

# THE Australian Christian

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## The Shepherds.

G. P. Pittman.

As of old, the stars are shining  
On the silent hills,  
Whispering boughs their arms entwining  
Over whispering rills.

Comes once more the self-same bleating  
Of the folded flocks  
Up the glimmering sheep-tracks, meeting  
By the moss-grown rocks.

Gone the marvel and the wonder,—  
Dreams!—or dream we now?  
Brake the common sky asunder  
O'er yon hillock's brow?

Not a dream the hay-strewn manger  
And the Child new-born,  
Nay, no dream the fear, the danger  
Of that awful morn.

So to us, like blind men seeing,  
Every common task  
Brims with joy, and, doubts all fleeing,  
Heaven removes its mask.

Lowly toil hath lordly favor,  
Wealth is but a weed:  
Sweet henceforth to us the savor  
Of the bread of need.

Unto us a King is given  
By a wondrous birth:  
God is in his world, and heaven  
Weds the waking earth.

Men in white, divinely singing,  
Speaking as in prayer,  
O'er the earth a radiance flinging,  
Standing in the air,

Passing Herod's towered palace,  
On their hands they brought  
Unto lowliest lips the chalice  
By the highest sought.

Henceforth none should pine for riches  
And for lordship none:  
Fame, the syren that bewitches,  
Is an ill to shun.

Toil of hand, and spirit-labor  
Yield the true reward:  
He who works has God for neighbor,  
Angels grace his board.

King, that slumberest in a manger,  
Thou shalt work, and win  
Rest through toil, but be a stranger  
To the tasks of sin.

Laboring, thou shalt rest the weary,  
And, one noonday, bear  
Up a hillside bleak and dreary,  
All our sin and care.

Thou shalt teach the world thy lessons,—  
Saviours everywhere  
Through love's toil shall bring the sessions  
Of the golden year.

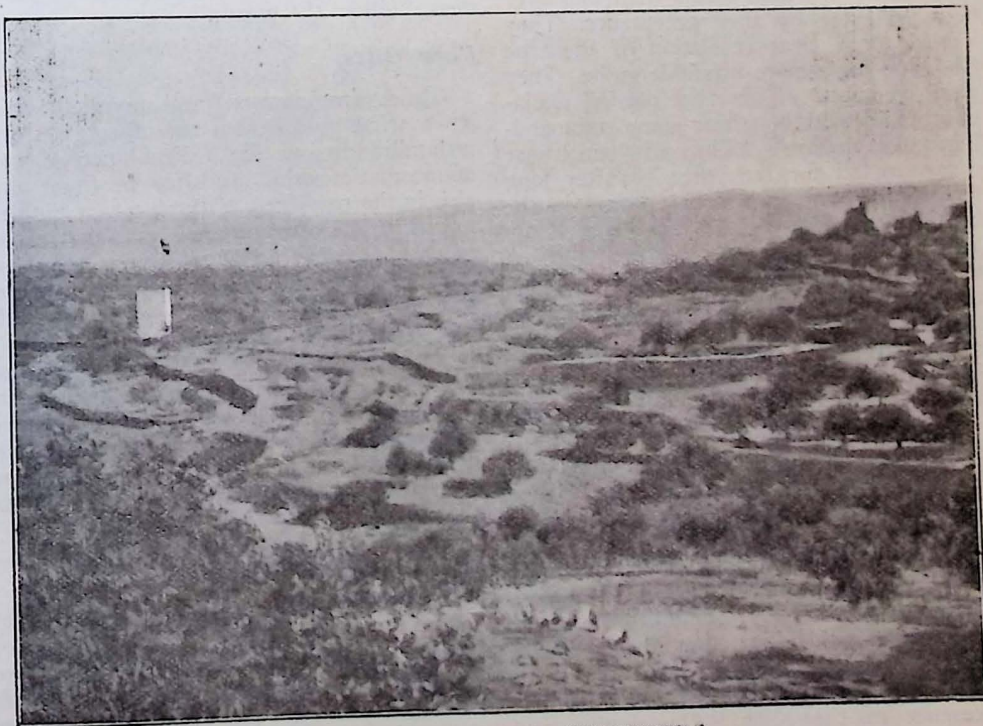
Hail! O King that lowly liest!  
Angels, never cease  
Singing glory to the Highest,  
Peace to men of peace!



### THE FIELD OF THE SHEPHERDS.



One mile from Bethlehem is a little plain, in which, under a grove of olives, stands the bare and neglected chapel known by the name of "The Angel of the Shepherds" (*Angelus Ad Pastores*). It is built over the traditional site of the fields where, in the beautiful language of Luke—more exquisite than any idyll to Christian ears—"There were shepherds keeping watch over their flock by night, when lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them," and to their happy ears were uttered the good tidings of great joy that unto them was born that day, in the city of David, a Saviour, which was Christ, the Lord. Amid the chill dews of a winter night, those favored shepherds were guarding their flocks from the wolf and the robber, in fields where Ruth, their Saviour's ancestress, had "stood in tears amid the alien corn."



THE FIELD OF THE SHEPHERDS.



# The Wise Men and the Child.

By L. A. Crandall.

"We saw his star in the East, and have come to worship him."—Matt. 2: 2.

We do not know the number or the names of those who came from the East to do homage to the Babe of Bethlehem, nor had we the knowledge, should we be any better for it. The only trustworthy addition that we may make to the story of Matthew is that there was an expectation among the Eastern peoples that a great Jewish leader would soon arise. Even this is, perhaps, more a matter of inference than of explicit assertion. For our purpose it matters not at all who these men were or from whence they came. We are conscious that the mighty fact of the advent of the Son of God is unaffected by the truth or falsity of the traditions which have come down through the ages. One has been born into this world, walked its ways, voiced eternal truths, died upon the cross, been raised from the dead, that he might reveal God to man and bring man to God. It is this truth which sets our hearts to singing. The Child of the manger has changed and is changing the world. We are other and better than we should have been had he not been born. We have great and strengthening hopes that could never have been ours but for his coming. In our hearts is a spirit that we could not have known had he not begotten it.

## They were in Earnest.

It will do no harm to let our fancy play about these men. We may imagine them with a hunger in their hearts. They would have higher spiritual ideals than had ever been presented for their acceptance. They longed for a clear revelation of the true God, and for a more infallible guide. They were conscious of sin that needed expiation, and would fain hear some commanding voice declare: "Thy sins which are many are all forgiven thee." After long and weary waiting, a sign appears in the heavens, the sign of the new-born King. They might have said, "We know not just what this may mean. That star only points the way in general; we want something specific. Who is this King? From whence does he come? What is his nature? How is it that he is to be a revelation of God? What will he do for us in satisfying our spiritual hunger, even if we find him?" So questioning, they might have remained in their native land and never have looked upon the face of the Bethlehem Babe. But, instead, they arose and followed the star. The journey was long, and sometimes they were puzzled, if not despairing. Across the great stretches of plain, through the gloomy defiles of the mountains, in storm and sunshine, they pushed their way westward. And then, at last, they stood in the presence of the King. Questioning and uncertainty were ended, for they had the

vision which for long they had been seeking.

## Follow the gleam.

The lesson for us? Follow the gleam. Life is full of mystery. We question and wonder and guess. We lack certitude concerning many things. But there is no advancement possible for him who insists upon sitting still. There can be no growth toward Jesus Christ, no increasing experience of him by personal contact, save as we are true to our impulses towards seeking him. Some of us insist in having in advance that which can come only as the result of our own spiritual activities. The Child did not come to the magi; they went to the Child. Growing appreciation of Christ, increasing strength to do his will, enlarging joy in relationship with him, are the products of loyalty to germinal convictions. It is folly to refuse to take one step—a step which is plain and unmistakable, because we are not sure what the next will be. Such a philosophy of life, if generally applied, would bring on universal stagnation. To-day's task, to-day's privilege, are the vantage ground from which we are enabled to see what to-morrow holds for us. In nothing do some of us make a more fatal mistake than in refusing to act upon present knowledge and conviction. Because we are perplexed about some things, we refuse to do the one thing that is clear. Because we cannot see every rod of the long way, we refuse to enter upon the journey. If you would find Jesus Christ and know him in all the fulness of his helpfulness, "follow the gleam."

## Rare Gifts.

"Gold, frankincense and myrrh." We know what gold is, but the other gifts are unfamiliar in our day. Frankincense was an aromatic resin, used for perfume and also in the sacrifices. Myrrh was a highly-prized article of commerce, and, like frankincense, was an odorous gum. All these gifts represented value. We do not know the financial ability of these men, but it is safe to say that their offerings adequately represented their means. More significant than the seen was the unseen offering that they made. In the lowly house they bowed themselves before the Child and worshipped him. Not content with bringing their rare gifts of valuable substances, they gave themselves.

## Full consecration.

Evermore will their example stand as prophetic of that which every disciple of Jesus Christ should bring to his Lord. Two tendencies are marked in the Christian life of our time. On the one hand, we are tempted to bring our substance and withhold our personal service, and on the other,

we sometimes find an alleged devotion of the life with a refusal to devote the substance. No allegiance to Jesus Christ can be considered full which fails to include the consecration to him of all that we are and all that we have. We are trying to play tricks with God when we assume to belong to him and yet refuse to do that which is in our power to advance his kingdom. That piety which acknowledges God's ownership of all that we hold, and then proceeds to ignore his will in the disposition of our possessions, is far from being such as meets the favor of him with whom we have to do. On the other side, it is not enough to part with our possessions for the work of God, while our hearts refuse him entrance. The only offering which is full enough to meet God's claim sweeps within itself the heart and the possessions; the man in what he is and in what he owns.

## The centre of our hopes.

Across the miles and across the centuries we look at this Christmas time to the little town among the hills of Judæa. All the hope that we have centres there in the Child of the manger. From him comes the persuasion that God is our Father and seeks us for his own. From him comes the light which falls into the darkness of our sorrow. From him is the eternal hope which cheers our hearts when all earthly things are failing. What do we not owe to him? If gratitude be more than a name, if love have any reality, then we can do no less than offer to this friend above all friends the very best that we have in affection and service. Are we doing this? Or are we compelled to confess that thus far we have brought to him only that which we could easily spare, that which is of least value?—*From the Christian World Pulpit.*

# A Memorable Walk.

David L. Norrie, M.A.

"He showed himself alive after his passion by many infallible proofs."—Acts 1: 3.

Three days had elapsed since the city of Jerusalem was stirred to its depths by the crucifixion of Jesus of Nazareth. Already public interest in him was abating, for the world soon forgets its friends. The chief priests and scribes who had put an end to his career hated him and were glad to have done with him, and they desired only to forget all about him. There were only a few of his friends who still cherished his memory. The great majority of them looked upon him as—well, a puzzle. He saved others, himself he could not save. So they thought. They had admired him whilst he lived, but now they believed that he had been self-deceived, and that he had also deceived them. Some of them had sacrificed much, and had followed him in hope of getting positions of honor when he restored the kingdom to Israel, and sat upon the throne of his father David. And



now there was some bitterness in the thought that they were made a laughing-stock in the eyes of a wise and prudent world, and must go back to their trades and professions poorer than when they left them. They, too, however, would try to forget the past.

But again, there were some who had done more than admire him, for he had won their hearts' affections; and though he had disappointed their hopes, and though their faith in him had been rudely shaken, there was something in their hearts greater than faith or hope, and that was the love that "taketh not account of evil," but rather "beareth all things," a love for himself, begotten in their hearts by his great love for them; and so for these three days they could do nothing but linger about Jerusalem, where he whom they loved was buried. Their love thought of nothing but himself; and all they could talk about, all they could think about was Jesus.

It was on the afternoon of the third day that two of these men were travelling the road that went down from Jerusalem to Emmaus. It was an eight miles' journey, but they thought not of the length of the road. They were absorbed in conversation, and they walked slowly, like men who had gained their experience, and whose experience had made them sad.

"It seems impossible to believe that we shall see him no more," said one of them to his companion; "what are we to do now?"

"I do not like to think of the future," he replied; "it all seems dark. We thought he was going to set up his kingdom that day when he rode into Jerusalem."

"What a king he would have made, Cleopas," said his friend. "But it was not to be. Yet he told us plainly that he was our Messiah. Do you think he saw his mistake before he died?"

"On the contrary," said the other, "he could have saved his life if he had denied that claim, but he maintained it boldly before Pilate."

"But on the cross did he not at last confess that he was mistaken?"

"No," said Cleopas, "he seemed to glory in the title that Pilate put over his cross, and just before the end he was still speaking about his kingdom to one of the thieves. My wife was amongst the women who were standing at a distance, and she told me that he died as he had lived—patient, majestic, kingly."

"Tell me all about it," said his companion; and though the story had been told again and again in their hearing, yet once more in earnest tones and grave they talked together of all those things which had happened.

After a pause, Cleopas spoke again. "What do you think of the story of the women that he had risen from the dead?"

"I don't believe it," said the other; "for if he could rise from the dead, surely he would have used that power to save himself from the cross."

"But they say that they saw two angels, who said that he was alive."

"Yes, but they did not see him himself, and I am not going to be deceived again. I would never believe that he was alive unless I saw him with my own eyes."

"Children," said a voice beside them, "what manner of communications are these that ye have one to another, as ye walk and are sad?"

So deep had they been in conversation that they had not noticed the approach of a stranger, who seemed disposed to join them in their walk. There was something so kindly and sympathetic in his tone, that they were content to take him into their company, and share with him their hearts' sorrows.

"Are you only a stranger in Jerusalem?" said Cleopas to him.

It seemed as if a shadow passed over his face as he replied, "Yes, I am a stranger in Jerusalem."

"But even a stranger could not help knowing the things which have come to pass in these days."

"What things?" he asked.

"Concerning Jesus of Nazareth," they answered, "who was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying that they had also seen a vision of angels, who said that he was alive. And certain of them who were with us went to the sepulchre, and found it even so as the women had said: but him they saw not."

The stranger listened as to a subject that interested him intensely. And after they had told him all it was his turn to speak.

"Foolish men," he said, "this was your Messiah after all. Did not Moses testify of him, 'The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me?' And you yourselves have borne witness that Jesus of Nazareth was a prophet mighty in deed and word, even as Moses was. And ought not the Christ to have suffered these things before entering into his glory? Was not his name called Jesus because he should save his people from their sins, and do not the sacrifices of your law teach you that there can be no remission of sins without the shedding of blood? This great Pass-over Feast that you have been celebrating, what is it but the shadow of a better sacrifice? And now indeed the Lamb of God has been slain that taketh away the sin of the world."

"These were the very words that John the Baptist said of him," they interrupted, with surprise in their tones.

"It was needful then that the Scriptures be fulfilled, and that the Christ should give

his life a ransom for many. And David likewise testified both of the sufferings of Christ and of the glory that should follow. Have you not read in the twenty-second Psalm, 'My God, my God, why hast thou forsaken me?'"

"These were the very words of Jesus on the cross," they both exclaimed.

"They pierced my hands and my feet," continued the stranger, for he seemed lost in his subject, "David wrote not this concerning himself; and, again, 'They part my garments among them, and upon my vesture do they cast lots.'"

"They did all that to Jesus," cried his astonished hearers; "and do you think, then," they eagerly asked, "that Jesus was really the Christ after all?"

"It is written again," he said, "in Daniel, that after the three score and two weeks the Messiah would be cut off, and would have nothing. Search and see whether these weeks were not ended when Jesus rode into Jerusalem, according to the prophecy of Zechariah, 'O, daughter of Jerusalem, behold thy King cometh unto thee lowly, and riding upon an ass.'"

"Truly, this was the Christ," they exclaimed, "for he fulfilled all these words. But how then can a dead Christ profit us anything?"

"Foolish men," he said, "and slow of heart to believe all that the prophets have spoken. Is it not written in the sixteenth Psalm, 'Thou wilt not leave my soul in the grave; neither wilt thou suffer thine Holy One to see corruption?'"

"But does this also point to Christ?" they asked.

"Assuredly," he replied, "for the testimony of Jesus is the spirit of prophecy. You yourselves know that David was left in the grave and saw corruption, but it behoved the Christ to die, and be laid in the grave, and rise again the third day, according to the Scriptures."

"The third day," they repeated. "Does the Scripture also speak of that?"

"Was not Jonah," he replied, "a sign of Christ when he lay for three days in the belly of the fish?"

"Now we do remember," they said, "that Jesus told the people that he would give them the sign of Jonah. And this is the third day! Do you think it true, then," they asked excitedly, "that Jesus is really alive again?"

"Fear not," he said, "only believe. Must not the Scriptures be fulfilled?"

How their hearts were burning within them as this wonderful Teacher opened up to them the Scriptures. No one had ever spoken to them like this since they had heard their beloved Master speak; and, oh! to think that it might be true that he was alive again. Their minds were strangely agitated between hope and doubt, between joy and despair. Oh, that they might have an infallible proof!

But meantime they had reached Emmaus, and were standing at the door of their lodging. "Will you stay with us?" they asked, and with loving welcome they



pressed him to come in, for in truth they longed to sit all night listening to this man, as he told them more about their Lord. But to their sorrow he made as if he were going further.

"Where else can you find a lodging to-night?" they asked. "You said you were a stranger here."

It seemed again that a shadow passed over his face as he answered, "A stranger, indeed, in Jerusalem"; and then a smile of wonderful grace lit up his face as he added, "but I will come in and sup with you."

What a joy to have him with them. Soon their meal was prepared, and they were about to take their places, when their guest did something that caused them to marvel still more. During the journey he had led them captive by the charm of his speech, and they were honored to be the disciples of such a Teacher. But now he was taking upon him another office, for with a quiet and natural dignity that they could not gainsay, he took his place uninvited at the head of their table, as if he were the master of the house; and the men were somehow under a spell, and with unquestioning obedience were content to recline on the vacant couches, waiting to know what this mysterious stranger would do or say next. Nor did he keep them long in suspense. He took up the bread that was provided, and gave thanks for it, and then broke it and handed it to them. But the feast proceeded no further. For, as they received the bread from him, they saw an extraordinary sight. They saw in his hands the marks of cruel wounds. It was the print of nails. How came these marks there? Was it possible? Yes, this was none other than Jesus of Nazareth, the King of the Jews. With a cry of mingled fear and joy they sprang up that they might throw themselves at his feet to worship him. But lo, his place was empty. He had vanished from their sight. Up and down the road they looked, but he was nowhere to be found.

Words of mine could never tell the emotion of these two men as they stood looking at each other. Their revulsion of feeling after these three days of despair was beyond all description. Suffice it to say that they were begotten again that night unto a living hope. Christ was alive: he would yet reign, and they would behold his glory. With a joy in their hearts that no man could take from them, they rose up the same hour, and returned to Jerusalem to bring word to the disciples that they had seen the risen Christ.

What transpired when they got to Jerusalem, it is not my purpose now to describe. Nor can I tell now of the many other infallible proofs by which our Lord showed himself alive after his passion. This I know, that for Cleopas and his companion no other proof was needed. And when years came and went, and a scoffing world was denying that Christ had risen from the dead, and was calling the story of his resurrection a cunningly devised fable, these two men found their hearts still burning within

them as they recalled to memory how he had opened up to them the Scriptures on the road to Emmaus, and how he had made himself known to them in the breaking of bread.—*Selected.*

[The above is an enlargement of the Gospel narrative, and the writer has imagined what the fuller conversation might have been. There is nothing, however, imported into the conversation that is not in keeping with known facts.—*Ed.*]

### Among the American Churches.

Thos. Hagger.

#### II.—LEXINGTON.

On Friday evening, Oct. 22, I reached Lexington, Kentucky, and was met at the "depot" (which being interpreted, is railway station) by Leslie W. Baker, formerly of South Australia, and Fremantle, W.A., and conducted to the "Austral Club," where all the Australian students had gathered to bid me welcome. It was good to be with them. Allow me to say that the "Austral Club" is simply the house in which a number of "our boys" live, and in which they are looked after by an elderly motherly woman—Sister Scott. This good woman is doing a splendid work for the Australians here.

On Lord's day morning I went into the country with Bro. Baker, and preached at New Union. This is one of the historic churches in this part of the country; the old chapel has been up about 70 years, and "Raccoon" John Smith often preached from her platform in bygone days. It is said that on one occasion when he was an old man, he stood up to preach, and found the platform Bible ragged and torn, and while finding the passage he wanted, remarked, "Brethren, if your religion is as ragged as your Bible it is mighty poor." Bro. Baker conducted the service, and I spoke on "God's Idea of a Christian." It seemed strange to have a meeting to partake of the Lord's Supper in which only the regular and the visiting preachers took part, but this is not usual in all of the churches here. I am more than ever convinced that the Australian practice of mutual ministry in that meeting is the better, as well as the more Scriptural order of things. The bread used in the Supper was unleavened, and the wine unfermented—this commends itself to me as being the right thing. I was well received by the brethren, and at the close enjoyed some genuine Kentucky hospitality.

In the evening of the same day it was my privilege to preach from the platform of the Broadway Church in Lexington, where Mark Collis has labored for some 16 years. While not the oldest in Lexington, Broadway is the strongest of our churches, the membership standing at about 1500. J. W. McGarvey was the preacher of this church for about 10 years, and as I thought of this, I felt that I was honored in being permitted to preach. One of the

elders went with me on to the platform and conducted the meeting. It was a good hearty meeting, and my efforts seemed to be much appreciated; but it was strange to me to see the collection plate gong round in a gospel service. I sincerely hope that the Australian churches will never adopt this practice, for it is glorious for a church to be able to look the world in the face and say, "We seek not yours, but you."

There are 8 congregations wearing the divine name in the city of Lexington, and the combined membership stands at about 5000, that is about 1 in every 7 of the people, for the population stands at 35,000. One of the churches consists of colored people, 15,000 of whom reside in this place.

My visit to Lexington has been a time of joy, and I trust I shall take back to Australia therefrom thoughts and ideas that will help me in the great work.

### A Song for the Child-workers.

Ah! the little hands too skilful,  
And the child-mind choked with weeds!  
—John Boyle O'Reilly.

Shall we cheat them of their childhood? Shall we rob them of their right?  
Shall we bend the shrinking shoulders 'neath the load?  
Shall we stunt their slender bodies? Shall we stunt their souls of light?  
Shall we deal with them by Greed's accursed code?  
Ah! my brothers, from your ledgers for a moment turn away!  
Ah, my sisters, leave your follies and your toys—  
And give ear to one whose song is for humanity to-day,  
For the bodies and the souls of girls and boys!  
Dearly do we pay for progress, dearly are our profits priced,  
If we have to rob the school to run the mill,  
And our creed's the creed of Mammon, not the gentle creed of Christ,  
If the little ones he loved must suffer still!  
Let us cease our foolish babble of the rolling tide of trade,  
Let us prate no more of traffic and its noise,  
If the wheels of Commerce rattle o'er a roadway that is made  
Of the bodies and the souls of girls and boys!  
Shall we cheat them of their childhood? Shall we rob them of their right?  
Shall we bind them to the chariot of Gain?  
Shall the childish brain be blunted, shall the little face grow white  
In the crowded hives of Industry—and Pain?  
Ah, my brothers! Ah, my sisters! You had better turn away  
From your ledgers and your dividends and toys,  
For a menace to the future is the thrift that thrives to-day  
On the bodies and the souls of girls and boys!  
—Denis A. McCarthy, in the *Journal of Education*.



# "AUSTRALIAN CHRISTIAN"

## New Century Increase Campaign.

The glowing reports of the various Centennial Celebrations that have been held in our Commonwealth and the United States of America, remind us that we have completed the first century of our existence, and that we now stand within the threshold of a new century. Those who are at all acquainted with our historic progress will realise what an important and indispensable factor the press has been in our success. The persistent publication of

book and periodical literature in exposition and defence of the plea we advocate, has contributed in wonderful measure to the triumph of that plea during our first century. And now, as we are standing in the dawn of a new century, we think that the time is opportune for a marked extension of the power of the press by an increased sale of our books and a wider circulation of our periodicals. This being the conviction of the AUSTRALIAN CHRISTIAN, it has

decided to welcome the new century by a determined effort to increase its circulation. It therefore calls upon all its friends—evangelists, preachers, teachers, Endeavorers, elders, deacons, church members, and especially those loyal friends, its agents, to co-operate with it most heartily in this

New Century Increase Campaign.

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In order to stimulate an interest in this campaign, we inaugurate a Campaign Competition.

1. The Competition is open to all members of the churches.
2. The person securing the largest number of new subscribers will receive a prize of £2 in cash or books.
3. A second prize of £1 in cash or books will be given.
4. A third prize of 10/- in cash or books will be given.
5. Subscribers must take the CHRISTIAN for at least one year.
6. A book prize of some sort will be given to all who have secured two or more

subscribers, but have not won any of the cash prizes.

7. The subscription money must accompany the order.

8. Circulars that will help the competitor will be sent on application to this office.

9. The subscribers obtained must be *bona fide* new subscribers—not *renewals*.

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4. It is essentially a Protestant paper, opposing as it does the unscriptural pretensions and would-be encroachments of Roman Catholicism, and boldly championing those principles which belong to the very highest form of Protestantism.
5. It is dedicated to the cause of Christian unity.
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7. It gives its cordial support to social reform, and is especially in favor of the entire abolition of the drink evil.
8. It is intensely evangelistic, advocating with fervor the cause of both Home and Foreign Missions, and giving weekly reports of evangelistic progress in the churches and fields of Australasia, and periodical reports from missionaries beyond our Commonwealth.
9. It will thus keep me in touch with our workers at home and abroad, and will make me more intelligent and more sympathetic in regard to themselves and their work.
10. It is in thorough sympathy with our great Sunday School movement, and with the cause of Christian Endeavor. Not the least among its attractions is its weekly Endeavor page.
11. It acts as a federalising influence among the churches of the various States of our Commonwealth, and intensifies the tie that binds our hearts in Christian love.
12. It is pledged to the cause of an educated and competent ministry, and for this reason gives its hearty support to our Australian College of the Bible.
13. It is a splendid paper to hand to those who are unacquainted with our principles.
14. It contains a serial story as interesting as it is morally wholesome.
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—o—

## The Leader.

## THE TRUCE OF CHRISTMAS.

Nineteen hundred years ago the greatest event in the history of the world took place. In an obscure village in Palestine was born one who was to change the destiny of the world and alter the course of history. Those who were living at the time never dreamed that an unconscious babe, cradled in a manger, was to be one at whose name every knee should bow and all confess him King of kings and Lord of lords. A few favored ones may have felt that about the birth of Jesus there were signs which betokened that some great one had visited our earth, but the great world outside was ignorant that anything out of the common had happened. Cæsar did not dream, and would have laughed to scorn the suggestion that this unknown child would fill a throne of greater majesty and wider sway than could possibly enter into the imagination of the ruler of imperial Rome. And yet, this humble advent of the Prince of Peace was only God's way of doing things. His thoughts are not as our thoughts, nor are his ways as our ways. The divine purpose concerning Jesus seemed to be, that his life-work should owe nothing for its success to those things that men usually regard as essential to it. From the merely human standpoint, it seems passing strange that the angelic hosts should deliver the message of the glad tidings to a few simple shepherds guarding their sheep upon one of the hills of Bethlehem. But, after all, greatness in the sight of heaven is not measured as we measure it. Doubtless, the shepherds ranked higher in the court of heaven than those who were clad in purple in the home of the imperial Cæsars.

## Heavenly jubilation.

De Presseuse in his *Life of Christ*, in writing of the Nativity, says: "This great event, the most momentous in the history of the world—since it divides it into two great parts, and is the hidden pole around which gravitate all human destinies—took

place as unheeded as the most obscure. No one marked it, except the angels in heaven, and some shepherds keeping their flocks on one of the hills which surround Bethlehem.... Suddenly the startled air resounds with a mysterious choir; they hear angelic voices, and divine words proclaim in their ears—

"Glory to God in the highest:

"Peace on earth, good-will toward men."

The shepherds believed the things that were spoken. They deemed it not strange—and we are at one with them—that angels, man's elder brothers, dwellers in a purer region, where evil had not come, should celebrate with their sweetest songs such an event as the birth of the Redeemer." Earth might be silent, but heaven could not be. What men did not then know, the angels knew, that in the Incarnation, heaven was giving its best gift to men. So that while from the earthward side the birth of Jesus was uneventful and without demonstration save from a few, yet from the heavenward side it was the occasion of such a demonstration as was never accorded to man since the world was. It was heaven's attestation to the divinity of Jesus. Not the jubilation of heaven over some merely earth-born son, but the irrepressible joy of the angelic hosts that the Son of God had come to earth to redeem the sons of men.

## No room in the inn.

But, while the significant words of the evangelist, "there was no room for them in the inn," are eloquent of the conditions attending the birth of Jesus and prophetic of the circumstances of his life, it would not have been well with us had the story ended here. The earthly career of Jesus began in obscurity and ended in tragedy. But when we have said this we have not said the last word. If the history of Jesus could be summed up in those words we should have to come to the impossible conclusion that the message of the angels was only the mockery of heaven. Happily, we know it to be far otherwise. The tragic life of Jesus has made for the happiness of the world. The history of the days subsequent to the earthly ministry of Jesus are an eloquent commentary on the apostolic words—"He that was rich, for our sakes became poor, that we through his poverty might become rich." The whole philosophy of the Christian religion is wrapped up in this. The policy of heaven, if we may use the phrase, is vindicated in its triumphant outcome. The Jesus revealed to us in the Gospels, is the only Jesus who could have carried out the divine purpose, and proved himself to be the Saviour of mankind. It is not possible for us to conceive of any other being who could have drawn to his heart the millions of human beings that the Christ has won for himself. And as we ponder over these things we are led to exclaim—

"There's a wideness in God's mercy,  
Like a wideness of the sea;

There's a kindness in his justice,  
Which is more than liberty.

"For the love of God is broader  
Than the measures of man's mind;  
And the heart of the Eternal  
Is most wonderfully kind."

## The truce of Christmas.

The earthly ministry of Jesus, which began at Bethlehem and ended at Calvary, has borne fruit in many ways. The "Man of sorrows and acquainted with grief" has brought joy and peace to many millions. The present season of the year bears significant and eloquent testimony to this. What someone has called the "Truce of Christmas," tells us of the undying influence of the life of Jesus upon the people of the world. Basil Matthews, writing in the December number of the *Quiver*, tells us of contending armies suspending hostilities on Christmas day, and doing acts of kindness to each other, and how in other respects on that day a truce is declared. "The invisible barriers that divide class from class," he says, "the ramparts of caste, are forgotten in the enthusiasm of Christmas. It is not easy to break down all those differences of point of view, of education and training and habit, and to discover the common brotherhood that is in rich and poor alike. Yet a common sonship is found around the cradle of the child in the inn." And he significantly adds: "Christmas has declared its truce. The truce is great gain, but the battle which comes before and follows after is a dark shame. But the day gleams on the horizon when Christmas will not simply declare a truce of days, but, in the name of the Prince of Goodwill, shall sign an everlasting peace."

## Prophetic of good things.

And so we may regard the truce of Christmas as a prophecy of good things to come. It remains before us an object lesson of the possibilities of human nature. It tells us that if Jesus can triumph over the greed and anger of men for days, we may hopefully look for the time when his triumph will be lasting and complete. Jesus did not become the babe of Bethlehem and the man of Calvary simply to make men more like himself on special days, but to win to himself the whole life of man. He came to sweeten the whole life and create an enduring atmosphere of peace. The victories which Christ has won over the selfishness of men, form the most brilliant and inspiring records in the history of the centuries of the Christian era. There is no reason to doubt that in the centuries to come greater triumphs still will be recorded. We believe with J. Morgan Gibbon, that "Jesus came to found a kingdom of God on earth, to blend all nationalities in one great world-wide federation of humanity." That to this end all the purposes of God have been tending. Look-



ing back over the story of the past, we see that Christ walked upon the waters and guided the fortunes of the boat. He guided many who knew him not. Poets, philosophers, statesmen, and kings thought and wrought that we might be able to sing:

"Jesus shall reign where'er the sun  
Doth his successive journeys run."

Even the wrath of men shall be made to praise him. When Jesus stood as a prisoner at the bar of Pilate and declared himself to be the King of the kingdom of truth, it would seem to be the wildest of all dreams to the men of that day that the kingdom of Christ, not yet established, should, before many centuries had passed, eclipse in grandeur, in extent, and in influence, the great and all dominating empire of Rome. And yet, the dream was realised. The babe born in obscurity in Bethlehem has become the ascended Christ; has resumed the royal robes he cast aside when he assumed our nature. His name is the name that is above every name. We behold his glory, "the glory of the only begotten of the Father, full of grace and truth."

## Editorial Notes.

### CHRIST'S CORONATION OF CHILDHOOD.

Among the many benefits conferred upon mankind by the advent of Christ, is that the Babe of Bethlehem made childhood sacred. As bearing upon this, we give the following taken from the *Homiletic Review*:

#### The Pagan View.

There are three views as to the rights of childhood. According to the pagan view, childhood had practically "no other rights than the carelessness or the sentiment of the father might fitfully concede." "To the father, as magistrate of the household, belonged an utter authority over liberty, personal security, and even over life. The law of the Twelve Tables expressly authorised him to either abandon or kill his children, if he did not prefer to rear them. And whosoever picked up a deserted child might keep it for a slave. No thought whatever of the sacredness of childhood, of the debt which is due it from the State, appears in the Roman philosophy or law." While we are familiar with many exquisite lines on the beauty of life's morning, in all the range of classical poetry there is scarcely a line upon that theme. In Greece and Rome, as in many pagan countries to this day, there is no recognition of public duty toward the feebleness of childhood, or of immediate rights in infants to protection, training, succor, and nurture. Dr. R. S. Storrs, in a careful examination of this subject, says: "I doubt if any parallel can be found, in all the stately treasure houses

of ancient sculpture, to that carved cradle in Westminster Abbey in the splendid chapel of Henry VII., not far from the famous monument of Elizabeth, in which lies sculptured the sleeping figure of the little Sophia, the baby daughter of James I., whose life had gone out almost at the beginning."

#### The Hebrew View.

If we turn to the Hebrew people, we find more sacred views of childhood. Great authority was given to the father, but also strict obligations, and to the mother was entrusted an authority she nowhere else had equally possessed. Child murder was not permitted among the Hebrews. The life of the child was as sacred as that of the high priest. The large number of children in the household was regarded as a token of divine favor. The practice of parents offering their children in sacrifice, so prevalent in heathen lands, is recognised in God's command to Abraham to offer Isaac. His disapproval of the custom is seen in the staying of Abraham's hand, and in providing a substitute. Concerning the institution of the Passover, God said: "It shall come to pass when your children shall ask, What mean ye by this service? Then ye shall say, It is the sacrifice of the Lord's Passover." Again: "And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children." The instruction of the children in the history and religion of the nation was provided for: "And Ezra gathered the people, men, women, and children, together and read in the book of the law distinctly and caused the people to understand." Zechariah saw with prophetic vision the prosperity of the city: "And the streets of the city shall be full of boys and girls playing in the streets thereof." Samuel was only a child when left in the tabernacle and when called of God. In Isaiah we read of the civilising and harmonising effects of the presence of Christ, when the wolf and the lamb, the leopard and the kid, shall lie down together, and "a little child shall lead them."

#### Christ's View.

But it was reserved for the great Teacher to give the correct view. He took the children up in his arms and blessed them and said: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." When his disciples contended about places in the kingdom, "Jesus called a little child unto him and set him in the midst, and said, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And again: "Whoso shall receive one such little child in my name receiveth me." "That was for the world," says Storrs, "the coronation of childhood; and from that time not only the cruel abandonment of it by parents has been made impossible, but the shelter of its weakness, the culture of its delicate and prophesying power, have been chief ends in all societies into which

the inspiration of Jesus has entered." Surely this triumph of the religion of Jesus in bringing out the rights of childhood and securing those rights is a mark of the divinity of our holy religion. As the spirit of Christ took possession of the statesman Gladstone, it led him to visit the little crossing sweeper in his lonely garret. It inspired Shaftesbury to leave the Houses of Parliament and, instead of going to his palatial home, spend the night seeking the waifs of a great city, that he might find them shelter and give them light and hope in this dark world of sin. So George Muller, Spurgeon, Barnardo, and Thomas Bowman Stevenson, with their orphanages, have been moved by the spirit of him who came to crown childhood. This also is the secret of the noble experiment now being made in New York State by Mr. George, a true philanthropist. In his "George Junior Republic," boys and girls are taken from the slums and the disadvantages of a sinful environment and given a chance to become worthy citizens. The appeal is to the dignity of child-life, and many thoughtful men are looking with interest and giving practical help to this enterprise.

#### Christ-inspired Literature.

The influence of Christ is seen upon Dickens. He has been called the human-hearted. The idea of Christ's birth filled him with pathos and tenderness. "Christ was once a child, and a poor one," said he, in an address advocating a charitable institution of which his new literary presentment of Christmas was the inspiration and the beginning. Look into the "Children's Hospital," as Tennyson opens the doors, and listen to the sweet controversy between Annie and Emmie as they decide to pray to the dear Lord Jesus for help in the hour of a great trial. The doctor had said, "She will never live through the operation." The child hears him. "He says I shall never live through it; O Annie, what shall I do?" Annie considered: "If I," said the wise little Annie, "was you,

I should cry to the Lord Jesus to help me, for, Emmie, you see, It's all in the picture there: Little children should come unto me.

Emmie, you put out your arms, and you leave 'em outside on the bed.

The Lord Jesus has so much to see to! but, Emmie, you tell it him plain, It's the little girl with her arms lying out on the counterpane."

The children had a powerful and sympathetic advocate in Mrs. Browning. Her "Aurora Leigh" is a great poem, but her "Song for Ragged Schools" and "Cry of the Children" are the outbursts of a great soul in sympathetic touch with the children, as she considers the social inequalities, sorrows, and martyrdoms of city life. It was she who said: "We want the touch of Christ's hand upon our literature as it has touched other dead things; we want the sense of the saturation of Christ's blood upon the souls of our poets."



## 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.)

### SAVING OTHERS.

Topic for January 10.

Suggested Subjects and Readings.

The preacher—1 Cor. 9: 18-27.

The Christian—Acts 8: 1-8.

The friend—Mark 2: 1-12.

By word—Luke 4: 16-30.

By example—1 Tim. 4: 6-16.

By the Spirit—John 16: 5-11; Acts 2: 37.

Topic—Bringing others to Christ: Who should do it? How is it done?—John 1: 35-51.

Our topic seeks a reply to two questions. Who? and How?

The answer to the first question is very easy. You should do it. Every Christian is privileged to be a soul-seeker. There is no privileged class or caste in the church. No power on earth can debar the humblest disciple of his privilege. No one can shift the responsibility. Sunday evening sermons by a representative preacher does not relieve one of the church members from the obligation of week-day endeavor to bring others to Christ.

How? is a more difficult question. There must be nearly as many ways as there are men. Public proclamation, book or tract distribution, visitation and private conversation are obviously the general ways. But in the special treatment there is room for all the ability, tact and zeal of the finest Christian. We must do it, or try to do it, somehow.

Clearly the reading in John 1 specially emphasises the importance of personal work. Nothing in the world can ever take the place of this. Sermons, books, tracts, letters, all are well; but they cannot hope to supersede direct intercourse and contact. The primitive preachers found it well to supplement public discourse with house to house visitation and conversation. Trumbull, one of America's great speakers, and a successful author and editor, has left it on record that his work with the individual was the most successful of all. Now we cannot all write or preach or edit well, but we could, if we would, all do quiet, effective work.

The effectiveness of personal work is strikingly illustrated in the reading. John the Baptist pointed two of his disciples to Christ. Of these two, we are definitely told that one, Andrew, brought his brother to Christ. As it is with peculiar emphasis said that Andrew "first" found "his own" brother, it is generally believed that the other disciple (almost certainly John, the writer, who characteristically refrains from mentioning himself) found his brother and told him the wonderful news. Jesus found Philip, who in turn found Nathanael. So we have six believers in Christ. Are we sure that it would be any harder for us to do this kind of work? Is there not abundant reason for believing that

in our own case it would be similarly effective? We can be tolerably sure that no form of service, no effort at soul-seeking can be more remunerative than this, "the Andrew method" of bringing men to Jesus. It is well that right at the beginning of a new year such a topic as this should be dealt with, so that each Christian Endeavorer may get a glimpse of his duty and privilege. Keble, in his usual beautiful fashion, has put the lesson thus:—

"Who art thou, that would'st grave thy name  
Thus deeply in a brother's heart?  
Look on this saint, and learn to frame  
Thy love-charm with true Christian art.

"First seek thy Saviour out, and dwell  
Beneath the shadow of his roof,  
Till thou have scanned his features well,  
And knew him for the Christ by proof:

"Then, potent with the spell of heaven,  
Go, and thine erring brother gain,  
Entice him home to be forgiven,  
Till he, too, sees his Saviour plain."

A strong recommendation may be given to the conscientious Endeavorer who wishes to make good preparation for this topic to read either A. C. Trumbull's book on "Individual Work for Individuals," or his son's "Taking Men Alive." Abundance of material is therein presented; many helpful and suggestive thoughts and illustrations of the blessing and success of personal work are given.

### CANDLES UNDER BUSHELS

Topic for January 17.

Suggested Subjects and Readings.

The bushel of greed—Jude 11-23.

The bushel of fear—Jonah 1: 1-17.

The bushel of discouragement—1 Kings.

The bushel of doubt—2 Chron. 16: 1-10.

The bushel of cowardice—Matt. 26: 57-75.

The bushel of ease—Amos 6: 1-6.

Topic—Candles under bushels—Matt. 5: 13-16.

The same Lord who said "I am the light of the world" said also "Ye are the light of the world." As "in him was life, and the life was the light of men," so they are for men's help and guidance to let their light shine. Of course our light comes from Christ. "A sunbeam has no more power to shine if it be severed from the sun than a man has to give light in this dark world if he be parted from Jesus Christ. Cut the current and the electric light dies; slacken the engine and the electric arc becomes dim, quicken it and it turns bright. So the condition of my being light is my keeping unbroken my communication with Jesus Christ."

Every Christian has a light to shine. That is implied in the passage. None is so weak as to have no influence for good, as to be unable to serve Christ. To each is the opportunity given; on each is the obligation placed. To do good works is in the power of each; the sphere may be circumscribed, but the doing is yet imperative. It is easy for us to err concerning the magnitude of our light. Some make a mistake on the one side, some on the other. Some have no desire to hide their light, when they think to be a great electric arc light, when in reality it is only a

tallow candle. Others believe they have but a farthing dip, and then behave as if it would not matter what happened to such a poor little light. These need to be exhorted to put their candle on the bushel, not in it.

We are told that on the Eddystone Lighthouse are engraved the words, "To give light; to save life." These might well be taken as the Christian's life motto. The twofold function is set forth in our reading. It is emphasised that the Christian is to be something in order that other men may become something.

Let others see your good works—that is the chief injunction of the passage. Does it seem rather a dangerous command to give to folk who as it is are rather apt to think much of their goodness and good works? Does it look as if in the case of many of us the thought that we are to show forth our good works would have the effect of making us more vain and conceited? Well, you will note the corrective the Lord Jesus gives. Let your light shine—why? So that men may see your good works, and glorify—not you or your good works, but your Father in heaven. He who remembers this last clause will not be puffed up. It is obvious that he who tries to shine for himself, who puts himself forward for ignoble reasons, frustrates the great object which the Saviour had in view. It may be remarked, too, that works done merely to be seen of and praised by men are really not "good works." We all need the Master's injunction, only with different emphasis: some need to remember the "shine" part; others require to consider that the shining is not an end in itself, but is intended for the glory of God.

I do not know how the great lesson of the passage may be better put than in these words of A. Maclaren: "Remember, candles are not lit to be looked at. Candles are lit that something else may be seen of them. Men may see God through your words, through your conduct, who never would have beheld him otherwise, because his beams are too bright for their dim eyes. And it is an awful thing to think that the world always—always—takes its conception of Christianity from the church, and neither from the Bible nor from Christ, and that it is you and your like, you inconsistent Christians, you people that say your sins are forgiven and yet are doing the old sins day by day which you say are pardoned, you low-toned, unpraying, worldly Christian men, who have no elevation of character and no self-restraint of life and no purity of conduct above the men in your own profession and in your own circumstances all round you—it is you that are hardening the coming of Christ's kingdom, it is you that are the standing disgraces of the church, and the weaknesses and diseases of Christendom. I speak strongly, not half as strongly as the facts of the case would warrant; but I lay it upon all your consciences as professing Christian people to see to it that no longer your frivolities, or doubtful commercial practices, or low, unspiritual tone of life, your self-indulgence in household arrangements, and a dozen other things that I might name—that no longer do they mar the clearness of your testimony for your Master, and disturb with envious streaks of darkness the light that shines from his followers."

We are saved to save others; our hearts are lighted that we may light others.—*Peloubet.*





### AUSTRALIAN MISSIONS.

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

#### Interesting news from Mrs. Filmer, Pentecost Island.

We are plodding along with the work here. It is rather slow sometimes, especially teaching them to read and write. Last week was the first time that I accompanied my husband on one of his long trips. He did not take me all the way then; he thought the walking would be too much for me, so he left me at Ranwady, while he went several miles further on. It will be splendid when the launch is working [i.e. launch, read Mr. Filmer's letter], for Mr. Filmer will take me to most of the places then. Praise God we have made a start by opening one school on the other side of the island, and I believe we have a splendid teacher in charge in Simon Boulesko. When Mr. Filmer was in Melbourne he told about a man, whom he had taken to the Ambrim Hospital, named Abraham, who has leprosy. We brought him back five months ago, and the poor fellow is gradually pining away. He will not last many weeks, I think. He was one of the best and brightest Christians on the island. We are anticipating a good day at Christmas time. There will probably be hundreds of folks gathered together that day. (19/10/09.)

#### Mr. Filmer writes as follows:—

The new work we open on the other side of the island is at a place called Amley. It is a large village, and until recently was under R.C. influence. Simon Boulesko is an old Queensland boy, and will take charge of the work. He has built a meeting house, and now awaits us. We had to open up two new buildings up north last month. These were both in old centres. Native built houses stand but a very short time. Heathenism is arousing herself in all directions at present. One of our teachers who is rather aggressive asked me last week what he should do as two parties were threatening to dispose of him, one with poison, and the other with the rifle. Then, too, those heathen chiefs who see the downfall of their heathen practices in our onward march are advising the villages to keep us out. Where we met with great encouragement last year, now we are finding closed doors in several instances. Still I think there is no need of worry, as it appears to be the last kick. Roman Catholicism too is waking. They have eight priests on the island now. Where for the last ten years or so they were content to visit the village when one was nearing death and sprinkle that one, now they are buying allotments, and putting up buildings, with instructions to the

residents to keep us out. Our work is still going forward. We baptised one, and have about a dozen more awaiting further instructions. We went up north in the launch last week under sail. Although we had a good wind going up, we had it in our face coming back, so we had to pull, still with six oars going we got along nicely. We are expecting the accumulator [which had to be sent away to be repaired on account of some slight damage] back next week. (16/11/09.)

#### Miss Edith Terrell sends a message.

I am very happy in the prospect of soon being settled on the field. The last message I received from Australia was "God will take care of you," sung by the W.A. members as their small boat was passing ours. You may imagine how sweet it sounded coming across the waters, and I realised such a peace in my soul when I knew I must depend on him altogether. Will you ask the members to continue praying for us? I realise such a help in the prayers of God's people. Will you give them my Christian love, and this message—2<sup>nd</sup> Cor. 13: 11?

#### Arrival in India and greetings from Miss Mary Thompson.

Our welcome in W.A. was just what we had expected from our former visit. We cannot speak too highly of the kindness we received there, and the remembrance of the happy times spent there will long remain with us. We did not have as many outsiders as in the other States, but there was no lack of interest among the brethren. Our last day was perfect. We went with the Lake-st. Sunday School to their picnic down the beautiful Swan river. Quite a number left with us in the afternoon to meet Bro. and Sister Pittman and to say good-bye. On board the steamer *en route* to India, we had the most congenial company I have ever sailed with. Ten are bound for India, and they are all missionaries but two, and they are going to visit missionaries. Two other missionaries are going to Egypt. Bro. Pittman was requested to conduct Bible readings, and we had a very interesting meeting every day. We are getting near Colombo now, and shall feel the parting with Bro. and Sister Pittman very much. At the conclusion of our Bible reading this morning, Dr. Pain, a medical missionary, and son of the Bishop of Gippsland, on behalf of a number of the passengers, thanked Bro. Pittman for the help he had given them. This happy trip will be long in our memories.

There was some excuse for the Jews failing to understand God's purpose of salvation for the Gentiles, but it is strange that any Christian should be hostile or even indifferent to Foreign Missions.

### Origin of the Word Saviour.

An interesting question has been raised concerning the original reading of the inscription of I.H.S., and as to whether it was first employed by the Latin or by the Greek Church. The words "*Jesus Hominum Salvator*" belong to the Latin tongue. Nevertheless there is reason to believe that the symbol was used by the Greeks long before it was adopted by the Romans. The words "salvator" and "salvatio" (from which come the English "saviour" and "salvation") were not known at all to the ancient Romans, and were not introduced among Christians till about the beginning of the fifth century of our era. The ideas presented by these terms—the rescue of perishing men from a condition of hopeless ruin and their introduction to an estate of blessedness under the favor of the Almighty—were thoughts which found no place in the civilisation of the ancients. The Greek language has the word *Soter*, which the New Testament uses for "Saviour"; and another cognate with it, which is employed to indicate "salvation." But in their original and ordinary significations these words were only weak expressions of the redemption that is in Christ Jesus. They denoted rather the preservation of one from threatening evil than the rescue of him from an estate of ruin and distress. Hence the Greeks called their principal deity *Zeus Soter*, that is, Zeus the Preserver; and the Romans, borrowing the Greek designation, spoke of Jupiter Soter, whom they also called Jupiter Servator and Jupiter Stator. The meaning of the Greek word occurs also in the Bible when Paul tells Timothy that he trusts "in the living God, who is the Saviour of all men." "Saviour" here evidently signifies "preserver."

While Christianity adopted a Greek word and gave depth and grandeur to its significance, it found no Latin word at all usable for the utterance of its thought. Strange as it may appear, the Romans had no term corresponding to the Greek *Soter*. Cicero, that great word master, takes note of this fact. "How great," he says, "is this idea of *Soter*! It is so great that it can not be expressed by any one word in Latin." The early fathers of the church found "Servator" (or preserver) entirely inadequate; they devised other words, such as the "Salutificator" of Tertullian. But these did not satisfy. At last Augustine, toward the end of the fourth century, boldly adopted "*salvare*" and "*salvator*," in spite of the fact that these were barbarous terms. He says (De Trin. xiii. 10): "The Latin language formerly did not have this word, 'salvator,' but it was capable of having it." And again (Serm. cxcix. 6):

"Christ Jesus means Christ the Saviour (Salvator); for that is the Latin for Jesus. Let not the grammarians inquire how good Latin it may be, but let Christians consider how true it is. 'Salus' (safety or security) is a Latin word; 'Salvare' and 'Salvator' (salvation and saviour) were not Latin before the Saviour came. When he came to the Latins, he made these Latin too."

These words of the great African bishop illustrate the way in which the language and the thought of men have been enriched by the Christian faith. There is scarcely a word employed in the ministry of the gospel which has not been transformed in its significance and ennobled for a heavenly service.—*Selected*.



## From the Field.

### New Zealand.

AUCKLAND (Ponsonby-rd.).—Since last report a young man has confessed Christ, and been buried in baptism. May he, and we, walk together in newness of life. Many friends will be interested to hear that W. J. Macdermott, the husband of our esteemed Sister Macdermott, and one of the best known temperance workers in this city, is in the District Hospital, recovering nicely from a serious operation. A really creditable exhibition of industrial, floral and cookery exhibits is being held in the chapel this week, under the auspices of the Band of Hope Committee. 388 entries for competition, and 96 for exhibition only. It is being well patronised by members and friends.—F.D., Dec. 9.

### Tasmania.

SOUTH ROAD.—Four additions since last report, all Bible scholars, showing the good that may be done by having these classes. All meetings very well attended. Our brethren at Primrose Park held their Sunday School anniversary on Nov. 7. Bro. Taylor, senr., gave a very instructive address from 23rd Psalm, and distributed the prizes. The children were trained by Sister Maggie Taylor, and sang very nicely. This Sunday School was established about twelve months ago by A. Taylor, and the result is that one of the scholars has confessed Christ, and was baptised by Bro. Taylor. It is very encouraging to the teachers to see the children obeying the truth.—R. HUTTON, Dec. 13.

### West Australia.

FREMANTLE.—Still alive, and doing our best to keep things going. Bro. Payne has been preaching for the last month; no additions to report. Bro. Lucraft is taking up the preaching for a while, and we are looking forward hopefully to greater interest in the work. The young people have organised themselves into a choir, and with brighter singing and more enthusiasm in the work we trust that we shall soon see some returns for the Master's kingdom.—W. E. VINICOMBE.

### South Australia.

WILLIAMSTOWN.—This morning, in the presence of a good congregation, our evangelist baptised two young daughters of Bro Seidel, of Mt. Pleasant. As they will be prevented by distance from frequently meeting with us, they were received into fellowship the same morning. The cause here is progressing slowly. There is a fair attendance at the meetings.—W.G.P., Dec. 12.

PORT PRIDE.—On Thursday evening G. Wilson was tendered a social to welcome him into his new field of labor. We find that Bro. Wilson has made up his mind to go in for some hard work, and intends holding two services at Port Germein and one service at Mambray Creek each Lord's day. The same evening the church extended a warm welcome to Bro. Beiler, from Adelaide, who has come to

stay with us for six months. Bro. Beiler has started a Christian Endeavor Society since his arrival. With these two energetic workers in our midst, we are looking forward to a bright future.—A. E. MUDGE, Dec. 10.

KADINA.—At Bews, Lord's day, Dec. 5, the writer took the confession of Miss Vera Trethewey, niece to Bro. Barr. She was baptised last Thursday afternoon in Kadina. Her mother is a member of one of the Sydney churches. Last Tuesday afternoon Sister Millicent Lawrence and Mr. Cooper were married in the church by the writer. We wish them much happiness. Miss Florrie Bridgart, from Grote-st., was with us to-day. To-night we again had a full house to hear the message, "The Essence of the Gospel."—E. G. WARREN, Dec. 12.

HINDMARSH.—On Nov. 29 a combined meeting of the officers of the church and Sunday School was held to bring them into closer relationship with the work. There was a good attendance, and two splendid papers were submitted, one by Miss M. Doley on "The Relationship of the Teacher to the Sunday School Scholar," and one by T. J. Doley on "The Relationship of the Church Officers to the Church." A good discussion followed, and the writers of the papers were thanked for their efforts. On Dec. 5, I. A. Paternoster spoke at both services. In the morning a collection was taken up to meet the cost of installing the electric light and fans in the church at a cost of about £50, and £35 was realised, including promises, and £5 from the Sunday School. Dec. 8 the Sunday School anniversary services were brought to a close, when a large number of parents and scholars assembled to witness the distribution of prizes won at the recent picnic. Several good essays on the picnic were read, written by the scholars, and an interesting programme was carried out by Miss I. Connelly, Miss V. Denholm, Master R. Parsons and G. Wormleighton. At the conclusion of the meeting, G. Duncan was presented with a wicker arm-chair by friends in recognition of his services as conductor of the S.S. choir, reference being made to the splendid success of his efforts.—J. W. SNOOK.

YORK.—Owing to the illness of Bro. Horsell, we have been obliged to rely on other brethren for help. Lord's day, Dec. 12, N. Noble ably preached the gospel. On the 19th Bro. Fiedler addressed the church in the morning, and A. P. Wilson gave an able gospel sermon at night. Last Wednesday the Kindergarten Class had an afternoon social, which was a great success. They have now on their roll 40 names, while there are nearly 20 on the Cradle Roll. The earnest prayer of the church is that Bro. Horsell, who has been seriously ill, but is now improving, will soon be restored to health again. One young man was received by letter on the 19th inst.—W.B., Dec. 20.

HINDMARSH.—On Dec. 15 the Foreign Mission Auxiliary held their quarterly meeting. There was a good attendance, I. A. Paternoster presiding. Mr. McPhee, superintendent of the Chinese Mission School, with his staff of teachers and Chinese scholars, was present and gave a short address. Mr. G. Duncan read the secretary's report, which showed satisfactory work on the part of the committee. He also stated that they had been able to forward the usual quarterly payment of £10 to Bro. Strutton. Regret was expressed at the resignation of the secretary, Mrs. Milne, and the committee presented her with a silver-mounted purse, inscribed. An interesting programme was carried

out, consisting of solos by the Chinese Class, and teachers and class; solo, Miss Waddell; Scripture reciting, Mr. Lim Noun; solo, Philip Chue; address, Pack Quin; address, Andrew Gim. An interesting letter was read from Bro. Strutton on mission work in India, and the chairman stated that the F.M. Committee had forwarded a box of goods to the Pt. McLeay Mission.—J. W. SNOOK.

### Victoria.

MELBOURNE (Swanston-st.).—Last Lord's day morning we had Bro. and Sister Smith, from Mildura, also Bro. Bagley, who addressed the church on the Home Mission work and plans for future development. Bro. Gordon spoke in the evening on the subject, "Did Christ Rise from the Dead?"

CHELTENHAM.—We rejoiced to have with us to-day Bro. and Sister Clapham from Brunswick, and Sister L. Stayner, returned from Mansfield, and H. Bruton, from Queensland. Much illness at present. Sister Gouldthorpe, Bros. E. LePage and G. Hayes very ill. Several visited Sister Martin, senr., and broke bread with her. The church and evangelist here wish the brotherhood the compliments of the season, and a year full of blessings in the salvation of souls and the upbuilding of the kingdom of God.—T.B.F.

HAWTHORN.—Good meetings morning and evening, 19th. After a splendid address by Bro. Dickson at night, two young men made the good confession; with two previously, making four since last report.—T.H.P., Dec. 20.

ST. ARNAUD.—The distribution of prizes at the Bible School took place yesterday, when every child present received a book. The church is very pleased to have Bro. Peter Hansen in their midst again. It will be remembered that Bro. Hansen, in conjunction with Bro. Holland, kept the meetings going when the church was without an evangelist. Our brother has been laboring in Queensland in mission work, and the evangelist is anticipating much help from him during his stay in St. Arnaud. Our Endeavor Society is again on the up-grade, the last meeting being very satisfactory. Much sympathy is expressed for Sister Tuck in her sad bereavement at the loss of her sister, who was the victim in the awful burning catastrophe at Brighton last week. Sister Tuck just missed the train by about five minutes, which prevented her being present at the funeral. At the Licensing Court last week, the assessment was raised in four cases; this means that the licensees of these four hotels will have to pay a £50 license each. Bro. Oram has been appointed superintendent of the Juvenile I.O.R., and trusts that the time will come when the assessment will be reduced as a result of poor trade.—W.G.O.

NEWMARKET.—On Monday, 13th, the church held a very successful and enjoyable social and re-union, at which the treasurer for the building fund introduced an ingenious and novel idea of inviting each member to bring a half-penny for each year of his or her age. The result was that about £5 was raised. The sisters who have this work in hand have to be congratulated upon their energy and the success attending it. About £130 has been raised since they took the matter in hand, amounting to about 12/- per week. The trustees are anxious to pay off the balance of the mortgage, so as to be in a better position to extend the Master's



work. Bro. Abercrombie is preaching to attentive audiences.—J. W. GILLHAM.

**BRIGHT.**—One more victory for New Testament Christianity. A start has been made in this town to break the memorial loaf regularly on the Lord's day. On Dec. 5 we broke bread, also on Dec. 12. We meet in our own home, there being only two present, the wife and myself, but we remembered the Scripture promise that "Where two or three are met together in my name, there am I in their midst." To-day we were greatly encouraged by the presence of two baptised believers. There are several others who will doubtless throw in their lot when the movement is properly launched. Anyone knowing of isolated brethren in these parts should communicate with the writer at once. This is a splendid district for evangelistic work, as it is a progressive one. Preaching brethren are reminded this is the best place for spending a holiday. Any one desirous of seeing Mount Buffalo should write to me without delay.—**RICHARD C. BEARD**, Dec. 19.

**GEELONG.**—Last Tuesday night the mission closed with a social in Trinity building. Addresses were delivered by R. Lyall, J. E. Shipway and T. Bagley. At the close a thankoffering was taken, and the result, £17/10/-, forwarded to the H.M.C. The mission has been rather a peculiar one. If we had held it in July the weather could not have been more cold and disagreeable. Once the tent blew down, and for three days the three evangelists with the caretaker were continuously driving in pegs and tightening ropes—expecting every moment for the tent to blow down again. With the exception of Sunday nights the gatherings were but normal. There was no great excitement. The additions did not come in large numbers, but in twos and threes, but the work done was solid. Those who commenced with the mission continued throughout. The number of confessions reported by no means marks the number convinced, but as one man said, "It is hard to give up the associations of a life time." This is characteristic of Geelong people, not alone in religious life, but in public life as well. It will take time and patience to build a strong church in Geelong. The message was presented clearly and well. By request and vote of the congregation, the missionary repeated one of his addresses, "The Road to Heaven." It took an hour and a quarter, but there was splendid interest throughout. The final results of the mission were 26 confessions, the majority being strong, influential men and women. Our thanks are due to the H.M.C. for their assistance, to those brethren who helped us financially, and to Bren. Bagley and Shipway for their untiring efforts. The church is now placed upon a fairly strong footing, and we are praying that we may yet reap from the good seed that has been sown.

**NORTH MELBOURNE KINDERGARTEN.**—The final meeting for the year was held on Friday afternoon, in the North Melbourne Christian chapel. The committee had decided to have a Christmas tree for the children, and invite the parents to witness their exercises, afterwards entertaining them with afternoon tea. There was in addition a fine attendance of church members, who, with the former, were heartily welcomed by T. B. Fischer on behalf of the committee. The general appearance, behaviour, and exercises of the children elicited numerous comments of a favorable character, and it was unanimously agreed that the director, Miss Alexander, had done exceedingly well during her term of office. Occasion was taken to introduce

the new director, Miss Vial, and her assistant, Miss Holden, Miss Alexander having resigned the position with a view of qualifying for Foreign Missions. Through the liberality of friends and supporters of the "Centre," the tree was well loaded with toys, etc., and in addition the committee were enabled to present a small though useful parcel to the mothers. We are deeply indebted to the following:—Mrs. Colclough, Mrs. Craigie, Mrs. Dewar, Mrs. Owen, Mrs. Hagger, Mrs. Alston, Mrs. Cameron, Mrs. Huntsman, Mrs. Illingworth, Miss E. Mitchell, "Uncle Arthur," Lygon-st. C.E., Messrs. S. Mitchell, and R. Lyall, who with gifts of toys, clothing and money enabled us to have such a happy finale to a very successful year. We also desire to place on record our high appreciation of the valuable services rendered to the Centre by Miss Allan, who so satisfactorily filled the position of secretary, and only resigned for the purpose of going to the Foreign field; and the young ladies, who have so materially assisted as helpers during the year.—**H.S.**

**KANIVA.**—The gospel meetings are being well attended. One decision last Sunday night—a young man who is a visitor to the town. We thank God and take courage.—**A.R.B.**

**BRUNSWICK.**—A helpful exhortation was delivered by Bro. Allen, from Footscray; theme, "The Spiritual Aspect of the Restoration Movement." An advantage was taken of a flying visit from Bro. Bagley, who preached the gospel message. The choir rendered a Christmas anthem in an excellent manner.—**W.T.**, Dec. 20.

**FITZROY TABERNACLE.**—Crowded meeting Sunday evening. Farewell address by Linley Gordon. One decision from the Sunday School.

**DANDENONG.**—Fine meeting last night. One immersed into Christ, and another, the son of Bro. David Brown, made the good confession.—**H. GRAY.**

**PAKENHAM.**—We have been having splendid gospel meetings. One confession last Sunday night.—**G.T.F.**, Dec. 21.

## New South Wales.

**MOULAMEIN.**—Still plodding along with the Lord's day school. Quite an interest among the senior class, who have written creditable essays on the life of Paul. The gospel meetings still attract a few regular attendants. Others ashamed to come listen in adjoining houses. The drink curse holds sway here. Out of four deaths in as many months, three were caused by drink.—**A.P.**

**AUBURN.**—The attendance at gospel services is being well maintained. At close of mid-week meeting a lady confessed Christ, and was immediately baptised, with another sister who had previously made the good confession. The attractive and useful almanac issued for the coming year by the Austral Publishing Co. should be in the home of every member, and we hope that the sale will be very large. The congregation meeting here are much concerned over the disastrous industrial struggle which is raging throughout the State at the present time, and pray that humane counsels will prevail with those who are endeavoring to effect a settlement.—**A. WADE**, Dec. 20.

**SISTERS' CONFERENCE COMMITTEE.**—Quarterly meeting held in City Temple, Dec. 17, Miss Marshman presiding. Devotional exercises led by Mrs. Jones. Minutes read and confirmed. Superintendents' Reports.—**Hospital: Sisters Jones and**

Santwyk distributed at Nth. Sydney 40 books, expended 6/- in flowers and 1/6 in textcards. Foreign Missions: Mrs. Illingworth reported meetings held in Sydney, Rookwood (collection, 5/-), Enmore, Erskineville (collection, 5/4). A few extracts from a letter from Mrs. Davey in Japan were read. Obituary: Mrs. Hackshall reported having written four letters, receiving some very encouraging replies to continue her good work. Temperance: Mrs. Campbell reported attending the anniversary of the Rookwood Band of Hope. A part of the Constitution down to the 8th bye-law was read and adopted. Decided to hold opening prayer meeting at Enmore on Tuesday, Jan. 18. Meeting closed by singing hymn and prayer.—**E. SHEARSTON**, Dec. 19.

## Correspondence.

### "THE KING IN HIS BEAUTY."

To the Editor,—

In full agreement with the very instructive paper on "The King in His Beauty," by A. W. Connor, I would like to add some remarks. I cannot think of Jesus as maimed in hands and feet. To me he is glorified (see John 13: 33 and 17: 4). It is true that he appeared to his disciples with visible wounds (Acts 10: 44). "God made him to be visible," otherwise they could not have identified him and bear witness of the resurrection of the same Jesus whom they had known in the flesh. Paul had not this knowledge, hence the appearance to him of that heavenly vision of overpowering glory. The like appearing to John (Rev. 1) evidences the King in his beauty as he really is.

Re the transfiguration, the axiom that testimony must be proportioned to the faith required is fully recognised. Jesus in John 8: 14 says, "If I bear witness of myself my witness is not true." A. Campbell puts this, "If I alone testify, my testimony is not to be regarded." Rotherham's emphatic lines support this rendering. The Pharisees understood this (John 8: 13), yet our Lord says also which is self-evident, that even one witness could speak the truth—but it was not sufficient. The Lord's question in Matt. 16 is answered by a statement so momentous that it requires proportionate attestation. The speaker and the spoken to were to all around ordinary Jews; the transfiguration events supply the need fully, so that our faith is upheld by supernatural evidence.

There are four events of great import to us, the incarnation, the baptism and entry on service, the rock base of the church, and the resurrection to everlasting life. To each has been given the attestation from heaven. We have the word of the Almighty; it is marvellously strong, and so our faith is steadfast, immovable, and our hope bright with the thought that we shall be with, and see with a new sight adapted to the brightness of the glory, the King in his beauty.

Auckland, N.Z.

EDWIN CARR.

The man who has no inner life is the slave of his surroundings, as the barometer is the obedient servant of the air at rest, and the weathercock the humble servant of the air in motion.—*Amiel*.



## 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 VI.

#### BETWEEN THE MILLSTONES.

A bitter time, indeed, was that for Colin Lathrop. He had never made a show of his moral beliefs; yet he had not shrunk from letting it be known that he always stood for truth and the religious teachings of his childhood. But he saw now that he had—and that without realising it—slid far from the high plane on which he had thought his character fixed.

Anxiety for the success of his firm and a strong determination not to be beaten by the dishonest and tricky Gryde had really made him forget what he owed to himself and to his upbringing. He was not a prude; never had been. But right was right, and a wrong never makes a right in this world or in any other.

Lathrop walked his room in impatience, being rowelled of conscience now that the thing had come home to him. Perhaps his partner, Joe Brace, might have done this thing, and been little disturbed in his mind over it; but such could not be his case now that he was once aroused.

He knew well enough that a good many men would consider that he was merely paying Gryde back in his own coin; and that might be, too; only it was spurious coin. Lathrop and Brace upon accepting Gryde's bond were profiting by an illegal transaction. The engineer was as confident as he was of anything in the world that Bemitch and Gryde, lace importers, had used the secret passage into their warehouse and offices within recent months as a means of landing goods that had not gone through the appraiser's office. Gryde's fear proved this to the young man's satisfaction.

And Lathrop had discovered this secret. A law of the State and the nation was being broken, or had recently been broken; and he knew of it. What was his duty in the premises?

This query became so insistent, so very insistent, indeed, that every other thought was submerged. In threatening Gryde, and so making him stand behind them for the bond demanded by the Transit Commission, Lathrop had made his firm really a party to the dishonesty of Bemitch and Gryde. If the lace importers had smuggled goods, Lathrop and Brace were actually compounding felony in profiting by their knowledge of the criminal fact.

And, on the other hand, ruin faced the engineers, ruin as dire (to Lathrop's mind) as ever threatened any men. We are prone to consider our own joys and sorrows the greatest that this weary old world has ever seen, and especially our sorrows. Lathrop could not but consider that, if he threw aside the chance his wit had shown him, if he refused the assistance Gryde had perforce offered him, he would be little less than a traitor to his partner and to himself. Here was a way made easy before the

firm; if he refused to take that way, how could he explain his conduct to Joe Brace?

And so Colin Lathrop walked up and down, while the evening dragged into night, and the night into the more dragging morning hours. When he had first realised that Gryde had "done for them," his anxiety and disturbance of mind had not been so great as now. Then he was helpless; there seemed to be nothing he could do to counteract the tyrannical actions of the political boss.

But now it was all so different. He and Brace were practically saved. Their course was straight before them; every obstacle was removed. He knew Gryde well enough to be sure that the man had given up the fight, and that, as he had promised, when the banks opened the next day, he would put into Lathrop's hands the hundred thousand dollars, or its equivalent in good securities, that the city treasurer could accept. It must be Lathrop's own act to refuse this help. Gryde had made no fight; he knew better. If Lathrop and Brace did not profit by the opportunity now open, it must be because Lathrop refused it. It all lay with him. It was in his power to make or break the firm.

He had wired Brace so confidently to return! Ah! if only he had not yielded to that impulse! Colin Lathrop was not as a usual thing given to impulsiveness. But it was done now. Likely Brace had already left what he called his "sylvan retreat," and was returning to Tidehampton as fast as steam could bring him.

And how was his partner to be met? With the story that the telegram was unwarranted, that there was, after all, no likelihood that Lathrop and Brace would be able to put up the hundred thousand dollar bond? What would Joe say? Lathrop had never feared to meet his big and bluff partner before, but he certainly shrank from his coming now.

Ah! when Lathrop thought that, he knew already what he should do; at least, in one matter. He must turn down that "offer" of Gryde's about the bond. No doubt of it; he could not accept, in the name of Lathrop and Brace, any assistance from the political boss of the ward. He had been between the upper and nether millstones of conscience and desire; and now, when he went to his window and threw up the shade and the sash to drink in a swallow of fresh air, he found that he had been ground in that mill all night. Dawn was breaking in the east.

"No, no!" he thought. "We cannot build on a rotten foundation. Lathrop and Brace have had clean hands hitherto; we'll keep out of the mire until the end."

And the end, he believed, had practically come. He went with firmness, nevertheless, to his desk, and wrote the following note:—

"Mr. Gryde.

"Dear Sir,—Upon further consideration of the matter of the hundred thousand dollar bond, discussed between us yesterday, I am obliged to refuse your assistance in supplying that bond, with thanks. Believe me,—Respectfully yours,

"C. Lathrop, for Lathrop and Brace."

He went out and posted this himself, being sure thereby that Mr. Gryde would get it at his office in the first mail. And he lay down, and managed to get to sleep on his return.

He had to admit that, when he arose at his accustomed hour and started for the tunnel (he was always early "on the job"), he felt more at ease, more like his old self, indeed, than for some days previous. So much for decision.

Yet it did not seem so much like decision when he was obliged to call Flannagan up and tell him to stop hiring hands again. The Irishman was wide-eyed at hearing this bitter information.

"Phativer's got at yous, Misthur Colin?" he demanded in the familiar tone in which he had always addressed the young engineer. Flannagan considered Lathrop as his own son. "The business do be goin' fine. I see by the paper this mar-r-rnin' that it's all plain sailing for yous."

Lathrop was a bit of a coward yet. He had seen the hint in the paper that Lathrop and Brace would deposit the hundred thousand dollar bond with the city treasurer this day. He shook his head, saying:

"We won't be too sure, Flannagan. We'll go slow. Let's clean up the mess made yesterday by that blow out, before taking on another gang. How are things?"

Flannagan did not understand, and he grunted out an inconsequential answer, going back to his work with wagging head. Lathrop was standing beside the watcher's shanty at the head of the opening near the junction of Bullinger and Maybe-sts., when he first heard from Gryde. He had expected it. He was confident that the politician would not let the matter drop where his note had left it.

A certain hanger-on of the lace importer, one of his political henchmen, sidled through the open gateway, and approached the young engineer.

"I say, Mr. Lathrop," he whispered behind his hand, "the boss is wantin' to see yer."

Lathrop wheeled to look at him with fire in his eye.

"What boss?" he demanded.

"Aw, chee!" ejaculated the fellow, somewhat startled by the engineer's appearance. "Don't eat me. The boss, I mean—Gryde. He just axed me to ax yous to step over and see him—"

"Too busy!" returned Lathrop, curtly, and turned on his heel.

"Well, when's your busy goin' to be over?" drawled the fellow.

"If Mr. Gryde wishes to see me—though I can't imagine why he should—he knows where to find me," declared the engineer with finality. "Good morning."

The henchman sidled away, and Lathrop hoped that Gryde would understand that he had meant to cut off all communications with that note. He had not considered, however, the uncertain state in which the lace importer's mind must be at the breaking off of the negotiations. Indeed,



the man must of necessity be fearful of the consequences of what Lathrop knew.

And in the engineer's own mind he was still horribly uncertain about the business. That he could not accept Gryde's money was sure; but what he should do about making known his discovery of the secret passage he could not decide. Was it his duty as a citizen and an honest man to lay bare this matter to the customs authorities, or would he be a contemptible dog to do so? Gryde had personally injured him, and would not Lathrop's making the lace importer trouble smack of retaliation?

It was a question. It was a troublesome question, too troublesome for Colin Lathrop to get it out of his mind easily. He was still cogitating about it and perfunctorily watching his men at work when a loud "Ahem!" warned him that he had another visitor. Before he wheeled about he suspected the identity of the person who had attracted his attention.

"As the mountain would not come to Mohammed," thought Lathrop, smiling grimly, "and so forth. Ah! Mr. Gryde? Look out for that swinging crane. And what is your business with me, sir?"

The pouched cheeks of the politician were deeply flushed, and his heavily lidded eyes twinkled angrily. He was not used—no doubt of that—to such cavalier treatment.

"Young man, what does this mean?" he demanded, thrusting forward the note that Lathrop had written so early that morning. "Do—do you mean to flee, me? Let me tell you that you have gone too far with Amos Gryde to back out now. A promise is a promise—"

His threatening words gradually petered out. There was a look in Colin Lathrop's face that daunted the man, even in his anger.

"I do not understand you, sir," said the engineer coldly. "If you were kind enough to agree to furnish that bond for us, Mr. Gryde, it does not follow that we must accept it."

"But where'll you get it if you don't take my

money?" demanded Gryde, his little eyes blazing still. "What's this game? What have you got up your sleeve? Do you think you can make more?"

"I can make better use of my time than in listening to you, Mr. Gryde," said Lathrop quickly. "I advise you to drop it."

"You—you—I want to know what you mean to do. How will you put up that bond?" gasped Gryde.

"We may choose not to put up the bond, Mr. Gryde," returned the engineer quietly.

"Eh?"

"Lathrop and Brace may refuse to accept the contract on the terms offered by your commission."

"What's that?"

Gryde fairly howled it. He advanced on the younger man, his hairy fists doubled, and a wicked look in his face.

"What are you saying?" he demanded. "I'm not to be took in by your slick and sleek morality! I know you hypocritical, psalm-singing Scotchmen! And you can't make a bluff of your piety with me. I know you—"

"If you know me so well, Mr. Gryde," interposed Lathrop sternly, "you should know that I do not allow any man to speak to me as you are speaking. Stop it."

Gryde spit out an oath, and started forward again, his pudgy fists swinging. He would have struck the young man, had he dared; and the next instant he squealed and started back, for it looked as if the insulted engineer was determined to strike him.

Lathrop sprang for him, seized him by his thick shoulders, jerked him forward over a pile of rubbish, and they rolled together on the uneven ground. Several of the bystanders had shrieked a multitude of warnings, and the underboss came running up.

"My soul, Mr. Lathrop!" this individual gasped. "You just saved him that time! A hair's breadth more, and the chain swinging from that

crane would have cracked his skull like a walnut. Give me your hand, Mr. Gryde; you'll never have a nearer call and live to talk of it."

The lace importer was helped up by the man; Lathrop would not touch him again. They stood and stared at each other for some moments after the group of startled workmen dropped away. Finally Mr. Gryde advanced the crumpled note again, and struck it with his other fist.

"Is that your final word, Mr. Lathrop?"

"It is," replied Lathrop.

"Then who is going to put up that bond? Who's in this against me? Somebody's offered you a bigger price—"

"Go away, Mr. Gryde," said Lathrop quietly. "I have just saved your life, but neither that nor your age shall save you from my hands if you repeat that insult."

*To be continued.*

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## Here & There.

Decisions reported in this issue, 22.

We wish all our readers a happy new year.

Two confessions at Hawthorn, Vic., Sunday night.

Two confessions last Sunday night at Paddington, N.S.W.

Special attention is directed to the "New Century Campaign" on page 749.

The secretary of the Victorian General Dorcas acknowledges with thanks a parcel from Kaniva.

We stated in error that T. Hagger had arrived in Melbourne. We now learn that he is not due here until Jan. 5.

In "Here and There" of last week, instead of Dr. Marcus Dods, read Dr. J. Watson, better known as "Ian Maclaren."

In accordance with our usual custom there will be no issue of the AUSTRALIAN CHRISTIAN next week, on account of the holidays.

The Free Kindergarten at North Melbourne had a happy time on December 17 with a well-stocked Christmas tree. It was good to see the small people's delight with their presents.

S. G. Griffith speaks very highly of the work at Norwood, S.A. He has been encouraged by a good number of additions, and evidently believes that the work of a preacher can be materially helped by the circulation of our distinctive literature.

The word "hotel" generally means a place where intoxicating liquors are sold, but that does not apply to Bro. O'Connor's advertisement which appears elsewhere. The Grand Central Private Hotel, Wellington, N.Z., is an hotel in the American sense, and not a drinking saloon.

The Geelong tent mission, conducted by T. Bagley, Victorian State Evangelist, finished up satisfactorily. This old church has been jogging along quietly for many years, but is now waking up to a sense of its responsibilities. We ought to have one of the strongest churches in Victoria in this important town.

The following is from the current number of the *Spectator*:—"The Revs. D. Daley and W. A. Millikan are to be congratulated upon their able defence of our church teaching against the recent attacks of immersionists. Both in pulpit and press they did good work, and completely refuted the 'Disciples' who opposed them." No doubt those who were "completely refuted" would have a different tale to tell.

E. H. Price, who has just returned from England and America, was accorded a welcome home at the City Hall, Ballarat, on Tuesday last. Bren. Mortimer and Morris, on behalf of the church, spoke a few words of welcome. Bro. Price, in responding, said that in all his travels there was no place like Ballarat and home. A splendid programme was rendered and refreshments partaken of, and a very pleasant evening was brought to a close by the singing of "Auld Lang Syne."

The church at Lake-st., Perth, has just installed a church organ (Vocalion) of very fine tone. It was first used at the Home Mission Rally on Dec. 15, and under the capable hands of Miss Illingworth was shown to great advantage. It is a splendid instrument.

The Loyal Sons No. 1 Class of Lake-st., Perth, held a delightful motor launch picnic on the beautiful Swan River, on Tuesday evening, Dec. 14. About 80 friends were present and thoroughly enjoyed themselves. Similar functions will be held frequently during the summer months.

A farewell demonstration was tendered to Linley Gordon on Monday evening in the Tabernacle, Gore-st., Fitzroy, on the occasion of his departure for South Australia and the United States. J. McGregor occupied the chair, and a very fair representation from Melbourne churches was in attendance. Valedictory addresses were delivered by H. G. Harward, F. G. Dunn, C. M. Gordon and L. Gordon. A. Peirson, on behalf of the Bible study class, presented Bro. Gordon with a gold-mounted fountain pen, and the church also presented him with a small purse of sovereigns. During the evening the Lygon-st. Quartette Party, Mrs. Roy Thompson, and the local church choir rendered musical items.

On the occasion of J. W. McGarvey's eightieth birthday, J. S. Shouse, on behalf of the Executive Committee of the College of the Bible, Lexington, Kentucky, bore tribute to the splendid character and work by this member of the Old Guard. He said:—

The Higher Will has guided and instructed his will. His counterpart may be found in Davenport, of Stamford. An eclipse of the sun appeared more than a century ago. The heavens became very dark, and it seemed to many the day of judgment was at hand. The Legislature of Connecticut was in session, and a member moved an adjournment of the House. Davenport arose and said: "If the last day has come, I desire to be found in my place and doing my duty. I move that the candles be brought in, so that the House may proceed with its business." Waiting at his post of duty is his maxim. Not the spirit of Erasmus the Trimmer, who said to Luther: "I will not be unfaithful to the cause of Christ; at least, so far as the age will permit me"; rather that of Luther, who declared, "I will go to Worms though devils were combined against me as thick as tiles upon the housetops," characterises him of whom we speak this day. May I not rather compare him with the great apostle, who firmly answered the entreaties of weeping friends, "I am ready not only to be bound, but to die at Jerusalem for the name of the Lord Jesus"?

To Bro. McGarvey there is a stronger word than liberty. That word is conscience. Holding faith and conscience has been with him a constant effort, and hence there has been no shipwreck of either.

Honors have come to him, but never through his seeking. When demanded of him, he has taken up responsibilities and, without faltering,

has met them. With a large family to support, his salaries have always been moderate. Yet no demands have come from him for more adequate remuneration. Again and again when they were ashamed at the meagreness of the salary they were eking out of an insufficiency of endowment, he has urged the Executive Committee to deduct from his salary that other departments of the institution might be strengthened. Besides all this, upon the roll of donors to the college his gifts of money have amounted to so large a sum that not a dozen of our great brotherhood have equalled them.

E. A. Powell, who has returned from a tour of observation through Europe, writes in *Everybody's Magazine* as follows:—

When dinner is over in the wardroom of every German warship, an officer rises in his place at the end of the table, and the mess, blue-coated and brass-buttoned, rises with him, as a single man. "Der Tag," says the officer solemnly, as he lifts his glass, and "Der Tag," repeat his fellows, their drained glasses tinkling in chorus. Whether riding at anchor in the harbors of Kiel or Bremerhaven, whether cruising off the Cameroons or the Carolines, that is the Teuton navy toast, just those two words, "The Day," that day when war is declared and German and Briton spring at each other's throats.

Continuing, Mr. Powell brings under our notice a new factor in European politics:—

In Franz Ferdinand you have before you one of the most remarkable, as he is one of the most mysterious, figures in the Europe of to-day. Forty-six years old, a student, a thinker, horticulture his only hobby, married morganatically to the Countess Sophie Chotek—there you have all that a curious world has learned about him. But above all else, he is a clerical of the clericals. If he had not been born an archduke he would have been a Jesuit. And it is not too much to say that in his every action one may detect the shrewd and masterful workings of the Society of Jesus. Whether Austria throws in her lot with Protestant Germany, whether she goes to war with Catholic Italy or France, whether she gives her assistance to her ancient ally, England, depends ultimately on the subtle and brilliant diplomats who direct the destinies of the Church of Rome. What they suggest, that will Franz Ferdinand do.

In him the Church of Rome sees an instrument to regain its old-time influence in the European concert, perhaps even to restore to His Holiness the temporal power which Garibaldi and Victor Emmanuel snatched from the Church, the loss of which has made the Pope the prisoner of the Vatican. Already the empire-building has begun; the first step was the annexation of Bosnia and Herzegovina. In every city and village and hamlet in the Balkans will you find these missionaries of empire—sombre Jesuits, lean-featured Trappists, cowed and sandaled Franciscans, preaching, praying, proselytising. Keen-sighted and wary, consummate diplomatists every one, already their influence in the Balkan penin-



sula has become enormous. They it was who prepared the way for the hauling down of the Turkish flag in Bosnia and Herzegovina, and they it is who are the real pioneers of Austrian expansion. Servia and tiny Montenegro will fall in their turn, and then the mysterious Aehrenthal will find a pretext to "occupy" Macedonia, with its long-wanted Salonika. For Austria, if she is to fulfil her destiny, must get to the South and the Warm Water, and Salonika, with its splendid harbor and its rich hinterland, and its command of the Dardanelles and the Canal, lies tantalisingly, dangerously near. Long since, unless I am very much mistaken, has that most able and far-seeing of all diplomats, the lean, inscrutable Secretary of State, Merry del Val, urged on Franz Ferdinand to follow out Bismarck's old prescription, to make Austria a real *Oesterreich* or Eastern Empire. And the rulers of that Empire, in fact if not in name, will be they who rule the Church of Rome.

And now I have shown you, as best I could, the real European situation of to-day. Out of the ruck two figures stand forth, sharp and clear: William of Hohenzollern, pompous, theatrical, ambitious, and Franz Ferdinand of Hapsburg, silent, crafty and pious. Was ever a more ill-mated pair? But between them lies the fate of Europe.

## Acknowledgments.

### VICTORIAN HOME MISSION FUND.

Churches—Montrose, per Mrs. Richards, junr., £1/7/6; Shepparton, £5; Geelong, £5; Northcote, Mite Boxes, per Mrs. Murphy, 15/8; Kyabram, per Bro. Morgan, £2/2/3; Colac, £6; Swanston-st., per Miss Philp, 12/3; do., per Miss Huntsman, £1; do., per Miss Allan, 6/6; Geelong, Thankoffering, £17/10/-; Four Sisters, Broadmeadows, per Sister Mitchell, 8/4; F. G. Martin, Apollo Bay, £2/10/-; A. J. Harris, Dandenong, 10/-; Castlemaine C.E. Society, £1.

M. McLellan, Sec., W. C. Craigie, Treas.,  
31 Cromwell-road, 263 Lit. Collins-st.,  
Hawkesburn. Melbourne.

### FEDERAL EVANGELISTIC FUND FOR BROKEN HILL.

Church, Ma Ma Creek, Qld., £1; North Adelaide, S.A., £1/5/-; Previous Subscriptions, £44/2/7; Contributions from 34 churches and 5 brethren, £46/7/7.

In the issue of Dec. 9 contributions to this fund were by mistake headed "Broken Hill Building Fund." Will the many churches which have failed to exercise the grace of giving to this fund please avail themselves of this golden opportunity and make their Federal Treasurer's heart glad for a New Year's gift? Thanking you all in anticipation, and wishing you all the compliments of the season, Yours fraternally, T. B. VERCO, Federal Treasurer, Bridgewater, S.A.

### FOREIGN MISSION FUND.

Victoria—F. G. Martin, Apollo Bay, £1; Church, Dunmunkle, per Mrs. Rowan, 14/6; Church, Swanston-st., per Miss Allan, 6/6; Children's Day Offerings, Schools—Collingwood, 16/-; Blackburn, 7/-; Berwick, 10/-; Williamstown, £1/0/2; North Richmond, £1/17/-; Girls' Guild, Hunter-st., Richmond, 4/-; Mount Walker, Queensland, £1/2/6.

Received by Treasurer of Western Australian Committee, C. Garland, up to Dec. 2, 1909:—Churches—Collie, £2/14/-; Coolgardie, £1/10/-; North Perth, £2/1/-; Kalgoorlie, £6/9/6; Bunbury, £3/5/-; Perth, Lake-st., 10/-; Other contributions—Chinese Mission, £3/1/6; C.E. Society, Lake-st., Perth, 14/4; Sister Bromley, 4/-; Sisters' Conference

Mite Boxes—Subiaco, £1/18/7; Collie, 14/9; Beverley, 3/3; Fremantle, £1/6/6; Gooseberry Hill, 4/6½; Northam, 7/-; Maylands, 3/9; Perth, 7/-; Donnybrook, 4/6; Kalgoorlie, 9/6. Sunday Schools for Benevolent Work—Fremantle, £2/10/3; Maylands, 10/-; North Perth, 14/6; Subiaco, £1/16/9; Claremont, 8/10.

### CHINESE MISSION BUILDING FUND.

Miss Hill, 10/6.  
Robert Lyall, Treas., F. M. Ludbrook, Sec.,  
39 Leveson-st., N. Melb. 151 Collins-st., Melb.

## Coming Events.

**JANUARY 8.**—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.

### MARRIAGE.

**PEARL—McCONNELL** (Silver Wedding).—On Dec. 22, 1884, at Christian chapel, Warrnambool, by the late James Ewence, Walter Heintzmann, eldest son of the late W. J. Pearl, to Elizabeth, eldest daughter of Robert McConnell, of Warrnambool. Present address, Terang, Victoria.

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In quiet Christian, musical home, comfortably furnished, two double bedrooms (five places). Use dining-room, kitchen, bathing box. Private grounds, campers; sheltered tree, pines. Use above. Lunch, teas, catered, if previously advised. Home situated best part Esplanade; 8 minutes R.S. Recommended Accommodation limited. Sister, "Tweedehome," Esplanade, Sandringham.

### WANTED.

The church at Dawson-st., Ballarat, invite applications for evangelist. Applicants to send particulars to secretary, A. E. Pittock, 118 Lyons-st., South.

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Do not forget to visit Katoomba, Blue Mountains. "Hurlston," Mrs. J. Thompson. Terms, 25/- to 30/- per week. Near Sights.



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New South Wales—Secretary and Treasurer: Geo. T. Walden, Stanmore-rd., Stanmore.

South Australia—Secretary: Ira A. Paton, rooster, George-st., Hindmarsh. Asst. Secretary: Geo. H. Wauger. Treasurer: T. Colebatch, Miller-st., North Unley.

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

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## Obituary.

**BURROWS (Ronald George).**—On Friday, Dec. 10, little Ronald was called away from the home circle of Bro. and Sister Burrows, of the North Melbourne church, to rise, and be among that glad company of angel spirits who await the day of final revelation. He was a remarkably thoughtful boy, in his seventh year, and by his striking words and frequent references to the heavenly home, he often surprised and made himself very dear to parents and grandparent. The Lord has now called back that which he loaned for a little while. May God comfort the hearts of the sorrowing, whom, for a little, he has allowed to feel desolate.

North Melbourne, Vic.

**WILTSHIRE.**—(nee Herrington.—On Oct. 18 our Sister Mrs. Charlotte Wiltshire, of Brighton, passed from death into life at the comparatively early age of 46 years. She was interred in the Brighton Cemetery in the presence of a goodly company, F. M. Ludbrook officiating. Our sister was the first of her family to attend the Church of Christ. She was deeply impressed under the preaching of M. W. Green, then laboring at Collingwood, and at the age of 12 years expressed a wish to be united with her Saviour, but was persuaded to wait until she was 14. For years she was a diligent worker in the Brighton church, being one to help start a Sunday School; for she loved little children, and it was no uncommon sight to see her go round early on Sunday afternoon and gather a large class of little ones, who learned to love her dearly. She leaves a family of five, the only daughter and second youngest son also having put on Christ in his own appointed way. Our dear sister had been a sufferer for many years, and always bright, cheerful and forgetful of self; her life was filled with kind deeds and loving tender words of sympathy for the down-trodden and the sorrowing. She has gone to her reward. Her husband had preceded her by 12 months only, so the parting was of short duration.

"Only good-night, beloved, not farewell."

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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 Kaitiaki, 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 Poultice" 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 Poultice" cured tuberculosis. I went in and saw Miss Schreck. She assured me "Schreck's Poultice" 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 Poultice" was the Doctors' opinion of the great improvement they saw after nine days treatment of "Schreck's Poultice." I then returned to Watcham, and continued the treatment. When I began with "Schreck's Poultice" 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 Poultice." 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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