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## Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13.

### The Old School house.

W. S. WHITACRE.

The old schoolhouse is standing yet,  
A remnant of the past;  
Tho' now in ruins brown and bare,  
We hold its memories fast.  
The distant scenes of boyhood's prime  
Come back as zephyrs blow—  
The olden time, the golden time,  
Of forty years ago.  
The skies were bluer then than now,  
The meadows greener grew;  
The birds sang sweeter songs for us,  
The winds more softly blew.  
Now, gleaming through the mellow haze  
Are the days we used to know—  
The olden days, the golden days,  
Of forty years ago.  
The old playground again we view,  
The trees and brooks hard by;  
But change is written over all,  
From earth to distant sky.  
Our natures, too, are changed, it seems,  
For now we do not know  
The olden dreams, the golden dreams,  
Of forty years ago.  
The old must ever pass away,  
The new becomes the old;  
And with the passage of the years  
Things ever new unfold.  
Our childhood days have passed away,  
For which we breathe a sigh,  
But a later day, a greater day,  
Is coming by and by.

## Original Contributions.

Seek that ye may excel to the edifying of the church.  
—1 Corinthians 14: 12.

### A Study on the Kingdom of God.

G. T. HICKS.

"Jesus came preaching the gospel of the kingdom of God."—Mark 1: 14.

The mission of the Baptist was to "prepare the way of the Lord." His message was: "Repent, for the kingdom of heaven is at hand." The exact nature of that kingdom he hardly knew; he felt he was but a voice to introduce another. The one whom he announced came. He was baptised in Jordan, and a voice from heaven declared him to be the Son of God, a much beloved. After spending a season of forty days fasting and praying in the wilderness, he "came preaching the gospel of the kingdom of God."

This term "the kingdom of God" was

continually upon his lips. It is recorded that he used it 112 times during his short career. It was the subject he gave to the seventy when he sent them forth, two by two. We find that after his death, during the forty days that preceded his ascension, he was still speaking of "the things concerning the kingdom of God." It was the keynote of his mission. If we miss the keynote we shall also miss the melody. Unless we know the meaning of this term we shall hardly know what Christ came to do. A subject that was continually upon his lips must be of paramount importance. We shall understand the meaning better if we see how Jesus came to use the idea.

He took this phrase—the kingdom of God from the

#### LANGUAGE OF HIS OWN DAY.

The book of Daniel was one of the most popular devotional books among the Jews. In it you will find these words. "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed. And I saw in the night visions, and behold there came . . . one like unto the son of man, and there was given unto him dominion and glory and a kingdom. His dominion is an everlasting dominion, and his kingdom that which shall not pass away." From this the Jews had an idea that the kingdom of God would be set up on earth, as an earthly kingdom. They also understood that it would be connected with the coming of the Messiah. He would come suddenly, would be in great triumph and would do great miracles. Anti-Christ would arise, but would soon be subdued. They had an idea that a new Jerusalem would come down from heaven, and take the place of the old. The kingdom of God would then be set up. The Messiah would reign, and the dispersed gathered in. There would be wealth in abundance, men would live without sickness and pain to a great old age. We have proof that they were actually expecting all this. They had a prayer called the "Kaddish"—"May he shortly cause his kingdom to come." If they wished to characterise a good man they spoke of him as, "looking for the kingdom of God." The Pharisees asked of Christ when it should come. They made it a theme at their meals. They would say "Blessed is he that shall eat bread in the kingdom of God." It was into the midst of a people full of these ideas that Jesus came. The ideas were false, the beliefs were misleading.

SEEING THE POPULAR AND CURRENT IDEA Jesus used and spiritualised it. Their notion of the kingdom he took, but entirely transformed it. He divested it of all that was misleading. He disentangled it from the many worldly expectations that were current. He seized every opportunity of explaining

"the mysteries of the kingdom," often using simple parable. He showed in opposition to their idea of

#### EXTERNAL GLORY

that it was "not of this world." It was a spiritual kingdom. You could not designate it to any one place like one can "the kingdom of this world." You could not say, "lo, here; or lo, there." "It is within you," that is—a Godly man has it within his heart. They were wrong in looking to the future for it. It is here already. It is a present kingdom. It already exists within the good man's breast. Again,

#### THE TRUE SONS OF THE KINGDOM

were not as they thought; viz., of descent, but of character. The Jews formulated the idea that to be a child of Abraham was to be a child of the kingdom. They argued, "have we not Abraham as our father?" Christ struck out boldly against this. Nicodemus, according to position, ought to have been first in the kingdom, yet he was clearly shown the necessity of a "new birth," his descent availed him nothing. The fact is plain the entrance into the kingdom is not of descent but of godliness; not heredity but character. In opposition to that idea Christ pictured the true sons, the "poor in spirit," "the meek," the good, the true, they "who hunger and thirst after righteousness." He further showed that the kingdom instead of being confined, as they thought, to Jerusalem,

#### WAS AN UNIVERSAL ONE.

The Jewish religion was growing narrower and narrower every day. The "dogs of the Gentiles," in their eyes, were not worthy to eat the crumbs from off their table. The new kingdom would exist solely for them. Now, one distinctive feature of the kingdom, as taught by Jesus, was its universality. It is capable of living anywhere and everywhere. Its chief glory is that it tends to embrace ALL into one great unity. It is for all "peoples," "nations," "tongues." They will come from "the east and from the west, and shall sit with Abraham, Isaac, and Jacob." The gates of the kingdom are opened, like those of ancient Rome—to all comers; on the simple condition that they conduct themselves as true and loyal subjects of the Sovereign and King.

This then is the kingdom as conceived and taught by Jesus. It is set up not like an earthly kingdom such as Rome, by military conquest, or by a violent resolution, such as the French had. It has none of the violence or evils of this world. It is a realm where benignity, harmony, and beneficence abound. The subjects are governed by a gracious and holy love. None are compelled to enter, yet all may come, and coming are blessed.

#### HAS THIS GREAT IDEA OF CHRIST



been carried out? Does the kingdom of God exist on earth to-day? The earnest student of the gospel must have been struck with the unflinching conviction of Christ, that his idea would be realised in history. We find that he speaks as one who is sure of the compactness and faultlessness of his design. We cannot find a single instance wherein experience revealed that his plan needed modifying or reconstructing. He is certain that no human obstacle can balk its realization. He passes calmly from day to day with a quiet assurance of success. A poor woman once showed her love for him by anointing him with oil; yet he did not think it a strange thing to say that that simple act of love would be told as a memorial throughout the whole world. And it has. He saw that it could not be hindered. The gates of hell, he said, could not prevail against his kingdom. It is 2000 years since Christ first preached the "gospel of the kingdom." He said to a band of listeners that "the kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his fields, which is indeed the least of all seeds, but when it is grown is the greatest among the herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Glance at the little church in the private house where Peter took refuge when he escaped from prison. It was then the small mustard seed. Watch it through the ages and see the tiny seed grow! Then consider what it is to-day. It lives! it exists on earth! The great idea has been carried out. It is the great tree in which the nations of the earth are lodging. It is impossible to touch it without touching millions of hearts now living. It is the most powerful spiritual force that ever operated for good upon humanity. It is as Drummond says: "A tremendous society of the best men, working for the best ends, according to the best methods." Yes, the kingdom of God is in our midst! The great plan of Christ is being carried out. It stands at the head of and is accepted by the people who rule the civilisation of the world. It is honoured most where knowledge is widest. The gospel of the kingdom of God is listened to by more of the children of men than any other religion under heaven. Countless lives of the finest purity owe their all to it. Wonderful is the silent work that the kingdom is doing in this our day! What an amount of enmity has been subdued by it; what a gracious and holy power for good it is! Who can tell how many guilty souls, almost driven to despair, have been uplifted by it? It is to-day what it has been through the centuries—the object of reverence and love to the good, penitence and hope to the bad, moral strength to the morally weak, consolation to the desolate, cheer to the dying.

## Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 14.

### Baptism For Remission Of Sins.

D. W. PRICHETT.

This is an old subject, but, because of its innate worth and general importance, it has within it the element of newness. It is in-

deed as old as the great standards of faith, as old as the ancient creeds, yea, as old as the New Testament itself; but it has the novelty of a new discovery and the freshness of New Testament teaching. Some seventy-five years ago or more, Walter Scott proclaimed anew this doctrine, and it has since been a cardinal point in the Reformation of the nineteenth century. The proclamation of this belief produced no small stir in the ranks of orthodoxy, and it was at once branded with heresy—as dangerous and damning—as the friend of Romanism and the enemy of Protestantism. It was labeled "Baptismal Regeneration," and denounced as sending all others to perdition. And much more of the same character and fierceness. Yet, strange to say, the doctrine has survived this merciless onslaught, and its advocates have thrived beyond the ratio of their opponents. Indeed it seemed that the battle had ended, that victory was won, and that the day of peaceful supremacy had begun; but, lo!

#### A MASKED BATTERY FROM WITHIN

has opened a murderous fire upon this position and its dauntless defenders, and a new battle now rages.

But why, wherefore, this vicious assault this persistent opposition? Mainly because many regarded it (1) as unscriptural; (2) as "baptismal regeneration;" and (3) as condemning, consigning all others to the limbo of the lost. Enough surely, if true, to destroy any doctrine. Yet the doctrine still lives, and merits attention from that very fact.

Is it scriptural? And the answer is emphatically, yes. For (1) John preached the "baptism of repentance for the remission of sins." (2) The Saviour in his amnesty proclamation said, "He that believeth and is baptised shall be saved." (3) The apostles taught that "baptism doth now also save us;" and hence they commanded inquirers to "repent, and be baptised for remission of sins;" to "arise, and be baptised, and wash away their sins." These and other scriptures clearly teach the doctrine of baptism for the remission of sins. And it can be said of these scriptures that they have remained practically unchanged and substantially the same through all the years of versions, revisions and translations. The doctrine is scriptural.

#### IS IT CONDEMNING,

does it consign all others to perdition? This charge was brought against it by Mr. Rice during the Campbell-Rice debate, and he urged it with great vehemence. "Twas then and still is, a popular objection. And Mr. Campbell's reply was then unanswerable, and still is impossible of improvement. He showed (1) that no doctrine is to be condemned because of extreme consequences thereof. That the same objection could be urged against any other condition of salvation: as, for instance, faith and repentance. For, if these be conditions, then all who do not believe and repent are lost. And so also of the necessity of preaching, as a means of salvation. (2) He showed that his views condemned no one who was a subject of gospel influences, and who desired to be saved. (3) And he held that God would require impossibilities of no one; that men would be judged according to their light and

labours, their faith and motives. And that we should not shrink from declaring any gospel truth because of strained and extreme consequences. And this answer is impossible of improvement.

But hear Mr. Campbell himself on this point, in these words: "Mr. Rice says many good and pious persons live, die, and go to hell on my principles. On his own fallacious influences, he should have said. This is truly an astonishing conclusion. It is certainly the result of a morbid state of the system. I should prescribe medicine, rather than argument, in this case. We send none to perdition but those who disbelieve and reject the gospel. And it is an unfavourable aspect of our religion that it does not promise

ETERNAL LIFE TO THOSE WHO DISBELIEVE, and disobey it! No good—no religious, moral or virtuous—man can perish through our views or principles. Our theory thunders terror to none but the self-condemned. Human responsibility, in my views and doctrines, always depends upon, and is measured by human ability. It is so, certainly, under the gospel. The man born blind will not be condemned for not seeing, nor the deaf for not hearing. The man who never heard the gospel can not disobey it; and he who, through any physical impossibility, is prevented from any ordinance, is no transgressor. It is only he who knows, and has power to do his Master's will, that shall be punished for disobedience. None suffer, in our views, but those who are wilfully ignorant, or negligent of their duty. Natural ability, time, place and circumstances are all to be taken into account; and none but those who sin against these are, on our theory, to perish with an everlasting destruction, "from the presence of the Lord, and from the glory of his power." Let these words be properly pondered.

#### IS IT A "BAPTISMAL REGENERATION?"

And here certainly is the most common, and possibly the most formidable, objection of all. For the very thought of baptismal regeneration is with many wholly abhorrent; and to brand any teaching as such is not only to make it repulsive, but also to place it beyond the possibility of calm consideration. But are "baptism for remission of sins" and "baptismal regeneration" identical? Are they one and the same? And I answer with all possible emphasis, No! They are as wide apart as the poles, as unlike as day and night, and as dissimilar as heaven and hell. And their association together is but an illustration of the possible feats of fancy, of mental contortion and of moral obliquity.

What is "baptismal regeneration?" It is a regeneration that is produced by and in and through baptism; that locates the virtue in the water, and makes a drop as good as an ocean. Hence the Romanist has his baptism in *extremus*, and the pedo-baptist has his baptism of infants. And why? Because, with them, this water baptism washes away the guilt of

#### ORIGINAL AND PERSONAL SINS.

Here is real and undisguised "baptismal regeneration." And it has always seemed strange to me that those living in crystal palaces should have indulged so freely in the



stone-throwing business. But what is "baptism for the remission of sins," as preached in the first century and proclaimed in this the nineteenth century? It is the burial in water of a penitent believer, relying upon the promise of Jesus that "he that believeth and is baptised shall be saved." It is an act of obedience, the self-surrender of the soul to the commands of its King. It is the transition from death unto life, the transfer from the service of Satan to the service of God. It is the way of the prodigal's return to his father's house. It is the seeking of a good conscience through the power of Christ's resurrection. It is the awakened, quickened sinner coming to God, saying:

"Here, Lord, I give myself to thee;  
'Tis all that I can do!"

Saying:

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bidd'st me come to thee,  
O Lamb of God, I come, I come!"

THIS IS NEW TESTAMENT BAPTISM for remissions of sins; a baptism of repentance toward God and of faith in Christ; a baptism of willing submission, within the subject looks not at the act, nor at the water, nor at the administrator, but solely and alone to the Lord Jesus Christ, whose blood cleanses from all sins. This is a New Testament baptism for remission of sins. How simple, how sublime, how solemn! An act performed by the authority of Christ, and delivering one into the name of the Father, Son and Holy Spirit! Oh that this divine requirement, sanctioned by the example of the Son and confirmed by the descent of the Holy Spirit this downreach of the great Father to uplift his erring children were more highly valued and more properly appreciated!

But some among us are so affrighted at the bugaboo of "baptismal regeneration" and of possible wholesale damnation that they have gone to the other extreme of belittling baptism and **ROBBING IT OF ALL MEANING AND WORTH.** With such, it is but a legal act, a formal ceremony, a lifeless performance having only to do with the outward, and naught to do with the inward or moral man. One in high authority has lately said: "We hold that there is nothing in baptism to change the moral nature of man, but that this change is effected by the power of God through faith and penitence." He also said: "We are not baptismal regenerationists." The same old scarecrow, you see. Now, that faith and penitence can change man's moral nature is firmly believed but they do this only "by the power of God." And it might be an instructive as well as interesting question to ask, Why might not baptism produce some such change "by the power of God? Is there naught in the "baptism of suffering" to change man's moral nature?" And I unhesitatingly answer, Yes. I have seen men and women thus baptized, thus pass through the fires of affliction and suffering; and thereby have their dross consumed, their gold refined, **THEIR MORAL NATURES PURIFIED.** If, then, the "baptism of suffering" can thus affect man's moral nature, why may not the baptism in water have a similar effect? Does not Paul intimate something of this kind in his thankfulness concerning the saints of Rome who, though

once sinners, had "obeyed from the heart that form of doctrine," which is baptism? And I can thus reason and thus query, without being within a thousand miles of baptismal regeneration. But, however this may be of one thing I am profoundly impressed, and that is, that this belittling of baptism is dishonoring to God and dangerous to humanity. It is also detrimental to our own growth and perpetuity. Many are rejecting the counsel of God against themselves, being not baptized as Christ demands, and largely because of our belittlement thereof. It is time we were exalting the Christ, lifting him up, not only in his personality and power, but also in his requirements, his ordinances. It is time we were giving to baptism its proper place and power, its due majesty and might, its rightful meaning and motive. Let the people be thoroughly instructed concerning this solemn ordinance; and let them come to the waters of baptism, not hurriedly and heedlessly, **BUT DELIBERATELY AND PREPAREDLY.** Let them feel the solemnity of the act and realize sacredness of its relations and obligations.

But upon this point of the power and purpose of baptism, and its influence upon the soul of man, his moral nature, it is well to hear Mr. Campbell. He says: "We stand on the Bible, the whole Bible, and nothing but the Bible, in our faith and in the evidences that support it. Here, sir, we have the blood-sealed charter of immortality to man. 'He that believeth and is baptised shall be saved.' The young, the old, the middle-aged—the young athletic sinner, and the hoary chief in the ranks of infidelity—have felt the heart-stirring, soul-subduing, transporting efficacy and attractiveness of this message of philanthropy to a bewildered, lost and ruined world, and have gladly and humbly bowed to Prince Messiah, and gone down into the mystic waters of baptism for remission, and have risen to lead a new, an elevated, a heaven-directed life of purity and humanity."

Again he says: "No one can understand or enjoy the sublime and awful import of a burial with Christ, of a baptism into death, who does not feel he is passing through a most solemn initiation into a new family; high and holy relations to the Father, as his Father and his God—to the Son, as his Lord and his Messiah—to the Holy Spirit and his Sanctifier and Comforter. He puts off his old relations to the world, the flesh and Satan. Consequently that moment he is adopted into the family of God, and is personally invested with all the rights of a citizen of the kingdom of heaven."

Hear him again; "If there be externals in religion, I care nothing for them, Still, without the head there can be no heart religion. Without light there can be no love. It helps devotion to bow the knee, to stand up, to speak solemnly, to fast, to use words full of spiritual feeling. What act of religion so solemn as being buried with the Lord? What seizes the soul of man with such a power as the mighty, soul-subduing fact that we are entering into an

**EVERLASTING COVENANT WITH THE SUPREME DIVINITY;**

vowing eternal faithfulness to the Messiah; putting on Christ as our wisdom, justification, sanctification and redemption? What re-

flections touch the fountains of our moral sympathies with awakenings, melting, ecstasies, as these heaven-begotten emotions rising within us when we personally rise with Jesus, and, in our effections, mount to heaven? If my friend, Mr. Rice, could speak experimentally on the subject of Christian immersion, he would tell you that there is no action ever commanded of God of more solemn significance than holy baptism; that it operates powerfully upon those who are rightly exercised thereby. What feeling like that of having the name of the Father and of the Son and of the Holy Spirit put upon a person by the authority of our Redeemer, Lawgiver, and King? What singular associations spring up within us when we feel ourselves enter into a relation that makes God our Father, Jesus our Saviour, the Holy Spirit our Guest, Instructor and Guide; that connects with the hierarchies of heaven—its angels, authorities, principalities and powers; that emboldens us to draw near to God, having our hearts sprinkled from a guilty conscience, and our bodies bathed in the pure waters of sanctification? No one could institute such an ordinance, filled with such honors, joys and transports, but Emmanuel."

Again he says:

**THERE IS NO GOOD EFFECT IN CHRISTIAN BAPTISM**

on which I have not dwelt. It is the direct influence upon the baptised. It gives, indeed, a very strong impulse to the intelligent subject of it. He feels a solemn transition from one state to another. It is most solemnly impressive, inasmuch as he feels himself voluntarily putting on the Lord for time and for eternity—an event worthy of everlasting remembrance. It, therefore, greatly exercises the faith, hope, love and zeal of every intelligent and conscientious subject of it."

## Sunday School.

Then were there brought unto him little children,  
—Matthew 19: 13.

LESSON FOR FEBRUARY 17TH.

The Lord's Supper.

Matt. 26: 17-30.

GOLDEN TEXT.—"This do in remembrance of me."  
Luke 22: 19.



THE scene of our lesson opens at Bethany, passes to Jerusalem, and closes on the mount of Olives. The time would be about April 6, A. D. 30. Jesus stayed at

Bethany, with that favored family of two sisters and one brother, every night during the last week's ministry on earth. On the



evening of the first day of unleavened bread, the time when the paschal lamb was sacrificed Jesus and his disciples were seated at meat in an upper room. The feast had been prepared by Peter and John who had been commanded to go and make ready the pass-over. Our lesson begins with observance of an Old Covenant, Mosaic ordinance.

#### THE PASCHAL SUPPER,

And ends with ushering in a new ordinance to be perpetuated by all disciples for all time. Only the twelve were present with Jesus at the paschal supper. We know not whose house it was that was thus honored, but it was customary for all Jews to offer hospitality to Jewish strangers during this memorial feast, therefore nothing of importance may be attached to the house or proprietor. While partaking of this feast Jesus gives utterance to words that must have caused each heart in his presence to leap with fear.

#### THE BETRAYAL FORETOLD.

No doubt each disciple paused and looked at Jesus to see what he meant. Sorrow now fill their heart and each exclaims: "Lord is it I?" Were these words not a note of warning? Was there not time for Judas even now to recant, confess his guilt and be saved? Yes! But he fearlessly and persistently follows his evil promptings and goes out to sell his Lord for thirty pieces of silver! the price of a slave. With the words of Jesus still upon their ears and the action of Judas in dipping his hand into the dish, which publicly revealed the traitor, the disciples would be cast into the gloom of regret over Christ's impending betrayal.

#### THE SUPPER INSTITUTED.

Jesus now takes the unleavened bread and having returned thanks to God it breaks it and gives it to his disciples with the request that they take and eat. In like manner he took the cup, containing wine mingled with water, for thus it was used at the paschal supper, and giving thanks, gave it to his disciples saying: "Drink ye all of it." And he further adds: "For this is my blood of the new covenant which is shed for many for the remission of sins." The supper beautifully sets forth the great facts of the gospel:—

Christ, the bread of life, was given for us and his blood was shed for the remission of sins. After supper they sang an hymn, and depart to the mount of Olives.

JAS. JOHNSTON.

## First Principles.

LESSON FOR FEBRUARY 3rd.

### Faith.

#### ILLUSTRATIVE.

Faith is like the coupling which attaches the car to the engine. All the power and speed and momentum that belong to the locomotive now become transmitted to the car. The coupling is simply the medium of communicating their power. So faith joins the believer to Christ and makes him partaker of all that Christ has, and is and does. It is not strange, therefore, that we constantly find the same things said of the believer which are true of Christ.—*Selected.*

"If I have faith in Christ, I shall love him, and if I love him I shall keep his com-

mandments. If I do not keep his commandments, I do not love him; and if I do not love him, I do not believe in him.—*Selected.*

Faith and faithfulness go together; fidelity begets and strengthens belief.—*Christian Endeavor World.*

### Faith and Works.

A good example of joining works to faith and "answering one's own prayers," is given in an incident told by *The Argonaut*. One hard winter, when sickness came to the poorly-paid pastor of a certain New England Church, his flock determined to meet at his house and offer prayers for the speedy recovery of the sick ones, and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened, a stout farmer boy was seen. "What do you want, boy?" asked one of the elders. "I've brought pa's prayers," replied the boy. "Brought pa's prayers! What do you mean?" "Yes, brought his prayers, an' they're out in the waggon. Just help me, an' we'll get 'em in." Investigations disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, corn-meal, turnips, apples, warm clothing, and a lot of jellies for the sick ones. The prayer-meeting adjourned in short order.

These curious verses were found written on the back of the Queensland Government £1-note numbered AT 875,110, when paid into the Bank:—

This piece of paper in your hand  
Declares to you that on demand,  
You twenty shillings will receive;  
This simple promise you believe,  
It sets your mind as much at rest  
As if the silver you possessed.

So Christ, who died, but now doth live,  
Does unto you this promise give—  
That if you on his name believe,  
You shall eternal life receive.  
Upon the first you calmly rest;  
Which is the surest and the best?  
The Bank may break, heaven never can,  
'Tis safer trusting God than man.  
—*Brisbane Church Chronicle.*

### Trust.

A. R. ADAMS.

He leadeth me I know not where,  
I walk by faith and not by sight.  
Within my heart there is no fear,  
I know my Saviour doeth right.

I know I cannot go astray  
While clinging to his mighty arm;  
And so I trust him day by day  
To shield and keep me from all harm.

And when I cross the chilling tide  
And reach the shining, golden shore,  
With Christ, my Saviour, Friend and Guide,  
I'll dwell in heaven for evermore.

Trust in God will keep us "quiet from fear of evil" (Prov. 1:33). In a public school a transom fell with a crash, and a cry of "Fire!" was raised, causing a panic. The scholars ran shrieking into the street. But one little girl stood perfectly still through it all. When order was restored and her companions were in their places, she was asked, "How came you to be so still?" She replied, "My father is a fireman; he knows what to do, and he told me if there was a fire in school to sit still."

## The Home.

As for me and my house, we will serve the Lord.  
—Joshua 24:15.

### No House for a Boy.

In the House of Too Much Trouble  
Lived a lonely little boy;  
He was eager for a playmate,  
He was hungry for a toy;  
But 't was always too much bother,  
Too much dirt and too much noise,  
For the House of Too Much Trouble  
Was n't meant for little boys

And Sometimes the little fellow  
Left a book upon the floor,  
Or forgot and laughed too loudly,  
Or he failed to close the door.  
In a House of Too Much Trouble  
Things must be precise and Trim—  
In the House of Too Much Trouble  
There was little room for him.

He must never scatter playthings.  
He must never romp and play;  
Every room must be in order  
And keep quiet all the day.  
He had never had companions,  
He had never owned a pet—  
In the House of Too Much Trouble  
It is trim and quiet yet.

Ev'ry room is set in order,  
Ev'ry book is in its place,  
And the lonely little fellow  
Wears a smile upon his face.  
In the House of Too Much Trouble  
He is silent and at rest—  
In the House of Too Much Trouble,  
With a lily on his breast.—*Unidentified.*

### Daddy Warren's Poppies.

"I wish I had a few of these poppies, Daddy Warren," sounded in Bert's frank little voice from the region of the front gate.

Daddy Warren responded crossly. Perhaps it was the broiling hot August afternoon that made him feel cross. Perhaps he realized what a forlorn, lonely old man he was, living by himself in his little grey cottage, surrounded by beds and beds of scarlet poppies. At any rate, he raised himself from his chair till he could see the blue band on Bert's white sailor hat, and then he shook his cane, and cried, "Get out, you bad little boy! You can't have nary a poppy nor a seed."

There was a sudden silence, but Daddy Warren detected no stir of retreat at the front gate.

"Hey!" he called, "ain't you gone?"

"No," replied Bert's cheerful little voice. "I'm waiting for you to change your mind. Aunt Jane sometimes changes hers when her head aches and she speaks quick. Does your head ache?" Bert's tone had a confidence in it that was irresistible.

"Come in," said Daddy, shortly; and, as Bert stepped promptly within the gate, he looked him over with a softening of his gnarled old face.

"You're a city boy, ain't you? Now, what do you want o' my poppies? Don't you know I sell my poppies? No, no. Can't give away flowers in this village Lor', they'd lug off the roots and the seed pods."

Bert's face fell "Sell them, do you?" he said. "I haven't nay pennies left in my bank. Not a one. Oh, dear!"

"Always sell 'em, always sell," returned



Daddy Warren, firmly. "But what be you so crazy about poppies for?"

"There's a fellow I know who worked in the livery, and a horse stepped on his foot and hurt it, and he lives way back where it's so hot and dusty. Yesterday I took him a big bunch of water lilies, and to-day I thought I'd give him—"

"My poppies, hey?" interrupted Daddy Warren, dryly. "Givin' other folks' property for charity."

Bert felt himself rebuked, and his gaze fell. Suddenly he lifted his little flushed face.

"Daddy Warren," he said, "this fellow I know has been so good to me, and he loves flowers so. I have a little puppy all my own, though Aunt Jane says he's a nuisance. Could I—could I pay him for poppies? He's a nice puppy and I love him."

Daddy pulled at his pipe two or three times, and said slowly, looking hard at Bert:

"Yes, you bring me your puppy and you can have a whooppin' bunch of poppies. A trade's a trade, though. Poppies 'll die, but the puppy is mine."

Bert never hesitated, but ran off to Aunt Jane's stables. In twenty minutes he was back, and laid the little black and tan Dachshund in Daddy's lap.

"Aunt Jane said, 'Thank goodness, sell him, when I asked her,'" he declared breathlessly.

Daddy's old hands were fondling the dog. His face looked eager.

"See here, little chap, I was only a-tryin' you," he said. "You can go an' pick every poppy a-blowin', if you want to, but I should like this little dog! He'd be such company for a lonely old man! Can't I buy him of you? He's a good breed, and worth more 'n my poppies. Daddy's changed tone reached Bert's heart instantly.

"I'll tell you," he cried, clapping his hands. "You give me some poppies, and I'll give you my dog. I'd love to give him to you, and I can come to see him, and all three of us can be friends! Won't that be nice?"

"You're an odd chap, sonny," said Daddy, with a feeble attempt to be gruff. "I can't see you here too often, and I've got lots of curiosities I can show you. 'I've been a seafarin' man, you know. Now, lad, let's see you picking poppies," he ended briskly.

Poor, sick Jimmie! His heart and eyes were gladdened with a bunch of flowers an hour later.—Unidentified.

## Rescue and Preventive Homes, Armadale, Victoria.

### Eleventh Annual Report.

In presenting this our Eleventh Annual Report to our subscribers and the public generally, we do so with gratitude to the Giver of all mercies, who has permitted us to see the close of the Nineteenth Century and to enter the new century in his blessed service. The work in connection with the Homes has always been exceedingly trying, and we have often been tempted to give it up, and take life easier. This temptation has been the strongest when we have heard of unkind and unjust criticisms passed upon the work by those who ought to help it. But the supplies come in. We have many noble

and generous supporters. More than half the churches in the Colonies give us annual collections. All this indicates to us that we should continue. The good done will be our compensation. The work of the past year has been similar in most respects to that of previous years. We have had many cases of poor ruined ones to deal with, who were deserted by their betrayers and cast off unpitied by their friends. We have tried our best to help them, both as regards their present and eternal welfare. Our statistics will show the number that have passed through our hands. We have the satisfaction of knowing that a good work has been done, and that many a poor fallen creature has been placed on her feet again and given another fair start in life. How much their sojourn with us has enlightened them regarding spiritual and eternal things their future will show, but it cannot be recorded on paper. What would have been their fate but for this or similar institutions the dark and wretched story of thousands who have fallen to rise no more may sufficiently indicate.

The Preventive Department has also continued to do its good quiet work under the able supervision of Miss Petchey, who still gives her services without cost to the institution. Her cases continue at least a year (some much longer) under her care, as they are taken young and trained for domestic service. The cases received are "unmanageable," or homeless, or friendless. But Miss Petchey soon brings them, by kind firm discipline, under proper control; and instils into their young minds high and pure thoughts and principles, which soon results in bringing out traits of character that might have been crushed for ever.

We again take the opportunity of thanking our many friends for their hearty and generous support.

We are pleased to be able to show a credit balance this year. This is partly due to increased economy, and partly to the characteristic liberality of one contributor.

The statistics include eleven months only, as we were desirous of closing the account with the year, and to begin again with the new century.

We desire to make a special appeal for

#### A NEW CENTURY GIFT.

We need, beside the usual amount, an extra fifty pounds for re-furnishing. Eleven years' wear has made this a necessity. We need new bedsteads and new bedding, besides other things. We are confident that this amount will come in as it is needed.

The churches are specially thanked for their assistance, and are asked to continue their help. A collection once a year is not much to ask for a work which ought to be undertaken by every church professing Jesus as Lord and Exemplar.

May we also invite more—sisters especially—to take a collecting card, and do what they can for us.

There is one item in the financial statement which needs a word of explanation. Hitherto we have not charged to the funds any rent for the Preventive Home. We have paid 10/- per week ourselves as our proportion of rent for our private accommodation. We found it necessary, when the opportunity came, to remove the Preventive

Home next door to the Rescue Home, but the rent of the former is now 15/- per week. We have therefore charged the full amount of rent on the debit side, and credited the funds with 10/- per week for our family use for the time since the removal.

Our hearty thanks are tendered to Dr. Lillies for his kind attention to the girls and infants whenever necessary. We also thank those who have sent us goods in kind.

We desire also to express our best thanks to the AUSTRALIAN CHRISTIAN for valuable space for the insertion of report, statistics and acknowledgments.

"Give and it shall be given unto you."  
"The Son of Man has come to seek and to save the lost."

JOS. AND L. PITTMAN,  
Armadale,  
Victoria.

Jan. 20, 1901.

#### Cases.

##### RESCUE HOME.

Inmates, February 1st., 1900: Girls 15, Infants 7	=	22
Admitted: Girls 58, Infants 28	=	86
		108
Placed in Situations	..	20
Restored to Friends	..	19
Sent to Hospital	..	25
Left of own accord	..	1
Infants: 3 Died, 1 Committed to State	=	4
Properly Provided for	..	24
Now in the Home: Girls 11, Infants 4	=	15
		108

##### PREVENTIVE HOME.

Inmates Feb. 1, 1900	..	9
Received during the year	..	5
		14
Sent to Situations	..	2
Returned to Friends	..	4
At present in the Home	..	8
		14

##### TOTAL CASES SINCE OPENING.

Received	..	751
Dismissed	..	728

##### FINANCIAL STATEMENT.

February 1, 1900, to December 31, 1900.

##### RECEIPTS.

From Individuals	..	£123 9 6
Churches	..	139 2 10
Sunday Schools	..	3 5 11
Societies, etc.	..	25 15 10½
By Collecting Cards	..	16 14 9
Rent, for Ourselves, 30 weeks	..	15 0 0
		£323 8 10½

##### EXPENDITURE.

To Maintenance	..	£156 19 6
Rent (Two Homes)	..	61 18 0
Assistant	..	24 0 0
Firing and Gas	..	19 10 9
Stamps and Stationery	..	7 6 8
Printing and Advertising	..	8 10 0
Travelling and Carriage	..	3 14 9
Clothing	..	1 5 7
Relief	..	1 9 6
Medicine	..	1 10 0
Furniture	..	1 9 9
Exchange	..	17 4
Hire for Lygon-st. Chapel for Annual Meeting	..	10 0
Last Year's Deficit	..	12 0 9
		301 2 7
Cash in Hand	..	22 6 3½
		£323 8 10½

Audited and found correct,  
J. BARNACLE, A.S.A.A., Eng.

January 1, 1901.



# THE Australian Christian.

PUBLISHED WEEKLY

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A. B. Maston - - - - - Managing Editor.

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## The Leader.

Stand ye in the ways, and see, and ask for the old paths.—Jeremiah 6 : 16.

### The Passing of the Queen.

During the past week the one thought filling the minds of men and women has been the Empire's loss in the death of the Queen—a wise ruler and a noble and gracious woman. In the long line of monarchs who have swayed the destinies of the nation, there are none with whom we can compare her. Even the mighty Elizabeth must give place to one who was her peer in statesman-like qualities, but her superior in those graces which are essential to the highest ideal of womanhood. And in these days, as never in the past of our nation, is it true that the occupant of the throne is judged rather by his qualities as a man than by any assertion of divine right of kingship. The old legend concerning "the divinity that doth hedge a king," is considerably qualified by the demand that he shall first of all prove himself to be a man. In this last respect our late Queen fulfilled the conditions required of her. Her womanhood gave a glory to her throne, which no asserted rights, real or imaginary, could possibly have given her. It is not going too far, to say, that her wisdom as a Queen and her goodness as a woman, have made the foundations of constitutional monarchy more solid and sure than they ever were before. Monarchs of the type of many who reigned in former centuries, would not suit the temper of the present times—even the mantle of royalty would not serve to cover their shortcomings. The days have gone by when it could be urged "the king can do no wrong." High position is not now regarded as a legitimate excuse for licence, but rather as bringing with it additional responsibility. Now-a-days the light which surrounds the throne is of the fiercest kind. In full the blaze of this

light our Queen has stood, and we know her inner life, and because of that knowledge we love and revere her memory.

Little did we think, as with high hopes and eager expectations we hailed the dawn of the new century, that one of the first notable incidents in it would be the death of our gracious Queen. She had reigned over us so long that we had not thought of her dying. Though her age had passed the limit of the Psalmist her sudden illness and quick decease came upon us in the nature of an unexpected shock. The relentless cable flashed the sad tidings, east and west, north and south, and we speedily learned that in our grief we did not stand alone. Men and women of other climes and other nationalities felt with us, that the world was all the

overshadow the active sympathies of everyday life. There is nothing finer on earth than supreme greatness wedded to the Christlike spirit. That which touches us most in the character of Christ, is that he was the Son of Man as well as the Son of God. King of kings and Jesus of Nazareth. This, heaven's highest type, is the ideal of true greatness.

From the Christian point of view it must be eminently satisfactory that the Christianity of our late Queen was that which commanded the admiration of the religious and secular press alike. Such tributes to the religion of Jesus are found alike in both. The following may be regarded as typical of them all. "Her claim upon the devotion and gratitude of her people has nothing to

do with the presence or absence of the prerogatives which are generally associated with the idea of sovereignty. It is her personal life, in the use that she made of the rare opportunities which her exalted station gave to her, that our beloved Queen's title to the honor and reverence of all good men and women will be found. Womanhood, with all its sweet cares and sacred responsibilities, was ennobled in her and lifted to its rightful place upon the throne. As daughter, wife and mother she has shown a loyalty to the old sanctities of love and home that has had an influence upon two generations. Well may her subjects, in hall and cottage, hang upon their household walls a portrait of the good Queen. For Her Majesty has dignified the life of the family, and, by her example and her court administration, has done more than



poorer because of the death of England's Queen. Never in the history of the world has a merely human death touched to the same degree the heart of humanity. It was not only that a great monarch had passed away. That in itself is always a circumstance which leaves its impress upon our emotions. Death, which sometimes comes with awful swiftness to men in high places, impresses us with its terror and with a sense of its levelling influence. The greatness of yesterday is but crumbling dust to-day. Over the grave of monarch and peasant, the same words are pronounced "dust to dust, ashes to ashes." It is not, however, the passing away of mere earthly glory which fills our hearts with sadness to-day, but rather the loss of one, whose material greatness did not

and maintain, a lofty ideal of wedlock and of home. The Englishman's home is his castle, and the castle of England's Queen was her home. She would suffer the presence of no one, however highly placed, whose life had been stained with dishonor or vice." Thus the court of Queen Victoria, compared with many of the courts of the past, was a model of purity. And her example in this respect conferred an untold benefit upon the lives and homes of the people. It has a far-reaching influence in the direction of social purification. If any object lesson were required to enforce the fact, that in the sanctity of the home lies the well-being of the nation, that object-lesson is furnished in the life of the Queen. It is a striking rebuke to those women, who, for the sake of fashion and



frivolity, are learning to despise the high functions of motherhood and the dear associations of home life.

When we think of our Queen there are many things that will come to our memories. We will remember that in the strife and conflict of nations her voice has always been on the side of peace. Unlike her distinguished grandson, the Emperor of Germany, the spirit of the "war-lord" was entirely absent from her. She desired that the Empire should prosper and be at peace. How far her influence told in this direction we can only learn, years hence, when the inner history of our times is revealed. In her earnestly expressed desire that her later years especially should be undisturbed by the horrors of war, we have only the expression of what was a life-long wish. That her earnest desire was not realised was a calamity she was powerless to avert. It was a misfortune that the length of her days should be shortened by grief and anxiety regarding the war in South Africa. Undoubtedly it told upon her, for she had none of the Napoleonic spirit which could regard the loss of men in battle as mere pawns sacrificed in a game of chess. It was the manifestation of a fine, brave, sympathetic spirit—that visit of hers to Ireland because of the loss of her brave Irish soldiers. None the less to be admired also were her numerous visits to the returned wounded in various hospitals. In these things we are reminded that—

"Only the actions of the just  
Smell sweet, and blossom in the dust."

We will remember also those homely visits of hers to the cottars on her Highland estates. Her visits to the sick, and her Bible-reading at the bedside of the dying. Queen and peasant made one in their communion with one Lord. Incidents like these are those which invest the memory of our late Queen with the greatest interest. Like the broken alabaster box of ointment, they fill the whole Empire with their fragrance, and we thank God for a Queen who was so gracious in her humble piety.

Naturally, from the standpoint of a religious journal, the religious side of the life of Queen Victoria has been uppermost in our thoughts. Others may dwell upon her statesmanship, and the expansion of the realm under her beneficent sway. It is our privilege to speak of her as a good woman, who in her exalted station, surrounded by temptations which few could resist, was loyal to her God and her sense of Christian duty. And here we cannot refrain from quoting the words of one of her citizens—a Jewish Rabbi. "But in the diadem of virtues that were her own, and which 'becomes a throned monarch better than his crown,'

there is one precious jewel which it is particularly meet to dwell upon in this place. Queen Victoria was a deeply religious woman. That she did not profess the same religion that we do makes no difference. We hold that there is good in every system of religion, and that the righteous of all nations will have a share in the world to come. Hence it is most gratifying to us to know that Queen Victoria, though ruling over the greatest and most powerful Empire the world has ever seen, bowed her head humbly and reverentially before the King of Kings, and never missed an opportunity to show her people that she depended as much upon the grace and mercy of God as the poorest man in the land." With this tribute to the memory of our Queen we must close. Just adding that we regard the nation as happy whose monarch leaves behind her a memory of a pure life spent in the service of God and man.

## Editorial Notes.

In fundamentals, Unity; in incidentals, Liberty;  
in all things, Love.

### A Baptist Statement.

Under the heading of "The Disciples," the *Southern Baptist* says:—"We greatly rejoice in the following, which we clip from the *Canadian Baptist*: 'A large section of the Disciple body is breaking away from one of the most dangerous features of Alexander Campbell's teaching. We refer to that which denies any direct action of the Holy Spirit upon men's hearts, and reduces divine operation to the natural effect of truth. This leads to the belief that mental assent to the truth is sufficient. It is said also that this change of mind is leading to some friction in the Disciple body. Those who have rejected the older belief say that Alexander Campbell also gave it up before his death, and that his later writings reflect this change of position.'"

### A Few Mistakes.

With the exception of a few mistakes, the above quotation is perfectly correct. The first mistake is that "A large section of the Disciple body is breaking away from one of the most dangerous features of Alexander Campbell's teaching." We are familiar with the current literature of the people called simply Disciples of Christ, and read the leading weeklies published by them in America and England, but this is the very first intimation we have had of any such breaking away. The next mistake is that which affirms that Mr. Campbell's teaching "denies any direct action of the Holy Spirit upon men's hearts." As far back as 1820 Mr. Campbell, in his debate

with Walker, a Presbyterian, contended that "all believers, after believing the Gospel, are sealed by the Holy Spirit." In his "Dialogue on the Holy Spirit" he states: "Those who obey the Gospel are in that Gospel declared to be the sons of God, and as such receive the Holy Spirit promised through faith." In 1836, in discussing with H. W. Lynd, a talented Baptist minister, Mr. Campbell said in his *Harbinger*: "God, our Father, gave his Son for us. The promise of his Son was a peculiar glory of the Old Testament, while the promise of his Spirit is the distinguishing excellency of the New. By the sacrifice of his Son the *guilt* of sin is taken from us; by the power and grace of his Holy Spirit the *power* of sin is subdued within us." In 1841 he again writes: "God the Father so loved the world as to give his only begotten Son for its ransom; the Son so loved the world as to give himself up to the death for us all; and the Spirit has so loved us as to make his abode in our hearts as the children of God." These are only samples of any amount of quotations which might be made to show that Mr. Campbell did not "deny any direct action of the Holy Spirit on men's hearts." What he did teach was that "the Holy Spirit, whom the world cannot receive, is given to all them that obey God." If this is "dangerous" teaching the blame must be laid upon the New Testament, and not on A. Campbell.

### A Few More Mistakes.

Yet another mistake is that Disciples teach or believe "that mental assent to the truth is sufficient." We teach as distinctly as do the Baptists that "with the *heart* man believeth unto righteousness," and that this faith must be accompanied by unfeigned repentance and whole souled surrender. As to the "friction in the Disciple body" on this point we must plead ignorance, and are compelled to classify this as mistake number four. It is interesting to read that "Alexander Campbell also gave it up before his death, and that his later writings reflect this change of position." These statements would be still more interesting if they were true, but, being incorrect, we have to record them as two more mistakes. The rest of the statement is doubtless correct. We refer to the words of the Victorian editor, A. W. Webb, in which he says: "We greatly rejoice in the following announcement, which we clip from the *Canadian Baptist*." We can only regret that the Canadian paper was so ill-informed, and that the Victorian editor finds its statements a cause of rejoicing. When will our Baptist brethren try to fairly understand us? Would it be too much to ask that these notes should appear in the *Southern Baptist*?



### An Empire's Loss.

The British Empire lies under the shadow of a great sorrow, in which it has the sympathy of the whole civilised world. To millions of her subjects the news of the Queen's death has come with a sense of personal loss. She was emphatically a good woman. A model wife, an affectionate mother, as well as a wise and impartial ruler, she was loved no less for her domestic than her queenly qualities. Her social influence was always on the side of right, and notwithstanding adverse influences brought to bear, she consistently kept her court pure. By her example she thus exercised an immense and beneficent sway over society. While we mourn her loss, we join in the hope that the newly-proclaimed King may in his exalted position ever exhibit the virtues that distinguished his noble and illustrious mother.

### From The Field.

The field is the world.—Matthew 13: 38

#### Queensland.

MOUNT WHITSTONE.—We have recently been favored and spiritually revived by a visit from our esteemed former evangelist, P. J. Pond, who is at present spending a few weeks in Queensland. He arrived here at Mt. Whitestone on January 9th, and held a gospel meeting on the following night. He travelled on horseback to West Haldon next day over a very rough mountainous country, a distance of about twelve miles, and conducted a well-attended gospel meeting at that place. Then again he was present with the brethren here for the breaking of bread on Lord's Day; also at our Lord's Day School, when he delivered a short address to the scholars, and spoke a few words of encouragement to the teachers. On Lord's Day evening he delivered a very impressive address from Ruth 1: 16, to a very large audience.

As our visiting brother will incur a good deal of travelling expenses, I trust that the brethren where he visits will not forget to refund them. We earnestly pray for our brother's success in the work down South. Although we are short of speaking brethren at Mt. Whitestone, we intend to keep the gospel chariot rolling along, always remembering that the reward is for the faithful and not alone to the successful. Brethren, let us run with patience the race that is set before us, looking unto Jesus.

January 16, 1901.

F. G. PATES, Sec.

VERNOR.—Our meetings of late have been well attended, and on Lord's Day evening, December 30th, after an impressive address by Bro. Paradine, we were cheered to see one young girl step forward and make the noble confession. She was buried with her Saviour in baptism on the following Lord's Day, when a fair crowd assembled to witness the proceedings, and in the evening Bro. Paradine delivered another heart-stirring address, and after the usual invitation three more confessed their faith in the Son of God, one being a brother of the young lady immersed in the afternoon, and two young girls from the Sunday School. Being a bright moonlight evening, we all once more gathered on the banks of the Brisbane River, and the same hour the three were baptised, thus we had a day of much cheering, and

trust that the Lord may still continue to send blessing. We have a Band of Hope in connection with the church, and much interest is taken in it. Our church choir has also again been thoroughly organised, consisting of eighteen voices, under the leadership of Bro. Süchting, and the singing greatly helps to attract people to our meetings. Hoping soon to be able to report more decisions. The four immersed last Lord's Day, together with one sister by letter from Rosewood, were this morning received into fellowship.

Jan. 13.

O. ADERMANN.

#### Victoria.

NORTH FITZROY MUTUAL IMPROVEMENT SOCIETY.—Great interest is taken in this class by the young members of the church, and it has the desired effect upon its members, for the great improvement shown by those members who read at the Sunday morning meeting is very gratifying. For the last six months we had 31 members on the roll, and the average attendance was 21.6. The class is subjected to the best advice in the persons of Bro. Forbes, who acts as critic, and Bro. J. Tinkler, junr., as vice-critic. Last night being "Original Exercise" night, the papers were written on "The Duties of Woman" and "The Duties of Man." [By request, one of these papers will be published next week.—ED.]

January 22nd.

F. WATSON.

SUNDAY SCHOOL UNION REPORT.—On the 13th visited the school at Brighton, and found them all in their usual good order. This school is privileged in having a staff of regular earnest teachers, and this is reflected by the scholars, who all seemed very anxious to master the lessons on "First Principles." The attendance is quite up to the average, 90. They start at once with the Books of the Bible. Mr. Ludbrook takes the Bible class.

On the 30th I went to Fairfield Park and was pleased to see a decided improvement. Number on the roll, 54; present, 36 (some were on holiday); but the average is increased by about 15. Also Bro. Philips was much cheered by the fact that one from the school had confessed Christ, and had been baptised. He is hopeful of more. The singing is good, and the scholars seem cheerful and happy.

Jan. 27.

M.R.H.

WALHALLA.—Have much pleasure in reporting the addition to our members of a lady who was baptised last Thursday and we expect some others to follow.

We regret the loss the church has sustained by the removal of two good workers, Sisters Heath and McLellan, and pray the Master's blessing will continue with them. We shall be pleased to see any of the brethren who come this way.

T.M.

#### South Australia.

PORT PIRIE.—Last Lord's day morning we had the pleasure of extending the right hand of fellowship to Bro. Wylie from Hindmarsh. Our aged Sister Gooding who has lived to see eighty summers, and who for quite forty years has been in fellowship with the church, passed away last evening. A short while back she expressed a wish that some of the brethren would visit her and attend to the ordinance of the Lord's Supper. We did so and can testify to the fact that she was holding fast the profession of her faith without wavering, and having endured to the end, we believed will receive a just recompense of reward. We commit her body to the grave to-morrow in the sure and certain hope that she has gone to be with her Lord. Our Christian sympathy is extended to her relatives.

(Jan. 28)

W.C.O.

KERMODE-ST.—Sister Arthur, and her daughter received the right hand of fellowship, by letter of transfer from church at Hindmarsh, on January 20th. At gospel service, on January 27th, P. Pittman, before a very large congregation, spoke on "Queen Victoria, as a follower of Jesus Christ," and at conclusion of an impressive and earnest discourse, two young girls from the Sunday School obeyed the Lord, in the ordinance of believers' baptism, having previously made the good confession. May others soon be induced to follow their example.

HENLEY BEACH.—On Thursday evening the church here was called to consider a letter from Bro. Keay bearing his resignation as evangelist. Bro. Keay has been laboring between the church here and Glenelg for a considerable period with much acceptance, during which time he has endeared himself to the members here as well as the congregation, and his resignation was accepted with much regret.

To-day the anniversary services and tea was to have commenced, but owing to the death of our beloved Queen, it was thought wise to postpone same for a while. Bro. Gore was with us this morning, and gave a splendid exhortation on the first verse 1st Corinthians, 7th chapter. In the afternoon the meeting house was full, when Bro. Keay conducted an In Memoriam Service, making special mention of the Christian life and work of our late departed Queen. Bro. Keay also preached the gospel this evening to a good audience. We pray that the words spoken may lead all to consider the need of preparing for death.

G. A. H.

YORK.—The annual social and business meeting of the York church of Christ Y.P.S.C.E., was held in the York church on Friday, January 25th, 1901. There was a good number of members and delegates from kindred societies present, and the chair was taken by the president, Mr. W. G. L. Campbell (evangelist). The meeting opened with the customary exercises, after which the secretary read his annual report, which showed encouragement and lasting benefits derived from the work. The report showed that the present number on roll was as follows:—Active, 36; associate, 20; honorary, 2; with an average attendance of 32. It also gave a resume of the work done by the various committees during the past year, and spoke hopefully of the future. The most striking illustration of this cause can be gauged from the fact that several associate members have openly confessed Christ, and taken the noble step, and have been immersed, and given us hope for better things to come, and our hearts were further gratified to see one of our associate members come forward on Sunday and make that noble and ever-blessed confession. We trust that she will be a still further help to us. We have seven (7) committees, and they have done their work well, especially the Sunshine and Prayer committees, the former for visiting the sick and helping deserving cases, and the latter for asking God's blessing on all our services. Our society invited two delegates from several societies to meet with us, and some were represented in person, while others sent greetings and good wishes. Altogether an inspiring and soul stirring meeting was held. The proceedings was considerably enlivened by a quartette, a duet, and a recitation, the performers being Miss R. Jarvis (recitation), Misses A. McGargill and A. B. Wilson (duet), also with Messrs. F. Harding and K. M. Campbell (quartette). We are looking forward to a prosperous and invigorating year of endeavour work in his name. May God in his tender mercy help and make it to be so. E. E. WILSON.

S.S. UNION.—The annual meeting of the Sunday School Union was held at Grote-street on January 15. Bro. J. C. F. Pittman, who has been President of the Union for the past two years, presided. The meeting



opened with a hymn, followed by a prayer by Bro. W. Campbell. Bro. Pittman gave a brief summary of the work of the Union during the past year. The election of officers for the year was then proceeded with, the following being elected:—President, T. J. Gore, Unley S.S.; Vice-president, W. Matthews, Grote-street S.S.; Secretary, W. Jackson, Prospect S.S.; Asst. Secretary and Treasurer, J. W. Cosh, Henley Beach. Bro. Pittman then introduced the new President, and vacated the chair in his favor Bro. Gore was welcomed very heartily by those present, and in a few remarks made by him stated that he had been invited to take the position some time ago, and had declined; but on the invitation being repeated this year he had, after the manner of some young ladies on the second time of asking, consented. A vote of thanks was passed to the retiring officers, Brethren F. Pittman (President) and Weir, sen. (Vice-president), and also to the executive committee of the Grote-street church for allowing the S.S. Union to have the use of a room in which to hold their executive meetings, and for the use of the chapel free of charge. A stirring and enjoyable address was delivered by Bro. Percy Pittman on S.S. Work. Selections were given by the Hindmarsh and York Schools. During a short discussion on S.S. work, Bro. McPhee, one of the S.S. Union visitors, stated that he would like to see the hymn book at present in use in the North Adelaide School used in all our Sunday Schools. The hymn book is called "Hymns and Bible Songs," and is issued by the General S.S. Committee of the Churches of Christ, Manchester, England; and can be obtained at the Austral Publishing Co., 528 Elizabeth-street, Melbourne; price 5d., by post 6d.

W. JACKSON, Hon. Sec.  
 GLENELG.—The annual church meeting was held here on Wednesday, January 23rd, when the following officers were elected:—Elders, Bros. Wm. Burford and Samuel Summers; Deacons, Bros. S. Mills, G. Smith, Wm. Bolton, A. Bailey, Footes and Woods. These were all re-elected having served the church well and obtained a good report. At this meeting also the resignation of the Evangelist to the church, W. A. Keay, was received and excepted with many expressions of regret. Our Bro. Keay has just finished two years of labour for the Church in which time a new chapel has been built, and some have followed the Lord more fully and others have been born again into the kingdom of light we pray that soon another Evangelist will be forthcoming who will take up the work where our brother lays it down.

**West Australia.**

SUBIACO.—Pleased to report two confessions night of Lord's Day, 13th inst. We and our preacher, A. E. Illingworth, are much encouraged. G. PAYNE.  
 14/1/01.

**New Zealand.**

WELLSFORD.—Bro. Hay, who is laboring for the Albertland churches, gave a very instructive address on Humble Beginnings at Wellsford on January 12. We had one addition last October.

AUCKLAND.—Last night a sister made the good confession, and was immersed into the Divine names.  
 21 Jan. B.T.R. T.J.B.

**New South Wales.**

ENMORE.—Jan. 27th. Crowded meeting to-night at the Tabernacle. One confession. The address was on the life of our late Queen. Special and appropriate anthems by our singers, and the Dead

March was played while the audience stood. It was an impressive sight, between 500 and 600 people standing, deeply grieved at the death of one most of them had never seen, all feeling they had lost one personally dear to them. G.T.W.

**Here and There.**

Here a little and there a little.—Isaiah 28: 10.

One addition by faith and obedience at Brighton.  
 One confession at Woollahra last Sunday night.  
 Three confessions and two restored at North Richmond.  
 One young lady was baptised by H. Swain at Collingwood on Sunday night.  
 R. J. Clow baptised a young man at Hawthorn last Thursday night, the result of the Balmain-street Mission.  
 At the close of F. Collins' address on Sunday evening at North Carlton one young lady confessed her faith.  
 The rally for the Burwood Boys' Home will be held in the Lecture Hall, Swanston-street, on Wednesday, February 6. All sisters kindly invited.

We are requested to state that the Bro. Stimson referred to in our issue of Dec. 20, as having helped in the sale of work for Woollahra church, was not J. Stimson, but his brother.

R. G. Cameron, writing from Meredith, 25th Jan., says:—"Am having a good time here. Two baptisms to date. Will break new ground at two points next week, by urgent request."

The monthly meeting of our Victorian Sunday School Union, will be held (D.V.) in Lygon-street chapel, on Monday next, 3rd February. Business—Arrangements for examinations, receiving report from Executive Committee re Standing Orders for conduct of Business meetings, and General.

J. S. M., Hon. Sec.  
 Will all intending students, both afternoon and evening students, of elocution and voice culture attend a preliminary meeting, to arrange when and what time to meet, to be held at Swanston Street chapel, Lecture Hall, Tuesday night, February 5th at 8.30. Jas. Johnston, instructor.

The annual report and financial statement of the Rescue and Preventive Home appears in this week's issue. It is considered inexpedient to hold an annual meeting this year; but this, it is hoped, will not cause any falling off of the interest in the work. Our readers are asked to respond heartily to the appeal for re-furnishing.

Geelong S.S. Anniversary was celebrated on Lord's day, Jan. 20. Bro. T. H. Scambler was with the church, and spoke three times. On Monday a tea was given to the scholars, and a highly interesting programme was rendered afterwards. Bro. Hagger occupied the chair, and Bro. Scambler delivered a splendid address on S.S. work. On Tuesday evening an evangelistic meeting was held, when Bro. Hagger preached to a fair meeting, and at the close two of the scholars confessed Christ.

A very impressive memorial service was conducted at the Tabernacle, Stanton-street, Collingwood, last Sunday evening, to the memory of her late Majesty, Queen Victoria. Appropriate hymns, including the favorites of the late Queen, were sung, and the choir rendered a selection fitting to the occasion. Bro. H. Swain delivered an impressive address eulogising the noble traits of character that endeared the late Queen to the nation, specially emphasising the religious tendency of her life. At the close of the service the ordinance of baptism was attended to.

The time has about arrived for the opening of W. C. Morro's class in the study of the Bible, and he would be pleased to hear from any who are intending to join the class for the coming year. They can either communicate with Mr. Morro or call at his study on Tuesday evening next, Feb. 5, at 8 o'clock, at the Lygon-street chapel. The class will resume its work at the beginning of Paul's missionary tours, a very suitable place for any wishing to enter for the first time. Mr. Morro asks us to say that he will be glad to make arrangements as to time most suitable to all who wish to attend.

T. Bagley writes:—"The brethren at Woollahra are making a special effort to raise about £200 in order to begin the work of the church building. About £500 has been raised. Since the purchase of land we have a balance of £117. The building we purpose erecting will be large and neat, at a cost of £1,300. The field is good, and the prospects bright. Will you be one of a number to contribute a small donation? If you have already helped us, would you be willing to increase your original donation a trifle, and thus assist us in the final struggle? Your help will be greatly appreciated." Kindly forward your gifts to T. Bagley, 80 Windsor-st., Paddington, Sydney.

N.C. writes:—"Not many weeks ago I attended the distribution of prizes at one of our Lord's Day Schools, and only that the news of our beloved Queen's death had not come through I should have thought they were holding a memorial service. It was about the most soulless affair of the kind I have ever been at, showing a lack of interest on the part of the parents and church generally. As we shall have to look to these youngsters to carry on the work by-and-bye, we should try to encourage them in every way we can now. As the chairman remarked, the only redeeming feature was that they meant to be better in the future. I hope they do, and that I shall be present to witness it and have much more pleasure in praising than in penning these words of censure."

The President of the Conference, Bro. J. A. Davies, has taken the Town Hall, Melbourne, in order to give an "At Home" to the brotherhood of Victoria on April 4th, the Thursday before Good Friday. It will greatly facilitate arrangements if the secretary of each church would send on to Bro. Davies the names of members who wish to attend, so that the invitation cards can be sent to each. It is expected and hoped that we shall have a large and representative gathering, and so it will be easily understood that members only will be invited. There will also be a public meeting, admission by ticket, to which all friends of members will be invited. It will be seen that as catering is to be done it will be necessary to know about how many are to attend. A fine programme of speaking and singing is being arranged. Speakers from abroad are expected to be present, and Bro. Nat Haddow has the singing in charge and promises something first class. We hope that the brotherhood of Victoria will conspire to make this meeting memorable.

**We have now in stock and for sale the following Sunday School Helps for 1901:**

	By post
Standard S.S. Commentary, cloth boards, 4/-	4/6.
Standard " " limp cloth, 3/-	3/6.
Christian Lesson Commentary, cloth boards, 4/-	4/6.
Lesson Helper, paper boards, 2/-	2/3.
Lesson Mentor, " " 1/6.	1/9.
Lesson Premier, " " 1/-	1/3.

Only a few copies of the last three and not many of the first three, but while they last we will be glad to supply them at rates named.



## Obituary.

To live is Christ: and to die is gain.—Phil. 1: 21.

**ARTHUR.**—At the age of 50, on Friday, 9th Nov., 1900, Bro. Richard Arthur was called to his REST. We emphasise rest in this, our brother's case, because of the long period of severe trouble and trial endured by him as the defendant in the notorious will case, better known as the "Arthur Will Case," still fresh in the memories of many as a huge blot in the history of South Australia. This trial was almost more than our departed brother could bare, and if not the immediate cause of his death, without doubt it unduly hastened the event. It is, however, a satisfaction to know, even although it blighted his earthly prospects, and hastened death, there was not the slightest taint or blemish of character resting or remaining on him as a son, brother, citizen, or Christian, but rather the highest commendation from His Honour the Chief Justice of South Australia, who sat on the bench and tried the case. We cannot tell the why or wherefore of these sharp trials, but this we are assured "that all things work together for good to them that love God," and that there is a "need be" for all God's dealings. "That the trial of your faith being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." Our brother became a member of the church at Hindmarsh by confession and baptism. He was baptised by Bro. J. Colbourne in 1873, and was an active member, in fact for some time held office as one of the deacons, for many years often found in the prayer meetings, especially on Lord's Day mornings, and occasionally taking meetings at Henley Beach and other places of our small North country churches, where for a time he with his family were engaged in farming pursuits. Our brother was married to one of the daughters of our late esteemed Bro. John Lawrie, who was indeed a true help-mate for him, and to him, in all his difficulties. She with her three daughters and one son remain here for a while, striving to do as well as suffer our Father's will, but are looking forward to the re-union in the land where there are no "storms," no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away." Oh! blessed and happy period of rest. To the all-wise one, our gracious father, we have commended and do commend the dear bereaved ones. May they find him everything to them he has promised, which will more than compensate for their loss now sustained. A.G.

**IRVING.**—It is with the deepest regret that we have to record the death of our much beloved Sister Sarah Edith Irving (Caller), who passed away on Saturday, Dec. 1st, at her late residence, Gillies-st., Ballarat City, after a brief illness, at the age of 21 years. She bore her illness with great patience, and was fully prepared to go to her Saviour. She was a devoted and meek disciple of the Lord's, possessing those Christian graces of love, meekness, long-suffering, gentleness, &c. She had been brought up by earnest Christian parents, who trained her in the way of godliness. She was baptised into Christ some five years ago, and she continued steadfastly unto the end. She was beloved by all, and esteemed very much for her gentle and kind disposition. We sympathise very much with our Bro. Irving in the loss of his wife, whose happiness together was so short, and pray that God will make up to him his loss, by comforting and helping him to remember "That all things work together for good to those who love God." We also sympathise with Bro. and Sister Caller and family in

their grief over the death of their daughter, but what has been their loss is her gain, "For her to live was Christ, but to die is gain." "For ever with the Lord, Amen, so let it be." She was buried at the New cemetery on Dec. 3rd, 1900. A service was held at the house, Bro. C. Martin conducted the service there, and there was a great number of friends at it. The funeral was very well attended. Bro. A. Davidson read the burial service, and a large number of people were there also. A funeral service was held at Peel-street church last night, Lord's Day 10th, to a very large attendance, and a very impressive discourse was given, and great attention was shown. May the God of all comfort be a comforter to them all.

"Here we suffer grief and pain,  
Here we meet to part again;  
In heaven we part no more."

Ballarat.

W. RAMAGE.

## Acknowledgments.

The silver is mine, and the gold is mine, saith the Lord of hosts.—Haggai 2: 8.

### RESCUE HOME.

Gratefully received—

Collected by Mrs. Hagger, Prahran	..	£0	6	0
Ladies' Bible Class, Nth. Adelaide	..	3	0	0
Sunday School, Mornington, N.Z.	..	1	3	0
Dr. J. C. Verco, Adelaide, S.A.	..	21	0	0
Mrs. Wilkinson, Hindmarsh, S.A.	..	0	2	6
Mrs. Smith, Hindmarsh, S.A.	..	0	2	6
Mr. John Carey, Killarney, Qld.	..	0	10	0
Dr. Perry, Hawksburn	..	0	2	6
Mrs. Henshaw, Nth. Adelaide, S.A.	..	1	12	0
Mr. W. H. Smith, Millicent, S.A.	..	0	10	0
Mr. G. Duncan, Mornington, N.Z.	..	0	6	0
"M.C.," Brighton	..	1	0	0
Mr. C. J. Morris, McPhil, N.S.W.	..	1	0	0
Miss McGiven	..	0	5	0
Collected by Mrs. Zelius, Doncaster	..	2	6	6
Mrs. Lee, South Yarra	..	0	2	6
Sunday School, Toolamba	..	0	5	0
Church, South Melbourne	..	0	12	6
Miss Stevenson, Kalgoorlie, W.A.	..	0	10	0
Mr. Wm. Morton, Dunedin, N.Z.	..	0	6	9
Mrs. E. Reeves, Metcalf	..	0	10	0
Collected by Miss Robinson	..	0	18	6
Mr. Geo. Newby, Taree, N.S.W.	..	1	0	0
"A Helper," per J. A. Davis	..	1	0	0
"B," ..	..	0	14	6
Collected by Mrs. Hagger, Prahran	..	0	4	0

### BOONAH CHURCH BUILDING FUND, QUEENSLAND.

Collected by Mrs. G. Colvin:—

D. Denham	..	..	£3	0	0
Sums under 5/-	..	..	1	1	6
A. Henriksen	..	..	1	0	0
J. Booby	..	..	0	10	0
Mrs. Christensen	..	..	0	10	0
H. Hermanson	..	..	0	6	0
W. Paddison	..	..	0	5	0
W. Watkins	..	..	0	5	0
Mrs. J. Parker	..	..	0	5	0
J. Christensen	..	..	0	5	0
C. Lobegeiger	..	..	0	5	0
J. Cunningham	..	..	0	5	0
D. Pfunder jr.	..	..	0	5	0

Further donations will be thankfully received, the fields are white unto harvest, and at present they have no place to preach the gospel in S.C.

### FOREIGN MISSION FUND.

Fitzroy Tabernacle, Y.P.S.C.E., for work in India	..	..	£5	0	0
Church Carew, S.A.	..	..	£0	9	0

### FAMINE FUND.

By Sale of Photos at Sewing Bee, per P. A. Dickson	..	..	£1	1	0
121 Collins-st.	..	..	F. M. LUDBROOK, Sec.		
39 Leveson-st.	..	..	ROBERT LYALL,		
Nth. Melbourne.	..	..	Treas.		

### VICTORIAN MISSION FUND.

Church Echuca	..	..	£5	0	0
Warkworth, N.Z.	..	..	1	5	0
Hoteo North, N.Z.	..	..	0	10	0
Kaniva	..	..	5	0	0
Bordertown	..	..	2	0	0
Bro. H. Bolduan, Emerald	..	..	0	5	0
			£14	0	0

### ANNUAL COLLECTION.

Church Taradale	..	..	£0	10	0
N. Richardson (additional)	..	..	0	5	9
Meredith	..	..	0	0	6
Brighton	..	..	0	10	0
Yarrawalla	..	..	1	0	0
North Carlton	..	..	0	7	0
Geelong	..	..	1	10	0
Emerald	..	..	0	19	0
Brim	..	..	3	14	3
			£8	16	6

J. A. DAVIES, Treas., "Milford," Church-st., Hawthorn. 65 Jouger St., Adelaide.	M. McLELLAN, Sec., 233 Drummond-st. Carlton. T. G. STORER, Treasurer.
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### To Subscribers.

R. Judd, Wm. Henderson, H. Christopher, Mrs. L. Moon, H. G. Maston, 5/-; P. Winter, Thos. Dawson, Mrs. J. W. Painter, A. McKenzie, E. T. Ferrar, 4/-; Mrs. Kershaw, W. Cairns, 7/6; John Greenshields, 10/-; S. Burt, 14/-; W. J. Smith, W. Wright, 20/-; W. E. Vinnicombe, 20/6; E. T. Grant, 24/-; F. J. Phillips, 27/-; J. Swain, 30/-; J. P. Muir, 43/-; G. A. Hurcombe, 45/-; S. Denford, 46/-; H. E. Theobald, 55/-; J. Rothery 80/-; C. F. Crabtree, 95/-; W. H. Keam, 101/3; T. Darnley, 102/3; A. Johnson, 203/9.

## Coming Events.

Observe the time of their coming.—Jeremiah 8: 7.

**FEBRUARY 1.**—The Sisters' Conference Committee will meet at 3 o'clock in the City Temple, Campbell-street, Sydney. A good "rally" of sisters invited.

**FEBRUARY 3.**—North Carlton S.S. Anniversary. The anniversary of the above school will be held on Sunday, February 3rd. At 3 p.m. F. M. Ludbrook will give a special address to scholars and friends. In the evening at 7 Isaac Selby will speak; Subject, "The Place of Christ in the Commonwealth." H. G. MASTON Sec.

**FEB. 12.**—The Annual Demonstration of the Chinese Mission School will be held in the Lygon-street Christian Chapel, Tuesday, 12th Feb. Singing, recitations, addresses, etc. A hearty welcome to all. E. M. SIMMONDS, Sec.

**PRELIMINARY.**—An interesting lecture on "The Great Parisian Exhibition," illustrated by 70 most excellent views brought from the scene by Thos. Mitchell, will be given at the Swanston-street Chapel in the near future by Jas. Johnston. Watch paper for further announcements. Probable date, Monday, March 5th.

### WANTED.

Wanted an Evangelist for West Moreton, Queensland. Single man preferred. Applicants to state qualifications and salary required. Can promise long term of employment to a suitable man. For further particulars apply to Wm. BAILLS, Conference Secretary, Mt. Walker, via Rosewood, Queensland.

A General Servant, 10/- weekly, a good home—Apply W. C. Thurgood, Swanston Street, Melbourne.

### ADVERTISEMENT.

There is still a limited number of Bro. Jas. Johnston's "Text Book on Elocution and Voice Culture" on hand, and may be had at 1/- each or 9/- per doz. Austral Publishing Coy.

Printed and Published by the Austral Publishing Coy  
528 Elizabeth-street, Melbourne.



## Biographical.

A good name is rather to be chosen than great riches.  
—Proverbs 22: 1.

### Life of Elder John Smith.

CHAPTER XX—CONTINUED.

In his discourse that morning he made no allusion whatever to the visit of Dr. Fishback or to the subject of controversy. After the immersion of several persons that afternoon he stood in his dripping garments on the banks of the Hinkston, in the presence of a throng of people, and announced simply that he would spend the evening and, if necessary, the night too, at the house of Colonel Mason.

When he got there he found many of his brethren already assembled. A number of Methodists also had come to witness his defeat. He introduced the discussion by remarking:

"I have come here, brethren, to meet Dr. Fishback, and to test, by the Word of God, his position on the subject of free communion."

Calling for a Bible, he turned to Rom. 14, and, while the company stood or sat around him with the open Book in their hands, he argued from the context:

"That, with reference to things indifferent, such as the eating of meats or of herbs, there was liberty of opinion and of action; for, concerning such things, the King never specifically legislates. But positive ordinances are not to be included among things indifferent, seeing they are expressly commanded. It is presumption, therefore, to teach that baptism, which is an ordinance of Christianity, is a thing indifferent, and may, therefore, be neglected or modified at pleasure."

Soon after this he went out on Slate Creek and began to preach the Ancient Gospel among the Methodists and Baptists of that region. An itinerant of the Methodist Church was already on the ground, and the attention of the people was soon divided between the two preachers. Smith had but few brethren in the neighborhood, and the views of the Pedit-baptist generally prevailed. The two congregations met in groves not far apart, and each emulated the enthusiasm of the other. Soon a number of anxious penitents found religion at the Methodist altar; and soon Smith began to immerse believers on the profession of their faith in Christ.

One day a mother brought her infant into the Methodist congregation that it might receive baptism at the hands of the preacher. Water was applied according to the custom of the church, no regard being payed to the cries and struggles of the child, that with all its strength resisted the ordinance.

On the next day Smith, in the presence of all the people, who crowded the banks of the beautiful stream hard by, led forth ten persons, one by one, into the water, and immersed them for the remission of their sins. Seeing the Methodist preacher in the crowd, he walked up from the stream, and pressed through to the place where he stood. The song went on, for the people supposed that another candidate was about to be buried in baptism. Seizing the preacher by the arm, he pulled him gently but firmly along toward the water. Resistance would

been in vain, for the "Dipper," as the people now began to call him, was a man of powerful muscle.

"What are you going to do, Mr. Smith?" said the man, uncertain what the strange procedure meant.

"What am I going to do!" said Smith, affecting surprise at the question; "I am going to baptize you, sir!"

"But I do not wish to be baptized," said the man, trying to smile at what he deemed to be rather an untimely jest, if, indeed, it was a jest at all.

"Do you not believe?" said Smith.

"Certainly I do," said the preacher.

"Then, come along, sir," said the Dipper, pulling him still nearer to the water; "believers must be baptized!"

"But," said the man, now uneasy at the thought that possibly it might not be a joke at all, "I'm not willing to go. It certainly would do me no good to be baptized against my will."

Smith now raised his voice so that the multitude could hear, for the song had ceased, and every ear was open to catch his words. "Did you not," said he, "but yesterday baptize a helpless babe against it will, though it shrunk from your touch and kicked against your baptism? Did you get its consent first, sir? Come along with me, for you must be baptized!" and with one movement of his powerful arm he pulled the unwilling subject to the water's edge. The preacher loudly and earnestly protested, and the Dipper released his hold. Looking him steadily in the face, he said:

"You think, sir, that it is all right to baptize others by violence, when you have the physical power to do it; but when you yourself are made the unwilling subject, you say it is wrong, and will do no good! You may go for the present. But, brethren and friends," said he, lifting his voice to the people, who now perceived the purpose of the jest, "let me know if he ever again baptizes others without their full consent; for you yourself have heard him declare that such a baptism cannot possibly do any good!"

But little mirthfulness was excited by this scene, for it deeply impressed the people; in fact, a thousand arguments could have done no more.

### CHAPTER XXI.

We have said that Mrs. Smith entered heartily into the resolution of her husband to give up the farm to her, and devote himself to the proclamation of the Gospel. She had exacted from him a promise to look in upon his home, if possible, every week. But so great now was his interest of the people in religious matters that it was impracticable for him always to keep his promise. He would tarry in some distant place, preaching and baptizing till the week was nearly gone, and then, dismissing the people at a late hour, ride hurriedly home through darkness, sometimes through mud and cold and tempest, in order to keep that promise to his wife. At other times, when going from one part of the District to another, he would pass along by his own house, but, too much hurried to stop and rest, would linger awhile, at the gate, and gathering strength from her words of cheer, press on to his distant appointment.

Once he stopped as he was thus passing, and, without dismounting, called her to the gate:

"Nancy," said he, giving into her hands the saddle-bag in which he carried in his clothing, "I have been immersing all the week. Will you take these clothes and bring me some clean ones, right away? for I must hurry on."

"Mr. Smith," said she, pleasantly, but with a touch of sadness in her voice, "is it not time that you were having your washing done somewhere else? We have attended to it for you a long time."

"No, Nancy," said he; "I am much pleased with your way of doing things, and I don't wish to make any change."

After a kind good-bye to her, and a few playful words to the little ones, whose brown hands and browner feet clung to the rails of the fence close by, he passed on to meet the congregation that would wait for him that day in some young convert's house, or, perhaps, in some hospitable grove.

Jeremiah Vardeman, preeminently a revivalist, and never a strict Calvinist, did, indeed, in the years 1826 and 1827, preach BAPTISM FOR THE REMISSION OF SINS, and advocate, with great ability and success, the doctrine that the New Testament is the only standard of a Christian's faith and practice. In 1827, he introduced into the Elkhorn Association a resolution declaring the individual churches to be the highest ecclesiastical authority known in the Word of God, and affirming that they should never bring their difficulties into an Association for adjustment. His wish was, as he said, to convert the Elkhorn Association into a simple worshipping assembly. But soon afterward, he began, it seems, to reconsider the doctrine of baptismal regeneration. At the Association, in 1828, he preached the introductory discourse, from Eph. 2: 8—"By grace are ye saved through faith; and that not of yourselves: it is the gift of God;" on which occasion, he was understood as opposing the leading principles of the Reformation. Certainly, in 1829, while he still condemned the stronger features of Calvinism, and was by no means an advocate of creeds, he professed to be chagrined and mortified at the conduct of the Reformers: and he turned back to the OLD DISPENSATION, as he styled the faith and order of the Baptists. It was in reference to the course of this justly distinguished man that Jacob Creath once said:

"He set out in the Reformation before me; but, after I had enlisted under its banner, and started out to battle for it, I met my old comrade and brother, now disgusted and discouraged, coming home again, with his knapsack on his back."

Jacob Creath, when he last parted from John Smith, which was in 1827, was a preacher of Calvinism; and when they met again, which was some time in 1828, he was still in full fellowship with the Baptists, and only in partial sympathy with the Reformation, zealously opposing, however, all authoritative creeds, councils, and church covenants. It was after this that he embraced the principles of the Reformation; and he eloquently defended them to the day of his death.

Jacob Creath, jr., a man of more learning than his uncle, was distinguished for the boldness and severity of his character. He



wielded the most ponderous arguments, defended his positions with obstinate courage, and assailed error and errorists with singular energy, though sometimes with a harsh, yet even honest, spirit. But he was not in Kentucky during the eventful year of 1828, until near its close.

### Keep Close to the Perfect Pattern.

When I studied penmanship at school, and attempted to follow the copy which the teacher set, I found that the first line was apt to resemble the copy most closely. The next line was less like the copy, because I looked less at the teacher's copy, and more at my own imitation of it. Following thus down the page, each line grew more imperfect, until there was often no resemblance between the copy and my own last line. So in history, the first disciples imitated Christ; the early fathers imitated, not the Perfect Pattern, but the disciples; and the next generation imitated the fathers, and so on, until abuses and imperfections had become prevalent in the church. When we imitate historical characters, or one another, we are not following the Perfect Copy; we are not learning Christ. Many read doctrinal books, and never the Bible; they are familiar with the church saints, and unused to the company of the Masters. It is a grievous condition.—*Pentecost.*

### The Debt of Honour.

Every son, when he goes away from home, carries with him the honour of the home to which he belongs, and he may either enhance or dissipate it. If he does well his success is doubled; for it is not only an ornament to himself, but a crown of honour to his parents. There is nothing in this world more touching than the pride of a father or mother in a son's success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds, he is thinking chiefly of hearts far away that are glorying in his honour. On the field of battle this has often been the inspiration of courage, and in the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing, and would be broken by their ill-doing. I do not think there is a sight more touching—certainly there is not one that touches me more—than when a youth has been away in another city, or in a foreign land, and bears in his face and demeanour tokens of his well-doing, comes back some Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, or a disgrace so poignant, as he inflicts who comes not back because he dare not, having in the foreign land or distant city soiled his good name, and rolled the honour of his home in the dust?

### Watch the Foundation.

A great engineer who had charge of the erection of a suspension bridge over the

Hudson in 1889, before he began to build the towers made a most minute inspection of the rocks on which they were to stand. He not only examined them carefully, but sent divers down to see if their were any cavities or washouts under them. Their reports would have satisfied almost any engineer; but this man was not content. He sent for a diamond drill and took a core out of the rocks a hundred feet long. The work took twelve days, and the result confirmed the conclusion, that the rocks were absolutely solid. Then, and not till then, he began to erect the towers. When a man is building his life and work for eternity he should take care that he has a sound foundation, and that he has it in Christ. "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make hate" (Isa. 28. 16).

### Umbrella Religion.

Mr. Spurgeon once said that a youth was leaving his aunt's house after a visit, when, finding it beginning to rain, he caught up an umbrella which was snugly placed in a corner, and was proceeding to open it, when the old lady who for the first time observed his movement, sprang toward him exclaiming, "No, no; that you never shall! I have had the umbrella twenty-three years, and it has never been wet yet; and I'm sure it shan't be wetted now."

Pointing the story with a moral, Mr. Spurgeon said that he feared some folks' religion is of the same quality—none the worse for wear. It is a respectable article to be looked at, but it must not be damped in the showers of daily life. It stands in a corner, to be

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used in case of serious illness or death, but it is not meant for common occasions. We are suspicious that the twenty-three-year-old gingham was gone at the seams, and if it had been unfurled it would look like a sieve. At any rate, we are sure that this is the case with the boarded-up religion which has answered no useful turn in a man's life.

### What Was in the Locket.

There lived once a young girl, whose perfect grace of character was the wonder of those who knew her. She wore on her neck a gold locket, which no one was ever allowed to open.

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