropriate hymns were sung. The portion of Scripture associated with the building of the cross is from 1 Cor. 3: 11 and 2 Peter 1: 5-7. The audience was very appreciative, all seeming to thoroughly enjoy themselves. The pleasing feature of all the services was the splendid singing by the children assisted by the choir, under the leadership of Bro. Lang. A tea was given to the scholars on the Friday evening, when Bro. Franklyn in a few well-chosen words said good-bye. It is considered by all that these meetings marked an advance in the progress of the Bible School and church. Bro. and Sister Franklyn were invited over to attend our school anniversary, and needless to remark we were very pleased to have them amongst us, and to have an opportunity to say farewell before they left for Sydney.—E. M. JACKSON, Nov. 17.

LOWER HUTT.—On Nov. 10 the church here held their third anniversary. There were brethren present from Petone and Wellington. Bro. Heggie presided. Bro. Wilson, Wellington South (late of Australia), gave a homely address on "Visions." Solos and quartettes were ably rendered by Sisters Silva and Wright, Bren. Hardham, Pocknall and Blake. Recitations were given by Sister Pocknall and Bren. Edgar and Wright. The church is working earnestly. The membership is 22. 19 members have left us and gone up to the Waikato. We are pleased to say that they are meeting in the house of D. Cairns, senr. We had two additions this week.—G.B.W., Nov. 17.

CHRISTCHURCH.—Our Bible School is still to the fore, and growing in interest and numbers. The annual picnic was held on King's Birthday, when the pupils, parents and friends enjoyed a very pleasant outing at Riccarton. The members of the Centennial and Gleaner Bible Classes embraced the opportunity to mark their love and esteem for their respective leaders—Bro. and Sister R. Gebbie—in a very tangible manner, by presenting them with a marble clock suitably inscribed. The presentation was made by John Rhind, superintendent, who in well-chosen words referred to the splendid work being done here. Bro. Gebbie suitably responded. We were much cheered on Sunday, 7th inst., at witnessing the confession of three of our "Gleaners" at the close of a splendid sermon by Bro. Gebbie. On Nov. 13 seven more made the good confession.—H.L.

Tasmania.

HOBART.—Things here are on the up-grade. The mission lately conducted by G. Manifold has been a success both from a sowing and a reaping stand-

point. Hobart is a hard field to work, but we are now glad to say that additions are being made in ones and twos, and last night we rejoiced to see three come forward and take their stand. On Sunday the 28th the church roll will be called, and it is expected that a great muster will take place and be the cause of adding fresh vigor to the work. F. Collins and his esteemed wife are here on a visit from Bendigo. Sister Bray, who has been on a visit to Sydney for several months, has now returned, and was welcomed by a number of the sisters on her arrival. The Dorcas Class has gone into recess for the present, having done good service during the session. The Young Men's Training Class is doing good work under the tuition of G. Manifold. The Bible School is increasing in numbers, and is busily working up the exercises for the Children's "Centennial Call" day. Under the conductorship of A. W. Adams, the congregational singing is on the up-grade. Bro. Bell, of the Bible College, called on his way through to New Zealand, and was taken in hand by some of the brethren and shown the sights of the city in a hurried manner, as the boat was only in port for a few hours. J. Dalgleish, one of the pioneers of the Hobart church, received the sad news of his son's death. He was married, and lived in W.A. The sympathies of the church go out to Bro. and Sister Dalgleish in their trial, as well as to the widow and children who are left to mourn their loss. David was a Sunday School mate of the writer's and also a great favorite of many who are now scattered over the various States.—W. R. C. JARVIS.

West Australia.

LEEDERVILLE.—The church at Leederville has disbanded, and the members have taken their letters to the Lake-st. and Subiaco churches. The cause here has been a struggling one for some time now, owing to so many of the members shifting away, and no one coming to replace them. The block of land owned by the church here has been handed over to the Church Extension Committee, who can use it to the best advantage subject to decision of annual Conference.—A.W.M., Nov. 15.

SUBIACO.—Three confessions last Lord's day, and one the Sunday previous. 13 have been received into fellowship on these two days, two by faith and obedience, and the rest by letter. We had a good address from our evangelist, H. J. Banks, on "Excuses," last night. The work here seems very encouraging just now, and the members all seem determined to shift something, whether in church work, Bible School, Endeavor, Dorcas or choir. The Young People's Class that meets at 10 a.m. Sunday mornings continues to be well attended under the leadership of Sister Mrs. Burchill. On Sunday morning, Nov. 21, J. Beck spoke to the church—a real good meeting. 210 in the Bible School in the afternoon, 38 in the adult class. Full house at night, H. J. Banks' subject being "Baptism: Its Subjects and Mode." Five confessions. Four received into fellowship in the morning. We had a prayer meeting last Thursday morning at 7 a.m.; about 78 of the members were present. Next Sunday Mr. Banks will be preaching on "The Design of Baptism."—A.W.M., Nov. 22.

KALGOORLIE.—On Friday, Nov. 5, the Kalgoorlie and Boulder Sunday School teachers held a combined social for the purpose of forwarding Bible School work and knowledge. Bro. Mill spoke for a

PAKENHAM.—Last Lord's day we had with us Bro. Strongman, when a sister who had been baptised the previous Sunday was received into fellowship. The attendance and interest at the gospel meetings are keeping up well. Bro. Fitzgerald, of the Bible College, takes up the work here for a short time.—H.S.R., Nov. 22.

MONTROSE.—Fine meetings were the order of the day on Lord's day, Nov. 14. Bro. Bell, from the College of the Bible, addressed the church very acceptably, and Bro. Larsen preached a fine sermon in the evening. On Monday, 15th, we held our annual S.S. picnic, which was one of the finest we have held. It was estimated that there were about 300 present. We were pleased to see a fair number of brethren from the city churches. On Lord's day, Nov. 14, Sister E. Chandler was made the recipient of two very fine books, one a beautifully bound copy of the Scriptures, and the other a very fine commentary on the Bible, from the scholars, teachers and friends of the Sunday School, to mark their appreciation of her work in connection with the school. Sister Chandler very feelingly thanked the givers, after which Bro. Maguire responded in a few well-chosen words. The Sunday School commences practising next Lord's day for their anniversary and distribution of prizes, to be held early in the New Year.—ROBT. LANGLEY, Nov. 29.

BRIGHTON.—Last Sunday the "Children's Day" exercises were held and the amount of £1 collected. One confession at the gospel service, Bro. Ludbrook preaching.—Nov. 30.

CHELSTENHAM.—Good meetings all day, and visitors in Miss Ada Organ, W.A.; Mrs. Darnling N.Z.; Mrs. and Mr. Maloney, W.A., the last-named giving a few words of greeting to both church and school. In the afternoon our singers gave a quartette, and the evangelist spoke at a united temperance demonstration. Temperance service at night, with 21/19/- given to the Alliance.—T.B.F.

SOUTH MELBOURNE.—Bro. Stevens exhorted in the morning, and in the afternoon the Sunday School continued its anniversary, when Bro. Swain gave some very interesting talks to the children on "Stories from the Bible." At 7 o'clock Bro. Stevens preached to a large audience, his subject being "A Song of Praise."—S. NORTHEAST, Nov. 29.

MELBOURNE (Swanston-st.).—Last Lord's day morning Bro. Quick addressed the church from Matt. 11: 28, and delivered a most helpful message. In the evening Bro. Gordon gave a stirring temperance address as a tribute on the World's Temperance Sunday; subject, "The Devil's Missionary." Good attendance and interest.

BERWICK.—On Wednesday, Nov. 10, a farewell social was tendered to Bro. Wilson, also a welcome to Bro. Johnson, who is taking on the work here. Bro. Gray, on behalf of the church, presented Bro.

Wilson with a silver teapot suitably inscribed. Bro. Wilson expressed his thanks. Addresses were given by Bren. Wilson, Gray and Johnson. Our thanks are due to Dandenong choir who came to assist us with the programme.—E.E.H., Nov. 28.

BRUNSWICK.—Bro. Chipperfield, from Northcote, addressed the church very acceptably on "Sacrifice." It being Temperance Sunday, Bro. Quick spoke along temperance lines. One received into fellowship at the morning gathering.—W.T., Nov. 30.

BALLARAT.—On Nov. 26 a social was held to bid farewell to our Sister Vanstan and daughters, who are leaving for Fremantle, W.A. Sister Vanstan senr., united with the church at Dawson-st. in 1870, her late husband being secretary for a number of years. The daughters, Sisters Nellie and Julia, were active and faithful workers in the Sunday School as teacher and secretary respectively. Bro. Morris, on behalf of the church, presented Sister Vanstan, senr., with a beautiful travelling-rug, and the superintendent of the S.S. presented Sisters N. and J. Vanstan with a hand-bag each as a token of our esteem. On Lord's day we had the pleasure of a visit from Theo. Edwards, of Geelong. His exhortation and gospel address were greatly appreciated. The chapel was well filled. At the close of his address a brother who had made the good confession at Gordons was baptised.—ALBERT E. PITTOCK, Nov. 28.

MIDDLE PARK.—Our services on last Lord's day were again well attended. B. J. Kemp presided at the morning meeting, J. Pittman exhorted the church in a very able address. H. Swain preached in the evening to a full house, and gave a stirring address. At the conclusion two young men were immersed.—J.S.M.

GEELONG.—Sunday was the beginning of our third week of the mission. The tent at night was full, and three confessed Christ. Total confessions to date, eight. During the week Bro. Shipway came to visit us. His singing was so helpful that we requested him to remain with us and lead the singing during the remainder of the mission.

HINDMARSH.—One from the Baptists yesterday, and three to be immersed from the S.S. on Wednesday. Our reporter, Bro. Snook, and organist, Bro. Sharples, are enjoying a week or two at Port Victor.—IRA ADINA PATERNOSTER, Nov. 22.

YORK.—We had two of our isolated sisters with us yesterday. W. C. Brooker addressed the church. E. C. Mauger preached at night. One scholar from our school confessed Christ. Excellent meetings all day. Our Kindergarten is growing. We have also to report progress with our "Cradle Roll," 16 names having been enrolled. Our S.S. picnic on Nov. 27 was successful.—H. J. HORSELL, Nov. 29.

Nov. 27 was successful.—H. J. HORSSELL.

HENLEY BEACH.—T. H. Brookler gave a helpful address at the morning gathering. There was an excellent attendance at the gospel service, when the writer spoke on "The Great Salvation." An intelligent woman decided to obey the Lord.—H. J. HORSSELL, Nov. 29.

BORDERTOWN.—After a season of faithful sowing of the word on the part of the brethren, we are experiencing the joys of the harvest. On Thursday, Nov. 25, the one who had previously confessed Christ was buried with his Lord in baptism, also

another, the husband of our esteemed Sister Kessell, confessed the saving name and was baptised that same hour. There are others searching the Scriptures, and we are hopeful of winning them to the truth as it is in Jesus. We were pleased to receive a visit from F. E. Thomas, of Narracoorte, who gave a very helpful talk at the midweek service.—
E. EDWARDS, Nov. 26.

MAYLANDS.—Under arrangement with the Church Extension Building Fund, a contract is in progress for a church hall to seat 200 and to provide for some 60 scholars already in the Bible School. The foundation stone is to be laid on Saturday, Dec. 11. It is hoped that early in the new year the church will be able to leave the inconvenient furniture factory where it now meets.—H.D.S., Nov. 28.

UNLEY.—At a special meeting of the church members, a resolution was unanimously carried in favor of the erection of three class rooms at the rear of the chapel, and a tender for the building has been accepted. The structure and its furnishings will cost about £300, but the additional accommodation provided will be of great value to the church, Sunday School and Men's Society. To-day T. J. Gore preached on "The Christian and Temperance." At the men's meeting David Thorpe initiated a lively discussion on "Morality in Business." W. C. Taylor and F. St. Clair Willoughby, deacons, have been prostrated with illness for some weeks, and Mrs. Craddock, wife of another deacon, has undergone an operation in a private hospital. We trust the sufferers will soon recover.—R.B., Nov. 28.

GROTE-ST.—The S.S. scholars had good weather for their outing on Saturday afternoon, and had a very enjoyable time. Good meetings to-day, Bro. Thomas speaking both morning and evening. Three were welcomed into membership—two sisters recently immersed, and Sister Swift, from Fitzroy. Three confessions to-night. This afternoon our S.S. took part in a united Temperance demonstration held in the Exhibition Building. S. G. Griffith and J. E. Thomas were the speakers, and there were quite a number of Church of Christ members on the platform, so that as a church we were well represented. Our church anniversary services will be held next Sunday, Dec. 5, and anniversary social on Wednesday the 8th inst., 7.45 p.m. We hope to have good gatherings.—E. R. M., Nov. 28.

NORWOOD. — The Sunday School anniversary passed off very successfully, the services throughout being good. The tabernacle was filled to overflowing in the evening, extra seats being placed in any available space to accommodate them. The picnic went off well. 16 trollies were used to convey the children to Kensington Gardens, and a large number of visitors also went out there. Altogether between eight and nine hundred were present, and the supt., G. D. Wright, and secs., Bren. Taylor and Mauger, are to be congratulated on its success, nothing occurring to mar the pleasures of the day. On Lord's day, 21st, Bro. Griffith commenced a mission with us. Continued during the week, each service growing more interesting, and to-day, the 28th, it enters on its second week. Our missionary is an earnest preacher. At the conclusion of the evening service five made the good confession, making a total of 18 since last report. We are praying for still greater results. We held a special meeting of the church, when it was decided to raise £100 to assist in the erection of the new church at Maylands, £75 of which is already promised.—G.H.J., Nov. 28.

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Continued on page 710.

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 III.

THE SECRET.

They could stand upright in this old bore. There was the drip of water splashing drop by drop into a pool. That sounded from the shoreward end. In the other direction, toward the river, Lathrop's keen ears distinguished the lap, lap of the tide against the piers.

"This do beat cock-fightin', Misthur Colin!" muttered the foreman, quite befuddled by the discovery of the mysterious tunnel.

The light of the lantern, now carried by the young engineer, showed them some yards of the place, but showed it dimly. The passage was a scant seven feet high, lined with heavy, water-soaked timbers, and pitched sharply toward the river. Lathrop discovered one important fact, and quietly noted it on the instant: although the tunnel must have been a very ancient digging, within a comparatively short time new timbers had replaced those that had rotted out. Otherwise, the passage must have caved in; for there was no little seepage of surface water in the place, and the dampness from the river hurried the rotting of the timbers.

Lathrop said no word after the expression of his first surprise, but with the lantern led the way riverward. Within twenty yards the timber lining of the passage ended, and a culvert of fairly solid masonry began. The floor of this was green and slimy; and, as they advanced, the tide-mark on the walls grew higher. At high water the river plainly rose into this place. A good-sized rowboat might have been floated into the mouth of the tunnel.

Soon the water itself stopped their further progress. Without asking his companion, Lathrop knew what was over their heads. It was the dock owned by the lace-importing firm of which the boss of the ward was the surviving partner.

"This pier is solidly planked all the way around, isn't it, Jimmy?" the engineer said.

"Faith, 'tis so to the naked eye," declared Flannagan, scratching his head.

"Let us look at the other end," Lathrop proposed gravely.

They went back up the incline, slipping on the uneven stone floor until they reached the un-paved section. The shored planks had been considered sufficient lining above high water mark. Twenty yards beyond the point where the engineer and his companion had entered this mysterious bore, they arrived at its end. It was a pocket. A wall of solid masonry closed the passage completely, evidently the foundation of a building.

"Bemitch and Gryde's warehouse," muttered Lathrop.

"'Tis that, indeed!" echoed Flannagan. Then, with the sharp of his hand beside his mouth, he

whispered, "And 'tis freshly laid. D'ye see?" Lathrop brought his lantern close to the wall, and saw that the mortar between the stones was scarcely discolored. He handed the light to Flannagan, drew out his pocket tape, took certain measurements, and wrote them in his notebook, and then they retired from the tunnel. And Lathrop saw to it that the plank they had removed was put carefully back into its place.

"What'll we do, Misthur Lathrop?" asked Flannagan, eyeing him askance.

"Fill in the bore—and at once," returned the young engineer, promptly. "And one other thing, Jimmy."

"Yes, sir?"

"Keep mum about this. Understand?"

The Irishman's eyes twinkled. "Sure, I can be as doomb as an ister!" he declared.

Lathrop nodded, satisfied, and they went back to the surface without further words. Old Andy was still stewing at the door of his sentinel-box, in the drizzle.

"Och! there's thim spalpanes aboot that would do har-r-rm in the tunnel, could they git down there," he declared. "Ye was follied here, Misthur Lathrop."

"Do you think so, Andy?" returned the engineer without a smile.

"I seen 'em. They stopped yonder in the doorway on Maybe-street, an' whispered. Thin wan of thim wint around the corner."

The side entrance to the offices of Bemitch and Gryde was just around the corner, but Lathrop did not mention it. He nodded to Andy and Flannagan, and strode home alone without even taking the trouble to look back to see whether he were being followed.

He was in deep thought, and he had a fruitful subject for cogitation. Chance—or was it Providence?—had set ajar a door of escape; so Colin Lathrop believed. He had been mentally contemplating a sheer wall, a barrier which, it seemed, he could not possibly pass. But now there was a chink in it; he believed he saw a streak of light.

The secret passage surely connected—or had once connected—the dock with the building occupied by the lace-importing firm. If the Tidehampton tunnel was put through Maybe-st., the old culvert must of a certainty be discovered. Whether Bemitch and Gryde had made any use of the passage or not, they had only now stoned up the shore end of it; and it looked bad. What could an inspector of the federal customs think about it? The idea that had taken root in Colin Lathrop's mind was a bizarre one; it was indeed. The engineer was not given much to romance.

Somewhere in his small library was an old "Blue Book" of Tidehampton, a sort of county history. He rummaged it out when he arrived home, and sat down before his grate fire again,

where Flannagan had found him, and was buried in the book for two hours, and with more appearance of interest than a man usually displays in reading such a book.

The history of the beginnings of the old seaport of Tidehampton contained no reference to a former subway, nor did Lathrop look for that. But his search revealed the fact that the city was built, as were several of our older Atlantic seaboard ports, upon the so-called West India trade. Rum and molasses were the bulk of the imports, with all manner of Yankee "knick-knacks" for return cargoes. That was the time when the American marine was in its prime, when trading vessels sailed under our own flag, and the forecastles as well as the officers' quarters were filled with simon-pure American seamen. It was easy to trace the beginnings of the lace-importing firm of which Gryde, the ward politician, was now the controlling owner. The old firm had not dealt in laces or other European imports. The warehouse on the corner of Maybe-st. still had the odor of tobacco and molasses hanging about it, although it had been forty years since a bale or hogshhead had been brought into the place. Just prior to Gryde's buying into the firm it had imported cigars from Cuba. Bemitch had introduced the firm to new trade, and within a few years the lace business had superseded everything else, Bemitch being the European buyer for the concern. The business had greatly prospered, and Gryde was rated a very wealthy man; and the firm was one of the biggest importers of its line in the country.

So said the Blue Book, and Lathrop had no reason to doubt its frankness. He sat with the volume in his lap for an hour or more, deeply considering the problem. There was a secret here, a secret that Imagination and Invention, twin daughters of Gossip, might easily explain. An old warehouse owned by a long-established mercantile firm; a secret passage from the sub-cellar of that warehouse to a dock owned by the said firm; and, given the kind of man Lathrop knew Gryde to be, the possibility that Bemitch and Gryde—and those whom the present firm had succeeded—had evaded the custom laws grew big in the engineer's opinion.

"If there were large profits in smuggled cigars and liquors, how much greater might be the profits in laces brought into the country without duty?"

This was the query that hammered at Colin Lathrop's mind. It was insistent. It was determined to enter and possess his whole thought. And behind the suspicion was an idea that he did not even admit existed—at first.

But the discovery of the passage, and the subsequent cogitations over the old history of the port, got on his nerves. He threw the book aside and went to the window to look out. The fact that it had ceased raining (the night was old now; and, had it not been cloudy, the east would have been grey-streaked with the coming dawn) seemed to suggest a new activity to the troubled engineer. He drew on his mackintosh and hat again, and softly let himself out of the house.

He halted under the awning on the step, smitten with a sense of hesitancy, if not with fear. He remembered that old Andy, the watchman, had declared he was followed that night when he came with Flannagan to the bore. Had he

been followed home again? and was he being watched still?

He sharply examined the shadows on both sides of the empty street. No footfall disturbed the calm of the early morning; only in the distance had the bakers' and milkmen's waggons begun to rattle. He saw nobody, and he came down from the shadowed stoop and walked quickly away. His precaution at the corner, of darting back to see whether he was really followed, betrayed no pursuit; and the undignified act made him flush all over.

"Pshaw!" he muttered. "It must be a bad conscience that puts a man in such a funk."

Yet he went on. Colin Lathrop came of a race noted for the determination of her sons. He had set his mind to the task of following a crooked trail; if it went down into a slime fouler than that on the floor of the abandoned passage he and Flannagan had examined, the young engineer would not lack the determination, at least, to carry him through to the end of it.

There were few pedestrians abroad, and Lathrop chose unfrequented streets to reach the water-front. Occasionally he passed a policeman or a slouching figure that seemed to belong only to the shadows and the mist of night. Tidehampton was an orderly town, and the engineer had little fear of being molested; yet he scarcely turned a corner without glancing back for that possible skulker in his wake.

He did not venture to approach the dock owned by Bemitch and Gryde. Instead, it was to a quite different part of the town that he wended his way, coming to the goal in half an hour, however—a small "float" beside a tumble-down wharf, to which several rowboats were moored. A black water-spaniel came barking from a shed at his approach, and then a man with tousled hair appeared to let Lathrop the boat he wanted. The engineer was not unknown to this water-side character.

The port was still blanketed with mist, through which the shipping loomed duskily. Now the several bells broke out in a gentle clamor among the bigger ships anchored in midstream. It was four o'clock by Lathrop's watch as he pulled away from the float, and rowed and drifted with the tide toward the Bemitch and Gryde dock. His boat stole along like a shadow. Had he been seen from deck or wharf, he would scarcely have been recognised in his long coat and with the wet, flapping brim of his hat shielding his face.

A few early fishermen were going out; and, if Lathrop's boat was noticed, it was probably catalogued with these denizens of the briny deep. Or it might be that he had the appearance of one of those 'longshore scavengers known by the euphonious name of "dock rats," the junkmen and petty thieves of the port. The nose of his little craft smelled its way in between the moored and anchored vessels, and by-and-bye he dropped down beside the upper plank wall of the Bemitch and Gryde dock. This extended more than a hundred feet into the water, was massively built, fended by huge groups of spiles at the corners, and was altogether a strong structure, kept in excellent repair. Lathrop could find no apparent aperture in this wall, although he rowed the length of it.

On rounding the end of the wharf the tide flowed strongly, whitening against the piers, and

chafing there as if fretted by the obstruction. His boat was seized by this current and swung inward against the plank wall. Lathrop was forced to stand up and fend off with an oar. The tide had already run out a good deal, and the mark of high water was above his head. That mark was defined by a broad stripe of tar-black all along the face of the plank wall of the dock.

But something glistened there that held Colin Lathrop's attention, and held it for several moments while the little boat knocked against the planks as if rapping for admission. Had he not been looking for some such thing, the engineer would probably not have noticed the crevice cutting the well-matched planks at right angles. The bottom of the door was under water, and it could be opened, of course, only at extreme low tide. A small boat might be forced directly under the dock when this gate was opened to allow the passage to be made.

A watchman suddenly bobbed up on the string-piece above his head, and swore at him. Lathrop let his boat drift on.

To be continued.

'PHONE, CITY 38.

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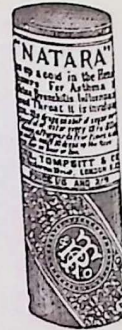
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From the Field—Continued.

KADINA.—We had a fine gospel meeting in Bro. Killmister's diningroom last Wednesday evening down in Wallaroo. There were 39 people present to hear the gospel, and at the close of the writer's address the daughter of Sister Brearly confessed Christ. She was baptised with another married woman last Thursday afternoon. They were both received into fellowship this morning. To-night we had another good congregation.—E. G. WARREN, Nov. 28.

Queensland.

TOOWOOMBA.—Bro. Parslow preached to a large audience last night on "Saul of Tarsus"; at the close four scholars from the Sunday School made the good confession. Interest well maintained in all departments.—LEWIS A. HOSKINS, Nov. 22.

ZILLMERE.—On Nov. 21 we were pleased to have with us Bro. and Sister Cavey. Bro. Cavey addressed the church, taking for his lesson the building of Solomon's temple as a pattern for the building of Christian character; he also delivered a splendid sermon at night on "A Good Investment." It is the first time our young brother has been with us, and we are pleased he offered to help.—J.B., Nov. 23.

New South Wales.

AUBURN.—On Sunday, Nov. 7, the service of song "Centennial Call" was creditably rendered by the scholars of the Lord's day School and thoroughly enjoyed by the parents and friends present. The offering to Foreign Missions reached the substantial amount of £4 1/2-. Bro. Cleary, from Victoria, spoke to a large gathering at the gospel meeting on the 14th. Our evangelist, Bro. Mudge, is at present conducting a four weeks' tent mission at Canley Vale. Last Lord's day morning a commencement was made with the church hymn-books, the new departure being much appreciated by the members. The evangelist and officers are much encouraged by the continued increase in the number of people attending the gospel meetings.—W. H. CLAY, Nov. 23.

INVERELL.—We had the joy of hearing the good confession from two at the close of Bro. Waters' address on the 21st inst. They were baptised on the Wednesday night following. Mr. Hugh Paton is conducting a ten days' mission here under the auspices of the Presbyterian Church.—H. COOK, Nov. 26.

MEREWETHER.—We have had the great pleasure of a visit from our much esteemed Bro. Colbourne, who preached in the chapel five nights in succession to very fair audiences. There were no additions by faith and obedience, but our brother looked up some who had come this way from Sydney, and I believe will now meet with the church here. The brethren here feel very grateful to Bro. Colbourne for his visit. There are evidences that the church as a whole has greatly benefited. The meetings in Hamilton are also very encouraging, and great things are hoped for. The brethren here contemplate approaching the Home Mission Committee with the view to having a tent mission in the Hamilton district at an early period. It is a

wonderful field with great possibilities. Bro. Colbourne visited this district, and was much struck with the wonderful possibilities it presented. We are looking and praying for a great revival in the near future.—C.N., Nov. 26.

PADDINGTON.—Full house to-night, Nov. 28. Four confessions, one from S.S. Three received by letter from Perth, W.A.—Mrs. and Miss Thomas and Bro. C. Thomas.—A.E.I.

Here & There.

Decisions reported in this issue, 75.

N.S.W. Home Mission Annual Offering, Lord's day, Dec. 5.

* An elderly lady confessed Christ and was baptised at Collingwood (Vic.) on Wednesday evening, Nov. 24.

The tent mission at Geelong conducted by Bro. Bagley reports a good meeting on Sunday night, and eight confessions to date.

D. A. Ewers' first letter about the Centennial Convention at Pittsburg just to hand, but too late for this issue. Will appear in next.

We are short of AUSTRALIAN CHRISTIANS for Sept. 30 of this year. If any of our readers can spare them, we would be glad if they would send on to us.

One of our large churches in sending its order for Churches of Christ Almanac for 1910 says, "The officers consider it the best one issued for a long time."

W. R. C. Jarvis, of Hobart, writes: "Should any preachers of the Harward stamp be requiring a 'preacher's holiday,' Hobart is the place for them to come to."

The foundation stone of the new church at Maylands, S.A., is to be laid on Saturday, Dec. 11. We congratulate the brethren there on the good prospects before them.

The N.S.W. H.M. Committee appeals for (1) A gift from every member. (2) A collection in every church. (3) A total offering large enough to more than clear the overdraft of £180. Remember next Lord's day!

The *Pittsburg Despatch*, which has just come to hand, has a display heading right across the top of the front page—"Many Thousand Disciples at World's Greatest Communion Service on Forbe's Field."

At the recent Band of Hope Union musical and elocutionary contest in Ashburton, N.Z., Ivy Greenwood carried off first prize for reciting in her section, and though only 13 years of age entered the class for those over 18 years, and won first prize there also. May Greenwood won a third prize.

The church at Middle Park (Vic.) celebrated the opening of their new chapel on Nov. 24. It is a fine building, and reflects credit on all who had to do with its erection. A good work ought to be done in this populous neighborhood. At the opening meeting addresses were delivered by F. G. Dunn, H. G. Harward, C. M. Gordon and H. Swain, Bro. Meekison presiding. A very handsome present was also made to Bro. Carter in recognition of the services he has rendered in preaching on Sunday evenings.

The N.S.W. Home Mission Centennial aim is a total offering of £200 on Sunday next.

The first year's work in connection with the Church of Christ Free Kindergarten will be brought to a close on Friday afternoon at 3 o'clock, Dec. 17, in the chapel, Chetywind-st., Nth. Melbourne. A Christmas tree will be provided for the children, and a short demonstration, indicative of the work done during the year, will be given. Visitors heartily welcome. Any gift in money or kind gratefully received. Remember the children at the festive season, and send on quickly to W. C. Craigie, Little Collins-st., City.

T. H. Scambler writes from Des Moines, U.S.A.:—"I have just a few days returned from the Centennial Convention at Pittsburg. It was a wonderful event. Among the most enjoyable experiences to those of us who have been here a few years was to meet friends from home. We saw D. A. Ewers, T. Hagger, G. B. Moysey, and others who made the long journey from home to attend the Convention. We had a happy Australian reunion on Oct. 13, in the church building in which W. G. L. Campbell has preached for three years."

The Baptist Union Meetings just concluded appear to have been very successful, and the reports showed that substantial progress had been made during the year. In connection with Home Missions, Mr. E. L. Watson (the evangelist in charge of the work) complained that his work had been prejudiced in some of the towns by doctrinal misrepresentations on the part of the Methodist *Spectator*, and, upon the motion of A. R. Thompson, a resolution was carried, protesting against "the unfair attack made upon the teaching of E. L. Watson by the Methodist *Spectator*, and respectfully urging the editor of that journal to withdraw the statements complained of."

A. E. Seddon, writing to the editor of the *Christian Standard* concerning the work in Paris, says:—"We did not have a meeting of any kind until Sunday, July 4, and, owing to my absence in Lorraine and in London, we did not recommence our meetings until the first Sunday in August, when I preached on 'A Basis for a Christian Church in France.' The next Sunday our subject was 'The Great Commission.' The following Sunday was 'The Creed that Needs No Revision,' and the two following Sundays were devoted to studies of the Lord's Supper and baptism. We have started a church paper; two numbers have already been issued. We translated Isaac Errett's tract, 'Our Position,' into French, and also Bro. McGarvey's tract on baptism. The former is all set up, and will soon be issued in pamphlet form. Two ex-priests have been baptised, another has made the good confession. We have begun observing the communion of the Lord's Supper every Lord's day. We are having regular music practice and prayer-meetings. About forty people are actively interested in this movement. We have selected a house for headquarters of our work and for our seminary. Enquiries and appeals for help have come to us from Belgium, Spain and Italy. We have had no disputes among ourselves, no rivalries, not the slightest unpleasantness."

In a letter which has got out of its proper order, D. A. Ewers writes of his trip across the Atlantic to America. He says:—"The trip has been fairly pleasant except on Monday afternoon, when we encountered a gale, and nearly every one, including your correspondent, was seasick. It was a rough time, externally and internally, but we will let bygones be bygones. I am fortunate in my berthmates. One is a young man, a Methodist, and President of the Epworth League, a kind of C.E. Society, in his town. Another is a magistrate from Jamaica. He belonged to the Church of England, but left it to be immersed, and now preaches for any denomination. He is familiar with some of our preachers there, and speaks highly of them. The third is a

quaint and original old farmer from South Kentucky, a Presbyterian, whose peculiar Americanisms, and inexhaustible supply of information, make him a most agreeable companion. His idiomatic witticisms full of solid sense remind one continually of 'David Harum,' though I am glad to say he does not adopt David's version of the golden rule—'Do first.' This old gentleman told me that his greatest friend, a doctor, belonged to the 'Campbellite' church, of which he holds a high opinion. I need not say that we have had some good old talks in our cabin of an evening on things in general, and Australia and religion in particular. Among the passengers is a tall young fellow from Ohio with his mother. When they learned in conversation my church relationship they informed me they were members of the 'First Christian Church' of Youngstown, where we have three churches. Their preacher's name is John R. Ewers, and they were deeply interested when they found I was a namesake of his. I was naturally pleased to learn that he is a fine preacher and a good looking man, though the latter fact occasioned no surprise, as that is a peculiarity associated with the name. Seeing mention of Bro. J. R. Ewers in one of the American papers some years ago, I wrote to see if we were related, but we could not find any connection. I write this on board, and post it to-night (Oct. 8), as it will be sent to England at once. We land at New York in the morning, and I will go on to Pittsburg at night, arriving early Sunday morning, the great Convention commencing the next day."

The recent United States census shows that "the total" number of religious organisations reporting in the census is 212,230, of which 199,831 report as to places of worship. The Methodists report 59,990 places of worship, the Baptists 50,092, the Presbyterians 15,311, the Lutherans 11,194, the Catholics 11,881. A number of the smaller bodies report the use of halls, instead of regular churches. The Methodists and Baptists together own 57.1 per cent., or more than half of the church buildings reported; the Presbyterians 7.9 per cent., Roman Catholics 6.2 per cent., Lutherans 5.8 per cent., Disciples 4.7 per cent., Protestant Episcopal 3.6 per cent., and Congregationalists 3 per cent. The largest increase in the number of church buildings since the last census has been among the Methodists, who have built 13,852 new buildings, Baptists 12,421, and the others in diminishing ratio."

"Among Protestants the Methodist bodies rank first in number of members with 5,749,838, or 17.5 per cent. of the total, and the Baptist bodies come next with 5,662,234 members, or 17.2 per cent. These two families together constitute somewhat more than one-third of the entire Protestant membership of the country. If to these be added the Lutheran bodies with 2,112,494 members, the Presbyterian bodies with 1,830,555 members, the Disciples (or Christians) with 1,142,359 members—each containing more than a million members, the five bodies combined include 16,497,480 members, or fully one-half (50.2 per cent.) of the membership of all religious bodies in the United States, and more than four-fifths (81.3 per cent.) of all Protestant bodies."

"There is certainly nothing in the figures quoted in this latest religious census to substantiate the opinion expressed by critics of Christianity that the religion of Christ is losing ground. A certain class of theologians, who have endeavored to show that such is the case, will find an absolute refutation in these figures, which demonstrate clearly that every religious denomination, Protestant and Catholic, has progressed; that the gospel is being more widely preached; that the country is more strongly Christian and our people more numerous and than at any previous time in our country's history."

Coming Events.

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

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

DECEMBER 20.—Fitzroy Tabernacle, Gore-st. Farewell Meeting to Bro. Linley Gordon, Monday, December 20, 8 p.m. C. M. Gordon, F. G. Dunn, H. G. Harward and T. B. Fischer are expected to take part. Musical items during the evening.

MARRIAGES.

JOHNSON—GREENSHIELDS.—On Nov. 10, 1909, at her uncle's residence, Bakewell-rd., St. Peter's, S.A., by H. D. Smith, evangelist, James W. Johnson, of Parikee, S.A., to Ruby May, eldest daughter of J. H. and E. Greenshields, Rainbow, Victoria.

MITCHELL—EMBLEY.—On Oct. 27, at Church of Christ, Swanston-st., by Mr. C. M. Gordon, Charles Herbert, eldest son of Mr. and Mrs. Thomas Mitchell, South Melbourne, to Laura Elizabeth, eldest daughter of Dr. and Mrs. E. H. Embley, "Thornbury," Latrobe-st., Melbourne. Home, Dec. 13 and 14, 38 Kirkora-rd., Hawthorn.

IN MEMORIAM.

AMES.—In loving memory of our dear father, who departed this life, Dec. 2, 1904.
—Muriel and Howard Ames.

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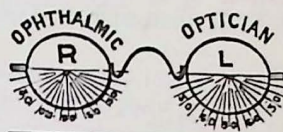
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Booking has commenced, and there is only one double room vacant for Xmas month. 2 rooms, bedrooms, from now until Dec. 20 are vacant, also campers, (shady) ground, facing sea. Best sites still open, but will be allotted according to priority of application.

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West Australia—Secretary: H. J. Yelland, "Goversteth," Kidman Avenue, South Guildford. Treasurer: C. J. Garland, "Penville," 159 Grovenor-rd., North Perth.

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