

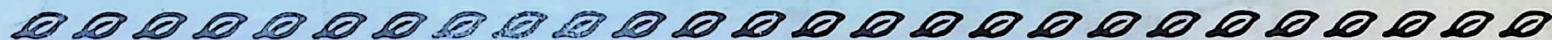
# THE AUSTRALIAN CHRISTIAN.

VOL. XIII. No. 1. THURSDAY, JANUARY 6, 1910.



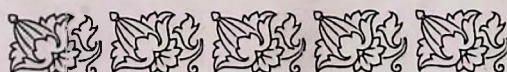
## Home Mission Number.

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



CÆSAREA PHILIPPI—The Scene of the Great Confession.

"Thou art the Christ, the Son of the living God."—Matthew 16: 16.



*Printed by the Melbourne & Pacific Co. Ltd.  
100 Elizabeth St., Melbourne, Victoria*

## Victorian Home Mission Sunday, January 23.





"A City Set on a Hill Cannot be Hid."



"Let Your Light Shine before Men."







# THE Australian Christian

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

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

Vol. XIII., No. 1

THURSDAY, JANUARY 6, 1910.

Subscription, 6s. per annum. Single Copy, 1½d.

## The Power of the Penny.

C. M. Gordon.

Jesus Christ placed great value upon little things. He saw a poor woman place two mites into the Temple treasury; and he immortalised her for the deed. He immortalised another woman for performing a small act of courtesy upon his person. He declared that so small an act as giving a cup of cold water in the name of a disciple will be duly recognised and registered in heaven. He said that he that is faithful in that which is least is faithful also in much. And, conversely, he that is unjust in that which is least is unjust in much. Therefore, don't imagine for a moment that Jesus will despise that penny you give to him—or ought to give to him—week by week.

The things we call little are often gigantic in their possibilities. Josh Billings says: "Life is made up of little things. Life itself is a little thing. One breath less—then comes the funeral." "A spark is a little thing, but it can set the world on fire." "A kiss is a little thing, but it betrayed the Son of God into the hands of his enemies." "A star is a little thing, but it can hold this great world in the hollow of its arms." "A penny is a little thing, but the interest on it from the days of Cain and Abel would buy out the globe." Therefore, in addition to our ordinary contributions, let us faithfully give to the Lord, week by week, that penny of ours which otherwise might be wasted.

The value of little things is to be measured in the light of their influence.

"A nameless man, amid a crowd that thronged the busy mart,

Let fall a word of hope and love unstudied from the heart;

A whisper on the tumult thrown—a transitory breath—

It raised a brother from the dust: it saved a soul from death.

O germ! O fount! O word of love! O thought at random cast!

Ye were but little at the first, but mighty at the last!"

If such may be the power of a word, the power of your penny may be equally as great.

A gentleman who evidently thought himself a very insignificant factor in the world's affairs, once said to Mr. Dawson, the preacher, "I have no more influence than a

farthing rushlight." "A farthing rushlight!" exclaimed Mr. Dawson. "Why, it might set fire to a haystack, afford a poor woman the light to read a chapter in her Bible; or, placed in a window of a cottage on a desolate moor, may guide the weary footsore traveller to a place of rest and safety." If a farthing rushlight may do all this, your penny may do equally as much.

There is no telling where the influence of that penny of yours is going to end. If you do not give it, it will have neither beginning nor end. But give it, and its influence will have no end. Mr. Sibbs, a Puritan preacher, wrote a little booklet entitled "The Bruised Reed." That booklet was the means of the conversion of Richard Baxter. Baxter wrote his "Call to the Unconverted," and among the multitude led to Christ by it was the distinguished Philip Doddridge. Doddridge wrote "The Rise and Progress of Religion within the Soul," which brought Wilberforce to Christ—the great Wilberforce, who liberated a nation of slaves. Wilberforce wrote his "Practical View of Christianity," and through it Dr. Chalmers, one of Scotland's greatest preachers, and also the famous Leigh Richmond, were led to Christ. Richmond wrote "The Dairyman's Daughter," which has been translated into a hundred languages and circulated by the millions of copies. And all this ever-broadening current of power resulting from that little Puritan booklet written by Mr. Sibbs! I tell you there is no knowing where the influence of that penny of yours is going to end.

There was a man in London who had ventured upon various publishing schemes with but poor success. He was beginning to despair of ever making his fortune, when by chance he bethought himself of a huge scrapbook which his wife had compiled of various literary odds and ends. She called the scrapbook "Tit Bits," and it occurred to her husband that such odds and ends, published in periodical form, might interest other people as well as his wife. The result of these reflections was the appearance of a little penny paper called *Tit Bits*, familiar to every one of us, which gained such a wide circulation and proved such a commercial success, that its proprietor is now a baronet, a millionaire many times over, and his wife is Lady Newnes.

Not only can we serve God in the great ventures, and the large duties, but we can serve him equally as faithfully in the tit bits of daily experience and opportunity. There are some people who are ready to do great things for the Lord, but do not think to serve him in the smaller things. It would be well for such people to reverse their consecration and begin by serving the Lord in little things, and then the larger achievements and sacrifices will follow as a matter of course. Honor God with that penny of yours and you will soon honor him with your pounds. Christianise that penny of yours.

The foregoing is a plea for the adoption on the part of every member of the Church of Christ in the Commonwealth of the penny a week system. If every member of the church in Victoria would faithfully give their penny per week toward Home Missions, it would mean that our contributions to this work would receive an increment of over £1600. Just think of it! It is a little matter, but as mighty as it is little.

## Victorian Home Missions.

The President's Message.

T. Bagley.



Dear Brethren,—

We are drawing nigh to the close of our Conference year. Soon we shall gather again to report upon the efforts of another term of service. It is presumed that every member of the church should at least feel an interest in the progress of the great cause with which we stand identified. Your Conference Committee regard



the work of evangelising the State its chief duty. To devise ways and means for the extension of the Saviour's kingdom gives a deal of anxious thought.

In accord with the expressed wish of our last Conference, your Committee has appointed a State Evangelist and Organising Secretary whose business it will be to visit—as far as possible—the churches supported by the Committee, and assist the work in general. Wherever it is considered best, tent missions will be conducted. Up to the present two such missions have been held, viz., Bendigo and Geelong. At the former place 84 decided for Christ. Geelong is the first Home Mission church to be visited. Here there were 26 confessions. £17/10/- thankoffering in addition to paying £27 for local expenses. As a permanent result, the church at Geelong will increase its contribution to the Committee to the extent of £40 per year. The sisters also have resolved to unite with the Sisters' Conference and make good use of the mite boxes.

If successful missions can be conducted at all the churches, it is hoped that many will become self-supporting, and others will be helped to this end. We must certainly aim to build up our home churches. Our purpose is to evangelise the world, but we must first greatly increase the strength of our forces in Victoria. The field is large, the opportunities are great, and we should at least attempt great things. At present 18 churches are being supported. About £150 per month is required. If the brethren generally will come to our aid and give additional support to meet with the increased expenditure, we are confident that under our present system the work will soon be on a more solid basis.

We make this appeal with the hope that the members throughout the State will stand by the Committee in the great forward movement now inaugurated. Many of our isolated brethren—some of whom have been blessed with prosperity—could do a great work for God and their fellow men by contributing liberally to this fund. Others who have not been so blessed with wealth, could give according to their means. It is not so much wealth we need as consecration to Jesus Christ. Every member of the church should be urged to make an offering on Jan. 23. If the church officers will kindly see that a H.M. envelope is given to every member, and strongly urge upon all to co-operate in this noble work, we should have no cause for alarm. So much depends upon the church officers and preachers. If these brethren who ought to be leaders of the churches treat our Home Mission work with indifference, then it is a sad look out for the cause of primitive Christianity in this State.

Judging from the annual offering last year, it is evident that many churches evince little if any interest, while others achieved great results. Shall we not aim to make this year our record offering? No church is so poor that it cannot afford to do something. Let Jan. 23—Home Mis-

sion day—be in our mind at the throne of grace. God's blessing be with you.

## Beginning at Jerusalem.

A. W. Connor.

"Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24: 47.

The kingdom of our Lord is world embracing in its aims. The field of its operations and sphere of conquest is the world. For "every creature" and "all nations" is its glad gospel of salvation. A narrower view is not allowed the true disciple of the Master: and only those possessed of these aims and filled with this spirit can hope to be efficient in extending that kingdom. In the word of our Lord from which our title is taken, we see this world view. Here also are the words that indicated, for good and sufficient reasons, the mode of procedure, and the appointed starting place. Under our modern conditions these words suggest to us our duty to our home land, and the privilege of giving to our fellow men at home the pure gospel of Christ.

Not losing sight of the world view, but rather, because we feel that the nations must "hear the word and believe," we ought to fulfil our obligations to evangelise Victoria.

To become self-centred as individuals or as churches is to invite spiritual dry rot to enter our life, as it has entered some. Not forgetting the Divine Authority that says, "Go, preach," nor the love that lies behind "Thus it behoved the Christ to suffer," let the need of the field appeal to every heart. It is a Macedonian cry. "Help us!" There is the great and crying need of city evangelisation. Here is the strategic point in our national life. Men and families are going forth "to back blocks" to do battle with nature. Shall the loneliness of the bush and the healthful country hear the glad tidings? Ought we not to be foremost in following these with the gospel of Christ? From this same country shall come to all our populous centres virile young life eager to climb the ladder of fame and influence the nation's thought. Shall they come as Christ's men and women? Old fields grow weak, and need a helping hand, as the drain city-wards is felt. Causes that have died not "in the Lord," but by the will of men, proud, ignorant, or selfish, must be revived. Shall it be done? Our response to the appeal will be our answer.

Think, brethren, of the forces of unrighteousness that are despoiling our manhood and womanhood. Childhood is being blighted and destroyed. God's word is neglected and a generation will grow up ignorant of Christ. Have we no responsibility? Again: In regard to Christ and his truth, many are confused by the babel voice of a divided church. Behind it all Christ is not seen as he ought to be. On all hands is a groping after a better way. Is not our

message, with its ringing call for liberty in Christ, and loyalty to Christ, a needed message? Yea, verily. Notwithstanding our failure, and the littleness of aim on the part of some, which has obscured our grand mission, we must speak. Humbly before God, boldly before men, lovingly and tenderly must we press our message. A great seed sowing now, will mean a mighty harvest in the days to come.

"Lift up your eyes and look on the fields." Lift them up again, this time to the face of the Master. Simply treat Jesus Christ right and make your gifts to him and to his work. Shall we receive from him all the blessings of the blood bought salvation, and then grudge our annual offering to give this life to others? Let us make a sacrifice worthy of our Master, of the cause, and of ourselves, and extending our home work, indirectly we will be realising the world aims of our Master's cause.

Let every disciple determine that they will help in this glorious work and begin at once to "lay by him in store as God shall prosper you." Then on the 23rd of January go up to God's house, and with thankful hearts, in sight of the symbol of God's gift, present our love token to help win Victoria for Christ.

## The Claims of Patriotism.

A. R. Main.

Is patriotism a good thing? Has it any valid claims on the Christian? Decidedly so. We may rejoice in being citizens of no mean city. Nehemiah wept to hear of his country's sad state. Esther risked her life to save her people. Moses, for his race, gave up all earthly attractions. When Aeneas would have saved Anchises' life, said he: "Far be it from me that I should desire to live when Troy is buried in its ruins." We can parallel this devotion in Bible statements. The chosen leader of Israel's hosts prayed for the erring people: "Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book." The only man worthy to rank with Moses wrote: "I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh."

What will true patriotism lead us to do? Seek our country's good in every way, live for its advancement, give it our best endeavor. Patriotism is not shown in despising other nations. "Contempt of foreign nations is the mark of paganism. Christianity gives honor to all men. It teaches that all are made of one blood. It recognises in every man a divine image." It is in the exaltation of our own country, not in the belittlement of others, that we show our loyalty. It is exhibited in fighting against everything that would do our country harm, not in singing "Rule Britannia," or reciting "Breathes there a man?" Our patriotism is the "kind that caucuses and votes, and educates, and protests, and in-



dicts, and convicts, and sweeps evil off the face of the land."

Our patriotism is best shown in advancing the claims of our Lord Jesus. The gospel of Jesus Christ is the remedy for all the evils in our land; and there is no permanent cure apart from that. Every Christian has a duty to his king and country; he must be truly patriotic. Let him know that the chief need of the poor, the fallen, the vicious, is not some social nostrum, but that Christianity which we profess to have, and that he is unpatriotic if he be not striving to give his fellows the blessings which it is designed to impart. The very best thing that we can do to our State is to give it the simple gospel of Jesus Christ; no other gospel can take its place or do its work. The very newest and freshest thing in many parts of our land would be the primitive gospel. Strongly, simply told—no new evangel, but the old, old story. Victoria wants that more than anything else. Shall we give it?

## Past Achievements.

M. McLellan.

A great impulse was given to the work of missionising Victoria in 1883, when the trustees of the Oliver Bequest Fund gave £150 on condition that the H.M. Committee should raise an equal amount. This was done, and one man, then called the "General Evangelist," was kept in the field.

Since then the contributions have gradually increased, the highest in any year being £1622 in 1903 (Jubilee year). The work and membership have also progressed in proportion to the amount expended. In 1883, the church membership was 2673. In 1909, 7576. Since 1885, 31 churches have been organised as a direct result of Home Mission work.

Since last Conference the greatest activity has been manifested in the promotion of Victorian Mission work. The following fields have been occupied. Colac, A. W. Connor; Castlemaine, H. Leng; West Wimmera, including Kaniva and Bordertown, A. R. Benn and E. Edwards; Warrnambool, J. G. Shain; St. Arnaud, W. G. Oram; Mallee Circuit, including Brim and Wilkur, H. Baker; Lancefield, H. M. Clipstone (now resigned); Shepparton and Cosgrove, F. Goodwin; Gordon, A. B. Chappell; Meredith, J. E. Shipway. Thos. Bagley has been engaged as State Evangelist and Organising Secretary, and has just finished a five weeks' tent mission at Geelong, and commenced a tent mission at Meredith. The churches at Montrose, Dandenong and Wonga Park are assisted with monthly subsidies. The following are the additions reported since last Conference: Colac, 4; Castlemaine, 23; Mildura (mission conducted by H. Leng), 18; Geelong, 6, and as a result of tent mission conducted by T. Bagley, 23; West Wimmera Circuit, 14; Warrnambool, 20; Lancefield, 7; Meredith,

2; Gordon, 2; Montrose, 2; Dandenong, 5. Total, 126.

We require £150 per month to carry on the work, and look forward with confidence to the churches making a generous response on the 23rd January.

## The Need of Home Missions.

H. Leng.

We are living in a great country, one of the finest in the world. We are living in a great age. Probably at no period of the world's history has man had such facilities for comfort and enjoyment as at present. Our State is passing through a time of great prosperity. God has given us a fertile country, and sent the refreshing shower and the beautiful sunshine. Man has done his part, and the result is material prosperity; yet in this great country, in this wonderful age, and amid all this prosperity, our country has its needs. We all realise that there is much unrest, much unhappiness. There is a time in the lives of all when none of these things can satisfy. What cares the broken-hearted mother as she sorrows over the death-bed of her child, for wealth and position? What solace do these things bring to the man who is broken in health and suffering physical pain? To the man of vision who looks beyond the present, these things do not satisfy. We want something that is more enduring. Abraham, with lofty vision, looked for a city whose builder and maker was God. Lot, with his shortsightedness, pitched toward Sodom. Moses looked beyond the wealth of the Egyptian court, choosing rather to share ill-treatment with the people of God than to enjoy the pleasures of sin for a season. We can understand man's unrest when we remember that God has made him with a mind. Country and prosperity are God-given, but God's greatest gifts are in the spiritual realm. Jesus is God's unspeakable gift. The man who has Christ in his heart and life is happy in any country, age, or condition. The gospel is God's power unto salvation; it is his chosen power to uplift and gladden the world. The gospel must be carried; the story of the Christ is beautiful, but it must be told. We who call ourselves Christians, and profess to learn of him, should make our State ring with the glad news of the risen Christ and his full and free salvation. How shall they hear without a preacher? how shall they preach unless they be sent? God has given us the message that will supply our country's need; let us pass it on. Our past successes should encourage us to greater efforts. If every disciple "did what they could" during this year, how great would be the result? Mary could not preach like Peter; she did not try, but did what she could. She could not plant churches, like Paul, nor write like John, but she did her part. During this year let each of us resolve that we will imitate her. In preaching, giving,

working in our Sunday Schools, or among the people, let us just resolve that we will give our very best, and let us rest contented that Christ has given us the best plan, the best message, for the world's uplifting. Many more preachers are needed to carry on the work in our State. As we go about we are constantly hearing the cry of the weak churches for help. And we hope that every Christian will pray "that the Lord may send forth more laborers into the harvest," and that all will do what they can to aid the Lord in answering their prayer.

## A Programme.

It is good to live, if you have something for which to live.

Courage, my friend!

Is there honest work to do?

Do it cheerfully, and thank God for the day's regular task.

Is there room for growing better?

The ambition of the world's greatest never had a larger battle-field than you have in overcoming your soul's enemy.

Is there any one to help?

Do your part to lift on the world's load of sorrow and suffering.

Be a person of weight, not of heaviness.

Be kind. Be true. Be pure.

Love little children. Love hard work.

Reverence your body. Worship God.

Cultivate clean humor.

Be friends with all the good in history.

Hate all sham and falsehoods.

Begin the day with a song, and end it with a prayer.

And may this year be the BEST for you, because you have helped to make it the BEST for many others.—Charles M. Sheldon.

Heart-keeping is very much like house-keeping. There must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes, and a perpetual battle with all sorts of vermin. If heart-cleaning could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant and the uprising of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged and makes a wretched failure. The question with every Christian is: Shall these accursed Amalakites of temptation burn up all my spiritual possessions and overrun my soul? Shall outward assaults or inward weakness drive me to discouragement, and disgrace me before my Master and before the world. Or shall they drive me to Jesus Christ, who will give me the victory?—Theodore L. Cuyler.

The habit of looking at the bright side of things is worth more than a thousand a year.—Samuel Johnson.



## The Bible College and Home Missions.

H. G. Harward.

A vital relationship exists between the College of the Bible, and our Australasian Home Mission work. They are interdependent institutions. One is the complement of the other. The failure of one means the failure of both. The prosperity of one makes for the success of both. Liberal provision for the support of the first calls for equally generous response for the advancement of the second. Friends of the one cannot, consistently, be indifferent to the claims of the other.

Notice, first, the dependence of our Home Mission work upon the College of the Bible. The pioneers of our past have bequeathed to us a glorious inheritance. It is no small honor to be entrusted with the stewardship of the primitive gospel. But all over the great Australasia there are cities, towns, and villages, which are strangers to the truth we preach. "There remaineth very much land to be possessed." Conquest and possession are dependent upon our efforts. We have been content to remain either on the borders of our promised land, or at the best to occupy but a few of the strategic positions. But we have never seriously sought to conquer or possess this vast territory for Christ and the church of the New Testament.

One thing has specially hindered us in a more aggressive evangelism in our Home Mission fields—the limited supply of qualified preachers. However much we may recognise the divine ideal of every Christian being a messenger of the cross, we must still believe in the necessity of some devoting their whole time and talents to the proclaiming of the good news. Our continent can never be won to apostolic truth by the part time preaching of a few brethren of ability. More is needed than *their* faithful service. We can never hope for great success, or for rapid growth, until we can place men of consecrated ability in these needed fields. Hitherto we have been unable to supply these. Our staff of workers has been inadequate to meet the demands. "How shall they hear without a preacher? And how shall they preach except they be sent?" And how shall they be sent unless there is some reliable source of supply to meet the recurring demands? Just here comes in the work of the Bible College in relation to our Home Mission problems. It gives to us the only possible solution—the training of young men for the work.

A forward movement in the work of Home Missions in all the States, calls for the service of the pioneer. Such work, naturally, belongs to young men of spiritual vision, vigorous health, religious experience, boundless energy, and freedom from the responsibilities of family life. It demands special sacrifice; and such as only can be made by young men who are laying the foundation of their life work. It ap-

peals to the heroic spirit. And to our young men we must look for the manifestation of this in order to the evangelisation of their own country. The Bible College, as it seeks to train young men for this splendid sacrifice, and splendid service, is the answer to the question of the future prospects and possibilities of our Home Mission work. So long as there is a constant supply of capable young men in training, the Home Mission committees in all our States need not fear to seek fresh fields of Christian enterprise.

Again we are confronted with the fact of the dependence of the College of the Bible on the work of Home Missions. The years of its existence are numbered, unless the brethren in all the States pursue an aggressive policy of expansion in every department of Home Missionary activity. The College is a federal institution. It is not a private enterprise. It can exist no longer than it merits the confidence, and receives the support of the Australasian churches. The wisdom of its institution depends, in some degree, at least, upon the measure of encouragement young men receive to give themselves to the ministry of the gospel, and upon the openings presented to them for engaging actively in the work. The College must close its doors unless young men present themselves for education. They are being urged to do this. Our invitation to them implies the promise of some field of labor when they are sufficiently equipped. We do not desire to supplant men already in the work, and who have rendered faithful service in the past. We are anxious to supplement their work by increasing the number of the workmen. It is manifestly unfair to invite young men to leave their ordinary vocation and after years of arduous study, pursued at great sacrifice, to find the fields already occupied, and no policy which permits of their entrance into new fields.

The Bible College is the expression of our faith in the future of the Churches of Christ in this Southern Hemisphere. It is the evidence of our desire for a zealous propagation of the truth in the days to come. It enables our committees to look hopefully upon fields yet unoccupied. Because the interests of our Home Mission work are the interests of the College of the Bible, we appeal for a liberal response to the annual offering.

"Largely thou givest, gracious Lord,  
Largely thy gifts should be restored;  
Freely thou givest, and thy word  
Is 'Freely give.'  
He only who forgets to hoard  
Has learned to live."

## The Authority for Home Missions.

H. Gray.

The *unrepealed word* of the Divine Law-giver is *supreme authority* for Home Missions. As well doubt the authority of the moral law as doubt the authority of these imperatives—"Go"—"teach," from the lips of the risen Sovereign Lord. From Sinai

and from Mount Zion the voice of the Eternal reverberates through both. Each finds their mastery in inherent necessity. Surely no more authoritative word ever bound duty upon man than this mandate of the King of kings—"Teach"—"Preach." Some words allow of debate. Some commands bow to circumstances, but where "the mouth of the Lord hath spoken," controversy is ended, deliberation is a crime.

*Dire necessity*, urgent, constant, *authorises Home Missions*, for "whosoever shall call on him shall be saved." But how? how? how?—comes God's appeal with ever ascending crescendo—how shall they hear, believe, call, without a preacher? moving responsibility down to us.

The wealth of Calvary's sacrifice reaches the Father's aim only through the devotion of his stewards. While men sin, missions must be the business of the Christ ruled soul. There can be no discussion here, but prompt obedience. In spite of all difficulty and hindrances, in face of all opposition and enemies; at cost of any sacrifice and suffering; whether it be to record new successes or repeat old failures, every Christian will own the inevitable sway of the words "Go"—"Teach."

*Utility recommends Home Missions*. Apart from Home Missions there can be no missions of any kind. Expansion, consolidation, here means conquest, advancement everywhere. Strength, stability in the home fields safe-guards and fosters the cause in every other sphere. On the storage power at home depends the range and efficiency abroad. The conservative spirit asks, "Will it pay?" The faithful servant stops not to ask what will it cost, or will it pay; enough that the Lord has spoken. Yet it pays. We must obey for our own sake. None can enter into "the joy of the Lord" that is not being spent with him to save others. Some one says, "If a man is to be a pillar in the temple of his God by-and-bye, he must be some sort of a prop in Christ's house to-day."

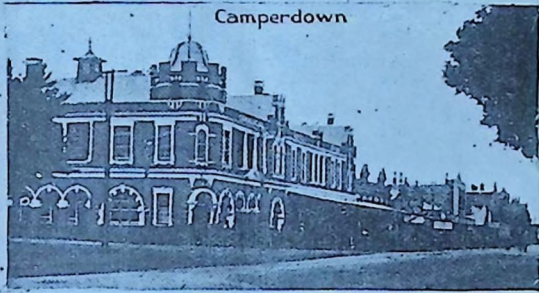
*Love consummates Home Missions*. There are times when authority is powerless to galvanise the soul, but the slow and feeble feet are quickened at the mighty call of love. The citizen that evades the call of the Crown to sacrifice and risk, finds himself in the heat of battle, forgetful of danger or death, at the potent call of love. The timid, whom no authority could command to deeds of daring, are suddenly nerved to thrilling heroism by the mighty throb of love. If the spirit of the cross dwell in us, love's mighty power will galvanise our souls to a glad and constant obedience to that voice divine—"Go"—"Preach."

A missionary returned from foreign fields was asked how many missionaries were on his station. He answered "Three thousand." "Oh," said his friend, "I didn't mean how many *converts*, but how many missionaries." "I understand," he said, "and again I say three thousand. They are *all* missionaries." Now for such faithfulness to the Master's word.

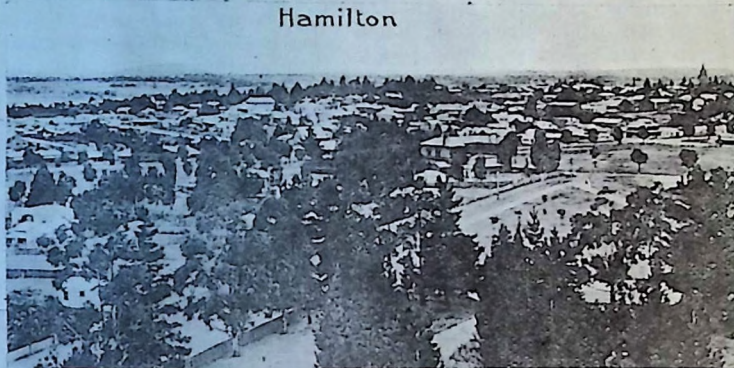


# Some Important Victorian Towns In Which Our Church is Unrepresented

Camperdown



Hamilton



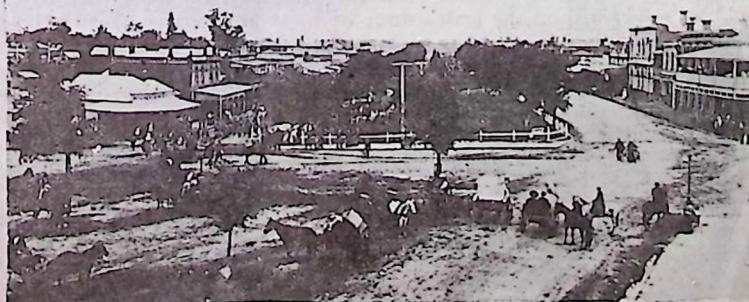
Beechworth



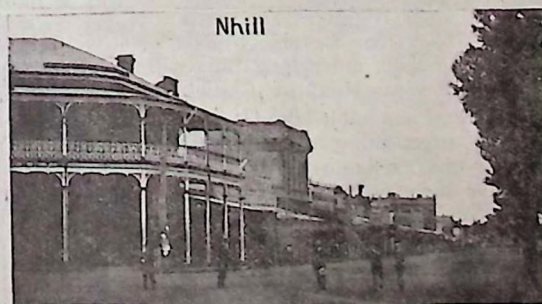
Baths & Harbour, Portland



Bairnsdale.



Nhill





## Victorian Church Extension Fund.

R. Lyall.

In connection with our Home Mission work in Victoria, a great hindrance to progress has been found in the fact that congregations formed as a result of special effort have had no suitable buildings in which to hold their church meetings for worship, prayer and other weeknight services. Very often promising causes have been much retarded because the only buildings available for church purposes have been halls used for many other objects than religious services. This has been found most objectionable. When inviting people to attend the services of the Church of Christ held in "Smith's Hall," "Rechabite Hall," "Masonic Hall," "Shire Hall," "Mechanics' Institute," or other places variously named, and occupied during the week for multifarious purposes, it has been a great handicap to successful gatherings, and prejudice has been aroused from the first. For these ill-adapted places the church often pays a good rental, which would at the year's end mean a high interest on the capital value of a suitable church building. For instance, one church in a good inland town meeting under the disadvantageous circumstances described, pays 10/- weekly for their hall, for use on Lord's days only. When used during the week for prayer meeting the charge is 6/- extra. This means £26 per annum for Sunday use, and £41/12/- for Sunday and one weeknight combined. It amounts to 5 per cent. interest on £520 for the Sunday use and same interest on £832 for Sunday and one weeknight meeting. Had the church the money to expend, a suitable building could probably be provided, including land and furniture, for between £500 and £600, or for an interest outlay of say, £25, or £30 at 5 per cent. With that the church would have their own building for use at any and all times during the Lord's day and any weeknight, with the convenience and added prestige of being in their own suitable building, supposing they were able to borrow such capital sum, erect building, and pay interest at 5 per cent. But then again, this rental charge for unsuitable buildings is a heavy burden on a newly established cause, or weak church. Probably in addition they have to support partially or wholly a preacher, and their resources are taxed to the utmost. They may be able to buy a suitable piece of land, but a long time will elapse before they can think of a building.

The absence of a suitable home is a great drawback to successful work in promising districts. Other religious bodies more wealthy have nice, attractive, comfortable buildings. With them the ark of God is in a house of cedar, but with us it dwelleth within curtains or worse. The Home Missionary Committee realise these difficulties and would like to overcome them where possible. With their approval it is desired to augment the Church Extension Fund

established at the Conference of 1908, and try and help churches obtain buildings in desirable districts. So far but £15 has been contributed to this fund, but it is now proposed to ask members of the church in Victoria to loan to the Church Extension Fund without interest, for period of say five years, any sum from £25 to £1, which they conveniently can lend for that time. This fund will be controlled, for the present, by a special sub-committee, whose names are: W. C. Craigie, A. Millis, C. Hardie, and R. Lyall, and has been entrusted with this important work by the Victorian Home Missionary Committee. The money will be lent to deserving churches in good districts who prove their need, their worthiness of receiving such help, and their prospect for the future to be such as would justify the Committee in extending help to secure a suitable church building. The church would have to provide the land and promise the regular payment of the sum they had previously paid for rent, which would be deducted off the principal amount loaned, and in addition pay such amount of interest as may be agreed upon to cover necessary charges incident to the fund, but the outstanding feature of the whole business would be that the church would practically be saved the burden of interest, and be enabled to reduce their indebtedness by their weekly payments, which fact would be a great inducement to their paying off as much as possible regularly, and in addition whatever larger amounts they could raise from time to time as donations to their building fund. In course of time this repaid money, added to additional sums placed in the Church Extension Fund, would be used to help other churches in need. The land and buildings of the borrowing church would be mortgaged to the Church Extension Fund Trustees, so that the fund would be secured until the church should make repayment of loan. Any lender to the fund requiring their money back in five years, could be repaid by the Committee out of returned monies, or by replacing expiring loan with others, but it is confidently expected that the brotherhood will see such splendid use made of their money that they will gladly re-loan for a further period. These details will receive due consideration. Of course, if brethren prefer, as some do, to make straight out gifts to the Church Extension Fund, such will be most gratefully received. If, however, £1000 could be subscribed on the loan basis as suggested, including any gifts made, a splendid start could be made and two churches assisted to secure buildings straight away. In the meantime the Committee are anxious specially to help one church in an essentially Home Mission field, and a prompt response to this appeal is solicited. It is announced with pleasure that several brethren have approved of the scheme now submitted, and £355 has been promised towards the fund to be available in a few weeks. Out of this £60 is a gift to the Church Extension Fund. With the £15 already in hands of the Treasurer,

there is £370 in view, so that on reaching £500 operations can be begun forthwith. Please consider carefully and send loans or donations or promises to W. C. Craigie, 261 Little Collins-st., or R. Lyall, 39 Levenson-st., North Melbourne, specially marked "For the Church Extension Fund."

The brotherhood in South Australia have set us a worthy example in instituting a similar fund on same lines, with great success. Already they have helped out of their fund to erect splendid church buildings at Mile End, a suburb of Adelaide, and at Broken Hill, where both causes are now progressing remarkably, and not the least cause is that they have now suitable buildings. Now it is proposed to erect a new building at Maylands, suburb of Norwood, S.A. Let us do likewise. The American brotherhood, because of their dire necessity in the same direction, established a Church Extension Fund in 1888, some 21 years ago. Since then they have helped out of their fund in the erection of 1261 churches, absorbing loans of £262,872, of which £184,465 has been returned. Their permanent Church Extension Fund now amounts to £151,524. A certain rate of interest is charged to each borrowing church, but the circumstances are somewhat different to those in which we find ourselves. However, the fund has been a remarkable success. Annual collections in its aid are taken up from the churches, donations solicited from individuals, and much use is made of an "annuity fund." If the brotherhood of Victoria could assist our own Church Extension Fund now proposed, and if 7000 of the membership could on an average loan the fund £1 per head, we could make mighty strides. Now let each member make this a matter for themselves. A great work can be done. Many can loan £25, more a lesser sum. Let each do what they can, and a few years will tell of great things attempted and great things accomplished for God.

## Among the English Churches

Thos. Hagger.

### VII.—LIVERPOOL, WIGAN, SOUTH-PORT AND MANCHESTER.

In the city of Liverpool there are four churches that wear the name of Christ only, three of these are associated with the British Annual Meeting, and one has been established by the American brethren; none of them are very strong, the combined membership not amounting to more than 550, and that amid a population of 650,000. There are several churches also in adjoining boroughs; but a plea such as we urge should be pushed in such a city and district as this.

The cause in Wigan is in a splendid way. Some two or three disciples commenced the weekly breaking of bread in the year 1841, in a cellar-kitchen. There are now 6 churches with a combined membership of 650



in this town of 65,000 people. Bro. Coleman, who recently came to us from the Baptists, is the evangelist in this district, and he is doing a magnificent work; during the past 4 months over 70 have been baptised into Christ. None of these churches were established by the American brethren, nor any of those in the surrounding district.

Southport is a holiday resort on the coast—a beautiful town, said by some to be the best in England. This is the home of the Coop family, so well known to many brethren. Two churches are situated there, the one meeting in Sussex-rd. being associated with the British Annual Meeting, and the one on Mornington-rd. being in association with the American brethren. The membership in the two churches is about 180.

My visit to Manchester lasted for 9 days, during which time I had the privilege of conducting an 8 days' mission in the fine "Bethesda" chapel in which the church meets. The meetings were very largely attended, and 38 people confessed Christ. On the second Lord's day evening people had to be turned away, after every available inch of space was filled. The church at Manchester goes back to the year 1855, and the 14 disciples of that year have now become 260. The Lord's day School has now over 500 scholars, and has grown so rapidly that the church has been compelled to extend the school premises, at a cost of over £400. While there we had the pleasure of assisting at the opening of the new schoolroom. I do not think that I have seen buildings anywhere better adapted for school work than those in Manchester. The buildings altogether have cost over £3500, have been opened 8 years, and carry a debt of just over £1000. The church is well organised; some three brethren do the pastoral office, and do their work well. A children's service is conducted in the schoolroom on Sunday evenings, and this prevents the chapel seats being taken up by the little ones, when adults want to be present, and enables many a mother to attend the service in the chapel herself, without the worry of her children. There is a fine body of young men, who should prove of great strength to the church. There are several churches in adjoining boroughs, but only this one in Manchester, with its 700,000 inhabitants. I trust the church will soon branch out, and obtain an equally strong footing in other parts of this great industrial city.

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

H. G. Payne.

Auburn.—S. H. Mudge has concluded the tent mission at Canley Vale. In addition there has been one baptism at Auburn.

Ashmore.—G. H. Browne reports increasing interest and improved meetings.

Ersleville.—H. G. Payne. Things generally in a healthy condition.

North Sydney.—J. Colbourne, in addition to local work, has spent a few days in the Newcastle district, preaching and visiting. His visit was much appreciated, and much good has been done.

Wagga.—H. B. Hayes has visited Lake Albert, Old Junee, Wagga, Junee, Marrar, and Donnside. This field is now without an evangelist, as Bro. Hayes resigned on Dec. 12.

Richmond River.—Bro. A. R. Taylor having relinquished the work, owing to the state of his health, Bro. Carl L. Petersen has been engaged as district evangelist, and will (D.V.) begin his labors on Jan. 1.

Mosman.—G. D. Verco is expected from U.S.A. about the end of February, and will begin work at Mosman immediately he arrives.

Finance.—Receipts, £162/14/10; Expenditure, £66/3/3; Debit balance, Dec. 20, £83/9/10.

Annual Offering.—Owing to the coal strike, the ideal of £200 will not be realised. It is expected that the amount will exceed £150. The thanks of the Committee are tendered to those who have assisted in this offering. The account is still open, and we will be glad to receive offerings from any who have overlooked the matter.

17 Pine-st., Newtown.

H. G. PAYNE.

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

From Churches, per Collectors: Auburn, £1 7/1; Belmore, 17/-; Paddington, £3/16/-; Sydney, £6/5/7; Bungawalbyn, £1/8/-; Tuggerah, 9/-. From Churches, towards support of their Evangelists: Belmore, £1/5/-; Erskineville, £8; North Sydney, £6/5/-; Wagga, £3; Junee, £1. Sundries: H. Clark, Kangjara, 2/6; 8 Churches, for Plan Printing, 12/-. Annual Offering (Individuals added to their Churches) to date, £128/7/8, as follows: Auburn, £3/6/1; Belmore, £2/11/6; Erskineville, £10/15/-; North Sydney, £4/5/-; Wagga, 10/-; Junee, £3/16/6; Inglewood Forest H.M. Socy., £10; Mosman, £2/12/6; Petersham, £5/14/6; Enmore, £50/17/6; Lilyville, £1/2/-; Chinese Brethren, 9/6; Paddington, £4/15/10; Sydney, £15/3/3; Bungawalbyn, £1/5/-; Marrickville, £2/5/-; Tuggerah, 11/-; Hurstville, £3/10/-; Sundry Annual Offerings, £4/17/6. Total to Dec. 20, £162/14/10.

45 Park-st., Sydney.

CHAS. J. LEA, Treas.

### A Supposed Victory.

Sir,—In a current issue of the *Spectator* it was stated that "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." As one who was connected with the discussion in the press, I might mention that I challenged the Rev. D. Daley, through the press, to debate with me on the public platform. I gave him one month to accept the challenge, but he would not. As for Rev. W. A. Millikan, I met him, in the presence of a number of people, outside the Castle-maine Mechanics' Institute. He had to admit that he had no lexical authority for saying the word "baptise" meant to sprinkle or pour. In discussing the use of the word he could not show "sprinkle" or "pour" was a translation of "baptizo." When asked why Methodists believed in sprinkling, pouring, or immersion, he said, "We like to give people their choice." Sir, I might mention that my challenge to the Rev. D. Daley still holds good if he thinks he can upset the "immersionists," as he calls us.—Yours, etc.,

Dunolly.

A. W. JINKS.

### S. J. Mathieson in London.

You have received ere this the fullest reports of the Centennial Conference. All who were there appear to be unanimous in declaring it a great success. To me it was a wonderful experience, and has added greatly to my faith in our cause and plea.

While in London, the church at Fulham Cross persuaded me to remain a week longer than I had planned for, with a view to conducting an eight days' mission. No special preparations had been made, but from the first night a deep interest was manifested. As the result of the effort, 40 have been added, 19 of these coming on the last night. We are all rejoicing in this victory.

To-morrow Bro. Barton Haggard and I leave here for Europe. Bro. Haggard is the son of A. M. Haggard, the president of Drake Bible College. Together we intend visiting Italy, Greece, Egypt, Palestine, and if possible, some of the mission stations in India and China. We shall call at Sydney from Hongkong, on our way to New Zealand.

If I can find time, I will write later concerning some of the interesting phases of our trip. We are "doing" France, Italy and Greece on a motor cycle.

Yours in divine bonds,

S. J. MATHIESON.

### The "Southern Cross" and the Pittsburg Convention.

The *Southern Cross* gives the following regarding the recent Pittsburg Convention:—

At Pittsburg, the home of several freak religions, an extraordinary open-air ceremony took place lately under the auspices of a recently formed sect of religious enthusiasts who call themselves the "Disciples of Christ." Adherents of the sect to the number of 25,000 assembled on the ground of the Pittsburg Baseball Club, and partook of Communion in the presence of a huge crowd of onlookers. The communion wine was handed round to members of the sect by scores of elders, and altogether no fewer than eleven barrels of grapejuice were used.

The above notice of the great communion service can only be regarded as unworthy of space in the columns of a religious journal. It is a flippant and biased record of one of the most solemn and inspiring religious devotional meetings ever held in the United States. The motive which prompted the editor of the *Southern Cross* to give publicity to such a statement is certainly open to question. No friendly or well-informed person could have written such a paragraph. If to hold a great and solemn communion service renders those holding it as liable to be classed amongst religious "freaks," well, it only proves that in these days the solemn ordinances of God's appointment are not safe from the remarks of the scoffer. It may also be remarked that a religious organisation which has just celebrated its centenary year can scarcely be regarded as a "recently formed sect." The whole paragraph is an ignorant manifestation of the worst possible taste.



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## The Leader.

## "THE MORNING COMETH."

The sensitive ear, attune to the echoes of the past, may still hear that voice which, from the darkness of Seir, challenges the watchman upon the ramparts of Zion, saying: "Watchman, what of the night? Watchman, what of the night?" The watchman—bold sentinel of Zion's peace—beholding the day in its birth throes, replied: "The morning cometh, and also the night." A somewhat enigmatical response, but one prophetic of victory. The watchman sees the dark and dank columns of the night in conflict with the first faint heralds of the dawn. The morning comes, and also the night. Both are here in deadly conflict; but anon the darkness will be scattered; not a fleeting shadow will remain; the sun will show himself in splendor above the horizon, and higher and higher will rise, shining more and more unto the perfect day. Standing this day upon the crest of time, three millenniums in advance of this ancient watchman of Seir, how glad we are to observe that history has confirmed his optimism by bringing his prophecy true! Morning has come, and the sun which is now hastening to his zenith is to set never more, for the day that now is will, in God's good time, lose itself in the intenser radiance of that eternal day which is illumined by the perpetual glories of the Sun of Righteousness.

## The morbid wail.

The heart can never be happy while the blight of pessimism is upon it. Useless it is for us to wish our readers a Happy New Year, if in any way they are oppressed by the consciousness that God's humanity is a failure. Schopenhauer has a numerous progeny still, and the morbid wail of the pessimist is too frequently heard in our land. Brought so constantly in contact with the world's sin, with "the evil that men do" sensationally advertised from world's end to world's end by a press which seems to glory in the process, and with an

unfortunate earthward kink in our dispositions, we are too easily discouraged. Like the "boding tremblers" in Goldsmith's "Deserted Village," who saw "the day's disasters" in the "morning face" of the village pedagogue, so we oftentimes become the prophets of gloom, even in the face of God's sunrise. We permit our soul to drag its weary feet along beneath the depressing sense of coming catastrophe. Evil! Evil! Evil! We behold it everywhere: in the world; in the church; and in ourselves; and under its baneful influence we are apt to think that our globe is naught but a rudderless airship, swinging heedlessly along an eternal pathway of ever-deepening night. Unlike Lowell, we do not see that its "starry hands" have a "mornward" movement. Unlike the watchman upon the walls of Zion, we do not note the angel harbingers of the day amid the blackness of a night which struggles hopelessly to maintain its supremacy.

## Message of hope.

If on this the fair morn of the last year of the first decade of the twentieth century, any of our readers are afflicted by any gloomy bodings of coming ill, any doubts of the ultimate triumph of right, we trust that, like the moribund flickerings of the old year, such presentiments and doubts will soon be dead. Our New Year's message is one of hope. We wish all the people of God to enter the new year feeling the thrill of things, with the inspiration of the "mornward" movement in their hearts, and the "vision splendid" before their eyes. True, this world is an airship. "He stretcheth out the north over empty space, and hangeth the earth upon nothing." Job. 26: 7. But it is not a rudderless airship; for it is *He* that hugs it upon nothing. It swings in God's air; God's hand is upon its rudder; God's breath is its propeller; God's heart is its refuge; and God's love is the security of it and of the illimitable galaxy of which it is but a part. In a form crude and unshapely it long did float in a seething sea of chaotic darkness, but

"God said, Let there be light!  
Grim darkness felt his might  
And fled away.  
Then startled seas and mountains cold,  
Shene forth all bright in blue and gold,  
And cried, 'Tis day! 'Tis day!'"

True, a terrible eclipse came with the invasion of sin, but He who spoke the original fiat never intended that the world of his making should be abandoned to a perpetual estate of sin, sorrow, and death. Soon we hear another utterance, God's proclamation of the protevangel: "The seed of the woman shall bruise the serpent's head." That was the first bright star that relieved the darkened horizon of man's fallen being. Soon another was added. And another! And another! And still others, until

"The floor of heaven  
Is thick inlaid with patines of bright gold."

And every star a promise of Jehovah, pledging the coming day!

## The brighter age.

On we come across the starlit plains of time; on, with the millenniums growing more luminous as each new star is added; on, from out the gateway of Armenia, across the ancient lowlands of Shinar, along the highways of Persia, until, lo! we behold *His* star in the East; the star which leads to the cradle of Bethlehem. Soon the crags of Gilead are all ablaze with the glories of the Messiah's advent, the Sun of Righteousness appears in the firmament of man's hopes, and man's destinies are in the hands of the King of kings and Lord of lords. And now we enter the nineteen hundred and tenth year of his reign. What a "rustling of doves" wings and crackling of the boughs of Lebanon!" "The flocks of Kedar are gathered together and the rams of Nebaioth are ministering unto Him." Who would not be a watchman upon the walls of Zion at this period of the world's history? And who among the children of men would not be a worker in the vineyard of the Lord? Such mighty things has he accomplished! We cannot here tell the story of his achievements. If our readers would study such books as Loring Brace's "Gesta Christi," they would find, at least, such a generalisation of the influence of Christ upon human progress as would kill the pessimistic impulse within them, thrill their hearts with undying gratitude, and inspire them with a boundless expectancy of the still "brighter age to be."

## Keywords of life.

The great keywords of human life to-day are the watchwords of true progress, and Christ has written them, every one, across our empyrean. They are God, Humanity, Fatherhood, Brotherhood, Faith, Hope, Philanthropy, Love and Righteousness. These terms connote new social, ethical, and spiritual ideals, after which the race is striving, and Christ is the Author of them all. Faith in the Being and Goodness of God is more intelligent and operative in our world to-day than at any previous period of history. Democracy, with its emphasis upon the brotherhood of man and the solidarity of the race, rests upon broader and deeper foundations than ever before. The despotism of autocrats and tyrants is crumbling in ruins to the earth. Character never counted for so much as it does to-day. Love was never less visionary and more practical than it is to-day, and philanthropy, its firstborn child, was never before so sturdy and vigorous. Truly he has done wondrous things, and it is marvellous in our eyes.

## Nations born in a day.

And out there beyond the frontiers of civilisation, the great gospel propaganda is going on. The Christian evangel is being proclaimed by a hundred thousand heralds. Nations are being born in a day, and



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the heathen world is being lifted out of the valley and shadow of death. The morning truly cometh to Africa, India, China, Japan and the islands of the sea. As we go forth, then, into a new year, let it be with hearts that are cheered by the wondrous achievements of the past, and inspired by the unclouded certainty of victory in the future. God has his hand upon our world, and is directing it ever into the light—the true Light, which shineth more and more unto the perfect day.

## Editorial Notes.

### THOUGHTS FOR THE NEW YEAR.

In our "Editorial Notes" for this week we give some selections that we hope will be helpful to our readers. The selections are from Dr. R. F. Horton, in which he speaks of

#### The World as a Bridge.

In the gateway of a mosque at Sikri, twenty-four miles west of Agra, Dr. Dove saw written in large Arabic letters the words: "Jesus, on whom be peace, has said, 'The world is merely a bridge; you are to pass over it, and not to build upon it.'" "What are your plans for the New Year?" said one man to another on New Year's Day. "I have but one plan," was the reply. "And what, pray, is that?" "To get home," he said. The man felt that he was a pilgrim, and that a pilgrim's business is not to loiter. "But what do you mean?" said his friend. "Well," he replied, "I have been gripped by that reputed saying of Jesus, that the world is merely a bridge." "Did Jesus say that?" asked his friend. "Apparently he did. Or, at least, it seems to express his general view of life. The bridge is for crossing over from one bank of the river of time to the other. It is the most inconvenient place in the world to build upon. If men build upon the bridge as they built upon old London-bridge, the houses obstruct the traffic and frustrate the purpose of the bridge. In crossing, one must move on. Perhaps, at a time now and then, you may stop and meditate. You may look over the parapet into the river, and think of those who have crossed before you. You may indulge in the reverie of the poet:

I stood on the bridge at midnight,  
As the clocks were striking the hour;  
And the moon rose o'er the city  
Behind the dark church tower.

And he remembered his former years, and his sorrows, and his relief, and his present peace, and those who had gone before him, and those perhaps who might follow him:

And for ever and for ever,  
As long as the river flows,  
As long as the heart has passions,  
As long as life has woes;

The moon and its broken reflection  
And its shadows shall appear,  
As the symbol of love in heaven,  
And its wavering image here.

"You may pause for a moment and meditate, but you must move on because it is a bridge. You cannot live upon the bridge."

#### The Country Beyond.

There was silence between the two men for a moment, and then the first said, a little irritated: "But surely that is rank 'other-worldliness'! What can you make of the world if it is only a bridge to pass over? You must be callous about it. You justify the objection which was brought lately by a Chinese gentleman, who said concerning Christians that their standards of living are too high; it is impossible to attain to them. They live altogether for another world. Your bridge theory of life is mere 'other-worldliness.'" "No," said the other, "it does not make you scorn the world or neglect it. Who scorns a bridge, who neglects it, if he wants to pass over it? It only makes you view it in the right way, and use it as it was intended to be used." "But," said the one, "how can you make anything of that which is so transitory?" "Well," said he, "how can you make anything of it unless you know it is transitory? For you will allow that in any case it is transitory. Whether you think of it as a bridge or not, you do pass over it, and very quickly. However little you use it the better, because you forget it as a bridge, and make use of it for another purpose." And the first man reflected, and then he said: "Then what I understand you to mean is that the world is never rightly appreciated or used properly till you see that it is a bridge, and get a glimpse of the country on the other side of the river to which the bridge conducts you. Is that it?" "Yes, that was my meaning," said the other man, "and that was what Christ said."

#### Not a Dwelling-place.

Was he right or wrong? Is that inscription on the mosque at Sikri an improbable, a lying record of the words of Jesus, or is it conceivably true? Let us think of it for a moment. The world is evidently transitory for us. We pass over it very quickly. Surely we shall vitiate all our calculations if we imagine that we are to stay here. We are not likely to live correctly when we make so gross a blunder. The only good citizens of the world must evidently be those who know that their city is not an abiding city, nor they permanent inhabitants of it. Evidently if the facts are facts—and no one can dispute them—our only chance of making a right use of life, of so living that when we go we leave behind us something to live and work and serve the future hour, is to realise all the time precisely what the world is in which we are living, and the significance of the life we are living in it, and the nature and condition of the other people who share our life—i.e., share our pilgrimage, and stream

over the bridge as we do. Is not that obvious enough? If it could be shown that the world is a dwelling-place, and that men can build abiding cities here, and remain; if life could be justified on that supposition, then it would be well to act upon it. But if it is evident that the world is a bridge, that we are crossing the bridge in serried ranks for the other side, what folly, what miscalculation to spend the passage of the bridge upon the supposition that it is a permanent city in which we shall dwell!

### THE CHURCH AND HOME MISSIONS.

H. Swain.

The annual offering for Home Missions, which has been fixed this year for Jan. 23, should remind the churches throughout the State of their responsibilities towards this important phase of our work.

It is generally recognised that we have now arrived at that stage when more aggressive methods should be adopted along those lines, but this can only be done by every congregation deciding to make this year's offering a record one.

Every church should remember that it is part of a great brotherhood, and not one isolated or individual body. That the success or failure of one part exercises a corresponding reflex influence upon the whole. That successful Home Missionary enterprise can only be done when every church bears its fair and adequate share of the burden. That no congregation can be justified in withholding financial support on the ground that the local calls demand all the assistance they can give in that direction. This is, to say the least, taking a very selfish and narrow view of our responsibilities. We would suggest, then, that the evangelists keep this matter prominently before their members during the next few weeks. That they acquaint themselves with the conditions and needs of the Home Mission stations, the numerous districts that are yet unevangelised, and urge a generous response to this work. That the officers give the matter a prominent place in their announcements. To encourage the members to take a broad Scriptural view, and talk up the subject in every possible way.

That the churches remember that Home Missions yield a splendid return for the outlay expended. Every member gained is added strength to the cause of primitive Christianity. That expansion means the retaining of those who, because of no Church of Christ in the district to which they may be removed, are lost amongst the sects.

That we can never hope to become a great people until in every city, town and district we have congregations formed on New Testament lines, and standing for New Testament principles. Let the churches then, everywhere, plan for a large-hearted, liberal and ready response for Home Missions on Sunday, Jan. 23.



## From the Field. West Australia.

**BUNBURY.**—Splendid meeting on Nov. 24, when a young lady decided to serve Christ more fully. The baptism on the following Sunday was witnessed by a fair gathering. F. Raisbeck was the speaker, and several persons are much interested. We are plodding along with the assistance of Bren, Raisbeck, Mann, and Sears, from Donnybrook.—T. T. MOORE.

**FREMANTLE.**—The meetings have improved very much lately. The young people have formed themselves into a choir, which will be a great help to our gospel service. On Sunday, Dec. 12, the Sunday School held a Decision day, Bro. Lucraft conducting the service, when 10 scholars took a stand for Christ. Two were immersed last Sunday night. We are looking forward to brighter times.—W. E. VINCOMBE, Dec. 21.

## Tasmania.

**LAUNCESTON.**—For some time the members have done the speaking. Now we have the help of W. Moffit. He has come to recruit his health, and has so far recovered that he is giving us a series of addresses, which are very much appreciated.—PETER ORR, Dec. 20.

**HOBART.**—Prior to Christmas the Young Men's Training Class held its wind-up social, when there was a very good attendance, and everything passed off successfully. The church has every reason to be proud of such a fine organisation in connection with its work. The "Centennial Call," as rendered by the Bible School scholars, was a real treat, and Bro. and Sister Manifold have earned the thanks of the congregation for the great care and interest displayed in the children. By special request the cantata is to be repeated at a later date, as the busy season of the year prevented many from being present. We have had the pleasure of several of our visiting brethren—Mrs. Magarey, of Grote-st., Adelaide; Mr. and Mrs. McGregor, of Fitzroy, Vic.; Mr. and Mrs. D. Hall, of Sydney. Bro. McGregor gave a splendid exhortation.—W. R. C. JARVIS, Dec. 28.

**NUBEENA.**—The work here under C. Hale's ministry is progressing; we have the pleasure to report one more addition.—W. R. C. J.

## New Zealand.

**WELLINGTON SOUTH.**—The meetings on the Lord's days are all well attended. A number of strangers attend the gospel service. Midweek prayer meeting has undergone a change. The brethren are attending well. Last Tuesday evening Bro. Wilson baptised a young lady, the result of the preaching in Kilbirnie. There has been a slight change in the Bible School officers. Bro. Laing, who has been superintendent, has been succeeded by H. Callum.—H. M. H.

**RICHMOND.**—The infant church has been cheered and encouraged by the addition of one by faith and obedience, this being the first fruits of our labors. Bro. Tucker (husband of our Sister Tucker) was baptised by Edward Lewis last Lord's day, and was received into the church at its meeting this morning. We are deeply grateful to the brethren from Spring

Grove and Nelson who journey to Richmond every Lord's day to exhort and teach the church.—A. G. KNAPP, Dec. 19.

**DUNEDIN.**—The monthly meeting of the Christian Women's Missionary Society held on Dec. 14 took the form of a social, at which were present visitors from the South Dunedin and N.E. Valley auxiliaries, also the president, Mrs. W. J. Hastie, who was back after a recent illness. An address was delivered by Bro. Hastie, and a musical programme carried out. Miss M. Lowe returned thanks for the visitors. The break-up social and distribution of prizes of the Junior C.E. Society took place on Friday evening, and on Sunday afternoon a special service for the Bible School children was held. Distribution of prizes was made, and a number of teachers assisted in this. Short addresses were made by J. W. Stokes, W. J. Hastie and Mrs. C. Fleming Macdonald. The infant department received books from Misses M. Alexander and L. Neil, while prizes to the upper classes were distributed by Bren. J. W. Scurr and Raper, Mrs. Malcolm and Mrs. Macdonald. It was announced that at last Otago Sunday School Union examination 10 scholars passed in the Scripture test and 4 in the essay.—L. C. J. S., Dec. 20.

**WELLINGTON SOUTH.**—On Dec. 1 a pleasant social evening was spent in the Vivian-st. chapel, where a goodly number assembled to bid farewell and God-speed to our Bro. and Sister J. J. Franklyn. T. J. Bull and G. Wilson were the speakers. The former said that the departure of a man like Bro. Franklyn meant not merely a loss to the church, but to the city and to the country, and the community at large, because of his lively interest taken in the well being of the same. After Bro. Franklyn had replied, the chairman on behalf of the church presented him with a nice travelling bag, and Mrs. Franklyn with a salad bowl and a box containing teaspoons, etc. Bro. Franklyn suitably responded. Mrs. Hunter and Miss and Bro. Bewley sang solos. After the meeting a large number of brethren and friends adjourned to the schoolroom, where some of the sisters had provided refreshments, for which Sister Riggs and Bro. Williams especially deserved our thanks. On Thursday evening, Dec. 2, we had a splendid prayer meeting, when Bro. Franklyn proved himself to be at his best, singing the solo, "He Will Hold me Fast," and closing with an earnest appeal to the unsaved to decide for Christ as a direct result of which one decided to obey and follow Jesus. The church feels the loss of Bro. Franklyn very keenly. We expect S. Matheson, from America, to begin his labors at the end of February or the beginning of March. In the meantime Bro. McCrackett has kindly consented to take the Lord's day evening meetings.—C. K., Dec. 17.

**OAMARU.**—The Boys' Club wound up its season with an entertainment last Friday. Bro. Mathieson (Pres.) was in the chair, and spoke in appreciative terms of the club leader, Geo. Wilson. Bro. McCrackett gave a helpful address, and others rendered musical items, recitations, dialogues, etc. After an exhibition of physical drill and weight-lifting, the medals for best development were presented to H. Wilson (1st), W. Vinc (2nd), J. Farnilton (3rd). Another from the school confessed Christ at the close of a gospel address by Bro. McCrackett.—W. K., Dec. 15.

## Victoria.

**MEREDITH.**—Tent mission starts Jan. 2, Bro. Bagley, missionary, the tent to occupy a very im-

posing position in the main street. Bro. Bagley has been invited by the Meredith Temperance Society to deliver an address on Thursday evening. We have now something over £20 in cash and promises. Received only one response to appeal. If you cannot render pecuniary assistance, kindly remember us at the throne of heavenly grace.—A. M., Dec. 30.

**SOUTH YARRA.**—Last Lord's day we had E. Dudley, from Shepparton, Sister Lee, from Nth. Fitzroy, and Sister Mrs. Thompson, from Kalgoorlie, received by letter. Bro. Frith, of Emerald, having exchanged platforms with Bro. Nightingale for the day, spoke morning and evening.—T. M., Dec. 27.

**LANCEFIELD.**—Splendid meetings Lord's day. Pleased to have Bro. and Sister Chipperfield and Sister Lever, North Richmond, and Sister Pearl, Cheltenham. Bro. Friece gave a splendid exhortation. Also fair attendance at Goldie. Big meeting at night here, when Bro. Friece preached to a very attentive audience. We have decided to paint the chapel and improve it somewhat. Sunday School attendance good. Had a splendid Christmas tree, which gave the young ones cheer. The members, friends and scholars presented Bro. Clipstone with an umbrella, locket, and toilet case, on leaving. We wish him every success.—ROBERT GERRAND, Dec. 26.

**SANDRINGHAM.**—Splendid open-air meeting on the beach on Sunday evening Dec. 26, C. Lawson and T. R. Morris conducting the service. A large number assembled, and were evidently much interested.

**CARLTON (Lygon-st.).**—Meeting on Lord's day affected by the holiday. We had with us Bro. and Sister Glendinning from Ballarat, also Sisters Dora and Nessie Walden, from Sydney. Bro. Harward spoke both morning and evening.—J. McC., Dec. 30.

**MIDDLE PARK.**—Continued good meetings at all services. Bro. Swain is getting a grip of the people, and we are having a good time. Our Sunday School demonstration passed off very satisfactorily last week, there being a full house and a very manifest interest in the efforts of our little ones. We organised a midweek prayer meeting on last Wednesday, this being the first meeting of the kind we have ever had the privilege of holding on a week-night, and had a very encouraging start. Our Sunday School numbered 83 present at the meeting a week ago.—J. S. M.

**CHELTHENHAM.**—Many visitors on Christmas Sunday. At night the choir gave a special Christmas song service. Bren. G. Hayes and E. Le Page broke bread after serious illnesses. C.E. annual election of officers as follows:—President, R. W. Tuck; vice-pres., W. Foreman; secy., Miss Milly Judd; treas., Miss A. Keir; organist, Miss Ida Judd; junior superintendents, Miss Ivy Woff and Mrs. C. Chapman; conveners—Missionary, Mr. Val Woff; Sunshine, Miss M. Howard; Prayer and Lookout, Mr. Wm. Judd. Two sufferers were laid to rest in our local God's acre this week—William C. Aylen, husband of Sister Mrs. Aylen of Glenferrie, and Mrs. Clara Eccles, of Beaumaris. We offer our Christian sympathy. On the 28th (privately on account of the death of Miss Eccles, sister of the bridegroom), Mr. J. Chipperfield and Sister Maud Fisher were united in marriage.—T. B. F.

**MIDDLE PARK.**—All meetings yesterday were but moderately attended. We had splendid addresses from Bro. H. Swain at both services. Our Sunday



School held its annual picnic on New Year's day, when about 120 scholars and friends spent a good time at the Albert Park Lake.—J.S.M., Jan. 2.

BRUNSWICK.—On Dec. 21 the Junior Endeavorers, trained by Sister Mrs. Quick, rendered an interesting programme, the proceeds being given to the local poor. The seniors held a "gift" evening, and several parcels were made up and Christmas cheer imparted to the sick and infirm. The choir assembled strongly, and sang carols around the city until the small hours of Christmas morning. Held prayer meeting Saturday morning. Last Lord's day Bro. Holloway exhorted. One received in on letter. Bro. Quick preached. One immersion. Watch-night service well attended. Last Lord's day Bro. Hanslow, from Nth. Melbourne, exhorted, and Bro. Quick preached. Aged Sister Saunders has died. The writer has also buried his father.—W. THOMPSON, Jan. 4.

WILLIAMSTOWN.—On New Year's day some of the officers of church met the Adelaide express at Spencer-st to welcome Bro. and Sister Enness, from Mount Barker, who will take up the evangelistic work in this place. Bro. Enness commenced his work in real earnest. Sunday morning he was received in, together with Sister Enness. Our brother exhorted the church on Phil. 3: 13-14; led the Bible class at 3 p.m., and preached at 7 p.m. on Rom. 1: 16.—E.M.H.

SOUTH YARRA.—Two received by letter (Sister Prior, Ascot Vale, and Sister Alice Prior, Newmarket). Jas. Holloway exhorted the church in the evening. W. Nightingale spoke on "The Ascension." Many of the members are away on holidays.—T.M., Jan. 2.

CASTLEMAINE.—At a social held recently, A. Spurr (who has led the singing at the morning meetings for over 30 years, and has now resigned that duty) was presented with a silver-mounted umbrella by the church members. Church work here moves quietly along. We hope to commence a tent mission at Chewton in a few weeks' time. Last night the weather was very oppressive, so the gospel service was held in the open air.—H.P.L.

BET BET.—On Christmas day Bro. Jinks baptised a young lady who made the good confession under Bro. Bridgman.

DUNOLLY.—We are about to renovate the building in which we worship.

TARNAGULLA.—Bro. Jinks has been busy disposing of "On the Rock" here. It is a powerful book.

SANDRINGHAM.—Good meetings on Jan. 2. Several visitors in the morning meeting—Sisters Tully and Petty, of Doncaster, and others. Fine meeting on sands at night. The people were good listeners. J. Sharp speaking. We feel very much the need of a nice folding organ in this work. Perhaps some good Christian who can't come will send us a portable organ. Will you give us one, or lend it for the season, or sell it to us?—but some organ we must have. Can you help anyhow? Then write to T. Rowland Morris, "Invermay," Windemere-st., Brighton. Do it quick. We want it for Sunday next.

## South Australia.

BUTLER.—Good meeting yesterday. Bro. Butler presided, and Bro. Nankivell, from Tumby, addressed the church, which was much appreciated.—R.W.B., Dec. 21.

UNLEY.—Christmas has been celebrated with appropriate addresses by T. J. Gore, M.A., and special music by the choir. The Ladies' Foreign Mission Band has held a successful social and sale of work, the proceeds from which will go towards the "Living Link" fund. The contract for the erection of the three new rooms is now well in hand. Several members have volunteered to visit the Cottonville church, and assist in the conducting of the services there. We are anxious that the cause at Cottonville shall make headway during the coming year. At the Lord's table there this morning Jas. Gordon and Miss Finlayson, from Owen, were in attendance. Our sympathy is with Mrs. P. S. Messent and Mrs. J. Messent in the unexpected death of their mother, Mrs. W. G. Torr, who was a daughter of the late Dr. Kidner and daughter-in-law of the late Hon. Philip Santo. Mrs. Torr was a fine Christian woman, and did loyal service for Christ both on behalf of the Churches of Christ and the Methodists. Dr. Torr, the widower, has been deprived of a most valuable helpmeet, and everyone who knew her is deeply sorry for him. We also regret the death of Mrs. Vinnicombe, of Perth, sister of our highly esteemed Bro. W. Jones.—R.B., Dec. 26.

MILE END.—The collection for the Church Extension Building Fund amounted to £2/12/6. Last Lord's day was Children's Day. In the afternoon "The Centennial Call" was rendered very nicely. Miss Manning presided at the organ. The prizes in connection with the Sunday School were distributed. The Bible Class presented the superintendent with a blackboard for use in the school. Meetings keeping up well.—R.H., Dec. 21.

NARRACOORTE.—On Dec. 12 we celebrated the Children's Day service. There was a good attendance, and all passed off well. The children were looking forward to their usual Christmas tree this year. They were asked, however, whether they would sooner have the money used in that way or sent to provide things for the heathen children. Those that preferred the Christmas tree were given the first chance to vote, but not one voted. All voted to sacrifice that pleasure for the sake of others. Consequently 10/- that would have been taken from the S.S. funds was added to the collection, and a total of 23/- was the result. A middle-aged man made the good confession, and was baptised to-day.—F. E. THOMAS, Dec. 12.

HINDMARSH.—The business meeting of the Christian Endeavor Society was held. The secretary reported having sent along to the Pt. McLeay Mission station a box of goods (value 25/-) for the Christmas tree. The following officers were elected for the ensuing year:—President, I. A. Paternoster; vice-pres., T. Richardson; hon. vice-pres., Miss W. Doley; secy., Miss N. Bice; treas., Miss L. Battersby.—J. W. SNOOK.

PROSPECT.—Since last report one young man has been baptised, and last Sunday evening we were glad to have another come forward and make the good confession. On the afternoon of Dec. 26, Dr. Vercio gave an interesting address at our S.S. Christmas service. In response to a special appeal, 64 suitable books have just been donated to our S.S. library.—A. M. LUDDBROOK.

KADINA.—We had over 100 at the watchnight service. Good meeting this morning. One married sister was restored to fellowship. To-night we had another good meeting. At the close of the address two young men confessed Christ. Bro.

Killmier is still holding the fort at Wallaroo, and doing a good work. The writer conducts a gospel service every Tuesday evening at Wallaroo. We hope some day to see a preacher down in Wallaroo doing regular work for the Master.—E. G. WARREN, Jan. 2.

QUEENSTOWN.—The church work under W. C. Brooker is progressing well. Good attendance at breaking of bread. Several visiting brethren and sisters at Christmas. Large attendances at gospel services. Next Lord's day, opening services in connection with the extension to the Semaphore will be held, when W. C. Brooker will preside, and John Fischer exhort. We are looking forward to this movement as the forerunner of a great work.—A.P.B., Jan. 2.

## Queensland.

ZILLMERE.—S.S. anniversary, Dec. 19. Bro. Mudford (Brisbane) addressed the church, and gave the children a splendid talk in the afternoon. The singing of the children did credit to their teachers. W. Swan preached at night.—J. BRUCE, Dec. 21.

TOOWOOMBA.—Three adult decisions, at the gospel service. One has been a believer for years, but has learnt the way of the Lord more fully. Pocket Testament League to be started next Lord's day.—LEWIS A. HOSKINS, Dec. 12.

BRISBANE.—J. I. Mudford arrived on Dec. 2. The same evening a tea and public meeting was held, which passed off very successfully. The writer presided, and warm-hearted welcomes were given by F. Woodcraft (secretary Y.M.C.A.), R. Grimes (City Missionary), and W. T. Cavey, W. Collins, F. Enchelmaier, representing the deacons, Bible School, and C.E. Society. The church choir rendered three selections very acceptably, and the solos by C. Judd, Misses Cassels and Stabe, and Mrs. Hoffman were listened to with much enjoyment. A part song by the Zillmere members was not the least among the pleasing items of the evening. Bro. Mudford suitably expressed his thanks. Splendid attendances at gospel meetings Dec. 5 and 12. Splendid interest aroused, and prospects are bright. Bro. Mudford is to deliver the New Year address to men at the Y.M.C.A. on Jan. 2.—L. GOLE, Dec. 14.

TOOWOOMBA.—Splendid finish for old year. Gospel meeting crowded, Bro. Parslow preaching; subject, "The Balance Sheet" (illustrated chart). At the close of service, four were baptised. All departments working well.—LEWIS A. HOSKINS.

MA MA CREEK.—A successful social was held on Nov. 23 in connection with the C.E. Society. On Dec. 23 the annual Christmas tree in connection with the S.S. was held. The tree presented a very attractive appearance, laden with its grand assortment of Christmas presents. A programme of solos, recitations, etc., were given between the distribution of presents. Dec. 27 saw a nice gathering at Flagstone Creek, where a picnic had been arranged for the S.S. scholars and friends of that locality. This school has been in existence only 12 months, beginning with 10 scholars; there are now on the roll somewhere about 40. Gospel and other meetings all well attended.—W.W., Dec. 30.

## New South Wales.

INVERELL.—Since last report a lad from Bible School has been added by faith and baptism. A

Continued on page 14.



## 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 VII.

#### "AND JOE, TOO!"

There was a decided change in the tone of the newspaper mention of the Tidehampton tube affairs that evening. Colin Lathrop had expected it; nevertheless, it hurt. And that behind the covert insinuation and doubts put forward gently by the newspaper writers he distinguished Gryde's Machiavellian hand did not help the case in the least.

Lathrop and Brace had usurped the position of Finch and Smalley after the first section of the tube was built, and had constructed No. 2 most successfully; that was true. Yet the papers hinted that without the experience of the older firm of engineers, and the work Finch and Smalley had done on No. 1 section, Lathrop and Brace might never have carried the section to so good a completion. It was more than hinted that, as the young engineers had not come forward with their bond, Finch and Smalley might be forced to accept the contract for the third section, for the public good, if not for their own.

All this, and much more, was hinted at in the various newspaper articles. Gryde had means of influencing many of Tidehampton's dailies; and Lathrop, reading the several accounts, could almost have sworn that some of the paragraphs had been written in the lace importer's office.

It was plain that Gryde proposed to fight to the last ditch. Being the sort of a man he was, he was of course honest in his belief that Lathrop and Brace had found some other backer in the bond matter, some backer who desired to injure Gryde both politically and in a business way. And this might easily be accomplished if what Gryde knew Lathrop had discovered should be made public and proved—that about the secret passage from Gryde's warehouse to his dock. It would make a dust; certainly it would make a dust.

If Finch and Smalley came into the game, and got to work on the third section of the tube, it might not be so easy for Lathrop and his supposed backer to prove the existence of that old tunnel in Maybest. It could quickly be filled in, the lining torn out, and the passage so choked and changed that it would look, if scrutinised, as if it had not been in use since Bemitch and Gryde came into possession of the property. Surely, although a firm may be held responsible for the debts of the men they buy out, they cannot be held responsible for the crimes of those men.

The stoning up of the end of the burrow under the street would scarcely save the lace importer from suspicion if an investigation was made. Flannagan, the Irish boss, had noted the fact that the mortar between the stones was quite fresh, and Uncle Sam's secret-service men would surely be as quick to note this fact. And when might one of those same scrutinising public servants

appear? They were not to be bought off, O, no, indeed!

For these thoughts were Gryde's as well as Lathrop's. And Lathrop could imagine Gryde thinking of these things, and shivering in his private office, and chewing the black cigar as he thought of them. But Mr. Gryde did not know—for sure—just what young Lathrop was thinking. He could not believe that his help in the matter of the bond had been refused because the young engineer was really honest. No, no! Gryde was fearful only that Lathrop had suddenly made friends with some powerful backer who was aiming to ruin Gryde politically. For the political ruler ever sits insecurely upon his throne.

Mr. Gryde set many puppets in motion that day, pulling their wires gently or jerkily, as the case might need, from his private office on the corner of Maybest. He wished to discover who had usurped his influence with Lathrop. The idea of remorse and conscience was too ridiculous for Gryde to believe for a moment. He expected at any moment to hear that Lathrop and Brace had deposited that bond with the city treasurer.

At the meeting of the Transit Commission that evening several members were for closing the matter and accepting the bid of Finch and Smalley on the spot for No. 3 section. Yet Mr. Gryde counselled delay. He had sent another henchman to Lathrop's house, and it was after this meeting that this individual reported.

"The young dog all but kicked me out—threatened to throw me down the steps if I mentioned your name to him again," declared this red-faced Mercury. "Huh! he's no good, Mr. Gryde. He don't know what he wants."

"Or else he knows exactly what he wants," grumbled Gryde.

"He's a fool!"

"Or else he's making fools of us," doubted the boss.

"Bother it!" said the other. "If Joe Brace was here, you might do something. You can talk to Joe Brace. Joe Brace isn't half a bad sort—"

"Where is he?" snapped Gryde suddenly.

"On his way."

"Eh?"

"Coming back to Tidehampton. He's had a vacation up in the woods. I understand from a fellow I know who's operator in the Western Union that Lathrop wired him yesterday to come back, and that he replied this morning that he was on the way—"

"All right! all right!" interrupted Gryde. "You know he's coming?"

The henchman mentioned the train. Gryde caught at the chance. It was the easiest thing imaginable to send this man who knew Joe Brace up the road to meet him. Joe must surely know what his partner was about, whom he was in league with, what were his intentions.

"Pump him!" ordered the boss. "Squeeze him dry. Turn him inside out. We've got to know all he knows, and all Lathrop knows, and more than either of them knows, before we make a single, solitary move."

Yes, Joe was coming back. Lathrop had received his joyful—and of course slangy—despatch. And the fact that his partner would return to a pronounced "fizzle" did not add to Colin Lathrop's peace of mind.

But Lathrop did not expect to see his partner before he arose himself that next morning. There was an early train by which Brace arrived; but, when there was a pounding at Lathrop's chamber door just after sunup, that young man did not suspect Brace's presence until in answer to his shouted "Come in!" the door flew open and the big fellow entered.

"Brace! Joe! Well, I declare!" ejaculated Lathrop, sitting up in bed. "When ever did you get in?"

"Just now. Came here direct from the train. How are you?"

Brace shook hands with him cordially; yet he did not look cordial. He did not look happy, being too puzzled and apparently troubled for that. Lathrop wet his dry lips, and tried to speak; but he could get out nothing at first.

"Say, what's the matter with you?" blurted out Brace at last. "I'm so flabbergasted I don't know whether I'm a-foot or a-horseback; that's straight. What have you done, Colly?"

"Done?"

"Yep. How do we stand?"

"Stand?" repeated the unfortunate Lathrop.

"Bother it! don't talk like a poll-parrot. What did you mean by that despatch you sent me? And if it's true, what does this mean?"

He jerked the question out along with a morning newspaper. On the first page was a prominent article, headed, "Decided Change in the Subway Contract; Reported that Lathrop and Brace Have Backed Out; Finch and Smalley will Get Job of Completing Tunnel."

"And I met Corrigan on the train coming down," added Brace, eyeing his partner sharply. "He came near getting my goat, and that's a fact. Intimated that you'd played Mr. Gryde some scurvy trick, and that the boss was wild over it. I—I told you that scoundrel was sharp, Colly. Was he too much for you?"

"No," replied Lathrop, pulling his bath robe about him and tying the cord.

"What's the matter, then?"

"Simply that I was premature in wiring you, Joe."

"Huh! Then Gryde wasn't on the run?"

"I gave you no information there, Joe."

"What do you mean, then?"

"On second thought, Joe, I found that we could not accept him as a backer."

"That's what Corrigan was gassin' about," said Brace quickly. "Something about Gryde offering to put up the bond the commission demanded, and your backing out of the bargain. What was the matter? Did Gryde want to hog it all? Was there a string to it?"

"Not what you would call a string to his agreement, Joe."

"No?"

"Not at all."

"For pity's sake, Colly!" cried the exasperated Brace. "Open up, will you?"



January 6, 1910

# The Australian Christian



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Lathrop had never realised before that there was such a "yellow" streak in him. He called himself a coward. He was a coward. He faced Joe Brace with actual tears in his eyes when he told him what had gone forward since Joe's departure for "the tall timber." And over the big engineer's countenance there fell a deep shadow, while his eyes dropped before the misty gaze of his partner.

"And that's the end of the business, Joe—and a mighty nasty business it is," exclaimed Lathrop in conclusion, his words tumbling out in a species of agonised relief. "And the end of us."

"You mean to say that you had Gryde by the collar, shaking him over the hot coals, and then let him off?" growled Brace without looking up.

"I mean to say that I practically blackmailed him, and then—repented."

"Well, that isn't just what most men would call it," grunted Brace. "They'd be more likely to say you'd got cold feet."

"Perhaps."

"And you mean not to take up this offer about the bond?"

"Exactly."

"And so we're out of it? the job goes to Finch and Smalley?"

"If we have to compound felony to get the contract, Lathrop and Brace will not get it."

All the time Brace did not look at him. His eyes roved around the room, looking anywhere but at his partner. Finally he turned square around, and made for the door.

"Well," he muttered, "I'll go over home and get a wash. Need it after that—that train-ride. Mornin'!"

And he was gone. Lathrop might have said, "Et tu, Brute?"

Pride kept Colin Lathrop up. He took his shower-bath, made some sort of a breakfast, and appeared at the tunnel as usual. There would not be much use of appearing there many days more. Brace was not present, and had evidently

not been there, for Flannagan said nothing about him.

"There's a gent called for yous, Misthur Colin," said the overseer; "he's comin' back."

Lathrop expected another of Gryde's henchmen. He had come near attacking the one that appeared at the house the evening before, and he thought very likely that he should hit any that came to him with Gryde's proposals to-day. He hoped the fellow, whoever he was, would be of his size.

But the gentleman that came back to speak to him was not the sort of person at all that Lathrop expected. He was a quiet and most unassuming man, dressed neatly and with a flower in his buttonhole, and wore a pair of eyeglasses behind which his glance seemed genial if rather sharp.

"Mr. Lathrop?"

The engineer admitted it.

"Will you step aside with me? Just a moment's conversation, Mr. Lathrop."

The young man, perhaps with ill grace, complied. He could not imagine what the quiet gentleman might find to talk about so cautiously, and he never for a moment expected what first came from his visitor's lips when they were alone.

"Mr. Lathrop," said the man, "will you tell me what you discovered about the old tunnel under Maybe-street between the warehouse of Bemitch and Gryde and their dock?"

*To be continued.*

## When Visiting N.S.W.

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# The Australian Christian

14

## From the Field—Continued.

repetition of "The Centennial Call" was rendered by children on the 15th in connection with a social meeting of the church. To show appreciation of Sister Somerville's services as organist and teacher, a small token was presented to help her have a much needed holiday. Distribution of competitive school prize: 1st prize, 2nd division, to Olive Berry; certificates of merit to Ida Williams and Elsie Wiess. Church annual business meeting held on the 19th. Income and expenditure satisfactory. Band of Hope and Temperance Society inaugurated with every promise of success. Bro. Waters much encouraged with good attendance at country places of preaching. Inverell No License League resuscitated. E. J. Waters elected president. For the Gough electorate we only need 500 more on last poll to carry No License.—H. COOK, Dec. 20.

BELMORE.—A young man made the good confession last night at our midweek meeting and was immersed at once. On the 15th inst., at a church business meeting, the following officers were elected:—Elders, Bren. Browne, Edwards, Hawkins; deacons, Bren. A. Barratt, F. Barratt (treasurer), Hall (secretary), Kent and Smith.—W.H.H., Dec. 23.

MOSMAN.—The Bible School picnic was held on Dec. 4 at Hunter's Beach. A very pleasant afternoon was spent. The cause is slowly growing here. On Dec. 19 we were very glad to receive into church membership with us Bro. and Sister W. D. Lang, from Marrickville. A young lady confessed Christ at the close of the gospel meeting, T. Morton preaching.—G.H.O.

LISMORE.—On Dec. 16 a social was held in the Tabernacle to bid farewell to W. H. Jeffries and family, and C. L. Peterson. The former has been deacon, treasurer, and elder of the church, and superintendent of the Bible School, and is leaving for Sydney. F. T. Saunders was in the chair, and J. P. F. Walker and E. A. Parker spoke of the regret of the church at his departure, and the chairman presented Bro. Jeffries with several useful books, to help replace the library destroyed in the recent fire at his home. Bro. Jeffries suitably responded. F. R. Furlonger, President District Committee, expressed the good wishes of the church and the welcome of the committee to Bro. Peterson, who is taking up the work of district evangelist. J. G. Snow (Bangalow) endorsing the remarks. The chairman, in calling on Bro. Peterson, added his personal welcome to a co-laborer, and Bro. Peterson feelingly responded. He exhorted the church in Lismore yesterday, and will commence work on Jan. 1, going first to Casino, to organise the brethren there. This large town has some 30 brethren residing in it, who, it is hoped, will form the nucleus of a strong church. Yesterday we were pleased to welcome back Bro. R. Cordell. Among our visitors was Bro. Heidalwig, from Petersham. The District Evangelisation Committee met in the Tabernacle on Thursday last, delegates being present from Bangalow, Bungawalbyn, Lismore, and Mulumbimby. Considerable business was transacted. The engagement of C. L. Peterson as district evangelist was formally ratified.

NORTH SYDNEY.—A young woman was received into fellowship yesterday who obeyed the truth the Lord's day before.—J. COLBOURNE, Dec. 26.

JUNE.—The church met on Christmas night in Bro. McKillop's house to do honor to our evangelist,

W. B. Hayes, who has been laboring in this district for the last twelve months, and is now leaving us. The brethren here regret his departure, as he has been a source of strength to us through the splendid addresses he delivered. We always looked forward with joy to our monthly visit from him. The church gave him a handsome dressing-case by way of showing our esteem. This was presented by Bro. McKillop in very nice words. Bro. Budgen and Bro. Roberts, from Temora, Sister McKechnie and the writer also spoke. Bro. Hayes replied, and spoke of the joy he had had in having fellowship with us, and prayed that the tent mission we are looking forward to will prove a blessing and add many to our little band.—JAS. WILSON, Dec. 27.

CHINESE MISSION, SYDNEY.—The scholars tendered to the teachers a picnic at Cannon's Hall, Balmoral, on Jan. 1. About 200 friends came, and were entertained by the scholars of the school. The weather was perfect, and all spent a most enjoyable time.—E. J. PRIDDETH.

## Here & There.

Decisions reported in this issue, 71.

H. J. Horsell, of York, S.A., has been ill, but is improving.

Linley Gordon's address for the present is Queen's Own Town, S.A.

I. A. Paternoster delivered an address at the Yatala Labor Prison by request of the Prisoners' Aid Association of S.A.

The South Australian H.M. Committee has decided on the West Coast as their next field, and are looking for a man to work it.

The demand for our almanac has been so great that we have sold out the first edition and have printed a second, which is now ready.

Queenstown church, S.A., is opening at the Semaphore, and meet for breaking of bread and Sunday School. Their idea is to begin a church proper as soon as possible.

I. A. Paternoster has been appointed correspondent for the South Australian churches to the daily papers. Items of interest should be sent to him at Hindmarsh.

J. G. Bridgman writes that a new start has been made in Maryborough, V. Twenty met to break bread last Sunday morning, and there was a good meeting at the gospel service. Two confessions.

D. A. Ewers has returned from abroad. He spent the Sunday in Melbourne, and on Monday took the train to Adelaide. As we were holiday making we did not see him, much to our disappointment.

A. B. Chappell says:—"Although there is no regular gospel preaching in Telford (Vic.) at present, the disciples of Christ are quietly working. As a result of this, I had the pleasure of baptising a gentleman and a young girl, one of my sisters, in my father's waterhole on Jan. 2."

On Monday, Jan. 17, at 7.45, the S.A. Churches of Christ C.E. Union are holding a quarterly rally at Hindmarsh. Chairman, Ira A. Paternoster. Address by S. G. Griffith. All societies are asked for a three minute response to take the form of a novel greeting. Secretaries, please send in statistics to Geo. H. Mauger, 84 King William-st., Kent Town.

The College of the Bible has plenty of land for grazing purposes. A cow would be a useful animal for keeping down the grass and supplying the students with milk. This may be regarded as a hint that the presentation of this useful animal to the institution would be thankfully received and gratefully acknowledged.

"The Colac church heartily appreciate the Christmas gift of £4/11/- toward their land purchase fund sent by their nearest sister church at Terang. They hope to render them some service in return during 1910 in the way of evangelistic help. If anybody wants to act a belated Santa Claus you know the address—A. W. Connor, Colac."

A brother writes:—"Please find herein a cheque for £1/10/-, being my subscription to the CHRISTIAN for 1910, the balance please use to help keep the CHRISTIAN up to its present standard, which I very much admire. I hope you will be long spared to keep such a good work going." This is the sort of Christmas card an editor likes to get.

On the 21st of last month, Mr. Purdy, missionary of the adjoining island to Pentecost, gave a most interesting address in the lecture hall of the Swanston-st. church. R. Lyall, who presided, stated that Mr. Purdy was acquainted with the work in Pentecost, and could give valuable information regarding it. The lecturer fully justified the chairman's statement.

Our British brethren are getting good assistance from Australian preachers in their travels. F. Pittman, T. Hagger, and D. A. Ewers have helped considerably, and now we hear that S. J. Mathieson has been doing a good work at Fulham Cross. An eight days' mission conducted by him resulted in forty additions. Bro. Mathieson has finished his college work, and is now on his way to New Zealand via Europe and the Holy Land.

Bro. F. Pittman wrote from the S.S. Makura, Brisbane, Dec. 27:—"We have had a delightful trip, lasting twelve months all but 12 days; have travelled 35,000 miles; seen something of every continent; stayed at 77 towns, and had a glimpse of hundreds of others; visited scores of our churches in great Britain and America, and preached or spoken 125 times; but to-day, at the first glimpse of the Australian coast, my joy seemed perfected, for soon we were to be 'home again.'"

SUNDAY SCHOOL UNION (Vic.).—At the meeting of the General Committee on Monday evening, Dec. 20, D. A. Lewis was unanimously elected to fill vacancy on the Executive Committee caused by the resignation of Bro. Salisbury. Reports were read from B. J. Kemp and Sister Jinks on their visits to the Footscray, Newmarket and Bet Bet schools. Notice of motion was discussed, and it was resolved that Bren. C. M. Gordon, F. W. Martin, R. J. McSolvin, J. Collings, P. Conning, D. A. Lewis and the secretary be appointed a special committee to deal therewith and furnish report at the next meeting of the General Committee, which will be held on Jan. 24, so that the notice of motion may be further considered by the delegates. It is hoped that all representatives will be present. Circulars re annual examination will be sent during January to secretaries of our Lord's day Schools (Union and Non-Union) throughout this State.—J. Y. POTTS.

F. E. Thomas, of Narracoorte, S.A., writes:—"I feel that in the CHRISTIAN we have a paper of which we can be proud. The information given



it is varied, and the tone throughout is dignified. I was struck with the report of the great Communion Service. It just made me think along these lines: In that great Convention everything possible was done by man to make it attractive. The best available speakers were obtained, the music was of high order, enthusiasm pervaded all. Yet in spite of all the efforts of man to make the meetings bright, attractive and impressive, the simple ordinance of the Lord's command impressed the delegates more than all. Not all the eloquence and culture of speakers they had heard of and longed to hear many times could move them like that Supper which they had celebrated so often. Truly this which is only the foretaste of God's joys is better than the best of man."

A correspondent writes:—"Many splendid articles have appeared in the *CHRISTIAN* recently, but in my humble opinion the one that towers above them all is the one written by Bro. Gordon, 'Judge Not,' etc. It is just the teaching the church of Jesus Christ stands sorely in need of, and just the point where the unchristlike spirit is too often manifested; and let me ask you, brethren, have you read it? Just read it again. If you have not, well, do read it. Sisters, have you read it? Just read it again. If you have not, well, do read it. Christians, read it as if God was listening to you, once a week, and let your actions be thus influenced, and I am sure that a more gentle, forgiving, Christlike spirit would pervade the assemblies of saints that would make us to be hard on our own faults, but easy on those of others."

The *Stawell News* devotes a paragraph to the tent mission of the Seventh Day Adventists being held in Stawell. It reads as follows:—"The interest in the wonderful themes being presented in the gospel tent night after night is increasing. The attendance during the past week has been the best yet, and some remarkable things have been unfolded from the desk. The offer of £250 to anyone who will furnish evidence from the Bible that Sunday is the day we are bound to keep should in a community of this size—with so many professed Protestants, whose faith is based on the Bible and the Bible only, find many applicants. This is a *bona fide* offer. All that is asked is one Scripture in direct support of Sunday sacredness." This can only be regarded as a piece of bluff, which probably some people will regard as argument. There is no command in the New Testament to keep Sunday sacred, just as there is no command for the Christian church to observe or keep sacred Saturday. It is true, however, that after the resurrection of Christ, the first day of the week was honored in a special manner and observed for the "breaking of bread" by the Christian church, while Saturday has no place in the worship of the church.

The *Spectator* of Dec. 24 offers some remarks regarding the recent discussion between Mr. Seamer and ourselves. It considers that Mr. Seamer did "good service by writing to the AUSTRALIAN CHRISTIAN and exposing the inexcusable misrepresentations of John Wesley's teaching." In making this statement, and others of a like character, it fails to show in what particular Wesley's teaching has been misrepresented. We have never, directly or indirectly, expressed the

idea that Wesley was an immersionist, beyond stating that at one time in his history he appears to have regarded immersion as the correct "mode." We also quoted his comment on Rom. 6: 3, not to show that he favored immersion as a general practice, but to show that he was of opinion that in that verse there was an allusion to immersion. In doing so, we were replying to the contention that "baptism" in Rom. 6: 3 did not refer to immersion. We also stated that Wesley's ground for infant baptism was original sin. These, we believe, were the only references we made to Wesley's teaching.

We challenge the *Spectator* to sustain the charge of misrepresentation in any of these citations. Wesley simply occupies a similar position to other Pædobaptist authorities, who are compelled to admit as scholars that in certain passages the proper rendering of *baptizo* is immersion, but as theologians do not think they are bound to adopt it as a general practice. It is not misrepresentation to quote the admissions these men make, especially when it is well known that they are Pædobaptists. As a matter of fact, we prefer to quote Pædobaptist authorities in regard to New Testament baptism, as they cannot be regarded as biased in our favor.

This is probably beyond the grasp of the *Spectator*, for it says that the "Disciples" quote Wesley "as if he were on their side," and goes on to say: "This is either ignorance on their side, or else deliberate falsification." We can assure the *Spectator* that it is neither the one nor the other. We have never quoted Wesley as being on our side on the general question of baptism, but have done so in some particular instance where he is, and only so, when that particular instance was under discussion. The *Spectator*, however, seems to think that insisting upon being misrepresented is an easy way of getting out of a difficult position, for it is the string upon which it delights to harp. It continues: "Fortunately Methodists rely upon Scripture, and not upon mere human opinions, for their conceptions, and hence no quotations from Wesley, craftily manipulated by immersionist editors, desperately hard for an argument, are likely to move them." And yet our friend Mr. Seamer thinks that the Pædobaptist characters in "On the Rock" are overdrawn! Unfortunately, the new edition of this little book is just on the eve of publication, or else space might have been found in it for the appearance of the *Spectator* as one of the latest representatives of Pædobaptist controversy. Its right to occupy a prominent position would not be questioned.

### Coming Event

JANUARY 17 (Monday).—At 7.45, S.A. Churches of Christ C.E. Union Rally at Hindmarsh.

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### DEATHS.

MUSGROVE.—On the 29th Decemoer, at Sandringham, passed peacefully away, of pneumonia, Emily Steane, beloved wife of George Musgrove, only daughter of Mrs. E. Ravenhall; granddaughter of Mrs. E. Woodbridge (late of North Melbourne), aged 28 years.

Thy will, O Lord, be done.

VINICOMBE.—The dearly beloved wife of Mr. John Vinicombe, mother of W. E. Vinicombe, H. J. Vinicombe, Mrs. A. Francis, passed away at her residence, Edmund-st., Beaconsfield, West Australia, after a short illness. A loving wife and a faithful mother.

SOMERVILLE.—On Dec. 8, 1909, at the residence of his son-in-law, A. R. Main, Suffolk-rd., Surrey Hills, Robert James Somerville, beloved husband of Rosa Somerville.

### THANKS.

Mrs. Somerville and family beg to thank their numerous friends for their kind expressions of sympathy.

### IN MEMORIAM.

MUDFORD.—In affectionate memory of our dear mother, who entered into rest on Jan. 6, 1909. "Her children rise up and call her blessed."

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### Foreign Mission Fund.

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## The Church of Christ.

By A LAYMAN.

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## Obituary.

SOMERVILLE.—After some months of failing health, R. J. Somerville fell asleep in Christ on Wednesday, Dec. 8, at Surrey Hills, at the age of 64 years. Up to the very last he was full of hope to become better again, but in the midst of his illness expressed himself as ready to go, if the Lord willed it. He was a man full of faith, and leaves behind him the record of a consecrated life. Thirty-two years ago, on New Year's Day, our brother put on Christ in baptism at Ringwood, and ever since has endeavored to follow in the footsteps of the Master. In the early days, his voice was often heard in the exhortation, and until the very last, his prayers of thanksgiving were an uplift to all. The churches at Hawthorn and North Richmond honored him by electing him a deacon when worshipping there. Latterly he lived at times at his summer residence at Mordialloc, and worshipped with the church at Cheltenham, and other times at Surrey Hills, worshipping with the church there. The writer knew him over 20 years ago, and treasures the memory of this servant of God. He was a faithful servant of the Metropolitan Gas Company, and acted as collector for over 22 years. He leaves behind him a sister wife, two sons, a daughter, and an adopted daughter, who are comforted with the blissful hope of meeting their loved one again, when the Lord of life and glory bids the redeemed enter into the joy of the Lord. P. A. Dickson officiated at the grave, in the Box Hill Cemetery.

Cheltenham, Vic.

T.B.F.

WESTON.—On Monday, Nov. 14, our much esteemed Bro. Weston died very suddenly. He was 69 years of age, but was an unusually strong man for his age. On the day previous to his death, he attended the meetings and exhorted the church: as he left for his home, after the preaching meeting, he seemed in his usual health and in good spirits, but on the following morning he passed quietly away. Bro. Weston was born at Bradford, England. Fifty years ago he married, and two years later came out to New Zealand, settling at Te Arai. When working with a Wesleyan, a Baptist, an Anglican, a Quaker, and a disciple of Christ, he was at first amused, and afterwards interested by the religious discussion carried on. He began to search his Bible to see which was right, and this led him to become a Christian only. He was baptised by the late Bro. Watson 34 years ago. From that time forward there has been no looking back. Our brother has ever been a faithful disciple, and a regular attendant at the meetings. As president, exhorter, leader of the singing, church secretary, etc., he was a most useful member. For the past 30 years he lived a long way from the chapel, yet despite the fact that the track he had to travel was one of the worst in the "roadless north," Sunday after Sunday he would be in his place; and during this time he must have ridden over 17,000 miles in order to attend the meetings. Two years ago he was called upon to suffer a sad loss in the death of his wife. He was a typical Yorkshireman, sturdy, straightforward, and independ-

ent. He leaves three daughters (Sisters F. and W. Oldfield and Sister F. Partridge), and twenty grandchildren, ten of whom are members of the church.

Wellington, N.Z.

M.V.

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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 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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We contend that *salvation* from sin is to be found only in the acceptance of Jesus as a personal Saviour, and a loving obedience to his will, and that this will is fully revealed to us in the New Testament, given by inspiration of the Holy Spirit, and which we accept as our *sole and absolute authority* in all matters of faith and practice.

We therefore instruct all unsaved enquirers to "*Repent and be baptised* in the name of Jesus Christ unto the remission of sins." And when we say "baptised" we mean immersed. We settle this question definitely by an appeal to the Scriptures, which assert that in baptism we are "buried," and by the scholarship of all ages, which affirms that the Greek word *baptizo* means to dip or immerse.

We teach that all Christians should "On the first day of the week *come together to break bread*, as did the early disciples, in loving commemoration of the great sacrifice of Christ.

We advocate the adoption of *Scriptural names* for the people of God, as Christian or Disciple of Christ for the individual,

and Church of Christ or Church of God for the assembly.

We plead for the *unity of Christians* for which Christ so earnestly prayed, and which can only be attained by the abandonment of all sectarian creeds, names and usages.

We hold that in the kingdom of God there are no such distinctions as "*clergy*" and "*laity*," but that *all Christians are priests unto God*, and that while those best qualified should be entirely supported in the ministry of the Word, each disciple according to ability is to *preach and teach* privately or publicly.

We maintain that in matters of opinion—matters not distinctly revealed—and in matters of expediency and methods of labor, there should be *entire liberty* of expression and practice, providing always that everything is done in subjection to the all-important law of love.

Finally, we affirm that orthodoxy is valuable only as it finds expression in life. No amount of doctrinal soundness in theory or sanctimoniousness in speech can atone for covetousness, laziness, commercial dishonesty or other sin. We plead for "*Whatsoever things are TRUE, whatsoever things are HONORABLE, whatsoever things are JUST, whatsoever things are PURE, whatsoever things are LOVELY, whatsoever things are of GOOD REPORT.*"





# Victorian Home Mission Sunday,

JANUARY 23.



BETHLEHEM.—The Birthplace of the King.

