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The Great Convention.

By D. A. Ewers.

Surely none of my readers will be so simple as to expect a report of the great Convention. A mere list of the various meetings held would in itself exhaust the space of several letters. No less than 26 pages of the large official catalogue are devoted to meetings held during the nine days' currency of the Convention. And, besides, I was only at a few.

On Monday, Oct. 11, there were only two meetings of welcome at night, and so I was able to be at half of them, the one at which A. C. Rankine and others spoke in reply to the address of welcome which was tendered by a councillor in the absence of the mayor. The item of the evening was the Convention Sermon by Geo. H. Combs, one of the most eloquent and masterly addresses of the whole proceedings. Never was an address more timely or suggestions more appropriate.

But on Tuesday we had the choice of 11 meetings. The Christian's Woman's Board of Missions held three sessions in three different halls, morning, afternoon and night, and in the afternoon and evening there were also meetings of the "Brotherhood of the Disciples of Christ," at which the addresses were given by business men. This Brotherhood is a movement among "laymen" of all bodies, already assuming large dimensions and growing with rapidity. It conserves and directs the masculine forces of the churches, and seeks to enlist business men in active service along various kinds of work. It is one of the most remarkable

movements in the religious world of America to-day, perhaps the most remarkable. R. A. Long, generally known as "The Lumber King," is the president of the newly organised "Brotherhood of Disciples," and men of our churches prominent in the world of commerce are among its leaders. It is a great force, and will become a much greater among the American brethren.

On Wednesday, the 13th, the Foreign Christian Missionary Society held three parallel sessions, morning, afternoon, and evening, nine in all. Of course I could only be at three of these. Then, besides, at 5.30 p.m., the new mission steamer for the Congo was dedicated at the shipyards, where an immense crowd gathered, and burning speeches were delivered. At one of these sessions fraternal delegates were introduced, and the Australian preachers had the privilege of speaking for a few minutes. The two ablest addresses I heard that day were on "Secular Contributions to the World's Evangelisation," by I. J. Cahil, and "If the World should come to Christ," by J. H. O. Smith.

On Thursday, the American Christian Mission Society took charge, and again there were parallel sessions in various places. At one of these there was a "Session of Brethren from Abroad," when I had to speak for Australia and the work there. On Friday, the "American Temperance Board of the Church of Christ," the "Board of Ministerial Relief," the "Board of Church Extension," the "Ministerial

Association," the "National Benevolent Association," and the "Christian Endeavor" all had their innings. Unfortunately, I was not well, and had to miss the whole day's proceedings.

On Saturday, the 16th, there were no less than five parallel sessions. At one of these T. Hagger spoke as "fraternal delegate" from Australia, and at another I answered for Australia at the roll-call of States with a short address. The most interesting function on that day was an extra meeting, the 16th, being "The Veteran's Camp Fire" gathering. I attended this with Bro. Moysey, and may as well tell here a joke against myself, as, if I don't, some one else will. Only those over 70 had seats reserved, but as I came so far I thought I had a right to a seat, and so, pushing through the crowd (Moysey remaining behind), I marched boldly down the aisle. As the usher came to meet me he said, "Oh, I see you are over 70; I'll find you a seat near the front." I did not tell him his mistake until after I had my seat secured, and then he allowed me to retain it, and at my request found one for Bro. Moysey. It was deeply interesting to sit and look into the faces of the old veterans. The chairman was L. L. Carpenter, and the principal speaker J. W. McGarvey, who is 80 years old. His address was most sweet and pathetic, and his hoary head appeared to be lighted with the morning tints of the rising sun, the radiance of whose perfect day he must soon enjoy. Old-time songs of 50 years ago were sung with



Pittsburg, U.S.A.

a vim, and in short five-minute addresses old battles were refought with old-time enthusiasm. It was one of the best meetings of the whole Convention.

The communion service was of course the crowning meeting of the whole Convention. It was held in the afternoon in "Forbes' Field." This is a great sport resort where baseball and football games are contested. Here there is an enormous grand-stand erected in three tiers or galleries, so constructed that each seatholder has an uninterrupted view of the field below, and seated for about 30,000 people. This was the place chosen, and all the proceedings were directed from the ground below by a preacher with a flag, while the singing of the immense audience was led by 7 or 8 instrumentalists. As the seats occupied two sides of the square, every one was within sight of the leader. There were 50 tables with 100 elders and 500 deacons (I had the honor of being one of the elders). No addresses were given. The entire service, which is worth reproducing, was according to the Order of Service which was exactly followed as here printed.

ORDER OF SERVICE.

1.

At signal, the congregation will stand and sing, "Nearer My God to Thee."—Hymn No. 55.

2.

Congregation will remain standing and will unite, led by the elders who are presiding at the tables, in voicing "The Lord's Prayer."

3.

Congregation, seated, will read, in concert, led by the elders presiding, the following Scripture:

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I shall not eat it until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: For I say unto you, I will not drink henceforth of the fruit of the vine until the kingdom of God shall come.

And he took bread, and when he had given thanks, he brake it, and gave it unto them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you."—Luke 22: 14-20.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, in the night in which he was betrayed, took bread, and when he had given thanks, he said, This is my body, which is for you: do this in remembrance of me.

In like manner also the cup after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

Wherefore, whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread and drink of the cup.

For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."—1 Cor. 11: 23-29.

"Ye cannot drink the cup of the Lord, and the cup of demons: ye cannot partake of the table of the Lord and of the table of demons."—1 Cor. 10-21.

"And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them."—Acts 20: 7.

4.

Congregation seated will unite in singing, "'Tis Midnight, and on Olive's Brow."—Hymn No. 21.

5.

At signal the elders presiding will rise, the congregation will bow the head, the elders will remove the coverings from the tables. At second signal the elders will voice in concert the following prayer of thanksgiving:

O Lord, our God and Father, the Father of our Lord Jesus Christ, the God of mercies and of all comfort, who didst so love us as to give Thine only begotten Son, that we might not perish but have everlasting life, we bless thee for the heavenly privilege which we this day enjoy of meeting with so many of thy saints in our Father's house and at the table of our Lord. We see in this a crowning of the blessings and mercies we have enjoyed at thy hand in the years that are gone.

O Lord, help us, we pray, to once more discern in the broken loaf the broken body of our Lord of which we may eat and live forever. O preserve us in this sweet communion with our Lord and one another, until we shall enter into the holiest of all, and see thee face to face, and glorify thy name world without end. Amen.

After this prayer, the elders presiding will immediately break the loaf and hand it to the deacons, who upon receiving it will wait for signal, and will start upon signal, to wait upon the congregation, and after waiting upon congregation will hold their places until signal to return to their respective tables; when they themselves will be waited upon by the elders, for the loaf.

6.

At signal, the elders, while the congregation bows the head, will unite in voicing in concert the following prayer of thanksgiving for the cup:

Our Father and our fathers' God, we bless thee that Christ came into the world to save sinners. He was wounded for our transgressions, and he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. We praise thee that he gave himself a ransom for all; that he tasted death for every man. We thank thee for this cup of blessing, the symbol of the precious blood of Christ, the price that was paid for our redemption. We pray thee that thy blessings may be upon us, and upon thy people everywhere. That thy way may be known upon the earth, thy salvation among all nations. We ask it in the name of our Divine Redeemer. Amen.

The elders and deacons will observe the same order that was followed in administering the loaf.

7.

At signal, congregation will stand and join in singing, "All Hail the Power of Jesus' Name."—Hymn No. 26.

8.

THE OFFERING.

The offering that will now be received is given to the Fund for Ministerial Relief. No more precious and tender appeal can come to our hearts. The "Old Guard" made the triumph we witness to-day possible. Long-delayed payment and very poor pay, for their brave and sacrificial service, cause some of them and their dependents to be in need to-day. We are going to pay something on their unpaid salaries of the elder day.

Brethren, make the biggest, best, lovingest offering you ever made in your life, right now. We can give \$10,000 to-day if each one will do the part of a grateful child of God. You cannot be happy if you neglect this. You will not neglect it! Give now, even though you have to deny yourself something else. Give! The deacons will now wait upon you.

9.

At signal, congregation will stand and sing, "Blest Be the Tie That Binds."—Hymn No. 58.

10.

Congregation remain standing, and at signal, led by elders, will unite, voicing the following benediction:

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. Amen."

The meeting was deeply impressive, and the only thing that jarred on the writer's mind was the hurry of some to leave directly after the ordinance was observed. I suppose they were anxious to catch trains before the crush. As every chair was not occupied, there could not have been 30,000 communicants, as some of the papers stated. Probably fully 27,000 broke bread. I suppose there can be no doubt that the papers were correct in saying that this was the largest number that had thus communed together since the time when the Saviour instituted the feast. I saw many who were deeply affected, and even one of the many policemen who were scattered about was seen to wipe his eyes. There is no meeting on earth that brings us so close to the Saviour as that around his table. Why do not people value it more highly?

Reply from Mr. Seamer.

To the Editor, AUSTRALIAN CHRISTIAN.

Sir,—Again I regret having to protest against misrepresentation. First in your footnote. (1) Acts 2: 38 has unquestioned application to Jews and heathen, and was cited as proof that we were misrepresented by those who asserted that we shunned it and other texts. And now we are further misrepresented by your saying that I declare it is applicable to none but Jews and heathen. I only said there was no Scriptural command or precedent for the wider application. In fact, we to-day (as did Wesley) do actually apply it to those who have not already been baptised. But this we do, believing that we follow the spirit of the word without either literal command or precedent. We believe that its application to those already baptised in infancy would be out of harmony with the general teaching of the Bible.

(2) If you mean by "special illumination" that which is the common possession of every believer, then I do claim it, but I neither do nor did claim any "additional light."

(3) Not only do you magnify differences between Methodists, but you create imaginary ones. Wesley's reasons for infant baptism and mine are not "utterly opposed," but complementary. In the scrap quoted he shows that infants by nature need the atonement. I spoke of that atonement as completed by Christ, and of the children being in his kingdom. "Innocence" is your word. I neither thought it nor used it. It would indeed be an absurdity to use the symbol of purification on those suffering no taint of sin.

(4) Mr. Nicholson is quite explicit when read fairly. There is no need to enquire what he means by saying that baptizo "did NOT ALWAYS mean 'dip' or 'immerse,' but signified purification by ceremonial rite, which was sometimes effected

by 'sprinkling,' 'pouring' or 'immersion.' I said "we leave the mode an open question." Where is the difference?

(5) We were not discussing a question of right or wrong, but of the agreement or otherwise of godly and scholarly men. I repeat, "eminent and godly scholars differ." Dr. Carson, an eminent Baptist, in his book "Baptism in its Modes and Subjects," says, *baptizo* "always signifies to dip," but adds, "I have all the lexicographers against me in this opinion." And Wesley writes, "I say by washing, dipping, or sprinkling, because it is not determined in Scripture in which of these ways it shall be done, neither by any express precept nor by any such example as clearly proves it, nor by the force or meaning of the word baptise."

(6) Your readers were given a false impression on three points regarding Wesley. You would not acknowledge that, nor would you print my protest and correction. Whether you do or do not know the meaning of the word "misrepresentation" does not alter the fact.

(7) Concerning your criticism in "the leader" of last issue. You were quite free to eliminate from my letters all that you considered out of place. It was "the truth concerning the question of baptism" you said you were "concerned about," and any particular view or views are therefore secondary. We readily admit practising many other things for which we cannot produce Scriptural command or precedent, but we believe those things to be quite Scriptural nevertheless. You have the same right, of course, but we like to see the lack of literal command acknowledged. You claim to have a command to baptise "children who have reached years of intelligence, and who have learned to love the Lord Jesus." Where shall we find it? Where is love made an essential antecedent of baptism? Rather does love show the place of baptism to be overpast. And who is sole judge as to an inference being "clear and unmistakable" or "equally good"? Pleading for tolerance on such points, Wesley says, "I do not mean, 'Be of my opinion.' You need not. Neither do I mean, 'I will be of your opinion.' I cannot, it does not depend on my choice; I can no more think, than I can see or hear as I will.... Hold you fast that which you believe is most acceptable to God, and I will do the same." We cannot believe that baptism requires more than does Jesus as the Door of his fold. He admits babes. We acknowledge that in baptism, which is not essential to their spiritual life, but a useful preliminary to growth.

I trust that in the interests of the truth your readers will see this reply.

Faithfully yours,

WILLIAM SEAMER.

Morwell, 3/12/09.

(1) The intelligent reader of Mr. Seamer's articles and replies will no doubt have reached the conclusion by this time that in the matter of "misrepresentation" his protests are rather overdone. From what he had previously said, we were justified in concluding that he limited the application of Acts 2: 38 to Jews and heathens. It is rather late in the day to now inform us that Methodists do apply it to unbaptised persons (presumably not Jews or heathens). Had he made this statement earlier it would have saved trouble. Now, it has the appearance of an afterthought. The ground on which Methodists do apply it does not concern us. It is clear, however, that Methodists do not apply it to those sprinkled in infancy. And yet the fact remains

that the great majority of those of whom this can be said have never been converted, and the ordinance, of which they knew nothing, has only been a solemn mockery. To them, at any rate, the message which bids them repent and be baptised is just as applicable as it is to Jews or heathens.

(2) Mr. Seamer denies that he claimed to have "additional light." He made the claim right enough, but as he wishes his claim to be understood otherwise we won't insist on keeping him to it.

(3) The ground on which Mr. Seamer baptised infants was that of their being in the kingdom. Wesley's ground was that they should be baptised in order to bring them into the kingdom. And yet Mr. Seamer says that the two reasons for infant baptism are not "utterly opposed"!

(4) Mr. Nicholson can speak for himself if he wishes to do so. His words bear the construction we put upon them. Mr. Seamer's assurance that they do not is not sufficient.

(5) The recognised Greek scholarship of today does not give "sprinkling" or "pouring" as the meaning of *baptizo*. In this matter there is no difference of opinion. Dr. Carson is good enough, though rather ancient. It is true that he says "*baptizo* always signifies to dip," but we might as well have the whole of it. He says, "My position is, that it always signifies to dip; never expressing anything but mode. Now as I have all the lexicographers and commentators against me in this opinion, it will be necessary

to say a word or two with respect to the authority of lexicons." It may be said in passing that Carson's book was published in 1844. Dr. Johnson was then the authority in English and Parkhurst in Greek. Both are now out of date. But even with these authorities, Carson only differed with them as to the *secondary* meaning of *baptizo*. He says, further on, "There is the most complete harmony amongst them, in representing *dip* as the *primary* meaning of *bapto* and *baptizo*.... It is in giving *secondary* meanings, in which the lines are not so easily discovered, that the vision of lexicographers is to be suspected." It is just as well to have the whole of it before us to save, shall we say, the possibility of "misrepresentation." No modern standard Greek lexicon gives as the secondary meaning of *baptizo*, either sprinkling or pouring. They may give "wash" or "bathe," because they result from dipping, but the idea of "dip" or "immerse" is never absent even in the secondary meaning.

(6) Mr. Seamer is evidently obsessed with the idea of "misrepresentation," so that it is quite useless to discuss the matter with him any further.

(7) Mr. Seamer will find the command to baptise "children who have reached years of intelligence and who have learned to love the Lord Jesus" in Mark 16: 15. Preaching the gospel is antecedent to baptism, as it is also antecedent to loving the Lord Jesus Christ.

This discussion has reached the reiterative stage, and must now conclude.—Ed.

"The Australian Christian."

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Dear Reader,

As the New Year will soon be here, I am desirous of enlisting your co-operation in increasing the number of subscribers to the AUSTRALIAN CHRISTIAN for the year 1910.

During the present year the size of the CHRISTIAN has been increased by an additional four pages of reading matter, which has enabled me to impart greater variety to its contents, and therefore make it more interesting to you. This increase has been made at considerable cost, which can only be met by an increase in the subscription list.

From the many kind things said about the CHRISTIAN, I am encouraged to think that you will make an effort to secure at least one new subscriber.

It is not my intention to foreshadow any detailed programme as to the contents of the CHRISTIAN for 1910, beyond saying that with the help of those who have assisted me in the past with their contributions, the paper will maintain its present high standard, and no effort will be spared to improve where improvement is possible.

Thanking you and all who have in any way contributed to the success of the CHRISTIAN, and especially the agents who have rendered such valuable service in distributing our paper in the various churches.

I am, yours fraternally,

THE EDITOR.

I have read of those who bathe in those baths of Germany which are so much impregnated with iron that they have felt, after bathing, as if they were made of iron, and were able in the heat of the sun to cast off the heat as though they were dressed in steel. Happy indeed are they who bathe in the bath of such a promise as this: "I am with thee!" Put your whole soul into that consoling element; plunge into it, and

you will feel your strength suddenly renewed, so that you can bear troubles which before would have overburdened you.—*C. H. Spurgeon.*

The harp of the human spirit never yields such sweet music as when its framework is most shattered and its strings most torn.—*Melville.*

From Unbelief to Faith.

By Professor James Orr.

Concluded.

Let us come down a little further. I give you now a page of my own personal experience when I was a young man. At one time my own mind was a good deal upset with those very things we are speaking about. I am not in the habit of giving autobiographical sketches in my addresses, but I will tell you so much. It was a time when these things were stirring in the country, and my own mind, as I say, was a good deal upset, and very specially by one man—namely, by Joseph Barker of Newcastle.

Joseph Barker.

Now, Joseph Barker was a man whose name was very well known at that time as a public lecturer and debater. It was a time of great platform debates; Mr. Bradlaugh, Mr. Holyoake, and many others held debates going on for many nights. Sometimes these debates were reported and published. I got hold of a debate between Joseph Barker and an opponent, a clergyman, on the Bible, and in my state of mind then, it seemed to me that Joseph Barker on the whole had the best of it. He was a very skilful debater, well read, and had at his finger ends all the difficulties, and objections, and contradictions, and immoralities you hear about in the Bible, and could make the best use of them; and for a time my mind was a good deal impressed by this kind of thing. I need not follow the personal part of it any further, but this I want to say: Joseph Barker disappeared, and for a long time I could not find out what had become of him. I was interested in him, partly for what had happened to myself, partly because I had a kind of liking for the man, because I thought there was a desire for truth in him.

One day years after there came into my hands a parcel of books for review, and among these books was the life, the autobiography, of Joseph Barker. Well, I read that one first; and the interesting thing that came out was this: Joseph Barker had gone away with his family, who had not given up their Christian faith, and became a farmer in the West of America. After living there for years, during which time he was shunned by his neighbors on account of his opinions, he was one day sitting alone in his cabin, when his eye fell on a copy of the New Testament. He had not read it for a long time. He was alone, and took it down and began to read it. And as he read the life of Jesus it seemed to him somehow to be a new thing. Nature had smoothed down the acrimony of controversy in his spirit, and his mind was now more receptive to what he read; and as he read he felt that there was something

that he had not rightly appreciated or understood before, and though he said nothing at the time, he went on reading. Before he changed thoroughly he came back to be a Deist and a Unitarian, but ultimately he surrendered to the Lord Jesus Christ, and entered the Christian ministry, becoming, I think, a minister of the Methodist Church in America. And there was his book!

Thomas Cooper.

"Oh," you say, "that is quite an exceptional case. There was another, a contemporary of his, well known to some of you by name at any rate, Thomas Cooper, the chartist—Thomas Cooper, the infidel lecturer, as we used to call him. He went about lecturing on Strauss's 'Life of Jesus'; and he went through a somewhat similar experience, and became an earnest Christian man and a downright defender of the faith he once persecuted."

You say again, "Oh, well, these are exceptions." No, they are not exceptions. I had in my hands this afternoon a list of a score of men—it includes these two—who had all in their day been connected with secularism—lecturers, editors, speakers of one kind or another—all of whom came back to the Lord Jesus Christ. It was given me by one of themselves, who was living in Glasgow at the time, and I have kept it ever since. It is an interesting document. With this list was a letter I received not long ago from Mr. Musgrave Reade in Manchester, well known for over twenty years in Lancashire and Cheshire as a prominent man in the following of Mr. Bradlaugh—a secretary, and a speaker, and general propagator of his views. He came round to full faith in the Lord Jesus Christ, and is now in India serving as a missionary of the gospel.

Not so many.

"Well," you say, "after all, supposing that to be true, still they are but few." I would like to remind you in passing that there are not so many to draw upon altogether. We sometimes forget that, when we are speaking about numbers. I do not want to estimate the strength of any party by the numbers at their public meetings, but I have seen gatherings of secularists, and I do not think I am wrong in saying that probably you will find in this church any day of the year a company of Christian people larger in number than the whole of them in this city put together. Well, if that is the case, you must remember what you have to draw upon. It is not as if you had a great ocean to draw from. I think that those who publicly declare these views are a very much smaller number, if you polled them, than they sometimes imagine themselves to be.

German Y.M.C.A.

Take another case. I was over in Berlin one year, and in Berlin there stands a magnificent pile of buildings belonging to the Young Men's Christian Association. What was their origin? Well, they took their origin from a man Schlumbach. What about him? This Schlumbach in his youth was a wild dare-devil kind of fellow. He was known as an atheist, a blasphemer, a man who revelled and rioted in his unbelief. He went over to America and served in the American Civil War there, and still had that reputation. He afterwards was brought to Christ through the influence of a colonel he visited. He lived in the colonel's house for some days and saw his Christian work. His heart was touched, and he became an earnest Christian man, and afterwards a minister. He went to Berlin and got some young men about him and said, "You must start what we have there in this place." They said, "It is impossible." There was just a dozen of them or so, but he encouraged them to make a beginning, and the result of that is this pile of buildings—the Young Men's Christian Association in Berlin—that has now its branches all over the country.

Haeckel.

That is another instance. Perhaps you say, "Well, but you are not dealing with learned men, scientific men, intellectual men. They know better." It is just as easy to tell you about intellectual men and scientific men as it is to tell you about the others. You must not really be carried away by this idea that the drift is all from faith to unbelief. It is much the other way. Let me give you this plain fact, which any of you can verify for yourselves. Haeckel in his book, as you know, sets himself to destroy what he calls the three great buttresses of religion—God, the soul, and immortality—on scientific grounds; and in the course of his book he props himself on certain great authorities, many of them German, some of them of other countries. What is the fact? The fact is this, that what Haeckel is teaching in that book is at least a quarter of a century out of date in his own country. What is the proof of that? The proof of it is that most of the men that he has quoted as his authorities, as his own pages testify, afterwards turned their backs upon him.

Virchow.

There is, for example, Virchow, probably in his time the greatest physiologist and craniologist in Europe. Virchow was a materialist, a man after Haeckel's own mind, but by-and-bye he turned his back upon these views, and came out in defence of a more spiritual view of man. Nay, more; scientific man as he was, he stood up in face of all the associations of the time, and declared that he did not believe that up to that time there was any decisive evidence of the descent of man from the ape! Well, that was Virchow; and, of course, Haeckel

has to bemoan his defection. Then there was Du Bois-Reymond, another of his great authorities. You can read about him in this book. He also was of Haeckel's way of thinking, and then in a famous speech he also recanted and went over to a more spiritual view; and so Haeckel has to bemoan his defection. Then there was Wundt, perhaps the most distinguished psychologist in Europe. Wundt, of Leipzig, in his early days wrote a book all to Haeckel's mind, advocating materialism; but it happened that he published a later edition of that book, in which he recants his former position, Haeckel himself being a witness to the declaration that he looks upon that book as the crime of his youth, which it will take him all the remaining years of his life to expiate. Haeckel has to bemoan his defection too. There was another man, whom he founds upon most largely perhaps after Darwin—who did not desert him—and that was Professor Romanes. Professor Romanes also left him, and died, as you know, an earnest Christian, testifying to the faith he once opposed. Well, these are illustrations. I do not say that these men all, like Professor Romanes, came back to the Christian faith, but they drifted away so far from Haeckel to a more spiritualistic view of the universe.

Drs. Muir and Kuenen.

Now take an example or two of more positive change. We hear a good deal about criticism. Well, let me give you an example relating to criticism. I suppose one of the ablest representatives of the modern critical unbelieving school—a school that denies the supernatural altogether—was Dr. Kuenen of Leyden. Now Dr. Kuenen wrote a book, which he called "Prophets and Prophecy in Israel," which I agree was a most able and learned work against the supernatural in the prophecies of the Old Testament. What is the origin of that book? He was requested to write it by Dr. John Muir of this country, a well known scholar. Dr. Muir sympathised with these views, and asked Kuenen to write the book, and himself was, I believe, at the expense of producing it and having it translated into English. He wrote a preface to it. Now you cannot get a copy of that book. Why? You say, "It is all sold; there has been such a demand for it." Not at all. Why can't you get a copy of it? Well, this is the explanation. Dr. John Muir in his later years changed his views, and coming to believe that this book was doing a great deal of harm, he had the copies of it called in and put out of the way. I know that is the case from a letter of Kuenen, which has been published. I have a copy of that letter, given me by the man to whom it was written, and Kuenen there states this fact, and sets it down to a sort of melancholy Dr. Muir had fallen into in his later years. But still there was the fact that he had changed his view. I think it was a very good kind of melancholy for him, and melancholy that would make

him a great deal happier than the one he was in before.

Abraham Kuyper.

Now that I have mentioned Kuenen, let me give you another illustration. Abraham Kuyper was one of Kuenen's foremost pupils, steeped to the lips in Rationalism, and there was a valuable prize given for an essay or treatise on the works of John a Lasco, and Kuyper thought he might as well have a try for this prize. So he studied A Lasco; it was difficult to get a copy of A Lasco's books, but he got them. It was a revelation to him, and led to his conversion, and his life since has been devoted to stemming the tide of unbelief that had been set agoing in Holland. The result was that Kuyper himself became the founder of a Free Church in Holland that has spread throughout Holland, and is evangelical to the core. He was afterwards Prime Minister of Holland. That is another illustration.

Professor W. M. Ramsay.

Take one more. In Aberdeen University there is a very distinguished man known as Professor W. M. Ramsay. Now Professor Ramsay tells us that he started his career as an adherent of what is called the Tubingen school of criticism—the strongest and ablest school of unbelief of last century—a school that denied the supernatural, and put most of the books of the New Testament very late. Professor Ramsay's calling took him to Asia Minor on exploration work, and in the course of his researches he was so impressed with the minute accuracy of the book of Acts, that it led him bit by bit to recast his whole opinion, and he has now become one of the ablest defenders of Luke's accuracy as a historian, and one of his books was a very able defence of the narrative of the Nativity in the Gospel of Luke—Christ's birth at Bethlehem.

Drift from unbelief.

Well, I might go on and give you case after case, but this will suffice to show what I mean when I say that along with this drift away from faith that you hear so much about, there is quietly going on a drift in many minds in the opposite direction; and you will do well not to be too easily persuaded that, in this great contest which is being waged, it is unbelief which wins.

To Overcome Faults.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults; in every person who comes near you, look for that which is good and strong; honor that; rejoice in it; and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when the time comes.—*J. Ruskin.*

Opportunity to do Right.

Whatever God may deny us, he never denies us the opportunity to do the right thing. This thing may be our going forward or our holding back, our acquiescence or our refusal. He leaves it to us to decide, and this is our opportunity. Sometimes the opportunity is to become poor, sometimes it is to become rich. Sometimes it is to live, sometimes it is to die. But it rests with us to make the circumstances in which we are placed our opportunity to do the right thing, and to take it. God often shuts the door in our face in order that we may go through another one which he has opened. He knows that the closed door is the one that we want to go through, but the open one is the door that we need to go through. But sometimes he permits the opening of a door which he knows that we know we ought not to enter. He thus puts us to the test by allowing us the opportunity of keeping out of it. And there are times when he closes all doors in order, that we may have the opportunity of patiently waiting and persistently knocking until one is opened. No one can complain of the lack of opportunity, for he is pretty sure to be in one or another of these cases.—*Patterson Du Bois.*

Use of Adversity.

In the olden time, when the Government of England resolved to build a wooden bridge over the Thames at Westminster, after they had driven one hundred and forty piles into the river, there occurred one of the most severe frosts in the memory of man, by means of which the piles were torn away from their strong fastenings, and many of them snapped in two. The apparent evil in this case was a great good: it led the commissioners to reconsider their purpose, and a substantial bridge of stone was erected. How well it is when the fleshly reformations of unregenerate men are broken to pieces, if thus they are led to fly to the Lord Jesus, and in the strength of his Spirit are brought to build solidly for eternity! Lord, if thou sufferest my resolves and hopes to be carried away by temptations and the force of my corruptions, grant that this blessed calamity may drive me to depend wholly on thy grace, which cannot fail me.—*C. H. Spurgeon.*

Life Eternal.

Life eternal! How shall I express my thought of it? It is not mere existence, however prolonged and free from annoyances. It is not the pleasures of the senses, however vivid. It is not peace. It is not happiness. It is not joy. But it is all these combined into one condition of spiritual perfection—one emotion of indescribable rapture—the peace after the storm has gone by, the soft repose after the grief is over, the joy of victory when the conflict is ended.—*Hill.*

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The Leader.

THE GREAT PITTSBURG CONVENTION.

The great Convention recently held in Pittsburg, U.S.A., has come to an end, and we are beginning to get some information regarding the Centennial celebrations. The brotherhood of Australasia have been deeply interested in the preparations for this great event, and will be glad to learn something about the big meetings which have been held. D. A. Ewers, our "special correspondent," tells us something in this issue about what he saw and heard, but frankly acknowledges that the bigness of the thing made it impossible for one observer to do anything like justice to the demonstration as a whole. America is a big country, and the people belonging to it living in the United States believe in doing things on a big scale. They are great on establishing records. It is estimated that something like thirty thousand disciples attended this Convention, but it is quite likely that larger religious gatherings than this have been held. The gathering, however, was big enough to make a profound impression upon the people of the United States, and to impress them with the thought that they had in their midst a tremendous force for good.

The great communion service.

In one thing, however, a record was established. The communion service is said to have been the largest ever held. The *Pittsburg Despatch* in one of its headings describes it as the "largest communion service the world has ever known." No building was large enough to hold this great assemblage, and so the brethren were forced to find a place in the open air. The Pittsburg baseball field appears to have been the only available suitable spot, and here the service was held. The local journal says in regard to it: "A baseball field had never before been chosen for the scene of the most solemn ceremony of Christianity. Yet when the hosts of the Church of Christ entered famed Forbes

field for the communion service of the Centennial Convention of the church, now drawing near to its close, after a wonderful religious week in Pittsburg, the immense crowd showed itself in every respect devout and awe-inspired by the tremendous rout and awe-inspired by the tremendous significance of what was to come.... The scene presented by the thousands of Disciples at the communion—the most memorable one in the history of the great and growing church—was one which will ever be remembered by those who filled the great stands and seats. The numbers who partook of the Holy Sacrament were tremendous, and the service will truly rank as the greatest Pittsburg has ever known."

Its solemnity preserved.

It is one thing to the credit of the secular press in the United States, that it gives a fair share of its space to anything of importance in the religious world. In this respect, it is in striking contrast to the Australian press, with one or two honorable exceptions. The favorable impression created by the communion service upon the representatives of the Pittsburg press is worth noting. It assures us that the organisation of our American brethren was complete. Defective organisation would easily have led to disastrous results in such a vast assemblage. The size of it may be easily grasped by multiplying by fifteen the attendance at our own Centennial communion service, held in the Sydney Town Hall last Easter. And yet, impressive as the Pittsburg service was, its recurrence, we think, could only be justified as being incidental to a great occasion. The Lord's Supper must never be used for mere spectacular purposes. In referring to this, the *Christian-Evangelist* says: "In the arrangement for the great communion service at Pittsburg, there were two apparently conflicting desires. First, there was the strong desire to be together, and to mingle our voices in prayer and song in a common service. There would be about such a massing together of our forces at the Lord's table something that would typify our oneness in Christ, and would encourage and strengthen the hearts of all present. On the other hand, there was a strong aversion to making any spectacular display, or to detract in any way from the real spirit and solemnity which properly belong to such a service. Both desires, we believe, were realised to a very high degree."

Impressions of the Convention.

In trying to say something about the Pittsburg Convention we find that the great communion service bulks largest in our thoughts. There were other great things in connection with it, but all the other services were split up into groups, and thereby lost much of their impressiveness, and made it difficult to give a comprehensive view of them all. It is therefore safe to say that the communion service will be the abiding memory of the great Convention. The *Christian-Evangelist* asked a number of brethren to answer the following ques-

tions: "(1) What features of the Convention have most impressed you? (2) What lessons have our Centennial propaganda and the Convention taught or emphasised that should profit us in the future?" A number of replies to these questions are given. The first of which is from J. W. Baker, of Tacoma, Washington. He says: "(1) The great communion service. (2) Faith to undertake greater things, and greater confidence established in the positions occupied by our pioneers." In fewest words, these answers probably express the general feeling of all who were present at the Convention. There is no doubt that the ties of brotherhood were largely strengthened, and that the very fine addresses delivered in connection with our plea had a good educational effect. So far as one who was not present can judge, the result of the Convention will be that the brotherhood will have a profounder realisation of the need there is of being loyal to the principles of New Testament truth.

The Old Guard.

Next to the communion service, we should like to have been present at the meeting held in honor of the veterans of the movement. Of this meeting, the *Christian-Evangelist* says: "The meeting of the veterans excited so much interest that the building in which they met was too small to hold those who were anxious to see and do honor to the old soldiers of the cross. Such men as Brothers Loos, McGarvey, Carpenter, Treachout, Moore, Dungan, Earl, and a host of others who were present, are worthy to receive the honor and the lasting gratitude of the younger generations, for we have entered into their labors." In connection with this interesting gathering we have given us a few words from J. W. McGarvey, whose name is a household word among the disciples of Australasia. They are full of pathos when we remember that his days are nearly numbered. He said: "I am filled with awe that my life has been prolonged to eighty years. I am awed by the large number in this immense gathering of disciples who have passed the allotted span of life. How can I find words to address you and the 'old guard'? Like the old guard of Napoleon, you can die, but not surrender. When we take the parting hand at this Convention, it will be the last time for many of us on this side of heaven. 'God be with you till we meet again.'" And though we are far sundered from our brethren in America, and only know most of them by reputation, we too—the whole brotherhood in Australasia—join in saying, God bless the "old guard." And if this should meet the eye of our venerable Bro. McGarvey, we want him to know that we honor him for the work he has done on behalf of the Christian faith—for the firm stand he has taken, as a Biblical scholar, for the integrity of the sacred Scriptures; and that when the day comes that he must pass hence to his great reward, he will leave behind him as an enduring monument in the hearts

of the Disciples throughout the world, the memory of a valiant soldier who fought the good fight of faith.

The future.

Our faith in the future of our American brotherhood rests largely on the enduring influence of the "old guard" upon their religious conceptions, and the influence of their example in the direction of loyalty to the great principles which are inseparable to the plea for a restoration of Christianity as it was at the first. The honor done to the "old guard" at Pittsburg gives much promise of good for the future.

Editorial Notes.

PITTSBURG CONVENTION NOTES.

The "Editorial Notes" for this issue give further information regarding the great Convention. They are selected from the *Christian-Evangelist* and the *Pittsburg Dispatch*. The first of these deals with

Its Magnitude.

The attendance, of course, exceeded anything in our own history, if not in the history of other religious bodies. Perhaps the figures so often mentioned of fifty thousand were not realised. Our own estimate from the beginning was twenty-five thousand people, with a registration of fifteen thousand. When we get a full report we believe these figures will not be far out of the way. If we should count the numbers brought in by special train for the communion service, no doubt the aggregate would be swelled beyond this. It was a larger Convention than it would be wise to hold annually. But it was fitting that this Centennial occasion should be marked by this unusual attendance. It was quite representative, too, in that many lands, and all sections of our great country had delegates in the Convention. This fact will make the inspirational and educational value of the Convention much greater than it would otherwise be.

The Awakening Among the Men.

The Brotherhood movement among us received great emphasis at Pittsburg. The meetings held under the auspices of this organisation were among the most largely attended, and the most enthusiastic. There seems to be a growing recognition of the necessity of calling our men into more active service if the church is ever to accomplish its mission. It was gratifying to note the large number of business men present who had left their homes and their business to help on the work of this Convention. Much credit is due to President R. A. Long and Secretary P. C. Macfarlane for their energetic policy in waking up the brethren to the need of forming local organisations for Bible Study and for Christian work.

Unification and Enlargement.

The most important and far-reaching measure adopted by the Convention in its bearing upon our future work, was the recommendation for the appointment of a committee, consisting of representatives of existing missionary organisations and an equal number of representative brethren not officially connected with them, to meet and plan for the unification as far as possible of our mission work, our missionary budget, missionary publications, this reorganisation looking to more effective and aggressive mission work. No doubt an important matter for consideration by this committee will be the organisation of a Convention of the Disciples of Christ of which all our missionary organisations will be parts, and to which they will make their annual reports. These are steps imperatively demanded in order to that enlargement of our work which is essential to our future growth and prosperity.

Bible School Work and Evangelism.

Both these two great interests received due consideration and emphasis in the days devoted to them at Pittsburg. The training of teachers, the magnifying of Bible study, the formation of large adult Bible classes, and methods of primary teaching, were some of the features prominent in the Bible School session. Some concrete examples of teacher-training examinations were given, and the whole work received a stimulus that will be helpful. The evangelistic work was magnified as having its legitimate and necessary place in the church, and some of its dangers and wrong methods were pointed out unsparingly by the evangelists themselves. We have no more loyal class of men than our evangelists, and our faith in them is such that we believe they will study their methods, both in the light of experience and of the Scriptures, and so modify them, if necessary, as to make them beyond criticism.

Teachers Must Know.

Dr. Moninger, whose book "Training for Service" has had such a wide vogue, took a prominent part in the Bible School part of the programme. In the course of an address he said Bible study is fascinating, and any one can make it fascinating if he chooses. To illustrate the necessity of a teacher being informed on the subject he is teaching, the speaker told the story of a boy who sold a trick dog to a man. When the man took the dog home he found that the animal would not perform for him. He returned with the dog to the boy, whom he accused of cheating. The boy then spoke to the dog, which promptly performed every trick it was ordered to perform. "Why is it that he will perform for you and not for me?" asked the man; "how can I make him do tricks?" "You've got to know more than the dog," answered the boy. The speaker's conclusion was that the Bible teacher must know more than the pupils. Dr. Gordon was accompanied by his Bible Class, and gave a practical demonstration

of how he conducted the class. He said Bible study was the most important work of the Church of Christ, and he would rather be superintendent of a good, live Bible class than pastor of a half dozen half-dead churches. His class held a regular Bible School session on the stage. He emphasised the results to be obtained from making a report of every new person moving into the neighborhood and inviting him to the Bible class.

Things New and Old

Things new and old. What are these? They are one in essence. There may be neither the one nor the other without each and both. What is old? The principle. What is new? The application. What are the things that are old? The roots. What are the new things? The blossoms; and the two are necessary to growth and advancement. If you destroy the old, there will be no new; the absence of the new proves the death of the old. If you destroy the roots of the tree, there can be no blossoms; and if there be no blossoms, no fruitage, you at once become anxious and begin to question the life of the tree. The root is old, the blossom is new; the principle is old, the application is new. And you may always take those new things and test each by their interrelation. The new which contradicts the old is false, whether it be a woman, or a journalism, or a theology; but the old which has no new is dead, whether it be a woman, or journalism, or theology.—G. Campbell Morgan.

It is perfectly possible to protect one's self against small error, and yet to make great and final errors in the sum of the work; on the other hand, it is equally possible to fall into small errors, and yet be right in tendency all the while, and entirely right in the end. In this respect, some men may be compared to careful travellers, who neither stumble at stones nor slip in sloughs, but have from the beginning of their journey to its close chosen the wrong road; and others to those who, however slipping, stumbling at the wayside, have yet their eyes fixed on the time gate and goal, and will not fail of reaching them.—Ruskin.

There is nothing which makes us so acquainted with Christ himself as sorrow, and hence there is nothing so efficacious in eradicating self. It is God's cure for selfishness. It is his way of making us seek not our own, but the things which are Jesus Christ's.—H. Bonar.

Certainly, if this pilgrimage were all the way a way of ease, then we should not much desire to hasten on it, or to come to the end of it, or to see God in heaven; too much satisfied with the sweetness of the streams, we should stay away from the fountain.—Dr. Cheever.

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.)

MISSIONARY RESPONSIBILITY.

Topic for Dec. 26.

Suggested Subjects and Readings.

A missionary kingdom—Neh. 8: 20-23.

The church the world's good Samaritan—Luke 10: 25-37.

Missionary commands—Ps. 119: 2-8.

A serious task—Ezek. 3: 16-21.

No shirking—Jonah 1: 1-3; 3: 1-4.

The imperative, Go—1 Cor. 9: 16; Matt. 9: 35-38.

Topic—Our responsibility for Home and Foreign Missions—Matt. 28: 16-20.

Missions is the great work of the church. The proclamation of the gospel of our salvation, the effective presentation of the claims of the Redeemer's kingdom, is one of the great reasons of the existence of the church. By missions is here meant something different from the work which lies within the sphere of the local activity of a church. In one sense all that we are doing in our own district, in the way of school work and gospel preaching, is mission work. As here used, however, the chief point in missions is effort to give the pure gospel of Christ to those who have not yet had its claims brought before them. There are needy districts in our own land as well as in the regions beyond. Many have never heard the way of salvation as given to us in the New Testament.

Now this work makes a louder call, and nobler appeal, to us than local work does. In trying to help things in our own district, we seem more to be working for ourselves. Everything which leads to success here makes it nicer and more comfortable for us. But in work beyond, in real mission work, there is a call for more sacrificing, disinterested service. Our gifts here are less directly conducive to our own comfort. Of course, whatever we do for others does help ourselves, as the next paragraph shows.

The church "grows rich in giving."

A somewhat common but effective illustration may be given of the benefits and blessings which come to the church prepared cheerfully to give the gospel to others, and of the disastrous effect of a selfish withholding on the antissionary or o-missionary church. The Sea of Galilee receives the Jordan, a small river, and gives it out a great river, and this constant flow of water keeps the lake fresh and pure. The Dead Sea receives the Jordan, a great river, but gives nothing out, and so its waters are rank, and in them nothing lives.

A. C. Trench puts the same lesson thus: "The fountain that gives what it receives is fresh and clear and beautiful. The bog that receives and does not give is malarious, foul, reptile haunted. This miracle was a symbol of that love which exhausts not itself by loving, but after all its outgoings upon others, abides itself far richer

than it would have done but for the multiplying which there ever is in a true dispensing."

"If I have eaten my morsel alone!"

The patriarch spoke in scorn;
What would he think of the church, were he shown

Heathendom, huge, forlorn,
Godless, Christless, with soul unfed,
While the church's ailment is fulness of bread,
Eating her morsel alone?

"I am debtor alike to the Jew and the Greek,"

The mighty apostle cried;

Traversing continents, souls to seek,

For the love of the Crucified.

Centuries, centuries since have sped;

Millions are famishing, we have bread,

But we eat our morsel alone."

A searching question.

W. R. Hotchkiss thinks the problem would be solved if we determined simply to treat Jesus Christ right. He forcibly presents the question: "Is it right to receive the eternal life from those scarred hands, and then give him only the spare change we happen to have left after we have supplied ourselves with luxuries? Is it right to receive heaven at the price which he paid, and then give him the odds and ends, the convenient service, the things that cost us little or nothing? The crumbs that fall from your laden table are not enough; they will not do to meet the need of the world that gropes in its ignorance, in its blindness, without God. You have no right to crucify the Lord Jesus Christ afresh upon the cross of your convenience."

Our country's call.

We are sometimes shamed by the sacrifice and earnestness of others, when we compare their deeds with our half-heartedness in a nobler cause. The *Daily Express* correspondent during the Russo-Japanese war wrote this to his paper: "The most wonderful patriotism in the history of the world has risen among the citizens of Japan. I can give you a striking instance of this which came under my notice the other day. It is the story of a woman who lived on the shores of Missipa Bay, below Yokohama. She was ill when the call to arms came, and her son was her only support. When the call to arms came, the son did not answer. His mother questioned him closely, but he answered her evasively. He would go 'to-morrow,' he said, but when the morrow came he was unready and full of excuses. For three days he made excuses, and his mother expostulated with him. On the fourth day he was still at home. This time his mother did not protest, but that evening she committed suicide. In the note she left behind she explained that she had suddenly realised the cause of her son remaining at home when he should have been in the field. She knew that he had only remained with her because he was afraid she would starve if he left. The country demanded his services. She was an old woman, and ill, she explained. Therefore her death would not matter, particularly as it saved her son's honor. The next day her son was in uniform."

OUR responsibility.

Whose? Yours and mine. His, whosoever has himself heard of the Christ. He who has

obeyed the Lord's "Come" must give heed to his "Go." We wish every Endeavorer to make the great call a personal matter. It is in the highest degree desirable that every member of the church take an interest in the evangelisation of the world, and show that interest in a practical way. Pray for the work and for the workers, then give as you pray. It is the season for gifts. Why not make a special Christmas gift to Home Missionary work? When this topic is used, the year will be dying; the time of new resolutions for the New Year will be drawing near. Let one of the resolutions for 1910 be a more cordial interest in missions. We commend to our Victorian Endeavorers especially the collection for Home Missions on Jan. 23. Use the topic as a means of stimulating each member of your society to make personal sacrifice and a special gift.

Thoughts.

As God loves not empty hands, so he measures fulness by the affection.—*Bishop Hall.*

Every believer of the ancient gospel ought to be as eminent for liberality as for faith in God and zeal for his institutions.—*A. Campbell.*

A city grows rich by receiving and giving forth. It is a focus of commerce. A desert neither receives nor gives, and it always remains barren and poor. Every heart that receives and gives forth grows rich in holiness and love and everything that belongs to its commerce.—*Petroubet.*

Make all you can honestly;

Save all you can prudently;

Give all you can possibly.

—*John Wesley.*

Inquire diligently what blood mortgage there is on your property in the interest of Foreign Missions—how much you owe to the heathen because of what you owe to Christ for redeeming you with his precious blood.—*A. J. Gordon.*

Notes and News.

Brighton Society celebrated its anniversary on Dec. 1. There was a moderate attendance of members, visiting Endeavorers and friends. A happy time was spent together. From the secretary's report we cull the following:—Although our membership is very much smaller than in previous years, we feel that our efforts to help the poor and comfort the sick have been richly blessed. 737 visits have been paid to sick and absentees, and 25 to hospitals. Tracts and other literature have been distributed, 65 prayer meetings held, and 10 temperance pledges taken. Many needy families have been provided with clothes, bread, milk and other necessary provisions. £3/7/- has been spent in Sunshine work, and £6/6/5 collected for Home and Foreign missions, apart from £2 which was collected for a motor mission boat for Pentecost Island. Missionaries in Japan, India, and South Sea Islands are corresponded with. At the commencement of the year our membership was 48 active and 8 honorary. The additions number 9 active and 2 honorary, while the losses through removal from district number 14, and from other reasons 7. This leaves us with 36 active and 10 honorary members. The anniversary service was happily closed by a little girl's confession of the Saviour.



AUSTRALIAN MISSIONS.

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

Letter from H. H. Strutton, Baramati.

In this letter I wish to deal with two subjects, viz., weaving and orphans. Our weaving work, though only on a small scale, has drawn a good deal of attention on the part of Government officials and missionaries, and it appears to be the only one of its kind that is paying its way as well as providing a good wage for those employed. Of this more anon. The class of work turned out, although not of a fine grade, finds a ready market, and is evidently superior to the same grades of work done in mills and by the village weaver in general, as the following unasked for testimonials will show:—C. M. S. Aurangabad, "The saries sent are very good." H. F. C. Mission, Poona, Pastor Malhar, "Your saries are very strong, and the color is fast; I shall want some more next Christmas." Amer Marathi Mission, Sirur, "The saries are very fine, and wash well." Mukti Mission, Kedgaon, "Ramabai is very pleased with the saries.... If you can supply three or four hundred at Christmas next she will be glad to take them." Then there are many others who don't say much, but just come and get others after trying one of ours.

This brings me to the next subject. We have often been asked if we cannot take up some orphan work. *All of our weavers are orphans*, though it is a question whether a person does not cease to be an orphan as soon as he gets married and has a family! Two of our "boys" are married, and the marriage of another will probably have taken place by the time this reaches you. Then we have two younger boys; one has just taken up carpet weaving, on a loom here, and the other kiddie fills bobbins all day. Now the question is: *Do you think we should increase our number of orphans in this particular branch of the work?* It is no easier to gather up Hindu orphans now than it has ever been since we came here, but we may get some boys who have already been in orphanages, and who are available from missionaries who are either giving up such work, or are at present trying to earn their living outside of orphanages. There are advantages and disadvantages in getting such boys. Our experience so far is that it is rather a good thing to get them after they have had to fight their own battles for a while, and have found out that bread is not easily made by idle hands. Such boys ought to be supported at £5 a head for two years. If after that time they are unable to independently earn good wages for themselves, under the present system of work we have here, they will be rank duffers. This refers to

boys over 14 years of age; if any are younger than that, they may have to be supported for a longer period, but the support for the first year or so would be only £5.

To enter more fully into this work we would have to have larger weaving accommodation, and also extra living rooms for such boys, but plans for this could be soon submitted. It should be remembered that we get a good deal of help in the preaching work from the weavers that we have at the present, who are ever ready to give a hand as their time admits in the bazaar preaching, and the evening work in the town. Something ought to be done for these lads, who have had a certain amount of training, and who are in danger of drifting into Hinduism if left to themselves. In the case of two that I have, they were at work for a Mahomedan, working over 12 hours a day, and no Christian influence near them, so that in time the inevitable result would have been that they would have adopted Mahomedism, or at best have been merely nominal Christians. Another was working for a Parsee under very much the same condition of things. These are now bright Christians.

I am expecting another lad in a month or so to join in the weaving work here. So far I have endeavored to get those who have either had some previous training as weavers, or were in some special way adapted to the work. But in taking any orphan that offered, it might mean that he might be slow in learning, and therefore it is necessary to have a year or two of his support guaranteed.

We could perhaps get some young babies as orphans, such as from a place like the Pundharpur Municipal Orphanage for Illegitimate Children. For us such a work is not practical, as someone would have to be set apart for it altogether, and we can't see our way clear to open a creche at present.

Should any one of any Committee at home wish to support such boys, we can find as many as money is sent out for, or as many as we have room for. If the boys are young, they will have to have a certain amount of time in school every day, as well as work at the weaving. (Oct. 18, 1909.)

British daring enterprise.

One thing that has delighted the writer about the British brethren is the splendid enthusiasm and daring enterprise with which they go about their Foreign Mission work. In the days that are to be this work will expand; more and more, both of men and money, will be required to meet the growing demands. From whence are the men and money to come? From the home churches. The work here produces the base of supply for the work abroad. It would be wrong, then, to neglect, wrong to fail to develop the work in the home land. The more that is done

in the British Islands to-day, the more you will be able to do in Burma, and Siam, and India, and Africa to-morrow. This should be sufficient to arouse the enthusiasm of all for the home work, because nothing less than world-wide conquest can satisfy Christ, and nothing less ought to satisfy his people.—Thomas Hagger in *Bible Advocate*.

Influence.

The inevitable fashion in which our words and deeds are expanded and multiplied in their effects is rhythmically expressed by Gustavus Williams in these verses:

Drop a pebble in the water; just a splash and it is gone.
But there's half a hundred ripples circling on and on and on,
Spreading, spreading from the centre, flowing on and out to the sea,
And there ain't no way of telling where the end is going to be.
Drop a pebble in the water; in a minute you forget,
But there's little waves a-flowing, and there's ripples circling yet,
And those little waves a-flowing to a great big wave have grown,
And you've disturbed a mighty river, just by dropping in a stone.
Drop an unkind word, or careless; in a minute it is gone,
But there's half a hundred ripples circling on and on and on.
They keep spreading, spreading, spreading from the centre as they go,
And there ain't no way to stop them once you've started them to flow.
Drop an unkind word, or careless; in a minute you forget,
But there's little waves a-flowing and there's ripples circling yet,
And perhaps in some sad heart a mighty wave of tears you've stirred,
And disturbed a life that's happy when you dropped that unkind word.
Drop a word of cheer and kindness; in a minute it is gone,
But there's half a hundred ripples circling on and on and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
Till you wouldn't believe the volume of the one kind word you gave.
Drop a word of cheer and kindness; in a minute you forget,
But there's gladness still a-swelling and there's joy a-circling yet,
And you've rolled a wave of comfort, whose sweet music can be heard
Over miles and miles of water, just by dropping a kind word.

The grief which all hearts share grows less for one.—Edwin Arnold.

If God did not hate sin and punish it, he would cease to be a Holy Being, and would lose all his glory.—Payson.

That Dunedin Paragraph.

Dear Bro. Dunn,—According to Principal H. G. Harward, the combined membership of the churches of Christ is 1,332,873. It is safe to say that we stand with 1,250,000 at least on the question of the Lord's Supper. It is every Christian's privilege to come to this divine feast. It is "the Lord's table." But the moment we debar any of his children, we make it sectarian. My offence is that I preach plainly what every church among us more or less practise. "Neither invite nor debar" is the safe way.

Those who give out of a willing heart, to the Lord, are no longer driven from the church by having their hand pushed from the collection plate, nor their money handed back to them. The only *polluted money*, in my opinion, is that which is *unwillingly* given.

The organ is used by three of our Dunedin churches, by vote of the congregation. And as a preacher in one of your Melbourne churches, where the same thing was done, wrote me—that instead of it being a hindrance, it has proved a great benefit to the services—that is also our experience here.

On these three points I unhesitatingly affirm that we occupy the same ground as the great body of the church. God's truth like the church is universal, and must be so considered and dealt with. Fundamental principles are the same everywhere—incidentals vary according to custom of times and localities.

One of our members brought an offended Anglican to me one evening after the services, who thought it was "bad taste" for me to speak against some of their teaching and practices. Every sect will charge us with the same thing. Must we therefore desist and keep silent? Some of our members think it "bad taste" to "parade" our views against Christians using tobacco, to speak of No License, and against dancing and theatre going, etc. Shall we therefore keep silent?

I must speak openly and above board against every teaching and practice which I believe to be wrong, whether among ourselves or others, and which is an hindrance to the progress of the Church of Christ and the great plea of Christian union for which we are pleading. It may be "bad taste" on my part, but the Lord knoweth my heart.—Brotherly,

Tabernacle, Dunedin.

W. J. HASTIE.

[We do not question Bro. Hastie's right to hold the views he does on the subjects referred to, but we do think that in deference to the brotherhood in Australasia he need not indulge in a propaganda concerning them. He goes beyond the American principle of "neither invite nor debar," and his manner of doing so, as we have said, is in bad taste. He should remember that America is a long way off, and that what he says does not trouble the American brotherhood, but is offensive to the great majority of the brotherhood in New Zealand, where he is at present residing. There are many things we admire in the American brotherhood, but for all that we should be sorry to see some of their methods adopted here. No one objects to Bro. Hastie waging a war on recognised evils, but the items referred to in "that Dunedin paragraph" do not come under that head. We have no desire to discuss these questions, and trust that the good sense of Bro. Hastie will cause him to refrain from pursuing a course that can only result in stirring up strife.—Ed.]

From the Field.

New Zealand.

OAMARU.—A sister formerly in fellowship with this church has lately been restored, a new desire for higher things having been aroused by attendance at the mission. Bro. Mathieson is enjoying a few weeks' well-deserved holiday, his place being taken by J. R. Clarke (Gore) and D. M. McCrackett (Petone). A social to farewell the former of these brethren and welcome the latter took place last Friday and was well attended. Bro. Familton presided, and welcomed Bro. McCrackett after 4½ years' service in other fields. A presentation of useful books was made to Bro. Clarke, who, with his wife, has rendered acceptable service to God while with the Oamaru church. Bro. McCrackett delivered helpful addresses last Lord's day and at the prayer-meeting.—W.K., Nov. 25.

WELLINGTON SOUTH.—We are having fine meetings. The building is well filled every Lord's day evening. On Nov. 21 the S.S. held its anniversary. Bro. Franklyn delivered a stirring address on S.S. work to the church at 11 a.m. The teachers are thinking of having the address printed to hand a copy of it to every church member. At 3 p.m. and 7 p.m. we had grand meetings. The evening service was crowded. Wednesday evening, 24th, was devoted to scholars' demonstration; the programme was provided by the school, assisted by the choir under the baton of Bro. Miller. Bro. Weston prepared the children in their dialogues and action songs. The superintendent, Bro. Laing, distributed the prizes. The annual report showed a roll of 180 scholars, average attendance 130; 15 teachers. Several scholars joined the church during the year. Prospects are bright.—Nov. 26.

AUCKLAND (Ponsonby-rd.).—Our hearts have been deeply stirred during the past week at the untimely death of one of our members, a young seaman named Karl Boyens, who was suffocated, while sleeping in a motor launch, by the escape of gas from the exhaust. He gave himself to Christ about seven months ago, being led to a knowledge of the truth by Frank Marmont, and has led a beautiful Christian life, testified to by all who knew him. A short service was held at the chapel before leaving for the cemetery, where his remains were laid in the sure and certain hope of a joyful resurrection. Last Lord's day evening Bro. Turner delivered an able address on Spiritism to a large and interested audience. The teachers of the infant class—Mrs. E. A. Perkins, and Miss A. Macdermott—gave a tea-party to the little ones at the chapel last Friday evening. Although it was very wet weather, over 80 were present. A very happy time was spent, and a large number of prizes distributed.—F.D., Nov. 28.

MOTUEKA.—We have commenced meetings for breaking of bread, and although unable to hold gospel meetings, we have had two additions, one already baptised, and the other was immersed last week. This is the centre of a large district, and although we have had a small church at Lower Moutere for several years, there has been no systematic effort made to extend the work into the centre. We have now made that effort, and have six members meeting together, not including several

helpers from the Lower Moutere church. The writer is preaching at Moutere, where we are having good meetings, with deepening interest. Hence we cannot discontinue them in order to open out in Motueka. We are endeavoring to do what we can privately, with good encouragement. The field is very large, and a keener interest is being taken, but the results must be slow with so few laborers; but every addition will increase the influence, and the future is bright with promise. The pure word is prevailing.—J. G. PRICE, Nov. 24.

Tasmania.

LORINNA.—On Saturday, 27th inst., Bro. Byard, senr., Percy and Sister Lydia Byard, with the writer, journeyed to Lorinna, from Circular Ponds, a distance of 16 miles. The same evening we held a service at Mr. Thos. McCoy's residence. Sunday we had a well-attended service under the "Forth" Bridge, and at the close J. Bullock, on the confession of his faith, was immersed in the name of the Lord Jesus, before a number of witnesses. Bro. Bullock is the first visible result of the effort in that district, but we have reason to believe that others are impressed. The same evening we had another service in our brother's house, when an earnest message and appeal was presented to a present.—W. J. WAY.

Victoria.

BRIM.—On Sunday, Nov. 21, we celebrated our S.S. anniversary. The cyclonic weather interfered somewhat with the attendance at the afternoon service. A good gathering assembled in the local hall for the evening service, and gave splendid attention to a message on "Christ's Crowning Prayer." Sunday, 28th, we continued the anniversary by holding a special young people's service. A fine company of young people were present. The special singing at all services was of a high order, reflecting great credit upon our organist and trainer, Miss E. Stovey.—HENRY BAKER, Nov. 21.

FOOTSCRAY.—A splendid meeting last Lord's day. Special Anti-Liquor Traffic meeting. Local Rechabite Lodge attended in regalia. J. E. Allan's sermon was to the point, and he received splendid attention.

SOUTH YARRA.—The mothers' gospel meetings for this year were brought to a pleasant termination on Wednesday, Dec. 1, when a gathering was held in Fawkner Park, 60 being present. Several prizes were presented by Sister Nightingale to the mothers (for attendance, introducing new members, etc.), while they had provided a gift for her, which they asked Sister Giffen to present. Afternoon tea was enjoyed, after which an illuminated text was given to every mother as a watchword for the coming year. Sister F. Lee kindly provided a bag of sweets and a toy for each child. These presented by Master Freddie produced much delight. We expect to resume work in February next, and in conclusion wish to heartily thank all those who have aided us during the past year, and hope for God's blessing on our work in the future.—E.A.G.

CHELTENHAM.—The annual election of officers for S.S. resulted as follows:—Supt., E. T. Penny; vice-supt., R. W. Tuck; secty., F. Martin; asst. secty., S. Organ; treas., W. Woff; organist, Miss Ida Judd; librarian, P. Bryce. We are looking

forward to a good year. Sister Milly Judd is home again from Queensland.—T.B.F., Dec. 6.

BRUNSWICK.—An uplifting exhortation was delivered by S. Stevens, from South Melbourne. C. A. Quick's topic at the evening service was "Consider thy Ways." Splendid attention.—W.T., Dec. 5.

DUNOLLY.—A. W. Jinks preached on "What We Plead For" on last Lord's day evening. One made the good confession.

ST. ARNAUD.—The little girl Alma Oldfield who died on Saturday last of ptomaine poisoning, as reported in the daily papers, was a member of the Church of Christ Junior Endeavor and Lord's day School, as were also her two brothers, who with their mother were seriously affected as well, but are now, we are pleased to say, out of danger. It was a sad calamity. The circumstances are not likely to be forgotten by those who witnessed them. We laid the remains of the little girl away in the St. Arnaud cemetery on Sunday afternoon, the children from the Sunday School walking beside the hearse. The inquest has been adjourned until such time as the Government analyst has submitted his report.—W. G. ORAM.

MIDDLE PARK.—Our services both morning and evening were well attended. F. M. Ludbrook addressed the meeting in the morning, and H. Swain preached to a splendid audience in the evening. Both these brethren gave us their best, and we feel an uplifting from the kindly assistance of those friends who have so willingly come along to give us a good start in our new home. Two young men received into fellowship at the morning meeting.—J.S.M., Dec. 6.

SOUTH MELBOURNE.—On Dec. 2 the Sunday School held its anniversary tea meeting, followed by a demonstration and distribution of prizes. C. M. Gordon occupied the chair and also distributed the prizes to the children. On Lord's day morning the church was splendidly edified by Bro. Hanslow, and in the evening Bro. Stevens gave a temperance address to a fair audience.—S. NORTH-EAST, Dec. 6.

MELBOURNE (Swanston-st.).—H. G. Harward was speaker last Lord's day morning. We had a special offering from members to augment church fund, which showed a deficiency mainly on account of recent improvements in the direction of cleaning and renovating inside of chapel, etc. Up to present about £48 has been contributed. In the evening Bro. Gordon preached on the subject, "Is Belief in Christ Necessary to Salvation?"

HARCOURT.—At our C.E. meeting last week we had to say goodbye to Bro. and Sister R. Pryor, who have left this district to reside at Ultima. Both were good workers, and had classes in the school. We have lost within the last twelve months seven of our best workers. After having a pleasant hour together, we all wished our brother and sister God-speed.—A.E.G., Dec. 6.

PRESTON.—Over forty at the breaking of bread last Sunday morning. Bro. Goodwin was down from Shepparton, and exhorted the church. Bro. Waldren was received into fellowship. He brought a letter from Sth. Melbourne. Our Bible School is growing, but there is a dearth of teachers. The building fund is growing very slowly. Our Centennial Aim of £100 will not be realised unless the readers of this paper help us. We gratefully acknowledge the receipt of 5/- each from the

churches at Doncaster and Ma Ma Creek, Qld. The treasurer's address is 27 Grattan-st., Carlton.—W.A.S., Dec. 12.

SOUTH YARRA.—Lord's day, Nov. 28, was recognised as Temperance Day. W. H. Nightingale exhorted in the morning, and in the evening his subject was "Slaying Goliath." 14/6 was collected for Victorian Alliance. On Tuesday last Bro. Parker gave his lantern lecture "Snapshots Round the World," which proved very interesting and instructive. Last Lord's day Sister F. Lewis, from Windsor, and A. Harris, from Shepparton, were received by letter. Bro. Davis, from Nth. Richmond, exhorted the church very acceptably. The gospel meetings are keeping up fairly well.—T.M., Dec. 6.

BENDIGO.—We were pleased to welcome our evangelist home from a month's holiday in Hobart, where Bro. and Sister Collins spent a very happy time. He took the opportunity in his expression of thanks on Sunday morning to convey the fraternal greetings of the brethren at Hobart, and his gratefulness to the Bendigo brethren for the opportunity afforded. The change has certainly done our brother a lot of good, judging from the vigorous address on "The Church of Jesus Christ" that he gave in the morning, and a telling message at night on the subject of "A More Excellent Way." We thank the brethren at Hobart for their kindness to our workers.—J.S.

S.S. UNION.—The 9th half-yearly demonstration was held in the Christian chapel, Lygon-st., Carlton, on Wednesday evening, December 1. C. M. Gordon (President) presided. He extended a hearty welcome to those assembled; he was delighted at seeing so many, but would have been better pleased if building had been packed; he advocated sympathy and zeal amongst our members in the work of the Union on account of its efforts in endeavoring to promote activity in our Lord's day schools; and he hoped the time would not be far distant when a Sunday School evangelist would be wholly employed in this important work. The programme, which consisted of action songs, recitations, solos and duets, was splendidly rendered by scholars connected with our suburban schools to the delight of the audience, who thoroughly enjoyed and appreciated their efforts. These exercises reflected great credit on both performers and teachers. Nat Had-dow and Sister Jeannie Dickens rendered valuable assistance. The chairman on behalf of the Union thanked all those who had taken part.—J. Y. POTTS, Dec. 6.

BRIGHTON.—Since last report there have been four more confessions—S.S. scholars—two of whom have been baptised. Church is looking forward to the return of Bro. Morris, who arrives shortly from his long tour.—Dec. 8.

CARLTON (Lygon-st.).—On Lord's day morning we were pleased to have with us Sister F. Collins, from Bendigo, W. Magarey, from Adelaide, and Jabez Thurgood, from Launceston. F. G. Dunn gave a splendid address, speaking upon the New Testament lesson. H. G. Harward's subject at night (fourth of the series) was, "A Mighty Contest." Good meeting.—J.McC.

South Australia.

MILANG.—Good meetings last Sunday. Confession Sunday week.—H. EDGAR HALL.

NORTH ADELAIDE.—Lord's day, Dec. 5, Sister Mrs. Moreton re-united with the church, after an absence of some years.—V.B.T., Dec. 6.

STIRLING EAST AND ALDGATE VALLEY.—Good meetings yesterday. At Stirling East one was received into fellowship who was immersed during the week. Bro. Verco conducted the meeting at Aldgate Valley. The churches here have arranged with Bro. Wiltshire (who has been here during the past four months laboring amongst us) to remain for another term of twelve months. Bro. Wiltshire is an earnest worker, and we trust much good may result from his future efforts.—A.G.R.

BORDERTOWN.—We are still having very encouraging meetings. On Nov. 28 two (husband and wife) accepted the invitation, and were immersed in the presence of many witnesses at our midweek service. They, with the two who were previously immersed, were formally received into the church on Nov. 5. At night the gospel service was well attended, when the writer preached on the subject, "A Roman Governor's Verdict." There are others interested, and we hope to win them.—E. EDWARDS, Dec. 5.

WAMPOONY.—Church anniversary services commenced on Nov. 21, F. E. Thomas being the preacher. Those who braved the elements were well repaid by the splendid address by Bro. Thomas. On Nov. 24 the usual tea-meeting was held. The sisters had prepared a sumptuous array of good things, which were well patronised by the public. The building was quite too small for the audience at night, when we were favored with able addresses delivered by A. R. Benn and F. E. Thomas. The solos rendered during the programme by visiting brethren were much appreciated. A supper provided a fitting conclusion to a very enjoyable meeting.—E., Dec. 6.

QUEENSTOWN.—Lord's day, Nov. 28, at the morning meeting, Bro. Horsell exhorted. The gospel meeting was preceded by the immersion of two young women. W. C. Brooker spoke. Lord's day, Dec. 5, a large attendance at the breaking of bread. W. C. Brooker exhorted. In the evening, the chapel being filled, the evangelist delivered an address, at the close of which a woman decided for Christ.—A.P.B., Dec. 5.

NORWOOD.—Mission continued throughout the week. Interest increasing. Attendances good, especially Thursday night. To-day, J. E. Thomas gave the morning address, exchanging with Bro. Griffith. In the afternoon, Bro. Griffith spoke to the children and their parents, when five made the good confession. Our brother spoke in the evening on "Christian Baptism." The building was crowded. Six confessions, making 25 for the week.—G.H.J., Dec. 5.

SUNDAY SCHOOL UNION.—Following a resolution from Conference, efforts are being made to greater usefulness to the children from the time of the cradle roll to more mature life. On December 1 a conference was held at Grote-st. which was well attended. G. D. Wright, Union President, presided. Excellent papers were given by Miss Alice Jones, of the Kindergarten Union, S.A., and Sister Miss Evelyn Williams, of the Presbyterian Ladies' College, on Kindergarten Work and Junior Classes respectively. On the completion of the afternoon session a basket tea arranged by E. R. Manning and Grote-st. sisters was enjoyed. In the evening Bro.

Continued on page 726.

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 IV.

A HOLD-UP.

And he drifted throughout that day, did Colin Lathrop. Not in the little boat, which he rowed back to its owner before breakfast-time; but in his mind, aye, in his very soul, he was adrift!

In the fuller and broader meaning of the trite expression it is true that "every man has his price." It is equally true that every man may meet the particular temptation that is surest to floor him. He who never falls merely has the fortune to run a track of macadam, for temptation assails one from without more often than from within, lurking behind obstacles in our paths.

The engineer had come to an obstacle, a great obstacle; likewise he came to a great temptation.

Colin Lathrop was wrapped heart and soul in the building of the Tidehampton Tube. He and Brace had put into it their very hearts' blood. They had risked their future as engineers upon the work; and, having invested so much in No. 2 section, to lose the chance of building No. 3, in which there was a splendid opportunity to make good their losses, was a heartbreaking thing.

It is true that youth and hope go hand in hand; but Lathrop was too young to have grown used to the buffets of fortune. The condition of affairs for Lathrop and Brace looked to the young engineer like the end of all things. The firm would be obliged to go out of business and all they might have gained in wealth and business standing would be lost. It was maddening to think of.

And all for what?

"Because a scheming, low-lived political grafter has set out to 'do' us!" groaned Lathrop. "And what for? What's his object? Ah! I'd be willing to wager a good deal that his objection to our boring Maybe-st. lies in that old culvert from his warehouse to the dock. Guilty conscience! If it was merely a passage used by the old West India traders who used to own the premises, he wouldn't be so precious particular. They might have smuggled rum and cigars without its affecting his business standing. But lace is valuable, and there is a steep duty on it. A very valuable package can be concealed in a small space.

"Of course all the goods Bemitch and Gryde are supposed to import come from Europe on the regular steamers. Their dock here is let to different ship-owners; they don't use it. Their consignments come to New York or Boston or Philadelphia, and then are reshipped here, I understand. None of the small freight steamers that come to the port of Tidehampton bring Bemitch and Gryde laces. Yet—"

After all, the situation looked impossible. The connection between Bemitch and Gryde's business and the old tunnel was too far-fetched. If

the thing got into the newspapers, it would create some scandal, to be sure; but that scandal would be more likely to hurt the memory of the old importing and shipping firm that had preceded the lace-importers. Yet, if such was the case—if Bemitch and Gryde had nothing personally to fear from the discovery of the passage to the dock, how was Gryde's opposition to the boring of Maybe-st. to be explained?

"It is a sure thing that the old tunnel has been used by his firm, and he is afraid of publicity," determined Colin Lathrop. "Otherwise, why this sudden walling up at the end of the tunnel? As Flannagan says, it was done recently—since the fact was made public that Maybe-st., instead of Bullinger, must be the route of the bore. I wish to goodness that Joe Brace was here!"

But Joe had forsaken him. He had figuratively "thrown up the sponge," and Lathrop did not even know how to reach him in less than forty-eight hours. Meanwhile, the decision on the contract for No. 3 section was hanging fire. Either Lathrop and Brace must agree to the commission's terms and put up the bond, or the bid of Finch and Smalley would secure the job. Unless, indeed, Lathrop closed the deal on this very day, the newspapers of the following morning would be asking questions. The public and the papers were with the young firm, as Lathrop had told Brace; but the applause of either the one or the other is ephemeral.

And Lathrop drifted. When a boat drifts down stream, or a man's soul drifts on the current of doubt, every hour of inaction makes the return trip harder. And by afternoon Colin Lathrop had drifted a long way, a long way from his ideals, from the thing on which his business career hitherto had been anchored. Lathrop was not alone a Scot; he had come of the severe and just old Presbyterian stock; his forbears had lost their all—and some their lives—for what they held to be right. Joe Brace had often "rigged" his partner a bit upon his strict adherence to the tenets of his belief.

Lathrop began to question himself now, however, on this point at issue. Why should he and Brace lose their all because of the wrong-doing of Gryde? The fellow was a black-leg; surely he was. It was not hard to believe that there was something queer about the importing business of Bemitch and Gryde. Lathrop had heard of many sharp ways in which unscrupulous men try to evade the United States customs. For instance, Gryde might have a man outside in a fishing boat on the lookout for certain steamships, from which valuable packages of lace, wrapped in oilskin, could be tossed to be picked up by the supposed fishing boat.

Or, if the lace importer had debauched the captain and officers of some tramp steamship, a valuable cargo might be put off from the steamer

outside, to be brought into the port in the night time in a small boat, and so under the dock and through the secret passage into the warehouse on Maybe-st.

It was ridiculously romantic, of course. Yet Gryde's apprehension regarding the change in the direction of the new tube, and the fact that the end of the old passage had been so recently walled up, gave color to all Lathrop's suspicions, no matter how improbable they might seem.

With Finch and Smalley handling the contract for No. 3 section of the subway, Gryde evidently believed that he could control matters so that the public at large—and the newspapers—would never hear of the old culvert between his warehouse and the dock. The older firm of contractors was able to put up the bond, although their bid for the construction of the final section of Tidehampton's subway was much higher than the price at which Lathrop and Brace could afford to do it. But, if the latter firm could not put up the bond, Finch and Smalley would certainly complete the tunnel.

Lathrop wished mightily that his partner were within immediate reach. Could he only have shifted a measure of this responsibility upon Joe's shoulders, he would have been glad indeed. What would Joe have advised under the present conditions? Joe was a great believer in the game of bluff. "Put your best foot forward every time," Joe was wont to say; "and, if you are obliged to use a crutch, see that it's varnished well and has a silver ferule on it."

Joe believed that they were beaten, however. It was only Lathrop's dogged persistency that would not admit it. And perhaps the fact that they were beaten unfairly was the thing that rankled most. Gryde had beaten them by underhanded means; Colin Lathrop was tempted to fight fire with fire.

When first he had learned of the ancient digging under Maybe-st., an idea had taken form instantly in his troubled mind. His idea had sent him out in a rowboat on the river to continue his discoveries. And now, on this afternoon, it finally hounded him to the offices of Bemitch and Gryde.

"Is Mr. Gryde in?" he asked in the outer office, and was shown instantly into the politician's private room. Gryde had earned his popularity and kept it by being always accessible.

He was a short, obese human spider, who smoked a great, black cigar, had heavily lidded eyes that always examined one from a sly angle, and sat back in his chair to listen with his fat and jewel-bedecked hands clasped over his aldermanic paunch. He was alert instantly when he saw Lathrop, and it was evident to his visitor that the lace importer was secretly disturbed. Nor did the young engineer keep him long in suspense. He went directly to the point, and put before Gryde the request that he had formulated on the way over.

The politician fairly gasped, fell deeper into his swivel chair, and his fat jowls began to glow with a faint purplish hue, while his little eyes snapped viciously.

"What, sir? what, sir?" he cried when he found his breath. "Do you make that astonishing request in good faith?"

"I do," declared Lathrop firmly.

"You're crazy, man," bawled the lace importer. "Why should I lend you and Joe Brace a hun-

dred thousand dollars to deposit with the city treasurer so you can get that contract? It's preposterous; it's ridiculous. And what security can you offer, even if I felt inclined to lend to you?"

But the nervousness and apprehension in Mr. Gryde's manner was apparent; his lips had paled, and he had to lick them frequently while he spoke. His narrow, shifting eyes showed fear. Had young Lathrop needed any further evidence, he would have been convinced now that Mr. Gryde had something to conceal.

"I don't know why you should help us unless it is out of good feeling, Mr. Gryde," said the engineer easily. "But I'll tell you something that came to my ears the other day—not, of course, that it bears on *this* subject at all; but it is interesting."

He was looking at Gryde calmly, but the lace importer was sweating visibly. He mopped his bald brow, and the purplish hue gradually faded, leaving his countenance a nasty grey.

"I heard quite by chance," pursued the young engineer, "that the customs people were trying to trace certain imports of valuable laces that were being sold in this country, yet had never figured in any bill of lading passing through the federal bureaux. It was suggested that the goods might have been brought ashore secretly after the remainder of the cargoes was discharged from certain ships."

"But, for instance, if any importer's warehouse chanced to be connected by a secret passage with his dock (you know there used to be a great deal of underhanded work in the earlier days of the American merchant marine, and many of the fortunes of those old 'merchant princes,' as they were called, were founded upon the practice of smuggling)—with such a passage in existence, I say, it would be easy to introduce into our markets many thousands of dollars' worth of goods that had paid no duty, eh? What do you think, Mr. Gryde?"

The politician sat puffing in his chair, his lips writhing, but making no sound. Lathrop went on, still calmly, but with a sterner tone.

"Suppose, just suppose, in excavating a certain street, a constructing engineer should fall afoul of one of these old tunnels, if he spread the fact broadcast, it might look bad, even for the successors of the aforesaid 'merchant prince' who had originally benefited through the secret. What do you think, Mr. Gryde? Am I not right?"

Lathrop's voice did not tremble, and his smile was calm as at first. But Gryde was having a fight to keep his fears in check. His little eyes rolled, and he stammered before he could get out his reply.

"I—I really couldn't say, Mr. Lathrop. Er—er—what you tell me is really interesting—very interesting, I might say. But—but—aren't we getting off the subject—just a trifle off the subject, Mr. Lathrop?"

Old Gryde was mopping his brow again, trying hard to call up a smile that did not suggest absolute colic.

"Now—er—this proposition you make me," he hurried on. It really amused Lathrop to watch him. "You young fellows have been doing remarkably well—re-mark-ably well," declared Gryde with another ghastly smile. "No. 2 section has certainly been a success, and I think it would be—er—folly to change. now. Never swap horses crossing a stream, you know,"

and he cackled feebly. "Perhaps we might arrange this—er—loan—"

Colin Lathrop went out of the cringing Gryde's office with the promise that the money for the bond should be found when the banks opened the next morning.

To be continued.



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D. McCrackett says, in writing while at Kalgoolie, of the New Zealand Antidote and Ointment, "I give this testimonial freely and voluntarily out of a heart full of gratitude for the many instances in which it has proved a relief and a blessing to me and mine, and many others whom I have recommended it to. I have not said half of what might be said in praise of these remedies, and especially of the Antidote, but I would recommend sufferers to write to Mr. R. Thompson, the Proprietor and Manufacturer, who has had a large experience, and is personally known to me as one who will give you good honest advice."

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Mr. E. E. Dillon, secretary of the Peace Society, sends us the following:—"May I ask you, in the name of the Melbourne Peace Society, kindly to remind your readers of the approach of Peace Sunday—the Sunday immediately preceding Christmas day, and this year falling on December 19, and to permit me to respectfully and earnestly urge all clergymen and Sunday School teachers to join with the lovers of peace throughout the world in the observance of that day. My Society feels what a mighty power the Christian church possesses to educate the conscience of mankind, and therefore venture to appeal to all leaders and members of congregations to throw the weight of their powerful influence against war, as an irrational, brutal and anti-Christian method of settling international differences and in favor of international arbitration

which has already achieved so many signal victories especially in the last 50 years. No season of the year could be more appropriate for urging the great cause of peace and arbitration than that at which we celebrate the birth of him, who is called the 'Prince of Peace.'"

One of the great events at the Pittsburg Convention was the dedication of the "Oregon." The *Pittsburg Post* says in regard to it: "Serious injury, and perhaps death, to many of the Disciples of Christ who were present at the dedication of the missionary boat 'Oregon,' late yesterday afternoon, was narrowly averted by the presence of mind of an employee of the Rees shipyards, Duquesne way, near Fourth-st. At the climax of the ceremony, when a photographer was preparing to take a flash-light picture of the boat and the crowd, a man rushed up to him and cried: 'Wait a minute; there are thirty gallons of gasoline in the bow of that boat.' Part of the 5000 persons experienced a terrible thrill in the few seconds that the photographer held the igniter, as they realised that a twitch of his hand might send a number of them into eternity, for had the powder been ignited there is little question but that the gasoline would have exploded. There was no wild disorder on the part of the crowd to get away, for only those in the building were aware of the danger, and the suspense was over in a moment. All who were present had not been able to get into the boat yard. The ceremony then passed off quietly."

Coming Events.

DECEMBER 15.—Middle Park Sunday School Demonstration on Wednesday evening, the 15th inst., at 7.30 o'clock. Admission by silver coin.

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.

JANUARY 6.—Thursday, 8 p.m. Mr. Thomas Hagger will deliver a lecture in Lygon-st. chapel entitled "The Divine Plea and Pleaders in Other Lands." He will speak of his experiences at the British Conference and the Pittsburg Convention. Limelight views, also messages from prominent brethren in Great Britain and U.S.A. Collection.

Acknowledgments.

COLLEGE OF THE BIBLE ANNUAL COLLECTIONS.

Victoria.—Churches—Ballarat, £5; Footscray, 9/9; Balmain-st., £2/1/8; Sth. Yarra, £1/12/8; Hawthorn, £1/18/10. Queensland.—Churches—Ma Ma Creek, 11/-; Toowoomba, £2/9/9. New Zealand.—Church, Gisborne, £1. New South Wales.—Church, Merewether, 3/-. West Australia.—Churches—Lake-st., £1/13/3; Subiaco, £2/10/10; Nth. Perth, 15/6.

VICTORIAN HOME MISSION RALLY, OCT., 1909.

RECEIPTS.—Contributions to tables:—Churches—Ascot Vale, £1/1/-; North Carlton, £1; Brunswick, 13/-; Brighton, £1; North Fitzroy, £2; Swanston-st., £10/16/6; Doncaster, £1; Collingwood, 8/3; St. Kilda, 10/-; Windsor, £1; South Yarra, £1/2/6; Lygon-st., £4/2/6; Footscray, £1; Malvern, £1; Hunter-st., 10/6; Balmain Church (10/6) and Dorcas (10/6), £1/1/-; Middle Park, 5/-; Hawthorn, £1/5/-; Fitzroy, £1; North Melbourne, £1/3/6; Mrs. Lee, per Mrs. Pittman, 5/-; Total £52/18/1. **EXPENDITURE.**—Catering, £16/7/1; Labor, 7/-; Caretaker, £1; Balance to Conference Treasurer, £35/4/-; Total, £52/18/1.—ALICE M. KEMP, Treasurer; LOUIE ROMETSCH, Fin. Secretary. Examined and found correct, ROBERT LYALL, 5/12/09.

BROKEN HILL BUILDING FUND.

Churches—Marburg, Q., £2/10; Gympie, Qld., 7/6; Meredith, Vic., 5/-; Bro. and Sister, Vic., £6; Church, Doncaster, Vic., £1; Church, Swanston-st., Vic., £1/2/6; C. J. Morris, Peak Hill, N.S.W., £1; Churches—Sydney, N.S.W. £1/9/2; Belmont, do., 5/-; Wamboony, S.A., 4/9; York, do., £1/3/-. Total, £12/19/9. Former contributions, £31/2/10. Contributed by 32 churches and brethren, £44/2/7. Will the churches who have not yet responded kindly do so promptly?—T. B. VERCO, Federal Treasurer, Bridgewater, South Australia.

VICTORIAN HOME MISSION FUND.

Churches—Hawthorn, per Miss Jermy, £2/8/2; Polkemmatt, per Miss McDonald, 16/-; Brunswick, per Sisters, 19/5. W. Cust, £7/10/-; Centennial Celebrations Rally, per Sisters' Executive, £35/4/-; M. McLellan, Sec., W. C. Craigie, Treas., 31 Cromwell-road., 263 Lit. Collins-st., Hawksburn. Melbourne.

FOREIGN MISSION FUND.

VICTORIA.

Churches—St. Arnaud, 14/-; Brunswick, £3/8/10; Swanston-st., per Miss Philp, 12/3; Swanston-st., per Miss Huntsman, £1/1/-; Williamstown, £1/0/4; Glenferrie, £1/18/7; Sisters of Victoria, per Mrs. Zelius, for six months' support of Biblewoman for Miss Tonkin, £7/10/-; Robert Lyall, Treas., F. M. Ludbrook, Sec., 39 Leveson-st., N. Melb. 151 Collins-st., Melb.

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VICTORIA.

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N. Melbourne 0 17 1	Ascot Vale ... 1 10 0
Warrnambool 0 16 0	St. Arnaud ... 0 2 6
Melbourne, ...	Doncaster ... 0 16 4
Swanston-st. 1 10 0	Wamboony ...
Bet Bet ... 1 11 0	(S.A.) ... 1 9 0
South Yarra 1 8 4	Emerald ... 0 5 7
Richmond, ...	Meredith ... 0 16 9
Hunter-st. 0 6 0	Glenferrie ... 2 0 4
S. Melbourne 0 10 6	Taradale ... 0 9 0
North Fitzroy 3 1 9	Footscray ... 1 11 0
Lancefield 0 17 0	Brighton ... 1 0 0
Brunswick ... 0 13 6	Horsham ... 0 18 0
Kaniva ... 2 10 3	Windsor ... 0 15 5

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Gympie ... 1 17 3	Tannymorel 3 8 6
Vernor ... 1 0 0	
Rosevale ... 1 17 0	

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Long Plain ... £4 0 0	Mallala ... £0 15 0
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Bunbury ... £0 5 0	Boulder City £1 0 0
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NEW SOUTH WALES. (Compiled by G. T. Walden.)

NAME	AMOUNT	INCREASE
Auburn ...	£4 2 8	£3 10 8
Belmore ...	3 5 0	1 15 0
Bungawalbyn ...	13 0	4 0
Chinese Church ...	2 7 4	2 7 4
Ganley Vale ...	1 15 6	
Enmore ...	30 0 5	19 7 9
Hurstville ...	1 8 0	1 8 0
Inverell ...	4 1 4	2 3 4
Junee ...	10 1	10 1
Killabakh ...	14 3	14 3
Lilyville ...	4 17 6	3 4 0
Marrickville ...	3 12 0	2 9 6
Mosman ...	2 13 9	2 13 9
Moree ...	17 6	
Petersham ...	2 17 4	1 11 2
Paddington ...	4 12 9	4 2 0
Rookwood ...	1 16 6	16 6
Sydney ...	4 2 1	
Taree ...	3 12 0	13 0
Tyalgum ...	1 0 0	1 0 0
Tuggerah Lakes ...	1 0 0	
Wagga ...	4 11 0	3 8 11
£84 10 0		
Erskineville ...	3 8 10½	17 10½
Merewether ...	1 2 0	
Enmore Additional	2 4	
£89 3 2½		

NOTE.—This is an increase of £44/13/8½ over last year, with several schools to hear from. The self-denial and enthusiasm of the children were splendid. Boys who received a half-penny a week for sweeping the yard put it week by week into the Children's Day box. One girl received 6d. as birthday gift and put it all in the box. The future of Foreign Missions among us is assured when in the hands of such self-denying children.

IN MEMORIAM.

RUSSELL.—In fond and loving memory of Margaret Russell, beloved wife of Andrew Russell, who fell asleep in Jesus at Bayswater, on Dec. 9, 1908. Until Christ shall come.

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Obituary.

CAMPBELL (John Duncan).—On Nov. 1, 1909, at Subiaco, Western Australia, J. D. Campbell passed to his reward at the age of 32 years. He had been ailing for some time, and the end was not unexpected. Bro. Campbell was a foundation member of the church at Subiaco, W.A., and did much to bring her to her present influential position. He was much esteemed by his fellow-townsmen, as was evidenced by the large attendances at the services held in the chapel and at the graveside. His works live. He leaves a young wife and child to treasure his memory and wait the call from on high. He was the son of Bro. and Sister Campbell, of North Melbourne, and for several years met with the church at Lygon-st., Victoria. We extend our sympathy to the sorrowing relatives, but rejoice that they "sorrow not as those who have no hope." The God of all comfort will give them peace.

Subiaco, W.A.

H. J. BANKS.

SUTHERLAND.—On Nov. 16 our aged Sister Catherine Sutherland—familiarily known as Auntie Kate—was called home, at the ripe age of 82 years. Until recently, when the loss of eyesight and other ailments prevented her, she was a constant attendant at the services in God's house. It was a familiar sight to watch her

being led in and out of the meetings by loving hands. Since she became too ill to get about, she has been an example of patient resignation and hopeful trust, for she revelled in God's promises, in present blessings, and future joys. R. Gebbie officiated at the grave, and drew some practical lessons from our sister's faithful life.

Christchurch, N.Z.

H.L.

McKINNON.—On Nov. 15 our esteemed Bro. Alexander McKinnon fell asleep, and the following day his remains were laid to rest in the Linwood Cemetery, R. Gebbie officiating at the grave. Bro. McKinnon has long been identified with the church here, and was for many years a deacon and secretary of the church. He resigned office on his removal from the city, and on his return did not take up active duty. His sister wife, his son and daughters have the sincere sympathy of the brotherhood extended to them in their sad and sudden bereavement. Our brother will long be missed as one who "sought to do his best."

Christchurch, N.Z.

H.L.

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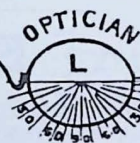
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