

# 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. 2

THURSDAY, JANUARY 18, 1910.

Subscription, 6s. per annum. Single Copy, 11d.

## As it Appeared to an Australian.

D. A. Ewers.

There were fifteen Australians who came all the way to the Convention in Pittsburg, and their names are worth recording. They are: J. C. F. Pittman, wife and son, from Adelaide, South Australia; A. C. Rankine, wife and son, from Norwood, South Australia; T. Hagger, from Sydney, New South Wales; G. B. Moysey, Fremantle, West Australia, and D. A. Ewers, Adelaide, South Australia. The five named are regular preachers. In addition, there were R. Morris, from Brighton, Victoria; A. Price, from Ballarat, Victoria; Mrs. Sylvester, from West Australia; Mrs. and Miss Walker, from Sydney, New South Wales, and Miss Hancock, from Adelaide, South Australia. Some of these came round by England, and the fifteen, by the time they have returned home, will have travelled an aggregate of fully 360,000 miles. Are there any other fifteen, or thirty, or even 100, of those who attended the Convention who travelled 360,000 miles for the purpose? The actual expenses, not counting loss of time, must have been from 11,000 to 12,000 dollars, probably more. How would this compare, again, with the expenses of any other fifteen delegates who came to Pittsburg?

### No regret.

But I have not heard one of the fifteen express regret at coming. We feel more than repaid. Personally, I am very pleased indeed that I came. It was grand to meet face to face the men who have done so much to mould the mind and direct the movements of this great brotherhood. It was worth something to listen to the voices and press the hands of such men as McGarvey, Moore, Dungan, Garrison, Lord, and the scores of others whose influence has been so mighty in this work. No, I'm not sorry I came.

But how did the Convention and all the arrangements appear to us? What impressions did these Australians receive to carry back home? Of course I can only speak for myself, but, from conversation with others, I fancy I largely represent them also.

### The bigness of it.

Well, in the first place, I was struck with the bigness of it all. Of course I had

read and heard and believed we were a great people, but I did not realise it before as I do now. Everything was on a colossal scale. The audiences were great; the speeches were, many of them, of exceptional ability (though their immediate influence was, in many instances, discounted by their being read); and the singing was great. When music was distributed I did not happen to be around, and so never received my share, but even I could not but appreciate the sweetness and inspiration of the pieces rendered by the Netz Sisters, Mrs. Princess Long, and other sweet singers of Israel. Yes, everything was on a big scale.

### Clergy and laity.

Then I was impressed with the lack of ministerial dignity and style. I fully expected to see a more marked distinction in dress and appearance between the "clergy" and the "laity," but the great majority of the preachers were in no way distinguishable from other brethren. A few wore white ties, and there were a few frock coats, but these were worn by others as well as preachers. Long hats were almost unseen. In fact, there was an absence of conventionality in dress that I have never seen in any large Australian gathering of any kind. Somehow, too, I had expected to hear more of the "ministerial tone" in speaking, but it appeared almost, or entirely, absent. "The preacher's tone, the pulpit tone and the praying tone, which are the devout, the more devout, and the most devout," as satirised by Alexander Campbell, were non-existent. I did notice, however, that preachers were spoken of by every one as "pastors," and that many of the preachers to whom I was introduced had "Rev." on their visiting cards. The "Rev." and the "pastor" have evidently come to stay. I do not say this is wrong; I only say it seems a little strange to an Australian.

### Not reverent.

One thing that impressed me was what appeared to be the lack, to some extent, of the spirit of devotion and reverence. How I enjoyed some of those midday evangelists' meetings! I am sure those brethren are in earnest, and anxious for the salva-

tion of men. They are full of zeal and self-sacrifice. But somehow the attempts to outdo each other in the recital of hoary-headed jokes, and the many witticisms, were calculated rather to discount the spirit of love for the Saviour and longing for the salvation of the unsaved. I don't say they were wrong, I rather suspect I was; but somehow it seemed just a little strange to an Australian.

### The devotional element.

If there was a single purely devotional service in connection with the whole Convention, apart from the communion, I must have missed it. In all our Australian conventions, or conferences, as we call them, there are preliminary meetings for praise and prayer, the reading of Scripture and short devotional addresses, and again at the opening of the afternoon sessions, some time is spent in devotional exercises. We feel we thus come closer to the Lord, and the more confidently look for his continued presence and help. We do not feel this is any loss of time any more than it is loss of time to read and pray daily before going to business. I do not say we are right. We have much to learn. You are older than we. Maybe your practice is the right one, only it seemed a little strange to an Australian.

### The communion service.

That communion service! What an inspiring, uplifting service! How it touched our hearts and unsealed the fountains of our eyes! I was not surprised to hear one man say that he saw even the policeman near him wipe his eyes. Surely the Lord's Supper is the nearest approach on earth to the marriage supper of the Lamb. I felt so sorry that the sacredness and solemnity of the closing minutes were qualified by the haste of so many to leave. Perhaps they were anxious to catch their cars before the crowd. I know some pushed by me even while, acting as an elder, I was administering the memorials to the deacons. It was not Australian, and I feel sure it was not American; it was simply extraordinary.

By the way, I had rather expected a larger number at the Lord's Supper. I suppose this hope was based upon the fact

that about twenty-five hundred broke bread at our united communion service in Sydney last April. Some of these came over two thousand miles. We had about one in every eight disciples at the table. At the same rate, and estimating the number of American brethren at 1,250,000, we should have had over 150,000 at Pittsburg. As it was, we had about one in forty-six, which, in comparison with our Australian rate of one in eight, is rather in our favor. It seemed a little strange to an Australian that this should be so.

#### *Spirit of reverence.*

Now, I don't want my readers to think Australians are always solemn and glum, or are that they are sanctified prigs; they are just hearty, jolly, human Christians, but there is such a thing as a sense of the fitness of things, and, judging by the Convention and by attendance at some of our churches, I fancy Australians may possibly have this in a slightly higher degree than

some of their American brethren. For example, in Carnegie Hall, on the Lord's day, it sounded so strange to us to hear the address of W. H. Book, the sermon of Burris Jenkins, and the beautiful solo of the lady singer all warmly applauded. I don't say we are right. It is absurd to suppose fifteen right and thirty thousand wrong. I only say it seemed a little strange to an Australian.

#### *Business.*

A marked difference between American and Australian ideas of these annual Conventions was manifest in the way the business was transacted. In your Convention the committee on nominations presented the names of proposed officers, and these were submitted to the Convention and voted for without discussion, and so with annual reports. In Australia, the Conference meets for *business*; reports—missionary, financial, and statistical—are presented and *discussed*. The Conference consists largely

of delegates representing churches. In State Conferences, each church in the State sends two or more representatives, according to membership, and these alone have the right to vote on questions of finance, or election of officers. In our Federal Conference the voting power is vested in representatives of the different States of the Commonwealth of Australia, the number from each State being according to the membership, so that each State is fairly represented. The delegates both in State and Federal Conferences represent the numerical, not the financial, strength of the brotherhood. While only representatives may vote, others may speak, and much time is devoted to the adoption of reports, the election of officers and committees, and the discussion of ways and means. It might appear to some that this would be rather dry, but the Conferences are crowded all day long. Perhaps your plan is the better one—you certainly get through your business much more expeditiously—but for our



Group of American-Australians and Australian-Americans.

Front Row.—1. Tate. 2. Mrs. Silvester. 3. Mrs. Gould. 4. Mrs. G. Bennett. 5. R. Morris. 6. O. A. Carr. 7. Mrs. C. L. Thurgood. 8. C. L. Thurgood. 9. A. Price. Second Row.—1. Mrs. J. T. Brown. 2. J. T. Brown. 3. H. Gould. 4. T. H. Bates. 5. Mrs. Walker. 6. G. B. Moysey. 7. D. A. Ewers. 8. J. J. Haley. 9. A. C. Rankine. 10. Mrs. A. C. Rankine. 11. Master Rankine. Third Row.—1. W. C. Morro. 2. H. Mahon. 3. — Alcorn. 4. — Alcorn. 5. Mrs. H. Mahon. 6. —. 7. G. Kyme. 8. G. J. Daniels. 9. Mrs. F. Pittman. 10. J. C. F. Pittman. Fourth Row.—1. —. 2. G. Bennett. 3. — Mitchell. 4. —. 5. W. Taylor. 6. J. Silvester. 7. Mrs. C. Rush. 8. E. A. Osborne. 9. C. Rush. 10. S. J. Mathieson. Back Row.—1. N. R. Taylor. 2. —. 3. Horace Kingsbury. 4. A. J. Saunders. 5. D. C. McCallum. 6. Miss Walker. 7. —. 8. Geo. Verco. 9. Thos Hagger. 10. L. W. Baker. 11. Fred. W. Shorter. 12. Cecil McCallum. 13. T. H. Scambler. 14. C. G. Lawson Campbell. 15. A. T. Cox.

method it may be claimed that it enlists more fully the interest of the rank and file of the brotherhood generally, but I am not claiming that our methods are preferable. Probably yours are. I am only saying they seem a little strange to an Australian.

#### *Good papers.*

Nearly all the papers read and addresses delivered met with the hearty endorsement of the Australians present. They but presented more ably and eloquently than we could have done the truths most surely believed amongst us. Our hearts burned within us as we listened, and we wished that all our brethren beneath the Southern Cross could but have enjoyed the privilege we had. The one notable exception was the address of Samuel Harden Church. I have been wondering how he came to be placed on the programme. His remarks about Jesus as the eldest of Joseph's family of seven, and his advocacy of a platform broad enough to include Jew, Unitarian, etc., of course did not meet with the sympathy of the brethren, but that such an address should ever have been given seems just a little strange to an Australian.

#### *A great Convention.*

But, there, my readers will become impatient, and very rightly so. Let me say that while I have specially drawn attention to some things which seemed a little strange to us, we immensely enjoyed the whole Convention. It was a great spiritual uplift, and we are glad to realise, as never before, that we are part of a great and growing brotherhood, sound as a whole, upon the great principles of the plea we present, and with an ever-increasing field for development along the old lines. Your faith and objects at least are identical with ours, and do not seem strange to an Australian.

## God's Curriculum :

### The First Lesson for the New Year.

W. J. Way.

There are two great universities known to us, in which are to be found the great teachers and their eternal lessons. They are first, heaven, and second, earth. In these seminaries or arenas are found as pupils God's intelligent creatures. Here they see, hear and learn, are attracted, impressed, enlightened. Objects of deepest interest are everywhere revealing infinite power, wisdom, forethought, love, and by these the blessed Creator knocks at every door, taps at every window, appeals to every emotion. He seems determined to attract our attention toward him and to awaken love to him. Every thinking person who merely walks through a large city or picture gallery learns something. Perhaps he is at first hardly conscious of the

addition to his store of knowledge, but it is there all the same. The universe is God's city, gallery, workshop, exhibition, observatory, and he has filled the various lecture halls and class rooms with teachers, pupils and lessons, and these all point to him and his love as the first and only cause of all.

#### *Great thoughts.*

Now what has heaven taught us? It has taught us of that love that "passeth knowledge." We are confident that neither tongue nor pen nor both have yet expressed one half the love of God. There are some great truths that cannot be expressed fully by any language known to men. For instance, "Multitudes that cannot be numbered," that is, they go beyond our arithmetic or systems of calculation. "Eternal weight" is the only description that Paul could give of the glory that is to follow; "unspeakable words," "unspeakable joy," "unspeakable gift," "unsearchable riches," "wisdom past finding out," etc. If we could measure space, then perhaps we might presume to fathom the full meaning of these unique phrases, and compass that love that passeth knowledge. But we have to give it up. Apostles had to; angels have to. Only the Creator can interpret himself and unfold to us that love and life which passeth knowledge. Immeasurable space is their theatre and platform, incalculable eternity the period of their endurance. The first love was in heaven. It was there that its first pulse beat. And all the love that has ever been felt or expressed has sprung from that parent root which has its source in the Almighty. But what is love? It is a fervor, a heat, a passion having the strength and energy in the primary principle of God. The paramount and pre-eminent truth and fact relating to God, creation, redemption, is, "God is love." When Pilate wrote over the dying Saviour's head in Hebrew, Greek and Latin, "Jesus of Nazareth, King of the Jews," it was only another way of writing "God is love" in the three great languages of the human race.

#### *The first lesson.*

Surely then, love is the first lesson in God's curriculum for this year. It stands at the head of the mighty syllabus, and all the other lessons for eternity are hanging upon and are related to it. And it is no less at the bottom of the column, for it is the root and genesis of all things. It is written in capitals and characters of gold, jasper, sapphire, chalcedony, etc., but best and plainest of all in the gift and blood of Christ. Yea, at the top of the great lesson-board of the ages, "God is love." As if the Father of all would place it out as the signboard to the business man, the finger-post to the travellers, and the lighthouse to the mariners of this world. Its truth and glory are flashed from every mountain peak, glittering star, fruitful field, and rolling sea. God is love, is the first axiom, the

primary syllogism, the major premise in his eternal controversy with man and intelligent beings. That is the great lesson the Father would have us learn first, and second, and last. That it might not escape us, and make the earliest and deepest impression upon us, he has written it everywhere, has explained it to you, has demonstrated and acted it out in broad daylight before our eyes. The sun shines by day that we may read it, and the moon and stars by night that we may look into its depths, the ocean roars that we may hear it and earth revolves that we may reflect upon it. "God is love" is the alphabet of the Almighty and of the universe. And all the lessons on the board are compounded, punctuated and emphasised by that alphabet. It is the definite article, the verb and adverb, noun and adjective, preposition and conjunction, participle, mood and tense. It is the grammar, logic, and rhetoric of the oration of eternity. Take away love, or the first lesson, and the eloquence of the ages ceases. The music, passion, fascination, would at once go out, and the orchestra of the poles would cease to accompany God's will and acts through the drama of the aeons. You would have a universe vast, marvellous, impressive, but dead. Love is life in this connection.

#### *The test of love.*

But some good people seem to hold a false if not fatal idea of love. They argue that because God is love they need hardly keep his commandments, need not obey him, nor observe his appointments. Now if we understand love, it is its very nature and existence to do the will and carry out the purpose of the beloved one. Surely it was thus that Christ understood love when he said, "My meat and drink is to do the will of him that sent me." "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." It is a fact that Christ has made our obedience to his commandments the test of our love to him. "If ye love me ye will keep my commandments." I have no hesitation in saying that love is the most exacting and inexorable of all laws and environments. We see its arbitrary nature in Christ hanging on the cross for sinful men. If the Jews had not led him away to crucify him, he would have gone. As a matter of fact he did go there. His murderers thought they led him, but nay, love impelled him on. Love is never neutral, never comparative, it is always superlative and extreme.

#### *God is love.*

To sum up the whole matter, "God is love, and he that dwelleth in love dwelleth in God and God in him." That soul is a past master: he has obtained his degree and wears the seal of discipleship, especially struck by Jesus Christ in the great mint of the Eternal, and bearing on its face the excellency of the knowledge of the glory of God.

## Among the American Churches.

Thos. Hagger.

### III.—CINCINNATI, DETROIT, TORONTO AND MONTREAL.

The city of Cincinnati, Ohio, might be looked upon as the headquarters of the organised missionary work of the brethren in America, for there you find the office of both the American and Foreign Christian Missionary Society. It was my privilege to call on both offices and chat with the brethren in charge concerning the great work they are doing. Two of the papers of the American churches are also published there—the *Christian Standard* and the *Christian Leader and the Way*. The former is, I suppose, the largest religious weekly devoted to any one religious body in all the world; J. A. Lord is the editor. The latter is a paper that opposes organised missionary work in the form that it is done in America, and is strongly anti-organ; but it is not anti-missionary. I had the pleasure of a talk with both editors, and found that both were somewhat in sympathy with the way we do things in Australia. I am more than ever convinced that the Australian churches are nearer the New Testament ideal than either the British or American churches, and have not been backward in saying so.

There are some 28 or 30 churches in Cincinnati and Covington (the latter is just across the river from the former, but in the State of Kentucky). An effort is being made to establish another church in Covington, and one evening I had the pleasure of hearing J. A. Lord preach in the temporary tabernacle which has been erected for the purpose of holding the inaugural mission. Both here and at a mission which I attended in Lexington, I was somewhat surprised to listen to the earnest appeals of the preachers to brethren present, who had not done so, to put in their letters and come forward to get the right hand of fellowship. This does not appeal to me, and I look upon it as an element of weakness.

From Cincinnati I went to Detroit, the finest city I saw in the United States. In that city of 450,000 I found there were four churches, two of which work with the missionary societies, and two that do not. Unfortunately, the feeling over these methods of work runs high in many parts of America; surely the brethren have forgotten that we plead for "liberty in opinion" as well as "unity in faith." I had a pleasant talk with Bro. Tannar, one of the preachers connected with the churches co-operating with the societies, and called at Bro. Campbell's house, one of the preachers connected with the churches that do independent missionary work, but he was away from home.

Toronto, Canada, was the next stopping-place, and in that splendid city of 320,000 people found six churches wearing the

name of Christ, three of which work with the missionary societies, and three do not. I was pained to see on the notice board in front of the building of one of the former churches, "Rev. —, Pastor." This was the first time I had come across this, and I am glad it is not more common. Strange, is it not, that I found that unscriptural and ecclesiastical title omitted before the names of the preachers on the boards in front of several of the denominational buildings? Are some of our men beginning to adopt that which we have condemned all along, and that which the denominations are commencing to abandon?

I had a pleasant Lord's day with the church on Bathurst-st., speaking both morning and evening. The day commenced with the school at 9.30, at which there were about as many adults as children present. In the class of men over which I presided, by request of the class, there were two of the elders of the church, and another brother who afterwards presided at the Lord's table, and is a prominent lawyer in the city. When will our adult brethren at home learn to attend school like this? Such would be a splendid example to the young. The church at Bathurst-st. was conducted very much like a church in our own land; all joined in the singing (there was no organ); a number took part in the morning service; the preacher is called by that Bible term—evangelist. Two differences I noticed—the New Testament lesson was read after the Lord's Supper was observed, and at the close of the meeting an opportunity was given for any one present who desired to do so, to step to the front to confess Christ. This latter is not at all a bad idea, just so long as that splendid communion service—an element of strength—is not turned into a gospel meeting for the unsaved, and the Lord's Supper is not put into an inferior or secondary place to the speaking. There were about 200 members present the morning I was with Bathurst-st., out of a membership of 250.

Montreal, Canada, was the last place on the American continent in which I came into contact with those who were satisfied to be nothing more nor less than Christians. There are only about 20 members in the little church there, and they have not had a preacher with them for some time; still they hold a meeting for breaking of bread and another for gospel preaching, as well as conduct a school each Lord's day. Here I found brethren who favor the organ and those who oppose it, those who approve of the missionary societies and those who do not, worshipping and working side by side. This is right—mere difference of opinion should never separate those who plead for unity in Christ. Some 12 of the brethren came together the night I was in the city in the house of one of the members, and I had the privilege of conducting a meeting and speaking to those who had assembled. This little gathering was arranged during the afternoon, after I had called on some of the brethren.

I am glad that I have had the pleasure of seeing a little of the American brotherhood, and am grateful for all the kindnesses that I received from their hands. They are an earnest and a devoted people. On a few points they do not practise as we do, and that I think is a pity, for I am convinced that on those matters we are more Scriptural than they.

## First Days in a Heathen Town.

When our ship put in at Colombo, Mrs. Pittman and I had to wait three days for the Calcutta boat. We discovered a "Missionary Rest Home," where we were not only entertained comfortably at a cheaper rate than at a hotel, but we had also the fellowship of other missionaries, besides the kindly offices of Miss Bishop and her assistants. We would recommend brethren passing through Colombo to put up at this place, which is not for missionaries only, but for any Christian people. The address is "Killarney," Colpetty-road, Colombo.

### Calcutta.

We arrived at Calcutta on Dec. 1. Our first sight of India was the mud-flats and mangrove swamps, said to be infested by tigers and crocodiles, at the mouth of the Hooghly river. Further up, the country on either side was an interesting picture of rice-fields, palm-trees, mud-villages, herds of little buffaloes, and natives in scanty but picturesque costumes. Calcutta is 70 miles up the river, and night fell before we reached the city, so we anchored till the morning. At dawn we found ourselves gliding past scores of great steamers from all parts of the world, and we were soon at the wharf. We said farewell to our fellow-passengers, 18 of whom were missionaries, got together our luggage, and stepped ashore. There was no one to meet us, Paul Singh being unable to get down to Calcutta, so we made our way to the Post Office, hoping for letters. We were glad to find one from Bro. Singh, telling us what purchases to make in Calcutta, and one from Bro. Macdougall, our American missionary at Calcutta, expressing regret that he was away at Jubbulpore, and directing us to a house where he hoped we might find a lodging. Calcutta is full of visitors at this season, and we were unable to find admission, but were directed to another house, where we stayed for the night. As it was not a very desirable establishment, we determined to hurry through with our shopping, and get away as quickly as possible.

### Enervating climate.

In Colombo you are pulled about in a rickshaw by a coolie, but in Calcutta there are no rickshaws, so you have to ride in horse garris or carriages, and as even in winter it is too hot to walk, the city is an expensive place in which to get about. In the houses there are always a number of native servants, but these are obtained for next to nothing, and what seems at first extravagant, is not really so, the enervating climate making it impossible for ladies to do housework. The rooms are necessarily large and lofty, and



there is a bathroom opening out of each bedroom. When you have finished with the water in the tub, you tip it up on to the stone floor, and the water runs away through a hole in the wall. There is no system of drainage. Calcutta has many noble buildings and roads, but the city is crammed with native houses and shops, huddled together in narrow lanes teeming with multitudes of natives. The streets are badly paved, and in a dirty state.

### Daltonganj.

Having purchased provisions for about a month, household utensils and a little necessary furniture, we got somehow to the station with our twenty packages of various shapes and sizes, and boarded the Bombay mail train at 9.30 p.m. We saw nothing of the country till daybreak, when we found ourselves travelling westward through dry plains, between low rocky hills, and past mud villages with coco-nut palms and sycamore trees. About 300 miles from Calcutta we changed for Daltonganj, and were the only white passengers on the train, which travelled southward for about 90 miles, through dry undulating country studded with hills, and a fair number of rather noble looking trees. The stations are about 10 miles apart.

At the terminus we found Paul Singh and Bro. Sahay awaiting us. Two of the English officials had very kindly placed their pony carts at our disposal, so we were soon trotting briskly toward the town about a mile away, our baggage following in a bullock cart. Paul Singh's house is in the heart of the native town. It was built for a Hindoo about 9 years ago, and has 4 rooms, with outhouses. Mrs. Singh received us very lovingly, and according to the Hindoo custom of welcoming special friends, placed chains of flowers around our necks. Bro. Singh had had the house whitewashed all through, and new matting laid on the floors. He has given us the two best rooms, and everything is very clean and comfortable.

### Paul Singh.

When the bullock cart drew up with our goods, we had a busy time unpacking, and furnishing our rooms. In the evening Bro. Sahay brought his wife and a little adopted boy, and a young man named Emanuel, a member of the Church of England, whom Paul Singh hopes to baptise before long. Bro. Sahay's wife is also considering the question of baptism. We had a very pleasant evening with these friends, and then retired. Far into the night we could hear the women chanting their native hymns, and the Hindoo police crying out to warn the people not to sleep too heavily, but to be on their guard against the thieves that abound in this district.

The next day was Sunday, and at 9.30 a.m. we met for the breaking of bread. Paul Singh conducted the service in Hindi, and there were present Sister Singh, Bro. Sahay, Benjamin Sahay, and ourselves. Emanuel attended, but did not commune. The hymns were sung in Hindi, to English tunes. The readings and address were in Hindi. Although we could not understand a word, we thoroughly enjoyed the meeting, realising the presence of the Lord. In the street the people were working, the goldsmith opposite was tapping with his hammer, and the

bullock waggons passed with their loads. There is no day of rest in a heathen town.

### Benjamin Sahay.

Before lunch, we called at Bro. Sahay's home, went to the native hospital, and walked through the market, where business was proceeding as on other days. While we were away, Mrs. Singh had her Sunday School class of low-caste children. Later, Bro. Singh distributed corn to a few of the poor. In the afternoon many natives called and sat on the verandah, talking with Bro. Singh, several high-caste Brahmmins among them. One young man, a teacher in the day school, could understand English, and I was able to have a talk with him. Ascertaining that he had no Bible, I gave him an English Testament, which he began to read on the spot. The people all expressed astonishment that we should come so great a distance to such a place as Daltonganj. They say they would not trouble about other people, but would let them alone.

Bro. Singh is doing a grand work. He has made friends of high and low, and has sown much seed, which has already borne fruit. He is a humble-minded man, and says it is all the Lord's doings. He is confident that there will soon be a great harvest in this district of 3000 villages all steeped in heathen darkness. Daltonganj has about 7000 inhabitants, but the villages are close at hand.

In the evening Bro. Sahay preached the gospel. There were 13 adults and 3 children present in the front room. They were very attentive and well-behaved. A Roman Catholic and his wife came with their baby, hoping I would baptise it.

### Welcome meeting.

On Monday evening a meeting of welcome was held, at which speeches were made, and an address read in English. The room was beautifully decorated with roses and other flowers, begged from the English residents. Mrs. Pittman was again decorated with a flower chain. Indian refreshments and confectionery were served at the close. It was a most touching and tender demonstration of affection.

As I write, it is quite dark. Just across the road some poor woman is wailing for her son, who died two months ago,—a despairing, heart-rending cry. At the back of the house, by the river side, a group of men are chanting Hindoo hymns in a weird, wild, monotonous fashion, worshipping they know not what. There are no lamps in the town, only the flickering lights in the mud-houses. But Paul Singh's mission house is a bright light shining in a dark place.

Daltonganj, G. P. PITTMAN.  
Western Bengal, Dec. 7, 1909.

### The Meaning of Christianity.

Let us not miss the meaning of Christianity as it comes to us and claims us. We are chosen, we are called, not to die and be saved, but to live and save others. The promise of Christ is a task and a reward. For us there is a place in the army of God, a mansion in the heaven of peace, a crown in the hall of victory. But whether we shall fill that place and dwell in that

mansion and wear that crown, depends upon our willingness to deny ourselves and take up our cross and follow Jesus. Whatever our birthright and descent, whatever our name and profession, whatever our knowledge of Christian doctrine and performance of Christian worship may be—when the great host is gathered in the city of God, with tattered flags and banners glorious in their blood-stained folds, with armor dented and swords worn in the conflict, with wounds which tell of courage and patient endurance and deathless loyalty—when the celestial knighthood is assembled at the Round Table of the King, our name will be unspoken, our crown will hang above an empty chair, and our place will be given to another, unless we accept now, with sincere hearts, the only gospel which can deliver us from the inertia of doubt and the selfishness of sin. We must enter into life by giving ourselves to the Personal Christ who unveils the love of the Father in a human life, and calls us with Divine authority to submit our liberty to God's sovereignty in blessed and immortal service to our fellow men for Christ's sake.—*Henry van Dyke.*

### Isolated Members.

Throughout the State of Victoria we have many brethren who by reason of distance from one of our churches are not in fellowship with any church. Some are subscribers to the CHRISTIAN, and thus keep in touch with the work of the church. Others are known to the churches where they once held membership. It is a great pity that we should lose sight of these brethren. It may be possible in time to establish the cause in many towns where these brethren are now residing. For the purpose of keeping a record of these scattered disciples, and of writing to them occasionally, I shall regard it a favor to receive their full names and addresses. Preachers, church secretaries, and brethren everywhere can help us in forming this list. Address to T. Bagley, State Evangelist and Organising Secretary, 88 Page-st., Albert Park, Melbourne.

The maelstrom attracts more notice than the quiet fountain, a comet draws more attention than the steady star, but it is better to be the fountain than the maelstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—*Dr. John Hall.*

Moses's life consisted of 120 years, divided into three forties. In the first forty years he was learning to be somebody. In the second forty years he was learning to be nobody. In the third forty years he was proving what God could do with a man who had learned those two lessons.—*Moody.*

## The Australian Christian.

PUBLISHED WEEKLY AT

528-530 Elizabeth St., Melbourne.

Editor &amp; Manager, F. G. DUNN.

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

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

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

## The Leader.

## IS OUR TEACHING WRONG?

In agreement with its announced intention, the *Spectator* is now proceeding to instruct its readers in reference to the subject of Christian baptism. It is doing so because a number of their people "are troubled because of the proselytising policy pursued by certain evangelists and others who make no secret of their determination to pervert people from other churches." And, continues the *Spectator*, "We wish, therefore, to tell our people why we think the view of such teachers is mistaken." From this it will be seen that both our Baptist friends and ourselves are interested in this matter. It is assumed that our teaching upon the subject of baptism is wrong, and the object of the *Spectator* is to show how and where it is wrong. And as our only object is to ascertain the truth upon the question, we propose to hear and examine the arguments which the *Spectator* regards as conclusive.

## Defective treatment.

The first article on the subject deals with what it terms "The Mode of Baptism," and as we glance over it we notice what appears to us a defect in the treatment of the subject. Very largely the discussion of what is termed "the mode of baptism" turns upon the meaning of the Greek word *baptizo*. In discussing this, the *Spectator* quotes no authorities, but is content to make unsupported assertions. Now, as no one recognises the *Spectator* as an authority on the Greek language, the omission to quote recognised authorities can only be regarded as a fatal defect. If our Methodist friends are to be properly instructed, they should be told what the standard Greek lexicons say is the meaning of *baptizo*. They should be candidly informed that no reputable and up-to-date lexicographer gives as its meaning either "sprinkle" or "pour." But perhaps this is too much to expect from our Methodist friends,

as it would be giving up their position right at the start.

## Defining terms.

The importance of defining the terms under discussion will be seen when the first statement in the *Spectator's* argument is looked at. It says:—

In the first place, the argument that the only true Scriptural method of baptism is by dipping, or immersion, is utterly without foundation. Not one case of such baptism can be demonstrated from Scripture. We are told that Jesus was immersed. Who said so? Not Matthew, nor Mark, nor Luke, nor John. Neither of these says that he went under the water. We are told that John baptised "in Jordan"; that Jesus went into the water, and came up out of the water. But notice first that nothing is said about being "dipped," and nothing about going "under" the water.

Now, if a correct definition of the word rendered "baptise" had been given, the *Spectator* would have saved itself from indulging in such childish utterances. If *baptizo* in the New Testament means only to dip or immerse, or overwhelm, the *Spectator* is found guilty of bearing false witness against Matthew, Mark, Luke and John. This, then, is a question of scholarship. The meaning of the word must be settled by authority, and both the *Spectator* and ourselves must bow to it. What, then, does scholarship say? Out of a host of authorities at our disposal, a few of the most prominent may be given. Liddell and Scott's Greek Lexicon, 7th edition, defines *baptizo* "to dip in or under water." Sophocles' Lexicon of Byzantium Greek defines it "to dip, to immerse, to sink." This third meaning is used intransitively, as of vessels sinking. Cremer's Biblico-Theological Lexicon defines the word *baptizo* "to immerse, to submerge." Thayer's "to dip repeatedly, to immerse, to submerge." He gives as its particular New Testament sense "an immersion in water." Harnack, the great German historian of Christianity, says: "Baptism undoubtedly means immersion. No proof can be found that it signifies anything else in the New Testament." If the *Spectator* can produce equal evidence that *baptizo* means "sprinkling" or "pouring," we will undertake to give up the business of discussing the meaning of *baptizo*. We challenge it to do so.

## Collateral evidence.

The meaning of the word as given by scholarship is supported by collateral evidence, such as baptised "in Jordan," that Jesus went "into" the water, and "went up straightway from the water," and "because there was much water there." These references all favor the idea of immersion, and are not suggestive of sprinkling or pouring. The fact urged by the *Spectator* that some people in modern times have gone to the Jordan and have been "baptised by dipping or pouring" proves nothing, except that they were paedobaptists.

Baptists also, in modern times, have been immersed in the Jordan, but that circumstance also proves nothing except that they were Baptists.

## Rom. 6: 4.

We do not propose to follow the *Spectator* in its strange and involved exposition of Rom. 6: 4. No exegete of any standing would venture to take the ground it does. The study of Bishop Sanday's exposition is recommended, also Wesley's own note on the passage. It is sufficient to say that baptism regarded as immersion symbolises burial, while pouring and sprinkling do not. The *reductio ad absurdum* form of argument is frequently the most effective with some people, and will probably be so with the *Spectator*. If sprinkling meets the case equally with immersion, let us see how it will look when so rendered. "Or are you ignorant that all we who were sprinkled into Christ were sprinkled into his death? We were buried, therefore, with him through sprinkling into death; that like as Christ was raised from the dead," etc. The result is so irreverent that we feel constrained to apologise for presenting it in this form. We have so presented it because the usual form of exegesis is lost upon the *Spectator*, or else it would have paid some attention to the exposition of this passage as given by the best Biblical scholars.

## Holy Spirit baptism.

The *Spectator* must excuse us if we do not follow it into the Old Testament to get the meaning and the form of Christian baptism. The New Testament is sufficiently clear and explicit, and being so, must determine any point of Christian doctrine. If New Testament teaching involves the idea of immersion, the use of the word "sprinkle" in the Old is not relevant to the point at issue. Our attention, however, is directed to the baptism in the Holy Spirit on the day of Pentecost. The *Spectator* says, "This is a clear instance of Scripture using the word baptise as meaning, not to dip, but to pour." We notice how tenaciously our Methodist friends cling to this passage. If it proved what they assert, we should not blame them for doing so. But it does not. All that the passage proves is, that the Holy Spirit was poured out so plentifully that the disciples were immersed or overwhelmed in the plenitude of his gifts. Their baptism or immersion was the result of the pouring out. Baptism is here used figuratively to express the overwhelming nature of the transaction. In literal baptism, pouring, in some form or other, is antecedent to immersion. For example, water is poured into a bath before a person can be immersed in it. It is true that a person may first get into a bath and have water poured upon him until he is immersed, but in literal baptism we should not recommend this method. Baptism, therefore, is not pouring.

**Mark 7: 4.**

The character of the arguments used by the *Spectator* shows the difficulty it has in sustaining its position. A conspicuous example of this is given when it says:—

Elsewhere in Scripture the word is used with the meaning of sprinkle. Thus, Mark 7: 4 says, in the Greek, "Unless they baptise," and the margin of the Revised Version says: "Some ancient authorities read 'sprinkle.'"

The *Spectator* states that the Greek word *baptizo* "means to wash or sprinkle." Now, it may mean "wash" as the result of immersion, but it is absolutely incorrect to say that it means "sprinkle." The *Spectator* conveys the impression that in the text of the Revised Version and "some ancient authorities," the same Greek word is used. It is not so. Two different Greek words are used. In the Revised Version, the Greek word is *baptizontai*; in "some of the ancient authorities" it is *rantizontai*. The first, meaning "to immerse," the second, "to sprinkle." This variation in the original documents has led to some discussion as to which was the proper text, but it has no relation to Christian baptism. It is a matter of indifference to us whether the Pharisees immersed or sprinkled themselves before eating. What we are concerned about is that the *Spectator* shall not mislead its readers by making incorrect statements.

**Heathen Greek.**

We can only notice one other point in the *Spectator's* first article. It says:—

Immersionist argument does not rest upon Scripture. We have shown that already. It rests upon the use of the word in heathen literature, and upon its derivation from "bapto," to dip. It is this that makes their case so plausible, and having once taken this meaning, they easily wrest Scripture passages to their support. With us the supreme question is, not how heathens used the word, but how the Scriptures employ it, and we have found that it is not used in the Baptist way there.

This is a paragraph worth studying, if for nothing else than its audacity of statement. It makes one smile to read that "the immersionist argument does not rest on Scripture." We can afford, however, to let this pass. More subtle and more misleading is the statement of the *Spectator* when it says, "With us the supreme question is, not how heathens used the word, but how the Scriptures employ it." It is assumed that the word *baptizo* took on a wider meaning, or to use the *Spectator's* words, "The New Testament writers boldly applied it where its meaning was to pour and to sprinkle, and this is enough to guide us in our practice to-day." This is pure assumption, for which there is not a particle of proof. Holy Spirit baptism does not prove it, as we have seen. Mark 7: 4, used by the *Spectator* as an attempted proof, has been demonstrated to be a statement made, let us hope, in ignorance. In addition to

this we may cite Prof. E. A. Sophocles, a native Greek, and for thirty-eight years Professor of Greek in Harvard University, who says: "There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb (*baptizo*) meanings not recognised by the Greeks."

**Professor Deissman.**

Our knowledge of Greek has been largely increased of late years through the discovery of ancient documents, and the idea once held that Biblical Greek differed from ordinary (or heathen) Greek has been dissipated. Professor Deissman, a recognised authority on the Greek language, says in Hasting's Bible Dictionary, in speaking of the philological value of the papyri, "These new texts have caused more and more the rejection of the old prejudice that the Greek Bible (O.T. and N.T.) represents a linguistic entity clearly determinable of scholarship. On the contrary, the habit has arisen more and more of bringing "Biblical" or "New Testament" Greek into relation with popular late Greek, and it has come to be realised that the Greek Bible is itself the grandest monument of that popular language." In addition to this, we have lexicons of the Greek New Testament, which are ignored by the *Spectator*, presumably because they do not bear out its statements. Summing up the entire article, it may be said to consist of assertions without proof, or if something in the shape of proof is offered, it is found on examination to have no proper foundation on which to rest.

## Editorial Notes.

**The Congo Question.**

The religious journals received by the last English mail show that the agitation for reform in the Congo district of Africa is still to the front. A great meeting has been held in the Albert Hall, London, in which representatives of the Protestant churches denounced the cruelties which were being perpetrated under the Belgian administration of the Congo. In reporting this meeting, the *British Weekly* gives the following by way of introduction:—

"The King hath disposess'd himself of us;  
We will not line his thin bestain'd cloak  
With our pure honors, nor attend the foot  
That leaves the print of blood where'er it walks."

"These words of the Earl of Salisbury in 'King John,' which were spoken after Arthur's murder, must express the feeling of every honest Belgian towards the tyrant of the Congo."

**The Horrors of the Congo System.**

The speech of Mr. C. Silvester Horne, M.A., is thus described:—"The most painful part of the evening's work—that of

describing the effects of the cruel Congo system—was allotted to Mr. Horne. In language of absolute simplicity, but charged with feeling, he recited the tale of horror. He asked for the co-operation of Belgium in closing the darkest and bloodiest chapter in modern civilisation. 'No person could realise the full story and remain sane.' 'The bitterest thought is how little we can do. This thing has been done. By no Albert Hall meeting can you repeople the Congo. You cannot call the people from their graves.' As Mr. Horne described the outrages, there came one or two sharp interruptions from the upper stalls—a significant proof of the force of words which must have penetrated to every heart and conscience. Louder far than the interruptions, which seemed to come from one individual, came repeated cries of 'Shame' as he told how, out of 800,000 natives in one district, only 50,000 were left. 'Those people had as good a right to live as any person in this hall.' 'We have seen a people done to death that European financiers might flourish.' 'They tell us that the churches are supporting a policy of war. I answer that an unreformed Congo is a perpetual menace to the peace of the world.' 'Unrighteousness always means unrest.' In Mr. Horne's eloquent utterance not a sentence was wasted. His closing message to Sir Edward Grey carried with it the unanimous assent of the meeting, and of the vaster Christian public represented there."

**Rome and the Congo.**

Referring to the same subject, the *Christian* says:—"As in the Dreyfus case, so in the Congo question, the Roman Catholic Church has played an ignoble part. It was noticed at the Albert Hall meeting that the R.C. Archbishop of Westminster was conspicuously absent: the reason comes out in a message addressed to him by the Belgian hierarchy, thanking him for having declined the invitation of the Congo Reform Association, and so held aloof from what has been aptly called 'the protest of Christian England.' Rome's share in this Congo tragedy has been callous from the first. It adds another chapter of shame to this awful story that now, when an outraged Britain, through the lips of its trusted religious leaders, speaks out, the chief spokesman of the Papal Church should remain silent."

**A New Decalogue.**

Professor Tyrrell, in publishing some essays on Greek literature, shows his sympathy with the existing reaction against the methods of German scholarship. He says:—"We are fain to protest against the obsequiousness with which many English (and nearly all American) editors bow their neck to the yoke of German authority. We are disposed to recommend an adjunct to the Decalogue for the guidance of our rising scholars: Thou shalt not covet the German's knife, nor his readings, nor his metres, nor his sense, nor his taste, nor anything that is his."

THE SOCIETY OF

## Christian Endeavor

"For Christ and the Church."

CONDUCTED BY A. R. MAIN.

(All correspondence for this department should be addressed to Suffolk-rd., Surrey Hills, Vic.)

## DOES RELIGION PAY?

Topic for January 24.

Suggested Subjects and Readings.

- Religious for 'nothing'—Job 1: 6-22.
- What religion costs—Matt. 16: 21-26.
- What religion yields—Gal. 5: 22-25.
- What religion promises—1 Peter 1: 1-9.
- What religion gives—Matt. 11: 28-30.
- Where religion takes us—Rev. 22: 1-5.
- Topic—Does religion pay?—1 Cor. 3: 18-23.

For our purpose the query resolves itself into this—Is Christianity a good thing? does the service of Christ benefit men? are we expected to give up a great deal without compensating advantages? This last question is not superfluous, for every one who becomes a Christian has to give up something. He has not only to deny himself of things, but to renounce all, deny himself.

Clearly the Bible represents the man who gives up for Christ as getting more back. God, we are fond of saying, will be in no one's debt. The merchant who gave up his goodly pearls counted it not a loss, because he received in return the pearl of great price. He had something more than compensation.

Does religion pay? It depends on the kind of dividends one expects, and in part on the time of their payment. We do not think religion pays in the sense that perforce the Christian must enjoy material prosperity. In a well known passage Bacon wrote: "Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favor." Some Christians are poor, and some rogues rich. Can a millionaire be a Christian? is a debatable question; but I never heard it suggested that the surest way to become a millionaire was to become a Christian.

The date of the pay-day is not unimportant. It does appear that good men are, because of their faithfulness here and now, blessed with material prosperity. We recollect that the Lord Jesus promised a hundredfold in this life, and in the world to come life eternal. Some remarkable evidences of blessing are on record. One who had a right to speak, wrote: "My belief is that God blesses, in temporal and spiritual things, those who honor him by setting aside a stated portion of their income for his service. I have never known one exception." But suppose there were exceptions, suppose the Christian might have to endure hardship and poverty all through this life, it would not prove that religion does not pay. We have all heard the story of the sceptical farmer who with Sunday work and other smart practices reaped a fine harvest while his Christian neighbor suffered. October seemed to prove that religion did not pay—until the editor reminded him that the Almighty really

had not promised to settle accounts in October. The pay will come sure enough. Not one sacrifice will be overlooked, not one deed of loving service ignored. "Religion," says Amos R. Wells, "is the only enterprise that carries its profits into the next world. Shall we *there* think it has paid?"

Think of the pay that is definitely promised. Bread and water is sure, food and clothing were promised by Jesus to him who would first seek the kingdom of God and his righteousness. Pardon, peace, joy, eternal life, are ours. We shall see Christ and be like him. One glimpse of his face will be greater pay than a life of service could lead us to expect. Pay?—"All things are yours," says Paul. He who is an heir of God, and joint heir with Christ, who has a Father with all the resources of the universe, is hardly likely to go without "pay."

Save for more completeness it need hardly be emphasised that religion is not a thing to be sought for pay. He who has an eye on the pay will not have much religion. When Christ said, "Seek ye first the kingdom . . . and all these things will be added," it is plain that "first" did not mean merely first in time; he who seeks the kingdom because of the things added does not seek it first. Of course we all do seek for pay, but it would be well to find more that our Christianity is in a large sense its own reward.

## FOREIGN MISSIONARY EVENTS.

Topic for January 31.

Suggested Subjects and Readings.

- The gospel in Samaria—Acts 8: 14-24.
- The Gentiles enter in—Acts 10: 34-48.
- Organised missions—Acts 13: 1-12.
- Medical missions—Mark 16: 14-20.
- Misused missionaries—Acts 14: 19-28.
- The gospel and the King—Acts 26: 24-32.
- Topic—The most stirring events of Foreign Missionary history—Acts 14: 8-22.

There is embarrassment of riches in a topic like this. Here we can only note a few important outstanding events. Every Endeavor doubtless has some special incident on the topic.

John Dryden called 1666 the *Annus Mirabilis*. A. T. Pierson points out that the nineteenth century excelled the seventeenth; "and as to the '*annus mirabilis*,' that one year, 1858, is probably the most wonderful year in the annals of history, for the rapidity with which on every side new doors opened for access commercially, politically and religiously, to the whole world. During that year, Japan, after two centuries of sealed ports, made treaty with Great Britain; China enlarged vastly the rights conceded sixteen years before; India became part of Britain's world-wide empire, and zenanas were penetrated by Christian women; Italy laid the basis of her new freedom; Mexico threw open her doors to the Protestant missionary—all this and much more within a twelvemonth. In that one '*annus mirabilis*' two-thirds of the entire population of the globe were suddenly brought within the reach of the missionary who preaches a full gospel and carries an open Bible."

There are three events that should ever be had in remembrance. The first is the little gathering of thirteen men at Kettering in 1792, at

which the famous collection of £13/2/6 was taken up. This was "the turning point of missionary organisation," when the Baptist Missionary Society was born in Widow Wallis' parlor. The second is the famous haystack meeting in America in 1806, at which Samuel Mills said of the evangelisation of the heathen millions, "We can do it if we will." This meeting led to the organisation of the first really Foreign Missionary board in America, of which Judson was one of the first missionaries. The third was a feature of the centennial of the Haystack Prayer Meeting, the formation of what was called the "Laymen's Committee," better designated "A Business Men's Missionary Movement." This has already given a great impetus to the work, and may be expected to continue to do so.

Revise the story of Uganda; you will find stirring events enough. Bishop Tucker of Uganda tells of the way in which the gospel reached Ankole on the west of Uganda. For three days a great debate waged between the missionaries and the heathen medicine men in the presence of the king, the result of which was permission to preach and teach. Two evangelists were left to do the work. "Months passed by, and then glorious tidings came. One day the king and several of his chiefs came to the evangelist and said: 'Now, after all that you have told us of Jesus Christ and his salvation, we want to tell you that we do not believe in these charms of ours any more. Here they are, take them.' 'No,' said the evangelist, 'if you do not believe in them destroy them before your people. If we take them, your people will say we are going to use them for our own benefit.' The king ordered a fire to be made in front of his enclosure, and then in the broad light of day and in the face of all his people he came and cast his treasured charms into the fire and destroyed them, and then the prime minister and others did the same, and all day long, I am told, that fire was kept burning, and all day long the people came and cast their charms into the fire."

The Lone Star Mission—for long considered to be as ill-fated as its name—is noteworthy for one great day, July 3, 1878, when 2222 Telugus were immersed (by six baptisers, acting two at a time, in spite of objectors to Pentecost!). That was one of the most glorious days in mission history. W. E. Geil says that the most beautiful thing he saw on his world tour was the baptism of converts in the Congo by our brethren at Bolenge, Africa.

"The most stirring event in Chinese missions was the Boxer massacres of 1899 and 1900, in which 188 Protestant missionaries and their children were slain, and about 50 Catholic missionaries, with 5000 native Protestants and about 20,000 native Catholics. The stanchness of Chinese Christianity was proved beyond all possibility of future doubt."

Remember, if the cloud is over you, that there is a bright light always on the other side; also that the time is coming, either in this world or in the next, when that cloud will be swept away, and the fulness of God's light and wisdom poured around you. Everything which has befallen you, whatever sorrows your heart bleeds with, nothing is wanting but to see the light that actually exists waiting to be revealed, and you will be satisfied.

—H. Bushnell.



### AUSTRALIAN MISSIONS.

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

#### *Japan and things Japanese, by Mrs. P. A. Davey.*

I paid a visit recently to Chiha, one of our out-stations. We had a nice meeting for the women who came to the "Kogisho" place of preaching, usually a Japanese house, where the preacher, if there is one located, lives. Our attendance was smaller than it should have been, on account of the young girl students who usually come being detained at school preparing for a sport day. These are held during autumn and on Sundays. Here Sunday is the only day entirely free from school duties. Of course nothing is known nationally of a day of rest. I have had two invitations this fall to attend different school exercises. For the good reason that my Sundays are usually fully otherwise occupied I have declined. This question of observing one day in seven is a problem. It seems to me that we can teach and help the Christians to make it a matter of privilege, and help by their influence to bring the benefit to others. My work here lies in the monotonous rut of routine, and while I write I ask myself, is every day's effort a faithful seeking to be used in bringing light to some one who has not yet found it? I have talked lately with the father of our cook. He is an old man, about 75. He has read the Bible somewhat, and thinks Christianity a good thing, but all his relations are Buddhists, and he doubtless wishes to remain in the faith of those who have gone before him. I pray he may yet see the light. Our fine evangelist Krikawai has gone to U.S.A. to work for the Japanese church in Los Angeles. We feel his loss very much. We have a good set of officers, however, and Mrs. Kawamura is a faithful Bible-woman, so we hope to keep the church together until we get a permanent preacher. It means added work and responsibility for Mr. Davey. Christian love and greetings to all. (Nov. 16, 1909.)

#### *A transhemispherical line.*

"In railroad terminology missions is the main line of the church's activities. This main line is not an interstate or transcontinental line, but a transhemispherical line, encircling the entire globe. There are branch lines whose business it is to serve the main line. Some of the branch lines of the church's activities are the Sunday School, the Christian Endeavor Society and the prayer meeting. These organisations must serve the great missionary enterprise or fail in their

purpose. If they do not give of their money for the missionary treasuries, and their young men and women for missionary careers, they violate the intent for which they were organised. A railroad can reach its highest speed only on its main line, where the roadbed and the equipment are the best. A church can reach high spiritual speed only by getting on the main line of world-wide missions. The church which is not 'making disciples' its greatest mission is not only delaying the purpose of Christ in the world's redemption, but is bringing destruction to its property through disuse and decay, and spiritual death to its membership by forfeiting the presence of him who said, 'Lo, I am with you always.' For the promise 'Lo!' is conditioned on obedience to the command of 'Go!' Branch lines run but few trains and carry but few people; main lines run many trains and carry multitudes of passengers. The churches I have known which do the best work and attract the greatest multitudes, are those which give the most earnest heed to Olivet's message."

#### *Arrival at Harda, India, of Miss Mary Thompson.*

I was glad to see Mr. and Mrs. Strutton when I landed at Bombay, and to spend most of the day with them. The train was pretty full leaving Bombay, and I was wondering how I should manage, when one of our English members who was transferred to Bombay during my absence, and who is assistant station-master, came to my assistance and saw that I was comfortably fixed for the night. I had a number of callers the day and the day after I arrived at Harda. I went out visiting on Thursday, and some of the women were glad to see me. Dr. Fleming had visited some of them occasionally. There have been good rains this year, and most of the people look well and fairly comfortable. There would be some smiles if I were to appear on some of the platforms at home, garlanded as I appeared here at the welcome meeting given by the church. Afterwards, all the missionaries except Mrs. Cunningham had dinner at Mrs. Drummond's. Thirteen of us sat down and enjoyed our dinner immensely, and had a good evening together. It was good to see the children in the Sunday Schools again, and afterwards to sit down at the Lord's table. Our members have increased since I left here, some having brought their letters from other stations, and one having been restored to fellowship. Bro. Shah gave a splendid exhortation to all present at the church, about 60 in number. The evening meeting was well attended. It was the day for special prayer for India, and there is no doubt of the need for earnest continued prayer for India. I feel thankful to be once more in this needy field. Christian love to all. (Dec. 6, 1909.)

### Christian Endeavor in India.

Stephen Ludbrook.

The World's C.E. Convention met for the first time in a heathen land at the end of Nov., 1909. Previously Portland, U.S.A., London and Geneva had seen similar gatherings, but in Agra it met as a city of tents, the camp of the Viceroy, Lord Minto, being graciously lent for the occasion, without which, as Secretary Herbert Halliwell said, the difficulties would have been greatly increased. The attendance numbered from two to three thousand, separate meetings being held for the English and Hindustani-speaking folks, though occasionally combined, and the gift of interpretation or transliteration being used. Twelve hundred villages in India and Burma were represented; most came by train, but many walked, 102 miles being the longest walking distance definitely known. The Burmans and Karens numbered 115, besides 17 missionaries, from those shores where Judson began 96 years ago. Three from Thibet, native Christians, and one lady missionary responded for the last land to be opened to the gospel. Germany, Sweden, Russia, and Switzerland were all heard speaking by sent men, our own Bro. Charles King from Kalgoolie and Perth responded from Australia. Of the addresses, what shall we report? Space would fail us. Mr. Andrews, of a Delhi College, startled some by seriously maintaining that educated India is turning away from Christ more than was the case 30 years ago—that she would regard it as a denationalising calamity were India to become Christian. However, one of India's own wise men, Keshub Chunder Sen, has said, "None but Jesus ever deserved that bright and precious gem, and he alone shall have it." The fault lay not in Christ, but in our Western presentation of him. The remedy is in greater depth and quality of spiritual life, and by renunciation to follow the Lamb to victory.

Dr. Francis Clark, world's President, spoke of increase in all respects, claiming now 70,000 societies and over 3,000,000 members. He had a message from Mr. Fairbanks, Ex-Vice-President of the U.S.A. He could not come from Calcutta to give his expected address, so sent the gist of it in a telegram of 751 words; in it he gave his testimony to the part which the Endeavor movement is acting in raising humanity and lowering the power of their brutish instincts. World's Secretary William Shaw greatly impressed the meeting by drawing from the people money on the spot and promises, for fifteen native secretaries for provincial unions, and one travelling General Secretary for all India also a native Christian, for three years. William Carey the fourth was present from near Calcutta, and spoke earnestly at the morning seven o'clock open air on the top of an adjacent hill. He mentioned the toast drunk in silence by all the higher ranks in one European nation "To the day"; that is, when they will deal their great enemy a final blow. We separated with the thought of coming victory, "To the day" when Christ shall in fact be Lord of all. Native Christian Sarkar spoke of the immense districts in India still without workers. He instanced the case of a mother whose child was born on the eleventh day of the moon; but because it was that day, both husband and father refused to give her even a little water; her life was lost.

We cannot speak of the marble dream, the Taj Mahal, the world's prettiest building, whether by sunshine or moonlight, nor of the historic fort built by the wise Akbar the Great, over 300 years back, with all its palace and temple adornments. The great assembly of people from so many nations and tongues and tribes, with songs of joy and faces of rejoicing, praising him who has loosed us from our sins by his blood and made us a kingdom and priests unto God, this is the supreme memory of a four days long to be remembered.

## Sisters' Department.

### VICTORIA.

#### THE NEW YEAR.

What of the year to come? I do not know;  
Only day by day my pilgrimage I take;  
I see the Cloud which guides, and trusting go,  
Content to serve God's will for dear Christ's sake.

Why should I shrink at fiercest hell's alarms,  
Or tremble at the lightnings of its wrath?  
Enough to feel within God's circling arms  
His chosen ones safe press their onward path.

O, pilgrim on the ever brightening way,  
Look unto him who leads the ranks of faith;  
Whose grace assures the fadeless, perfect day,  
Where crowns await the faithful unto death.

—C. E. W. Dobbs.

#### PRESIDENT'S NEW YEAR MESSAGE.

A happy and prosperous year to my sisters. A dear friend writes: "No one wants to hear our moans. The world only counts our smiles." But we have a Father who hears the moans of his children. His ear is ever open to their cry. He can relieve; he can comfort, and through his help we can turn smiling faces to the world. "For the Lord God is a sun and shield. The Lord will give grace and glory. No good thing will he withhold from them that walk uprightly." Thankfulness is our attitude to the Father; we trust him for the life here, and that which is to come. Let us in our gladness remember the poor, the sad and suffering, and all that have wandered into paths of darkness, and pray that we may be made wise to heal the world's sickness, to right its wrongs and injustice, to bless those who curse us, to do good even to the unthankful, and be united in sympathy with all who seek the progress and uplifting of mankind, imitators of our Master.—E.D.

#### MRS THURGOOD'S MESSAGE.

"Looking unto Jesus."

"What can I do to-day?  
Not gold, or ease, or power, or love to gain,  
Or pleasure gay,  
But to impart  
Joy to some stricken heart—  
Bring to the fold again  
Some lamb astray;  
To brighten life for some one  
Now and here,  
This let me do to-day."

#### MRS. LUDBROOK'S MESSAGE.

"Speak a shade more kindly  
Than the year before;  
Pray a little oftener,  
Love a little more;  
Cling a little closer  
To the Father's love;  
Then life below shall liker grow  
To the life above."

The next meeting of the Victorian Sisters' Executive will be held on Friday, Feb. 4. The Prayer Meeting Committee are responsible for the paper. We hope to see a full attendance of delegates, as we must begin our preparations for the Conference. The sisters' meeting will be held March 23, in Lygon-st.

"Give me, O Lord, a heart of grace,  
A voice of joy, a shining face,  
That I may show where'er I turn  
Thy love within my soul doth burn!"

"A tenderness for all that stray,  
With strength to help them on their way:  
A cheerfulness, a heavenly mirth,  
Brightening my steps along the earth."

## Humors of the Centennial.

F. Pittman.

As far as I could judge, Christian dignity and intense earnestness characterised all the Centennial sessions. Levity was not a predominant feature of any of the speeches; yet (and herein the deliberations were greatly helped) the saving grace of humor was at times present in no small degree. Abler writers have described the meetings and emphasised their salient features. Permit me a word or two on the humors of the Convention.

The last first: The closing meeting was addressed by missionary Trotter, who is engaged in rescue work amongst drunkards, etc., in many cities. C. R. Scoville, in introducing him, said, "He's an Irishman, and when you hear from him you are likely to have spontaneous combustion in less than three minutes." We had it. Mr. Trotter said, "I'm a saved man, and when God saved me I told him he should never hear the last of it." Announcing his text, he said, "There are three heads about my text: I give them out, then leave them, and then never get back to them." Asked by a man in the gallery to get the other side of the desk, he answered, "I am big enough to be on both sides." In the course of a very fine address, he said: "I'm an A.M. (after money), and a B.A. (born again). It is mighty hard to serve Christ with the devil in you; you know that by experience." "Put a pig in the parlor, and he will still be a pig." "Don't spend 50,000 dollars over a church steeple, and stick the primers down the coal-hole." "In some churches, the membership is like a box of tacks, pointing everywhere." "You can't blame a man for not going into an ice-chest, when he would be licked for not sweating." "Jesus and whisky don't mix." "Christ cast out devils and raised the dead; many to-day raise devils and cast out the dead."

The brotherhood sessions were enlivened by witticisms and humorous anecdotes. The following stories were new to me:—A fellow wanted

to propose; called at 8 p.m.—didn't know what to say; at last he remarked, "Fine weather, isn't it?" 9 p.m. came; he edged a little nearer, making another remark about the weather. 10 o'clock came; 10.30; still he edged a little nearer. The father appeared at the top of the stairway and called out, "Is that young man there yet?" The daughter answered, "No, but he's getting there."

A man had an ox he wanted to teach to lead. He went to the pasture, put a rope around the horns, led it around the house, afterwards putting it into a bail. Going in at the panel he wanted both his hands, so wound the rope twice round his legs and held it between his knees. The ox thought there wouldn't be a better opportunity, and started. Soon the dust was flying. A neighbor shouted, "You fool, what did you tie the rope around you for?" He replied, "I hadn't gone 15 yards before I discovered my mistake."

Referring to the great work of the women of America, one speaker said, "In the early days, when hauling logs, men shouted, 'He—oh—He,' now it should be 'She—oh—She.'" Arthur Holmes said he was like the Irishman who accidentally left the gas turned on in his shop, thoughtlessly lighted a match, blew himself into the middle of the street, and replied to a passer-by who helped him with this question, "Are you much hurt?" "No, not mooch"; but, gazing at his blazing shop, "Sure I got out just in time, didn't I?"

Mr. Corey said, "There are men who have not got beyond the incubator stage in their experience, because they think not of anything or anybody but themselves." "Stop soft-soaping men into the ministry. Challenge them to go, and dare to die in the service of Christ." "Wives are told to 'ask their husbands at home'; what if they asked their husbands as to world-wide missions?"

At the Bible School sessions, Mr. Peace said: "The way to keep a boy from eating green apples is to fill him up with ripe ones." He told of a man who quarrelled with his wife: she got a broom-handle, he crawled under the bed; she cried, "Come out of that." He shouted, "So long as I've got the spirit of man in me, I'll not come out."

At another session, W. H. Book said, "I was called to baptise an old man who was sick. I suggested to the wife that she, too, had better obey the gospel. She replied, 'If Matt. gets baptised it will do for both of us.' You smile at that, but how many husbands give for their wives? At one time I was in charge of a mission. The house of worship was about to be sold for debt, when an old brother, sound in the faith, came to our rescue with the promise of a loan of 10 per cent. and a mortgage on the house. This is what should be placed on his tombstone:—

"Here lies old Ten per cent.,  
The more he got, the less he spent;  
The more he got, the more he craved;  
If he gets to heaven, we will all be saved."

Not without conveying a moral was the story told of an old-fashioned Methodist camp meeting, at which an old lady exclaimed, "Oh, that I had but one more feather in my wing of faith!" Upon which another old woman shouted, "O Lord, stick it in, and let her go."

The foregoing are a few of the humors I can recall. The 230 addresses of the Convention

were, as a rule, very fine efforts, sometimes having the effect of raising the audience to a high tide of enthusiasm, yet I think it can be safely asserted that the occasional humor but proved an auxiliary towards the end.

## From the Field.

### New Zealand.

WELLINGTON.—A pretty wedding took place in the Vivian-st. chapel on the morning of Dec. 30, when Sister Nellie Richards, of the Wellington church, was married to Murray Glaister, of the Auckland church. They are to reside at Auckland, so Wellington loses a good worker through the departure of our sister. Chas. A. Wilson officiated.

SOUTH WELLINGTON.—Meetings still well attended. We had visiting us Sister Carter, Palmerston N.; Bro. Davidson, Hawera; Bro. Garret, N.E. Valley, Dunedin. Bro. Wilson addressed the school at Kilbirnie in the afternoon. At the evening service he delivered a stirring address, at the close of which one young lady decided for Christ. Interest is being aroused. We have a lot of strangers at our gospel service. Our midweek prayer meetings are splendid.

### West Australia.

SUBIACO.—One confession last Lord's day. Good meetings to-day. A combined Christmas service was held in our chapel in the afternoon. The Congregational, Methodist, Presbyterian, and Salvation Army Sunday Schools assembled. H. J. Banks presided over the meeting, and Mr. E. Knight, the minister of the Congregational Church, led in prayer. C. P. Taylor, minister of the Presbyterian Church, spoke to the children, and was followed by Mr. Barclay, of the Methodist Church, who spoke on the blessing of giving.—A.W.M., Dec. 26.

PERTH.—The Loyal Sons Bible Class for young men, which was organised last August, has now an active membership of 17, and has increased from 11 since the organisation meeting. The members holding office are as follows:—Teacher, Bro. Blakemore; president, B. Fleer; vice pres., B. Arnold; treasurer, E. Shacklock; secretary, R. Wright. This class was organised for the benefit of the young men of the church and school, and has generally been a source of great blessing, and we look forward to greater blessings in future under the leadership of our Bro. Blakemore.—R. WRIGHT.

BROOKTON.—One addition by letter since last report. We hope in the near future to be able to purchase a building as well as partially support an evangelist, and in consideration of the way the brethren are promising to open their pockets, it seems our hopes shall be satisfied. W. L. Ewers, from the church at Northam, is with us once in every month, and preaches the gospel at Brookton and West Brookton. Much interest has been aroused. We anticipate holding a 15 days' mission early in February, which we believe will be the means of bringing many into the church.—FRANK D. JONES, Dec. 29.

### New South Wales.

BROKEN HILL.—We are still having encouraging meetings. Four confessions since last report. Splendid attendance at watchnight service; one confession. Held our church quarterly meeting on Dec. 29; a good number of members present. All reports very encouraging. 19 confessions for quarter.—R. J. HOUSE, Dec. 2.

LISMORE.—Our regular reporter is away on a holiday at Brunswick Heads, where twelve of our members are at present. They met to break bread yesterday. J. P. F. Walker has been there for some months, and never fails to gather the isolated brethren living there round the Lord's table. We have had improving meetings in Lismore during the month. On Sunday, Dec. 26, we had a splendid meeting, with one confession—a young lady who was baptised straightway. C. L. Peterson, district evangelist, commenced at Bungawalbyn yesterday, proceeding to Casino to-day. In the latter place there are over 30 isolated members, whom it is hoped to organise into a church. The town is a large one, of some 4000 inhabitants, and a strong church should develop. The Lismore evangelist will hold a short mission at Tyalgum (Tweed River) from 17th to 21st Jan. All the outside meetings are keeping up well.—Jan. 3.

### Victoria.

NORTHCOTE.—One received into fellowship Sunday morning, having been baptised during the week. Bro. Swain exhorted the church. Bro. Lang still preaching to appreciative audiences.—S.G.C., Jan. 10.

CARLTON (Chinese church).—At the close of Bro. Jame's address, one came forward and made the good confession, and two young ladies were baptised into Christ.—A. BAKER, Jan. 9.

MIDDLE PARK.—Good meetings at both services yesterday. Bro. Swain addressed the children in the Sunday School in the afternoon, at the close of which one scholar came forward in response to his appeal. The evening address was a very fine effort, but our new seats appeared uncomfortable to some of our visitors, who did not appear to be able to get quietly to sleep under Bro. Swain's vigorous appeal. They tell us "he is not like other preachers." He certainly makes an impression.—J.S.M.

SOUTH YARRA.—Good meetings last Lord's day. Sister Arnold was received by letter from Windsor. Amongst the visitors were Bro. Hagger, Alf. Hagger and Miss Hagger, and Sister F. Lee, North Fitzroy. We were very pleased to have Bro. Thos. Hagger with us once again, and to listen to his stirring exhortation. In the evening W. Nightingale preached to good audience on "The Church:—T.M., Jan. 10.

BERWICK.—The Sunday School will hold their picnic as usual at Mordialloc on Jan. 20.—E.E.H., Jan. 9.

SOUTH MELBOURNE.—Good meetings last Lord's day, most of our members who have been away on holidays being with us again. Bro. Marrows exhorted the church very acceptably in the morning, and after Bro. Stevens' address in the evening one young lady made the good confession.—S. NORTH-EAST, Jan. 10.

FOOTSCRAY.—One confession last Lord's day. The evangelist, J. E. Allan, has been asked by a unanimous vote of the church to accept a further engagement of twelve months. He has accepted. Bible Class a special feature of the work; it now meets in a fine hall opposite the chapel, and hopes to reach more young people of this city by this means.

MELBOURNE (Swanston-st.).—Last Lord's day morning Sister Bruce, from Burnie, Tas., and Bro. Brown, from Norwood, S.A., were present. Bro. Gordon spoke in the evening on "Christ and the Publican of Jericho." On Christmas day one of our oldest and most valuable members in the person of Sister Mitchell, sen., passed away, and was laid to rest in the St. Kilda cemetery on Lord's day, Dec. 26. Sister Mitchell was widely known amongst the churches in Melbourne, and our sympathy is extended to the family in their bereavement. An obituary notice will appear in next issue.

MEREDITH.—Last Lord's day a young lady received the right hand of Christian fellowship, having been obedient to her Lord in baptism during the previous week. Bro. Bagley exhorted the church, and commenced the mission by holding a young people's meeting in the tent in the afternoon, and in the evening delivered an earnest address, his subject being, "God is Love." The attendance was good, though a strong and bitter opposition prevails. Brethren, pray for the mission and the missionary.—A.M., Jan. 10.

### Queensland.

BUNDAMBA.—On the 2nd inst. we had the great pleasure of receiving four into our fellowship—Bro. and Sister Want, late of the Merewether church, Newcastle, and W. and G. Newlands, just out from Scotland. We are hoping that we may go on through the year as we have begun; and that our numbers may increase for the Master an hundred-fold.—GEO. GREEN, Jan. 8.

### South Australia.

MILE END.—On Sunday morning a young man was received in who had been baptised at Norwood. Bro. Ewers has returned home, and looks well after his trip around the world.—R.H., Jan. 3.

HENLEY BEACH.—The Christmas season of the year is a very profitable time for those in his vineyard by the seaside. We thoroughly appreciate the short stay of Bro. and Sister D. Freeston and family, also the company of many young brethren from Norwood Tabernacle. On Christmas Sunday A. P. Wilson exhorted the church, and in the evening N. G. Noble preached to a large audience. H. Moore gave to us a very profitable message on New Year's Sunday, and during the evening Geo. Collins, from Norwood, preached acceptably to a fair audience.—M. S. NOBLE, Jan. 9.

Continued on page 30.

## W. DONAHAY.



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## 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 VIII.

#### ON THE UP GRADE.

"You are startled—surprised?" queried the stranger, eyeing Colin Lathrop most genially, and perhaps with some amusement, as he pinned him with his question. "But I have had you under my eye for some time. Although your guards here kept me from going down into the tunnel, I have had other means of making observations. And I know that you and Flannagan discovered in its verity a fact that we have long suspected. I saw you rowing about the dock over yonder, too, and knew that you went there to satisfy yourself that there was really a river outlet to that old passage from the warehouse—eh? I fancy the passage is stoned up at the other end, isn't it? I'm frank with you, you see. Although we know it exists, you have actually seen it."

The engineer's suppressed amazement culminated in a sigh which rose from his very boots—or seemed to. But he was wide-eyed still as he gazed upon the gentleman with the flower in his lapel, and listened to him.

"Do you mind telling me who you are?" he finally blurted forth.

"Certainly not. My card. It tells you nothing but my name. I am, however, from the Treasury Department: in fact, of the Secret Service. This is a case in which the customs bureau is interested."

"Ah!" cried Lathrop, a great light breaking in on his mind.

"There has been distributed about the country many thousand dollars' worth of laces, on which no duty has been paid. I am sorry to say some news of the matter got into the papers. Whoever smuggled the laces in took warning in time, and we have had a hard chase in getting any evidence at all against Bemitch and Gryde."

"But the fact of the existence of this passage to the dock has been established. We have even got hold of some men who have taken goods from certain steamers outside, and brought said goods into the port, and delivered them under that dock yonder. But the entrance to the dock has been barred now, and I believe that the other end of the tunnel is closed. Am I right? Come, Mr. Lathrop, as a good citizen you have no choice in the matter. You will have to go before the commissioner and give your testimony, anyway."

Lathrop's sigh now was a sigh of relief. Whatever desire he might have had to keep what he had learned secret—not to be an informer, in fact—was exploded. He nodded, but without speaking.

"Well, sir, when I saw you go to Gryde day before yesterday, you gave me quite a start, you did," said the detective. "I thought I'd sized you up right; but I couldn't make out whether you were trying to make a dicker with Gryde,

or what your game was. I hear now, however, that he tried to bribe you by backing your bond for this tube contract—eh?"

"We had some talk on that matter," admitted Lathrop, flushing.

"And, when he tried to force you to it, you gave him the run-out," went on the detective, smiling. "The papers tell me that you are likely to lose the job, too. That bond, as I understand it, was a scheme of Gryde's to keep you out of Mayhe-street—eh? Well, we'll have him right this time, and I reckon Amos Gryde won't be much of a loud noise around here again. I can depend upon you to visit the commissioner when you are notified?"

Lathrop, still speechless, bowed.

"Very well. Glad to have met you, Mr. Lathrop. Good day!"

And Lathrop saw him go with a feeling that if he hadn't been kicked, he ought to be. Never since getting into long pants had Colin Lathrop felt so small as at the present moment. He knew just how near to aiding and abetting Gryde's crime he had been. And he could not fail to feel now that his course was not above reproach.

Surely Joe Brace had lost both confidence and respect for him. And Joe and he had been good friends as well as partners. If Joe had often called him "parson," Lathrop knew that his partner had a sincere respect for his religious opinions and for his upright business methods. But the young engineer knew that he had fallen greatly, in his own estimation, at least. He had yielded to the temptation that first assailed him when he saw that he could make Gryde come to terms on the bond matter; and his penitence for that error seemed only a species of treachery.

Old Andy, who sometimes hung about the works after his season of watching the entrance to the tunnel was over for the morning, suddenly hailed Lathrop from his little shanty.

"There's a 'phone call for yous, Misthur Lathrop," he called. "Bad 'cess to ut, there goes that bothersome hell again."

Lathrop crossed the rough ground, entered the little office, and put the receiver to his ear.

"Well?" he asked.

"This is Mr. Lathrop?"

"It is. Who is speaking?"

"Mr. Kenge. Kenge, of the Merchants' and Traders' Bank. Can you step over here at once, Mr. Lathrop?"

"Are—are you sure you want me, sir?" asked Lathrop, in some amazement.

"Quite sure. Will you come? And immediately?"

The puzzled engineer said he would. He thanked his stars that he had nothing to fear from any bank matter. Lathrop and Brace had no outstanding notes or bills that had not already been arranged for. Of that he was perfectly

sure. The Merchants' and Traders' Bank was the most influential institution of the kind in Tidehampton. Brace had done some business with it for the firm, but on perfectly good collateral. Lathrop and Brace had none of that collateral now, as the disturbed Lathrop very well knew; therefore the Merchants' and Traders' Bank could not want to lend them money in the present emergency.

Yet, as he entered the front door of the institution, he could almost have sworn that he saw Joe Brace's burly figure dodging out by a side door. But Lathrop was hurried into the president's office, and had no time to consider this remarkable disappearing act on Joe's part.

There were in the office several gentlemen very well known to Colin Lathrop, indeed, well known to most people in the city of Tidehampton. Men of financial solidity, who were influential in many ways. And to Lathrop's surprise they seemed to have been gathered there for the single purpose of meeting him.

"Mr. Lathrop," said Kenge, the cashier of the bank, "we have ventured to call you over here to make you a proposition—or, rather, to make a proposition to your firm."

Lathrop's eyes, if not his voice, proclaimed his astonishment and curiosity.

"We see that the matter of awarding the contract for the third section of the Tidehampton tube, by the Transit Commission, seems to be hanging fire," suggested Kenge.

"It is, sir," Lathrop stammered.

"In fact, a condition has been put in the contract that your firm—pardon our seeming impertinence—cannot meet?"

"We certainly cannot put up a hundred thousand dollars," admitted Lathrop shortly. "And the commission knew it very well when the bond was demanded."

"Yet your bid for the contract is much below any other bid?"

"It is. And we can do it much cheaper than anybody else, and make money on it," declared Lathrop, his eyes sparkling. "We've got the machinery, and we've got the know-how!"

"Where have you been to try to raise the amount of this bond?" asked Kenge.

Lathrop blushed, but said frankly, "I'll not speak of that, if you please, gentlemen. We have had no offer made us that we could accept."

"But you and your partner would accept help in the matter of the bond?"

"On a business basis—and—and an honest basis," said Lathrop, slowly, and eyeing his questioner keenly.

"Of course. Should you consider," said Kenge, with a covert smile, "an offer by the gentlemen here assembled to make up the sum of the bond demanded by the commission a perfectly legitimate offer?"

Lathrop had sat down. Now he rose, and his rosy face turned pale with emotion, and he had to blink his eyes rapidly to see the interested faces in the group. Even then they were a bit hazy to him.

"Do I understand," he almost whispered, "that the offer is made unconditionally? That you gentlemen are willing to back Brace and myself without security?"

"We consider the work you have done so far security—to an extent, Mr. Lathrop," said Kenge briskly. "Success—and you have succeeded

where others failed—is something of an asset, too. Besides, we are public spirited enough (if you care to put it that way) to wish the subway completed at your figures rather than at a much higher price. Come, Mr. Lathrop, I see you are moved. This is, of course, somewhat a matter of sentiment rather than hard business practice. But if we are satisfied, and are willing to file the bond for you, I presume Lathrop and Brace have no objection?"

No objection! To this day Colin Lathrop doesn't know what he said to them. But somehow he got out of the office and out of the bank. And there on the side walk he came near to falling over Joe Brace.

"Hello!" said the big engineer, eyeing him somewhat askance.

"Joe!" gasped Lathrop. "Do you know—? You do know! Joe Brace, you did this!"

Joe's sheepish smile could not gainsay the accusation.

"But how? How?" cried Lathrop, seizing him by both shoulders. "How did you do it? You know that you had tried them before for help; you had tried everybody! Why should they have suddenly acquired confidence in us? We're no more successful to-day than we were a fortnight ago. The second section was practically finished then. And suppose they knew the particulars of that affair I broke off with Gryde—"

"They do," granted Joe, at last getting a word in.

"What?"

"They do. I told 'em. I give it to 'em straight," declared Brace, his cheerful grin appearing. "O, not names! But they know. Gryde is up to his ears in trouble with the federal authorities, and everybody will know of it soon. But I told them exactly how you had secured the bond in a shrewd and businesslike way—"

"Shrewd and businesslike, indeed!" interrupted Lathrop with disgust, and feeling his ears burn again.

"Huh! Half of those chaps in there would have done the same thing; only they would have successfully smothered their compunctions of conscience. But they could appreciate the honesty of a fellow who backed out of such a deal on second thought. Why, Colly, old man, I put it to 'em straight. It was the finest card I could play—hit 'em hard. Success was all right; science was all right; a low estimate on the contract was all right; but what brought that bunch of plutocrats out of the high branches was the fact that Lathrop and Brace were on the dead level.

"You never were so right in your life as you were when you said that we couldn't afford to compound a felony to get this job. Shake, partner! You loom up big, you do. The credit is all yours—as I told you it would be if you could get us over this thank-you-ma'am. Lathrop and Brace are on the up grade; that's what they are. And it's all due to you, Colly, all due to you."

But Colin Lathrop did not feel inflated. Rather it was with humility and an appreciation of his own weakness that he girded himself again for the task of completing the Tidehampton tube.

Gryde's political sun had set. The federal officers had secured sufficient evidence to prove that during his management of the lace importing firm dutiable goods worth thousands of dollars had passed through his hands without appraisal. And when a man is hounded by Uncle Sam's Secret Service men, and brought into the federal courts on such a charge as this, he naturally loses prestige among his political associates. Tidehampton's moral tone was decidedly the better for the unseating of this boss.

The End.

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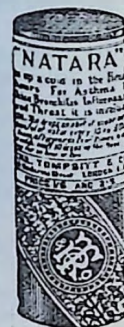
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## From the Field—Continued.

MILANG.—Our meetings have seen a number of Christmas and New Year visitors. Linley Gordon spoke Sunday week, and to-day at Point Sturt. Looking forward to Southern Conference, when we expect to have Bren Griffiths, J. Fischer, H. D. Smith and all the old-timers. Trust this hint will prepare any who think of coming to let secretary, C. Verco, know early, re concession tickets. A Christmas tree was held by the Juniors.

KADINA.—Wednesday evening, Jan. 5, two young men were baptised. One of them is a son of the late Bro. Ben. Marshman, of Long Plain. The following evening Miss Vera Hamilton, of Wallaroo, who confessed Christ last year, was baptised. Our sister is the daughter of Sister Mrs. Gavin Hamilton, who fell asleep in Jesus, July 10, 1909. We have spent this week in special prayer for the work during this year, and are expecting great blessings to come through the preaching of the glorious gospel. Brethren, help us by your earnest prayers.—E. G. WARREN, Jan. 9.

STIRLING EAST & ALDGE VALLEY.—On Sunday, Dec. 26, J. Fischer (Conference President) conducted the anniversary services in connection with the Stirling East church, and on Tuesday the 28th the annual tea was held, followed by a public meeting, when the following subject was dealt with: "Jesus, Human and Divine." Our meetings are being well attended, and the audience appear interested with our plea.—A.G.R.

QUEENSTOWN.—Lord's day, Jan. 9, will be a red-letter day in the history of Queenstown, being the extension to the Semaphore, consequently the breaking of bread was smaller than usual, 35 being present. Bro. Hawkes exhorted. At the gospel service in the evening Bro. Aubrey Wilson of Kadina addressed. Those who have had the arrangements in hand at the Semaphore were more than pleased with the attendance at the opening services. 70 were present at the breaking of bread. W. C. Brooker presided; John Fischer exhorted. Visitors from Queenstown, York, Grote-st., and Norwood. During the afternoon a number met for the purpose of the formation of a Sunday School. W. C. Brooker addressed on the training of children. At the conclusion a number were enrolled as teachers and scholars.—A.P.B., Jan. 9.

BALAKLAVA.—Good meetings yesterday. At the morning service the right hand of fellowship was extended to two sisters, one being a young sister whose confession was reported in last letter, and Sister Webb by letter of commendation from church at Norwood. In the evening Bro. Day preached a good sermon, his subject being "A Remarkable Young Man." Very attentive audience.—A.W.P., Jan. 10.

Ferdinand Pittman has accepted an invitation to labor with the church at Brighton, Vic.

The official estimate of the attendance at the Pittsburg Convention is reckoned at 42,000.

New Zealand Home Mission day is Feb. 6. The churches anticipate having a good collection.

D. A. Ewers' article, "As it Appeared to an Australian," is reprinted from the *Christian Standard*, U.S.A.

The church at Lygon-st. (Vic.) has secured the services of Bro. Horace Kingsbury. His first Sunday with the church as evangelist will be February 13.

Many of the Baptist preachers of prominence in Boston have invited our people in the United States to hold their next year's Convention in the city of Boston.

A. Tewksbury reports the starting of a little meeting at Wangaratta, Vic. This fine inland town is worthy of attention, and should receive consideration from the Home Mission Committee at an early date.

T. Bagley and E. J. Shipway commenced a tent mission at Meredith last Sunday. Attendance fair. Meredith is only a small place, but we have a good earnest band of members who were very anxious for a mission.

Our readers are reminded of the AUSTRALIAN CHRISTIAN Increase Campaign. Now is the time to put in some work in getting new subscribers. Some we know are actively engaged in canvassing, but we would like to see all our friends lending a helping hand in this direction.

M.W. asks if Moninger in his "Training for Service" is right in saying that Jesus was crucified on Friday. In reply we may say that there is a considerable difference of opinion on the point. The orthodox and general view takes Friday as the day, but a very strong argument has been made out in favor of Thursday.

The attention of our musical friends is directed to the announcements in Coming Events. The Musical Society (Melbourne) is resuming its fortnightly rehearsals, and any intending members would do well to communicate to the secretary, C. H. Mitchell, 360 Lonsdale-st., Melbourne, at once; he will be pleased to give any information re the Society on application.

J. I. Mudford writes:—"Am getting nicely settled in Brisbane. Prospects appear good. We are glad of the hopeful spirit that prevails. Had the privilege, the afternoon of Jan. 3, of addressing the men's meeting at the Y.M.C.A. Attendances at our gospel meetings are encouraging. Had our first decision last Sunday evening. We had the pleasure of welcoming our brethren returning from U.S.A. Were sorry they could not come ashore. The Brisbane brethren are justly proud of the recent successes of their former preacher, A. R. Main."

On page 18 of this issue will be found an interesting picture that we have labelled "American-Australians and Australian-Americans." This means that the group represents Australian brethren and sisters in America as visitors, or as students in some of the colleges, and American preachers who in the past have labored in Australasia. Among the latter are faces which were once well known, but which age has changed somewhat. J. J. Haley we should not have recognised in the absence of his patriarchal beard.

T. H. Bates and O. A. Carr are not so youthful looking as they once were. Two faces we miss which should have been there, viz., H. S. Earl and G. L. Surber.

Dowling's Sunday School Commentaries for 1910, which should have arrived by the last San Francisco mail, were not ready for shipment when our order reached the Christian Publishing Co. in St. Louis, U.S.A. That we are in no way to blame for the books not reaching here in time will be seen when the following extract from the publishers' letter is read. They say: "We regret to say that we are unable to send the Lesson Commentaries in this shipment, as we are two months behind on the Commentaries, due to a very extraordinary increase in our business for the present year. We have increased our facilities, and will hereafter be on time with all our publications. .... The Commentaries will go by next mail."

W. G. Oram writes:—"The paragraph in last week's issue quoted by you from the *Southern Cross*, referring to the great communion service at the Pittsburg Convention, will be read with surprise and disgust by many readers both of the AUSTRALIAN CHRISTIAN and the *Southern Cross*. To me it is inexcusable on the part of the editor, having knowledge such as he possesses, to allow such satire to find a place in the columns of a professedly undenominational paper, and nothing short of a public apology to the million and a half members, who for the most part solemnly and reverently observe this beautiful and refreshing ordinance every Lord's day, would be adequate return for allowing the publication of such religious spleen."

On Thursday evening last, in the Lygon-st. chapel (Vic.), T. Hagger, who has just returned from the Pittsburg Convention, delivered a most interesting lecture. Bro. Hagger gave his impressions of the churches in Great Britain, and of the great Convention recently held in Pittsburg. It was a good lecture, and incidentally Bro. Hagger proved that his holiday involved a good deal of hard work. There is no doubt that he worthily represented the Australian brotherhood, and has brought back with him a fund of useful information.

The lecture was made all the more interesting by the number of pictures of men and places exhibited. Quite a feature were the autograph greetings from prominent workers in Great Britain and the United States which were reproduced on the canvas. A host of leading brethren sent kindly Christian greetings to the Australian brotherhood. It was felt that these greetings should be acknowledged. Accordingly, P. G. Dunn moved, in addition to a vote of thanks to the lecturer, "That this meeting of representative Victorian brethren, assembled in the Lygon-st. Christian chapel, express their appreciation of the kindly greetings of their brethren beyond the seas, and heartily reciprocate all the good wishes expressed." The resolution was carried unanimously, and its publication in the AUSTRALIAN CHRISTIAN agreed upon.

R. Wilson Black, of Twynholm Assembly Hall, London, writes:—"The most successful mission we have ever held has just been concluded. During the eight days from Nov. 14 to the 22nd inclusive, S. J. Mathieson has preached the simple gospel of Jesus Christ so effectively that 61 per-

## Here & There.

Decisions reported in this issue, 17.

W. D. Rankine is now agent for the CHRISTIAN for the Enmore church, N.S.W.

sons have decided to follow Christ, and the members of the church have been stirred as never before. The services created an immense interest in the district, and were remarkably well attended, altogether beyond anything we had previously experienced. There is no doubt that our brother has a most winning personality, an earnest and persuasive manner, a magnetic influence with the people, and whilst most simple and unaffected in his manner of speaking is direct and forcible in his presentation of truth, and above all is possessed with a constraining zeal for the salvation of the lost. So deeply impressed were we by our brother's simple appeal and the immense service he could render by visiting the churches in this country, that we strongly urged him to remain for a lengthened period; but being under promise to return almost immediately to New Zealand, he was unable so to do. Our brother 'is full of the Spirit and of power,' and we are convinced that, if spared, he will prove the means in the Master's hands of turning many to righteousness."

"Men of all shades of opinion rejoice to notice that Mr. W. H. Judkins is now restored to health. With characteristic energy," says the *Presbyterian Messenger*, "he has opened a new campaign, and on a scale by no means suggestive of valetudinarianism. The programme of the Social Reform Bureau is extensive enough to make the boldest hold his breath, but Mr. Judkins and his coadjutors seem to have the spirit of Wellington, who began his conflict with Napoleon with the conviction that he would beat him. Wellington declared that Napoleon won his battles before he fought them, because the fear of him was on every army in Europe. Mr. Judkins has no fear in him, and his Great Heart attitude sets the churches a splendid example. Evil is doomed. The serpent's head is bruised. Christ saw Satan as lightning fall from heaven. Nothing of all this means that the war is to be easy or the victory cheap, but it creates the spirit which nothing can withstand. It is possible we may not agree with every detail in the plan of campaign, or with all the methods employed to secure social reform, but we are gratified to note that the committee acting in concert with Mr. Judkins is representative of all the churches, and we wish him and his helpers Godspeed in all good work."

"Not long ago, Dr. Paget tabulated, for a book on Christian Science, 200 consecutive 'testimonies of healing.' The vast majority were cases of indigestion, constipation, headache, tired feeling, weakness of vision, functional disabilities, downright imagination, and so forth. He inquired into the alleged healings of grave organic diseases. He found not one authenticated case of such healing. He found nothing, absolutely nothing, that might not have got well 'of itself,' or got well, or at any rate better, under one or another of the many forms of mental treatment. Christian Science did not publish her failures. So he wrote to some doctors, and other friends, asking them to tell him cases of the harm that she has done. He got back a long

list of killed and wounded; he wished that it could be nailed to the doors of all her churches.

"Seeing the gross and shameful malpractices of Christian Science, and the long trail of pain and death that she left behind her, and her impudent concealment of all her failures and worse than failures, and her notion that all diseases alike were mental, and none of them in reality there; and her mad resolve never to examine a case, or read a medical book, or look at a specimen, or take a temperature, or listen to a chest, or use a microscope, or acknowledge any difference between ordinary backache and spinal caries, between functional paralysis and organic paralysis, between indigestion and cancer of the stomach, between pain in the breast and cancer of the breast; and her frequent cruelty, especially to small children; and her brutal way of saying that her patients died of want of understanding what she told them—seeing all these abominations, they ought to prevent even the faintest shadow of them from falling across the church. Nothing had happened yet in spiritual healing which had not its counterpart in mesmerism, treatment by suggestion, or commonplace medical attendance."

## Coming Events.

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

**JANUARY 18**—Come to Brighton on Tuesday next, 18th inst., and welcome Bro. Ferdinand Pittman, who is starting work as evangelist in that district.

**FEBRUARY 5 (Saturday).**—8 p.m., Musical Society will resume rehearsals at Lygon-st. All members requested to be present. Preparation for Easter festival. New members invited. Executive committee requested to meet 7.30 sharp. Subscriptions now due.—C. H. MITCHELL, Sec.

## DEATH.

**MITCHELL.**—On Christmas day, at her residence, "Neath," St. Kilda, Mrs. E. A. Mitchell, beloved wife of George L. Mitchell, and mother of Thomas, Chas. W., George, Louisa, and Mrs. Barrett, Pretoria. Her end was peace.

## IN MEMORIAM.

**PAYNE.**—In loving memory of my dear husband, who fell asleep Jan. 15, 1900.

"Sleep on, beloved, sleep and take thy rest."

—Inserted by his loving wife and family, N. Fitzroy.

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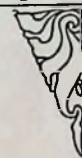
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## Obituary.

**BURROWS.**—On Dec. 27, at Fairfield, Alan Watson, the much loved youngest son of W. W. and M. Burrows, and grandson of E. Amess, of 61 Dryburgh-st., North Melbourne, aged 3 years and 9 months. On Dec. 10 God called their second son in his 7th year, and now he has asked for their youngest born. God's ways often seem to us to be mysterious, and we are perplexed; but simple faith says "though he slay me, yet will I trust in him, for he is the strength of my heart and my portion for ever." The members of the North Melbourne church deeply sympathise with our brother and sister in this double bereavement, and pray that God our Father may comfort them.

North Melbourne.

G.

**MUSGROVE.**—On Dec. 29, the spirit of our late Sister Mrs. Emily Musgrove was called away from her husband and little one to rest from life's fitful fever until the Lord shall come to raise his people. Sister Musgrove was the only daughter of Sister Mrs. Ravenhall, and granddaughter of Sister Mrs. Woodbridge, old and respected members of the North Melbourne church. Our sister leaves a sorrowing husband and a new motherless babe. We mourn with him, and commend him to our ever-comforting Father.

North Melbourne.

G.

**COSH.**—We regret to record the death of the little daughter (Mabel Eileen) of Bro. and Sister Cosh. Her illness was a surprise to all. The family had attended the Grange State school concert on Dec. 21, and apparently were all in good health. The following morning, however, this little one was suddenly seized with vomiting, by medical advice was taken to the North Adelaide Children's Hospital, and an operation performed. She lingered between life and death for a few days, but passed peacefully away on the 27th ult. W. C. Brooker officiated at the burial service on the 28th Dec. Our hearts go out to Bro. and Sister Cosh in their sorrow, and we commend them to him who is the resurrection and life, and a very present help in the time of trouble.

Henley Beach, S.A.

H.J.H.

**THOMPSON.**—On Dec. 20 William Hogan Thompson passed away. Deceased, who was 51 years of age, was a disciple of many years' standing, having associated himself with the church at Lygon-st. at the age of 15, under the preaching of G. L. Surber, where he retained membership for about 23 years, subsequently meeting with the church at North Carlton, and of late years with the brethren at Northcote. The remains were interred in the Melbourne Cemetery, P.A. Dickson officiating at the grave. Our brother was a very devoted Christian, being most regular in his attendance at the Lord's table. He leaves behind a widow and three children.

J.D.L.

**TORR.**—On Dec. 10, at Brighton, S.A., Mrs. W. G. Torr passed away suddenly, at the age of 64 years. She was the only daughter of our late Bro. Dr. Samuel Kidner. Mrs. Torr had been

an earnest Christian for many years. She had been twice married. Her first husband was Philip Santo, junr., who died many years ago. Her second husband, who survives her, was Dr. W. G. Torr, for some years the principal of Way College in Adelaide. Dr. Torr was always an enthusiast in educational matters, and his wife was a splendid helpmeet in his work. Lately Dr. Torr has been giving his attention to the instruction of young men, specially preparing them for usefulness in Christian work. His wife was well known to many in South Australia. She was well fitted for, and took delight in teaching in Sunday Schools, and in helping her husband in his work among young men. Dr. Torr is honored as a teacher and preacher in the Methodist Church. Our sister has left two daughters, Mrs. J. B. Messent, and Mrs. P. S. Messent. The writer of this has known her as an earnest believer in Christ, and a worker for him. Her faith was strong, her trust was simple, her hope was bright. The young people have loved and esteemed her highly. Our sympathies are extended to her family and to Dr. Torr in this heavy affliction which has so suddenly fallen upon them.

Unley, S.A.

T.J.G.

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