

The Australian Christian.

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

Vol. IV.—No. 41.

THURSDAY, OCTOBER 24, 1901.

Subscription, 5s. per annum.

ONE IDEA.

J. LEACH.

"For I determined not to know anything among you, save Jesus Christ, and him crucified."—
PAUL, 1 COR. 2 : 2.



HIS does not narrow his work to the unfolding of a single element of divine truth. Christ and him crucified comprehended all the phases of the divine reality, all the aspects of the new life from the birth of the holy child to the glorious appearing of the great God our Saviour. True enough he concluded the cross was the heart—the fountain of life—but we know he traced with a skilful hand all the principal veins and arterial channels of that perfect divine polity which had descended out of heaven from God."—
G. GREENWELL.

Not only at Corinth did Paul give effect to that determination. Christ crucified was the subject of all his preaching. Some preachers who make it a point not to preach such doctrines as "the second coming of Christ," or "sanctification," or "immersion," or any subject which may happen to be unpopular, seek to justify themselves by saying that "they, like Paul, are quite content to know nothing save Jesus Christ and him crucified." Were none of Paul's sermons or letters preserved to us, such confusion of thought might be excusable, but the fact that Paul made known nothing, save Jesus Christ and him crucified, warrants the conclusion, that all that the Holy Spirit made known through him whether by sermon or letter must find a place in that expression. It may help us to notice that what Paul calls "Christ crucified" in this verse he designates "the Gospel" in 1 Cor. 15 : 1, and in his declaration—Rom. 1 : 1—that he was "separated unto the Gospel of God," we have in different words the substance of our text. Should an accredited astronomer declare that at a given point in his life he resolved to know nothing save "astronomy," and we had access to as many

of his speeches and essays as we have of Paul's, would it not be easy to find out exactly what he meant by the term "astronomy"? so we may learn from Paul's productions what he meant by the term "Christ crucified." Let us note a few of the things which Paul preached. That "Jesus is the

our Lord Jesus Christ"—Acts 20 : 21. "That they should repent and turn to God, doing works worthy of repentance"—Acts 26 : 20. That "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation"—Rom. 10 : 10. Paul also preached immersion, for the jailor "was immersed, he and all his, immediately"—Acts 16 : 33. "And many of the Corinthians hearing, believed, and were baptised"—Acts 18 : 8. The second coming of Christ, the resurrection of the dead, and change of the living, also found a place in Paul's message.—1 Cor. 15 : 51. And in Col. 1 : 5 he says that it was in the word of the truth of the gospel that they heard of the hope which was laid up for them in the heavens, and in Acts 20 : 27, he said that he kept back nothing profitable, but "declared the whole counsel of God." Paul was not the only man who preached "Christ crucified"; that was true of all inspired preachers. The various terms used may confuse those not familiar with the sacred Scriptures. In the passage under consideration we have "Christ crucified."

1 Cor. 15 : 1 "The Gospel." Acts 19 : 23 "The Way." Acts 8 : 4 "The Word." Jude 3 "The Faith." Acts 8 : 5 "The Christ." Acts 8 : 12 "The kingdom of God and the name of Jesus Christ." Acts 8 : 35 "Jesus." These and other expressions used signify one and the same thing. The inspired preachers did not each have a different message, they had but one "Gospel." They also had but one order of making it known, and the preacher who either alters the substance or its Divine arrangement perverts the Gospel of Christ, and preaches other than "Christ crucified." As Dr. Guthrie observes, "It is not enough that you hold right doctrines, each right doctrine must be in its right place. . . . Although all the doctrines of the gospel be in

THE UNKNOWN COURSE.

*Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know ;
And where the land she travels from? Away,
Far, far behind, is all that they can say.*

*On sunny noons upon the deck's smooth face,
Linked arm in arm how pleasant here to pace!
Or, o'er the stern reclining, watch below
The foaming wake far widening as we go.*

*On stormy nights when wild Northwesters rave,
How proud a thing to fight with wind and wave!
The dripping sailor on the reeling mast
Exults to bear, and scorns to wish it past.*

*Where lies the land to which the ship would go?
Far, far ahead, is all her seamen know ;
And where the land she travels from? Away,
Far, far behind, is all that they can say.*

—Arthur Hugh Clough.

Son of God"—Acts 9 : 20. "That he died for our sins, was buried, and was raised from the dead"—1 Cor. 15 : 1-4. That men should "believe on the Lord Jesus" in order to salvation—Acts 31 : 16. That "God commands all men to repent"—Acts 17 : 30. "Repentance toward God and faith toward

our creed, we may commit a great, a dangerous—possibly a fatal—mistake, by any mal-arrangement that would put these out of their proper place."

In the gospel there are fundamental principles or great first truths, but these alone do not constitute "The Gospel." The "all

things" of Matt. 28: 20 and "His precious and exceeding great promises" of 2 Peter 1: 4 are as truly a part of the gospel as are any other of its truths. It is sometimes urged that Paul has given us a definition of the gospel in 1 Cor. 15: 1-5, and is composed of three facts only. Perhaps those who would take that statement for a definition of "the Gospel" would be quite satisfied to take an acorn for a definition of an oak, or an egg for that of an ostrich. The passage is really a condensation or an epitome of the gospel. Paul simply states that he made these three facts known first or "among the first things." The man or woman has yet to arise who shall give us a definition of the gospel of Christ. Who can define the love of Christ, "which passeth knowledge"? When we shall have passed the limitations of our humanity we may talk of defining the Gospel of the grace of God. The little ant goes to the flowing

river and drinks and is refreshed; the elephant stands beside him and drinks a thousand times more and the river flows on. The person of smallest capacity for spiritual truth is able to lay hold of Christ and be saved, and those who have their spiritual natures developed a thousandfold more, may drink to the full, and still the gospel stream flows on. The giants in the spiritual life can no more exhaust the gospel than the elephant can exhaust the river. When our Saviour began to feed the multitude he had five loaves, but when they were all satisfied he had as many basketfuls. When the people had finished eating they had more before them than when they began. So is the gospel of Christ. The more of it we assimilate, the more there is opening up before us, and any definition we may give is only just so much of it as we have been able to press into our own measure. "Thanks be unto God for his unspeakable gift."



PECULIARITIES OF THE DISCIPLES.

BY B. B. TYLER.

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

(Continued.)

THIS IS THE PECULIAR CREED OF THE DISCIPLES.

They are peculiar in this: they are satisfied with it. They do not add to it. They do not take from it. They do not attempt to modify it. To every person applying for baptism and church membership the question is: Dost thou believe on the Son of God? What think ye of Christ? Whose Son is he? What will you do with Jesus who is called the Christ? Do you believe in your heart that Jesus of Nazareth is the Christ, the Son of the living God? Do you take him to be your Saviour? Do you agree to follow him? Do you accept him as your Prophet, Priest, and King? Will you be taught by him? Do you accept his mediation? Will you be obedient to him?

Christ is exalted. Christ is placed in the front. In all things the Lord Jesus is given the pre-eminence. Belief in Jesus as the Christ, the Son of the living God, and the only Saviour of men, is the creed of Christianity. This great, broad, grand, unsectarian, undenominational, catholic Christian union movement could do nothing else but accept this creed.

But you reply, this is not peculiar to the disciples. All Christians believe that Jesus of Nazareth is the Christ, the Son of the living God.

True. But is it customary to require a simple and direct confession of faith in Jesus, and in him alone, before baptism and church membership? Of course, the statement that

Jesus is the Son of God is held as an article of faith by Christians of all denominations, but is it regarded by any body of believers, except the disciples, as the article of faith? If so, I confess my ignorance of the fact.

At this point I quote the language of the late lamented Isaac Errett, in a tract entitled OUR POSITION, and widely circulated by the disciples:

"WITH US, THE DIVINITY AND CHRISTHOOD OF JESUS IS MORE THAN A MERE ITEM OF DOCTRINE—

it is the central truth of the Christian system, and in an important sense the creed of Christianity. It is the one fundamental truth which we are jealously careful to guard against all compromise. To persuade men to trust and love and obey a divine Saviour, is the one great end for which we labor in preaching the gospel; assured that if men are right about Christ, Christ will bring them right about everything else. We, therefore, preach Jesus Christ and him crucified. We demand no other faith, in order to baptism and church membership, than the faith of the heart in Jesus as the Christ, the Son of the living God; nor have we any term or bond of fellowship but faith in this divine Redeemer, and obedience to him. All who trust in the Son of God and obey him are our brethren, however wrong they may be about anything else; and those who do not trust in this divine Saviour for salvation and obey his commandments are not our brethren, however intelligent and excellent they may be in all beside. Faith in the unequivocal testimonies concerning Jesus—his incarnation, life, teach-

ings, sufferings, death for sin, resurrection, exaltation, and divine sovereignty and priesthood, and obedience to the plain commands he has given us—is with us, therefore, the basis and bond of Christian fellowship. In judgments merely inferential, we reach conclusions as nearly unanimous as we can; and where we fail, exercise forbearance, in the confidence that God will lead us into final agreement. In matters of expediency, where we are left free to follow our own best judgment, we allow the majority to rule. In matters of opinion—that is, matters touching which the Bible is either silent or so obscure in its revelations as not to admit of definite conclusions—we allow the largest liberty, so long as none judges his brother, or insists on forcing his own opinions on others, or on making them an occasion of strife."

Another distinguished teacher among the disciples, Alexander Proctor, has said:

"Put Christ in your temple, and what ought not to be there will depart at his bidding. Is your congregation disturbed by the presence of birds or beasts that defile it? Open the door to him and give him full possession, for he alone has the power to drive them out. Is the temple of your heart infested with the beasts of selfishness, which show their presence in the works of the flesh? You can not expel them by your will alone. Put Christ in your temple.

"There are yet those who are vainly trying to cleanse the temple of its falsehood by a scourge of small cords of doctrine spun out of their own brain. There are those who are seeking to expel from the churches, organs, festival, etc., by the force of their own personal menaces; and there are not wanting those who are seeking to cleanse their own lives by their low keeping in their own strength. Put Christ in your temples, and whatever ought not to be there he will drive out."

This exaltation of the Christ is far reaching. This creed includes everything essential to the Christian life.

There is not time here to enter into a study of the full meaning of: I believe in my heart that Jesus of Nazareth is the Christ, the Son of the living God. But one thing must be mentioned.

IF THIS STATEMENT IS TRUE OF JESUS, then the Old and New Testaments must be received as containing a revelation of the divine will. The word of God is contained in the scriptures of the Old and New Testaments. The ultimate appeal must be to these books given by the inspiration of God. When any one says, "I believe in Jesus as the Son of God," he says in effect, "I believe the Bible." The Christ in whom we believe placed his hand reverently on the Old Testament and said: "This is from God." He placed the other hand on the New Testament, and said: "This is from God." He united the two as containing God's truth set before man in human speech, and pronounced a curse on the man who would take from, or add to, or in any manner attempt to change this divine verbal setting forth of the things to be believed and done in order to obtain eternal life. If Jesus is true, the Bible is true. The Bible, Old Testament and New, is full of Jesus. So that this confession of

faith in Jesus commits one to the scriptures as the oracles of God.

But what will you do with the heretics? Do with them just what the apostles, inspired by the Holy Spirit, did. There were heretics in those days. Jude complains that "ungodly men, turning the favor of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ," had "crept in unawares." Paul echoes the same sentiment in reference to "false brethren, unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." There were those, says John, "who went out from us because they were not of us," and there was Demas, who forsook Paul in the hours of danger, "having loved this present world." And what more shall I say of the heretics of the apostolic age of the church? The time would fail me to tell of Simon the Sorcerer, of Alexander the Copper-smith, of Phygellus and Hermogenes, of Hymeneus and Alexander, whom Paul delivered over to Satan that they might learn not to blaspheme, and of many others who proved insincere in their confession, or false to its obligations.

But these holy men, the apostles of the Lord Jesus, guided by the Holy Spirit, had no other creed than this: "Jesus is the Christ, the Son of the living God."

That was enough for them; it is enough for us. But this position is, so far as I know, peculiar to the disciples; hence the peculiar creed of the disciples is this: I do believe in my heart that Jesus is the Christ, the Son of the living God, and the Saviour of men.

The Parson's Choice.

The colored preacher in a Southern community is, in his limited jurisdiction, something more absolute than the Czar of Russia. To his flock he is not only a guide, philosopher and friend in all matters spiritual, but also in those important little secular affairs involving the disposition of his vote to the best advantage of his country and himself.

A heated campaign was in progress down in North Carolina, where, the negroes being exceedingly numerous, the only question between the two Democratic candidates was which one could control the colored vote.

In that country lived Parson Ephraim Marshall, a man equally renowned for his political wisdom and his elocution, which was entirely equal to a five-hour sermon, audible a mile away. In this campaign he had been seen—and gone one better—frequently by the opposing candidates for prosecuting attorney. Still, like the wise man that he was, he gave no indication of his choice. Everyone realised that his endorsement was equivalent to an election, and when he finally gave notice that he would address his people on the night before election on the issues of the day, interest was intense.

When I arrived at the church the audience was already large and noisy; but suddenly the hush of the grave fell upon it. Looking up, I saw Parson Ephraim mounting into the pulpit. He was a rugged old fellow with gray hair, and a bald swath across the top of his head. He wore a long linen duster, and a collar so enormously high that the tops of

his ears were just visible over it. Adjusting on the Bible-stand the battered old silk hat which he always wore rakishly on the side of his head, and biting off a huge chew of tobacco, he thus addressed his audience:

"In 'suance on a call that I made ter 'dress mah flock an' feller-citizens on de per-litikel issuances ob de day, I is afore yo'. Now, brudders, Ise sorry ter say dat de per-litikel issuances up for discustication hez done dwindled down toe Square Wallace an' Square Harper, an' I wants ter say right now you doar know what a tho'n in de flaish dem two white men's bin toe me. I disrespecto ter do my juty by dem, an' I 'poses dey shell do dar juty by me. Consequentially, dey hex come afore me—one at de time—an' when dey went away I raseled wid de Lawd toe see whar I auter fall. At one time de Lawd he look like he done gwine ter throw me on de side of Square Harper, an' den Square Wallace he cum erlong an' knock de props squar out frum under me, an' den de Lawd he seem ter projecticate me into his vercinity. Sich a sribin ob de sperrit Ise never expectorated afore. Howsunebber, Ise done s'arched de scripture, an' in de parable of de tablets Ise found de dissolution. De Lawd he nebber disrespected much ob de gentleman what got only one. All he axed him toe doe wuz jist not ter plant it like he wuz droppin' co'n, but de man what got de ten ain't let off in no sich way. It do seem toe me dat in dis lessum de line of my activities am demark-ased. Square Harper can't shore dispect much fur his tablet, but wid Square Wallace it am different. He done tuck his ten tablets an' traded wid dem. I shore do like a public-sperrited man, an' Ise jist' gwine ter vote fur him shore's yo' bo'n. But 'sides dis, brudders, dar's a cogious reasin why yo' auter vote fur Square Wallace. I done hurd Judge Johnsing say dat Square Wallace can't cornvict nobody ef he wants toe, an' yo' shore auter b'ar dat pint in mind when yo' 'members de partiality de cote hez fur tryin' ter trace de white folkses' hawks toe de habitation of sum member of dis congregation."

Here an egg came hurtling through the air and struck Parson Ephraim squarely between the eyes. Wiping it off with the tail of his coat and adjusting his glasses he said:

"Ise a man ob peace, brudders. I allus hez bin sense I done quit drinkin' toe much conlicker an' gwine ter dem deblish frolicks dat you fool niggers run arter. When I guv up de wurld, de flaish an' de devil I sed ter de Lawd dat Ise gwine ter ferguv mah enemies, an' dat I'd nebber say nothin' agin 'em what I couldn't say in mah pra'rs. I forgives that unknown inimy what throw'd dat aig, an' now let's pray. 'Oh, good Lawd, I cum hyar dis nite ter shed de light of my onderstandin' on the dark places of dese fool niggers' benited minds. In dy unscrewtable dispersion dow has also sint wiv a pocket full ef stolen aigs dat 'triffin' good-fur-nuthin', lyn', thievin' nigger, Jim Jones. Oh, Lawd, I prays foh dat niggah! Joner in the whale's belly an' de Hebrew chilluns in de fiery furnace ain't nowhar ter whar he's gwine ter be ef I ketch him when dis meetin' am out. Oh, Lawd, may ebery one heah have de grace toe vote fur Square Wallace to-morrow; an' I axes de, oh, Lawd, ez a special dispensation,

dat de kinky-heded Ferlistin', Jim Jones, doan 'scape me dis nite, fur I wants him as a warnin' an' a zample dat de anited hed of dis heah congregation ain't no scramlin'-pan foh no nigger's stolen aigs."

But before the prayer was ended the Philistine Jim Jones was in full retreat, and the next day he hired out for a year on a distant plantation.—*Woman's Home Companion.*

Prayer, and its Most Remarkable Answers.



One often rises from the reading of the numerous books on remarkable answers to prayer feeling that, after all, the most remarkable answers do not get recorded. We do justice to the wonderful correspondence between the petition and the gift as described in these books; we have no doubt that it is an answer, and not an accident, of which we are reading, and yet we have a feeling that perhaps answers more wonderful are going on all the time without our remark. Moreover, we may naturally raise the question whether answers of the kind most truly remarkable would not be of such an intimate and private nature that one could hardly speak of them before the world. Whoever, therefore, feels that he is shut out of the greater experience of prayer because he cannot point to some striking concrete example of an answer, need feel so no longer. He must not think that, to be remarkable, answers must all be of one kind. To a scientist the regular, the normal, and the unnoticed, are fuller of wonder than the miracle.

We ought to call that the most remarkable answer in which God reveals the most of himself to us, in which he makes the largest confidence of his nature to our whole nature, rather than that which strikingly and obviously satisfies some particular demand on some special occasion. The ministry of the dew is as marvellous as that of the rain, but has fewer to notice and acknowledge it. That experience in which, through prayer, a man finds a new climate created within his soul, is a greater experience than that which abolishes one particular difficulty. The more elevated one's spirit becomes, the less one is willing to test God by a day or some sharp occasion. There are occasions which spread over days and months, cannot be described in a word or phrase, and seem, because of their duration, not to be occasions to the average mind. Whatever meets the demands of such occasions is a greater manifestation of God, it would seem, than the swift answer which settles the need of a single day. In inner experiences, always difficult of description, and often entirely impossible save by such disclosures as may be uttered by a psalm or a poem, rather than in outer circumstances, we ought to look for the greatest marvels of prayer, and it is plain that for these we shall have to look long and patiently, and to be willing to overhear rather than to be directly told.

Suppose one is possessed by something that cannot be more precisely described than by calling it just an evil spirit. It has

filtered through to the last depth of him, made the whole soul bitter, darkened its judgment so that it sees its own evil color spread upon the whole world. Such a state the mere power of will can no more abolish than one can push away a cloud or a mist. Will not the man who finds through prayer that such a system of feeling and seeing has vanished from him, consider this a more remarkable answer to prayer than that he should obtain some coveted position, or receive a much-needed bank-check in the mail at just the critical moment? Yet it is not a matter about which one can tell the world, except in some such way as a psalm-writer tells it; and to the world at large that will seem very general and vague.

Those interior answers in which a settled gloom has given place to a strange, new hopefulness, in which a period of exuberance and discovery has succeeded to a time of utter mental sterility; those answers by virtue of which life, that had looked dull and common and negligible, has begun to glow, so that henceforth nothing is common or unclean,—these results of prayer, because of their greater reach unto us, we must count the most wonderful.

Wordsworth speaks of "the weary weight of all this unintelligible world," the pain of not being able to see things work together, but only at cross purposes with themselves, of feeling one's own work in the world but a lost and wandering influence. It is so far beyond unaided human thought to drive away this heaviness, that the man who has been relieved of it must consider it almost a miracle. Any one special work which God may perform for a man must always seem less than God's imparting to the man a courage, clearness, and heart for working himself. It is one thing to receive a gift; it is another and higher to be made partaker of the divine nature.

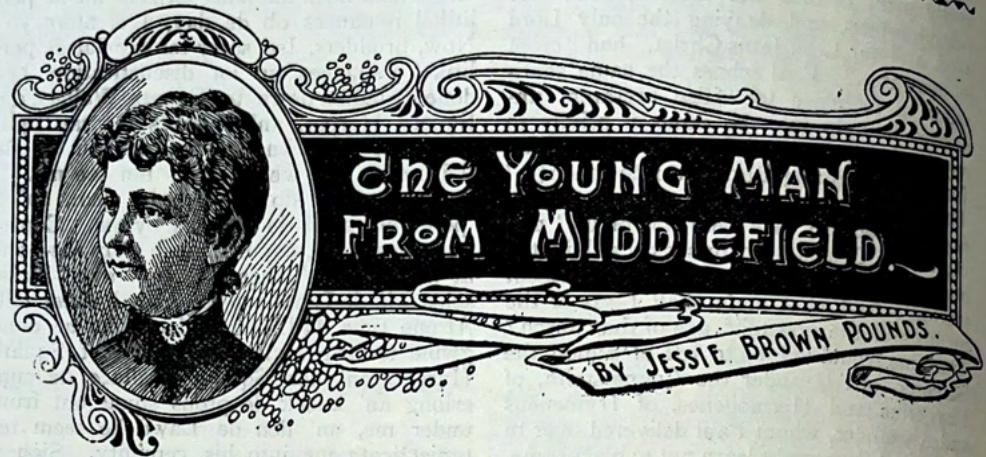
Sometimes human spirits get diseased, so that they look out upon the world of their fellow-men and feel only dread and suspicion and dislike. They see nothing but evil, and feel habitual hostility. But when, through intercession, through praying for others, the whole race and one's neighbors suddenly look different to him, there is one of the most remarkable answers to prayer.

Plainly these are not things which can be easily collected into a book, but it is things of this sort of which every elevated soul will be making a private collection. They are more real to those who experience them than any others can be. It is not that such souls grow superior to prayer over tangible and special needs, but they can almost take for granted the fulfilment of those needs once they have experience of the filling of these greater ones. It is inevitable that people should speak oftener of the lesser answers. Our most intimate conversations somehow manage to skirt around the border of things, rather than make straight to the core of them. They may be divined or felt, but cannot be defined. Every man has in him better than he ever tells, and deeper.

Prayerful people, then, need never vex themselves because there has not happened to them in their prayer anything deserving a place in the literature of prayer. And nothing could be more irrational and

mechanical than to try deliberately for a wonderful answer. The things that keep life wholesome, that renew the inner man day by day, and make it rise after each fresh shock stronger for another—if we

begin to look into these things, we shall not need to ask for whom God reserves remarkable answers to prayer. Each will find for himself enough to touch him to wonder, love and praise.—*Sunday School Times.*



CHAPTER VI.

TOM ATTENDS A FASHIONABLE CHURCH.

The next day was Sunday. Tom was worn out with the week's hard work at a kind of employment altogether new to him, and with the unusual excitement of the past few days. The breakfast-bell was ringing when he awoke, and he dressed hurriedly, with the confused feeling of one who is aroused at midnight.

"Going to church?" asked Nora, carelessly, as she toyed with her napkin-ring.

"Why?"—Tom stopped short, ashamed to say no, and so sleepy and so indisposed for strangers that he was scarcely ready to say yes. He rallied immediately, however. How could he face himself, in the quiet of his own room, if he should dodge out of church-going merely because he was among strangers and a little tired? "Yes," he decided; "I am going. Are you?"

"No." Nora beat a tattoo on the napkin-ring with her spoon, and looked at Tom with curious eyes. "We're not what you call every-day church-goers. Mother goes at Easter when the bonnets are in bloom"—

"Nora!" Her mother spoke with unusual severity. "Have you forgotten how to be respectful? And stop playing with your napkin-ring in that babyish fashion. One would think you were seven, instead of seventeen."

"I wish I were," said Nora, good-naturedly. It always amazed Tom to see how little she feared her mother. "I wish I were little enough to have a good time without any 'manners' about it, or else that I were twenty-seven, with all the fuss about society and marrying over. I think I shall begin to have a good time again, just about then."

"Nora!" Her mother laid down her fork, and frowned over the coffee-urn. "I really blush to hear you talk in such an unwomanly fashion. For a girl to speak of marriage in that light way"—

"Oh, I wasn't speaking of marriage," explained the unabashed Nora, "only of the fuss about it."

Gerald came in just then, and Tom recalled

his strange promise of the night before. Dare he to leave Gerald to shift for himself through an entire Sunday?

"Are you going to St. Jude's?" queried Nora, returning to Tom and to the subject of church-going.

"No, I think not," Tom decided; "that is, unless Gerald wishes to go there."

"Gerald!" Nora sent up one of her unmusical shrieks of laughter. "If the rest of us are heathen, Gerald is certainly a—a cannibal! I don't think he has been to church since he was in knickerbockers!"

"Yes, I have," said Gerald; "I didn't suppose I was obliged to tell you every time I went anywhere."

"I think it would have been a great deal better for you if you had," the girl retorted, but it did not need her mother's rebuking "Nora!" to recall her promise to Tom and to make her ashamed of what she had said. She wondered how she could be agreeable enough to Gerald to compensate for this speech, and so caught at the first straw. "If you'll go to church, Gerald, I'll go, too."

"Precious inducement that is!" grumbled Gerald. "You'd wear that hideous red hat, I suppose?"

"It's all I've got," Nora answered, turning the color of the article under discussion. "There's got to be economy somewhere in the family."

Of this speech, too, Nora became ashamed immediately, but, unfortunately, her best thoughts were always after-thoughts.

Gerald got up and left the room presently. He had eaten little, and he seemed nervous and out of sorts.

His mother sighed heavily. "I fear Gerald is on the verge of a serious illness," she said. "He has not seemed like himself for a week. Nora, I must say it is very unkind of you to cross him and contradict him continually, when he is in this state of mind."

To Tom's surprise, instead of flashing an angry reply, Nora said quite humbly:

"I am sorry, mamma. But somehow Gerald always does stir me up disagreeably, especially when I wish to be particularly nice to him."

Mrs. Floyd shook her majestic head. Tom never got tired of wondering whether, if she wore a crown—as it assuredly seemed that she ought—it would drop off at each of these headshakes. "It is time you were learning consideration," she said. "If you can not appreciate Gerald's genius, you can at least treat him with civility."

Tom was weary enough of these discussions, and was glad when breakfast was over and he was free to go and look up Gerard.

He found his cousin on the Oriental couch in his own room, smoking a cigar. "Come, go to church with me," urged Tom, rather faint-heartedly, it must be confessed.

"Not I. It's bad enough to be a prisoner here at home, without having to go out with a ball and chain." Then his irritability seemed to leave him all at once, and he laughed so winsomely that Tom felt sure no one in the world could have withstood him then. "I'm not blaming you, Tommy. You're a good fellow, and you've been a better friend to me than I had any right to expect. Go to church, Tommy boy"—the ridiculous nickname was sweet as he spoke it. "Go to church and be good, and this poor pagan will stay at home and be as good as he can. Honestly, Tommy, I'll stay here and behave myself while you are gone."

Tom had never before seen Gerald at his best, and the change from his worst was so delightful that he might have been in danger of promising anything, for the sake of keeping him in this agreeable mood. He started for church, relieved in mind, and feeling that his burden was not altogether unbearable.

Late flowers were blooming in the park, and the birds caroled in the trees above his head. The October sunshine seemed to flood his very soul. For the first time since coming to the city he was in harmony with his surroundings, and happy.

A week ago this morning he and Teddy had trudged to Sunday-school together, across the hills of Middlefield. A week ago! That life now seemed as far away as if it had been in another world. He had been very homesick during the past few days, and yet he was not sure that he wished to go home. The spell of the great world was upon him, and he was held by it. Something new was sure to happen every day. There was constant excitement, and the expectation of the unexpected. No, he was not sure he wished to go home.

He had picked out the church he meant to attend when on his way home from work last night. It was a rather imposing structure, and Tom, seeing the line of handsome carriages drawn up before it, now decided that he would feel more at home in some little mission chapel. But he had chanced to hear of Doctor Jonathan Edwards Cushing and his fame, and he knew the location of no other church of his own faith. So he went bravely in, and, in response to the inquiries of a dapper little usher, he said yes he was a stranger in the city, and he did desire to be accommodated with a pew.

He did not need a whole one, and so, no doubt, the usher judged, for he gave him the end of a seat the greater part of which was already occupied by two young girls and their toilettes. One of the girls was pretty; the other, to Tom's unspoiled eyes, seemed

rarely beautiful. She had soft, demure brown eyes, and wavy chestnut hair, brushed away from a low, white forehead. Her little hands, hidden in brown gloves, were folded upon her lap. She looked like a little Puritan maiden, Tom thought, only lovelier, of course.

The other girl was pretty, as has been intimated, but she looked as if, on occasion, she could giggle. Tom could see no charm in a girl who giggled.

He had just become aware, in a dim fashion, of all this, when the first notes of the voluntary sounded. The music stirred him strangely. He did not then know that the hand of a master touched the keys, but he knew that his heart was uplifted. He thought of his mother, of her love and prayers, of her hopes for him, of all his own dreams and longings, of the pledge he had made to put Christ first in his life.

The singing was by a quartette choir, and was as bad as the playing was good. Tom did not know this, but he thought the soprano's upward flights must be extremely difficult, and wondered that the basso was not engulfed in the depths which he ventured to explore. Of course Miss MacCormick and Mr. Schneider would not have been disconcerted by the criticisms of a raw farm-boy, but criticism is, and justly so, the special province to those who have no power to disconcert.

Doctor Jonathan Edwards Cushing was a revelation. He was referred to by the public and the newspapers as being exceedingly "broad," with a strong tendency toward Unitarianism. Tom, having heard no hint of heresy, took him to be rather flat than broad; but, then, more accomplished judges often become confused in their use of these two terms.

Doctor Cushing stormed, he soliloquized, he apostrophized. He made quotations of such length as to give assurance that both memory and breath were inexhaustible. He laughed, he wept; he called upon the stars to come down and bear witness to certain things—no one could have told exactly what. He invited the sun to stand still, and bade the moon hide herself in shame—though no one knew exactly why. And people smiled or cried, as he would have them, so it must be great.

Tom was utterly bewildered. In the little old-fashioned church at home preaching had been preaching, nothing more or less. There had been little about Goethe and Shakespeare and Matthew Arnold and Herbert Spencer, but a great deal about Christ and his authority and the gospel he committed to men.

The change from this kind of preaching to that of Doctor Jonathan Edwards Cushing affected him somewhat as had the change from the simple home-life of the farm to the artificiality of his uncle's house.

No one spoke to him after the service, except the dapper little usher, who gave him a brisk invitation to "Come in again, please." Perhaps he was a dry-goods clerk. At all events, Tom had heard the same words and tone at the counter where he matched his mother's dress goods.

"I won't give it up," he told himself, as he walked slowly toward his uncle's. "I'll come to the Christian Endeavor to-night. I'll feel at home there, at any rate.

Sunday School.

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

LESSON FOR NOVEMBER 10.
Israel Oppressed in Egypt.

EX. I: 1-14.
GOLDEN TEXT—"God heard their groaning, and God remembered his covenant."—Ex. 2: 24.



NE after another of those who came into Egypt under Joseph's rule died, until the whole generation of Joseph's time had died. Then there arose a dynasty of kings in Egypt who

did not know Joseph, and under them the Israelites both increased in numbers and were oppressed more and more severely. The oppression seems to have reached its height in our lesson for to-day. The Pharaoh of this period is generally believed to have been Rameses II., who was reigning about 1400 B.C. The Exodus, which means "a departure," would thus be placed in the reign of his son, Menepthah II. The site of Pithom, one of the two treasure cities built by the Israelites, has been recently discovered about twelve miles to the west of Ismailia. "Its ruins consist almost entirely of store-houses built of bricks, and of bricks, too, made without straw." The site of the other city has not yet been found.

THE SCHOOL OF AFFLICTION.

What a change for the offspring of that old man Jacob, who was the father of the man in whom the king had implicit trust! Favored by the king, their brother in a high position and dwelling in the richest part of that country, they had plenty and prosperity in abundance. But all is now changed. Hardships, cruelty and rigid oppression are their lot now. The cruel and suspicious king that now ruled, exchanged their freedom for bondage, and eventually that bondage became more and more bitter. It may be that God had a purpose in all this affliction. The Israelites had defiled themselves with idols, and it may be this school of affliction was the effect of idolatry. Then again God had to wean them away from the flesh-pots of Egypt. God often chastises in order to bring us closer to himself.

A NEW KING.

This new king was cruel, cunning and selfish. He evidently had no regard for the traditions of the past. The way he tramples on the rights of others is a fair evidence of an unscrupulous character. He thought to diminish the number of the Israelites by oppression and to make their lives exceedingly hard and bitter. He succeeded in the latter. However his whole policy did not check their increase, but it hastened the time when, as a people, they were ready to accept any terms of deliverance from God. JAS. JOHNSTON.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to The Austral Publishing Co., 528 Elizabeth-st., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advs., 1/- To insure insertion this must be paid in advance.

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The Leader.

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

Is it of God or of Men?

We have received from a West Australian correspondent a copy of the *Western Methodist* containing an article on "Infant Baptism," which, in view of the present interest in the subject, is worthy of some attention at our hands. It is a fair statement of the case from the pædo-baptist standpoint, and though written with care and moderation is only a re-statement of what we have frequently heard before. In this respect it is representative, inasmuch as it really voices the ideas of the great body of those who practise infant baptism, and for this reason is all the more suitable as a subject for examination and criticism. The first argument advanced takes the form of a question, namely, "Why has the church in all ages, and with only the exception of a fragment thereof in comparatively modern times, baptised infants, and what is the significance of such baptism?"

Leaving for the present the consideration of an obviously incorrect assertion in the question, we may admit that the question is a fair one. We may even go farther, and make the position stronger by asking how it was, on the assumption of infant baptism being an early innovation, that the innovation was admitted so quietly. These are questions that demand an answer, and it may be admitted that the answer would be difficult to give if the matter of infant baptism stood by itself. It, however, does not stand by itself, but merely forms one of the many innovations that came quietly and at length almost universally into the church. The history of the development of the episcopal idea is very similar to that of infant baptism. Fisher, in his "History of the Church," tells us that "the first three centuries witnessed the growth of the hierarchal organisation." This innovation, which eventually changed the history of the church, like that of infant baptism, came into being with comparative quietness, and was not long in assuming gigantic proportions. Both, however, had their objectors. In the history of the church there always have been non-conformists, just as there always have been non-believers in infant baptism. This argument therefore in favor of infant baptism is valueless, because on precisely the same lines of reasoning we should be compelled to admit the validity of many practices which even the advocates of infant baptism admit to be erroneous. Probably these innovations made the headway they did because the written word was only in the hands of the few, and the many had to receive their instruction from the theologians of those days.

And here it is just as well to remember that it is essential to the acquisition of truth that we put a right value upon evidence. This is especially the case when we come to consider the value of Christian literature after the times of the apostles. The obvious rule to be adopted is to make the New Testament the standard by which we judge the right or wrong of things. The New Testament as the supreme rule of faith and practice must determine the validity of any practice found to be in existence in times subsequent to that covered by the New Testament. The value, therefore, of any subsequent literature must be determined as it approaches in nearness to New Testament teaching. The advocates of infant baptism are compelled to do violence to this rule, because, finding no adequate support for their theory in the New Testament, they do not hesitate to bring the New Testament under the dominion of outside literature. The *Western Methodist* itself gives an illustration of this. In its article it admits that

infant baptism has no place in the New Testament except it can be found in "household baptisms." It says: "There is no express injunction in scripture for the baptism of infants; we might even concede that there is no definite instance of such baptism recorded in the New Testament; though it were passing strange if among the several 'households' baptised there had been no little children." Leaving the onus of proof with our pædo-baptist friends that there were infants in the households referred to, we may say that the statement that there is no express injunction in scripture for the baptism of infants, and no definite instance of such baptism recorded in the New Testament, is true so far as it goes, only it does not go far enough. It requires the addition that the ordinance of baptism as set forth in the New Testament distinctly excludes infants from its operation, as they are utterly unable to comply with its conditions. The decision of Neander, the great historian of the church, that "infant baptism was not derived from apostolical institution" has never been successfully assailed. On the contrary, it is the position now taken by candid and scholarly pædo-baptists themselves. They realise the futility of sustaining their position by an appeal to the authority of the New Testament, and consequently look for material in the way of proof from outside sources. It is therefore alleged, as in the article we are now specially considering, that "on the testimony of Irenæus, Origen, Augustine, and many others of the second to fourth century fathers, from apostolic times it was the universal practice to baptise the children of believers, and so, with only the exception of the so-called Baptists, amid all the varying rituals and theories connected with the rite, has it continued to the present day."

As before stated, the value to be attached to the teaching of the fathers is dependent upon their approximation to the teaching of the New Testament. If this rule is not observed the teaching of the fathers will land us into endless confusion. Their assertion that anything was of apostolic origin is only capable of proof by an appeal to the apostolic writings. If it was said by the fathers that infant baptism came from apostolic times, the value of this testimony is discounted by the fact that they asserted the same thing about other practices, which pædo-baptists, in common with ourselves, refuse to recognise as apostolic. There is also another fact that has a modifying effect upon this testimony, and that is the doubtful use of the word "infants." Fleetwood, in his "Inscriptions of Antiquity," tells us that "the Greek word (infant) signifies a minor,

and is used in all their histories, literature, and legal titles to embrace all from a day old to twenty-five years." An instance of this is found in Victoris Vitenses' History of Persecution. "There were in the African church at Carthage, when Eugenius was bishop, a great many little infants, readers, who rejoiced in the Lord, and suffered persecution with the rest of their brethren." These remarks, however, do not apply to Irenæus, as he discriminated in the matter of ages, and is evidently referring to gradations from infancy to old age. The value of the citation is very questionable, inasmuch as its precise meaning has been the subject of considerable controversy. It is claimed that candid pædo-baptists allow that Irenæus "obviously intended to teach that Christ—not baptism—sanctified every age of man, from infancy to maturity, and that the sanctification was effected, not by baptism, but by Christ himself passing through each particular stage of life." The instance of Irenæus, who wrote about 180, is the authority nearest to apostolic times that can be quoted in favor of infant baptism, and as the relevancy of this is open to question it certainly can have very little weight in any controversy upon the subject. It is worthy of note that pædo-baptists have very little to say about "The *Didache*, or Teaching of the Twelve Apostles," which appeared about thirty years before Irenæus wrote. This valuable document knows nothing about infant baptism or the episcopal idea. Evidently the practice of infant baptism had not then come into vogue, or otherwise it could not have failed to give some directions concerning it. Indeed it excludes the very idea of infant baptism by making previous instruction an essential to the observance of baptism. In the chapter devoted to baptism, the opening words run thus: "And concerning baptism baptise thus: Having first gone over all these instructions, baptise into the name of the Father, and of the Son, and of the Holy Ghost, in living water." The recent discovery of this document places us in the position of saying definitely that infant baptism had its origin in a later date than the time in which it was written.

The assumption on the part of the writer in the *Western Methodist* that "the church in all ages, with only the exception of a fragment thereof in comparatively modern times," has subscribed to the doctrine of infant baptism, is one, to say the least of it, that is contrary to fact. As we have seen, it was a practice that was unknown in the first century, and in the first half of the second, and we believe later on still. Its origin is not earlier than the latter half of the second century, but thereafter the practice seems to have made rapid progress. But even then,

and indeed right up to the present time, witnesses have never been wanting to protest against the practice of infant baptism. The Novationists and the Donatists in the earlier centuries stood for the primitive rite of the immersion of believers and refused to acknowledge infant baptism as a valid ordinance. Later on, in the Waldenses, Vaudois and Lollards were found witnesses in the same direction. The torch of truth has been kept burning even in the darkest ages of the great apostacy. It is burning to-day with a purer and brighter light—and the light is spreading. As one by one the traditions of men are removed, the clear light of gospel truth shines forth. The simple and beautiful ordinance of Christian baptism will once again resume its rightful place throughout an enlightened and united church, while its inexpressive substitute will be numbered only with those things that men invented to mar the simplicity and unity of the gospel of Christ.

Editorial Notes.

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

"The Christian" for 1902.

We have been pleased during the last few months at the many encouraging words we have received about our paper. We are glad to know that our efforts to give the brethren a good paper are appreciated. All this encourages us to greater efforts for the future. In a week or two we expect to issue our prospectus for 1902, by which we think all will see that we have a grand time in store for our readers for next year. Will our friends keep us in mind, and even if everything in every paper should not suit you, try to help us make the paper better than ever before. When you see the prospectus talk about it to your neighbors.

How to Help Us.

There are many ways you can assist. Remember that we are running the paper upon new lines as far as our Australian churches are concerned. The CHRISTIAN is only one item in our programme which is represented by the Austral Publishing Co. Anything which helps the general prosperity of the Company helps the paper; largely they stand or fall together. A certain staff must be maintained to run the paper, and anything in the way of printing you can put in our way—either church or ordinary business printing—will help us. The Austral Publishing Co. exists to serve the churches, and we think we are only reasonable when we ask for the church printing. The churches can help the CHRISTIAN in this way.

For Ten Years Now.

In a few weeks it will be ten years since the Austral Publishing Co. started work. The general brotherhood know little of the struggle of these years. The financial side of the question has been always with us, but this has not been the greatest difficulty. The greatest struggle has been to keep straight on doing or trying to do the work we started out for. We think we have fairly succeeded. The fact of having a central dépôt for all our literature—not only where it is sold, but where much of it is printed—is worth a lot of effort. With the exception of the Seventh Day Adventists, not one of the religious denominations of Australasia has a publication house as we have, and yet their papers are always advocating something of the kind. In a few weeks we expect to issue a special number of the CHRISTIAN, giving a history of our first ten years' work.

When it Comes to be Written.

In reality the history of a work like this can not be written. The history of no righteous effort can ever be recorded—eternity alone can reveal all that has been done. But when the history is written as we know it, it will reveal a great work accomplished. Looking at it in its broadest aspect, the greatest of all the work done by our publishing house has been a general consolidation of all our interests. Our Home Missions in all the States, our Foreign Mission work at home and abroad, and all our other enterprises, have been consolidated and organised. We believe a lot of this is owing to our efforts. We ask all our readers to send us letters with any words of encouragement, or instances of good accomplished, or reasons why the Publishing Co. should continue to exist, or with suggestions for the future.

Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (R.V.).

Victorian.

M. McLELLAN.

The following additions by faith and baptism are reported from the missionaries laboring under the H.M. Committee up to October 6th:—At Meredith one, the wife of Bro. J. Cornbridge, of Berenboke. At Echuca one young woman, who had made the good confession at Wharparilla. At Wampoony one; great interest manifested and large meeting. At Border Town small meeting, but four decisions for Christ, two of whom were the oldest son and the only daughter of Bro. Milne. From the other fields we have also encouraging reports.

We heartily rejoice with our Bendigo brethren over the success of the initial effort under the tent, and congratulate Bro. Harward on the result of his month's labor.

To God be all the praise. The H.M. Committee at the last meeting placed on the minutes a record of appreciation of the untiring labor of Bro. Harward and the Bendigo church.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

AUCKLAND—Last night a young woman made the good confession before many witnesses.

On Wednesday evening we held our annual tea and public meeting to commemorate the 39th anniversary of the reorganisation of the church, since which time there has been no break in its history. A bevy of young ladies under the direction of Sister Isa McDermott set out the tables in a very effective manner, pleasing the eye and gratifying the palate of the goodly company that at 6.30 sat down to tea. A second sitting had to be provided for.

The public meeting was presided over by Bro. Bull, who gave an address, as did also R. Laing (Glorit) and Harry Greenwood (Maori missionary, Helensville). Several choruses were very ably rendered under W. H. Marson's direction. The other musical items were solos by Sisters A. Welch and Bro. Jones, and duets by Sisters Evans and Marson and Bren. Downey and Jones. During the evening Bro. Vickery, sen., as chairman of the Evangelist Committee, and on behalf of the churches and brethren in the Auckland province, presented to Bro. Bull the following letter, with the valuable gift therein mentioned:—

Auckland, 25th Sep., 1901.

DEAR BRO. BULL,—

Your long connection, for over six years, with the churches in the Auckland District as their evangelist, which is now about to close, affords an opportunity for the brethren to express their affection and esteem for you as a devoted brother in Christ, a laborer ever ready and willing, in season and out of season, to do all that you could to spread the gospel and build up the churches.

Availing ourselves of this opportunity, with sincere pleasure we wish, on behalf of the members of this church, and of its various departments of work, and also of the country brethren, to testify our earnest appreciation of your labors whilst amongst us. Your pure teaching and preaching, your earnestness, humility and consistent life, have been recognised by all.

During your long services peace and harmony have prevailed, and our working together has been pleasant and amicable. You have materially helped to "keep the unity of the Spirit in the bond of peace."

Our prayers and good wishes will follow you to your new department of labor, and your success in your work will be looked for anxiously by us.

We are very glad to know that your home will still be in Auckland, and your membership in this church, where we shall be always glad to have your presence and help.

To emphasise our words, and as a memento of the happy time spent together, we have the pleasure of asking your acceptance of the set of books known as "The Library of Famous Literature," which we trust will be both interesting and profitable to you.

Wishing you and Sister Bull long life and health to continue the Lord's work,

We remain, yours in Christ,

WILLIAM VICKERY, Chairman,

FRANK EVANS, Secretary,
Auckland Evan. Com.

Bro. Bull briefly expressed his appreciation of the valuable present. A hearty vote of thanks was passed to the singers and the sisters who arranged the tea, and a very successful meeting concluded with a verse of "They that wait upon the Lord shall renew their strength," and prayer. Bro. Bull has yet a month of labor with the church.

Sept. 30.

T.J.B.

NEW ZEALAND NOTES.

"LABOR DAY."—This has been observed as a close holiday in honor, as the name indicates, of "labor." There was a fairly good turnout in the trades' procession, and the various mottoes on the banners pointed unmistakably to the spread of the principle of "unionism" among all branches. They are learning the lesson that "in union is strength," and all over the country are turning it to practical account. This is right, so long as they do not become unreasonable in their claims. But there is, I fear, a growing tendency in this direction, as is indicated by some of the "disputes" that are brought before the "Arbitration Court." It is clear that Mr. Seddon has no confidence in his own legislation in this direction from the feverish anxiety he manifested to prevent any of the Government employees coming under its provisions. But harking back to the procession, I noted that right behind the bakers' division there came a brewer's cart loaded up with beer barrels! And, as if to preserve the eternal fitness of things, some distance behind there appeared a vehicle bearing the suggestive shingle "Morris's Healing Wash"; fittingly reminding us that the poor fellow who gets among the beer barrels will sadly need healing and badly need washing. Oh, the irony of it! This wretched business that calls itself "The Trade" *par excellence*, but that can only thrive by the ruin of all trade, to enter a procession of this sort is but one more evidence of its brazen effrontery.

CHRISTIAN CONVENTION.—Our brethren in the N.E. Valley church, under the energetic leadership of Bro. Theodore Arnold, struck the happy inspiration of utilising a portion of the holiday by holding a Conference for the consideration of subjects dealing with the Christian life. There were quite a goodly number of brethren and sisters present, and the Convention was a successful one. No doubt the thing will be perpetuated in future years.

THE TABERNACLE.—Although you do not get many reports from this quarter you must not think we have "sold out" and given up business! Our various agencies are in a fairly healthy state. Amongst other things our young people's Literary and Debating Class is a real live concern. More young men are connected with it than we have had in anything of a like kind. The interest manifested in the exercises is all that could be desired, one highly commendable feature being that the largest attendances are on the "Bible Study" evenings.

Oct. 9.

CHAS. WATT.

South Australia.

BALAKLAVA.—The Conference of the northern churches of Christ was held at Balaklava on 20th September, with W. T. S. Harris in the chair. Devotional exercise preceded the general business of the Conference, and the chairman welcomed visitors. The first item on the notice paper was an essay by Bro. Robt. Harkness, jun., entitled "The True Worship of God." This was a fine paper, and was spoken to and highly commented upon by Bros. W. K. Duncan, McLachlan, Moysey and Thompson. The next paper was by Bro. Selwood, "How to Make Our Influence as a Church Felt in the World," the basis of the paper being Christ's last address to his disciples in John's gospel—Love one another as I have loved you. Bros. B. Marshman, McLachlan, Moysey, W. Marshman, W. Manning and J. Thompson commended the paper.

The afternoon session was opened at 2.30 p.m., Bro. J. Selwood in the chair. Bro. McLachlan moved—That the following be the Conference Committee for 1902: W. T. F. Harris, G. Stevens, D. Finlayson, R. Harkness, sen., and R. D. Lawrie. Seconded by Bro.

Wm. Smith and carried. This ending the formal business, Bro. Hammond read a paper on Edification. This was a good paper, and was spoken to and commended by Bros. McLachlan, Moysey, Harris and Duncan. Bro. W. K. Duncan's paper, "Right Thinking," was the next and last item. This was a splendid composition, and touched many sides from which temptations come to the Christian, and was eulogised by Bros. McLachlan, B. Marshman and R. Harkness; Bro. Moysey also commended the paper. The thanks of the meeting were tendered to Bro. Duncan. The meeting and Conference sessions of 1901 were brought to a close by the benediction, and a move was made to the Institute Hall for tea, which was fairly well patronised.

The after meeting was opened at 7.15. J. McLachlan was the chairman. The chairman's address, which was well thought out and forcibly delivered, then came on. To be a Christian is to *do* something as well as *believe* something, was the chairman's closing declaration. Bro. J. Thompson spoke on Missions to the heathen. Bro. Moysey spoke on the discouragements and encouragements in the work of the gospel, having for his theme "We shall reap if we faint not." Bro. Duncan spoke on "What the New Testament tells us about Joy." Bro. Selwood, in a short address, thanked all the helpers to the Conference for their assistance and co-operation. After singing "God Calling Yet," a very pleasant and profitable series of meetings was brought to a close, all having enjoyed the gathering together of many brethren and sisters in Christ Jesus for mutual consolation and cheer. Some good music was rendered during the evening by the choir.

Oct. 2.

J. SELWOOD.

POINT STURT—We are pleased to report another addition to our number—our local school teacher, Sister Miss Brinkworth, whose confession Bro. Thomas took last Lord's day evening, after an earnest address on "Jesus only." We extended the right hand of fellowship to our sister to-day, and trust she may accomplish much in the Lord's service.

The meetings held fortnightly for the promotion and usefulness of our young members are well attended and keen interest exhibited in the study of the Word of God. May much good be accomplished by so doing.

Oct. 20.

A.W.P.

MILANG.—Our Sister McBain, who resides at Lake Plains, some distance from Milang, has for some years been conducting a Sunday School in the local school house, composed of scholars who are too far away to attend school in Milang. On Friday last they held their annual picnic in a beautiful park kindly lent for the occasion by a friendly neighbor. Many of the Milang friends, including the writer went, and with the children and friends together spent a very enjoyable time. The school numbers nearly 30 and the attendance is very satisfactory. We would like to take this opportunity of expressing our pleasure in this commendable work, and express our best wishes for the coming year.

Oct. 21.

J.E.T.

NORWOOD.—The anniversary services of the church were held on October 13th. H. D. Smith spoke in the morning, and P. Pittman preached in the evening to a crowded audience, when one young man confessed Christ. The tea was held on the 17th, and over 300 were present. Dr. J. C. Verco presided at the public meeting, and good addresses were given by Bro. Campbell, A. Smith, and Gore, besides the chairman. Bro. Redman read the church report for the past year, which was well received. The chapel was nicely decorated, and the choir rendered suitable anthems.

We had good meetings yesterday. Bro. Swain, from Fitzroy, spoke a few words to the church at the

morning service, and addressed the Sunday School Splendid meeting last night, when one young man turned to the Lord.

We have accepted tenders for our new tabernacle, and the work has begun.

A. C. RANKINE.

Oct. 21st.
YORK.—October 10 the church held its quarterly business meeting. Seven were added during the quarter, three by faith and baptism, and four by letters from sister churches, making a total of 163 on the church roll. A large amount of business was dealt with. The church has decided to contribute £10 to the Evangelist Committee. In addition to expense of class-rooms and renovating present building inside and out, over £80 has been contributed by penny-per-week system. About £120 is the contract price. These are nearly finished, and will be opened about the first week in November. The church has re-engaged W. G. L. Campbell for an indefinite term, this being one of the chief items of the evening. He was also granted a fortnight's holiday, to be taken when desired. The secretary, Bro. Burt, tendered his resignation as secretary and deacon, which was received with regret. Bro. and Sister Burt are teachers in the Sunday School. They expect to leave shortly for Streaky Bay, on the West Coast. W. C. Brooker was elected secretary to the end of the year; his address is Port-rd., Croydon.

YORK.—Last Thursday evening the members of the church gathered together to say farewell to Bro. and Sister Burt and family. W. Brooker, senr., was in the chair, and he presented to Bro. and Sister Burt a purse and contents from the members as a token of esteem. He also presented to David, Effie, Mabel and Fred Burt, children of the above, a copy each of the Word of God, on behalf of the Sunday School. J. T. Ford (elder) said farewell on behalf of the officers. A. G. Jarvis said farewell on behalf of the members, and W. C. Brooker on behalf of the Sunday School. Sister E. Nelson said farewell on behalf of the Endeavour Society. W. G. L. Campbell also addressed the meeting. While saying farewell to those who were leaving, he urged the members to do their best by working all the harder to make up for the loss of the workers who were leaving. Bro. Burt thanked the members for their kindness. The singing of "God be with you till we meet again" brought the meeting to a conclusion.

Oct. 20.

UNLEY.—On October 16th we held our quarterly business meeting and social, with K. W. Duncan as chairman. The treasurer, A. Verco, reported a credit balance of £7/11/-, and during the past nine months £17/15/3 has been paid off the building fund. We hope to be able by the end of the year to pay off another £25. The evangelistic report showed steady work in connection with the church, and referred to the prospects before us, trusting that all would work so that the church might increase in numbers and spirituality. The Christian Endeavor, which has been held for about fifteen months under the able presidency of Bro. Gore, reports a balance in hand of £15/8, while on the roll there are 28 active and 5 associate members, the average attendance being 23. The Sunday School report by the secretary showed that there were 241 scholars on the roll, and an average attendance of 185. H. Weir, in presenting the choir report, said that there was an urgent need for a new organ, and that a committee had been appointed to collect, if possible, the sum of £45 for one that would meet the requirements of the church. A Mission Band has been started, and is doing good work towards helping Foreign Missions. Bro. Duncan, in closing, said we must have faith in God, faith in our plea, and faith in ourselves, and then we

would go on in the work with courage, and the cause would prosper. During the evening a recitation was given by P. Storer, and the meeting closed after an enjoyable time spent in partaking of the refreshments provided.

On October 20th John Thompson, our missionary to the Kanakas, spoke, and in the evening, after an earnest appeal from Bro. Gore, one came forward and made the good confession.

Oct. 21st.

P.T.G.S.

—o—
West Australia.

BOULDER.—We are having splendid meetings both morning and night on Lord's days. We think that Bro. Banks is the right man for the Boulder audiences. He preaches to the point, and folks are beginning to learn the way more perfectly and to accept the Saviour in his own appointed way. In a few weeks we intend adding 30ft. to our chapel. The size will then be 25ft. x 60ft. We have now about 70 names on our church roll book, and an attendance of about 45 to 50 on Lord's day mornings.

—o—
Queensland.

MOUNT WHITESTONE AND WEST HALDON.—We have again been cheered by a visit from W. G. Alcorn. It is with great joy that I have to report seven additions, five for West Haldon and two for Mount Whitestone. W. G. Alcorn was present with the brethren at West Haldon last Lord's day morning, and had the pleasure of extending the right hand of fellowship to three of the brethren whom he had immersed a few days previous, and one sister whom he baptised on the Lord's day morning before. Another lady, having made the good confession (this being the fifth for West Haldon), was to be immersed by A. G. Simpson during the evening, W. G. Alcorn having to leave for a gospel service at Mount Whitestone. I am pleased to say that our little building was well filled with interested listeners, and our brother delivered a very able and impressive address. The two additions at Mount Whitestone were young ladies from our Lord's day School; they were immersed by W. G. Alcorn last Saturday evening, and received into fellowship by myself on Lord's day morning. W. G. Alcorn preached at Ma Ma Creek at 7 30 p.m., thus making three services for last Lord's day, and a trip of about thirty miles over a very rough country.

F. G. PATES.

—o—
Tasmania.

HOBART.—A large meeting of church members was held to-night after the usual prayer-meeting, when arrangements were made in connection with the protracted meeting to be held shortly. Bro. Palmer very kindly described the manner in which the services had been carried on in Melbourne recently, by electing committees, etc. This being thought the best idea for making the meetings successful, committees were appointed as follow:—Finance Committee, Bros. D. Scown, W. R. C. Jarvis and A. W. Adams; Musical Committee, Sisters A. Smith, Whitworth and M. Bradley, jun; the Advertising Committee was merged in the three committees for finance; Prayer-meeting Committee, Bros. W. Ross, Wellesby, J. Adams, jun., and Sister Whitworth.

Oct. 2.

T.W.S.

—o—
Victoria.

S.S. UNION.—General committee met on September 30, W. C. Thurgood presiding. Present, all officers, 9; delegates, 26, representing 19 schools. President,

secretary and Bro. Woodgate appointed to confer with three delegates from Conference Temperance Committee on enlargement of temperance work among the young. Annual picnic to take place at Darling on November 11. Treasurer's report showed receipts since last meeting £8/6/6.

T. GOLE.

LILLIMUR.—I am pleased to report one addition by faith and obedience, the youngest son of the writer, who, at the close of Bro. Leng's sermon on Lord's day last, came forward and confessed Jesus as the Christ. He was immersed on the following Friday evening.

Oct. 19th.

B.J.L.

GEELONG.—On Wednesday last at our week-night meeting and children's singing practice, Mrs. Lawen, who lives at Meredith, was down on a vi-it here to some friends and called into our meeting, made the good confession and was straightway baptized. On last Lord's day evening, Bro. Mulvogue preached here, when two made the good confession, a young man and woman. The young man used to live at Meredith, but is now in Geelong; the young woman is from our Sunday School.

V. HESTER.

SWANSTON-ST, MELBOURNE.—Last Lord's day we had good meetings. In the morning Bro. and Sister Morris and Sister Elsie Morris, from the church in City Temple, Sydney, were received into fellowship. The previous Lord's day we had the pleasure of a visit from Bro. P. A. Dickson, of Sydney, who gave a splendid address. We had one confession at the gospel meeting last Sunday evening.

R. LYALL.

Here and There.

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

If, when you have read and enjoyed this week's number of the CHRISTIAN, you happen to remember that you have not paid for the year that is now nearly gone, will you please settle at once.

See lists of Tracts on another page.

Two additions by obedience lately at Meredith.

Two confessions at Prabran last Sunday evening.

Two young men confessed Christ at Woollahra last Sunday night.

Bro. George Smith of Hobart is at present in Melbourne on a short visit.

The Sisters' Executive will conduct the week-night service at Balmain-st., on the 29th inst.

Miss Bradley, from the church at Hobart, is at present visiting with Mrs. G. B. Moysey.

If you want American Books see our list on another page. There are some new ones this week.

Bro. and Sister F. Pittman, of Hindmarsh, S.A., are at present enjoying a holiday in Melbourne.

Bro. and Sister A. Henriksen, of Mt. Walker, Q., have suffered the loss of their infant five months old.

The half-yearly meeting of the combined country churches in Queensland will be held at Ma Ma Creek on November 9th.

There were three confessions at South Melbourne on Sunday evening last. Bro. Meekison reports continued good meetings.

At the close of James Johnston's address at Swanston-st. on Sunday night a young man expressed his desire to follow Christ.

A. R. and Mrs. Main, of Brisbane, have recently paid a short visit to Mt. Walker, where Bro. Main held a few gospel meetings.

Mrs. Lee, of the church in South Yarra, leaves on Friday for a protracted visit to her son in South Africa and her sister in England.

If you do not want to smile please do not read "The Parson's choice," as it was not intended for you; just leave it for the other fellow.

Sister W. W. Tomlinson died last week at South Lillimur and was buried in the local cemetery, H. Leng officiating at the grave, delivering an impressive address.

W. C. Brooker, Port-road, Croydon, is the new secretary of the church at York, S.A., in the place of T. Burt, who removes with his family to Streaky Bay in the same State.

Owing to the storm of wind and rain on Sunday afternoon and evening, the Tent Meeting at Fitzroy on Sunday night was not a success. Since the meetings have been good.

Bro Wilson, senr., of the church in York, S.A., died last week. Bro. Wilson was not a public man, but was a good husband, kind father, and an exemplary Christian.

Woollahra Sunday School picnic Saturday, November 2nd, at Pearl Bay. Splendid steamer "Lobelia" engaged, leaving Circular Quay at 8.30 and 11 a.m. and 2.15 p.m. Large number expected. Tickets, only 6d.

The New York *Observer* observes that "four hundred human lives, £15,000,000, and 200 ships have been lost in fruitless efforts to find the North Pole. And there are people who criticise the spending by the Christian churches of a few millions in missionary exploration, or world-wide evangelisation."

A. F. Turner says: "Well bound, liberally illustrated, and containing as it does 341 pages of reading matter all bearing evidence of careful and thoughtful writing on the part of its contributors, VISIONS OF THE CHRIST is a book which deserves to be widely circulated amongst all who are interested in the life of Jesus of Nazareth."

The special services at North Richmond are being well attended, and Bro. Greenwood is preaching fine sermons. So far two have made the good confession. On Sunday afternoon last at 4.15 Bro. G. gave a confidential talk to men only. There was a splendid attendance, in spite of the storm; had it been a fine afternoon the place would doubtless have been crowded.

T. GOLE reports:—Visited St. Kilda School, Oct. 13. F. W. Clarey, superintendent; Sister Lindsay, secretary; eight teachers; 53 scholars on roll, present, 42. Singing to organ general. Books issued from library weekly. Band of Hope well attended. Marks 3. Austral Lesson Leaflets used. Golden Text repeated and lesson read in alternate verses after opening hymn and prayer. Teachers hold monthly prayer meeting.

During his recent visit to Castlemaine, T. Hagger visited the Lord's Day School at Barker's Creek on behalf of the S.S.U., Victoria, and reports:—Supt, Bro. Owens; Sec., Bro. J. Bauer; Teachers, 10; Scholars on roll, 125; average attendance, 79. Austral Lesson Leaflets used, and liberal supply of S.S. literature distributed. Own system of marking. No Library nor Band of Hope. Pictorial lesson plate used for whole school at opening.

"The Great Salvation," by E. V. Zollars, is one of the most recent books on the plan of salvation. It is specially arranged for a careful and systematic study of the way of life. It is the text book used in the

Bible department of Hiram College. T. J. Gore and A. C. Rankine use it in their Young Men's Classes in Adelaide. The Index is the most useful part of the book, by which means any phase of a subject can be found at a moment's notice. Price 6/-; By post, 6/6.

D. C. McCallum says: "VISIONS OF THE CHRIST" is a splendid volume. The fine engravings of scenes in the life of our Lord, the lucid and telling articles and splendid half-tone photos of some of the writers, well-known workers for the King, make the volume very fine. It is unique and will supply a long-felt want. Freely circulated, it will be the means of directing many wanderers to Jesus Christ, "the Way, the Truth, and the Life," and of deepening the spiritual life of Christians. With each view of Jesus the heart is more deeply touched until the reader, falling before him, cries "My Lord and my God!"

A. E. Illingworth writes:—"It afforded me much pleasure to read the articles "VISIONS OF THE CHRIST" as they appeared in the CHRISTIAN, and I am further gratified to receive them published in book form. Our brotherhood owes you a debt of gratitude for your efforts to supply us with good literature, of which this book is a splendid specimen. I believe it is calculated to raise our spiritual life as a people. Too often, it seems to me, we lose sight of the power of Christ's personality. These pictures vividly remind us of the greatness of our Saviour's ministry when on earth, and give us foretastes of the joy that will be ours when he returns in all his glory as King of kings.

Sister Maggie Rae, secretary of Shepparton Lord's day school, writes to secretary of the S.S. Union, Victoria:—Our school is still keeping up. One new scholar since you last heard, and a good attendance of all. We miss our late secretary and teacher (Sister T. Hagger) very much, especially just now, as we are getting ready for our anniversary on October 13, and she always trained the children for us. Our infant class is a very nice one, bright little boys and girls. I had the pleasure of being their teacher for over three years. Just here I must thank you for the picture rolls you sent us. The children like to have a picture lesson, but we had only one until you sent us this supply, and I would not like to say how many times we went through it. The little ones would ask for it, and so I found it impossible to refuse them. [The Union has sent along eighteen months' supply.] Our school is supported entirely by the church, which has for its members just three or four families, and only three brothers with us.

The thirty-sixth anniversary of the Lygon-st. S.S. was celebrated on Sunday, October 13, and on the Tuesday and Thursday following. On Sunday morning a special address was given by Bro. Morro. The Sunday School was addressed in the afternoon by Mr. Harris, of the West Melbourne Baptist Church. He gave a pleasing address to the children on the superiority of the Bible to other books. At night a flower service was held, Bro. Morro preaching on "The Old Way." These meetings were all well attended. On Tuesday night the demonstration by the Sunday School was given. A number of very excellent items made the entertainment of a superior order. Special mention should be made of an action song by some little girls entitled "Spring." Another action song, called "The Builders," by some boys of the school, was well rendered. One of the best items on the programme was "The Lighthouse," a song and scripture drill. The singing of the school was up to its usual high order. The anniversary services were concluded on Thursday night by a tea and public meeting. A large number sat down to the tea, and afterwards a pleasant hour was spent in listening to songs and recitations by the children.

On Wednesday the 16th inst. the chapel at Doncaster was crowded to the doors with brethren and friends to witness the marriage of Bro. Hy. Zelius and Sister Violet Fletcher. The chapel was neatly decorated with flowers, the whole presenting a cheerful scene. Prompt to time the bride appeared, escorted by Bro. Geo. Petty and three bridesmaids (Sister Simpson, and Vera and Alma Petty). The procession marched down the aisle to the strains of the "Wedding March," and were met at the platform by the bridegroom, who was supported by his brother, Wm. Zelius, as groomsmen. F. W. Greenwood officiated, and soon the happy couple were pronounced husband and wife. The wedding breakfast was laid at the home of Bro. and Sister Geo. Petty, who have for some years acted the part of parents to our Sister Fletcher and regret sincerely having to part with so good a daughter. The tables were a fine sight, and when the ninety guests were all seated the scene was an animated one. The usual toasts were honored, and the wishes expressed for the happiness and welfare of our young friends were hearty and earnest. A pleasant social evening was spent, and thus ended a most enjoyable "marriage feast." Bro. and Sister Hy. Zelius were the recipients of many presents. They settle down in their new house and home in Doncaster. We trust that the blessing of God, that maketh rich and addeth no sorrow therewith, may rest upon them.

Acknowledgments.

BURWOOD BOYS' HOME.

Contributions for month of September.

Balance H. Mahon's Adelaide Lecture Cols.	£6	10	0
The Collector	..	10	0
Hon. J. C. Campbell	..	0	0
Burwood Concert, per Mr. C. Quittenton	..	8	14
Church of Christ, Mystic Park	..	0	11
Dawson-st., Ballarat, per			
Masters C. Janssen & G. R. Davies	..	0	5
C. of C. S.S., Coolgardie, W.A.	..	3	1
Lygon-st.	..	1	6
Hawthorn	..	1	7
Sale of Plants	..	10	16
Boys' Relatives	..	3	15
Hire	..	0	11
Miss T. Thompson, Port Melbourne	..	0	7

FOREIGN MISSION FUND.

VICTORIA.

Church, South Yarra, per Mrs. Lewis	..	£1	6	3
School, Shepparton (B)	..	1	0	0

NEW ZEALAND.

Church, Dunedin	..	6	14	3
David Brown, Collingwood	..	0	5	6

TASMANIA.

Church, Hobart	..	0	9	6
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WESTERN AUSTRALIA.

Church, Coolgardie	..	0	6	0
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Care of the Young Converts.

THOS. HAGGER.

I am not to discuss the care of converts who are young in years; but the care of those newly turned to Christ, both children and adults.

In the Great Commission (Matt. 28: 18-20) Jesus gave three commands (1) Make disciples; (2) Baptize; (3) Teach. In 1 Tim. 3: 15 Paul declares that the church is "the pillar and ground of the truth," while in Heb. 5: 11-14 it is implied that those recently converted are to be fed with the milk of the word that they may grow. The church acts as "the pillar and ground of the truth" by clinging to and propagating it, and thus she makes disciples. After the initiatory rite those disciples must be taught, fed with milk, and this is what is meant by the care of young converts.

Often there is no care exercised at all. Converts are welcomed warmly, but apart from the instruction received then often nothing is done. It has been remarked, "Oh, people that require looking after are not worth having." Every adult was at one time cared for—in the age of infancy. There is a spiritual infancy, as well as a physical one. We look upon parents who neglect their children so that they die as murderers. Is not a church a spiritual murderer when she neglects her converts so that they die spiritually? An enormous leakage is going on from the Victorian churches, one of the causes of which is the lack of care for the young converts. Let us shut the back doors of our congregations. Let us care for the converts.

God has made a perfect arrangement for carrying on the work of his church. He has planned for three classes of ordinary officers—Evangelists, Deacons, and Elders. The work of caring for the convert commences with the evangelist or other disciples who succeed in inducing decision for Christ. He instructs at the time, and points out the duties and responsibilities devolving upon the Christian; but in the organised congregation this work devolves largely upon the elders, who are also called bishops, overseers, pastors, shepherds, and teachers. In order to the proper care being given to our converts I plead for a pastorate in every church, and for men to be appointed to the position who will do the work.

But every member should help to care for the converts. Just as the existence of evangelists does not remove the duty to preach from every other disciple, so the existence of elders does not relieve every Christian from responsibility in the matter under discussion. Every disciple can help by making the convert feel at home, by guiding him in his study of the Bible, and putting good reading matter into his hands, by refraining from criticism of his first feeble efforts for Christ and of his stumbling as he is learning to walk in the narrow way, by praying for him, and by being spiritually minded.

Let the work of making disciples go on,

yea, let our efforts in this respect be increased; but let the work of keeping those made be also attended to, and God will be glorified in the results.

Our Reading of the Bible.

M. W. GREEN.

1. Although the theme upon which I have been asked to speak may be regarded as slightly ambiguous, the fact that our meeting is for the deepening of spiritual life suggests that a practical meaning should be given to our subject, and that meaning would probably be as to the duty of "our reading of the Bible," and to this aspect of the words I will confine my remarks.

2. The time at my disposal being limited, I will notice only two special points, and these as to their bearing upon the purpose of our gathering, viz., 1, Why we should read the Bible, and 2, How we should read the Bible.

I. WHY WE SHOULD READ THE BIBLE.

1. Because it is addressed to us. Suppose a letter were addressed to a son in a far distant land by his anxious father resident in this country. What would that son understand by such a letter? He would, at once, understand by it that it was a communication of his father's sentiments, and feelings, and anxieties, to him; and that it was his immediate duty, as well as privilege, to peruse the letter, that by it he might learn and understand all the feelings and desires his parent cherished concerning him. The Bible is a letter on a larger scale, sent down from the archives of heaven by God, our gracious Father, beaming with the majesty of truth and paternal love.

2. Because its saving truths are capable of being understood by all. Only by long and tedious study can we see in all their wonderful fulness the harmony and order of God's works in the vegetable kingdom. None but the highly educated man of science can appreciate, as it is possible for the human mind to appreciate, the marvellous oneness in variety displayed by the creative wisdom of God in the world of botany. But it is by no means necessary to be skilled in science in order to make use of the plants which grow at our feet, and to see their beauty. The man of simple mind, who is totally ignorant of all science, does not the less benefit from the use, whether for medicine or for food, of those vegetable productions which God has caused the earth to yield for his good. Exactly the same principle holds good in respect to the use of the Bible. Only the laborious student can fully trace out and understand the detailed harmony of the various parts of the word of God. But, blessed be God, not the least learning, not the slightest superiority of intellect, is needed to discover and appreciate the leading truths of the gospel. The way of salvation, the road to God through faith in Jesus Christ, and obedience to his will, is so plain that the most unlearned and ignorant may find it.

II. HOW ARE WE TO READ THE BIBLE?

1. We should read it frequently, remembering the injunction of the Lord Jesus, "Search the scriptures." The wisdom of this course may be fully seen by observing David's words in the 119th Psalm: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. The law of thy mouth is better unto me than thousands of gold and silver. Unless thy law had been my delight, I should then have perished in my affliction. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. Thy word is a lamp unto my feet, and a light unto my path. The entrance of thy word giveth light: it giveth understanding unto the simple. Great peace have they which love thy law: and nothing shall offend them."

2. We should not read it as a duty merely, but as a necessity—as our daily food. To read the word is no ordinary duty, but the mother of all duty, enlightening the eyes and converting the soul, and creating that very conscience to which we would subject it. We take our meat, not as a duty—the body must go down to dust without it—therefore we persevere, because we love to exist. So also the word of God is the bread of life, the good of all spiritual action, without which the soul will go down to the wretched abyss of spiritual and eternal death.

3. With prayerful meditation—not formally, nor lightly, but with a desire to profit. The Bible is God's chart for us to steer by, to keep us from the bottom of the sea, and to show us where the harbor is, and how to reach it without running on rocks or bars. Let us read it as a love-letter sent from God, which may affect our hearts. Open it with holy reverence as the book of God, indited by the Holy Spirit; remembering that the doctrine of the New Testament was revealed by the Son of God, who was purposely sent from heaven to be the light of the world, and to make known to men the will of God. Consequently, it is the will and testament of our Lord, containing the doctrine as to unseen things, and of the greatest mysteries. Therefore, let us read it with love and great delight.

4. With a consciousness and constant remembrance of our great need of it. Not as a book of curiosity and for purposes of curiosity; but as made known to us to be our guide from sin, from sorrow, from earthly trouble, towards immortality and glory. Hence we need to remember its precepts daily, be encouraged by its promises, and stimulated by its examples. It is a perfect armory for our warfare on earth, for "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." How exhilarating and stimulating are the examples of Joseph and Daniel, in this connection, to all young men, as well as to those of maturer years! The purity of character, and

faithfulness of service, under great temptation, of Joseph; with the stern integrity of Daniel, his unflinching piety, and patient submission to danger, in the cause of right. If these examples are imitated in our lives, then they cannot fail to be purified, uplifted, and ennobled.

If "our reading of the Bible" be for these reasons, and with these purposes in view, the result must be a deepening of our spiritual life, both in its volume, and in the influence it will have over all the details of our lives. May God grant that this may be the result of our gathering to-day.

Obituary.

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

RIORDAN.—Thos. Riordan died on September 30th, aged 34 years. Our late brother came from Christchurch about nine years ago. His gentle, unassuming character soon won the esteem of the brethren here. He was elected a deacon nearly three years ago, in which capacity he served the church in an exemplary manner till the last, presiding at the Lord's Table the last time he met with the church. Our brother contracted a chronic complaint some time ago, from which he suffered considerably, but none imagined that his life was to be cut so short till within a few days of his death. He leaves a wife, sister in Christ, and three children to mourn their loss. Of him we can truly say that he "kept the faith," and not only is there a crown of righteousness, but a crown of life and a crown of glory, awaiting to be bestowed by the King of Glory.

Oct. 7. R.B.

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