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PECULIARITIES OF THE DISCIPLES.

BY B. B. TYLER.

No. 2.—The Peculiar Creed of the Disciples.

Dost thou believe on the Son of God? (John 9: 35)

What is the peculiar creed of the disciples? This is the question to be answered in this article.

"I thought that the disciples have no creed. This I understood to be one of their peculiarities."

In this opinion, my friend, you are in error. The disciples have a creed. And they think that they have the best creed in the world. And a most singular thing is that all other Christians entertain the same opinion! They have not one word to say against the creed of the disciples. Hear me.

Every church must have a creed. The creed is the foundation of the church. A church without a creed would be a building without a foundation. There is no part of the building more important than the foundation. Much attention is given to the foundation. A bad foundation affects the entire structure. There is nothing in connection with a church more important than its creed. If the creed is bad the church is not good. The bad creed vitiates the church. Give good attention to the foundation. See that it is right.

There is, no doubt, some apparent reason for the opinion that the disciples have no creed, and that they are, in fact, opposed to all creeds. From the first they have strenuously opposed the use of human statements of faith as tests of fellowship. Beginning with a desire and determination to promote Christian union, they soon found, as they thought, that human statements of belief, usually called creeds, were inimical to the union of Christians. If creeds, in the sense explained, hindered the unity of believers, then creeds must be thrown overboard. And, for themselves, they consistently abandoned the use of all human statements of faith as tests of fellowship. Such creeds as I now speak of were opposed, not because their doctrines were false, but because, whether the doctrines in them were true or false, they were supposed to be schismatical in their tendency.

ALEX. CAMPBELL MAY BE TAKEN AS A REPRESENTATIVE DISCIPLE.

Upon the subject of the ground of opposition to human creeds he used the following language:

Unitarians, for example, have warred against human creeds, because those creeds taught Trinitarianism. Arminians, too, have been hostile to creeds, because those creeds supported Calvinism. It has, indeed, been alleged that all schismatics, good and bad, since the day of John Wickliffe, and long before, have opposed creeds of human invention because those creeds opposed them. But so far as this controversy resembles them in its opposition to creeds, it is to be distinguished from them in this all-essential attitude, viz: that *our opposition to creeds arose from a conviction that, whether the opinions in them were true or false, they were hostile to the union, peace, harmony, purity and joy of Christians, and adverse to the conversion of the world to Jesus Christ.*

Next to our personal salvation [continues Mr. Campbell] two objects constituted the *summum bonum*, the supreme good, worthy of the sacrifice of all temporalities. The first was the union, peace, purity and harmonious co-operation of Christians, guided by an understanding enlightened by the Holy Scriptures; the other, the conversion of sinners to God. Our predilections and antipathies on all religious questions arose from, and were controlled by, those all-absorbing interests. From these commenced our campaign against creeds. We had not at first, and we have not now, a favorite opinion or speculation which we would offer as a substitute for any human creed or constitution in Christendom.

This was the sentiment and language of Alex. Campbell in the year 1835.

I quote him because he was the most prominent preacher and writer in the earlier stages of this movement for a reunion of Christendom by a return to the religion of Jesus in all things. In the year 1832 he answered this question: "What is an authoritative creed?" His question was: "An abstract of human opinions concerning the supposed cardinal articles of Christian faith, which summary is made a bond of union, or term of communion."

THE TENDENCY OF HUMAN AUTHORITATIVE CREEDS

is to separate and keep asunder those who ought to be perfectly joined together in the same mind and in the same judgment. Certainly they have not been bonds of union, although intended to be such. Lutherans, Episcopalians, Presbyterians and Methodists, who have made much of their creeds, are divided and subdivided.

If the general tendency of creeds of human device is schismatic, then they are in the way of the conversion of the world to the Lord Jesus. But the desire of the good men who inaugurated this Christian union movement for the conversion of the world to the Son of God was most intense. For this grand cause they were inspired with an apostolic zeal and fervor. You can easily see how such men would be led to oppose creeds of human construction as tests of communion and co-operation. You can see, too, how earnest this opposition would be. This zeal in attacking human creeds and confessions of faith, no doubt, has led some to think that the opposition to creeds was universal; that the churches of Christ engaged in this Christian union movement were, and are, opposed to creeds simply because they are creeds—and that they are trying to live, and serve God, without a creed. You see, now, how mistaken this notion is.

CREEDS OF HUMAN COMPOSITION, AS TESTS OF FELLOWSHIP,

were opposed on the ground that they were in the way of union, and so a hindrance to the conversion of the world.

The disciples are not opposed to saying in print, and in the most formal and emphatic manner, what they believe the scriptures to teach, for the information of the people. I quote Alex. Campbell again. In 1839 he said:

"We are always willing to give a declaration of our faith and knowledge of the Christian system, but we firmly protest against propounding our own views or those of any other fallible mortal, as a condition or foundation of church union and co-operation. While, then, we would, if we could, either with the tongue or the pen, proclaim all that we believe, and all that we know, to the ends of the earth, we take the Bible, the whole Bible, and nothing but the Bible, as the foundation of all Christian union and communion. Those who do not like this will please show me a more excellent way."

Thus far, again, Mr. Campbell.

And it is a fact that, in 1846, Alex. Campbell published eight articles of faith, eight brief and distinct propositions, setting forth in part his theological views. But this

statement was not to be made, and has never been used as a test of fellowship.

It is entirely proper for this church to pass a series of resolutions saying that we believe so and so; that we understand this and that doctrine to be contained in the sacred writings; but these resolutions or articles of faith are not under any condition to be used as tests of fellowship. To use them in this way would be to abuse them. If any one desires to know what this church, the church of Christ meeting in this particular place, believes to be the doctrine of God's Word on various questions, the church has a right, by sermon, by lecture, by address, by tract, by pamphlet, by newspaper, by book, or by formal resolution, to furnish the desired information. But this information, in whatever way set forth, is not to be placed before a candidate for membership, with a request that he subscribe to it as the teaching of God's Word, or remain out of the fellowship of this church. The conditions of admission into the churches of Christ are clearly presented in the New Testament, and no man, nor company of men, has a right to change them. My understanding of the scriptures may be correct, the general understanding of the teaching of the living oracles in this church may be correct, but the admission of a penitent believer into the body of the faithful, in a given place, is not to be conditioned on a certain degree of understanding of biblical topics, or abstruse and abstract theological opinions.

"WHAT, THEN, IS YOUR PECULIAR CREED?"

do you ask? Mr. Campbell has been quoted as saying that "we take the Bible, the whole Bible, and nothing but the Bible, as the foundation of all Christian union and communion."

If the question is as to the book by which a church is to be, or ought to be, guided, this language can easily be defended. *The Bible is the book.* This was the doctrine of the Reformers of the sixteenth century. This is the true Protestant position. In the controversy with Rome the issue was: An infallible church, or an infallible book. Romanists said: An infallible church. Protestants said: An infallible book. Chillingworth is the author of the famous aphorism: "The Bible, I say, the Bible only, is the religion of Protestants." He was, when he said that, comparing the Bible teaching with the doctrine of Bellarmine or Baronius—with the doctrine of the Sarbonne, or of the Jesuits, or Dominicans. He said that Rome furnished no safe guide, since popes in faith and in doctrine were arrayed against popes, councils were against councils, fathers against fathers, and the church of one age against the church of another age. As the way out of this confusion the Protestants said that the Bible, and the Bible alone, contained their religion.

IN A CONTROVERSY BETWEEN A ROMANIST AND A PROTESTANT,

I have seen the following points in favor of the Protestant rule of faith and life:

1. It is inspired.
2. It is authoritative.
3. It is intelligible.
4. It is moral.
5. It

is perpetual. 6. It is catholic. 7. It is perfect.

Now, said the Protestant champion, we will prove this:

1. It is inspired, for "holy men of God," says Peter, "spoke as they were moved by the Holy Spirit."
2. It is authoritative: "The word that I speak to you shall judge you in the first day," says the Lord from heaven.
3. It is intelligible: To the Ephesian converts, Paul saith: "When you read you may understand my knowledge in the mystery of Christ."
4. It is moral: "The word of the Lord is pure, rejoicing the heart."
5. It is perpetual: "The word of the Lord endureth forever; and this is the word which has been announced to you as glad tidings."
6. It is catholic: "He that is of God, heareth God's word"; "Preach the word"; "Preach the gospel to every creature."
7. It is perfect: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

When the Bible is said to be the creed, these facts—the facts which originated the statement that the Bible, and the Bible only, is the religion of Protestants—should be kept in mind.

So, when it is said by a disciple, the Bible is our creed, the statement is made with the various books of human and uninspired composition, to aid in the preservation of a pure faith, and the government of the church, in mind.

THE BIBLE IS OUR CREED;

not the Confession of Faith of the Westminster Assembly of Divines.

The Bible is our creed; not the Book of Discipline of the Methodist Episcopal Church.

The Bible is our creed; not the Philadelphia Confession of Faith.

The Bible is our creed; not the Augsburg Confession of Faith.

This is the contrast and connection in which it is proper to say that the Bible is our creed.

As a comparative statement, it is true that the Bible is the creed of the disciples; as an absolute statement, it is not quite correct.

Some one may say: I understand that you disciples propose a restoration of primitive Christianity. We do. You contend, among other things, for the creed of the apostolic church? We do. You say that the Bible is your creed? Correct. What do you understand to be the Bible? The sixty-six books believed by Protestants to have been given by inspiration of God. Do you think that this book was the creed of the church in Jerusalem—the mother church? Twenty-seven of the books of the Bible had no existence at the time of the organization of that church. The New Testament was not written then. So, if you take the Bible, and the Bible alone, as your creed, your churches have not the creed of the churches of Christ in apostolic times. The churches in Jerusalem, Antioch, Corinth, Ephesus, Thessa-

lonica, Philippi, Colosse and Rome had not the Bible as we have it. The New Testament, the most important part of the Bible, was not written at the time of the organization of these churches.

So that it is not entirely correct to say that the Bible is our creed. It would be more nearly the truth to say: The Bible contains our creed. What was the creed of the churches of Christ in the first century?

LOOK INTO THE NEW TESTAMENT TO FIND THE ANSWER.

When Simon Peter said in Cæsarea Philippi: "Thou art the Christ, the Son of the living God," our Lord replied: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

This, then, is the statement of our Lord Jesus Christ as to the creed of his church.

A church that has this divinely approved statement concerning our Lord Jesus Christ for its creed can not, on this question, be astray. Do you think so?

Now, if you are inclined to go through the New Testament in a study of this question, you will find that everywhere this was the faith, or the creed, of the church in those days of beginning. Paul founded the church of God in Corinth. In his first epistle he compares the church to a building. This figure has already been used in this discourse. What did the apostle say to the foundation? He said, "I have laid the foundation." He said also, "Other foundation can no man lay than that is laid, which is Jesus Christ." He also established the church in Ephesus. On the foundation of that church, he said:

"BUILD UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS,

Jesus Christ himself being the chief corner-stone." Jehovah said by the prophet, "I lay in Sion a chief corner-stone, elect, precious." Simon Peter said that "the stone which the builders disallowed, the same is made the head of the corner."

When the treasurer of Queen Candace heard the gospel from Evangelist Philip, he said: "What does hinder me to be baptized? The evangelist said: "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." Martha's creed was this: "I believe that thou art the Christ, the Son of God, which should come into the world." Thomas, whose surname was Didymus, exclaimed when he saw that the Son of man was alive from the dead: "My Lord! and my God!" The creed of Nathanael ran in this way: "Thou art the Son of God; thou art the King of Israel." All these are in entire accord with the confession of Simon Peter, approved by the Master, and made in Cæsarea Philippi. Of this confession of faith in the Son of God, Dr. Schaff says in his "Creeds of Christendom": "This is the fundamental Christian confession and the rock on which the church is built."

(To be continued.)



Michael Angelo's Moses
in the Church of St. Peter in Chains at Rome.

Moses, the Man of God.

BY PERCY PITTMAN.

"This was the bravest warrior
That ever buckled sword;
This, the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced, with his golden pen
On the deathless page, truths half so sage
As he wrote down for men."

—C. F. Alexander.

A lawgiver whose laws have been the basis of all subsequent codes: the builder of a nation that has existed longer than any other, and that still survives: the originator of a priesthood that offered sacrifices for fifteen hundred years: a leader of men, who for forty years directed the movements of a million rebellious serfs: the author of the only history of antediluvian days, and of the creation of the world: a prophet whose predictions cover a period of over three thousand years: the worker of the first miracles, and the founder of a religion destined to be the root of the only universal religion the world has ever known; surely it will be conceded that, next to Jesus of Nazareth, Moses stands forth as the most colossal character in the history of humanity.

Three distinct periods of forty years each are indicated in the record of that wonderful life, at the close of which we are informed that "his eye was not dim, nor his natural force abated." The first of these extends to the flight into Midian. Josephus states that Moses in his early years was a successful general, leading an Egyptian army to the conquest of Ethiopia. He adds the romantic detail, that the daughter of the Ethiopian king fell in love with him, and showed him the secret path through the swamp that defended the capital city. The story of her subsequent marriage with Moses cannot be harmonised with the Biblical narrative. All that the scripture states of these early years of manhood is, that he was "instructed in all the wisdom of the Egyptians, and was mighty in his words and works." From the time of his discovery by Pharaoh's daughter in the little ark among the bulrushes, he was nursed in the lap of luxury, and enjoyed all the advantages of a royal training at the court of what was, at that day, the most enlightened and powerful nation in the world.

At the age of forty, Moses deliberately abandoned the palace of Pharaoh, with all its pleasures, which had become, to him, the "pleasures of sin"; and with all its treasures, which now seemed as poverty itself in comparison with the "greater riches"; and threw in his lot with the despised nation of slaves, whom he believed to be "the people of God." He chose what are the last things men ordinarily choose—suffering, degradation, and the loss of all that the world holds dear. He judged rightly that the worst that God gives is better than the best that the world can offer, and that the joys of the world are but for a season, while the "recompense of reward" is for ever. †

This sublime act, of heroism was somewhat marred by the impulsiveness of Moses' disposition. He should have waited for the guidance of God, but, taking the law into his own hands, he slew an Egyptian who was

smiting a Hebrew. This hasty action, intended to arouse his people, rather hindered their deliverance. He was obliged to forsake Egypt, not through fear of the wrath of the king, but doubtless through fear lest by staying he should be thwarted in his schemes for the benefit of his countrymen.

The second period of forty years was passed in lonely exile in the land of Midian, with Reuel, an imam or king-priest, who maintained in those regions the worship of the one true God. This was the school in which his spirit was trained to self-control and child-like reliance upon God, and prepared for his extraordinary mission. And he learned his lesson well. The beginning of his weary banishment shows him as a hasty, impetuous, self-reliant man; the end of it finds him the meekest man that ever lived, never initiating anything apart from the ascertained will of God. The names which he gave to his two children by Zipporah the daughter of Reuel—Gershom, which means Stranger, and Eliezer, God is my help, indicate the keenness with which he felt his position, but at the same time suggest the secret of his endurance, "as seeing him who is invisible."

Moses' mission begins with the third period, when he was eighty years old. At a time when most men lay aside the armor, Moses buckled it on. Now began a series of events unparalleled in the history of nations. The life of Moses from this time onward is one of the strongest evidences in favor of a supernatural revelation. If the remarkable series of plagues inflicted upon the Egyptians are denied, it is impossible to explain how it happened that the strongest nation in the world permitted their defenceless slaves to depart in a body from their borders. If the passage of the Red Sea is doubted, how can we account for the escape of the Israelites, who would, as a moral certainty, be pursued by the Egyptians? If divine interposition is left out of account, it is inexplicable that one man should lead a million for forty years in a wilderness, marching and countermarching, contrary to their desires, until they were all dead and buried. Naturally a headstrong and disobedient people, if it were not for supernatural force they would have turned upon their leader before they had marched a week. Those who deny miracles have to explain how this immense host was fed and clothed for forty years in a land that was almost a desert. It has also to be shown how it was possible for Moses to conceive such a marvellous law as that which goes by his name, and how he secured its acceptance by a carnal and corrupt people, whose heart rebelled against its every precept. Finally, the sceptic must explain how Moses contrived to institute a series of religious rites and ceremonies which prefigure luminously and exactly the spiritual realities of a religion to be organised fifteen hundred years after.

During all those forty years the character of Moses maintained an exalted attitude of true nobility. He had the opportunity,

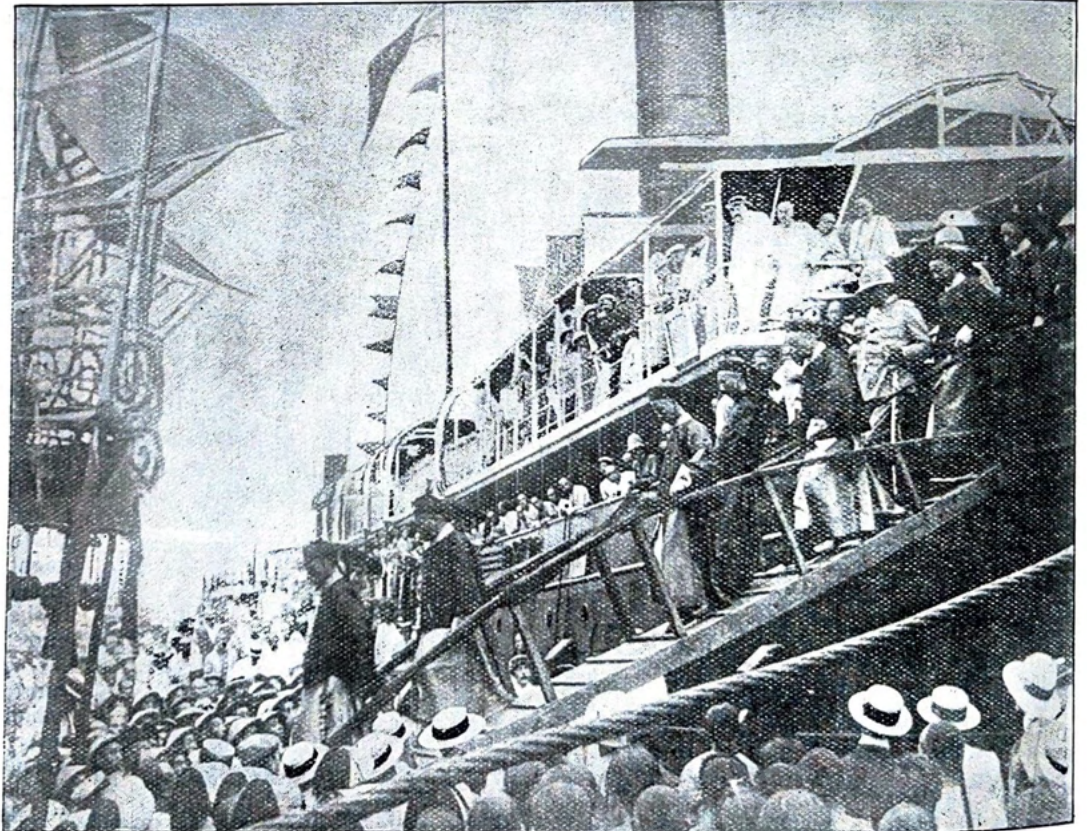
which most men would have grasped at, of benefiting his own family, and establishing a dynasty over Israel. But his sons were not even accorded a prominent position in their tribe. Meekest of all men when his own honor was at stake, he was like a roused lion when the name of the Lord was blasphemed. Patient and tender as a woman, his long-suffering with the perverseness of the proverbially stiff-necked people, was only excelled by the meekness and tenderness of Christ. Only once did his old impulsiveness break forth in the self-assertive act of smiting the rock. But for that act, as if to teach men the necessity of complete surrender to God, he was shut out from the land of promise.

The inspired summary of his life is, that "there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face; in all the signs and the wonders, which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all

Israel." Perhaps the most impressive testimony to the towering greatness of the man is found in the fact of his being permitted to appear in glory, with Elijah, to Jesus on the Mount of Transfiguration, and to speak with him of that greater "exodus" or departure which he was about to accomplish at Jerusalem.

The Rabbins say that Moses died "by a kiss of the Lord," but the writer of the last chapter of Deuteronomy says "on the mouth of Jehovah," *i.e.*, "according to the word of Jehovah." But no man knoweth of his sepulchre unto this day. Jude records a contention between Michael the Archangel and Satan for the body of Moses. This may be an indication that the body was raised from the dead, but of this it would be impossible to speak positively.

"But had he not high honor?
The hill-side for his pall,
To lie in state while angels wait
With stars for tapers tall;
And the dark rock pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave."



An Event in China.

The Emperor's Brother.

His Highness, Prince Chun, younger brother of the Emperor of China, arrived in Shanghai on the 16th of July, en route to Germany, on a mission of apology for the murder of Baron Von Kettler, at Peking, in June of last year.

This is the first time a Prince of the reigning house has ever visited Shanghai, to say nothing of his unprecedented journey to Europe and the United States. It is felt that his journey marks an epoch in the his-

tory of China, for the Prince is now breaking away from all the seclusion of the past, and going to see for himself and for the Emperor what there is to be seen and learned in the countries of the barbarians beyond the seas.

While in Shanghai, Prince Chun was visited by all the high Chinese officials, as well as all the Consular, Naval and Military Officers of the Foreign Powers represented in Shanghai, and others who had come to do him honour.

A DEPUTATION OF MISSIONARIES.

His Highness having also expressed his willingness to receive a deputation from the Missionary body, a representative from each

of the Societies at work in this port called upon him, under the leadership of Timothy Richards, as follows:—Messrs. Richards, Parker, Box, Symons, Hykes, Ware, McGillivray, Walsh, Bryan, Stevens, Fitch, Bondfield. The Prince received them at the door of his reception room, shaking hands cordially with each. Mr. Richards then made a short speech, somewhat in the following terms:—

“As representing the American and British Missionaries in Shanghai, of whom there are more than eighty, we have come to wish you a prosperous voyage and a safe return. We have been most deeply interested in the Emperor, since he issued his famous reform edicts of a few years ago, which, if they had been carried out, would

have proved of the greatest benefit to China. “In going to Foreign Countries, your Highness will see many different races of people, and many different customs. Some customs are good, some are bad. We trust you will be influenced by all the best you meet with, so that on your return, you will be able to assist the Emperor in carrying out his purposes, and furthering his earnest desires for the advancement of his Empire.

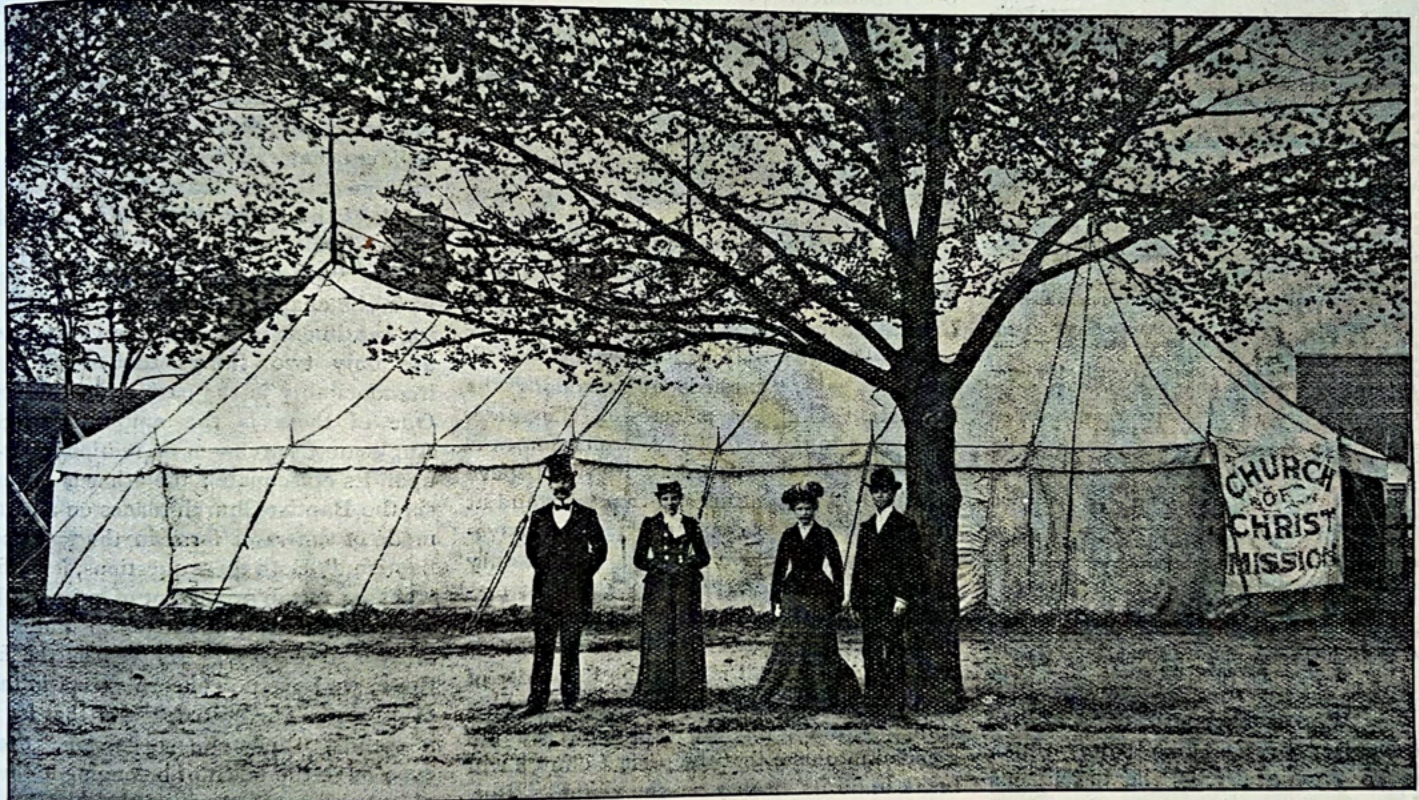
“But while in your travels you will notice many changes in peoples and customs, you will see above you the same heavens. And the same God will be above you, to whom we will pray that he will protect your Highness, and bring you back again in peace.”

The Prince seemed very pleased with

these few heart-felt words, and in parting, shook hands, and thanked us most cordially for our visit.

Prince Chun is about 20 years old, of a quiet and amiable disposition, very dignified, and with an honest look in his eyes which cannot fail to attract one. He is intelligent and curious, and there is no doubt that during his journey to western lands he will gain information and experience that will in the future make him a great power in the land.

When the present crisis is past, and the Emperor is restored to power with Prince Chun as his chief adviser, we missionaries hope to see great times of refreshing throughout this vast Empire. No doubt the Lord is preparing us for this.—Your brother,
July 23, 1901. JAMES WARE.



H. G. HARWARD.

The *Evening Mail* of Bendigo says:—It was at the pleasant residence of Dr. James Cook, in Barnard street, that a representative of the *Mail* found Mr. H. G. Harward, the evangelist, who has been for some weeks conducting mission services in a tent at the corner of High and Short streets.

The son of the late Mr. Matthew Harward, formerly a prominent sharebroker in Bendigo, the subject of this sketch is now in his 33rd year, having been born in Honeysuckle street, Bendigo, in 1868. Mr. Harward is of medium height, of slight build, dark complexion, and of quick, nervous disposition. His face is oval and singularly mobile and expressive. The eyes are the eyes of the religious enthusiast—full, dark, dreamy and eloquent. The lips are thin and cleanly cut, and the lines which stretch from them are those of self-restraint and determination. The chin is not too aggressive, but there is a

slight squareness which corresponds with the set of the lips. The face is clean shaven. Mr. Harward's early life was spent here in Bendigo. When a boy he was employed for some time at the offices of the local newspapers, and then joined the Postal department as a telephone operator. Though his parents belonged to the Church of England, he went to the Bible Christian Church with his companions, and he was still in his teens when the deep religious strain in his temperament impelled him towards the life of an evangelist.

But though he became associated with the church of Christ when in Collingwood some 12 years ago, he did not take up preaching as a profession until he visited America some four years later. Before he left his native shores the young evangelist discovered that he possessed the gift of eloquence, and he determined to make use of it in the cause of the church of Christ. When only

a week in America he began a mission in Newtown, in the State of Kansas, and remained there for nearly three years, his work being attended with such success that before he left its fruit was seen in the shape of a substantial church with a great congregation. From Newtown Mr. Harward went to a college at Illinois, and studied there for four years, earning his living meanwhile by preaching. In 1898 he won the college championship for oratory, and his fame as a public speaker was thus firmly established. Having become married in New York to Miss Thompson, a Melbourne lady, to whom he had been engaged for some years, and who has relatives in the mission field, Mr. Harward remained in the United States for some time, during which he was engaged in mission work, and then he became seized with a strong desire to visit his native land. Since Mr. Harward's return to Victoria, he has been stationed at Fitzroy.

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

Who is Responsible?

The subject of Christian unity, which figured so prominently in the discussions of the recent Convention of the Council of Churches, receives some attention in the last issue of the *Southern Cross*. This well-edited journal may be regarded as representative of the prevailing religious sentiments of the non-conformist, non-immersionist section of the Protestant community. It claims to be non-sectarian, but is only so to a limited extent, as it is very pronounced in its hostility to the views held by immersionists. On the question of the need of unity it has very decided views, and expresses them with considerable clearness. It regards any doubt as to the ultimate union of God's people as "a very bad form of atheism." "It is to doubt," it says, "whether Christianity, after all, is to succeed." In reference to the evil of division it speaks with no uncertain voice. The divisions of Christianity, it contends,

"are its scandal, the source of its weakness, a sign of the imperfect degree in which the divine ideal is realised." With these sentiments we are in entire accord, and we are disposed to regard the utterance of them from so representative a quarter as indicating a very healthy sign in the direction of Christian unity. The first step towards reformation is a realisation of the need of reformation. Before an evil can be removed it must be recognised as an evil, and the deeper the sense of the magnitude of the evil the more likely is it that steps will be taken to do away with it. This realisation of the evil of division is in itself a distinct advance in religious opinion. It is not so long ago that other sentiments prevailed, and the divisions of Christianity were either spoken of as elements of strength or else defended on grounds of expediency. But now the situation is entirely different, and it would be difficult, if not impossible, to find any prominent religious teacher bold enough to advance any arguments in support of existing divisions.

The prevailing sentiment, so far as we can judge, is now all on the side of unity. This is also the view taken by the *Southern Cross*. "That there is a great and wide-spread—if often only half-conscious—movement," it says, "towards union among the Protestant churches is certain. The tide, answering to the call of mysterious forces is beginning to flow!" . . . "We believe profoundly," it continues, "that we stand at the beginning of a great providential movement which will make the twentieth century memorable as is the century of the Reformation." For ourselves, we are glad to believe that such a movement is on foot, and endorse the thought that "it is when, in the order of God's providence, and by the working of his almighty grace, the separate churches are blended into one, that the perfect church will break in all its beauty on the world." But, rejoicing as we do in the prevalence of the union sentiment, it seems necessary to ask what is the force at the back of it, and what is it that it is making for? Is it a unity of error or a unity of truth? Is it unity in which it is proposed to ignore the differences that now divide, or one in which the differences shall be made to disappear by the unreserved acceptance of a divinely inspired basis of Christian unity? As far as we can judge, the first of these is the popular idea at the present time. Taking the *Southern Cross* as being representative of the present idea of unity, it is quite evident that the union of existing denominations, with all their denominational differences, is regarded as a sufficiently perfect ideal to be striven after. In this union—for unity it is not—there is room for the immersionist and non-immersionist,

for the believers in the episcopal order of things and non-believers. This at any rate is the ideal of the *Southern Cross*, for it says, "We know no reason why, within the sweep and scope of one Christian church, an equal freedom may not be granted to both these theories." From this we should be led to conclude that the "scandal" of division could be removed by attempting to conceal it with the cloak of union, while all the time it existed and found audible expression. The mistake is here made of supposing that the world could be hoodwinked by any such process of union. It is not concerned with the semblance of unity, but with the actuality of it. Episcopal and Baptist views remain the same, even when called by some other name. The strange spectacle of a united (?) church expressing Episcopal, Presbyterian, Methodist and Baptist views would, in our judgment, be more disastrous than the present state of things. At present the world believes that existing divisions are the result of honest convictions, but what it would think of the proposed hybrid establishment it is difficult to say.

The main point, however, which concerns us is the charge that in the midst of a growing sentiment in the direction of unity "there are only two things that seem to stand irreconcilably in the path to such federation. One of these is the emphasis which the Anglican Church—or a section of it—puts upon its episcopate; the other is the emphasis the Baptist Church places on a particular mode of time and form in the sacrament of baptism." Both these questions, it is affirmed, "belong to the order, not of primary, but of secondary truths, about which mutual toleration is necessary." As regards the first of these, we have no concern except in the way of protest. The episcopate, or that for which it stands, "apostolic succession," does not even have the merit of belonging to the order of secondary truths; on the contrary, it is the gigantic error of the great apostacy, and as such is to be repudiated. We think we have a right to be doubtful of any scheme of unity which urges the toleration of this cardinal error. The other thing that "stands irreconcilably in the path to federation" is one that touches us very closely. If the Baptist Church takes its stand for the immersion of believers, so do we. Indeed, it may be said that the stand we take upon this question is more definite and pronounced than that taken by the Baptist Church. Here, however, we can stand side by side with one of its preachers, S. P. Carey, in declaring that there was no chance of our entering into a unity "unless the truth and ordinance which they regarded as an un-repealed command of the Master were to be absolutely conserved." The *Southern Cross* does not approve of Mr. Carey's position.



Ernest Gall, Photo.

Delegates at South Australian Conference, Sept. 10, 1901.

"Surely," it says, "Mr. Carey does not mean that only one view of Christian baptism is possible in Christ's church." Possibly, in reply to this, Mr. Carey would urge that the unity of the New Testament only recognised "one baptism," and that as he regarded the New Testament as supreme in matters of this kind he was bound to abide by it. The question that remained to be settled was whether the baptism of believers was the "one baptism," or the sprinkling of infants. If both were found in the New Testament, it contradicted itself, and was no safe and reliable guide. As a matter of fact the sprinkling of infants is unknown to the New Testament, and therefore cannot be the "one baptism."

The position here assumed is not mere guesswork, but a plain statement of facts supported by the best authority. In Fisher's Church History, a recognised text-book in theological colleges, the position is very moderately stated. He says: "The ordinary mode of baptism was by immersion. Whether in this rite the pouring of water on the head was sometimes practised then, as it certainly subsequently was, is an open question. The first distinct reference to baptism by affusion is in the early writing, called the 'Teaching of the Twelve Apostles,' written perhaps about 120, where the direction is given, in case there is not a sufficiency of water, to pour water on the head thrice. The baptism of infants is neither explicitly required nor forbidden in the New Testament." The position then is this—the testimony in favor of the immersion of believers is beyond cavil; its legitimacy is not open to question. It is the one view upon which all are agreed, while as to the sprinkling of infants, all the testimony makes it an aftergrowth—a development of post-apostolic times. In view of this aspect of the question, who is responsible for placing obstacles in the way of Christian unity—those who insist on the first view, or those who insist on the latter? The fact of the matter is that the beginning of division had its root in teaching that went outside the explicit teaching of the New Testament, and

it is this which perpetuates it. Let the responsibility rest on the right shoulders. Those who speak where the New Testament has not spoken and are not silent where it is silent, have been, and are still, the division-makers, who have brought infinite scandal upon the church of God.

Editorial Notes.

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

"The Great Revival."

The great meeting just closed at Bendigo shows at least one thing, and that is, that with proper appliances the people of these southern lands may be reached by, and moved to accept, the gospel—that is, reached and moved in large numbers. Heretofore we have contented ourselves with our regular, systematic, week-by-week gospel effort. We would not advise any relaxation in this direction, as, in our judgment, nothing can ever take the place of regular, every-day Christian work. But it seems to us that the time has come to make an addition to our way of doing things. In America the "protracted meeting" and the regular "evangelist" are a fixture—too much of a fixture (more than seems to us good), as they depend on these special efforts for their harvests. But with our ideas of "always at it," to add the special effort, by either home or outside talent, seems to be just about the right thing. The meeting at Bendigo shows that this kind of effort can be successfully done.

"The Little Tent Meeting."

The success of the effort at Bendigo shows too that the purchase of the tent by the Victorian brethren was not a mistake. Not that we think it will succeed every time, nor in every place: some communities may not care for that kind of thing, or the meeting may be held at the wrong time, or the preacher sent may not catch the ear of the people, though he may be a good preacher. We must be prepared for some apparent

failures, though in reality no effort for God and humanity can fail. In all efforts with the tent good business and sanctified commonsense must be used. Just any place or any preacher or any plan will not do; the thing must be thought out, planned, and worked for all there is in it. As the American brother would tell us, the church which makes up its mind to run "a little tent meeting" must at the same time make up its mind to "saw wood."

No Accident.

Nothing ever just happens. In these great Christian efforts no church must depend on mere chance; everything must be arranged. The meeting in Bendigo was no accident. For years there has been a faithful church in that city, and especially during the past few years it has been active and aggressive: and now they have gathered a great harvest, because they sowed abundantly. When planning for the meeting they arranged to put something into it. Money, effort and enthusiasm were all mixed up together, and in a "protracted meeting" this makes a grand mixture. They have succeeded because they deserved to succeed. They let the people of Bendigo know that H. G. Harward was in that city—that everybody who failed to hear him would miss a treat. They distributed thousands of tracts, thus confirming the preacher's message and helping him to reach the people's minds. The tent itself is a movable affair, but as a means of reaching the people may it become established amongst us.

"Wait Twelve Months."

This is what a brother said to us the other day when talking of the Bendigo meeting. He meant that at least it would take time to prove the real results of this meeting. With this we agree. Some of those who have come in will likely not hold out to the end; if they do it will be a miracle of divine grace. But what of it! It will not prove that the meeting was a failure. Those who come in at our regular gospel meetings do not all hold out; but we do not give up our gospel meetings because some whom we influence

go back from whence they came. That the church in the Golden City has a very great and grave responsibility we admit, and no doubt they realise this and are willing to accept the charge. It is our experience, and the conclusion of rather an extended obser-

vation, that as many of those who come in at these special efforts hold out as those who join the church under ordinary circumstances. We shall look to Dr. Cook to tell us in twelve months' time how the work has resulted in this direction.



MR. W. CHARLICK,

The new President of the South Australian Conference.

GOSPEL TENT MISSION,

BENDIGO.

The first series of meetings in the Tent purchased by the Home Mission Committee has just ended at Bendigo. This city is distant 100 miles north of Melbourne, has a population of about 30,000, and, although surrounded by an agricultural district, depends for its progress on the success of its mines. The gold mining industry is carried on in a very large way, the visitor to the city quickly discovering that he is in a mining centre from the number of poppet heads and chimneys rearing themselves even in proximity to busy thoroughfares. As regards religion, all the principal denominations are represented, each carrying on its work in its own peculiar way.

PREPARATIONS.

There had been no religious revival in the city for some time, so that when it was learned that a tent was purchased it was determined by the church officers to make early use of it. The proposal was announced

to the brethren, and they supported it with enthusiasm. For over a month before the time of the meeting prominence was given to the Mission in every church service; extra prayer meetings were held every week; each member was enlisted to do his or her part in making it known throughout the city; and by the time for commencing there was scarcely a house that was not well informed of it. Advertising was largely employed. Three attractive streamers were printed and placed in prominent parts of the city, door-knobs and cards of invitation were sent all round, a few large cards being used as well; and these, combined with daily notices in the three local newspapers, were sufficient to attract crowded audiences every evening.

THE PREACHER.

As Bro. Harward, the evangelist at Fitzroy, was a Bendigo native, and had expressed a desire to come to the city of his birth and preach the good news, it was decided to ask

the Fitzroy church for his services in the Mission. This was willingly granted; and from the 9th of September to the 4th of October he was busily employed preaching and visiting. In these 26 days Bro. Harward spoke 39 times, the majority of the addresses occupying fully 45 minutes in their deliverance. Yet his voice kept strong, and by his fervor and earnestness the truth was boldly made known on each occasion. No attempt was made at sensationalism or excitement in either the preaching or the invitations, and men and women were able to calmly decide whether they would serve the Christ or not. The nearest approach to excitement came on the last night, which was devoted to a thanksgiving service and social in the Temperance Hall. Here the hearts of all were thrilled with joy when 9 persons came out at an invitation to be Christ's. During the last three nights in the Tent, Bro. Harward took for his subjects, "The Ordinances of the New Testament," "The Creed of the Church," and "The Ark and the Church," and 10, 12 and 15 people decided on those evenings.

THE WORKERS.

Bro. Harward is ready to admit that the Bendigo brethren did their part fairly well. They wore out much sole leather during the time of preparation and while the mission was in progress, in their efforts to bring people to the meetings. They also took advantage of personal conversation, and often after a meeting was over a voice would be heard, "Here is another who has decided for Christ." There was always given an invitation for any to stay behind for conversation, and much good has been done through these personal talks.

THE RESULTS.

It is needless to write of the benefit the brethren have received. They are unanimous in declaring that the Mission has put new spiritual life into them.

As far as actual decisions are concerned, we are glad to be able to report the great number of 104, and counting three others who decided last night and were led to do so through the Mission, the grand total is 107. Among these were 27 from the Sunday School. Exactly one-fourth of the decisions were males. One beautiful victory of the Mission was the restoration of a brother who had been absent from the Lord's house for ten years. This is not the full result of the Mission, for the city has been stirred up through the presentation of our plea; and it is so common to hear of people being unsettled and dissatisfied with their position, that numbers are expected in the near future to take their stand as Christians only.

With Bro. Harward was his dear sister wife, who also assisted materially in the Mission with her sweet singing. Advantage was taken on the night of thanksgiving to give her, as well as Bro. Harward, a small token of our love and regard. Bro. Cameron, of Barker's Creek, was present on the farewell night, and kindly spoke a few words of encouragement to the new converts.

In conclusion, the church at Bendigo desires to thank through the **CHRISTIAN** the Fitzroy church for allowing Bro. Harward to be so long absent from them, and also to

thank the brethren everywhere who have remembered the Mission in their prayers. God has abundantly answered them, and wonderfully blessed us. The tent has already shown its usefulness, and the "old time religion," when faithfully proclaimed, is still powerful in the saving of men and women. To-day hearts are lighter and happier, and homes brighter in Bendigo, on account of the Christian influence that now prevails, all through the Tent Mission.

JAMES COOK.

*Impressions of the
... Bendigo Tent Meeting ...*

R. G. CAMERON.

:O:

I have been requested to write something of my impressions of the Tent Mission at Bendigo which has just been brought to so successful a conclusion. I had opportunity of attending but three meetings of that series—in the first, third, and last week of the mission. At the first meeting I attended, the Tent was well filled—not to say crowded—by an audience that was evidently interested in a splendid discourse on "Remission of Sins." At the second it was packed to its utmost capacity, the platform crowded with children, leaving just standing room for the preacher, and even the seat set apart for any who might come forward was occupied during the sermon, while large numbers of people stood around the tent outside. The third meeting which I was privileged to attend was the final Thanksgiving Service in the Temperance Hall, and it was the grandest meeting it has ever been my privilege to take part in. One side of the building, three fourths of its length, occupied by nearly one hundred converts of all ages, from the child of ten to the grey beard of sixty, was a sight not soon to be forgotten, and when at the close of his address Bro. Harward appealed to those present who had not come out for Christ to do so, and as we sang an invitation chorus, and sang it again and again, and eight souls came out, led by a fine young man, and we knew that we had passed the hundred mark, which we had hoped and prayed for, some of us came very near getting the least bit excited.

Otherwise there was, so far as I observed, no excitement. There was an utter absence of anything approaching to sensationalism. No appeal to the emotions other than what was inseparable from an effective presentation of certain gospel truths. The two sermons that I heard were of an educative character, calculated to convince the reason and appeal to the intelligence of thoughtful people. The invitation was given and repeated, but not unduly pressed, and in neither of those sermons was baptism mentioned.

Bro. Harward preached Christ, and salvation through him; and the very manner of his preaching carried conviction to the minds of his hearers. Other factors in the success of the Mission were the hearty co-operation of the brethren in Bendigo, led by Bro. Dr. Cook and his sister wife, and extensive, but judicious advertising. There seemed to be a consensus of opinion that the Mission was closing too soon, and I doubt not that if it could have been continued for two or three

weeks longer there would have been a much larger ingathering.

And what has been done in Bendigo may be done in greater or less degree in scores—yea, hundreds—of towns in Australia. The old time gospel is as effective to-day as ever it was when efficiently presented. Let us go up and possess these NEW FIELDS that are "white already unto harvest," and we shall have such a reaping time as we have never yet seen.

Sunday School.

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

LESSON FOR OCTOBER 27.

Joseph and his Brethren.

Gen. 45: 1-15.

GOLDEN TEXT.—"Be not overcome of evil, but overcome evil with good."—Rom. 12: 21.



REAT power had fallen into the hands of Joseph through his integrity and carefulness. The seven years of famine are now beginning, following, as Joseph had intimated, the seven years of plenty. Joseph is now about forty years of age, while Benjamin is about twenty-five. The lesson opens at Zoan, the capital of Egypt. Among the many who were forced to visit Egypt for food were the brethren of Joseph. Their first visit revealed their identity to Joseph, and he, in order to try them and at the same time to hide his own identity, treated them roughly. There is no doubting Joseph's love for his brethren.

JOSEPH REVEALS HIMSELF.

Though Joseph knew his brethren he questions them in such a way as to hide his knowledge and yet extract a testimony of their affection for home. Learning as much as he dare ask he reveals himself, not in the presence of other Egyptians, but alone. The revelation must have brought terror and dismay to their hearts; confusion of fear and shame to cloud their minds; pangs of conscience to remind them of a terrible sin and deceitfulness. The thoughts that crowded into their minds made them speechless. The one whom they hated and would have killed stands before them a mighty ruler, great in authority and power. The one whom they sold to the Ishmeelites is now their judge, and they stand before him self-condemned. But he who had just cause to punish them and lovingly receives them into his home, and graciously explains their treatment of him as

GOD'S DOINGS.

How beautifully Joseph holds to the sovereignty of God! All things had worked together for good as far as Joseph was concerned. What had been planned and plotted

by evil and envious minds had been taken by God and turned to lasting advantage. Preservation of life and finally a manifestation of God's power were all wrapped up in Joseph's sale. Nothing had come to Joseph but what had been directed by God, therefore his only plan was to meet every duty and obligation faithfully, and in God's own time success and promotion would follow. Joseph's attitude to his faithless brethren is but a type of Christ's attitude to his faithless brethren. He lovingly and tenderly stands before the world and says, "I am your brother—receive me as such."
JAS. JOHNSTON.

From The Field.

The field is the world.—Matthew 13: 38.

Victoria.

YANAC NORTH.—The anniversary services were held on September 22nd. Bro. Connor spoke to the church in the morning, and preached at Yanac-a-Yanac in the afternoon and at North Yanac in the evening. On Monday and Tuesday evenings Bro. Connor conducted gospel services at Yanac-a-Yanac. On Wednesday a tea-meeting was held in the chapel, and in the evening a public meeting was held. Bro. Leng occupied the chair, and delivered a short address. This was followed by singing, a recitation, and an address by Bro. Connor. After partaking of supper the company dispersed.

Sept. 28th.

H. A. HANLYN.

South Australia.

WILLUNGA.—The claims of Willunga were brought before the Conference, and it was desired that an effort be made to revive the work here. The writer (who was a member of the students' class at Grote-street) has been requested by the Evangelistic Committee to labor in this field. I arrived here on Sept. 20th, and we decided to hold a meeting on the forthcoming Lord's day. We had ten present at the Lord's table. Hitherto the brethren have only been meeting for worship fortnightly, and there have not been many gospel services for some little time. Tuesday evening, Sept. 24th, we had a short business meeting, which was followed by a coffee supper. To-day, Sep. 29th, we had the pleasure of having Bro. Judd, of Victoria, with us.

Sept. 29.

L. H. CROSBY.

HENLEY BEACH.—We had the pleasure this morning of listening to an address by Bro. Campbell, from the church at York. This evening Bro. Mathews preached, when our hearts were again cheered by a nephew of Bro. Lawrie making known his faith in the Lord Jesus.

Sept. 29th.

G.A.H.

New South Wales.

ENMORE.—The annual picnic of the Enmore Lord's Day School took place on Saturday, September 28th. All the week had been wet up till Friday, but Saturday proved to be a day that left nothing to be desired. The children assembled in the school hall at 7.30 a.m., and after singing the doxology as thanks for the day were marched to a special tram, which took them to Circular Quay. The trip in the large steamer "Birkenhead" to Corney's Gardens, Parramatta River, with a cool breeze, was exceedingly pleasant, and sharpened the appetite for the usual bun and orange on landing.

About 900 children and friends were present during the day, and thoroughly enjoyed themselves. We feel grateful for the large number of visitors present.

All the arrangements were perfect. We have a practice of dividing work, so that each department may be attended to, Bro. J. Hunter, superintendent, attending to general ground matters; transit, Bro. T. Morton, sec.; provisions, Bro. H. Horsby and R. Steer; sports, Bro. H. Gilmour and A. Day. On these the responsibility in each department rested, they of course choosing further assistants. We desire to thank all for their generous help in donations and attendance, and it will help us in our work throughout the year. R.S.

Here and There.

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

P. A. Dickson is spending a few days in Melbourne.

We have a very few extra copies of this week's paper, which will be sent out to the first applicants.

We have now a few copies of Benjamin Franklin's "Gospel Preacher," in two vols. Price, 6/-; by post, 6/6.

Two received into fellowship on faith and obedience in the morning, and three confessions in the evening, at North Fitzroy last Lord's day.

Lovers of the violin will be charmed by the gifted young violinist, Master Foley Westwood, at Athenæum concert, on the 15th. He is quite a genius.

We desire to call special attention to the Lygon-st. anniversary services commencing next Sunday afternoon. Full particulars in Coming Events.

The Burwood Boys' Home Annual Celebration is an important event. Full particulars in Coming Events column.

On page 473 we present a picture of the gospel tent as it appears set up in Bendigo. Dr. and Mrs. Cook and Mr. and Mrs. Harward are seen in the foreground.

At the Burwood Boys' Home Concert in the Athenæum Hall, Collins-st., on October 15, S. Pearce Carey will give an address on the work amongst the boys. Everyone should hear it.

Will those who have promised money toward the tent fund send in the amounts to H. G. Harward, 97 McKean-st., Fitzroy. If any who have not promised wish to help they still have a chance.

F. Laursen, of the church in Dixon-st., Wellington, N.Z., is at present in this city. We were glad of the opportunity of renewing an old friendship, and to ask after many whom we have known in other days.

We want to say just here that the term "Rev." is exceedingly objectionable to us, and we hope that our correspondents will be sparing in its use, as it sometimes escapes our attention and slips into the paper.

The essays on "Moses" were submitted to two brethren, with the result that the first prize was awarded to Percy Pittman, of Adelaide, the second to J. Inglis Wright, of Dunedin, N.Z. The first prize essay is published in this number.

We much regret that this week we have had to leave out our story. We will try very hard that this shall not occur again; but we feel that the other good things in the paper will compensate for the absence of "The Young Man from Middlefield."

The Sunday School anniversary on Lord's day week at South Melbourne will be remembered as a day of good things. The church has reason for being grateful to Jas. Johnston, W. C. Morro and F. M. Ludbrook for their splendid addresses to children and adults.

Any old but good story books would be gladly received by the Rescue Home for use of inmates. It is often an anxiety on the part of Bro. and Sister

Pittman to know how to provide good reading to fill up the spare time of those whom they are attempting to help. Any parcels will go over the Victorian Railways free if addressed to J. Pittman, Rescue Home, Toorak Station.

We trust that all our friends will remember that this is our lean time of year, and that if any of them owe us money, either on subscription or for other things, they will make an effort to settle. An act of this kind will be much appreciated just now.

T. Bagley writes:—"I have read VISIONS OF THE CHRIST with great pleasure. The articles are well written. The authors being our Australian brethren increases our interest in it. The book would be a valuable addition to any library, a blessing to any home. The price is within the reach of all. I trust it may have a wide circulation."

We do not want our friends to forget that we have a good job printing plant. Please remember that through our paper and in other ways the Austral Co. tries to serve the churches, and from our point of view when you have tickets, programmes, hymn-sheets, handbills, etc., to print you should not forget us. It is in this way that we are enabled to keep a place open where our literature can be obtained at all times at such small cost.

One of the pleasing features of Mr. Woolley's address at Lygon-street was his reference to his acquaintance and intercourse with the churches of Christ in America. He bore witness to their faithfulness to the cause of righteousness. They were growing at a rapid rate, more rapidly than any other church and he believed such things did not merely happen. They grew because they should grow and God wished them to grow. His association with the preachers of the churches of Christ permitted him to say that they were almost all prohibitionists. In conversation with the chairman after the meeting had closed, he said, "I wish you to understand that I am perfectly sincere in saying that I am always delighted with an opportunity of addressing a meeting of the disciples of Christ and of speaking in their favor."

The idea of securing Mr. J. G. Woolley, the noted temperance lecturer of America, to address a mass meeting of the members of the churches of Christ of Melbourne, was a somewhat ambitious one. Mr. Woolley was to be available for addressing meetings in this city but four days, and there were doubtless many others who would have been pleased to secure him, but Bren. Johnston and Morro communicated with him while he was at Hobart, and his consent was secured for a Wednesday afternoon meeting. Nor were there failing numerous prophets of failure. The meeting, they said, would be small; nobody would come out in the afternoon. The meeting was, however, often announced and well advertised, and the result was one of the most delightful meetings of Mr. Woolley's brief visit to Melbourne. At the appointed hour, all available space in the Lygon-st. chapel was occupied. People were standing in the aisles, the platform was covered, and a goodly number were in the lecture hall, and many were turned away. A few suitable words of welcome were spoken by Bro. Jas. Johnston, followed by a brief introduction of Mr. Woolley to the audience by the chairman, Bro. Morro. Mr. Woolley spoke for fifty minutes, taking as his text Psa. 119: 9, "Wherewithal shall a young man cleanse his ways? By taking heed thereto, according to thy word." David desired something which neither wealth, nor armies, nor navy could secure, namely, a clean way. It could be secured only by giving heed in accordance with God's word. He dwelt at length upon the need of a clean way, a clean life, a clean heart. If the hand is given to God, it should be given wholly, finger and thumb, and palm, and sinews, and tendons, and muscles, and all. A clean life could be secured only by proper heed being given to it, and this must be in accordance with God's word. Every man could prove to his own satisfaction that the Bible was God's word. He affirmed his own belief in this, for it had been thoroughly tried by him in a dark hour and through a troubled life. Throughout his speech Mr. Woolley

did not let pass the chance to impress the truths of his favorite theme, the prohibition of the liquor traffic. A clean life includes purity in our politics. Giving heed to our way means that we will give heed to it likewise on election day and at the ballot box. It was truly a life-stirring address.

Coming Events.

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

OCT. 13, 15, 17.—Lygon-st., Carlton—Anniversary of the Sunday School; Sunday, Oct. 13, 3 p.m., address to school by Mr. Harris, of West Melbourne Baptist Church; at 7 p.m., Flower Service: sermon by W. C. Morro, B.A., on "The Old Way." On Tuesday, Oct. 15, 8 p.m., Grand Demonstration by scholars of the school. On Thursday, Oct. 17, Social Evening for the Scholars. A. L. CRICHTON, Hon. Sec.

OCT. 15.—The Annual Celebration and Concert in aid of Burwood Boys' Home will be held in the Athenæum Hall, Collins-st., on Tuesday Evening, 15th October. The friends of the Home are kindly requested to do their utmost to make this concert such a success as will justify the Management in holding their next in the Town Hall, Melbourne, where most of the Annual Meetings of other societies are held.

OCT. 16 & 17.—The North Fitzroy Sewing Class will hold their annual Sale of Work (D.V.) in the Vestry, on the Afternoon and Evening of the 16th and 17th October. Open each afternoon at 3 o'clock. Admission Free.

OCT. 22.—Bayswater Church and S.S. Picnic and Anniversary, October 22. Any friend wishing to spend a day in the country we shall be glad to see. Tea at 6 o'clock: tickets 1/-, children 9d. After meeting speakers, Bros. Morro and M. W. Green. Singers from Lygon-st.

VICTORIAN MISSION FUND.

Church, North Yanac	£4 10 0
" Mitchie	1 0 0
" Kaniva	6 0 0
" Mystic Park (including £1 from Bro. Mott and £5 from Bro. A. Gillespie)	9 5 0
Bro. John McDonald, Murrabit, per D. R. Milne	2 10 0
Malvern Sisters, per Sis. Holmes	0 7 8
North Richmond, per Sis. E. Morris	1 6 0
North Fitzroy, per Sis. Forbes	1 4 6
North Fitzroy, per Sis. Gracie	0 10 0
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Our West Australian Letter.

D. A. EWERS.

Perth is well supplied with religion in considerable variety. The Church of England and Roman Catholics both have their bishops and cathedrals, and obtain a considerable share of public patronage. In both cases, too, their bishops are called "Lords," although Peter expressly instructed bishops not to be lords over God's heritage. I understand the Roman Catholics are fairly strong and vigorous. The Methodists have a fine building near the centre of the city, and a number of chapels in the outskirts and suburbs. Judging from outward appearances, I should think they are well to the front among the religious forces of the Capital. The Congregationalists have a large structure well situated, but do not appear to be an aggressive body. From what I hear they are not increasing rapidly, but they have a good following. E. T. Dunstan, the popular minister of Pitt-st., Sydney, was here for several years, and during his pastorate this large church was erected. A baptised believer himself, Mr. Dunstan had a baptistery built in for the accommodation of those who preferred the scriptural action. If I remember rightly, in the early days of our cause here, the chapel was courteously placed at the disposal of our brethren on one or more occasions for baptismal purposes. A Congregationalist minister in one of the suburbs, I am informed, was formerly connected with our brethren, and another told me that most of his near relatives are disciples, some of them members of Swanston-st., Melbourne. The Presbyterians are in evidence with two or three churches, but not proportionately so strong as in Melbourne or Sydney. Then come the Baptists, who have unfortunately divided into two distinctive bodies, and of whom I may write in a future letter. Each body has three or four congregations in and around Perth.

In addition to the larger denominations there are here, as in other cities, a number of small and, generally speaking, intensely sectarian organisations, such as the Christadelphians, Seventh Day Adventists, "Exclusive" and "Open" Brethren, etc., etc. But in this respect Perth is not so bad as some other places. In Petersham, for example, I could at one time count within one mile of my residence two Christadelphian factions, each opposing the other; four distinct meetings of Brethren (sometimes called Plymouth), neither of which would fellowship with either of the rest; a Seventh Day Adventist cause, a Christian Catholic Church of the Dowie persuasion, and a small contingent of the disciples of a Mr. Russell, of America, who teaches among other peculiarities that the Saviour returned to earth in 1874, and will be manifested in 1914, to say nothing of one or two Spiritualistic Circles and a body of Divine Healers. A little further away the Reorganised Church of Jesus Christ of Latter Day Saints (Mormons of the anti-polygamus variety) hung out its sign, while in another direction the other branch of the Mormons, the Salt Lake species, raised the banner of Joseph Smith. While differing on nearly everything else there is one point of

resemblance among most of these various bands of earnest faddists, and that is, their intense dogmatism in the interpretation of prophecy. Each has mapped out the future, and cannot for a moment allow of the remotest possibility of a shadow of a doubt as to the correctness of its expositions.

The Salvation Army is of course to be found here, but so far as evangelistic work is concerned does not seem to be doing much. The Army of late years has lost much of its early fire and fervor, and is steadily settling down into a respectable orthodox denomination, its chief distinctive peculiarity being the prominence given to social work.

In addition to the churches there are other movements for the moral and religious elevation of humanity, and prominent among these is the Women's Christian Temperance Union, now holding its annual Convention at Fremantle. From the report I learn there are 11 or 12 branches in the State, with a membership of 440 and 91 honorary members. There are organisations also for young women, and others for children. These figures do not seem large, but it is recognised that the W.C.T.U. was a considerable force in the recent struggle to obtain Womanhood Suffrage, and the success of the effort was largely owing to the Union. Foremost among the speakers at the public meeting in the Fremantle Town Hall was the Premier, Mr. George Leake, K.G., who told the large audience that he was not an abstainer. He objected to bad liquor, but the good did him little harm. He did not agree with prohibition, and advocated temperance rather than total abstinence. As to Sunday trading, it was perhaps better to allow hotels to be open for certain periods during the day; and so he went on patting the women on the back occasionally for their earnestness and then smacking them in the face. It was a funny speech to be delivered under the auspices of the W.C.T.U.. He closed by telling them that "the liquor question was one that they should deal with slowly and make sure of their steps, and they would find they were more likely to succeed by advocating moderation than going at once to the extreme of total abstinence." I hope this speech will be a lesson to the good women at the helm of affairs to be careful who they put forward at their public meetings in future. We might as reasonably ask the devil to rebuke sin as to invite a well known moderate drinker on to a public platform to support prohibition.

50 Cicely-st., Perth, Sept. 24.

Exercise.

A. J. SAUNDERS.

[Outlines of fifteen minutes addresses delivered at the Conference for deepening of spiritual life held at Lygon-st. chapel on September 25th.]

The third great means for developing the natural and deepening the spiritual life is exercise. By exercise we mean work, for all recreation is work.

I. EXERCISE IS NECESSARY.

God has given to us certain powers and faculties which cannot grow unless we use them. So what the Christian of to day needs is work—exercise. If you want more

faith, use the faith that you have. If you want to be generous, practise giving. If you want to be loving and kind, exhibit love. Away in certain caves in America, little fish are found which have the organs of sight perfectly developed, but yet they are sightless; the reason being that, because of the darkness of the caves, they have not exercised their powers of seeing, and therefore their sight has been taken away. So in the Christian life, exercise is absolutely necessary; first for our growth in the Christ-like life, and secondly for our usefulness in the service of Christ.

2. DIFFERENT KINDS OF EXERCISE.

The great need of Christians in this the twentieth century is a closer and more systematic study of God's word. That grand old Bible, printed in our own mother-tongue, is placed in our hands for our use. In exercising the mind take the Bible, read it, study it, because it is God's mind concerning man. We need also practical exercise in Christian work. What the world wants more than anything else is the demonstration of Christianity. Sinners want to see and feel religion, not merely to hear it. Here is a word for us. Let us leave the schoolhouse of Christianity; we have been there long enough. Let us leave the theory of Christ, and with loving hearts go out into the world, to the lost ones, and practise and exercise that which we profess. I always like reading about that great man, George Muller, of Bristol. He started out to prove, in a way that could be seen, that there is a God who answers prayer. He took the little orphans, fed and clothed them, and his institutions to-day stand as monuments of Christian work. Christ's system is not merely a set of rules; it is a life.

3. RESULTS.

What glorious results we shall have from such exercise! We shall experience a strengthening of our faith, a deepening of our spiritual life, a freeing from the world, and a conformity to the image of Jesus. Christians, with a divine example, Jesus Christ—with a grand heritage, the Bible—with a glorious exercise, the manifesting of Christianity, let us—

"Go, and labor on, while it is day,
The world's dark night is hastening on;
Speed, speed thy work, cast sloth away,
It is not thus that souls are won.
Men die in darkness at your side,
Without a hope to cheer the tomb;
Take up a torch, and wave it wide,
The torch that lights Time's thickest gloom."

Temples of the Holy Spirit.

JAS. JOHNSTON, LITT.B.

I. THE TEMPLE.

"What? know ye not that *your body* is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own."

All are familiar with the temple and the temple services as revealed in the Old Testament, also that the old temple was largely typical of the new. Now Paul would have us understand that our bodies occupy the same relation to God and to our fellow-men as the temple of God among the Jews sustained to God and the people, viz., a place set apart for particular service to God.

2. PURPOSE OF THE TEMPLE.

(a) An habitation of God. "In Christ ye also are builded together for an habitation of God through the Spirit" (Eph. 2: 2). When we remember that the word used by Paul, and translated by the word temple, means *inner-temple*, we are not surprised when Paul again says that our bodies are to be the abode of God, just as the inner-temple or holy of holies was the particular place for God's presence to be manifested in the Jewish temple.

(b) A spiritual house. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Our bodies then are to be kept for spiritual purposes if we are Christ's, and that means that care should be exercised over our bodies, so that they do not become robbed of their spiritual significance. Therefore

3. DEFILE NOT THE TEMPLE.

(a) "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

The injunction in this passage to keep the temple, the body, ho'y is paramount to any other consideration, and the violation of it is fraught with a momentous punishment.

(b) The temple has no agreement with idols. "And what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Our idols are such things as drinking, smoking, temper, passion, appetite, &c. If any one of these becomes an idol it is time for us to leave the unclean thing, and God will then receive us.

4. THE PURER THE TEMPLE THE MORE OF GOD THERE WILL BE IN IT.

How can I keep it pure?

(a) By careful and regular self-examination. "Examine yourselves, whether ye be in the faith; prove your own selves."

(b) By heeding the voice of conscience. "For our boasting is this, the testimony of our conscience." Conscience is a splendid guide when illumined from the sacred page, otherwise it may be defective.

(c) By giving attention to the inward motion of the Spirit. "The Spirit beareth witness with our spirits, that we are the children of God." "Grieve not the Holy Spirit." "They that are led by the Spirit of God are the sons of God."

(d) By increasing in spiritual mindedness. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Grow in grace and in the knowledge of Jesus Christ. Have the same mind that was in Christ, to do our Father's will.

(e) By living in the spirit of prayer. "Praying always with all prayer and supplication in the Spirit..... and for all saints." The more we are found in God's presence the more God will be found to dwell with us.

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