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"Judge Not, that ye be not Judged."

By C. M. Gordon.

Matt. 7: 1.

This passage does not forbid the proper and Scriptural exercise of church discipline. Nor does it forbid us as individuals from making a true estimate of a man's character when occasion and necessity require. But it does forbid the spirit of fault finding and censorship that too often obtains among Christians. It does forbid you from making too free with your neighbor's name and your neighbor's doings. It does forbid that unholy spirit which magnifies people's faults and minimises their virtues; which takes delight in exposing people's weaknesses rather than in covering them up. There are several reasons why we should give very prayerful and very faithful heed to our Saviour's admonition here.

A hindrance.

1. Because to judge each other hinders the progress of the kingdom of God on earth. The one thing that impressed the heathen and pagan world in the early years of Christianity was the spirit of gentleness and kindness and love that prevailed among Christian people of that day. In that world of selfishness and egoism—that world where the prevailing spirit was "Every man for himself, and the devil take the hindmost," the love of the early Christians for each other came as a matter of profound astonishment, and acted as the most profound apologetic of the period. "Behold how these Christians love each other," was the verdict. And it was argued that a religion that could promote this sentiment among men and women, and that could break down the wall of enmity between Jew and Gentile and unite the most hostile elements of society in the bonds of Christian affection, must be a divine religion. In every age a proper manifestation of the spirit of Christian love has been the most powerful argument in proof of the divine nature of Christianity and the most powerful factor in its success. Every manifestation of the spirit of Christian love therefore helps the kingdom of God; but every violation of that spirit hinders the kingdom of God. You never speak an ill word against your neighbor without doing injury to the cause of Christ on earth.

The injury done.

2. Because you never pronounce an unkind judgment against your brother without doing yourself an injury. There are at

least three persons injured in every unjust judgment: your Saviour, your brother and yourself; and, perhaps, the greatest injury is done to yourself. Every uncharitable criticism you make reacts upon your own character in an unfavorable way. It helps to make you narrow, unsympathetic, censorious, self-righteous; it helps to deaden and blunt some of the finest spiritual faculties. This is another way in which you help to hinder the kingdom of God. The success of the kingdom is implicated in your success. In order to help the kingdom of God to the greatest extent, your spiritual attainments and powers should be educated to the highest. Anything that hinders your spiritual growth hinders the progress of the kingdom.

Violation of law.

3. Because to judge each other in the sense in which Jesus forbids, is to violate the fundamental law of the church of God and to go in deliberate opposition to the example of Christ. The fundamental law of the church is love. "This is my commandment, that ye love one another." "Bear ye one another's burdens, and so fulfil the law of Christ." "See that ye love one another with a pure heart fervently." "Be ye kindly affectioned one to another, in honor preferring one another." "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you." "Exercise the love that covers a multitude of sins." We never speak unkindly without breaking these and a number of similar Scriptures, without doing despite to the basic law of the kingdom of God.

We also go in direct opposition to the example of the Master whom we profess to follow. Christ saw the best in men and women. The only people he judged severely were those who judged others severely. He was lenient, tolerant, generous and forgiving. He did his best to help men and women. He did his best to encourage them. He did not proclaim their follies and sins from the housetops. He saw the possibilities of goodness in sinful men and women and did his utmost by love to call forth those possibilities.

"Michael Angelo was one day passing along one of the streets of Florence, when he saw a piece of marble which had been wrought upon by some unskilful workman,

hacked and cut and spoiled, and then abandoned—thrown away as worthless. The stone lay among the waste and rubbish. It was of purest Carrara marble. No doubt many an artist had looked at it, struck by the fineness of its quality, but it was ruined, and nothing could now be made of it. So it lay there, rejected, spoiled, useless, until Michael Angelo saw it. Now, if you visit Florence, one of the noblest works of art you will see there will be Angelo's magnificent representation of the young David. The statue is one of the most wonderful works of art in all Italy. When first unveiled, it caused an almost unparalleled sensation. Yet that wondrous statue, so life like, so fine a piece of art, was cut from that spoiled, rejected, and blackened piece of stone. What a splendid illustration of the work of Jesus. As he passes by, his eye, sparkling with kindness and not with censure, sees the possibilities of beauty, the elements of noble life in all lives, and takes the soiled, rejected and despised lives out of the dust, and lifts them up until they shine in radiant splendor, fashioned into the beauty of his own image." Like Jesus we should always be looking for the good in men and women and not discussing their frailties and follies.

Not competent.

4. We should not judge because we are not competent to judge. Very often our judgments are nothing more than the expression of our own miserable ignorance of people. God alone can truly judge the soul. You cannot see beyond the external act. You cannot see the heart, nor the motives, nor the hereditary forces, nor a thousand other things that enter into the complexity of a moral life. The man who undertakes to pronounce judgment upon his fellows is undertaking a tremendous responsibility—a responsibility altogether too great for us shortsighted mortals to assume.

We shall be judged.

5. Finally, we should not judge because we ourselves are to be judged. "We must all appear before the judgment seat of Christ to give an account of the deeds done in the body." The thought of that solemn day, when we ourselves shall stand in the white light of the throne of God, should give us pause ere we pronounce sentence

upon our fellows. Oh, that we were as eager to correct our own faults as we are to correct the faults of others. There appeared in a recent issue of *Life*, a very excellent poem:—

Watch yourself go by.

Just stand aside and watch yourself go by;
Think of yourself as "he," instead of "I."
Note, closely as in other men you note,
The bag-kneed trousers and the seedy coat.
Pick flaws, find fault; forget the man is you,
And strive to make your estimate ring true.
Confront yourself, and look you in the eye—
Just stand aside and watch yourself go by.

Interpret all your motives just as though
You looked on one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, O commonest of men!
Despise your cowardice; condemn what'er
You note of falseness in you anywhere.
Defend not one defect that shames your eye—
Just stand aside and watch yourself go by.

And then, with eyes unveiled to what you loathe—
To sins that sweet charity you'd clothe—
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by.

The man who is going to have a very hard time in the day of judgment is the man that has been of a harsh, fault finding and critical spirit, who has spent much of his time in advertising the sins and failings of his neighbors. "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Brethren, we are all sinners saved by grace and mercy, and it would be well for us to exercise more of that mercy and grace through which we are saved. There is unloveliness in us all. The best of us might be a deal better. The sense of our own shortcomings should lead us to take a sympathetic and charitable view of the shortcomings of others.

Recording angels.

The Koran says that two angels guard every man on the earth, one watching on each side of him. When at night he sleeps, the angels fly up to heaven with a report of all his words and actions during the day. The one on his right tells of every good thing he has done, and it is recorded at once and repeated ten times, lest some item might be lost or omitted from the account. But when the angel on the left tells of some sinful thing, the angel on the right says: "Forbear to record that for seven hours: peradventure as the man wakes and thinks in the quiet hours, he may be sorry for it, and repent and pray and obtain forgiveness."

That is only a fancy from the Koran, but how like God it is! He is slow to see our sins or to write them down against us. He delights in mercy. We, too, should be quick to note and remember all the good things of others, and slow to mark or record the wrong we see in them.

Brethren, I plead for more kindness among us. More mercy and charity. More tolerance, sympathy, forbearance and generosity. More of the love that thinketh no evil. More of the love that covers a multitude of sins. More of the spirit of patience, which exemplifies itself in the infinite longsuffering of God, and in the sweet spirit of him who died upon the cross in order to take away the sins of all.

Sanday on Romans 6: 1-5.

It is generally recognised that the best modern commentary that we have on the Epistle to the Romans is that of Professor Sanday's in the International Critical series. In the paraphrase of the text, he brings out clearly and beyond dispute the symbolical meaning of baptism in connection with the death, burial, and resurrection of Christ. The following is taken from the fifth edition of his work:—

6: 1-14. If more sin only means more grace, shall we go on sinning? Impossible. The baptised Christian cannot sin. Sin is a direct contradiction of the state of things which baptism assumes. Baptism has a double function. (1) It brings the Christian into personal contact with Christ, so close that it may be fitly described as union with him. (2) It expresses symbolically a series of acts corresponding to the redeeming acts of Christ.

Immersion—Death.

Submersion—Burial (the ratification of Death).

Emergence—Resurrection.

All these the Christian has to undergo in a moral and spiritual sense, and by means of his union with Christ. As Christ by his death on the cross ceased from all contact with sin, so the Christian, united with Christ in his baptism, has done once for all with sin, and lives henceforth a reformed life dedicated to God. [This at least is the ideal, whatever may be the reality.] (vv. 1-11.) Act then as men who have thrown off the dominion of sin. Dedicate all your powers to God. Be not afraid; law, sin's ally, is superseded in its hold over you by grace (vv. 12-14).

Objector. Is not this dangerous doctrine? If more sin means more grace, are we not encouraged to go on sinning?

St. Paul. A horrible thought! When we took the decisive step and became Christians we may be said to have died to sin, in such a way as would make it flat contradiction to live any longer in it.

Surely you do not need reminding that all of us who were immersed or baptised, as our Christian phrase runs, "into Christ," i.e., into the closest allegiance and adhesion to him, were so immersed or baptised into a special relation to his death. I mean that the Christian, at his baptism, not only professes obedience to Christ, but enters into a relation to him so intimate that it may be described as actual union. Now this

union, taken in connection with the peculiar symbolism of baptism, implies a great deal more. That symbolism recalls to us with great vividness the redeeming acts of Christ—his death, burial, and resurrection. And our union with Christ involves that we shall repeat those acts, in such sense as we may, i.e., in a moral and spiritual sense, in our own persons.

When we descended into the baptismal water, that meant that we died with Christ—to sin. When the water closed over our heads, that meant that we lay buried with him, in proof that our death to sin, like his death, was real. But this carries with it the third step in the process. As Christ was raised from among the dead by a majestic exercise of divine power, so we also must from henceforth conduct ourselves as men in whom has been implanted a new principle of life.

For it is not to be supposed that we can join with Christ in one thing and not join with him in another. If, in undergoing a death like his, we are become one with Christ as the graft becomes one with the tree into which it grows, we must also be one with him by undergoing a resurrection like his, i.e., at once a moral, spiritual, and physical resurrection. For it is a matter of experience that our old self—what we were before we became Christians—was nailed to the cross with Christ in our baptism: it was killed by a process so like the death of Christ and so wrought in conjunction with him that it may too share in the name and associations of his crucifixion. And the object of this crucifixion of our old self was that the bodily sensual part of us, prolific home and haunt of sin, might be so paralysed and disabled as henceforth to set us free from the service of sin. For just as no legal claim can be made upon the dead, so one who is (ethically) dead is certified "Not Guilty" and exempt from all the claims that sin could make upon him.

In Pittsburg.

D. A. Ewers.

AMONG AUSTRALIANS.

One of the most interesting features of the great Convention was the opportunity afforded for the renewal of old friendships. People met from all parts of the States, many of whom had not seen each other for many years. There were many organised re-unions of members of various clubs and colleges, mostly taking the form of banquets after the close of the night's Convention programme. Before I left Australia I wrote suggesting a re-union of Australian-Americans, and American-Australians, and as others were of the same mind, it was arranged. On Thursday, Oct. 14, at 9 p.m., we took the tram from Carnegie Hall to Squirrel Hill, a suburb, where until recently W. Lawson Campbell (formerly of S.A.) was preaching. In the chapel there the local sisters had prepared the banquet, for which we only paid a half

dollar (2/1) each, and here to the number of 84 we enjoyed ourselves. Many left to catch the 12 o'clock tram, but others remained to catch the next at 1 o'clock, and missing it had to walk two miles and then wait nearly an hour for another, getting home about 3 o'clock. They will long remember the Australian banquet.

What memories will be revived in the minds of my readers as I mention a few of the many present. There was H. S. Earl, hale and hearty, and looking more like 57 than 77, which he tells me is his age. How the hearts of some of us thrilled as he spoke of the olden times in Melbourne and Adelaide! H. S. Earl baptised me when a boy of 13. O. A. Carr, whose work in Victoria is so well known, charmed us with his reminiscences. Among other things he told us how a young fellow came to him in Melbourne and said, "I have a calf and some tools, and I will sell these and buy the requisite books if you will teach me Greek," and as the "young fellow," G. B. Moysey, blushing stood up, O. A. Carr was proud of his pupil. Mark Collis, our genial chairman, told us of his early recollections in Adelaide. T. H. Bates, now of Prince Edward Island, Canada, was there, bulky and strong, though his head is covered with snow. He was the first of the long chain of students to leave Australia for American colleges, and he too fought over again the battles of the past. J. J. Haley, with all the vigor of bygone years, talked of his work in N.Z., N.S.W. and Lygon-st. He has a warm heart for Australia still. He is living at Eustis, Florida, where his eldest son resides, who for the past 10 years has fought an uphill fight with that merciless foe, tuberculosis. He is a successful journalist and poet. J. J. Haley is the very incarnation of bodily vigor. G. L. Surber was not at the Convention, and his was the one American face we all missed.

Time would fail me to tell of Hugh McLellan, E. T. Edmonds, W. C. Morro, H. Mahon, W. L. Campbell, H. Kingsbury and others more or less well known, and the many students from Lexington, Drake and other colleges, but I must say a word or two of the beloved C. L. Thurgood and his wife. C. L. has for 17 years been the preacher of the Central Christian Church, Pittsburg, and his praise is in the mouths of all. But it is a strenuous life. The location of the church in the heart of the city renders it a work of peculiar difficulty, as it is surrounded with Jews and foreigners of all nationalities. I read, I think, in the *Standard* recently that 20 languages are spoken within three or four blocks of the church building. When converts are made they frequently move directly after. As time goes on, I should imagine the work will become increasingly difficult. But they find it hard to leave, though many openings are before them. Their hearts are in Australia, and they want their next move to be homeward. They receive a good salary, but I feel confident would willingly take a much lower one to occupy some quieter

field in Australia, and preferably Victoria. Bro. Thurgood's address is 1903 Fifth Ave., Pittsburg. I have written this without their knowledge, as I would greatly like both for their sakes and the sake of the cause in his native land to have them once more located beneath the Southern Cross.

I may mention that many of those present at the banquet had a group photo taken next day, which I hope to see reproduced in the *CHRISTIAN*. I write this from the hospitable home of Herbert Tiloch, who was Stephen Cheek's first convert in Queensland, and who is now preaching at Cuyahoga Falls, Ohio. Bro. T. and his Queensland wife have a family of four daughters and two sons. One of the latter is married and has a daughter ten months old. Bro. T. is like thousands of other preachers in this country, doing a good solid work in a quiet, unassuming manner. He receives a fair salary, and has recently bought himself a house. To-morrow I go to spend a day or two with W. S. Houchins, now of Wilmington, Ohio.

From G. P. Pittman.

Dear Bro. Dunn,—

We are in the Indian Ocean, nearing Colombo, and the thermometer is rising. The little missionary party are all in the best of health and spirits. Miss Mary Thompson and Miss Terrell came on board at Fremantle, after a fortnight's round of visits among the churches in the West. We have five other missionaries on board, three for India and two for Egypt. Every morning we meet in the saloon with any others who care to join us, for Bible study. Dr. Pain, medical missionary, son of Bishop Pain of Gippsland, is one of the number. We have had some very helpful studies in the Epistle to the Philippians. Last Lord's day the Anglican clergyman in the first saloon conducted service in the morning, and in the evening came over to the second saloon, read prayers and delivered a short address—a rather tame little moral essay. I noticed that he bowed at the name of Jesus, and crossed himself at the mention of the Holy Catholic Church in the creed. He and the Catholic priest are close companions.

My wife and I enjoyed our stay in South Australia. In moving among the churches round Adelaide, we were pleased to notice a distinct advance in the work, larger congregations, increased activity, and we believe, deeper spirituality. The brethren received us kindly, and were pleased to show considerable interest in our work. We feel that we ought to mention specially the kindness of Bro. and Sister Burford, who entertained us, and the whole church at Glenelg, where we stayed, in a farewell social, sparing no expense or trouble. About 30 brethren and sisters saw us off at the outer harbor, and several of our personal friends gave us valuable parting gifts.

At Fremantle a number of brethren came to the wharf with Miss Thompson. We were refreshed by their evident interest in our work, and the cordiality of their greetings and good wishes. Since our last visit, Perth and Fremantle have made wonderful advances, and the beautiful buildings and improvements impressed us very much. Bro. Blakemore, the preacher at Perth, is a fine fellow, doing good work. As far as we could learn, the other well known evangelists are all laboring earnestly and successfully, ably supported by many brethren of the type of D. M. Wilson, A. Lucraft, J. Pallot, and Albany Bell. In such hands the cause in the West is sure to prosper.

With Christian love, yours in the work,

G. P. PITTMAN.

P. & O. "Macedonia,"
near Colombo, 20/11/09.

P.S.—Many thanks for the almanac. It shall be well displayed at Daltonganj. We like it very much. The pictures are beautiful. May you sell thousands.

I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot; and yet it cleaved with such tenacity as to bear not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass. Cut that wire through, or remove it by a hair's breadth, and the piece drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, brought into contact with a human spirit, keeps the spirit cleaving to the Lord so firmly, that no power on earth or hell can wrench the two asunder. In that circuit the feeblest Christian is held safely; but if the circuit be broken, the dependent spirit instantly drops off.—*Aronot*.

Faith is the bucket by which a man may draw water out of the wells of salvation, and drink to his heart's content. You may sometimes have stopped a moment at a street fountain, and have desired to drink, but you found you could not, for the drinking cup was gone. The water flowed, but you could not get at it. It was tantalising to be at the fountain head, and yet to be thirsty still in want of a little cup. Now faith is that little cup, which we hold up to the flowing stream of Christ's grace; we fill it, and then we drink and are refreshed. Hence the importance of faith.—*C. H. Spurgeon*.

We all want to do some great thing—to do what prophets, saints, heroes, and martyrs have done. But the small thing, the commonplace thing, the little trivial duty, the thing that has to be done out of everybody's sight—in the routine of business, home, or school—that seems poor work to do for God. But it is what he wants us to do.—*C. J. Perry*.

Sisters' Department.

VICTORIA.

At the Executive meeting on 3rd inst., Mrs. Davies presided, and led devotional. Mrs. T. Bagley gave a paper on "Home Mission Work," making several suggestions. The Executive Treasurer's statement in connection with the H.M.C. Rally was read, and after auditing to be printed in the *CHRISTIAN*. Resolved on motion, That collection be taken to provide Christmas cheer for inmates of hospitals. Additions from schools: Cheltenham, 1; Middle Park, 2; Lygon-st., 4; Brighton, 4. The next meeting will be held on February 4, when the Prayer Meeting Committee will be responsible for the programme.

President's Address.

H. Drummond in one of his books speaks of three things that go to make a complete life—God, love, work. When we take time to think, all of us would like to make our life here complete. The longest life is too short for this completeness, even to our idea of what is worthy. Think how feebly we grasp the idea of the Fatherhood of God, and how little we realise his presence and attitude to us. One of the ironies of life is that it takes us so long to feel its possibilities. Those of us that can look back for years wonder at our thoughtlessness and easy acceptance of the gift of life. In reading biographies we marvel how the people who seem to do work that is worth living for were led to do it, and reproach ourselves that we have been standing in the market place idle; certainly not for the want of opportunities to work, but for the selfishness and love of ease that so many of us have to own.

With this thought of the complete life, the life of the Master comes under our consideration. His was the perfect one, reverently may I say it, perhaps perfect because he early recognised the truth he came to enforce, viz., the Fatherhood of God. He did not do his life work depending on his own strength. He felt his human weakness. Listen to his prayer before his death: "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." Then, again, he speaks of the Father working through him. A good sister the other day said to me she had striven and prayed over one of her children, and no answer seemed to come to her prayer, and her effort seemed fruitless; and telling me this she said, "I felt baffled and helpless, so I just gave it up to God, knowing he was the answerer of prayer, and my boy is saved." It struck home to me, "Do I feel my dependence enough on God? Do I trust him enough? Do I understand even dimly what God is to me?"

Then the second factor of a complete life is love. We have an example of this in our Master, who loved even to death. There is the growth of tenderness, tolerance, patience, sympathy. It thinketh no evil, is not puffed up, it is the sweetener of life, the joy when properly directed. To love any one makes everything easy that we do for them, and surely the love to God is a constraining power.

The last factor of a complete life is work. Who wants to go home an unskilled workman? Browning says, "The things we learn here we will practise in heaven." We know nothing beyond this, but sure am I that this time of preparation is not wasted. The discipline of life is too hard; it cuts to our very hearts; it casts aside our desires, our hopes; it moulds us by fire, and who can say it is not needed to burn the dross that clogs our endeavors, often good and true? Some of you doubtless have read a little book entitled "Blessed be Drudgery." It opens with a paragraph reading thus, "Of every two men you meet, probably one thinks he is a drudge. Every second woman is sure she is." But we forget that it is through this very drudgery that culture comes—culture of the pure elements of life, the very fundamentals of manhood and womanhood. Work instils power of attention, power of industry, promptitude in beginning work, method, accuracy, despatch, perseverance, courage, cheer under straining burdens, self-control, self-denial. We get our character from this so-called drudgery. We do not get it in sleep, but in toil. We must earn here the "good and faithful servant" before our Father can trust us with higher work up yonder. He that is faithful in the least will also be faithful in much. We have a Judge so merciful that he will see through the failures, the mistakes, the tears, that crowd our little way, that golden thread of desire for God's glory that we try to weave in and through the work of life, whatever it be, striving to make it our best, remembering that God requires the best to carry on his work.

Perhaps some are thinking how can I work for God in the daily round of common duty? Don't forget that our Teacher, for the greater part of his life here, was a workman. His training ground was the workshop. He was subject to his parents. There was no striving after great things. It is surely possible for you and I to realise God in the sense of a Father, to love him and all he has created, to work for his glory in whatever condition he has placed us. He is at the helm. We are not responsible. His designs are too great for us to know. George Macdonald, in one of his books, says, "Simply to do what we ought is altogether a higher, diviner, more potent, more creative thing than to write the greatest poem, paint the most beautiful picture, carve the mightiest statue, build the most worshipping temple."

"I know not what thou may'st consider needful
To thus transform me to thine image fair,
I only ask for willing glad submission,
That I in no wise may thy work impair."

Letter from Mrs. C. L. Thurgood.

The great meetings of the Centennial are happily over, and the dear ones have gone on their way rejoicing. The first Lord's day was warm and beautiful. Many of the "host" came on Monday, and Tuesday opened the C.W.B.M. part of the great Convention. It took Carnegie Hall, the Congregational Church, and the Bellfield Presbyterian Church to hold the simultaneous meetings. The sessions were very fine, and so crowded. It was a great joy for the first four days meeting old friends and the dear Australians. We went to Squirrel Hill church, where Bro. Lawson Campbell labors, to have our Aus-

tralian entertainment. Bren. Collis and wife, Carr, Haley, Earl, Bates, Ewers, Moysey, Hagger, Morris, Price, McCallum, Osborne, Daniel, Saunders, F. Pittman and family, Kingsbury, Shorter, Mrs. and Miss Walker from Sydney—I cannot remember all by name, but there were about eighty altogether. We had a fine service on Sunday. The church looked lovely. We had in the American and Australian flags crossed in front of the platform, and Bro. Moysey spoke for us. A great many visiting preachers were on the platform. It was a beautiful service right through. In the afternoon there were 30,000 people in Forbes Field, a great amphitheatre, where the Lord's Supper was spread. Such a splendid object lesson for the great crowds.

Foreign Missions.—We held our Committee meeting on Nov. 28, at which we had a visit from Bren. Pang and Wong in reference to a request we had from Sydney for the services of Bro. Jame. They showed a splendid spirit. Although they need Bro. Jame here, they are willing to sacrifice and let him go to their Chinese brethren in Sydney. They also reported four confessions at the Chinese mission last Sunday night. I feel sure you will all be pleased to hear they are making progress, and having good meetings.

Temperance.—A meeting was held at North Fitzroy on Wednesday, Dec. 1, 29 being present. Our superintendent being absent through sickness, Mrs. Millis presided, and made some very stirring remarks. A paper was read on "The Relation of Temperance to Sunday School Work." Mrs. Roy Thompson and Miss Hagger rendered the musical part of the programme; recitation by Miss Jessie Gole. A social cup of tea brought to a close a very pleasant and, we trust, a profitable meeting.—S. A. Hagger.

Dorcas.—Meeting held Nov. 18; twelve sisters present. Five garments finished. A parcel of new and secondhand garments was sent to a family in need in Gippsland, per Sister Holdsworth. The class goes into recess until the first Wednesday in Feb., when the committee will be glad to have all the workers present.—M. Craigie.

Home Missions.—Bro. Bagley is conducting a mission at Geelong. It is a hard field, but we feel sure the Lord will own and bless the labors of our brother. The Committee feel that in Bro. Bagley they have secured the services of an efficient and zealous worker. The sisters, in conjunction with Bren. Gordon and Swain, have much cause for rejoicing at the result achieved by the special Centennial celebration effort, which has enabled the Committee to engage a State Evangelist and Organising Secretary.

The sisters have collected by penny-per-week collections £108/3/3. Direct response to the appeal, £307/19/8; collection at Rally, £12/18/-; from Mrs. Kemp, £35/4/-; total, £356/1/8. This is the most successful appeal that has ever been made to the Victorian brotherhood.

The missionaries are working away in their different fields. Let us pray that the Lord will give them souls for their hire.

Please remember the annual collection is deferred till Jan. 23.—L. Pittman, Supt.

Prayer Meeting.—The sisters of the Executive Prayer Meeting Committee visited Windsor on Monday evening, Nov. 22, when a very profitable time was spent. Sister Trinnick presided. She took for her Scripture reading the 8th chapter of Job. Sister Mrs. Forbes engaged in prayer. Mrs. Pittman gave a nice reading on "Strengthen the Weak Knees, and the Hands that Hang Down." Several sisters, and Bren. Barnett, Lloyd and Bidey, engaged in prayer. We desire to thank the Committee for their presence in encouraging us to do greater things for the Master. 36 were present.—H. Lindsay, Sec. Windsor Sisters' Prayer Meeting.

Hospital Visitation.—Miss Petchey: Alfred Hospital, 2 visits, distributed 25 *Pure Words* and Sunday magazines; visited little boy from the Cheltenham Sunday School. Mrs. Cameron: 2 visits to Old Folks' Home, and 20 books given away. Miss Jerrems: Children's Hospital, 3 visits, distributed 69 books donated, dolls, bedstead, received from Mrs. Crook. St. Vincent's Hospital, 3 visits; Benevolent Asylum, 4 visits; donated 2 bed jackets and 2 shirts, gift of General Dorcas. Mrs. Thurgood: Melbourne Hospital, 4 visits; Homœopathic, 3 visits; distributed 188 magazines and illustrated papers. Members of following churches visited: North Melbourne, Swanston-st., Ascot Vale, Collingwood, Emerald, Richmond. Thanks to the following for gifts of books and magazines: Sisters L. Mitchell, Herbert, Crook, Chown, and Roy Thompson.—E. C. Thurgood, Supt.

SOUTH AUSTRALIA.

Executive met on Dec. 2. Devotional exercises were led by Mrs. H. D. Smith. Sunday School additions: Norwood, 7; Hindmarsh, 3; Queenstown, 2; Mile End, 6; Grote-st., 2; total, 20.

Correspondence.—Letters from Mrs. D. A. Ewers (Western Australia), and Mrs. F. Pittman (Pittsburg Centennial) were much enjoyed.

Foreign Missions.—Our work so far has only been of a preliminary nature, sending out circular letters, asking for co-operation in the good work, and by issuing mite boxes. We specially ask our sisters in country churches to interest themselves in the glorious work of spreading the news of salvation. The response from the country has been disappointing to date. We would ask the secretary of each country church to send us the name of one sister, to whom we could write, asking her to represent the Foreign Mission work in that church. Parcels intended for Bro. Filmer's work can be addressed to Mrs. Haverland, O'Connell-st., North Adelaide.—M. Haverland, Supt.

Hospital Committee.—In presenting the last report for the present year, I desire to thank the members for their cheerful service. There are requests for Bibles by inmates of the various institutions. The British and Foreign Bible Society has pro-

mised to send some to the Committee to be given to those who are needing one. Received £1 towards gifts to the poor and needy. Visits for the month: Adelaide Hospital, 30; Destitute Asylum, 14; Children's Hospital, 3; Home for Incurables, 2; Sick and Aged, 19. Magazines distributed, 528.—E. Brooker, Supt.

General Business.—Proposed Mrs. Haverland represent the Sisters' Executive on Federal Foreign Mission Board. Proposed the money raised by the sisters of S.A. for Foreign Missions be devoted to the Living Link Fund. Next Executive meeting to be held the first Thursday in February. Leader for next devotional meeting, Mrs. D. A. Ewers.

Amounts for Home Missions.—Glenelg, £1/0/10; Norwood, 14/6; York, 12/-; Unley, 13/1; Mile End, 9/6; Grote-st., £1/7/4½; Proceeds from Picnic, 3/9½; Total, £5/1/1.—A. F. Fischer, Supt.

Amounts for Foreign Missions.—North Adelaide, 7/10; Hindmarsh, 3/2; Unley, 8/1; Norwood, 2/-; York, 7/6; Prospect, 14/-; North Adelaide Dorcas, 2/6; Grote-st. Dorcas, 1/4½; Grote-st., 15/1; A friend, 2/-; Proceeds from picnic, 3/9½; Total, £3/7/4. Collection, 10/10.—A. E. Manning, Nth. Parade, Torrensville.

The Pre-existence of Jesus by John the Apostle.

The following are the simple expressions of John in his Gospel on the subject, without any comment. (Weymouth's Translation.)

Ch. 1.—"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and apart from him nothing that exists came into being. In him was life, and that life was the light of men."

"The world was made by him."

"He came to the things that were his own."

"John (the Baptist) gave testimony concerning him, and cried aloud. This is he of whom I said. He who is coming after me has been put before me, for he was before me."

"No human eye has ever seen God: the only Son who is in the Father's bosom—he has made him known."

[The testimony of John in v. 15 is repeated in v. 30.]

Ch. 3.—"There is no one who has gone up to heaven, but there is one who has come down from heaven, namely, the Son of man, whose home is in heaven."

"He who comes from above is above all."

"He who comes from heaven is above all."

Ch. 6.—"In most solemn truth I tell you, replied Jesus, that Moses did not give you the bread out of heaven, but my Father is giving you the bread—the true bread—out of heaven; for God's bread is that which comes down out of heaven and gives life to the world."

"For I have left heaven, and have come down to earth not to do my own pleasure, but the pleasure of him who sent me."

"Not that any one has seen the Father—no one has except him who is from God: he has seen the Father."

"Here is the bread that comes down out of heaven, that a man may eat it and not die. I am the living bread come down out of heaven."

"This is the bread which came down out of heaven."

"What then, if you were to see the Son of man ascending again where he was before?"

Ch. 7.—"I know him because I came from him, and he sent me."

Ch. 8.—"You, he continued, are from below, I am from above; you are of this present world, I am not of this present world. The words I speak are those I have learnt in the presence of the Father."

"It is from God that I came, and I am now here. I have not come of myself, but he sent me."

"Abraham, your father, exulted in the hope of seeing my day: he has seen it and has been glad. You are not fifty years old, cried the Jews, and have you seen Abraham? Jesus answered, In most solemn truth I tell you that before Abraham came into existence I am. Thereupon they took up stones to pelt him with."

Ch. 10.—"I and the Father are one."

"For no good deed, the Jews replied, are we going to stone you, but for blasphemy, and because you, who are only a man, are making yourself out to be God."

"The Father is in me, and I am in the Father."

Ch. 13.—"Jesus, although he knew that the Father had put everything into his hands, and that he had come forth from God, and was now going to God, rose from table, threw off his upper garments, and took a towel and tied it round his waist."

Ch. 16.—"The Father himself holds you dear, because you have held me dear, and have believed that I came from the Father's presence. I came from the Father, and have come into the world; again I am leaving the world, and am going to the Father. Ah, now you are using plain language, said his disciples, and are uttering no figure of speech! Now we know that you have all knowledge, and do not need to be pressed with questions. Through this we believe that you came from God. Do you at last believe? replied Jesus."

Ch. 17.—"And, now, Father, do thou glorify me in thine own presence, with the glory that I had in thy presence before the world existed."

"For the truths which thou didst teach me I have taught them; and they have received them, and have known for certain that I came out from thy presence, and have believed that thou didst send me."

"For thou didst love me before the creation of the world. And, righteous Father, though the world has failed to recognise thee, I have known thee, and these have perceived that thou didst send me."

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The Leader.

IS THERE A SECOND BAPTISM?

Under this heading the Presbyterian *Messenger* of Dec. 10 discusses the question of baptism in the Holy Spirit. The view taken is very much in line with that held by the Churches of Christ, and for that reason we give it in full. It is satisfactory to find that some others besides ourselves enter their protest against the incorrect teaching in regard to the work of the Holy Spirit, which is so prevalent in the present day. Exception may be taken to the view expressed in the *Messenger* that "receiving the Holy Ghost, and being baptised with the Holy Ghost, are synonymous." In other respects, however, the article is a clear and timely expression upon the subject. Dr. Torrey, in his book "Baptism with the Spirit," comes nearer our position in regard to baptism in the Spirit and receiving the Spirit than does the *Messenger*. Dr. Torrey says: "Baptised with the Holy Spirit is nowhere used in the Bible of any experience but the first, and furthermore, the word 'baptised' of itself suggests an initial or initiatory experience. While, therefore, we stand for the truth that those who speak of 'fresh baptisms with the Holy Spirit' are aiming at, it would seem wisest to follow the uniform Bible usage and speak of the experiences that succeed the first, as being 'filled with the Holy Spirit, and not as being baptised with the Holy Spirit.'" Without entering into the question further, we give without note or comment the view as expressed by our contemporary, the *Messenger*.

A fresh baptism.

We have listened to many addresses, sermons and prayers, of which the main burden was a fresh baptism of the Holy Ghost. Times without number we have been urged to supplicate and to wait for this blessing of blessings. It has been spoken of fervently as the church's great resource, as the sure remedy for all our ills, intellectual, financial and moral, and a second Pentecost has loomed before fervent evangelical minds as the boon for which night and day with tears we must besiege the gates of God.

We make bold to say that the saints who use this phraseology and cherish this glow-

ing hope are more conspicuous for zeal than knowledge. Here and now we tell them frankly that the New Testament knows nothing whatever about a second baptism of the Spirit, and that failure to see this has wrought much mischief in the church, and hindered the programme of the Holy Ghost. "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." The best of men sometimes continue to clamor for what is already in their possession. Every believer has been baptised with the Holy Ghost, and has no warrant for troubling God any further in the matter. Those who plead for fresh baptism are so bent upon an experience that they neglect the teaching of Scripture. It is time for them to hear God say to them what he said to Moses, and cease crying for what they have got. What many of us need is not more prayer, but more study, or perhaps we should say, not less prayer, but more sustained and intelligent effort to understand the word.

An elementary fact.

Let it be noted, as an elementary fact, that the baptism of the Holy Ghost takes place when we repent and believe on the Lord Jesus Christ. When John the Baptist came preaching, he assured his hearers that he could baptise with water, but One was coming who would baptise them with the Holy Ghost and with fire. The day of Pentecost saw the fulfilment of that promise, a fulfilment of it, if we may so speak, in a sectional manner. To the waiting believers the Holy Spirit came audibly, and in visible symbol. In preaching to the multitude Peter called upon them to repent and be baptised in the name of Jesus Christ for the remission of sins, and they would receive the gift of the Holy Ghost. They repented, believed, and were baptised, and as a result they did receive the Holy Ghost. In the Acts and the Epistles, the phrase, "they received the Holy Ghost," is continually recurring. Sometimes it is "the Holy Ghost fell on them," or "on the Gentiles also was poured out the gift of the Holy Ghost," but whatever the phraseology, the indisputable fact is that every believer received the Holy Ghost when he accepted Jesus Christ as his Saviour.

Disciples at Ephesus.

A very remarkable incident is recorded in the 19th chapter of the Acts, and its significance is decisive. When Paul came to Ephesus he found certain disciples, to whom he addressed the startling question, "Did ye receive the Holy Ghost when ye believed?" Something in their teaching or accent had apparently astonished Paul. They seemed belated. They replied that they had not heard whether the Holy Ghost had been given. They had been baptised with John's repentance baptism. That baptism did not carry men into the new covenant. It was merely the vestibule. Repentance did not secure the gift of the Holy Ghost. John

explicitly said so. Like himself, it only prepared the way of the Lord. When, therefore, Paul informed these Ephesian disciples that Jesus had come and the Holy Ghost had been given, they completed their repentance by adding faith to it, and the Holy Ghost came on them. Till then they were in the position of Old Testament believers, able to enter into the spirit of the 51st Psalm. They had repentance toward God, but not faith toward our Lord Jesus Christ, and the moment they appropriated Christ as Redeemer they were in a position to receive the characteristic and crowning blessing of the New Covenant.

Temple of the Holy Spirit.

In Paul's Epistle to the Corinthians we find corroboration of the truth that receiving the Holy Ghost and being baptised with the Holy Ghost, are synonymous, and that the experience accompanies conversion, and is never repeated. The Corinthians were sadly imperfect Christians, quarrelsome, heterodox, and in some cases grievously immoral. Yet Paul tells them that their bodies are temples of the Holy Ghost. The temple may be unworthy, and even desecrated, but it is a temple still, for the gifts and callings of God are without repentance.

But, while Scripture lends no countenance to a second receiving or a second baptism of the Holy Spirit, it has much to say to believers on the subject of being filled with the Spirit. Probably when we pray for the baptism, what we really mean is the filling, and it is a comfort to remember that our prayers are edited in heaven, and presented by the same Holy Spirit whom we so often misunderstand. The teaching of the word is, therefore, that while every believer has been baptised with the Spirit or into the Spirit, not every one is filled with the Spirit. We are never commanded to be baptised with the Spirit, but we are commanded to be filled with him.

He abides in us.

The position seems to be this: The Holy Spirit is the legal owner. He dwells in us, and has come to abide with us for ever. But our complex nature and manifold activities raise the problem as to how we are to relate all these to the authority and control of the Spirit. Here is a large mansion with many of its rooms closed. We throw open the window of one of them, and presently the fresh air of heaven flows in and sweetens it. But if we keep the windows and doors of the other rooms closed, we cannot have the "fulness" of God's air. The moment we open a window the air rushes in. The measure of the "fulness" is the measure in which we make it possible for the air to enter. So is it with the Holy Ghost. He is in every believer, but not in every department of his mind and his life. We are not filled because we have kept windows fastened and doors locked. We have plans and likings which we are afraid to submit to the Spirit's approval. We feel, though we are most unwilling to admit

it, that he would disapprove, and we keep the key of certain apartments. Under the circumstances there can be no filling with the Spirit, and the prayer for that blessing is so much hypocrisy.

We may find another illustration in farming pursuits. The farm consists of so much cultivated land, and so much heavy timber with dense and thorny undergrowth, which it is almost impossible to penetrate. The owner has complete possession legally of every foot of ground, but before he can make the timbered portion fruitful his way must be prepared with axe and fire. The difference between trees and men is that trees cannot hinder the will of the owner, but we can resist the Spirit, and make it impossible for him to fill us with his presence and his peace.

Spirit filled.

Many Christians in our time are awakening to the blessedness of what is sometimes called the life of full surrender, or the submission of all our powers and gifts to the sole control of the Holy Ghost. The experience is so strange and uplifting as to defy description. It is, of course, the normal life as contemplated in the New Testament and lived by Paul. The moment of entering upon it is spoken of by some as a second conversion, or the second blessing. In reality, it is the recognition of the Christian life as Spirit-filled and Spirit-directed, and the acceptance of that interpretation, with all that it involves. And the wonderful thing is that such exhortations as to yield ourselves unto God, and present our bodies as living sacrifices are addressed, not to outsiders, but to those who in the same letters are addressed as saints. The fact is, that the full meaning of the Christian life only gradually dawns upon us, and upon some later than others. Logically, there should be no distinction between the baptism of the Spirit and the filling of the Spirit, but in experience there is generally a gap.

In any case, it is the privilege and duty of every Christian to enter upon the larger life. The Master expects the key of every room, and undertakes to fill the whole house with his glory. The peace of it, the joy of it, the power of it cannot be imagined. We plead with every church member to let the Spirit have full possession. To keep him from his own is to keep ourselves from the life that is life indeed. And as Kuyper puts it, "The work of the Holy Spirit is not to be displaced by the activity of the human spirit."

Editorial Notes.

The Pittsburg Convention.

T. Hagger, writing to the *Bible Advocate* concerning his impressions of the Pittsburg Convention, says:—"Some 30,000 to 40,000 of those connected with the Restoration

movement gathered here for this event; the meetings lasted nine days, and were very largely attended; generally three meetings were run simultaneously, and sometimes as many as five. During these days the writer listened to many of the addresses, some of which were among the finest he had ever listened to, and most of them had the true ring about them. It seems that the American disciples are pretty true in teaching on most points, but, in my judgment, fail sometimes in reducing the teaching to practice. One address delivered smashed our position all to pieces, and scattered its fragments around; but audible protest was made at the time, and before the Convention closed, a resolution was almost unanimously carried disapproving of the sentiments uttered, and demanding that the address should not be published unless the resolution were published with it."

Mr. Stead and His Bureau.

As our readers are aware, Mr. Stead, the well-known journalist, has opened a bureau for the reception of intelligence from the spirit world. Lately, he professed having received a message from W. E. Gladstone. Commenting on this, the *British Weekly* says:—"This is an age of credulity, a time when the most solemn warnings ought to be given against the folly and wickedness of ignorant meddling with the mysteries of the unseen. Nothing can be more loathsome than the manner in which the results of these so-called investigations are presented to the world. The smear of pseudo-Christian sentiment with which they are daubed is revolting to the believer, while no doubt it serves to soothe down the scruples of weak minds. Nothing can be more remote from the sobriety and severity of Christian teaching on this dark theme than the columns which come out of Mr. Stead's laboratory. Surely some reverence is due to the mighty dead. How should they be summoned from the blessed and everlasting rest into the political battles of our day? Mr. Stead is no doubt honest, and it is with the deepest sorrow that those who have honored him, and would still honor him, watch the present phase in his career."

Defective Training.

Professor David Smith, who has lately come to the front as a Biblical scholar and exegete, in reply to a question asked him regarding the story of creation viewed from the standpoint of destructive criticism, gave an answer of which the following forms a part:—"There is a school of teachers in these days who talk as though they were the recipients of a new revelation. Theologians, from St. Paul downward, have all blundered egregiously, and it has been reserved for them, at this late hour, to arise and set the world's thinking right. The simple fact is that they are men whose theological training is sadly defective. If they knew the history of theological thought, they would recognise their startling discoveries as repetitions of trivial and exploded

speculations. Their boastful effusions remind one constantly of Voltaire's criticism of a certain book, that it 'contained many good things and many original things, but the good things are not original, and the original things are not good.' I had thought the day was past for any sane man to sneer at the Biblical story of the Creation."

H. M. Stanley and the Bible.

The late Sir H. M. Stanley, whose biography has recently appeared, himself tells the story of his boyhood. Perhaps no boy ever endured the privations he was called upon to pass through. Brought up in a workhouse school, under a brutal master, his early days were embittered by the extreme hardness of his lot in life. Reviewing the book, "Claudius Clear" says:—"But when he looked back, Stanley found one thing to be grateful for. He was taught the Bible. He says: 'Without its teaching I should have been little superior to the African savage; it has been the driving power for good, the arrester of evil.... My belief that there was a God overseeing every action, observing and remembering, has often come between me and evil. Often when sorely tempted came the sudden strength to say, 'No, I will not, it will be wicked; not criminal, but sinful; God sees me.'"

Paul's Shipwreck.

We have been reading with great pleasure and profit Professor Sir W. M. Ramsay's articles on the *Acts*, which have been appearing of late in the *British Weekly*. Here is an extract from one of them relating to the voyage and shipwreck described so graphically in Acts 27:—"This narrative of the voyage and shipwreck has been almost universally recognised as the most vivid and trustworthy account of ancient seamanship that has been preserved, and one that could only have been given by an eye-witness and a faithful observer. We notice that the direct revelation of the divine will to Paul plays an important part in the action; and there cannot be any doubt that the revelation was one great cause why Luke was so interested in the story as to relate it with this fulness of detail. In virtue of this revelation, Paul is depicted on a higher level than ordinary men, advising more skilfully than the sailors, maintaining hope and courage when all were in despair, playing the part of a true Roman in a Roman ship, revered even by the Roman officer, and in his single self the saviour of all. Here is a picture such as Luke loves to paint of the triumph of spiritual over material strength. Even Roman soldiers, the best in the world, lost courage, and were saved by the courage of Paul."

If we keep our souls in patience, if we hold fast our faith and hope and love, the soft streams of healing power will flow into us and through us. We shall receive and give out the infinite good.—Charles G. Ames.

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.)

A YEAR WITH GOD.

Topic for January 3.

Suggested Subjects and Readings.

In his work—John 9: 1-7.

In my labor—Eph. 6: 5-20.

In my home—Josh. 24: 14-24.

In my church—Heb. 10: 19-25.

With my Bible—Psalm 1.

With his Spirit—Gal. 5: 16-26.

Topic—Through this year with God—Num. 9: 15-23; 10: 10.

(A New Year's Consecration Meeting.)

For various reasons, including late arrival of list of topics, the theme is not given the usual treatment. The following selected paragraphs are appropriate.

"The year of thy goodness."

The years, as they pass, are often named after some special event that has happened during their course. The student, for example, speaks of the year of his matriculation, or of his graduation; the farmer of the year of the large crop, or of the late frost, the business man of the year of good times, or of hard times.

There is one name, however, which can be given to all the years, whatever they may bring to us. Every year is "the year of thy goodness." It was so that the Hebrews read the eleventh verse of the exquisite sixty-fifth Psalm. They saw in the sweet grass covering the valleys with its fresh greenery, in the forest trees girdling the hills and waving their foliage for very gladness, in the white fleeces of the flocks dotting the meadows, and in the tall grain ready for the sickle—in all these they beheld the "crown" which God himself set upon the year.

Ours has been a lot far out of the common, if the year just closing has not brought to us trials and difficulties—perhaps some bitter disappointment or some great sorrow. But there have been more bright days than cloudy ones, and in the darkest day there have been rays of heaven's sunshine. With good reason may we joyfully and gratefully call the old year "the year of thy goodness."

Resolution time.

"And of course you have your resolutions all ready, and your motto for the New Year framed, and hung where you will see it every morning?" It was a laughing, teasing voice, which made the inquiry. The one to whom she spoke had a fashion of making resolutions and choosing mottos—and forgetting them as hastily as she adopted them. But now she turned and shook her head at her teasing friend with a real seriousness.

"You must not laugh at me. Don't you know that, even if I do not stick to a resolution or a motto more than a week, it does me a week's

good? And that the old saying tells us all to try, try again? I am just going to keep on trying—and oh, Adelle, I have such a beautiful thing this time." She took up a card on which she had daintily lettered the lines:

"Not voice, but vow,
Not harp-string, but heart-string,
Not loudness, but love,
Sounds in the ear of God."

"Now, isn't that lovely? I do not know who wrote it, but Longfellow had it on one of his book plates, and it is said to have been his favorite motto. I am going to keep it in sight—not for a week, either, but for the whole year. You will see if I do not stick to this. If it were fine enough for a poet, it is surely worth my while to use it too. And it is full, full"—she paused, and her voice grew reverent—"it is so full that it will take a lifetime to use it all." And her friend, in spite of the failings of the past, believed that this time she would not fail.

A prayer for the New Year.

"Eternal God, who of old hast laid the foundations of the earth, and whose Word is for ever settled in the heavens; whose mercy is from everlasting, and rises anew in the morning of another year: Give us grace to awake and arise into Christ thy Son, who is our Morning Light; and grant that in all the years of our pilgrimage, walking by faith in him, we may put on strength, and be enabled to endure in the way of life with joy unto the end; through him who came a Way-farer with us on the earth, our Saviour; to whom, with the Father and the Spirit, one God be glory through eternal ages. Amen."

A thought for the New Year.

Just to be tender, just to be true;
Just to be glad the whole day through;
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle and kind and sweet;
Just to be helpful with willing feet;
Just to be cheery when things go wrong;
Just to drive sadness away with a song,
Whether the hour is dark or bright;
Just to be loyal to God and right;
Just to believe that God knows best;
Just in his promises ever to rest;
Just to let love be our daily key—
This is God's will for you and for me.

Thoughts.

This pilgrim path by thee was trod,
Jesus, my King, by thee.—Cary.

If we would follow Christ, we must cut loose from the world, and go out with him.—J. R. Miller.

Ever that pilgrim's song

Haunts me through night and day:

"Who doeth the will of God

Knoweth the way."—Mary F. Butts.

I will not seek to know the future years,
Nor cloud to-day with dark to-morrow's fears.

Time *was*, is past; thou canst not it recall;

Time *is*, thou hast; employ the portion small;

Time *future* is not, and may never be;

Time *present* is the only time for thee.

Syllabus—Jan.—June, 1910.

[The following list of topics is that forwarded for publication by our Victorian C.E. Union. It will be noted that the list prepared by the World's Union is followed.]

January.

- 3—Through this Year with God. Num. 9: 15-23; 10: 10.
- 10—Bringing Others to Christ. Who Should Do It? How Is It Done? John 1: 35-51.
- 17—Candles Under Bushels. Matt. 5: 13-16.
- 24—Does Religion Pay? 1 Cor. 3: 18-23.
- 31—The Most Stirring Events of Foreign Mission History. Acts 14: 8-22.

February.

- 7—The Model Christian Endeavorer. John 15: 1-8.
- 14—Bible Texts that Help Me. Ps. 119: 97-104.
- 21—Intemperance and Other Sins of the Body. Rom. 8: 1-14.
- 28—Christ Winning Our Nation. Luke 10: 1-17.

March.

- 7—Christ Our Guide. Luke 1: 76-79; John 16: 13; Rev. 7.
- 14—Patient Faithfulness that Wins the Crown. Rev. 2: 1-10, 18, 19.
- 21—Money a Curse or a Blessing. Luke 12: 13-21; Matt. 6: 19-21.
- 28—Getting Ready to Live for Ever. Eccl. 12: 1-7.

April.

- 4—Christ Our Teacher. John 12: 44-50.
- 11—God is Here. Ps. 139: 1-12.
- 18—Good Cheer in Dark Days. Acts 27: 20-36.
- 25—Christ Winning the World. John 12: 20-32.

May.

- 2—Christ Our King. John 18: 33-40.
- 9—The Christian Graces. 1 Pet. 4: 7-11; Col. 4: 6.
- 16—Christ's "Verities." John 6: 26, 32, 47, 53.
- 23—What is it to be a Christian? Acts 26: 24-29. (Union Meeting with the Juniors.)
- 30—Is Our's a Christian Nation? Ps. 33: 8-22.

June.

- 6—Christ Our Judge. Matt. 25: 31-46.
- 13—God Knows. Ps. 103: 1-4; Matt. 6: 7-8.
- 20—The Yoke of Christ. Matt. 11: 25-30.
- 27—Money, Men and Prayers; the Three Great Missionary Needs. 2 Cor. 8: 1-9; Matt. 9: 35-38.

Two Kinds of Endeavorers.

At the Chenango, N.Y., County Christian Endeavor Union Convention, O. Lee Warren described two kinds of Endeavorers by different interpretations of the little prayer,

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

Some interpret it:

"Now I get me up to work,
I pray the Lord I may not shirk;
If I should die before the night,
I pray the Lord my work's all right."

But others render it:

"Now I get me up to shirk,
I pray the Lord there'll be no work;
If I should die before the night,
I thank the Lord there's no work in sight."
—C.E. World.

Faith begins as the basis of the infant's knowledge; it ends in leading us to know God, Christ, and immortality.—James Freeman Clarke.



AUSTRALIAN MISSIONS.

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

Japanese news from P. A. Davey.

You will see by the address (Karwazawa) that I am in a mountain resort in which about 1000 missionaries and business men of China, Korea, Formosa and Japan are enjoying themselves by mountain climbing, baseball, and lawn tennis. The religious services in the Union Church, of which I am this year secretary, are of great value to so many who during the rest of the year lead isolated lives. Almost every week is a concert. The W.C.T.U. has two special service days. So have the Kindergarteners. Dr. Rodgers, of California University, gives a week's morning lectures on "Science and Religion." The Bible League has a special day to consider ways of defending the Bible from critics. Last Sunday week Dr. Burton, of Chicago University, preached a sermon full of faith, based on the Epistle to the Galatians. On Sunday morning, Dr. Hail, a Presbyterian missionary, is giving lectures on the significance of the resurrection of Jesus. This week, morning and night, the Convention for the deepening of spiritual life is being held. Thus in mind, heart and body, are the workers being renewed for future service. Last week we had our annual mission meeting. 20 were in attendance. The report shows there were 173 baptisms during the missionary year; a total membership of 1237; total offerings, \$958.94; school tuition fees, \$1253.27; students in school, 790; Sunday School scholars, 3013. The sentiment in favor of self-support is growing very strong among our Japanese brethren. This year, self-support and self-propagation—a real evangelistic sentiment—will be developed as far as possible.

From H. H. Strutton, Baramati.

We had three baptisms last week. Two of them were orphan boys that we have had with us for some time, one a weaver and the other a house servant. These had never made any public confession of their faith before. The other was a school teacher who is also a tinsmith by trade, and whom we have been giving work to for some time past. Their names are Songo, Rombo, and Vinayek. We have been very pleased indeed with the testimony of the orphan boys for some time past, but that of the other has not given us unmixed pleasure, hence a delay in his case. These were received into our fellowship at our morning service on the 24th, and we trust will be an ornament to the cause here and a help in the work. All have shown a desire to help in the evangelistic work. Then the next item of interest is the formation of an

Endeavor Society, three weeks ago, and this meets every Friday evening in the pastor's house. The programme is drawn out to the end of the year as follows:—Oct. 8, Election of officers and address on John 15; Oct. 15, "Abraham," Bhul Singh; Oct. 22, "Love," Vinayekrao; Oct. 29, "Social," Mrs. Strutton; Nov. 5, "Consecration"; Nov. 12, "Moses"; Nov. 19, "Joy"; Nov. 26, "Social"; Dec. 3, "Consecration"; Dec. 10, "Africa"; Dec. 17, "Peace"; Dec. 24, "Birth of Christ"; Dec. 31, "Social and Watch-night Service." These meetings give promise of being very helpful, and later on we shall be glad to exchange greetings with any of the home societies. So far we have not been able to answer all C.E. letters that have been sent, but we are having one come to us next month (Sarabhai Kanse), the wife of our pastor, who will no doubt be able to take up this work, as she is a good English scholar. There is to be a wedding next week. One of our weavers is marrying a girl from the M.F.C. Mission School in Poona. With the exception of our preacher and his wife, almost if not all that we have on our compound, who are now married, have been orphans, most of them rescued during the famine of 96-97, or the later ones. The one to be married now is Bhulu, and his wife is Jowari. Have lately sent a bundle of woven saris as far as Bengal, and yesterday received an order for some to be sent to Tinnervelly, South India. We are going to try to enlarge our weaving work, as we cannot keep pace with the demands for the goods. Our united Christian love.—(25/10/09.)

N.S.W. Foreign Mission Notes.

The usual monthly meeting of the N.S.W. Foreign Mission Committee was held last Saturday evening at "Bethany," with a fair attendance. The Committee is pleased to announce that Bro. Jame, the Chinese evangelist, will take up work in Sydney soon after the Chinese New Year, and pray that he will accomplish much. The Children's Day effort resulted in £89 odd being collected, which compares very favorably with £44 odd the previous year. Bro. Walden stated that the purchases of clothes, toys, etc., for the islanders had been completed and shipped, but owing to the coal strike the ship had not been able to start on its journey. This we all very much regret. This will be a great disappointment to the different missionaries, also the children. We hope that some one will be raised up acceptable to both sides, and mediate successfully to the ending of this great calamity. Great interest was taken in the reading of letters from Bro. and Sister Strutton, Sister Tonkin, Bro. and Sister Filmer, and from the Chinese Class, Sydney. Bro. Filmer says, "Send along all the clothes you can; they are much appreciated." Any brother or sister having "unfashionable" clothing to give away, please communicate with

Bro. Walden. We are already considering the F.M. meeting at Conference, and expect to have a good time.—W.H.H.

Among the American Churches.

Thos. Hagger.

I.—PITTSBURG AND WILMINGTON.

After the Convention at Pittsburg, it was my privilege to visit the Central church, with which Bro. and Sister C. L. Thurgood have labored so long, in her mid-week prayer meeting. That church was organized in 1882, and the present church building was erected in 1888. Like most of the American chapels, it is nicely carpeted and beautifully warmed. The membership stands at 500, and there are 360 enrolled in the Lord's day Bible School. The building is situated in what is called here "a down-town district"; in our language it is in the city, and of course that makes the work hard.

There were 35 present at the prayer meeting; but that was only about half the usual attendance. I suppose most of the members were tired out with the Convention gatherings which closed the previous evening. Bro. Thurgood led the meeting, quite a number engaged in prayer, one of the elders conducted a study of the following Lord's day's School lesson, and your scribe spoke for about five minutes. It was a good meeting, but, like most of the meetings that I have attended in America, there did not appear to be as much reverence as we would expect to find in similar meetings at home.

This church seems to have a good financial scheme; each member is asked to pledge a definite sum per week, and each member who pledges is provided with an envelope which lasts 12 months, and on which the name is inscribed. Each Lord's day, as the member enters he is supplied with his envelope, his offering is placed therein, and on the plate when it comes round. After the meeting, the contribution is recorded on the envelope, and in the event of a member not being present, and so not using the envelope, a mark is made in that Sunday's square, which indicates absence, and a lack of that week's contribution.

From Pittsburg I went to Wilmington, Ohio, where W. S. Houchins has just commenced work. This is a nice country town of 5000 people, in which no liquor is sold—the people have voted it out. The church has just opened a beautiful up-to-date building, which cost over 25,000 dollars, over £5000, every penny of which has been paid. The Americans seem to be fond of opening their church meeting houses free of debt.

It was my privilege to speak at the mid-week service of the church, at which the Methodist preacher, and a number from the various denominational churches in the town, were present. My effort seemed to be appreciated, although one good brother said he could not understand all I said on account of my brogue.

The Sovereignty of Christ.

I. J. Spencer.

I. J. Spencer, of Lexington, Ky., preached a "Keynote Sermon" in Pittsburg, Pa., Oct. 11, 1909, on the opening night of the Centennial Convention of the Disciples of Christ. His subject was "Centralisation in Christ, or the Sovereignty of Jesus." The following is a summary of the argument presented:

I thought at first of love as a fitting theme for a "keynote sermon," but Christ is greater than love. The reins of all authority are in his hands. In him all things were created, and in him all things consist. He is infinitely greater than patriarchs and prophets. He is the glory and the life of the Scriptures themselves. He is the Word made flesh. God's most perfect revelation. To see him, as he declared, was to see the Father. His name is called the Word of God, and on his thigh is written, "King of kings and Lord of lords." He was the constant and sufficient theme of apostolic preaching and teaching. He was greater far than all that might be written about him. In his name the apostles met Judaism, paganism, sectarianism, false philosophy, apostasy, licentiousness, worldliness and anti-Christ, and overcame them.

He is Lord also of the Holy Spirit, whom he promised to send to his disciples. The Spirit would not testify of himself, but of Jesus; would not glorify himself, but Jesus. He would convict the world of sin because it believed not on Jesus, and would take of the things of Christ and show them unto the disciples. No wonder that after they were endued with power at Pentecost, they preached and taught nothing but Jesus, for they were under the inspiration of the Holy Spirit, and could preach and teach nothing else.

All the ordinances and commandments of the New Testament depend for their meaning and efficacy upon him. The Christian faith terminates upon a person—even the Lord Jesus. The confession is a confession of faith in him. The goodness of God in Christ is the supreme motive in leading men to repentance. Baptism is nothing without Christ. Paul was shocked at the very thought of baptism into any other name than that of Jesus. Without faith in the risen Christ baptism were nothing more than "the putting away of the filth of the flesh."

The church, also, is nothing without him who is its founder, its heart and its head; its foundation, illumination and great reward. The Holy Supper depends for its sacredness and value upon the remembrance of Jesus, the discernment of his body and blood, and the showing forth of his death. The solution of the question as to how to observe the first day of the week is simply to keep it as unto the Lord! Our hymnology needs the regenerating and inspira-

tional Spirit of Christ. Prayer, to be successful, requires as its one thing needful, that it shall be offered in the name of Christ. The supreme motive in giving one's substance and self is that Jesus commands it and sets the example.

All authorised pleading for Christian union is for union, not on human creeds, nor even on the Bible, but, for union upon Christ Jesus himself. He is the only foundation of the church and of Christian unity as well. The ground of reconciliation to God is also the ground of reconciliation among believers, binding them the one to the other. "He is our peace" who hath broken down the middle wall of partition between Jews and Gentiles, making of the twain one new man. As he himself, and not the Scriptures, was the basis or bond of union between Jews and Gentiles, so he must be the foundation of union among Christian people for ever. As the Christian faith is not doctrinal but personal, so union must be personal and not doctrinal—founded upon the personal Lord and Saviour.

All creeds, slogans, mottoes, and opinions as well as faith, must be put under the authority of the Lord Jesus. Every thought and imagination should be brought into captivity to the obedience of Christ. The Scriptures do not teach that if our faith be subject to Christ, our opinions may be free from Christ. The only liberty of opinion or faith is found in Christ. Any plea that contains less than Jesus' plea contains too little. Any plea that contains more contains too much. Any plea that contains the same as his plea is his plea, and should be so confessed.

There is danger in human creeds, human names, and likewise in human mottoes, especially if they crystallise into shibboleths and slogans. The motto, "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," was a splendid one for the day in which it was born, when human creeds bound men's consciences more than the word of God did bind them. But it now requires careful and constant explanation to prevent its abuse. It would be better to declare that "all authority in heaven and on earth is given unto Jesus Christ."

"We would see Jesus," said the Greeks that came up to Jerusalem. The world still desires the vision. It is hungry for bread. Shall we give it a stone? Multitudes are still like sheep going astray, and Jesus in compassion would teach them and lead them. Shall we not bring them to him? The people are still weary and heavy laden. Let us invite them to Jesus for rest. There are those who still search the Scriptures and think that in them they have eternal life, and they will not come to Christ, the Lord of the Bible, that they may have life.

The Bible apart from Christ, who is its life, is like his garments after the crucifixion. There was no virtue in them. But the Bible with Christ immanent, with Christ the very spirit of its prophecy, is like the

garment which the diseased woman touched and straightway was made whole.

We read that upon the Saviour's head were many crowns. The patriarchs and prophets, apostles and angels, and all the redeemed will crown him Lord of all. The Father will say, "This is my beloved Son. Hear ye him."

The concluding paragraph of the address was as follows: Nor do I think the Scriptures then will die. Their words will glow in the glory of the throne and our cleansed eyes shall see new beauty upon every sacred page. They still will testify of Jesus, and we still will ponder with delight their wondrous depths of wisdom, while our Lord himself still will be their great Interpreter. —*Christian Evangelist.*

Victorian Missions.

Reports submitted to last meeting of Home Mission Committee showed that steady work was being done, and in some cases additions were made.

H. P. Leng, of Castlemaine, reports good meetings and four decisions.

A. W. Connor, Colac, pushing hard for the new building. Asks for co-operation of the brethren. The prospects are very promising.

E. Edwards and A. R. Benn, West Wimmera, have been in touch with all the churches in the circuit, and report good interest and eight additions. They have been conducting a successful mission in the district.

T. Bagley, the State evangelist, assisted by T. Edwards and J. E. Shipway, have been conducting a tent mission at Geelong. Reports good audiences and fine interest. 15 decisions.

The following students also reported:—A. B. Chappel, Gordons; H. Cust, Wonga Park; J. E. Shipway, Meredith; and F. Goodwin, Shepparton. H. Clipstone has resigned his position at Lancefield, and Henry Baker has almost recovered from his recent accident.

Church officers and evangelists are asked to remember Jan. 23—Home Mission Sunday.

The Cemetery Question.

DEAR BRO. DUNN,—I shall be pleased if you would answer the following in the CHRISTIAN for the benefit of this church. The subject of forming a new cemetery is being considered in this town, and some of our members are trying to obtain a portion for the "Church of Christ," whilst others of the church are against it, and so they stand divided on this subject. They are going to have another meeting, and I would like you to express your opinion upon the subject. The interrogation is, Should the Church of Christ be justified in selecting a portion of a cemetery for its burial ground?—SEEKER.

[This is a question that the church must decide for itself. Personally, we are opinion that in the opening of new cemeteries the old plan of dividing them into sections representing the various religious bodies ought to be abandoned. Religious differences ought not to be perpetuated in the resting-place of the dead. But, if other religious bodies insist upon the old system being carried out, it is an

open question as to whether the Churches of Christ should not also have a compartment for themselves. In this matter sentiment plays an important part.—Ed.]

From the Field.

Tasmania.

HOBART.—As notified in the last report, F. Collins occupied the platform on Sunday evening, Nov. 28, and addressed the children the same afternoon. At the evening service the attendance was all that could be desired. The address "What's in a Name?" was most interesting, and the meeting will be long remembered. There was rapt attention from beginning to end, and at the conclusion, while the hymn "What will you do with Jesus?" was being sung, a response was made by six candidates coming forward. This caused an overflow of joy in the Hobart church, and now we feel certain that there is a good time ahead, and the long looked for ingathering within measurable distance. The morning meeting was most enthusiastic. When the roll of the church was called there was a grand response, but still there were blanks here and there that the church can ill afford to have, and this was most noticeable in the case of families. When the names were called possibly one, a father or a mother, would respond, and the names of the other members of the family found no response, bringing home in a forcible manner that while we are justly anxious about our fellows, too often we allow members of our household to get outside the fold. Sunday, Dec. 5, nine members were received into fellowship, eight by immersion and one restored. In the evening G. Manifold preached, and at the close one young lady, the daughter of Sister John Kingston, made the good confession.—W. R. C. JARVIS.

NUBEENA.—Since last report the work has been progressing under the preaching of Chas. Hale, and two members have been restored.—W. R. C. JARVIS.

West Australia.

PERTH.—The Sunday School held a very successful river picnic on King's Birthday, when about 450 scholars and adults proceeded per s.s. "Koori," which was chartered for the occasion, to the picnic spot. The committee worked well, and all without exception spent a very pleasant time. The school is in a very healthy condition, under the able superintendency of Albany Bell. There are close on 300 scholars enrolled, and the average attendance is good. The school has suffered recently through the loss of the secretary, Bro. Lightfoot, who has been transferred to Kalgoorlie. A. H. Paul has been appointed secretary in his stead, T. Wilson is asst. secretary, Bro. Garland secretary and librarian, with C. McGregor as assistant. In connection with the school the Berean Bible Class and Loyal Sons Class meet regularly, conducted by D. M. Wilson and W. B. Blakemore, whose efforts are much appreciated by those who attend.—A.H.P., Dec. 6.

Victoria.

CHELTENHAM.—Good meetings all day. Bro. Nightingale, of Sth. Yarra, gave a helpful exhortation. A. R. Main was present as a visitor. Sympathetic reference was made at all services to the death of R. J. Somerville, who died last week, and has been connected with the brotherhood for many years, and has had his membership with us latterly. The S.S. and Junior C.E. contributed a number of toys and parcels of biscuits and a tin of lollies for Kindergarten purposes, and also visited the local Livingstone Home for Children, and provided an evening's entertainment.—T.B.F., Dec. 12.

BRUNSWICK.—Held our annual business meeting of the Bible School. Average attendance of scholars, 198; teachers, 24. Finances splendid. Principal officers re-elected:—Wm. Hardie superintendent, C. Forster secretary, H. Jenkin asst. secretary, and J. Jenkin librarian. The latter has stood to his post for 10 years, and a hearty vote of thanks was accorded to him. At meetings to-day C. Quick spoke morning and evening. Good audiences assembled; subject, "Did Christ Really Exist?" Splendid attention. One confession. Scholars at school, 201.—W.T., Dec. 12.

BRIGHTON.—On Monday evening last a social was held to show the appreciation of the services rendered by T. B. Fischer during the recent mission, to say farewell to Sister Gifford, and to welcome Bren. Morris and Price on their return home. There was a large gathering of members and friends, who enjoyed the addresses of Bren. Fischer, R. Pittman, Brough, C. Morris, Price and R. Morris. The chairman, Bro. Ludbrook, made a presentation to Sister Gifford during the evening. With Bro. Morris in our midst we expect great things.—Nov. 14.

DUNOLLY.—On Wednesday evening, Dec. 8, a man 71 years of age was baptised. After he was baptised he said, "I never knew till now what I had missed." On Lord's day evening Bro. Beasey's subject was "New Fangled Notions." Interest good.—L.J.

BET BET.—Splendid attendance Lord's day morning; only one vacant seat. Bro. Jinks' subject for the evening, "A Father's Sacrifice," was listened to with great attention.—L.J.

CARLTON (Lygon-st.).—Nice meetings on Lord's day. Visitors from a distance were Sisters G. T. Walden and Sister Verco and daughter, of Sydney, also Sister Morrison, from Drummond. Linley Gordon exhorted the church, and at the close of his address gave expression to a few kind words of appreciation and farewell. The presiding brother, in acknowledging the kind references, assured him of the regret felt at his departure, and reciprocated his good wishes for the future. Bro. Harward gave a very fine address at night on "The Transfigured Christ." There were two confessions.—J. McC.

MIDDLE PARK.—Splendid meetings yesterday, Bro. Swain speaking at both services. Our brother has been of great help to us during the past few weeks in bringing together the fine attendances which have marked our advent in the new home. There is an evident interest in us among our neighbors, who evince a lively concern regarding our "no collection" policy. Our Sunday School had 80 scholars present yesterday, and quite a number are proposing to bring others along with them. The splendid appreciation seems to justify our move, and we trust that in days to come we may be

able to realise an amount of good in the district such as will please even our Bro. Swain, but he sets the mark for us pretty high.—J.S.M.

SOUTH MELBOURNE.—Bro. Stevens exhorted in the morning, when the right hand of fellowship was extended to a sister who had been formerly immersed. In the evening Bro. Lang, from Northcote, gave a very interesting discourse on "The Divine Magnet," Bro. Stevens exchanging platforms with him.—S. NORTHEAST, Dec. 13.

SOUTH LILLIMUR.—Splendid interest is being manifested in the cause here since the recent mission. The writer was privileged to spend part of Sunday, Dec. 12, with the brethren, when we held two record meetings, and were encouraged by two men accepting Jesus as their Saviour, and being buried with him in the waters of baptism straightway.—E. EDWARDS, Dec. 13.

SOUTH RICHMOND (Balmain-st.).—Good meetings last Lord's day; one confession. Children's Day passed off very successfully. The collection taken amounted to £1/10/6. Just recently our school sent parcel of toys to Baramati for Christmas. Good spirit prevails.—W.G.

South Australia.

BEWS.—On Nov. 14 Bro. and Sister Dabbinett were received by letter from the church at Lochiel. Yesterday Bro. and Sister Warren were with us from Kadina. Bro. Warren exhorted the church in the afternoon, and preached the gospel in the evening, his subject being "The Judgment Day." In response to the invitation to obey the gospel we were cheered to see a young lady step forward and make the good confession.—S.T.B., Dec. 6.

NORTH ADELAIDE.—Lord's day afternoon (Dec. 12) will long be remembered by the scholars and friends who assembled to welcome some of the aboriginal members from Point McLeay Mission Station. Mr. Reid, superintendent in charge, briefly stated the object of their visit to the city. They are anxious to celebrate their jubilee year, by making sundry improvements in the homes on the station, and for this they require money. The singing by the boys and girls was much enjoyed, especially the familiar hymn—"There is a Happy Land," sang in the native language, and the very able and interesting addresses given by the native teachers, David and Philip, based on texts from the word of God. A collection was taken up on their behalf which totalled £6/0/2, which Mr. Reid in gratefully acknowledging said was the pence over and above enough to roof a home with.

NORWOOD.—Splendid meetings to-day. 16 received into fellowship (including father, mother and son in one family) at our morning meeting, when Bro. Griffith gave an address on "Sanctification" to the largest congregation we have had for some time. In the evening our brother's subject was "Perfect Peace," the building being filled. At the close of the service five made the good confession, making 14 for the week—a total of 48 during the mission, which closed with to-night's service. This mission has been very successful, not only regarding additions, but in stirring the brethren to increased interest in the Master's kingdom. During the week a very successful concert was held in connection with Senior Endeavor Society to provide Christmas cheer for the poor. The lecture hall

Continued on page 742.

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 V.

STOP—LOOK—LISTEN.

In the first flush of his victory Colin Lathrop telegraphed to his partner:

"Come back. G. on the run. Bond secured."

He could imagine Joe Brace's astonishment on receipt of this hopeful news. And his own excitement and satisfaction at first drowned every compunction of conscience. He had used his knowledge of the secret passage from Gryde's warehouse to the dock as a threat over the ward politician's head. He and Brace, instead of being put out of business and having their career as constructing engineers ruined, would obtain the contract for No. 3 section, and would succeed.

"Joe himself could not have played the game better," thought the exultant Lathrop, as he left the telegraph office and went back to the tunnel. "I'll have Flannagan send for the full complement of men again, and put them on in night and day shifts as before. Everything shall be in full blast and running like clockwork when Joe returns."

Indeed, for a time he thought more about Joe's delight than anything else. His partner would surely praise him for the manner in which he had handled old Gryde. The politician had over-reached himself.

"Say!" chuckled Lathrop. "I bet he wishes now he hadn't forced through that resolution of the Transit Commission to demand a hundred thousand dollar bond from us. He didn't dream then of having to secure that bond himself."

Already there was an added bustle about the entrance of the tunnel. There had been quite two hundred men engaged in the finishing work of Section 2 right along, and Flannagan was now interviewing many old hands who had heard of the commission's acceptance of Lathrop and Brace's bid for the third section.

In spite of the fact that the commission had made a tour of inspection through the tunnel, it was in a somewhat incomplete state in spots. The track had been laid the entire length, but these rails were only temporary in some places; and the bulkheads, or sectional partitions, were not entirely removed. Places in the roof of the bore were found to be weak, and one section had to be closed tightly, the compressed air forced in, and the roof opened for repairs.

It was to this caisson that Lathrop now made his way on a tour of inspection. The engine that forced the compressed air through the pipes beat out its steady rhythm through the smoky tunnel. Men were hurrying to and fro; a small dummy engine was drawing a length of cars up the incline to the lock, where a great hoist picked up each dump and emptied it outside. The doors of the lock were shut; and, when the tender let the engine into the ante-chamber, he waited some

moments to get used to the air-pressure before going on into the place where the men were working under the pressure of fifty pounds to the square inch.

Men working under such pressure risk much. They must be in good physical condition, and only such as passed a physician's searching examination and brought a certificate to that effect were allowed by Lathrop and Brace to be employed in the chamber. The engineer's own condition of bodily health was good, or he would not have risked entering the caisson himself. Above all, no man addicted to the use of alcohol is safe from the caisson disease.

The depression in the roof of the tunnel, which made the shutting off of this section necessary, had been noticed by Flannagan before the Transit Commission had made its memorable inspection. The weight of a boulder in the river's bottom was marked as the cause of this; already a part of the obstruction had been blasted away, and another blast had been set off just prior to Lathrop's coming into the chamber.

There were a dozen men working in the caisson, some on a staging where they could get at the open roof, others loading a dump with refuse. It was all commonplace enough to Lathrop; yet it could never fail to impress him, when his mind was free, that this agent of man, compressed air, was a wonderfully dangerous and uncertain agent. Dynamite is scarcely a more powerful monster.

Compressed air was at that moment holding up a portion of the river's bed. The men on the staging were working as rapidly as possible to close the hole in the roof of the bore, and Lathrop saw several bags of sand passed up in quick succession to them, to be stuffed into the aperture.

"What's the matter up there?" asked the engineer, seeing this haste.

The man he spoke to made no reply; he, too, was gazing upwards. Suddenly he cried out, and several tumbled backward off the little platform. It seemed as if there was a sudden terribly strong draught through the place. Lathrop in horror beheld a bag of sand snatched from the arms of one of the workmen, who was about to thrust it into the hole in the roof. The bag went out of sight like a flash; and his mates seized the fellow, barely saving him from following.

"A blow out!" gasped Lathrop, at last understanding the menace.

The pressure of the air in the tunnel had forced a hole up through the silt and mud at the bottom of the river. On the surface the indication of the trouble below would doubtless be shown by a geyser shooting up from the river. The very bag of sand that had been torn from the workman's hands might be cast into the outer air.

But, when the air pressure was exhausted, the mud and water must pour into the hole in the roof and take the place of the compressed air that had escaped. Lathrop's mind grasped these particulars instantly, and he realised the danger even before the rush was made by the laborers for the door of the lock.

But that door was fastened; and to break it down, the engineer knew, meant disaster to all hands. He sprang ahead of the frightened workmen, ordering them back, and flinging aside those first at the door.

"Wait! wait!" he shouted. "We must have the pressure increased first. Where's that bell-rope?"

Already the air had expanded, and down upon the staging were pouring the mud and water in a torrent. Instantly the atmosphere in the tube turned to fog, and was scarcely breathable. The men fought to get to the barrier; and Lathrop, seizing a pick handle, knocked two of them down.

"Stand back, I tell you!" he cried. "Wait! here's the bell-pull. We'll be rescued."

He pulled the emergency bell; but he knew that if the lock was set against them they would in all probability be drowned like rats in a trap!

The down rush of mud and water was a perfect Niagara. It rose in the bottom of the tunnel—soon to their knees, then to their waists. The men Lathrop had knocked down were held up by their comrades, and at first there was an outburst of oaths and cries of anger. Lathrop, his weapon still in his hand, was backed against the door, his other hand on the bell-pull. But the men did not seek to attack him again. In a minute their lips ceased muttering either cries or blasphemies. The uncertainty and peril drove them to silence.

And meantime the water rose higher and higher. Lathrop had pulled the bell twice. Surely if Flannagan was within hearing he would know what it meant. In this emergency there seemed but a single means of escape; and even that was doubtful.

Between the rising water and the foul air their choice of death was not great. Nor would much time elapse before one fate or the other must overwhelm them.

It has been said that when a man faces death, and that death comes slowly, he remembers a lot of unpleasant things. He finds his wicked acts and his mistakes passing in review before him. So we have been told.

But in Lathrop's case he thought of but one thing, save the idea that Flannagan was a long time coming. And that single thought was that he was glad he had fixed matters with old Gryde about the bond so that Joe Brace would be able to finish the tunnel and "pull out" with a profit.

Suddenly they felt a change in the atmosphere, an invigorating change. The compressed air was rushing in. For a few moments the increase of air would be stimulating; but its after-effects, unless they were quickly out of the caisson, might be indeed disastrous.

Behind his head Lathrop was of a sudden sensible of a grinding noise. At first he thought that some other accident might add to their peril; but then, with a sigh of relief, he recognised the rasping of the door bolts. The tenders were ready to open the lock.

"Ready, men! Don't crowd—one at a time!" Lathrop shouted, and sprang aside himself to

give the others the first chance for escape. The chamber had been filled with the compressed air, too, and so the door could be opened without flooding the lock. The men hurried through the aperture, gasping, some of them even spitting blood. Lathrop felt the congestion in his own chest; it felt to him as if he would never again be able to expand his lungs to the full.

Nevertheless, he would not hear of the gang's leaving the lock for an hour, while the pressure was gradually being reduced and they all grew more used to breathing ordinary air. Flannagan came in, learned the trouble and all the particulars; and under his instructions the caisson was pumped free of water, while more air was forced in to take its place. The balance of pressure was recovered. Then, before another blow out could occur, Flannagan took a second gang into the place, and finished the repairing of the roof of the bore.

The accident was not really a momentous one. Much greater set-backs had been experienced before the Tidehampton tube was so far advanced; but heretofore Colin Lathrop had never chanced to be caught in one, or to have run any personal danger. Lathrop went home to his dinner, and enjoyed it. He took up the book he had tried to read a few nights before, the night the overseer had come for him and together they had explored the secret passage; and he found himself interested in the book.

But of a sudden a nervous chill shook him, and he hovered over the glowing grate for warmth. A single thought disturbed his placidity:

"What if I had died in that caisson? Suppose I had been drowned there, and matters were as they are. Suppose I had been taken, and Brace had continued the tunnel—for Joe could do it now—with the backing of Gryde. The money is not honest. He did not come by it honestly, perhaps; and I made him promise to supply it by blackmailing methods. It's all in the game, Joe says. Ah! But do I want to play that game?"

To be continued.

W. DONAHAY.



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A seasonable advertisement which appears in our columns for the first time is that of NATARA. The "Rechabite" does not advertise what are termed patent medicines, but NATARA is a standard remedy, and the Editor can testify to its efficacy in warding off a cold when taken in the early stages.—*The Rechabite*.

Foreign Mission Fund.

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

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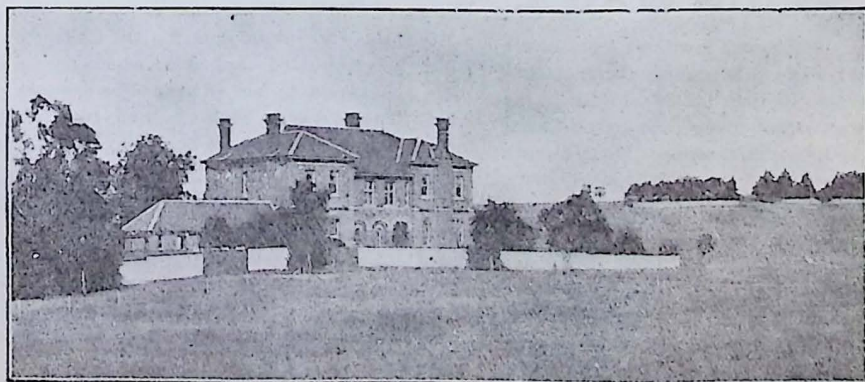
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Particulars in regard to the College Course for Resident and Day Students, Correspondence Classes and Night Classes, will be furnished on application to the Principal, H. G. HARWARD, College of the Bible, Glen Iris, Melbourne.

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From the Field—Continued.

was filled to overflowing. The programme was much appreciated. Endeavorers will be able to cheer many a home from the results of their concert.—G.H.J.

HENLEY BEACH.—On Dec. 5 H. G. Horsell addressed the church, and in the evening John Fischer preached the gospel. Good gatherings at each service. R. Burns, from Unley, gave us a very helpful exhortation to-day. Bro. Mauger preached to a fair audience this evening. We express deep regret and sympathy to our evangelist (Bro. Horsell) in his time of illness, and pray God to speed his recovery and return to our midst. On Dec. 6 the Junior Endeavor annual rally was held, N. G. Noble presiding. With a large attendance and various kindred societies well represented, a good time was spent together. A profitable programme was rendered by the Endeavorers, and much appreciated. The secretary's report showed an increase in numbers, and good work done during the year. At the close of the meeting awards were given to those who had been most regular in attendance, and most efficient in service and behaviour.—M. S. NOBLE.

MAYLANDS.—The ceremony of laying the foundation-stone of our new building was performed on Saturday afternoon by the President of the Conference, J. Fischer. The Maylands church is an offshoot from Norwood. There is a good prospect before the church, as it is located in a growing and prosperous suburb. H. D. Smith is the preacher, and we are sure he will do a good work in the neighborhood.

BALAKLAVA.—On Nov. 30 the C.E. Society held the second annual social, which was a success in every way. The attendance was good, and an enjoyable and profitable time was spent. We were pleased to have as a special guest the President of the S.A. C.E. Union, Jas. E. Thomas, who spoke upon the need of more sacrifice, service, sincerity and "stickability." Also the Vice-president of Balaklava C.E. Union, F. B. Oldham (Methodist), who spoke of the great need of practical Christianity. An interesting competition and supper concluded the meeting. A. G. Day occupied the chair. On Dec. 6 the Dorcas Society held their first annual social. Admission was by cup and saucer. Mrs. J. Haldane, the President of the Society, occupied the chair. A very encouraging report was read by Mrs. A. G. Day, the secretary, showing that the society was organised with twelve members, and after the year's work the membership is 17 active and 9 honorary. 70 garments have been made, of which 25 have been distributed locally and 40 sent to the city. The meeting was concluded with supper. The cups and saucers are to be presented to the church, and the society hope to present 12 doz. Sunday, Dec. 12, good meetings all day. Special sermon at night, "The Ideal Man," prepared from notes handed in previously by members of the congregation, each stating in a few words on paper his idea of an ideal man. The attendance was good, and one young lady made the good confession.—A.G.D., Dec. 13.

Queensland.

TOOWOOMBA.—We are thankful to report that our Foreign Mission fund has greatly improved. Our Tannymorel brethren contributed £3/8/6, and Too-

woomba £2/15/9; total, £6/4/3; for the College of the Bible we were able to contribute £2/9/9. With a scattered membership of 100, and having to maintain a preacher, together with a large circuit of Home Mission work, we have done well. Last Lord's day being Temperance Sunday, we had an exceedingly good audience to hear our Bro. Parslow on "Why I Hate the Liquor Traffic?" Tremendous interest was aroused, and 100 personal pledge books were distributed. Dec. 5, services fairly well attended, and at the close of the gospel address one young girl decided. We take this opportunity of congratulating the Austral Publishing Co., upon the splendid get-up of the almanac.—LEWIS L. HOSKINS.

ROSEVALE.—On Nov. 1 we held a social to bid farewell to our much esteemed Bro. Hansen, and to welcome our new evangelist, Bro. Mason. It is with regret that our brethren here bid adieu to Bro. Hansen, who has labored well and faithfully for a short period of sixteen months. During that time he has not only won the esteem of members, but also that of outsiders. As a small token of our love and esteem the brethren presented Bro. Hansen with a handsome watch. On the night of Nov. 14 we held our Children's Rally, which was well attended, and everything passed off well. The building was crowded. The scholars went through their performance exceedingly well, which is a credit to our superintendent, who took all possible care to encourage the children to learn well. At the conclusion of the meeting the collection was taken up, which amounted to £1/17/-.—J. E. F. CHRISTENSEN, Nov. 30.

BOONAH.—The meetings were largely attended yesterday, especially at night, the chapel being well filled. We are pleased to report another addition, a married woman, from the "Brethren." Our building is all we desire now. Since the writer came here there have been quite a number of improvements. We had two new vestries and a baptistry erected, and during last week the gas was installed, which was badly needed. The members have given liberally, and as they have given so they will receive. Sister Mrs. F. Cockroft undergoes an operation to-day. We trust it will be successful and the Lord will stand by her.—W. UREN, Dec. 6.

New South Wales.

BROKEN HILL.—Splendid meetings last Lord's day. Chapel full at night. Three made the good confession at the close of Bro. Tuck's address. One received by letter. One young man put on Christ by baptism at the midweek meeting. Quite a number are almost persuaded, who we hope will come forward next Sunday.—R. J. HOUSE, Dec. 11.

LISMORE.—Owing to the resignation of Bro. Taylor as district evangelist, the local committee offered the position to Carl L. Peterson, of Lismore church, who has accepted the call, and will commence duty on January 1. Bro. Peterson has earned the confidence and esteem of all the brethren here, and has considerable ability as a speaker. Good services were held on Lord's day last, Bro. Heidalwig, of Petersham, being present as a visitor. There were also two Mormon missionaries in the evening, when a young lady made the good confession.

SYDNEY.—Good meetings to-day. J. J. Franklyn, of N.Z., who is taking up the work here, preached

morning and night. The attendance in the morning was very fair, notwithstanding the fact that the trams are not running till midday, during the strike. He gave a most acceptable and upbuilding address on John 21. At night service which was well attended, we had a splendid gospel address on John 3: 16 by the same speaker. After nine weeks without an evangelist, we are glad to have Bro. Franklyn with us, and trust he will be much used and blessed in service for the Master. To the brethren who so kindly filled the platform during the past nine weeks we desire to express our heartiest thanks, and state that their addresses have been very much appreciated. The welcome tea to Bro. Franklyn is to be held on Dec. 14.

Here & There.

Decisions reported in this issue, 41.

H. G. Payne's address is now 17 Pine-st., Newtown, N.S.W.

G. P. Pittman writes to us from Colombo, and informs us that the voyage so far has been very pleasant.

We regret to hear of the death of R. J. Somerville, father-in-law of A. R. Main. He had been in poor health for some time, but the end came rather suddenly.

J. J. Franklyn, formerly of Nelson, N.Z., has now taken up the work at the City Temple, Sydney. His address is "Harolden," 44 Wigram-rd., Glebe Point, Sydney.

The visitors to Pittsburg Convention are gradually finding their way back. T. R. Morris and T. Hagger arrived this week. The latter is to lecture about his travels at Lygon-st., Carlton, and North Fitzroy.

Bro. Bagley writes:—"Splendid meetings at Geelong on Sunday. Tent crowded at night, and six confessions. Total decisions to date, 23. Mission closes on Tuesday night. The new members are all adults."

Mr. Purdy will give an address on "Mission Work in the South Sea," in the Church of Christ, Swanston-st., next Tuesday evening at 8 o'clock. Mr. Purdy has recently visited our missionary, Mr. Filmer, at Pentecost.

Students who intend entering the College of the Bible are reminded that it is necessary to send their application to the Principal as early as possible. The next term begins on Feb. 16. It is best for students to enter at the beginning of the term.

S.S. Union, Victoria.—The next meeting of the General Committee will be held in the new hall, Swanston-st., on Monday, Dec. 20, at 8 p.m. Important—full attendance of delegates requested. Note date. Business, to consider notice of motion; fill vacancy on Executive Committee; receive returns (Demonstration), etc., etc.—J. Y. POTTS, Hon. Sec.

T. H. Ryan, M.P., a member of the church in Grote-st., Adelaide, made a fine speech on behalf of higher education in the S.A. Legislative Assembly. The speech has been reported and issued in pamphlet form, and is entitled, "A Plea for Higher Education." It advocates that increased facilities should be given to deserving students to continue their studies at the University of Adelaide.

We have much pleasure in congratulating A. R. Main upon his success in the recent University examinations. He has passed his second year in the Arts Course. His name appears in the Class Lists. He has gained first place in his class, first class honors in the School of Philosophy (embracing Inductive Logic and Mental Philosophy), and has won the Hastie Exhibition in Philosophy; value £30. The fact that Bro. Main has accomplished all this on the top of his numerous duties as preacher for Surrey Hills church, and teacher in the College of the Bible, is a sufficient indication of his mental calibre. The Board of Management of the College of the Bible are to be congratulated on having him upon their teaching staff.

The Church of Christ Musical Society, Melbourne, brought a very successful year to a close on Wednesday, Dec. 8, by inviting their friends to a splendid concert in the Lygon-st. chapel, which was crowded to the doors. Mr. C. W. Mitchell, President, was in the chair. The part songs and choruses rendered by the society were much appreciated, and items from Miss Elsie Treweek, Herr Louis Hattenbach, Mr. F. Collier, Mr. Sol. Bloom, and the Essendon Male Quartette, were received with great enthusiasm, the programme being extended by encores to a late hour. Miss Dickens at the piano and Mr. Sydney Pittman at the organ accompanied in their usual artistic manner. During the interval the secretary, Mr. C. H. Mitchell, was presented by Mr. W. C. Craigie on behalf of the society with a handsome case of cutlery, as a wedding present from the members, and an appreciation of his valuable services.

We have received a copy of the *Monthly Record* published in connection with the St. John's Presbyterian Church, Warrnambool. From this we gather that the editor has had his mind exercised by the utterances of "a recent Baptist missionary." In the article he writes, he finds a parallel between the ancient Pharisees and immersionists, and then proceeds to ridicule the practice of immersion. It is the worst example of bad taste that we have ever come across in the discussion of the baptismal question. We expected better things from a Presbyterian minister, for while we differ from them on many points, we have generally found the preachers of that church dignified and courteous, and not at all given to playing the buffoon when discussing religious matters.

Mr. A. R. Osborne is evidently an exception to the rule. That our strictures are not too severe may be gathered from the following extract:—"Perhaps, however," he says, "the most effective argument of all will be to point out the humor of the situation. The fact is that the Baptists themselves do not observe the mode of baptism practised in the early church. The essential thing in total immersion was that every part of the body should be washed by the water, and it needs modern ingenuity to discover that this can be done properly with most of one's clothes on. Let us suppose one of the old fathers of the early church, such as Cyril of Jerusalem, coming back to life and being present at a Baptist immersion service. He would look on in blank amazement. 'Why,' one can imagine Cyril exclaiming, 'surely you don't call this baptism! Where is the putting off of the old garments to symbolise the putting off of the old man and his deeds? Where is the triple immersion in the name of the Father, Son, and Holy Spirit? Where is the white raiment which the newly bap-

tised person wears for a week after his baptism?' More than this follows, but as we have not that sense of humor that distinguishes Mr. Osborne, we refrain from giving it further publicity.

In the first place, Mr. Osborne is deplorably ignorant if he imagines that immersionists take their ideas of baptism from anything that Cyril (who flourished in the fourth century of our era) said or did. In the second place, if he is inclined, as he seems to be, to make sacred things look ridiculous, he can find ample scope for his talents on the abuses which are recorded in church history. The Lord's Supper, for example, might be exploited in that direction. In the Presbyterian Church there is no name more highly honored than that of the late Dr. Marcus Dods. Of immersion, he says, "Without doubt the perfect idea of baptism is realised when one who has come to the years of discretion makes himself his own profession of faith in the Lord, knowing what he has done and having counted the cost, and then is immersed in the waters of baptism."

Where a Mr. Osborne finds scope for ridicule, one whose memory we all honor finds that which is perfect. We recommend the editor of the *Monthly Record* to read Professor Sanday on Rom. 6: 1-5 which we publish in another column. And after reading it, we trust that his sense of humor will find exercise in other directions than in making light of sacred things.

Books Worth Having.

"The Church of Christ," by A Distinguished Layman. Published by Funk & Wagnalls Co., New York and London. Sold by Austral Publishing Co., Melbourne. Price, 4/-; by post, 4/6.

This remarkable book has excited quite an interest in religious circles in all parts of the world. The truth presented in it will be familiar to all who are acquainted with the plea of those people who have no creed but Christ, no book but the Bible, and whose cardinal motto is "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." While the matter of the book is familiar to us, however, the arrangement of it is somewhat original. The author presents his subject under two main headings: First, The History of Pardon; and second, The Evidence of Pardon and the Church as an Organisation. In the first division there are twenty-nine chapters; in the second there are twelve. Commencing with a suggestion on "The Newness of Christianity," the author then deals with the preparatory ministries of John the Baptist, Jesus and the apostles, giving special consideration to Christ as a Teacher, and Christ as the Word of God. The Three Revelations, The Church, Pentecost, The New Testament Scriptures, The Great Salvation, The Apostolic Preaching, Miracles, Conversions—every case of Pardon, both before and after Pentecost, is considered—The Call of the Gentiles, What Must I Do to be Saved? Operations of the Spirit, and the Conversion and Labors of the Apostle Paul, treated in eight chapters, are all presented in Book I. In Book II. The Assurance and Proof of Pardon, The Church as a Completed Organisation, Church Ordinances, The Apostasy, Christian Unity, Denominationalism, and The Uniqueness of Jesus are considered. A complete index to its contents brings the book to a close.

In noticing the special features of this book we may as well mention its author. He presents his message anonymously, but he is well known to many as a loyal member of the Church of Christ in America, as well as a prominent figure in United States commerce and politics. Refreshing indeed is it to find in these days one of such large commercial and political interests so deeply interested in the Church of Christ as to write a valuable book upon it. And after reading his book we will all agree

with one reviewer who says: "If this book is a sample of what a layman can do, it is a pity that we do not have more books from the laymen and fewer from the theologians."

The most characteristic feature of the book itself is its *eminent Scripturalness*. It is a faithful reflex—almost a paraphrase—of New Testament teaching. Let it be well circulated among the people, and it will undoubtedly operate as a powerful counterfoil to the loose and rationalistic views of the Scriptures that are so liberally foisted upon the public to-day. The book throbs with the most unreserved loyalty to the word of God.

TEMPERANCE SUNDAY COLLECTIONS.

The following were received by the Victorian Temperance Committee from churches in aid of Alliance Funds:—North Carlton, 11/-; Williamstown, 10/-; Bayswater, 5/-; Cheltenham, £1/19/-; Brunswick, £1; Ascot Vale, £1/2/2; St. Arnaud, 8/-; Surrey Hills, £1/10/-; Northcote, 8/5; Mildura, 16/6; Windsor, 15/3; St. Yarra, 14/6; Nth. Melbourne, 13/- Total, £10/12/10.

W. J. WOODBRIDGE, Treas.

Coming Events.

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.

IN MEMORIAM.

MILNE.—In sad but loving remembrance of Walter, who fell asleep in Jesus at "Airlie," Bordertown, S.A., on Dec. 21, 1907.

No space of time, no lapse of years,
Can dim our friendship past;
A loving memory holds it dear,
Affection holds it fast.

MILNE.—In loving memory of Walter T. Milne, who departed this life to be with Christ on Dec. 21, 1907.

There the real, not the dream,
There, within the heavenly gleam,
Thou hast reached, beyond the stream,
"Rest, and light, and home."

—Inserted by a brother and sister in Christ.

BIRTH.

BAILEY.—On Nov. 26, at "Iona," Waverley-st., Essendon, to Mr. and Mrs. A. E. Bailey, a daughter.

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Obituary.

STRAHL.—At the ripe age of 78 years, our Sister Strahl entered into the rest that remains for the people of God. For 40 years she had been in fellowship with the church at Lygon-st., Carlton, having been baptised by Bro. Surber. She was a consistent Christian, and received with gladness the privileges of church membership. For months before her decease she passed through great bodily suffering, endured with calm, Christian patience. Release came to her on Nov. 19. We laid her body to rest in the grave where her husband had been buried 16 years before. The two daughters who remain have the sympathy of the whole church.

Carlton, Vic.

H.G.H.

BARRACLOUGH.—Death has again visited the Vivian-st. church, this time removing our Bro. Barraclough. On the Lord's day, Nov. 21, our brother's spirit was released from the poor frail body, thereby finding rest from labor and pain. About 30 years ago, he decided for Christ, and united with his people, and has proved a most consistent disciple. He was a faithful student of God's book, and lived in harmony with the convictions formed by this infallible standard of conduct. He was a very quiet, thoughtful man, and always evinced a deep interest in all matters affecting the uplift of men, and the coming of the full measure of the kingdom of Jesus Christ. He died as he lived, surrounded by his loved ones. On the following Tuesday, a large number followed his remains to "God's Acre," there to await the coming of "Christ, who is our life." Our heart-felt sympathy goes out to Sister Barraclough and the children in this hour of bereavement and trouble, and we pray that God's sustaining grace may prove equal to their need, and that the children may resolve to follow in the steps of a good father, as he endeavored to follow Christ.

Wellington, N.Z. JOS. J. FRANKLYN.

DENYER.—After an illness of several months' duration, our beloved Bro. J. H. Denyer passed peacefully away at Benson-st., Surrey Hills, on Oct. 22. Although confined to his room for so long a time, he suffered no pain of any kind. There was, however, evidence of a general breaking up of the constitution with great debility. Like the great apostle to the Gentiles, he realised that whether he lived or died he was the Lord's. He was prepared to go whenever the call came. His life was a living testimony of his loyalty to God, and of his implicit faith in the rich and precious promises of God's word. He was a diligent student of the Scriptures. Towards the close of his life, when he was too feeble to read, he loved to repeat many of the favorite passages he had committed to memory, and which ultimately proved such a source of comfort and strength to him. He was received into the fellowship of the church here by letter from the church at Preston, where he had honorably filled the position of deacon, and subsequently that of elder. At the time of his death he was one of the diaconate of the church here, and was very highly esteemed for his sincerity

and integrity. His remains were laid to rest in the Coburg Cemetery, until the resurrection morn. Our sympathies go out to his bereaved family, with whom we mourn his loss.

Surrey Hills, Vic.

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Thompson's Remedies have been used, and are recommended by the following evangelists of the Church of Christ:—Messrs. J. J. Franklyn, Sydney; D. McCrackett, Petone; T. J. Bull, Maitland; T. H. Mathieson, Oamaru, etc.

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."

J. J. Franklyn says of the Household Ointment, "We have used your Household Ointment with very gratifying results; it is invaluable in any case where such a remedy is needful. It has scored a veritable triumph over Boils, no other treatment being necessary."

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To Schreck, Sons and Co. Dear Sirs,—I feel it my duty as well as a great joy to tell you what "Schreck's Poulitce" has done for me. My knee was injured with an axe some years ago, and it became stiff and swollen. I had the best medical advice, and an operation was performed, but it only made it worse. I quite lost the use of it, and had to go on crutches. On the 21st Dec., 1906, I went under another operation at the Melbourne Hospital, and had 2½ inches of the knee-joint taken away. I was attending the Hospital until the June following, when I noticed on your shop "Schreck's Poulitce" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poulitce" would cure me in 12 months. I then had three running wounds on my knee: three months after I had five; in 14 months I had none, nor have I had any since. I may say the majority of medical men said it was tuberculosis, and what gave me such great faith in "Schreck's Poulitce" was the Doctors' opinion of the great improvement they saw after nine days' treatment of "Schreck's Poulitce." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poulitce" I was very low indeed, and had no hope of ever being well and strong again, as I felt the disease was all through my system. I only wish I could tell everyone the wonderful value of "Schreck's Poulitce." I shall do all in my power to make it known.—Wishing you every success, yours gratefully, JOHN H. RANKIN, Watcham.

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