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PECULIARITIES OF THE DISCIPLES.

BY B. B. TYLER.

The Peculiar Use which the Disciples Make of Baptism.

"Baptism doth also now save us.—1 Pet. 3: 21."

It is no part of my purpose to enter into a general discussion of the subject of baptism. I desire only to place, in as clear and intelligible terms as I can command, the peculiar use which the disciples make of Christian baptism.

But to do this I must say something about the position which the ordinance occupies in the theology of some of our brethren. And, in the first place, I desire to say deliberately and with emphasis that WE THINK OUR FRIENDS MAKE ENTIRELY TOO MUCH OF CHRISTIAN BAPTISM. To you this may seem strange, but I speak soberly and according to the books. I make no attack on any person, or church; I deal on this occasion, and in the present discussion, in facts.

What, then, is the current Protestant position on the place, purpose, and value of baptism as set forth in the generally recognised symbols of faith?

I begin with the good old Confession of Faith. Five years, six months and twenty-two days were spent by the Westminster Assembly in framing the Confession of Faith. One thousand one hundred and sixty-three sessions in all were held. The Assembly meeting at Westminster, in King Henry the VII. chapel, was composed of one hundred and twenty reverend gentlemen, ten peers, and twenty commoners of illustrious birth. This historic "Assembly" came together on the 1st day of July, 1643. The work was not hastily done, nor was it the work of parvenus. This is the foundation and the very substance of the Confession of Faith of the Presbyterian Church in the United States of America. The Confession of Faith, the Catechisms, and the Directory for the Worship of God, together with the plan of government and discipline, were ratified in the General Assembly in May, 1821, and amended in 1833.

TO LEARN THE DOCTRINE, POLITY, AND USAGES of the Presbyterian Church, examine this Confession of Faith. It contains the authorised setting forth of Presbyterianism in the United States in this year of grace.

What, then, is the doctrine of our Presbyterian brethren on the subject of baptism, as set forth in the Confession of Faith and the Catechisms? How much do they make of this ordinance?

I read from chapter 28, page 148, the following:

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptised into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.

Note: "Baptism is for the solemn admission of the party baptised into the visible church."

I now read from chapter 25, page 138, the following:

The visible church, which is also catholic or universal under the gospel, not confined to one nation as before under the law, consists of all those throughout the world that profess the true religion, together with their children, and in the kingdom of our Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

Observe: "Out of the visible church there is no ordinary possibility of salvation."

To make this stand out so that all may see, I put it before you thus:

1. Baptism is for the solemn admission of the party baptised into the visible church.
2. Out of the visible church there is no ordinary possibility of salvation.
3. Therefore without baptism there is no ordinary possibility of salvation. Q.E.D.

This is making a great deal of baptism. Is it making too much of it? There is no ordinary possibility of salvation out of the visible church, but the way into the visible church is by baptism. This is the doctrine of the Confession of Faith, so deliberately prepared, adopted, and amended.

BAPTISM IS CALLED, IN THE CONFESSION OF FAITH,

"a seal of the covenant of grace." This is putting baptism where Paul puts the Holy Spirit. Read Eph. 4: 30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The Westminster Assembly of Divines first, and now the Presbyterian Church in the United States,

says that baptism is a "seal of the covenant of grace." Paul says that the seal is the Holy Spirit. When baptism is put, as in this instance, in the place of the Holy Spirit, too much is made of the ordinance.

On page 151 is language which approaches the true conception of this appointment of our Lord Jesus Christ. I read section 5, of chapter 38, as follows:

"Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptised, are undoubtedly regenerated."

This language, in the light of the previously recited words, must be understood as at once explanatory and apologetic. The authors of this venerable document, and their descendants in the United States, seem to have felt that they had made almost too much of baptism, and so they hasten to say that they do not mean to affirm "that no person can be regenerated or saved without it." But the very next section says that "by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time." What is this grace? We have just read that it is "ingrafting into Christ," "regeneration," and "remission of sins."

At the foot of the page, page 153, to explain what is meant by the grace that belongeth unto baptism, the following texts of Scripture are quoted:

Gal. 3: 27: "For as many of you as have been baptised into Christ have put on Christ."

Eph. 5: 25-26: "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word."

Acts 2: 38: "Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Acts 2: 41: "Then they that gladly received the word were baptised, and the same day there were added unto them about three thousand souls."

THESE TEXTS ARE QUOTED IN THE CONFESSION OF FAITH

to explain what is meant by the "grace that belongeth unto baptism." And this language of Scripture, the Confession of Faith says, applies to infants as well as to those of age; to unbelievers as well as to those who have faith in Christ. Infants, then, are baptised to ingraft them into Christ, for regeneration, for remission of sins, that they may receive the gift of the Holy Spirit, and that they may be cleansed.

Do I misrepresent these dear brethren, or the doctrine of the Confession? I think not. John Calvin said, speaking of infants, that "the grace of adoption is sealed in their flesh by baptism." The Confession of Faith of the Church of Scotland, prepared chiefly by the heroic John Knox, says that "we firmly believe that by baptism we are inserted into Jesus Christ, and are made partakers of his righteousness, by which all our sins are covered and remitted."

I will not misrepresent anybody intentionally, and certainly not a people whom I so much admire, and in whose faith and life I find so much to commend as in my Presbyterian brethren. But I think they make too much of baptism in their symbols of faith, and I say so. That is all.

The same thing is true of our Methodist friends. They also, in their standards, make too much of baptism. And why not? John Wesley, the founder of Methodism, said in his commentary on the New Testament that "baptism administered to real penitents is both a means and seal of pardon. Nor did God ordinarily, in the primitive church, bestow this [pardon] on any unless through this means." This is pretty well put, but he went away beyond this. It is a fact well known that Mr. Wesley defended the baptism of infants on the ground that they were sinners, in danger of eternal damnation, and that baptism was for the remission of sins. If any proposition in church history can be successfully maintained, it is that the practice of infant baptism rests on two assumptions: 1. Infants are sinners; 2. Baptism saves. This again is making entirely too much of baptism.

FOR THE POSITION OF OUR METHODIST BRETHREN

I refer you to the ritual of baptism in the Discipline of the Methodist Episcopal Church, p. 134. This place treats of "the ministration of baptism to children." The minister is required to say that "forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith none can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he can not have, that he may be baptised with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same."

This is an address to those who bring the child to the font. Then the minister prays for the child. In this prayer he is required to ask God to "wash and sanctify the child," that he may be delivered from the "wrath" of God. He prays that the old Adam in the child may be buried, and that the new man may be raised up in him. He asks God that this child now to be baptised may receive the fulness of divine grace. In the ritual for the ministration of baptism to such as are of riper years, the minister is required to say the same things, and more. He asks that the candidate may receive remission of sins by a spiritual regeneration coming to holy baptism. He prays that the candidate may be born again, and become an heir of salvation through our Lord Jesus Christ. After the

prayer the minister says to the candidate: "Well beloved, who are come hither, desiring to receive holy baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life."

Everybody knows the importance attached to baptism by the Protestant Episcopal Church. The priest, at the baptism of an infant, says: "Give thy Holy Spirit to this infant, that he may be born again, and be made an heir of eternal salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. Amen." He prays that the water of baptism may be sanctified "to the mystical washing away of sin." The regeneration of the child is prayed for in the baptism. I feel like exclaiming with Tertullian: "What need their guiltless age make such haste to the forgiveness of sins?" And Tertullian, by the way, is the first to mention the baptism of infants in the history of the church. He belongs to the early part of the third century. Origen said that "if there were nothing in infants that wanted forgiveness and mercy, the grace of baptism would be needless to them."

(To be continued.)

Our West Australian Letter.

D. A. EWERS.

Sunday papers for some reason are generally of the "gutter press" type. So far as I know, in only two cities of the Commonwealth are they published. John Norton's *Truth*, published in Sydney, has a reputation that is more than local, and the *Sunday Times*, of Perth, promises to rival it in notoriety. Some time ago an article which was strongly condemned in the British House of Commons was re-published in a Melbourne paper, and its proprietor was in consequence expelled from the Victorian Parliament. The same article appeared in the Perth *Sunday Times*, and no notice was taken of it. The paper has, however, come before our Parliament this week in connection with a reported attempt to blackmail a judge. There is a class of people who love to revel in nastiness, and the Sunday papers appear to lay themselves out to gain the support of all such, by dishing up, with the spiciest flavoring, all that is "shady" in humanity. It is impossible to realise the amount of harm such journals are doing, and Victorians are to be congratulated upon the fact that the publication of Sunday papers is prohibited by Act of Parliament. In this State the paper is not only tolerated, but to a considerable extent subsidised by Government advertisements.

A strong attempt is being made here to influence the Federal Parliament against the proposal to bring the divorce laws of the Commonwealth down to the level of those of the Victorian and New South Wales. All the Protestant bodies of Perth were represented in a meeting of ministers to oppose it, and the feeling was unanimous. I think it was Talmage who said that the hearth-stone is the foundation-stone of our civilisation. No one can regard without concern the immense

increase in the number of divorces in the two larger States, and it is to be hoped that Queensland, South Australia, West Australia and Tasmania will protest against the proposal to take this downward step. With those who are satisfied with the teaching of Christ on the subject of divorce there can be only one opinion, and those who advocate other grounds for divorce than the one specified by him should meet with determined opposition.

In political matters the chief topic recently has been the tariff. There is no doubt that in this State the duties on necessities will press heavily on the poor. The Perth folk were never keen in favor of Federation, but the gold-fields dominated the city. By forming separation leagues and threatening separation, they virtually forced the hands of the leaders here. Mining machinery then paid a five per cent. duty; now it is twenty-five per cent., and this will seriously affect the mining shareholders, and possibly also the miners. If a poll were to be taken now in W.A. for Federation I'd vote for it, but I very much doubt if it would be carried. I've never had time to study fully the merits of Free-trade and Protection, but it requires no great political insight to see that when a pretty high tariff is suddenly sprung on a community hitherto comparatively Free-trade some people are likely to feel hurt. But if I keep on this topic the editor will rule me out of order. When everybody around one is continually discussing the tariff, it is awkward to avoid thinking of it, and out of the abundance of the heart the pen writeth.

One of the advantages of a sea trip is the formation of acquaintanceships. Shut up on board a steamer people are thrown into each other's society for days and sometimes weeks together as they never would be on land. Alliances for life often thus originate. Recently a vessel with four hundred teachers of both sexes on board, bound from the United States to the Philippines, put in at Honolulu, where no less than thirty couples were united in matrimony! It must have been a smoother passage from America to the Sandwich Islands than I had from Adelaide to Fremantle. However, the contemplation of the thirty-fold result above stated may serve to render the sea trip more attractive to any who are thinking of coming this way from the East.

B. B. Tyler makes a distinction in a recent article in the *Christian Evangelist* between the work of the Christian Scientists and that of the Divine Healers. "The followers of the 'Reverend' Mary Morse Baker Glover Patterson Eddy own church property valued at \$12,000,000 (£2,400,000); but not one free dispensary, home, or mission for the poor—not one! The work of Dr. Cullis was and is benevolent." Christian Science, so-called, is seeking to gain a firm footing in Australasia, and it is well to bear in mind this distinguishing peculiarity of the cult.

I don't think we have any Christian Scientists in Perth yet, but I meet peculiar people even here. There are some intelligent folk who seriously believe the earth is flat! I have never before met a real live man who questioned the sphericity of the earth, but there are some here who seriously doubt this, while others have got beyond doubt into cer-

tainty that the earth is a flat plane, round like a plate, the centre of which is north, while the circumference, bounded by ice, is the south. Some pamphlets lie before me on the subject, one of which—"One hundred proofs that the earth is not a globe"—I have read. A man must be hard to convince when he rejects one hundred proofs. I had no idea before that so much could be said in favor of such a theory. I confess I am not quite satisfied that the earth is flat. If there had only been one hundred and one proofs, especially if the last one had been a real proof, I might have been convinced. However, I am still open to conviction.

50 Cicely-st., Perth, Oct. 17th.

Sisters' Department.

The Lord gave the word; the women that publish it are a great host.—Psalms 68: 11 (R.V.)

"The love of God constraineth us."

A Cheerful Face.

Next to the sunlight of heaven is the cheerful face. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful bright and warm within. A host of evil passions may lurk around the door, but they never enter and abide there; the cheerful face will put them to shame and flight.

Executive.

The meeting was opened with devotional exercises conducted by Mrs. Huntsman, who presided. After minutes had received attention the following sisters were added to the Dorcas Committee by the request of Dorcas Supt.:—Sisters Haddow, Maston, B.J. Kemp, Walker and A. Kemp. The next united Dorcas Meeting will be held on Thursday, 21st inst., at Lygon-street, when it is hoped there will be a large meeting, as it will be the last held this year.

The following additions from schools were reported:—North Richmond, 5; South Melbourne, 4; Collingwood, 2; Balmmain-st., 2; Tabernacle, 9; Cheltenham, 1.

Nine visits paid to Hospitals. Patients always glad of magazines to read.

It was resolved that we send £1 10s. to Miss Thompson towards Christmas Treat.

Next meeting, December 6th.

Home Mission.

The Superintendent has visited Newmarket and Balmmain-st. this month, and urged the claims of Home Mission Work. The amount collected by sisters to-date is £54 6s. 7d.

It was resolved, if possible, to arrange a United Home Missionary Meeting during December, particulars of which will be duly given. L.P.

Sisters' Prayer Meeting.

Held a cottage prayer meeting at the home of Sister Heath. Five sisters were present. Our sister expressed her pleasure at our visit. The North Fitzroy meetings are well attended.

Malvern sisters still meet at the home of Sister Huntsman.

Footscray reported their Sisters' Meeting was held regularly.

Swanston-street had an attendance of nineteen sisters at their prayer meeting.

The Superintendent visited Balmmain-st. during the month and urged the sisters to form a sisters' prayer meeting. A.C.C.

A Remarkable Revenge.

PHILIP J. POND.

Seven graves in a row on the peaceful ridge-side, is a sight that rouses the curiosity of the casual traveller, and brings out the tale of one of the many tragedies of early bush life in Australia. On the day of our story, nature looked grandly serene, and glorious in all the lavish brilliancy common to the northern part of our fair Commonwealth. The creek-bank trees were gorgeous with masses of scarlet and yellow blossoms, and the lovely maiden-hair decked the shady nooks along it with graceful drooping tresses. All this, amid the fragrance of the blossoming vine, and with the innocent strains of ardent songsters in the aerial bowers of tall eucalyptus trees, to be followed by the ghastly scene this story tells of, well accents the lines—

"Where every prospect pleases,
And only man is vile."

The blacks had certainly been a bit troublesome in raiding the runs and spearing the stock. They had danced their wild corroborree defiantly, and a few selectors had been found speared, followed by indiscriminate shooting on the part of the troopers. But as the eldest son saddled up that morning, and left for the distant town, neither he nor the family felt any apprehension of danger near. The father and three remaining sons are soon busy in the clearing, and the mother and her two winsome daughters attend to work about the house.

As the red sun dipped back of the main range, the stalwart young man neared home again, tired with the weary ride, but prepared for the merry greeting and hearty bush meal to soon put him right. But why this silence about the clearing?—and no signs of life about the house! Running to the door, a sight meets his gaze that freezes the blood in his veins. He sees mother and sisters cold in death, disfigured with blood from cruel tomahawk cuts and ghastly spear gashes. Father and brothers lie dead near by. He alone of the happy family of the morning is left. Soon heart-breaking agony gives place to deep thirst for revenge. On, through the hours of the night he rides, his brain on fire with the fever of revenge. Next morning, trackers and troopers take up the tracks of the dusky demons. He himself wires down for permission to personally punish them. Calling at the stations, he asked the squatters to let him see their black-boys, and, feeling sure of the innocency of their blacks, they would bring them out. Fevered with passion, he did not discriminate. The report of his revolver would re-ate. The report of a black-boy fell, sound, and with each report a black-boy fell,

until the Government was compelled to cancel the permit and block further revenge.

What a contrast to this was God's manner of dealing with a cruel world, who more horribly treated, and actually nailed up on a post to die an agonising death, his "only begotten Son." He did not go forth in passion to annihilate, but "made this Jesus, whom ye crucified, both Lord and Christ" (Acts 2: 36). That is, he caused him to be the Messiah, who was to bring salvation to "all nations, beginning first at Jerusalem" (Luke 24: 47), where he was murdered. Truly you sing—

"Love so amazing, so divine,
Demands my soul, my life, my all,"

but are you willing to give all, body, mind and soul, to him? It can easily be seen whether you love the Lord Jesus more than your own mind, for he has said, "If ye love me, keep my commandments" (John 14: 15). Now in the first place ask yourself, Why are there so many denominations competing one against the other, and speaking different things as to the way of salvation? You reply, Because of the differences of opinion, and a person has a right to his own opinion. Just so, your opinion is more to you than Christ's plain commands. Jesus prayed that all might be one, "that the world may believe that thou hast sent me" (John 17: 21). You wear a party name, and so keep up divisions, which retard the gospel and confuse enquirers, and thus you help to send souls to hell, for the sake of your opinion. No wonder Christ prayed in such agony about it. But you say, You want all to come to your opinion. No, no, my friends; our own opinions were just as dear to us as yours are to you, but we did what you are now asked to do, to give them up and take Christ's plain commands. Many of those now simply Christian had to leave parents, friends and relatives to do this. Yet "if any man suffer as a Christian, let him not be ashamed" (1 Pet. 4: 16). Some have such a horror of following Jesus in baptism that they would make that a reason why they fight against Christ's wish for unity. Dean Stanley (Church of England) tells us that for 1300 years those who were baptised were plunged, submerged or immersed. Luther said, "I would have those who are to be baptised to be altogether dipped in water, as the word doth sound and the mystery signify" (Works, vol. 1, p. 336). Calvin says, "It is certain that immersion was the practice of the primitive church" (Institutes, bk. 4, chap. 15). However, Christ's example was afterwards rejected, and the opinion accepted that a little water would do. After a while the Quakers, and later the Salvation Army, said that no water was needed at all, and we give them the credit of refusing the substitute, since the real thing was taken away. And now, kind reader, you have the freewill to please yourself, or to please Christ in wearing his name and obeying his commands. Will you set up men's opinion as your god, and in reply to Christ in reference to division (see John 17: 11-22 and 1 Cor. 3: 4), or of the Lord's Supper (Luke 22: 19), and baptism (Read Matt. 3: 15 and Mark 16: 16), say, No, Christ, these are not necessary; we will not have these to reign over us in these things?

CHILDREN'S PAGE

A Child's Prayer.

GOD, make my life a little light
Within the world to glow,
A little flame that burneth bright
Wherever I may go.

God, make my life a little hymn
Of tenderness and praise,
Of faith that never waxes dim,
In all his wondrous ways.

—The Day Star.

Why John was Promoted.



"FEEL deeply hurt," said a faithful and trusted clerk, "that you should promote one of my juniors right over my head. I do not wish to seem impertinent, but I would very much like to know the reason."

"What is making all that noise in front of the store?" suddenly asked the manager, without seeming to notice the

clerk's protest. "Please ascertain at once."

"It is a lot of waggons going by," said the clerk, when he returned.

"What are they loaded with so heavily?"

"They are all loaded with wheat," was the reply, after a second trip had been made to the front of the building.

"How many are there?"

"Sixteen," was the third reply.

"Find where they come from."

Ten minutes later the information came that all the waggons were from Lucena.

"Very good," said the manager. "Now call John, whom I have promoted; then take a seat and listen."

"Will you see what is the meaning of that rumbling noise in front?" he continued, when John appeared.

"It is unnecessary," was the reply, "for I have already ascertained that it is caused by sixteen waggons loaded with wheat. Twenty more will pass to-morrow. They all belong to Romero and Company, of Lucena, and are on their way to Marchesa, where wheat is selling at a dollar and a quarter a bushel, while it only costs a dollar at Lucena. The waggons carry one hundred bushels each, and get fifteen cents a bushel for hauling."

"My friend," said the manager, turning to the old clerk, "you see now why John was promoted over you."—Success.

The Little Smile Man.

MILDRED was pouting, although there was nothing in particular the matter.

Mamma was sick. Dick had been teasing Mildred, and it rained so that she couldn't go out and play, and she thought that enough to make any one cross; so she went into

mamma's room, and stood at the foot of the bed and pouted.

Mamma told her that the rain would make the flowers grow, that Dick shouldn't tease her any more, and that if she would bring her little chair and sit close to the bed she would tell her two of the prettiest stories she could think of; but still Mildred pouted.

Would you think she could be so naughty?

Then mamma said, "Where did my little girl lose her smiles?"

Mildred did not answer, but still looked cross, and mamma took her tablet and pencil that lay beside her on the bed, and commenced to write. Very soon she said, "Dearie, listen to this letter that I have just written!" and Mildred pouted while mamma began to read:

"Dear Little Smile Man:—My Mildred has lost all of her pretty smiles, and looks very cross without them. Will you please send her a whole car-load of your sweetest smiles, so she can wear one all of the time? From Mildred's Mamma."

And when mamma looked up, Mildred was smiling; so the dear little smile man must have replied to the letter pretty quickly, and he sent such a supply that she has worn one most of the time since.—Selected.

A Laugh.

A LAUGH is just like sunshine,
It freshens all the day,
It tips the peak of life with light
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along.

A laugh is just like music,
It lingers in the heart,
And where its melody is heard,
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music,
For making life sweet.

The Ready Reckoner.

PAPA, do you remember that mother asked you for two dollars this morning?"

"Yes, my child; what of it?"

"Do you remember that mother did not get the two dollars?"

"Yes. And I remember what little girls don't think about."

"What is that, papa?"

"I remember that we are not rich! But you seem in a brown study. What is my daughter thinking about?"

"I was thinking about how much one cigar costs."

"Why, it costs ten cents, not two dollars, by a long shot."

"But ten cents three times a day is thirty cents."

"That's as true as the multiplication-table."

"And there are seven days in the week."

"That's so by the almanac."

"And seven times thirty cents are two hundred and ten cents."

"Hold on! I'll surrender. Here, take the two dollars to your mother, and tell her that I'll do without cigars for a week."

"Thank you, papa; but if you would say a year, it would save more than a hundred dollars. We would all have shoes and dresses, and mother a nice bonnet, and lots of pretty things."

"Well, to make the little girl happy, I will say a year."

"Oh, that will be so nice! But wouldn't it be about as easy to say always? Then we would have the money every year, and your lips would be so much sweeter when you kiss us."

Papa thought it would, and promised his little daughter that he would spend no more money in that way. I hope he may be able to keep his promise, and that his example will be followed by others.

A Great Man's Kindness.

AN old man used to sweep the street crossings for gratuitous pennies near the House of Parliament for many years, says one of our exchanges, in telling the anecdote. One day he was absent. Upon inquiry, he was found by a missionary ill in a little attic chamber, barely furnished with cot and stool.

"You are lonely here," said the missionary.

"Has any one called upon you?"

"Oh, yes," he replied; "several persons have called. Mr. Gladstone for one. He called and read to me."

"Mr. Gladstone called?" What did he read?"

"He sat on the stool there and read the Bible to me."

The greatest statesman in the world lost none of his greatness by sitting on a stool in an attic and reading the word of God to a street-sweeper.—Sabbath School Visitor.

Little Builders.

You are little builders,
Working every day,
Brick by brick, brick by brick,
Of character you lay;
Every word you utter,
Everything you do,
Readers the foundation
Either false or true.

Here a brick of honor,
There a brick of truth,
While the work's progressing
Childhood turns to youth.
As the walls are rising,
See that they are plumb,
Strongly put together
For the time to come.

NINETEEN HUNDRED AND TWO!!

The First Year of the New Century will soon have taken its place with all the years of the dead past. During this now dying year we have tried to make

THE AUSTRALIAN CHRISTIAN

An Up-to-Date Religious Journal, and we are glad to know from many sources that we have given general satisfaction.

But we are thinking of the future and planning for the Greater Success of the Paper for the Coming Year.

We know from experience that if you want to get anything out of a thing you must put something into it; and as the result of a good deal of thought and the hearty co-operation of many brethren we are enabled to present the enclosed

Prospectus for 1902.

Editorial Contributors:

F. G. DUNN. D. A. EWERS.

**SOME = = =
LEADING =
FEATURES**



Chesterfield Sketches.

A Series of Composite Character Studies, By JEAN KYTHE.

1. Introduction.
2. Roderick Dalgarme; An Ancient Scot.
3. Felix Forensic: A Lawyer with a Fad.
4. Jeremiah Spinking: A Gentleman of Means.
5. Augustus B. K. Whiggle: With "The Gift of Public Utterance."
6. Cyrus Ptolemy Plunks: Who "Moves With the Times."
7. William Fitzroy Nelson: A Christian.
8. Mrs. Ebenezer Dryside: A "Lady."
9. "Old Mrs. Young": The Critic.
10. Miss Daisy Primrose Spring: A Young Colonial.
11. Marget Glen: The Wife of a Fool.
12. Mrs. Rudolf Loffski: The Doctor's Widow.

The Armour of Light.

A Story of an Earnest Life,

By "AN OLD ACQUAINTANCE."

Notes on Christian Evidence.

By M. W. GREEN.

1. Mistaks in the Bible.
2. The Character of Bible Mistakes.
3. How Mistakes in the Bible Originated.
4. How Mistakes in the Bible May be Corrected.
5. Origin of the New Testament Books.
6. When Was the New Testament Written.
7. Absolute Reliability of the New Testament Writings.

The Oldest Biography of Christ

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WILL YOU

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A. B. MASTON, Editor.

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The Leader.

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

The Social Conscience.

There never was a time in the history of the world when perplexing social problems were discussed so earnestly and freely as they are in the present day. What has been called the "awakening of the social conscience" is making itself universally audible, and is imperatively demanding a hearing. Earnest men and women, whose thoughts are not all centred in self, have been constrained to lift up their voices on behalf of the struggling masses of mankind and demand that their lot in life shall be made easier. Social reform in all its varied phases has fought many a hard battle, and has its record of defeats and victories. It has been a fight between right on the one hand and wrong on the other. Every victory gained by the right has been hardly won and dearly paid for. The leaders in such fights have had to pay the penalty of being misunderstood and reviled. What

they demanded in the name of justice was denounced as robbery and worse. Yet these men who were socially crucified in one age were the heroes of the next. The reforms demanded, which seemed so outrageous at the time, and were denounced as such by the parties representing the interests assailed, are now regarded as commonplace. The wonder of a later generation is that such things required even to be asked for. The bitterness of the strife is only understood when it is remembered that greed gives up nothing except by compulsion. Even when we remember this it scarcely dawns upon us what the meaning of social martyrdom is. A recent writer in speaking of this says: "A daily moral and spiritual crucifixion is the sacrifice which the social reformer has to lay upon the altar of human need, if he fulfils his service to the end. It would be infinitely easier to give up property, if property he has, or to practise something definite in company with kindred spirits, or even to give his body to be burned, than it is to nerve his whole being, to summon all his energies, to the never-ending task, to the matchless spiritual heroism, of pouring out his soul unto death for a public cause, for a common righteousness, for a future good, for a social destiny, in which he can have neither fruit nor part in the flesh." If there are any who think this picture is overdrawn, let them put the matter to the test, and give their whole souls to the uprooting of some entrenched evil in the world or the church.

Fortunately for the world, there are always some earnest souls in it who are prepared to uphold right against wrong at any cost; men who refuse to accept the maxims of the world as the final solution of any difficulty that may exist; men who refuse to make success the criterion of value in every department of life. They insist that it is not always the successful man from a commercial standpoint who is the greatest benefactor to his race. They are of opinion that Bunyan the tinker, and Burns the ploughman, have done immeasurably more for the world's true progress than either Jay Gould or one of the Vanderbilts. They refuse to accept as a satisfactory explanation of the inequality between rich and poor that "in the struggle for existence the fittest survive." As things are, and from the merely commercial standpoint, the maxim is expressive enough; but expressive, it is contended, of a state of things that ought not to exist. It is not objected that there should be a struggle, but it is objected that the struggle should be so severe as to make life scarcely worth living to a very considerable number. Moreover, it is disputed that in the struggle for existence the fittest, in the best sense of the word, always survive. Many men go to the

wall because their quality of mind and heart is superior to that of those who cause them to lose their place. The coarser and more unscrupulous win against the more refined and scrupulous. It may be questioned whether the Morgans, the Rockfellers, or the Rothschilds, eminently successful though they all have been, are to be reckoned among the great ones of the earth. It is quite possible that in their unholy combinations for making wealth they have crushed the life out of men whose "shoe latches they were unworthy to unloose." No, the measure of success must be calculated on some other basis than that of a commercial one. It will have to be recognised some day that a vast number of those who rank among the failures of life have been made failures because they never had a real chance of being anything else. They have been overshadowed all their lives by circumstances which were too strongly against them. In the new and higher order of things, when matters are adjusted on other than purely commercial lines, there will be fewer men who will fail to play their part well, because under more favorable conditions a place will be found for them in which such qualities as they have will find room for expansion.

There are people who tell us to-day that the social problem is fundamentally economic. It is so in part, but only a superficial observation will give it more importance than that. Without doubt, however, the economic idea has much to do with what we call the social problem. Not to admit that is to deny the attestations of those who have made the subject the study of their lives. An ardent rescue-worker, who had spent five years in dealing with "fallen girls," on being asked what was the result of his investigations, replied, pointing to a large department store, "Do you see that great department store—the system there embodied is the cause. In that department store three thousand girls are employed at an average weekly wage of three and a half dollars. Upon that wage they are expected to live, and appear neatly dressed in their places at work. Those who do not pay board help to support families at home. They cannot live decently in this city on less than six or seven dollars a week. At best, their life is one of helpless, rayless poverty. The evil we seek to remedy comes almost as a matter of course. This store is but an instance of a whole system of things that drags down thousands where individual effort can lift up one. There is no remedy but a changed economic system." In her last years Miss Willard, the great temperance reformer, declared poverty to be the cause of drunkenness as well as drunkenness the cause of poverty. This system of things is the legitimate outcome of the commercial

maxim which insists on "buying in the cheapest market and selling in the dearest." It is the outcome of that keen competition in trade which shuts out all other consideration save that of getting ahead of a rival. At the present time this is being illustrated on the largest scale the world has ever known. The fight for commercial supremacy has now assumed titanic proportions. To ensure this the great nations are straining every nerve and adopting all means, honest and dishonest. For this they are building more vessels of war, and maintaining larger standing armies. In this matter the nation and the individual are striving together, and in the mad struggles the worker, without whose aid nothing can be done, is forgotten, or treated merely as a pawn in a game of chess.

When these things are remembered it is scarcely to be wondered that the toiling millions everywhere are asking for a better share of the good things that are going. And without doubt they have the right to ask, and equally without doubt the time is coming when they will get what is their proper due. There are countries where the economic condition of things is so awful that grinding slavery has made the anarchist, who says there is no right nor wrong—there is no God. Rome itself has bred more of this sort than any other nation under the sun. The church, represented by the Vatican, has been too busy looking after her own interests to give any thought to those who were hungering for bread at her very doors. And in other places than Rome the toilers have had no reason to think that the church cared much for them, as too frequently she took the side of the oppressors. To this, of course, there are many notable exceptions; but all the same it has to be confessed that the church generally has failed to convey the message of Christ in all its fulness to the people. It has itself been too commercial in its policy and allowed the maxims of Jesus to filter through the channels of self-interest. And here it may be said that while economic reform is needed, and must come by legislative enactment laying its arresting hand upon the greed of men, the life-giving force behind economic reform, and in it as a perpetuating element, must be the teaching of the greatest of social reformers, the Lord Jesus Christ himself. Let the Sermon on the Mount find a larger place in the teaching and practice of the church until such teaching finds its way among all classes and conditions of society, and then a new era will dawn upon the earth.

Is it a dream?

Nay, but the lack of it a dream,
And failing it life's love and wealth a dream,
And all the world a dream."

Editorial Notes.

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

"Prospectus for 1902."

On another page will be found our announcement for next year. We also have sent out the same announcement in the shape of a supplement, on a larger sheet, for posting up. We send out our programme thus early that all our friends may do all in their power to help us increase our list for next year, and that all may see that the CHRISTIAN is not run in a haphazard way. We are planning to make the CHRISTIAN for 1902 memorable in the history of our Australian literature. If not another line appeared in the paper for the entire year than the programme we have presented, it would be worth double the money we ask for it. While it is true that the items mentioned, together with the Editorial work, will form the backbone of the paper, many others have promised help, besides extracted matter, church news, etc. We do not think it would be to the best interests of the CHRISTIAN to have it filled with matter prepared specially for it, as we want to know from time to time what the great outside world is thinking about, but the body of the paper during 1902 will be filled with the best thought of our Australasian brethren. We do not propose this year to offer the regular book bonus for cash payment. In the first place it is expensive and we have put into the paper all we have to give in this way. Besides the increase in circulation from this source was not sufficient to justify the expense. We hope, however, that those who wish to encourage will not withhold their subscriptions on that account. We do not say that some time the book bonus may not be resumed.

The Jew, the Greek, and the Roman.

It is often said that times have so changed since the days of Christ and his apostles that their teaching is no longer applicable in many cases, but human nature is much the same to-day as nineteen centuries ago, and the types of character which he came into contact with are continually reproducing themselves. The *Christian Century*, an American paper, strikingly presents this thought in a recent issue: "The Jew, the Greek, and the Roman are with us still in their modern representatives. The Jew of the first century is once more seen in the formalist, the legalist and ritualist of any creed or cult that rests in forms or symbols, orthodoxies and definitions,

whether Buddhist, Mohammedan or Christian, so-called. From all these Jesus calls men to himself by the vital power of his redemptive life. The Greek of to-day is the intellectualist, with his scheme of culture, his small philosophy, his dialects and criticisms. From these brilliant but arid levels Jesus calls men to himself, not to a new philosophy but to a new life. And to the present-day Roman, the man of affairs, the organiser of trade, and promoters of vast industries, the artisan building his life into this majestic modern world, Jesus speaks in the same imperious tones. It is to these ruling spirits of the time, proud of their success, yet at heart proud of their limitations and unsatisfied purposes, that he presents the sublime motive of a complete and rewarding service."

Preaching our Doubts.

The *Christian Evangelist* gives good advice to preachers who have a tendency to preach on things not clearly revealed or upon which they are not themselves clear. Referring to a case in America our contemporary says:—"One of the lessons we wish to draw from the incident is the un wisdom of any one, calling himself a preacher of Christ's gospel, going into the pulpit to tell the people what he doesn't believe or what he has doubts about. The people have too many doubts and disbeliefs of their own. When they go to church they presumably go to have their faith strengthened by hearing a man who has positive beliefs concerning fundamental truths, and who will tell what he does believe and not what he doesn't believe. Imagine Paul, or any of the apostles, with a great burning message about Christ in their hearts, rising before the people to air their doubts about the historicity of certain incidents in the Old Testament records! We beseech you, brethren, if you have any certain convictions concerning Christ and the great salvation, declare these to your waiting congregations, with all the soul within you, and leave your doubts in your studies until you either outgrow them or come to see that they have no relevancy to the great fundamentals of the Christian faith." It is well for preachers to remember that the gospel is the power of God unto salvation to every one that believeth, and it is his place to present, not his doubts about biblical history, nor his speculation about prophecy, but the old story of the Christ with all the ability he possesses in order that sinners may believe that which alone can save.

Thos. Hagger says:—VISIONS OF THE CHRIST is a book calculated to accomplish much good. It should aid in deepening the spiritual life of those who read, for surely to study the life of Jesus in a devotional manner as is done in this work is the best means of developing the spiritual part of a man. The book should have a large sale; I shall recommend it wherever possible.

"In this broad earth of ours,

Amid the measureless grossness and the slag,

Enclosed and safe within its central heart,

Nestles the seed perfection.

Sunday School.

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

LESSON FOR NOVEMBER 24.

Temperance Lesson.

Isa. 5: 8-30.

GOLDEN TEXT.—“Woe unto them that are mighty to drink wine.”—Isa. 5: 22.



ONLY as we pause to look at the effects of drink can we realise its degrading and enslaving power. The chapter in which our lesson appears is one written by the prophet Isaiah against the sins of

the upper classes in Judah, and which is appropriate to all nations. Isaiah came to his office in the reign of Uzziah, king of Judah, about 740 B.C. His writings are full of warnings as well as prophecies.

WOES OF INTEMPERANCE.

Isaiah's description of the terrible evils that follow upon indulgence in the use of strong drink is graphic. The drinker becomes a slave to that habit. Seeking the cup early and late binds a drinker more securely than any slave's fetters ever have. Irreverence for good and forgetfulness of God are found in the drunkard's cup. Drink makes a man hopelessly ignorant and foolish, yet he becomes wise in his own eyes. The outrages committed by persons in drink are too numerous to mention. Poverty, filth, the poorhouse, prison, and frequently the gallows, but most often a drunkard's death and a drunkard's grave follow fast upon the trail of drink. What a salvation it is to save a person from a drunkard's death!

THE DOOM OF A NATION.

Isaiah warns his nation of their sinful and corrupt ways, and points to the coming judgment. How necessary it is for us to take up the same cry is evident from the painful and pathetic scenes around us. The love of money creates a covetous nature, and covetousness frequently deprives people of their lawful use of the soil or property; then the next step is easy—to give oneself up to pleasure, seeking the wine-cup and feasts of revelry. In other words, such people utterly and absolutely forsake the law of the Lord. But a day is coming when all this sin and wilfulness will have an end, for after death comes the judgment. Who can depict the misery and remorse that will eat out the heart of those caught thus by the judgment day? Had we not better lead a sober and God-fearing life here, then in the great eternity be free from all visitations of God's judgment?

JAS. JOHNSTON.

Correspondence.

I also will shew mine opinion.—Job. 32: 10.

I was very much surprised to read in your issue of September 26th, under the heading, “The Care of the Members,” reference made to an article by Bro. Pittman, in which he is made responsible for the following contradictory statement:—“He pointed out that in the church there were collections and funds for *everything* and *every class of members*, but *no provision* *WHATSOEVER* for the poor.” Without pointing out the contradiction which is apparent, my surprise is centred in the latter portion of the sentence—“no provision whatsoever for the poor.”

If this is true, the old paths are a thing of the past, and the Apostle Paul is entirely forgotten, who was thoroughly in accord with the rest of the apostles in their following of the divine Master. There is no need to multiply words and sentences about this matter, and I am extremely sorry to find our Bro. Pittman to be ignorant of one of the items of our worship on the first day of the week—the contribution. This is emphatically for the poor saints, and for their necessities, which if they have in abundance, that is the contribution, in any church, and another church is in want, they are in duty bound to assist. (See Luke 6: 20; Rom. 5: 26; Gal 2: 10.) Again, if the statement is true, are not the churches guilty of respecting persons, which is a serious offence? (James 2.)

EDWIN BOTT.

If Bro. Bott had carefully read my article, instead of a comment thereupon, he would have been saved the trouble of writing and making rash statements. My words are: “A collection for the poor saints is a rare thing to-day; and yet in the New Testament we find a collection for nothing else.” I do not think Bro. B. will be disposed to dispute this statement. He surely knows that the only collections in the New Testament were for the poor saints. And if he does not know that church collections now-a-days are generally to pay expenses, and that a very small proportion is devoted to the relief of the poor saints, I am sorry to undeceive him. Noble exceptions there are; but I speak of the rule.

J. PITTMAN.

From The Field.

The field is the world.—Matthew 13: 38

Victoria.

CHINESE MISSION.—The Victorian church of Christ Chinese Mission has, after a residence of eight years in the home of its president, been transferred to the schoolroom of the Lygon-street Christian Chapel. Its present quarters are a decided improvement, and the management have great hopes that in its new home the work will be much extended. A very special invite is given to all our old workers to “turn to” again and help us, and we earnestly entreat any whose hearts are imbued with a desire to obey the commission of our Lord to teach all nations to come and visit our school, and we feel persuaded that many will be pleased to stay and help us. Come, brethren and sisters, as visitors. Our nights of meeting are Mondays,

Tuesdays, Thursdays and Fridays at 8 p.m., and Sunday afternoons at 2.30 p.m. and evenings at 6.30 p.m. Sunday evenings we only want you for half an hour—but we want you badly for that half hour. You can then, if you please, step into the chapel and listen to Bro. Morro. One of our Chinese converts, Bro. T. Kin, has been seriously ill; indeed his life was despaired of; but we are glad to be able to say that he is now out of danger, and making rapid strides towards recovery, for which we devoutly thank God. Sister Simmonds, our devoted secretary, has also been “nigh unto death,” but is again able to resume her duties, after about five weeks' absence. Our annual picnic will (D.V.) be held at Preston Reservoir on November 11, when we hope to have a good time. Any friends will be made heartily welcome.

F. McC.

BRIGHTON.—Reports good Anniversary Sunday School meetings. The school gave “Primrose Garth” service of song, and never sang better. Bro. M. W. Green gave the Lord's day talk to the scholars and friends, and at the tea meeting distributed the prizes, when Bro. Mahon also spoke. Their services were much appreciated. Teachers are faithful, scholars interested, and the prospects are as bright as the promises of God. Our Mutual Improvement Class had a visit from Bro. Nat Haddow and singing party last week. The visitors supplied the entire programme, which proved very delightful to all.

F.M.L.

KANIVA.—John Thompson, of the Kanaka Mission, gave his lantern lecture “Kanaka Life in Queensland,” at South Lillimur on Tuesday evening, and at Kaniva on Wednesday evening. Splendid attendance at both meetings. The lecture is first-class, and the lantern views are also very good. Bro. Thompson has spent 24 years among the Kanakas, and is well qualified to speak. We strongly advise all churches in Victoria who wish to have a treat, and at the same time to awaken an interest in Foreign Missions, to get Bro. Thompson to pay them a visit. He intends lecturing among the Victorian churches for the next month or two, before returning to his home.

NOV. 1.

H. LENG.

New Zealand.

INVERCARGILL.—We have been called upon to part by death with Sister Mrs. Railton, at the ripe age of sixty-nine.

Bro. Greenhill has entered upon his third year with the church here.

We much regret to have to record the loss of Bro. and Sister Todd, sen., of Waikiwi, so long known and well loved by many brethren in Christ both near and far. They are now well advanced in life, and find the long drive rather much in this changeable climate. They have started breaking bread in their own house. We trust that they may yet be long spared to work for and remember the One they love so much.

Oct. 28.

R.B.

West Australia.

COOLGARDIE.—I left Melbourne on Saturday, September 28th, and reached Coolgardie on October 12th. On Sunday the 13th I addressed the church in the morning and preached at night. On Wednesday, Bro. Banks and I conducted the burial service of our late Bro. Silvester. On Thursday I spoke in the chapel, and on Saturday I went to Kalgoorlie. There were no doubt thousands of young men in the main street in the evening. Bro. Quick went forth with his torch, and after a few words of introduction from him I spoke for half an hour in the open-air. On

Sunday morning I addressed the church at Kalgoorlie and in the evening preached to a crowded house at Boulder City. Concerning the work in the gold-fields I will write again.
Oct. 22.

R. J. CLOW.

Queensland.

BOONAH.—Following on the opening services here as already reported, there were several other meetings conducted by Bro. Main, and, although the attendances were comparatively small, there were good results. On the 17th inst. a daughter-in-law of Bro. and Sister E. Young, of Carney's Creek, made the good confession, to the great joy of her parents-in-law, and the gratification of all concerned. On the 19th inst. another married woman (Mrs. Osborne, of Coochin) confessed her faith in Jesus and was immersed by the writer on the 23rd. Bro. Main gave eight very much appreciated addresses during his visit to Boonah, and the brethren here are very grateful to the Brisbane church for so kindly granting them his services. Since Bro. Main's departure, the writer has delivered two gospel addresses, and last night, in response to the invitation, a young daughter of Bro. and Sister Green, of Sugarloaf, came voluntarily forward and made the good confession. The three referred to as having confessed Christ have been instructed in the way of the Lord by faithful brethren in this district, so where some have sown others have reaped, and sowers and reapers rejoice together.

Oct. 28. JOHN PARADINE.

ROMA.—Since my last to you the writer has spent a few days at Wallumbilla, visiting, preaching, teaching, helping the church to celebrate her anniversary, and made himself as useful as possible to the Master and his cause. On the 25th Oct. L. A. Hawkins drove out with the writer to Hodgson, a place about 12 miles from Roma, where we were to help a Band of Hope meeting. We kept our appointment, gave our entertainment, and got back to Roma in time for Bro. Hawkins to get to bed about 2 a.m.

Oct. 30. ROBERT C. GILMOUR.

South Australia.

STRATHALBYN.—We are pleased to be able to report that our evangelist, Bro. Horsell, who has been ill for some time, is now well again. He is away at present on a short holiday, but intends to be back to resume preaching next Lord's day. To-day we had with us Wm. Charlick, president of the Conference, and his wife. It did us good to have them with us. Our only regret was that there were not more present at the meeting to hear our brother speak. The very stormy weather which prevailed kept a number of the people from coming to the meeting.

Oct. 27. J. M. BORDON.

VISIT TO SOUTH AUSTRALIA.—By the invitation of the F.M. Committee of S.A., I was present at the Conference, which on the whole was a most enjoyable one, and afterwards attended the Conference of the northern churches held at Balaklava. While there I enjoyed the hospitality of Bro. Selwood, who kindly arranged for me to lecture at the churches he is laboring amongst, Balaklava, Dalkey and Owen. Bro. Moysie arranged for the church at Kadina. I also spent a Lord's day at Williamstown, lecturing there on the Monday night. On the southern line I lectured at Milang, Strathalbyn, Stirling East, then the city churches, Grote-st., Kermodest., Prospect, Glenelg, Henley Beach, Alberton, Hindmarsh, Unley, York, Norwood. To the brethren and sisters in the different churches, and the officers who so kindly granted the use of their chapels, I return my sincere

thanks. I was the guest of our kind and genial Bro. and Sister A. Carmichael, of South Terrace. Having with me my little son, who is only three years and nine months of age, he found in Bro. and Sister Carmichael and their family all the love, affection and care that it was possible to bestow on him. For the kindness and help that they have rendered to me while visiting the churches in S.A., I tender my sincere thanks. The amounts collected at the different churches will be acknowledged by the F.M. Treas.
Kaniva, Oct. 27.

JOHN THOMPSON.

KERMODE-ST., NORTH ADELAIDE.—At the close of our mid-week service, October 30th, a member of the Woman's Bible Class followed her Lord through the baptismal waters. By the influence of friends she had been brought under the sound of the gospel, and led to confess her faith in the Lord Jesus as her Saviour. Thus, while one plants and another waters, God giveth the increase; and to-day she was added a living stone in the church of God. May others soon follow her example.

Nov. 3.

V.B.T.

POINT STURT.—We are pleased to report one more to our number (from the Sunday School), who has been immersed on a confession of his faith in the Lord Jesus, and received the right hand of fellowship yesterday. We have also an additional family of scholars to our Lord's Day School. Good number at meeting last night.

Nov. 4.

A.W.P.

YORK.—Good meetings all day Sunday. At the afternoon Sunday School 173 were present; our beloved superintendent was away on account of ill-health. In the evening J. W. Cosh from Henley Beach preached the gospel in a very acceptable manner. Our evangelist was away all day conducting the anniversary services at the church at Lochiel. We are glad to know that we are becoming useful in helping our country brethren in this way.

Nov. 4.

W.C.B.

Here and There.

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

Dr. and Mrs. Cook, of Bendigo, spent a few days in Melbourne last week.

In Lygon-st, on Sunday evening one young woman confessed Christ.

If you want a good fountain pen, see our advertisement in another column.

There was a splendid meeting at Meredith Sunday evening last, and one confession.

Owing to Tuesday being a holiday in Melbourne, some church news and other matters could not get in this issue.

At the close of W. Meekinson's address at South Melbourne on Sunday night, six made the good confession.

At the close of H. G. Harward's address in Swanston-st. on Sunday evening, one young man expressed his desire to follow Christ.

Church of Christ Sunday School Union of Victoria. See "Coming Events" for particulars of half-yearly demonstration, and COME!!

Do not forget the S.S.U. picnic at Darling on Monday, November 11th. Hot water and milk provided. Bring your own teapot and crockery.

The Executive of the Sisters' Conference will conduct a meeting at Brighton on Friday evening, 15th inst., by kind permission of the officers.

H. H. Streader reports from Footscray:—"We are glad to report one confession on Lord's day evening. A. J. Saunders spoke. We had a splendid meeting."

During the last week there have been fifteen confessions at the Fitzroy Tent meeting, making thirty-three in all. The meetings are still proceeding.

Next Wednesday evening, Nov. 13, the church at Hawthorn will give a welcome home tea to J. A. Palmer. Tea in chapel at 6 p.m. Public meeting in Hawthorn Town Hall at 7.45.

On Wednesday evening, October 30th, a limelight entertainment was held in the South Melbourne Christian Chapel, in connection with the Band of Hope, Bro. Peters in the chair. The meeting was very successful and greatly enjoyed by all.

The Almanac for 1902 will be ready in about one week. We think it will be as good if not better than any of its predecessors. The price will be as usual, 2d. post or carriage paid. Orders received will be promptly filled as soon as the sheet is ready.

Wm. Bolduan writes from Emerald:—"Last Lord's day we had with us Bro. Wm. Finger, from Hawthorn. He addressed the church in the morning and preached the gospel at night. There were six confessions, three boys and three girls, all scholars in the Sunday School."

H. G. Maston has just returned from a holiday in the country, during which time he visited Drummond, speaking for the church there on each Sunday in October. A gospel service was held on October 27th. R. G. Cameron, of Castlemaine district, will pay Drummond a visit on the 17th of this month.

We spent last Sunday at Doncaster. The church there under the able assistance of F. W. Greenwood is in a very healthy condition. At the morning meeting, at which we tried to speak, the house was full. We enjoyed the hospitality during the day of Bro. and Sister Zelius and family. We had a most delightful time.

Bro. and Sister Mackay, who left Queensland for Scotland in April last, passed through Melbourne last week for Merewether, N.S.W., where they expect to make their future home. We learn from Bro. Mackay that Bro. Joseph Frazer, formerly of Merewether, is now on his way back from Scotland to his old home in the northern city.

Temperance Demonstrations will be held this month at Fairfield Park, Tuesday 12th November. Chairman, H. Swain; Speaker, P. J. Pond; and at Doncaster Saturday, 16th November. Chairman, W. C. Morro B.A.; Speaker, W. Wilson. So far about 200 pledges have been secured. Will all preachers and teachers kindly remember that Nov. 24 is World's Temperance Sunday.

Thos. Hagger says:—"It would be a splendid thing if all those who are Christians only could be induced to study the lives of the pioneers in the restoration movement. The biographies published in America have been too high in price for all to obtain; hence the Austral Co. has served the great plea we are urging by publishing at the small cost of 1/6 the 'Life of Elder John Smith.' Let every disciple secure a copy and read."

The monthly meeting of the church of Christ Sunday School Union of Victoria was held on October 28th, W. C. Thurgood presiding, and 23 being present. The greater part of the evening was taken up in settling prospectus for examination, which will be issued to school secretaries this month, and arranging for combined gathering of school officers, teachers, and elder scholars, to take place on February 11th, 1902, of which particulars will be duly announced.

The anniversary of the Bayswater Sunday School was held on Tuesday, October 22. It was a combination of picnic, tea and public meeting. The day was spent very pleasantly by the children and their

parents on the chapel grounds. A good tea was served at six o'clock and the public meeting followed. Bro. Campbell Edwards was the chairman. Songs were sung by the children and addresses given by Bren. Green and Morro. Bro. Lawson distributed the prizes. Each speaker in turn referred to the very beautiful way in which the chapel was decorated.

The following are the very latest statistics of the Methodists of the world as presented at the great Methodist Council just closed in London:—Ministers, 48,334, an increase in the 10 years of 5,051; lay preachers, 104,786, an increase in the 10 years of 5,584; churches, 89,087, an increase of 17,891; members, 7,659,285, an increase in the 10 years of 1,155,326; Sunday Schools, 81,568, an increase of 280; teachers and officers, 843,567, a decrease of 17,825; scholars, 7,077,079, an increase of 442,917; adherents on the basis of the calculation I have indicated, 24,899,421, an increase of 2,536,988.

T. Gole reports:—I visited the Cheltenham School on November 3rd. C. T. Penny is Superintendent, and R. Tuck secretary. There are 16 teachers and as many classes, numbering in the aggregate 150 scholars, with an average attendance of 125. There is a good Bible Class of 24 with an average attendance of 16 presided over by Bro. Mahon, the evangelist of the church, while Bro. Foreman is very successful with the infants. The teachers hold their prayer meeting on the first Lord's day in each month before the morning service. The Library, containing 150 volumes, is well patronised by the children, and the Austral Leaflets are distributed.

The anniversary of the Sunday School in Johnston Street, Fitzroy, was held on October 6th and 8th, when large audiences assembled in the Tabernacle, which was very beautifully decorated for the occasion. On Sunday at 10 o'clock, J. Clydesdale spoke to the morning scholars on "Keep to the Right," and in the afternoon J. Johnston gave an address on "Let your light shine." H. G. Harward spoke both morning and night and the singing by the children was delightful. The building was again filled to overflowing on the Tuesday night when the scholars, after being entertained at a tea provided freely by one of the teachers, gave a very interesting programme of varied items, and the prizes for the year were distributed to the successful ones. We are looking forward to a blessed year's work, as there are many of our scholars inclined to the service of the Master.

"During the month of December next a 'Sale of Work' will be held in or near Sydney, by which we hope to inaugurate a fund to enable us to branch out into Social and Rescue Work, and so help the many needy cases of extreme want and poverty which continually come under our notice. We do not purpose confining our help to the needy in the church. We now ask your hearty co-operation to make this forward movement a huge success. Sunday Schools, Endeavor Societies and Dorcas Classes are kindly invited to assist in this movement. The brethren may help us monetarily, and by their earnest prayers. Parcels of any description may be sent to Miss Smith, 179 Oxford St., Sydney. All money will be received by Mrs. H. Lee, 'Arlington,' Carey St., Marrickville, Sydney. This appeal is made to all, both old and young. We want your help and your prayers."—E. E. LEE.

The Doncaster Improvement Class closed its session on Thursday night, Oct. 31st, by a social, Bro. Greenwood reaching home from North Richmond in time to make one of the happy party. The St. John's Ambulance Class took advantage of the social to present Bro. Greenwood with a silk umbrella, gold mounted and inscribed, as a mark of their appreciation of his

services to the class, Bro. Greenwood having lectured alternate nights with the doctor. Bro. Geo. Petty, in a humorous speech, made the presentation. Bro. Greenwood, who was taken completely by surprise, suitably replied. Bro. Tully, on behalf of the class, presented Willie Petty with two useful pocket knives for his services as subject to the class. The class numbered about 40 members; 23 presented themselves for the St. John's examination and 20 passed, and nearly all passed with credit. A vote of thanks was passed to Bro. Frank Petty, the secretary of the Improvement Class, and a letter of thanks is being given to Bro. McDowell, the secretary of the Ambulance Class.

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ONLY those who have used the ordinary fountain pens and suffered from the inconvenience of having to refill them can fully appreciate the advantages of having a pen which practically fills itself as does the "POST." All that is required with it is to dip the point into an ink-bottle, draw out the plunger and the pen is ready for use.

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Obituary.

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

MURDOCH.—Sister Murdoch took very ill on Sunday, October 6th, and died on the following Thursday, at the age of 32 years, leaving a husband and four little ones. She was baptised some years ago by A. F. Turner. She also left a dear old mother, Mrs. Biggs, sen., who suffered the loss of her husband and six children, and hence feels the loss very keenly, as also does our departed sister's brother, H. Biggs, and his beloved wife, who are faithful members of the church, and upon whom falls to a large extent the care of the four motherless children. We express our love for and sympathy with the bereaved, praying that this may prove to be the means of leading the husband to Christ, and that all may be led to rejoice in the fact that our sister has died in the hope of a glorious resurrection.

Wellington, N.Z.

C.K.

DAVIDSON.—Arthur Davidson died on October 23rd, at his residence, 73 Lydiard-st., at the age of 71 years. His gentle and unassuming manner soon gained the esteem of his brethren here. He was elected as evangelist of the church at Peel-st., and his earnest discourses soon drew a number of hearers

every Lord's day evening. He was also a teacher in the Sunday School. Our brother was subjected to chronic rheumatic gout and other complaints which he contracted while in India. He was a great sufferer, but very patient, trusting in the Lord always. His kindly manner and advice will be remembered by all who knew him. He leaves two daughters in New Zealand. Of our departed brother we can say he fought a good fight and kept the faith, looking forward to that time when all things will be no more. We laid him in the grave on Thursday morning, 24th. Bro. C. Morris officiated at the grave, where a good many were assembled.

Ballarat.

W. RAMAGE.

Coming Events.

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

NOV. 11.—Sunday School Union, Victoria. The ANNUAL PICNIC, at DARLING, in Mr. Maidment's Grounds, "Hedgeley Dene," close to Station. Trains leave Princes Bridge, calling at intermediate stations, 8.35, 9.25, 9.55, 10.25, 11.27, 12.45, 12.55, 2.40, 2.55; leave Darling 3.31, 4.45, 6.6, 7.12, 9.3. Return fare 8½d. Hot water provided. THOS. GOLE, Hon. Sec.

NOV. 19.—SUNDAY SCHOOL UNION. The first half-yearly demonstration will be held in the Christian Chapel, Lygon-st., on Tuesday, November 19th. Doors open, 7.15, commence at 7.45 p.m. promptly. The best selections from the latest anniversaries will be given by 16 of the schools, and selected items by the Lygon Street Quartette and Mandoline parties, Mrs. Roy Thompson, Miss Ethel Benson and Mr. Nat Haddow. Miss Jeannie Dickens, pianiste. Adults 6d.; Children under 14, 3d. Tickets from Union delegates of all churches.

THOS. GOLE, Hon. Sec.

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Wanted—an EVANGELIST to labor with the Fremantle church. A splendid field. Applicants please state salary required, etc. Address, J. H. Gibson, sec., 258 Sewell-st., E. Fremantle.

WANTED KNOWN.

H. PINNER, from the Church in Shepparton, leaves Melbourne by the s.s. "Coolgardie," for Fremantle, with a fine lot of DRAUGHT HORSES, and would be glad to do business with any readers of the CHRISTIAN. Care of T. Pinner, Subiaco, W.A.

IN MEMORIAM.

In loving memory of Harry, eldest son of S. J. and the late F. F. Payne, who fell asleep in Jesus on November 6th, 1895.

"When through the deep waters I cause you to go,
The rivers of sorrow shall not you overflow;
For I will be with you thru' troubles to bless,
And sanctify to you your deepest distress."

WARNECKE.—In loving remembrance of our dear sister Susan, who died at Middlebridge November 9, 1899.

Call not back the dear departed.

Anchored safe where storms are o'er,

On the borderland we left her,

Soon to meet and part no more.

Far beyond this world of changes,

Far beyond this world of care,

We shall find our missing loved one

In our Father's mansion fair.

—Inserted by her loving brothers and sister-in-law,

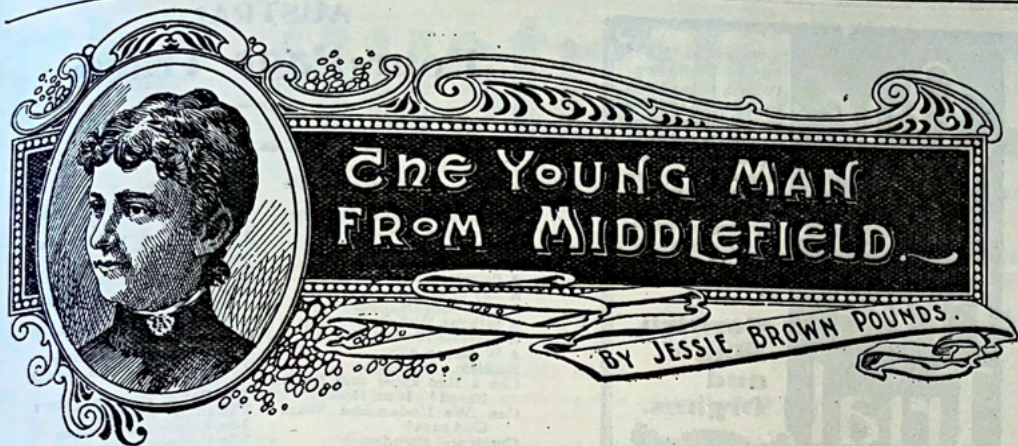
A., G., C. and R. Russell.

BIRTH.

BENN.—On October 20th, at Minyip, the wife of A. R. Benn, of a daughter.

To Subscribers.

Mr. Knights, 1/3; Mrs. D. Brodie, 3/6; H. G. Maston, J. McKeen, Jno. Howard, 5/-; Jas. Wylie, H. W. Sinclair, R. Young, 7/-; F. B. Eaton, 7/9; D. R. Milne, R. C. Gilmour, 10/-; Jno. Howard, 14/-; Mrs. M. Burt, 22/6; F. Pocknell, 35/3; Dr. Jas. Cook, 38/4.



CHAPTER VIII.

TOM BECOMES DISCOURAGED.

Tom did go to the Endeavor meeting that night, though he would not have been quite sure, if he had not heard it announced, what kind of a meeting it was. There were not more than twenty-five persons present, and only three or four of these were young men. There were a few young girls, but most of the persons in attendance were nearing middle age.

One of the deacons of the church was leading—"presiding" was what he called it. He read a short passage, called on Dr. Cushing to offer prayer, and then announced that the first item on the programme would be a piano solo by Miss Marjorie Deane.

Tom easily guessed that Miss Marjorie's playing was exquisite. He supposed that the composition was something religious—as it assuredly was—but he was not used to piano solos in an Endeavor meeting, and he could not at once adjust himself to anything so unfamiliar.

"Miss Bessie Langdon will now kindly favor us with a recitation," the presiding officer announced, and the blonde young lady who had sat with Miss Marjorie in the morning went forward and rendered "The Maiden Martyr" with much apparent self-consciousness and with many elocutionary flourishes.

Next there was a vocal quartette, and then Dr. Cushing was called upon for remarks.

He remarked at great length, quoting much poetry, and ended by describing a sunset in Italy. By this time Tom had quite abandoned the hope of hearing anything that would suggest an Endeavor meeting, but the leader said, courteously, at the close of Dr. Cushing's address, "If there is any one present who will volunteer to take some part, we shall be glad to listen to him now."

There was perfect silence. Tom was not unused to prayer-meeting pauses, but he was altogether unaccustomed to such equanimity as was shown by these well-bred Endeavorers, who seemed to feel that there was nothing at all expected of them, and that the invitation to participate was a mere formality, as necessary as the benediction.

Tom could not take part, he felt sure, with all these elegant strangers to look on in polite surprise. It would have been hard in any case, for he was not fluent, and the "I promise to take some part," had always been

to him the burdening clause of the pledge. If he were gifted, it would be different.

"I promise that I will always put Christ first." These words seemed all at once to take possession of him. Did they mean that he was to take part for the sake of Christ, and not for those who sat by? He had wished to keep his pledge, but he had not thought that putting Christ first would ever mean just this.

"I am a stranger here, but I am an Endeavorer." He was on his feet and in the midst of this little speech almost before he knew it. "I am glad to be with you, and want to say that I am trying to lead a Christian life."

There was the slightest possible rustle of surprise. "We are glad the visitor has spoken to us," the leader said. "We have no pledge in our Society, but it is certainly commendable that one who has taken such a pledge should keep it wherever he is. We will now stand and sing the doxology."

An Endeavor Society without a pledge was a new idea to Tom, and his first experience had not conclusively proven to him that such an invertebrate organism was desirable.

After the meeting, the deacon who had presided shook hands with him. "I am sure you enjoyed the meeting," he said. "We always aim to have a programme which is worth coming out to hear."

Tom, who had been prepared to hear an apology, was quite overcome, and could think of nothing to say but "Indeed!" Afterward he decided that this was the stupidest thing he could have said, but perhaps it did not matter.

The evening church service was a song and organ recital, with a short lecture from Dr. Cushing on "Church Architecture in the Middle Ages." The lecture was one of a series, and Tom could make but little out of it. He went to his room little comforted by the services of the day, and reasoned over the situation for a long time before he succeeded in convincing himself that he was not in the least homesick.

Things went badly with him next day. After a day of rest, the roughness and profanity of the men were especially irritating. Tom was quick and apt about his work, but he was not used to working under direction, and he could not remember to wait for orders. To-day he moved a quantity of stock, think-

ing only of the advantage of the change, and not at all of whether or not it was his business to make it. For this he was sharply reprimanded by Kieffer, the foreman. "You needn't think," Kieffer told him, "that because you're the old gentleman's relation, you're expected to take any liberties around here. He expressly said you're to be counted as one of the men and nothing more."

This bit of information was quite gratuitous, and took much of the spirit from Tom's apology. He did apologize, after a fashion, but he saw that the foreman was not satisfied.

"You've got too much pepper in you for this kind of business," said Ben Harris, a good-natured young fellow who worked with Tom. "Better make the best of things now, and wait until you get to be superintendent, to set us fellows to rights."

"I don't think I'll ever be superintendent." "I don't think so, either, the way things are going. Kieffer don't like you any too well, and, just between good chums, you're not putting him in the way to like you any better."

Tom's temper was already irritated, and he was inclined to resent such familiarity from a new acquaintance. But why should he? Ben's open face told the kindness of his intentions.

"I'm not looking out for the superintendent's job," he managed to say, pleasantly, "but I'll try to be more careful after this. You must make some allowance for a fellow who has always worked on a farm, and has had nobody but his father for a boss."

Ben looked at him interestedly for a moment, and then smiled. "I guess you'll do," he said. "I've kind of a k to you all along. I like a fellow who ain't afraid of an honest day's work. These here dudes that slack up about 'leven o'clock, hopin' the whistle'll blow for noon—they ain't my kind. Some folks get their enjoyment in singin' hymns, and some get it in playin' cards. I get mine in a clean, honest day's work; an', though I ain't nobody in partic'lar, I do lay out that I know a day's work when I see it. An' I ruther guess you'll do."

However, Tom had not heard the last of the matter. That evening his uncle proposed to walk home with him. This was unusual and suggestive. It proved to be as Tom had suspected—Kieffer had reported him.

"He says you are inclined to be officious," said Peter Floyd, eyeing his nephew sharply. "That will never do. Nothing could be more demoralizing to the men than to see that I gave privileges to my nephew I did not give to them. I have put you among the men as one of them. That position you will have to maintain."

Again the irritation returned, but in dealing with his uncle it was more easily conquered. Tom had a strong sense of justice, and he could not but see that, as his employer, his uncle had a right to demand anything which was reasonable and not in itself wrong.

"I am very sorry I took so much upon myself," he said. "The change seemed to me such an improvement that it didn't occur to me it wasn't my business, until afterward."

"Very well. Hereafter do your thinking beforehand."

DRINK FRY'S COCOA IT IS THE BEST.

Tom was keenly hurt, for he had not been able to give up his original opinion that he was in some sense a favorite.

Nothing more was said to Tom, but to Nora, the only one of the family who was in his counsel, her father said: "Tom is too forward. He is only a boy, and must learn to keep his place."

"I wish he would!" Nora said, tartly. "He lectured me yesterday for not going to church."

"Um! He must learn!"

"I'm sure"—Nora had never been noted for the consistency of her opinions—"I'm sure he knows a great deal more than some people who make more show in the world."

"So he does; and I like the boy. There's a manly ring about him that isn't common, and I like him."

This bit of conversation would have been very consoling to Tom if he had heard it, but he did not, and he felt that he was in disgrace.

Gerald came in presently and announced that he was working in a newspaper office.

"How did you get the position?" asked Tom, marvelling greatly.

"Get the position! It never has taken any trouble for me to get anything I wanted. The trouble is to keep it after I've got it. Didn't I tell you the glue was left out of my composition?"

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- Scriptural View of Repentance.
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- The Authority of the Pope.
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- The Christian's Standard.
- The Convicted Judge.
- The Covenants Contrasted.
- The Conversion of a Devout Soldier.
- The Day of Pentecost, Acts 2.
- The Divine Magnet.
- The Epistle of Philologus.
- The Gospel Chain.
- The Gospel Ladder.
- The Gospel Stairway.
- The Great Commission.
- The Holy Spirit's Work.
- The House the Lord Built.
- The Jewish Sabbath Abolished.
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