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The Conduct of Baptism.

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"Let all things be done decently and in order."—PAUL.

Read at the November meeting of the Preachers' Association of the Churches of Christ, Victoria. The writer wishes to acknowledge suggestions made by J. Pittman and A. B. Maston.



is disorderly and sometimes is actually indecent. There are many reasons why every possible effort should be made to have the baptism impressive, solemn, and the action of baptist, candidate, and attendants such as to create an atmosphere of reverent earnestness. This should be done, first of all, for the sake of the candidate himself. To any one with a proper understanding of the purpose of this sacred institution, the hour of his baptism will be so sacred as to be forever afterwards associated with the most solemn events of his life, such as the yielding of his life to Christ, the death of his mother, and the hour of his marriage. These will be honored guests of his memory, not talked of much, and never interviewed without a hushed spirit. If all the details of the baptism have been impressively carried out, the effect will be to heighten this feeling and cause him to say with the patriarch, "This is none other but the house of God, and this is the gate of heaven." If, however, the baptism lacks the spirit of reverence and solemnity, this opportunity for a deep impression will be lost. I have heard men speak of their baptism almost as though it were a matter of shame. The baptism should be reverently conducted for the sake of the baptist. Even the most sacred things become common by oft handling. The only way to avoid this is for the baptist each time to impress upon his mind the sacredness of that which he administers. If he forgets the holiness of the institution, it will be lost upon the spectators. Because the sons of Eli acted unworthily in the priest's office, the people came to abhor the offering of the Lord. If the baptism be conducted with

proper decorum it will remind Christians of their own burial with the Lord and kindle afresh the solemn impulses of that hour; if it be unseemly they will be deeply pained. Those almost persuaded to accept Christ will watch the details with a careful eye, and their acceptance of the Saviour may be hastened or delayed according as they are impressed. Finally the institution should be most carefully planned and conducted on account of those who are opposed to immersion. Over zealous champions of sprinkling sometimes affirm that immersion is unseemly, and at times declare it to be actually indecent. Although we may reply that this is calling something commanded by God unseemly, and urge them to refrain from calling that which God has sanctified unclean, yet this argument sometimes has force with the shallow, the timid, and the over modest. And, we must confess, their criticisms are at times almost justified. Who has not witnessed immersions that impressed him as being unseemly, if not actually disgraceful? And in all probability the marring of this sacred act was due entirely to incomplete arrangements, undue haste, or downright carelessness. Baptism is the obedience to a command of God; a part of all righteousness; a burial with the Lord Jesus and a resurrection into life with him; the death of the old man of sin and the birth of the new man of righteousness; the putting on of Christ; an entrance into the sacred name whereby we are saved. Any one of these should invest it with a sacredness of character; all combined can scarcely fail to make us feel that it is one of the most solemn, sacred, and holy acts which man has been commanded to do. Therefore let the decorum of baptism be such that the enemies of God shall have no occasion to scoff or blaspheme.

1—The Baptistery.

The first matter of concern in accomplishing this is the baptistery. The first baptisms were performed in a stream or pool, and where such is now accessible may yet be used. Where there is none convenient a baptistery should be erected in the building. This should be done in every case where the natural baptistery is not very superior. Although most of our chapels have baptisteries already, a few words as to their construction may not be amiss. The baptistery should be

of sufficient depth to have the water from two and a half to three feet deep, and yet care should be taken not to have the baptistery too deep. The water should always be perfectly clean, and never allowed to stand until it becomes stagnant. The baptistery should be so constructed that the transparency of the water may be evident. This will be best accomplished by its being laid with white tiles or white enamel. There is no additional virtue in cold water. Whenever the candidate is aged or in delicate health the water, in cold weather, should be warmed. Each church should provide itself with facilities for doing this. A few pot plants or evergreens conveniently placed about the baptistery can not fail to add to the pleasing nature of the ordinance. The covering should be easily removable. A baptistery that must stand open during the service because the covering is too cumbersome is an open trap for calamities. The steps leading into the baptistery should be shallow and broad. In the ideal baptistery the steps face the audience, and the baptistery is built forward from the rear wall of the chapel. Above the baptistery there should be a small rod on which are suspended narrow curtains on either side. When the baptism is complete one of these curtains can be drawn, thus hiding completely the candidate while ascending. Whenever the door of egress faces the audience it should have a curtain of thick material, so as to prevent the possibility of exposure while changing dress.

2—The Baptist.

The baptist should be a man of clean hands and pure heart. He should be a man of unquestioned moral and religious standing in the community. I think it better that the preacher should do the baptising, but when he does not, his substitute should be a good man and well reported of by those without as well as those within. He should be a man of cool and collected character, not easily flurried, else he may make the ordinance unseemly. He should know exactly what is to be done and how to do it. The baptist should be properly attired. In many country places it is thought to be a matter of indifference as to how the baptist is dressed while baptising. For him to wear old, faded, patched trousers, six inches too short, will scarcely, I think, add to the tone of the ordinance. In addition he is sometimes coatless and without braces. I once saw a preacher baptising who was six feet four inches in height, wearing a sac coat that was made for a man five feet six inches. The church, when able, should provide a pair of baptismal trousers, fitted with a good pair of braces or a good belt. He should wear a robe or coat specially provided for this purpose, neatly made and well fitting.

3—The Candidate's Dress.

Careful attention should be paid to the dress of the candidates. A well regulated church will provide itself with baptismal garments and have some one to see that they are ready for any emergency and always in a state of repair. The male candidates should be dressed as usual except the substitution of a black gown for the coat. What I have said about the unsuitability of old, cast off garments for the baptist applies equally to the candidate. I think it better that the tie and collar should not be omitted. I have heard men describe in a semi-humorous manner, twenty years after that event, the garments that were provided for them at the time of their baptism. The wearing of garments that on any other occasion would be scornfully rejected will not tend to deepen a youth's reverence for the institution of baptism. Too much attention can not be given to garments for the female candidates. I think they should be clothed with several thick, woollen undergarments and for an outward covering a dress of stiff material. I think the preferable color is white, provided it is always kept clean. The candidate clothed in white presents a far more pleasing appearance than in the sombre hue of black. The robe should be made loose and drawn about the waist with a girdle.

4—The Preparation and the Order.

By the preparation I do not refer to the spiritual preparation of the candidate. This paper is not discussing that. But while talking to the candidate it is wise to explain how the baptism is done, so that there may be an intelligent co-operation. Urge the candidate to yield himself into the baptist's hands. So far as possible remove from the mind of the candidate any nervousness and timidity. Assure him by your own confidence. Put his mind at ease likewise as to the time when the baptism will take place, and exactly when he should retire and robe. I think the candidates should make all possible preparations before the commencement of the service so that the congregation will not have to undergo a long and tedious wait while they are dressing. A few words about the attendants will not be amiss. They should be men and women of experience, and who can act promptly and sensibly in an emergency. They should be selected by the officers of the church for this purpose, and the choice should be made because these qualities have been manifested. There should not be too many of them. Unless there are a large number of candidates, two or at most three will be sufficient. A larger number will create confusion, or worse still, will start a babel of voices audible to the congregation.

5—The Baptism.

If these details have all been attended to, there remains only the baptism. The congregation should be prepared by a few earnest words to look upon the ordinance in a solemn, reverent manner. Baptism has too many sacred associations that the preacher need ever fail to make the lesson of the ordinance so impressive that it will be witnessed reverently. The preparatory prayer should be short and definite. The candidate should be carefully guided down the steps to

avoid anything unpleasant. There are a number of different methods of holding the candidate in performing the act of immersion. The one which I believe is mostly recommended and has been found to result in fewer disasters is this: Let the candidate grasp the wrist of his left arm firmly with his right hand, the palms of both hands upward. In the open left hand place a large handkerchief well spread out. In the act of the immersion this handkerchief should be closed firmly over the mouth and nose, and this will prevent the slightest strangulation. The candidate should be cautioned before to hold it away from the face until the formula has been said, and to retain it there until he is again on his feet. The baptist's right hand should clasp the back of the candidate's neck; his left should close over the candi-

date's hands, strengthening the grasp of the latter's right hand about the left wrist and making certain the holding of the handkerchief in place until the immersion is completed. When this method is followed there will be no spluttering nor gasping for breath on being raised out of the water. I think a trial will convince anyone of its advantages.

For the suggestions I have made I do not claim perfection. Other methods may commend themselves to other men. I think, however, I can pronounce all of them good. In every case the service should be most carefully prepared, and all the details arranged beforehand. If this be done, the immersion will be impressive, and both actors and spectators will depart from the meeting under the impression that it is the Lord's business which has been transacted.

“The Name Above Every Name.”

Philippians 2: 9-11. W. T. CLAPHAM.

The desire to be remembered in after ages seems to be universal. It is a natural instinct. Men seek in a thousand ways to perpetuate their names. And yet to die and be forgotten is the fate of almost the entire human race. The vast majority fall and disappear like the leaves of the forest. Few are remembered beyond their own generation and fewer still find a place in history. As the centuries pass away, even the greatest names become mere shadows in the dim and distant past, like objects seen through a mist.

There are two classes of persons found among the few who have found an earthly immortality. The first class is composed of men of thought—the great geniuses—who have left their impress upon the world of mind. The thinkers, sages, philosophers, poets, Homer, Plato, Aristotle, Bacon, Shakespeare, Gibbon, are among the names not born to die. The second class is composed of men of action—men whose names are connected with some great historical movement, which has changed the face of society and given a new direction to the stream of human progress.

Some of these have been great soldiers, such as Alexander, Napoleon, Nelson, Wellington, Roberts, and Kitchener. These are names that will live. Some have been great statesmen, such as Washington, Garfield, Pitt, Gladstone. Others great organisers; men like Luther, Calvin, Wesley, Booth, and Campbell. Others are linked with great historic events. Who can read of a John Howard, a Florence Nightingale, or a Wilberforce, and not feel a reverence for such names? All these have profoundly affected the welfare and happiness of the human race.

But there is one name that stands apart by itself, far above all others. It is the name of Jesus, the Christ. He is an historical personage. He is the founder of a great religion, which has influenced the whole world until it is now embraced by millions of the human family, and has become the faith of the most enlightened and progressive nations of the world. It is certain that the name of Jesus never has and never will be forgotten. He is the one man among men who could dare say to the Jews, I am the Bread of Life; he

that cometh to me shall never hunger, and he that believeth on me shall never thirst; or to Martha, I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die.

Jesus the Christ held in his hands the gift of immortality. There is a hint of this in the words which he spake concerning Mary of Bethany, when she broke the alabaster box of ointment and poured it on his head: “Verily I say unto you, whosoever this gospel shall be preached, throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.” Nothing could seem more unlikely at that moment than that the gospel should be remembered in after ages. But the prediction has been fulfilled. The religion of Jesus has penetrated to every land. The story of the anointing is read in more than three hundred languages. The fragrance of that ointment is diffused through every clime, and the name of Mary of Bethany is encircled with the light of immortality. It has been said of Dante that he immortalised his whole generation. He lifted the city of Florence, that had disowned him and cast him out, into the fadeless light, and made it resplendent for ever by his genius. So Jesus Christ throughout the world and throughout the ages; but he has made immortal the humble names of those who were associated with him in his earthly life. A host of characters in the New Testament, who otherwise would not have been heard of beyond the bounds of Palestine, are made for ever illustrious by their relation to the Son of Man. They owe their fame not to their own achievements, but to the fact that they were associated with the Christ.

The name of Jesus is above every name. It is to all other names what the sun is to the planets. The outward circumstances and conditions of the Christ's earthly life are remote and distinct from our own age, and yet how little there is that is local or temporary! We seldom think of him as a Jew. His character is not accounted for by any law of natural development. The Jew had for ages been trained to a narrow exclusiveness.

Nothing is more remarkable in the character of Jesus than the breadth of his sympathies. He is always and conspicuously the Son of Man. His religion is the only faith that can become universal. It is limited by no lines of latitude or longitude, nor by peculiarities of time or race. Every nation has its own heroes, every religion its saints and martyrs. Some of them will live in history while the world endures. But the name of Jesus is above every name, and will live for ever. At that name every knee shall bow. That prediction uttered by the prophet about seven hundred years before Christ has yet to be fulfilled, "when the Messiah shall finally triumph." By this we understand his sovereignty. He is supreme in his relation to every creature. No king, no queen, no pope, no bishop, no priest can be the head of his kingdom. He is Sovereign. He is absolutely far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come, and hath put all things under his feet, and gave him to be the head over all things to the church; not only present but in the future.

But he is also Sovereign over earth and sea. When in the storm his disciples came to him and awoke him, saying, "Lord, save us, we perish," and he saith unto them, "Why are ye fearful, O ye of little faith?" then he arose and rebuked the wind and the sea, and there was a great calm. But the men marvelled, saying, "What manner of man is this, that even the winds and the sea obey him?"

But he is also Lord over the body. He meets the weeping widow at the city gate. He but speaks and the dead is restored to life, and the widow's heart is made to leap for joy. To the sorrowing sisters in the home at Bethany he speaks the words of comfort, "Thy brother shall rise again," and sorrow gives place to joy, as they reach the silent tomb, and he with the voice of Omnipotence cries, "Lazarus, come forth," and weeping sisters receive back their dead; and many believed when they saw the works of Jesus. "Then gathered the Chief Priests and the Pharisees a council and said, What do we? for this man doeth many miracles; if we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." Blinded by prejudice, bigotry, carnality and love of power, they thought more of place and nation, than of justice and truth. They would rather sacrifice a life than yield to conviction.

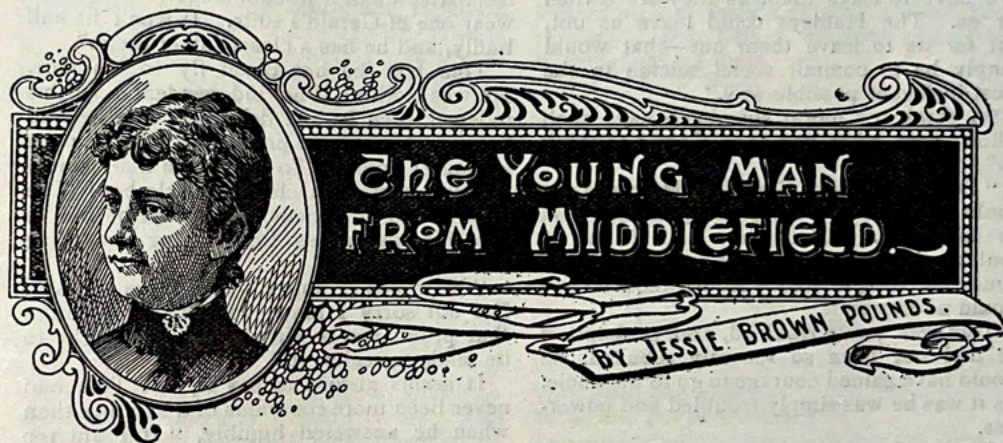
In this meeting with the sisters we have another phase of Christ's nature. Jesus wept. Those tears were tears of sympathy. When the Jews saw those tears they exclaimed, "Behold how he loved him." Jesus is the friend of man. He has sympathy with the sorrowing. While Jesus is Lord over all, a miracle was needed to confirm and prove him to be what he claimed to be, and to manifest his power that others might believe.

But we have a closing thought—that the name of Christ was glorified in his death. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." No death more cruel, none more humiliating.

Romans, Greeks, Jews, and everybody in the time of Christ, regarded the death upon the cross as exceptionally shameful. It was reserved for the basest criminals. When Pilate sought to satisfy the Jews by a milder penalty, and would even have released Jesus as an innocent man, they revealed the intense malignity of their hatred. In their eyes no punishment could be too disgraceful or severe to be inflicted upon him. How amazed would they be could they revisit this world, and realise what the cross has become to the human race, and that as the direct consequence of their own action. For once crucifixion failed to disgrace, yet its publicity was none the less distressing and its anguish in no way mitigated. But its shamefulness was transformed into honor, even while the

living Victim hung on the cross. The Roman soldiery appreciated this fact and bore testimony, for the centurion said, "Truly this man is the Son of God."

To human thought and knowledge this name had passed like other names, to die and be forgotten; but on the third day the glorious fact is attested by the resurrection that the name of Christ must live, and that it is to be the name above every name. The Roman seal is broken, the tomb is empty, and the royal Captive becomes a victor over death. And as he returns to his Father God, triumphant we hear the cry, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."



CHAPTER IX.

NORA'S COMING OUT PARTY.

"Do you know what is going to happen in a little more than two weeks?" demanded Nora to Tom one morning. "I'm going to take my first lesson."

"In what?"

"In society. I'm not to be 'introduced'—we're not rich enough for that—but I am to have a short and easy lesson in the rudiments."

"I don't believe I understand."

"No; I didn't expect you would. You don't know the language. Well, I'm going to begin to be in 'society'—just a little. I won't be through school until June, but mamma thinks I ought to begin to get my bearings in the meantime. Getting 'into the swim' is a great affair, when people are rich and the *debutante* is pretty, but in this case neither of these desirable conditions exists, so I must slip in as quietly as possible."

Tom was surprised daily to hear the several members of his uncle's family discuss the subject of their limited means. To him it seemed that their money must be burdensome; but they talked as if they were sadly some; and as if they were debarred from scrimped, and as if they were debarred from a most desirable society for the lack of an income sufficient to meet its demands. He was quite sure that in his father's home there had never been such a painful consciousness of the want of money. This was true enough; but Tom was just beginning to learn that wealth and its standards are all comparative.

"How are you going to slip in?" he questioned, interestedly.

"Mamma is going to give a very light entertainment, light as to expenses and refreshments, I mean. The company will be heavy enough, no doubt. My name is to be on the cards, and I am to stand up beside mamma and try to look as if I were used to it. It will be stupid, but I must go through it sometime, and, then, I'm to have a new gown, which will be something of a consolation. Being 'in' is, on the whole, better than being out, so long as there is bound to be an in and an out side, especially with all the holiday fun coming on."

From this time the house was astir with preparations. Nora told Tom from time to time of the progress of affairs, and seemed to be weighted down with an unusual sense of responsibility.

"If I could fit a gown as Marjorie Deane does!" she sighed heavily, knotting her big brow into a frown. "She looks as if she were made for her clothes, instead of her clothes for her."

"Is that a compliment?"

"I'm not sure. I certainly meant it to be. My new dress is a poem until I put it on. Then it is a lesson in fractions and the nines of the multiplication table, all in one. And the fit of it isn't the worst thing. That dressmaker of the oily lips actually said my complexion would be 'be-yutiful' with that pink against it, under the gaslight. And the thing makes me look like a sage-bush—honestly! She has put that compliment into her bill, you may be certain. I know her tricks and her manners."

At another time she confided to him her anxiety on the subject of the invitations. "Everybody is coming, of course," she said. "That is quite inevitable. One can't discriminate in an affair of this kind. But, honestly, Tom, it goes against the grain with me to have all those fellows that Gerald used to go with—the very ones that led him into all the trouble, and that brought him home that dreadful night."

"I wouldn't have them," insisted Tom, quickly, quite forgetting that he had resolved not to be "officious." "It isn't right."

"What if it isn't? You always talk as if it were simply a matter of our own pleasure whether we do things or not. If mamma were to leave out George Graves and Burt Hadley there would be no end of a stir. We are not people who can settle such things. We have to leave them as they are settled for us. The Hadleys could leave us out, but for us to leave them out—that would simply be to commit social suicide in the most inelegant possible way."

"I think it's moral suicide to have such fellows here, when you have Gerald to think of."

"Don't I think of Gerald?" He could not doubt it, as he saw the pained, anxious look on her face. "But what can I do? I couldn't raise a protest loud enough to keep him from being invited. And I know no one would understand."

Tom was sorely troubled, and, perhaps, if he had not been so recently rebuked, he would have gained courage to go to his uncle. As it was he was simply troubled and powerless.

He wondered if he would be expected to be of the company, and soon he decided that Nora certainly intended him to be. "Marjorie Deane will be here," she said. "Of course, she must come, for our families are the very closest of friends. I'm going to trust you to keep Gerald out of her way."

So Nora was expecting he would be in the parlors that evening, and his aunt was reconciled to the prospect. But one thing was quite certain, he could not appear on such an occasion without an addition to his wardrobe. He had not seen much of the world, but he had seen enough to know that his best suit would not pass muster at his aunt's party. He might be comfortable enough in it, but Aunt Lucinda could not endure the ordeal. Of another thing he was quite as certain: he could not afford the money to buy a new suit. So the solution of the question seemed simple enough. He would excuse himself and stay either in his room or at his uncle's office.

"But you mustn't stay away from my party," Nora said, when he began his explanations. "It wouldn't be respectable. The idea of your running out the back door as if you were afraid of people. And you know how you're always talking about what is right and what isn't. This wouldn't be right; I know it wouldn't."

"I don't see why. None of your friends know me, and no one but yourselves would know there was an absentee."

"Don't you know what you promised me about Gerald?"

"Don't you know that you promised to help? Is it keeping your promise to have

those fellows here—the very ones you are most afraid of?"

"I told you how helpless I was in that matter. But it isn't so, in this. You can help. You can keep an eye on Gerald all the while. And I know what is behind all your excuses. It's something about clothes."

"Yes," Tom said, "I was honest in telling you I wouldn't feel at home in a house full of strangers, but the matter of clothes has something to do with it. Your friends don't wear gray sac coats at an evening party, and you wouldn't feel comfortable to see me in one. It's just for your sake, and—and your mother's, but I'm sure you know how I feel."

"Ye—es," assented Nora. "I've thought it all out. You won't like it, and I'm sorry for that, but it's got to be, and perhaps you'll feel better about it when it's over. You must wear one of Gerald's suits. It won't fit half badly, and he has a closet full of them."

Tom felt the hot blood fly to his face. He was nothing if not independent. In this independence he had delighted, and he had been, perhaps, more proud of it than became a modest youth. To appear in fine society wearing some one else's fine clothes! The idea was so obnoxious to him that he had to shut his lips to keep from saying something unkind.

"Now you're angry," said Nora. "And I'm not sorry I made you so, for if you're that proud you're sinful, and you ought to be made to realize it."

It seems absurd to say it, but Tom had never been more conscious of a sacrifice than when he answered humbly, "If I am too proud to appreciate such kindness, I ought to be ashamed of myself. I'll do it, Nora, provided Gerald doesn't object."

Gerald did not object. On the contrary, he seemed to take some pleasure in finding the coat a very good fit, and in picking out a perfectly correct necktie for Tom's use. "You might as well go in for the whole thing while you're about it," he said. "You'll not find it exhilarating at the best."

This was quite true. Tom did not find it exhilarating, for he knew none of the guests, and the few perfunctory introductions he received did not lead to anything particularly interesting in the way of conversation.

The young people had card-tables in the library, and this troubled Tom, for he knew that Gerald had been almost insanely fond of cards. Burt Hadley and Bessie Langdon came toward one of these tables, and seemed about to sit down, when Marjorie Deane crossed the room and stood close to Bessie, pretending to sniff the rose she wore.

"Don't, dear!" she whispered, softly.

Soft as had been the whisper, Tom was standing close enough to hear it. And he thought he would be glad to remember the words for Gerald's sake.

W. T. Clapham says:—"I have received the copy of VISIONS OF THE CHRIST, and must congratulate you not only on its get-up, but also on its cheapness. I take it to be one of the most useful and instructive books ever issued from the A.P. Co. It would certainly prove a most valuable book for many of our country churches where the members feel diffident in getting up to speak; a sermon read therefrom would be an efficient substitute."

New Zealand Notes.

BY CHAS. WATT.

PRESBYTERIAN UNION.—The northern and southern churches that have hitherto been separate organisations have decided to unite their forces, and as the cementing function takes place here during this week, elaborate preparations are being made so as to duly impress the popular mind with the strength of Presbyterianism. The "Rev." James Gibb was the moving spirit in the advocacy of union, and for a reward he is to be the first "Moderator" of the united church. The other day his congregation had a meeting and presented him with a purse of sovereigns and new "court robes" for his high office. The public have been supplied with particulars of these, and here they are: "The court dress is made of superfine West of England broadcloth, and comprises West of England coat, lined with silk, and finished with corded fronts, pointed flaps, and with frills of rich lace 8in. deep falling from gauntlet cuffs. The vest is clerical cut, with lace ruffles falling from collar. The nether garments are court breeches, buttoning at knee, and terminating with garter and buckle over silk stocking, and shoes with silver buckles. The hat is of the clerical style, looped up at three corners." There!!! If your readers will only picture a figure whose physical proportions have been somewhat clumsily outlined, decked up in a three-cornered hat, knee breeches, and dangling in frills and ruffles, they will be able to laugh in anticipation of what we are going to see in a few days. "Laugh"! Yes, I daresay men will laugh, but it is enough to make the angels weep. This humiliating departure from the ancient severe simplicity of a church that has fought and bled for religious liberty, is only one more evidence that the curse of spectacular display no longer distinguishes the great apostacy but is being welcomed, as a means of popularity, by those who once opposed and exposed her pageantry and pride. Alas!

In the Synod Mr. Gibb had to fight for union, the opposition being led by the "Rev." R. R. M. Sutherland. The former's arguments are—some of them at any rate—sound and good. Here are a few:—"Union is surely according to the mind of Christ. Union will greatly benefit both churches. Union will increase the prestige of Presbyterianism. Union will give a strong impetus to missions. Union will promote the cause of religion in the community." Dear me, how times have changed! It was for entertaining similar sentiments, and for allowing a few Presbyterians of a slightly different hue to communion, that Thomas Campbell was cast out of the Presbyterian Church! And now here is Mr. Gibb receiving a new court dress with frills and ruffles, knee breeches and a three-cornered hat, for the same thing! Well, perhaps they treated Mr. Campbell the more mercifully of the two.

At any rate, we hail this union as a significant indication of a change in Presbyterian sentiment, whereby, as the Anglican Bishop expressed it, "one denomination will disappear from the list of those into which the Christianity of New Zealand is divided."

But we hail this union because it is significant in a still more important direction. In the united church THE BIBLE IS TO BE THE SUPREME STANDARD, and not the Westminster Confession of Faith! This all-important change is provided for by the second article of the "Basis," and actually formed one of the objections to the union advanced by Mr. Sutherland. This is how he expressed it in the Synod:—"When this church was founded it adopted the standards of the Free Church—the Confession of Faith and other doctrines framed by the Westminster Assembly of divines, and that constitution had never been reversed. The church was based upon the Presbyterian, Calvinistic, and evangelical interpretation of the scriptures, and for the teaching of God's word as understood in that way; whereas in the second article of the basis of union they found the scriptures the supreme standard and the Confession of Faith a subordinate standard. By which would a man be judged if indicted for heresy?" When, many years ago, the "Rev." George Gilfillan was indicted for heresy this difficulty was quickly settled. He stood up to defend himself in the ecclesiastical court and opened his Bible, but the Moderator said: "Put down that book, this (holding up the Confession) is the book you are to be tried by."

THE BISHOP'S ADDRESS.—At the Anglican Diocesan Synod the "Right Rev." Bishop Nevill in his address touched on what he termed "public-house reform." It was certainly a most amazing deliverance, and as an apology for the publican is so rich that one of these gentlemen sent the Bishop, the following day, a cheque for £10/10/- to mark his appreciation! The Bishop says, "I know hotel proprietors who are regular in their attendance at church, and who take part in all the good works of the parish." Again, "No one denies the possibility of a hotel-keeper being a good man or even a good Christian." Well, if he knows of such we may at least say it is a "good Christian" engaged in a wretchedly bad business."

WELCOME HOME.—Last Friday evening our Bro. James Rodger, who has been away through Scotland, England and the Paris Exhibition for nearly a year and a half, received a rousing welcome under the auspices of the choir. When brought into the darkened room his portrait—a "speaking likeness"—was thrown on the sheet, and the young people joined in the grand old song, "Home, Sweet Home." Afterwards an interesting programme, interspersed with parlor games and "something to eat," held them well employed until a reasonably late hour.

Our West Australian Letter.

D. A. EWERS.

Our Baptist friends in West Australia have made good headway. Those known as Christians only were first in the field, Bro. Bates having commenced his work here about ten years ago, but it was not long before the Baptists followed. For some time they remained united and made rapid progress. It was not long, however, before difficulties arose and developed, until there are now two distinct bodies of Baptists in the State. In

South Australia all the churches in the Baptist Union, I am informed, receive pious unbaptised people into membership. In the other States nearly all the churches are close labor here was a Mr. Cole from Victoria, and the first churches were consequently all formed on close membership lines. But a number of the Baptists were from South Australia and favored the usage to which they had been accustomed. Among the prominent members was a Mr. Jacques, who at one of the meetings read a paper advocating the open system. But his arguments, which convinced others of the soundness of his position, strange to say did not carry conviction to his own mind. The result was that while he converted others to faith in open membership he converted himself over to the other side of the fence, and is now a leader on that side. Later on, Mr. Wilson, from South Australia, the able minister of the principal Baptist church in Perth, ably contended at the Union meeting for the South Australian practice, and his address had a great influence. In the meantime a small country church had been formed on the "open" basis, and had applied for admission into the Union. The application was opposed, and then the battle commenced. The result was an open division on Good Friday of last year, and since that time there have been two distinct Baptist causes here. The "close" section has a co-operation of five churches with four mission stations, while the "open" variety has six or seven churches and quite a number of mission points. The sole question in dispute I understand is the advisability of receiving into co-operation churches containing unbaptised members. Both sides agree that the New Testament Christians were all baptised, and at first sight one would suppose that this fact should settle the question and that apostolic precedent ought to be a safe guide, but it is urged by the "open" party that owing to false teaching many earnest believers are conscientiously unable to see the truth on believers' baptism, and that their conscientious scruples should be tolerated and themselves received, as weak in the faith indeed, but still the accepted of Christ. The "opens" further contend that the "close" brethren are logically inconsistent in welcoming unimmersed to the church institution of the Lord's supper while refusing them church membership, and I confess there appears to me much force in this argument. The "close" division argues that "open" membership is virtually Congregationalism, and one of their leaders told me in illustration of this that one of the "open" churches consisting of twenty-nine members contains only four immersed believers. So far as I can judge there is no immediate prospect of a reconciliation. Strong feelings have been aroused, and in one place—Kalgoorlie, I think—an appeal was made to the law as to the ownership of the church building, the decision being in favor of the "close" section. It can readily be understood that the work has been crippled for the time at least, but both parties are working energetically, and Baptist principles are gaining ground.

But why do I write about this matter? Well, because, in the first place, I suppose my readers take an interest as I do in the

proceedings of those who have the "one Lord, one faith, one baptism" in common with us; and in the next place I believe that the story of this division contains lessons to which it would be well for us to take heed.

Dr. C. S. Mead, B.A., who leaves for India this week, lectured in our Perth chapel last Monday night with lantern views of India and mission work there. The building was packed, and some could not get in. Much interest was aroused, which it is to be hoped will crystallise into something practical. It is all very well to be sympathetic and to have our feelings touched, but if it does not get below our hearts into our pockets all our sympathy is too thin to benefit the perishing heathen. One of the most interesting pictures was that of the baptistry in Madras in which over 30,000 Hindu believers have been immersed on a profession of faith in the Christ of God. Truly foreign missions pay for the money spent on them.

50 Cicely-st., Perth, Oct. 30.

Poets' Corner.

So will we sing and praise thy power.—13



BY B. S. FERRALL.

There's a current intimation
Found most everywhere these days,
That this old world's getting darker year by year;
If it's true, we ought to know it,
If it's false, we ought to show it,
And stand firmly by the statement, without fear.

There are pessimistic people
By the thousands in our land,
Who delight in propagating such a thought;
They are not in line for duty,
They have not an eye for beauty
Such as Christians, who have been divinely taught.

They make dangerous companions,
Their advice is poor at best,
For they're looking on the darkest side of life;
Were I you, I'd not befriend them,
Neither would I courage lend them,
For their atmosphere is plainly one of strife.

They are missing all the sweetness
That is found in Christian hope,
And their lives are dwarfed and clouded—no mistake;
Oh, how sad the end will be,
How intense their agony,
When at last a retrospect of life they take.

I would rather stand with Jesus
In the work of saving souls;
And have height and depth and length and breadth to
life,

Than to stand on lower ground,
And by selfish views be bound
To a hopeless life of misery and strife.

So then clear the way for duty,
Let my manhood take the throne,
Let me have God's word to guide me in the way;
Always doing what I can,
Standing by my Master's plan,
I shall reach at last the land of endless day.

—Christian Evangelist.

THE
Australian Christian.

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The Leader.

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

What is Christianity?

Probably the greatest question of the present day is that which forms the subject of our present consideration, namely, What is Christianity? To many of our readers the answer to the question will not appear difficult, but to others it will remain one to which they are unable to give a definite and satisfactory answer. In all probability the best answer will not come from theologians, but rather from those who, without any pretensions of ability to formulate a science of religion, speak from the stores of knowledge they have accumulated in a genuine attempt to live out the principles of Christianity. It would be a mistake to suppose that the theological speculator is the best exponent of the religion of Jesus Christ. And without doubt many of the ponderous volumes compiled for the purpose of explaining the origin and development of Christianity are little better than mere speculation. These books have

their day, and for the most part the day is a short one. We do not say that these books do not serve some useful purpose. The fact that they bring into prominence the ground upon which the Christian faith has its foundation, fulfils a function which has the merit of proving how impregnable that foundation is. It would be a matter for more than ordinary regret if Christians were troubled with any lingering suspicion that the foundation on which their faith rested was not secure from any attack that could be made upon it. Faith, to be worth anything, must have such a rocklike foundation that those who stand upon it have an assurance of security which they are satisfied nothing can disturb. Generally speaking, the faith of most Christian men and women is of this sort. In the midst of theological speculation which engenders endless controversy, they remain calm and tranquil. They know that this kind of thing has been going on for centuries. They have seen the rise and fall of innumerable more or less destructive theories. But when these have had their day, and a survey of the situation has been taken, they have found that the rock on which they stood has not moved, only some of the rubbish which had accumulated upon it had been swept away.

And this is one reason why we should ask, What is Christianity? So that we should be able to discriminate between what is Christianity and what is not. A great deal of that which passes for Christianity is really foreign to it. The modern article is Christianity overlaid with accumulated tradition. If some of this tradition is swept away by the storms of criticism, Christianity is thereby the gainer and not the loser. Even if the storm seems to threaten the very citadels of truth, truth is always the gainer, from the fact that its strength is thereby made manifest. An instance of this may be found in the controversy of sixty years ago regarding the authenticity of the three synoptic gospels. Dr. Horton, of London, referring to this, in dealing with Professor Harnack's work on "What is Christianity?" says:—"Sixty years ago, in the days of Strauss, scholarship seemed to discredit the authenticity, the veracity of these documents, but, as Harnack shows, to-day no scholar of competence would venture to dispute the historical value of these three gospels that we call synoptic." In this fact there is a clear gain. The clear gain is, that the individual consciousness of the value of the gospels is confirmed by outside searching critical analysis. And truly this analysis was keen enough to satisfy the most exacting. The failure of it to disturb the traditional belief, and the surrender of the entire position assumed by it, are a very striking object lesson for those who care to learn anything

from it. And here it may be observed that one of the lessons to be learnt is that common-sense is sometimes more clear-sighted than much learning, especially when it is a question of reaching a conclusion from a certain number of given facts. Indeed, common-sense will help us materially in all matters of this kind. Take as an example much of the criticism in reference to the authorship of books written a thousand or two thousand years ago, in which the identity of the author is sought to be gathered from the internal evidence of the books themselves. Modern criticism is very dogmatic in asking us to believe that many of the books of the Bible were not written by those whose names they bear, or that they were written by several authors. It is questionable, however, if the common-sense of the people will ever accept their conclusions as being based on sufficient evidence. For this reason, if for no other—because of the difficulty experienced in identifying the dual authorship of books written in our own day by men whose modes of thought and expression we are familiar with from the living voice.

An instructive illustration of this is found in the case of Messrs. Besant and Rice, the dual authors of many interesting works of fiction. The first of these, Sir Walter Besant, died recently (his partner, Mr. Rice, died some years ago), and the question of tracing the identity of each in the joint authorship is dwelt upon in the columns of the *British Weekly*. As we think the matter will be of interest to our readers, we give the extract in full. It says: "The *Spectator*, in an able article on Sir Walter Besant, refers to his collaboration with Mr. James Rice, and says that the riddle of their respective shares is one of the most perplexing in literary history." It goes on: "There is hardly a lengthy passage, unless it be Dick Mortiboy's novel version of the Ten Commandments or his speech to the children of Market Basing, which one can confidently say was not written by Sir Walter Besant. About the latter we do feel sure. It is the speech with the exhortation, 'You've got to be discontented,' and the denunciation of the church catechism. Well, the writer in the *Spectator* may be quite correct. Besant and Rice may have been in strict agreement upon the point. All that I can say is that I myself have heard Besant say practically the same things as appear in this speech, and I should conjecture it to be his. The bearings of this problem are worth considering. Two men write novels as partners. One dies and the other goes on and writes many novels. The most expert critic is completely baffled to distinguish the element which the dead author contributed to the earlier series of

books. This proves beyond contradiction that the ordinary subjective criticism by which authorship is assigned from internal evidence is totally useless. I do not say that all higher criticism is worthless, for much higher criticism is historical, and besides languages have a history, and there are instances in which several conclusions can be drawn from that. Still, the general inference is irresistible. The higher critic of any literature is apt to build on quicksands." It goes without saying that the common sense of the people will decide that if such difficulties exist in regard to recent authorship, they must be considerably increased in regard to authorship in remote ages.

The foregoing is, perhaps, somewhat of a digression from our main point. It is, however, material to the issue in this way, that it affords an illustration of the uncertainty of the methods adopted by certain theologians in dealing with matters relating to the genesis and development of Christianity. It helps us to understand how learned men may go astray, and is sufficient proof that the ability to conduct extensive researches in the distant past and to accumulate much material in connection therewith is not always commensurate with the ability to give all these things their proper value and place. This fact will explain how a great book like that of Professor Harnack's "What is Christianity?" may have many points of value and interest and at the same time be defective in some essential features. It is sufficient to say here that as a satisfactory explanation of what Christianity is, it is a failure. It does not do justice to the New Testament as a whole, nor to the unique position of Christ in the economy of salvation. On this account the book found but little approval in the recent Berlin Conference, at which were assembled many learned German professors. From what we have seen of the book for ourselves, it has deepened the conviction that we have long held, namely, that the only book that can tell us what Christianity is, is the New Testament itself. And this is the object of our present writing—to insist that Christianity, in all its essential features, is easily ascertainable from the New Testament. It is the best primer for those desirous of learning what Christianity is. Any person of ordinary intelligence can, without the aid of any other book, discover for himself the plan of salvation and the rules by which his life should be guided. We should send no enquirer to the learned professors or their works to find out what Christianity is. Our answer to the question would be that Christianity is Christ—Christ as revealed to us in the pages of the New Testament. In the words of Canon Liddon we would say: "Both intellectually

and morally Christ is Christianity. . . . Christianity is non-existent apart from Christ; it centres in and radiates from him." To know Christ is to know Christianity. There is only one source from which the knowledge of Christ can be obtained, and that is the Bible. That source of knowledge is open to all alike. The learned professor has no advantage in this respect over the Christian of ordinary intelligence. The Bible is not the book of the priest, but the book of the people.

Editorial Notes.

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

Irish Catholicism.

According to the recent census Ireland has 4,456,546 inhabitants, a decrease of 248,204 in the past ten years. In 1841 the population was 8,196,597, so that she has lost nearly four millions in the last 60 years. These have gone principally from the South. It is significant that in the North of Ireland, where there is a sturdy Protestant population, the people are more prosperous and contented. Protestantism is as a consequence steadily but surely forging ahead, for the Protestants largely remain in the land while the Romanists are leaving. We have heard much of the progress of Roman Catholicism in England. It has been pointed out that if all the Roman Catholic emigrants to England had with their descendants, retained their religion, the increase of Roman Catholics there would have been greater than it is. We are frequently told by Cardinal Moran of the growth of Catholicism in the United States, but as a matter of fact, if the three millions or thereabouts who emigrated from Ireland to America and their descendants had preserved their faith, these alone would have been as numerous as the whole Roman Catholic population of the States. It has been demonstrated by all the Roman Catholic writers that the leakage in America has been so great that owing to this cause the loss has been about 20 millions.

The Explanation.

The explanation of the above statement is simple. Emigrants from Ireland, Austria, Italy and other Romanist countries generally remain true to the church of their fathers when they arrive in America. But their children in the environment of liberty begin to think for themselves, while their children again coming still more in touch with freedom of thought generally drift away from Romanism. It is the same in Australia, and this accounts for the fact that each succeeding census shows that they are not holding their own with the increase of population. It also accounts for the energetic efforts being

made to keep the children isolated from contact with the children of Protestants and to have the principles of the papacy instilled into their minds in R.C. day schools by their own teachers. But even then the free air of liberty breathed in Australia and America is often fatal to the superstitions and priestcraft of the apostate church. They cannot be kept from reading the newspapers and books written by Protestant authors, and so the darkness is gradually dissipated. It must be profoundly discouraging to the Roman Catholic leaders to find that despite all their efforts their young people are steadily drifting away.

The Home.

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

CHRISTIAN CITIZENSHIP.

What Do Parents Owe to Their Children?



HIS may seem a strange question. We are more familiar with the question "What do children owe to their parents?" The latter is important, but at present we wish to call your attention to the former.

If there is anything to be sure about, it is the fact of Parental Responsibility. It is not a duty that has been created by the law of the land; it has been implanted within us by the Great Author of our being.

The Responsibility of Parents may not have attained to any great height or depth among some of the peoples of the earth, but when we wish to form our judgment upon a question of this character, we ought to consider the convictions of the people who have most light, who have made the greatest progress in true civilization, and who are likely to know the supreme importance of Parental Influence.

Without much fear of question, it may be said there are three things which parents owe to their children.

1.—You owe to your children—A GOOD HOME.

By a good home we do not refer to the size or to the situation of the home; these are important considerations, no doubt, but not the most important. There are many homes which in these respects are all that could be desired, yet they are not good homes, and good sons and daughters do not come out of them.

By a good home we mean, mainly, the home where there are the graces and virtues that can mould life into strength and beauty of character. It is not enough to see that our children are well fed and clothed; we should also train up the child in the way he should go, never forgetting the gracious promise that when he is old he will not depart from the way. The father ought to take his part in trying to make the home good in

this sense. However much he may be engaged in work, it is nearly always possible for the father to secure a little time for the children. At any rate, selfish indulgence in pleasures ought not to cause this duty to be neglected. Parents, take heed that in their early years your children shall have all possible help to grow in goodness and purity. As far as you can, make the home attractive to your children, lest they form that perilous habit of walking to and fro in the streets at night, where they see, and hear, and learn those things that might blight the life.

2.—You owe to your children—A GOOD EDUCATION.

You may say the State looks after this. But without your sympathy and help this will not be well done. You may not only see that your children attend school regularly, but you may encourage them to attend in a cheerful spirit, and take an interest in their home lessons. Most of all, you may help in that respect where the State does little—in the moral and religious. The Sunday-school cannot take your place here; you have your own duty to perform, and you ought to have an influence that nobody else can gain. Help your children to grow in the grace and knowledge of Jesus Christ.

3.—You owe to your children—A GOOD EXAMPLE.

Your children live in a town that is full of temptations. Let your own example be a strong protection—a safe guide to your children. Both by precept and example shield your boys from the snares of betting, gambling, and drinking, and other evils. Win from the boys such love and regard for their mother that as they grow up they shall respect womanhood too deeply ever to do a wrong to it. Jealously guard your daughters. Lead them into that true self-esteem and self-reverence which shall be their strong defence.

Jesus said:—"Whoso shall cause one of these little ones which believe in me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

—:o:—

Proverbs 22 : 6.

Not very long ago I had occasion to remove an old wire netting partition on and through the meshes of which the ivy—at one time small tender shoots but latterly, after years of growth, strong stems—had grown in such a manner that to extricate it simply meant to cut it away piece by piece, as it was impossible to part it intact. From this incident in nature I learned very forcibly the truth of Solomon's words, "Train up a child in the way he shall go, and when he is old he will not depart therefrom." Like the ivy, so the child who has been taught in our Sunday Schools and brought up under the influence of Christian parents. They learn the "way of the Lord" when young—tender little shoots—and being trained that way for years they become inclined and patterned that way; so that when grown into maturity—strong stems—to draw them away from the path they have so long trodden is like trying to part the ivy from the netting—an extremely difficult task.

If both of the foregoing facts be as stated, which they really are, for as the twig is formed so the tree is inclined; it then follows as a logical conclusion that the child whose early life has lacked Sunday School teaching is almost certain to become a total wreck. And when we look abroad and see how many children there are who do not attend Sunday School, and who lack pious home training, the cause of such immorality, crime, and worldliness in the grown-up is quite apparent even to the most casual observer.

To those parents then who love their children and their eternal welfare, we earnestly ask that you will learn the lesson that nature teaches. Take the advice of Solomon, and send your children along to the Sunday School every Lord's day, in order that their minds, while young and so susceptible to influence, may be moulded and patterned in the "way of the Lord," in the "way they should go," and so grow up to be a blessing to you, a credit to themselves, an example to others, and a delight unto their heavenly Father.

"Just Christians."

M. M. DAVIS.

In India, as in America, the census-taker was ordered to report the denomination to which each Christian belonged. This was found to be a difficult task, and the missionaries were often appealed to for help. Here is a letter to Dr. Drummond from an officer in charge of one of the districts:—

"Sir,—Will you kindly let me know as to whether the Harker converts at Kadwall Forest villages are Roman Catholics, Protestants, Methodists, or what? These people are incapable of showing themselves anything except just 'Christians.'"

Here is a lesson for all who love the Christ. There is nothing new in it, it is true, for a few wise and good men have for hundreds of years been teaching the same thing; and during the last seventy-five years a great people, numbering more than a million adult communicants, have emphasised it with wonderful power. But coming as it does from Christ's babes in far-away India, it should not fail to touch all hearts. In a Missouri town some years since the superintendent of our Sunday School had a pious wife who was a member of another church. The father was on his way to his school one Sunday morning with his bright little boy at his side. Just before reaching the church, the bell at his mother's church began to ring, and he said, "Papa, why did God put mamma's church in one place, and yours in another?" The shot was not in vain. It reached the heart of the question of Christian union as no theologian could reach it, and it was not long before the father and mother were together in one communion.

Doubtless these missionaries when they entered the foreign field were strict and staunch denominationalists. But when brought face to face with the ignorance and superstition of heathenism, as wise men they gave up their minor differences and strove only to make "just Christians." What else could they do? Suppose they had dwelt upon the distinctions between Calvinism and

Arminianism, and between Unitarianism and Trinitarianism, what would have been the result? Christ would have been shut out from the vision of their hearts by the fogs and mists of their fine-spun speculations, like a mountain obscured by the mists of the valley. Suppose they had tried to make clear to them the differences between the Methodist Episcopal Church and the Methodist Episcopal Church South, or those between the Low Church Episcopalians and the High Church Episcopalians; or the Southern Presbyterians and Northern Presbyterians; and the difference between these and the Cumberland Presbyterians; or the distinctions between the Primitive Baptists and the Missionary Baptists. Such an effort would have resulted in ignominious failure, and would have shown these men unfit for the high and sacred duties committed to them. These simple-minded people were incapable of threading that way through the intricate mazes of denominational speculations, but they could and did see the difference between God and idolatry, and Christ and Mohammed, and so they became "just Christians," and stopped at that. And did they do right? It is Christ who saves, and not theological speculations about Christ. Why, then, not imitate Paul, that prince of preachers, and determine to know nothing save Jesus Christ and him crucified?

Suppose a foreigner comes to our country, falls in love with her soil, climate, people, institutions and government, and asks to become a citizen of this republic. The process of naturalisation is pointed out to him, and he takes the oath of allegiance. What is he? He is not a Democrat or Republican; he is not a Prohibitionist or Populist; he is not a Gold-bug or Silverite, but simply an American citizen. In order to such citizenship it is not necessary for him to be a partisan of any kind, but only to swear allegiance to the Constitution and loyalty to the flag.

What were the three thousand who were baptised on the day of Pentecost? They were not Catholics or Protestants, Episcopalians or Methodists, Presbyterians or Congregationalists, but "just Christians." What was Saul of Tarsus when he arose from the liquid grave and began his mighty work for Christ? He was a Christian, no more, no less. What was the eunuch who, after his faith and obedience, "went on his way rejoicing"? And what were all the vast multitudes led to the Lord in the apostolic age? They were like these late converts in India, "just Christians." Heaven help us to cling to the "simplicity that is in Christ" (2 Cor. 11 : 3).
—*Christian Courier.*

From The Field.

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

Victoria.

NORTH FITZROY.—The North Fitzroy church of Christ Sunday School held its annual picnic on November 5th at the Preston Reservoir. On account of the wet weather, we were delayed in starting, which was rather disappointing to the scholars. A few of the scholars and the erectors of the tent ventured out at 7.13 in the morning. Everything went

off well, as it turned out a nice, fresh day after we arrived at our destination. There was a good attendance of visitors considering the weather. A return to home by the young children was made at about 6 p.m., and by the older ones a little later. A. CLARKE.

LANCEFIELD.—The church here has been greatly cheered and blessed by a visit from Sister Meyer from Emerald, and Sister Tully from Doncaster and Bro. Pearl from Romsey. It was quite a refreshing time for the little church here. We wish to acknowledge with thanks 10/- from the church at Emerald towards our chapel painting fund.

E. J. W. MEYER.

NTH. RICHMOND.—Our special services came to a close on Wednesday evening, October 30th, having continued for seventeen days. Bro. Greenwood did the preaching, and was much appreciated. Three confessed Christ and put him on in baptism; but the good done in other ways, such as the strengthening of the members, can not be told.

Since the close of our special effort, one has been restored to fellowship. Last Lord's day we had the record attendance at the breaking of bread, 185 partaking of the memorial supper.

Nov. 11.

T.H.

LILLIMUR.—I am pleased to report that at the close of Bro. Leng's discourse yesterday on "How shall we escape if we neglect so great salvation?" a young man, the youngest son of our Sister Daniels, came forward and made the good confession. To God be the praise.

Nov. 10.

B.J.L.

South Australia.

HINDMARSH.—Since last report Bro. and Sister Pittman have taken their holiday. They return on or about the 16th inst. We shall all be pleased to see them resuming work amongst us. On Lord's day evening previous to their departure there were two confessions. These completed the century of confessions since our present evangelist has been with us, besides others restored.

The quarterly business meeting was small, but of a most cordial character. The time was chiefly spent in sweet conversation and suggestions for future operations. Mention was made of the projected visit of Bro. H. H. Strutton in 1902, and a desire expressed to give him a hearty welcome, and if possible to defray his voyage expenses. Will any of our Australian brotherhood HELP us in this particular? If so, we shall be exceedingly grateful. We would like the brotherhood to participate in this grace also, as no doubt Bro. Strutton will be much in requisition amongst the churches in these States, and we are sure he will be happy to respond to their requests. Loving-hearted children of God, please note this intimation, and communicate with Sister McGregor, Orsmond st., Hindmarsh, or to Bro. Pittman or Glastonbury, same address.

Sister Riddell, who has been on a visit to England, returned yesterday in the s.s. Suevic. We are glad to hear that our sister, and her little ones have wonderfully benefited in health as a result of the trip.

Nov. 4.

A.G.

PROSPECT.—To-night we held the first of our special services. About 60 people attended the open-air meeting, at which T. B. Fischer was the speaker, his text being "What think ye of Christ?" At 7 p.m. we adjourned to the hall, when P. Pittman discoursed on "Peter's Visit to Cornelius" before a large assembly. Many remained to the prayer-meeting, and on the invitation being repeated three of our Sunday scholars stood up and made the good confession, rejoicing the hearts of all.

Nov. 10.

J.C.W.

MILANG.—Our Sunday Schools at Point Sturt and Milang competed in the recent S.S.U. examination in this State. Ten competed from each school, with the result that eight out of each ten received certificates. One first prize came to Milang, and a second to Point Sturt, and also the first prize for schools. Point Sturt is the smallest school in the Union, and naturally we feel much elated at having won the champion prize. We trust that the lessons learned may be of lasting benefit, and that good may result from this friendly rivalry among the schools.

J.E.T.

STRATHALBYN.—We are very pleased to be able to report that our evangelist, Bro. H. J. Horsell, who has been ill for some time, has resumed his labors with the church in this place to-day. The attendances at both the morning and evening meetings to-day were excellent. The evening meeting was considered to be a record one. The theme our brother spoke on was Christ First. He was listened to with rapt attention.

Nov. 3.

J. M. GORDON.

WILLUNGA.—The outlook here and at McLaren Vale is bright and encouraging. Yesterday our congregations were greatly improved. The brethren have done a little towards improving the appearance of the chapel. We hope that before long we will have the joy of seeing many come out on the Lord's side.

Nov. 4th.

L.H.C.

NORWOOD.—A Service of Song entitled "The Mission of the Roses" was given by the Sunday School in the chapel on Thursday evening last, in the presence of a large audience. Yesterday was our S.S. anniversary, and in the afternoon the service was repeated, the chapel being filled. Last night we had an "in memoriam" service for our late Bro. Weir. The chapel was literally thronged. At the close of the address three confessed Christ, two being from the Sunday School. Our S.S. picnic will take place to-day. On Saturday afternoon, November 16, Mrs. Rankine will lay the foundation stone of our new church building.

Nov. 11.

A. C. RANKINE.

Tasmania.

HOBART.—The Evangelistic Mission has just finished here, and we are pleased to report 17 additions by faith and baptism as the result of it. The meetings have been well attended and keen interest manifested in them, and we believe that the church has entered upon an era of renewed activity, for which we thank God. A big thanksgiving service will be held on the 6th inst., of which more anon. The Sunday School is in a flourishing condition and steadily growing.

Nov. 2.

A.W.A.

Queensland.

CHARTERS TOWERS.—On October 31st we had our Sunday School prize distribution. Bro. William Coward, superintendent, occupied the chair, supported on his right by the secretary (Sister E. Whitchurch), and on his left by the writer. Sister Ada Whitchurch ably presided at the organ. The meeting was opened with singing and prayer. Bro. Coward briefly explained the object of the meeting, and how the prizes had been allotted. The books, which were supplied by the Austral Publishing Co., gave great satisfaction. Recitations were given by John Coward, William Coward, Gladys Coward, Jessie Coward, Emma Walker, Maggie McKinley, Emma Harding, Emma Walker, Maggie McKinley, Emma Harding, Henry Riley, Cissy Tate, Annie Baker, and Kate McKinley. Bro. Freeman also recited and afterwards gave a short address. The young people very nicely rendered Nos. 20, 73 and 128 out of Sankey's Ad-

ditional Hymns, and No. 533 in the old edition. A quartette, "Saviour Lead Me Lest I Stray," was very nicely sung, and a trio, "Dare to be a Daniel," by three girls, was appreciated. The great event of the evening—the prize distribution—caused a little excitement, especially when the top prize was taken by half a mark. The chapel was filled with an attentive and appreciative audience. The meeting was brought to a close shortly after nine o'clock. We are on the up-grade.

B. FREEMAN.

TOOWOOMBA.—Taking advantage of the presence of A. R. Main in Toowoomba, a service was held at Bro. Draney's house on Wednesday evening. Touching references were made during the evening to the death of J. H. Johnson, and much heartfelt sorrow was expressed at the loss sustained by the members.

West Australia.

FREMANTLE.—Splendid meetings all day October 27th. In the morning we had the pleasure of receiving into fellowship two—a brother by letter of commendation, and a sister who was recently immersed. In the evening Bro. Albany Bell preached the gospel to a crowded audience. On Sunday, November 3rd there was a splendid meeting for worship, when we had the joy of giving the right hand of fellowship to a brother and sister. In the evening Bro. Lucraft preached the gospel to a very crowded audience. At the close two young men made the good confession.

Nov. 5.

J. H. GIBSON.

COOLGARDIE.—A goodly number of members and friends gathered in the chapel last Thursday evening at a social to welcome the new evangelist, R. J. Clow. Spence Greenwood occupied the chair, and extended a hearty welcome to our brother. Bren. Burt and Quick (Coolgardie) and J. S. Mill (Kalgoorlie), also welcomed him to the gold-fields. Bro. Clow thanked the brethren for the warm-hearted manner in which they had received him, as it was to him a manifestation of their interest in the cause of Christ. They had gathered together to meet him more to honor his work than the man. He felt glad he had come to W.A., because he knew he would be at home in his new field. During the evening refreshments were handed around, and a pleasant time was spent.

Nov. 2.

G. O. BURCHILL.

KALGOORLIE.—On October 13th two made the good confession, and on October 20th one from the Sunday School came forward and confessed Christ. On October 27th our hearts were cheered at seeing another come to take her stand on the Lord's side. On October 23rd the church celebrated its anniversary by a public meeting, the meeting-house being nicely decorated for the occasion. Bro. Quick was in the chair. Addresses were delivered by R. J. Clow, of Coolgardie, and H. J. Banks, of Boulder City, interspersed with quartettes, solos, and refreshments. A most enjoyable evening was spent. We also bade farewell to our Bro. and Sister Shaw, who were the recipients of an enlarged photo of the members of the church, as a token of love and appreciation of their labors with us in times past, and also for establishing the church here.

Oct. 28th.

J.S.M.

PERTH.—Two who had been baptised during the week (one, a young lady from Albany, and the other, a Sunday School lad) were received into fellowship on Sunday, 20th inst.

The annual Sunday School picnic was held at Preston Point on Monday, 21st Oct. The steamer "Duchess" was chartered, and with about 300 passengers proceeded down the river at 8.45 a.m. We were favored with beautiful weather, and on arrival at the ideal picnic ground the various games

were vigorously indulged in by both old and young scholars with the teachers and friends. A keen edge was put on all appetites by the beautiful fresh air, but as there was an ample supply of provisions we were not allowed to suffer from the pangs of hunger. We reached Perth again at 9 p.m.—rather late for the children—but all seemed satisfied that they had had a really good day, and the opinion seemed just about unanimous that the 1901 Sunday School picnic was the most successful we have yet held.

Two confessed their belief in the Saviour on Sunday, 27th, when Bro. Ewers preached. Bro. Ewers has decided to remain with us for at least three years. We pray that all his work here may be richly blessed, and that we may all work together in unity for the extension of the Master's kingdom.

Oct. 31.

J. H.

Here and There.

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

There have been thirty-four additions to-date at the tent mission in Fitzroy.

John Thompson lectured at South Lillimur on October 29th to a fair audience.

Owing to Monday last being a public holiday some few items of news may not have found a place this week.

Any of our agents having spare copies of the issue of October 31st will confer a favor by forwarding same to us.

We call attention to the date of the second annual demonstration of the students in Swanston-st.—November 27th.

J. Thompson, Kanaka Missionary, of Queensland, expects to be at Wedderburn on the 17th, 18th, and 19th of this month.

Before ordering American books please examine our list to see that they are in stock. The list is revised from week to week.

LOST at S.S. Union picnic at Darling on November 11th, a gold brooch set with moon-stones. If found please send to office of this paper.

Mrs. A. E. Illingworth, of Perth, and her two children are at present visiting with Mrs. Macgowan, Mrs. Illingworth's mother, in Melbourne.

We hope that everybody who is interested in the orderly conduct of our baptismal services will carefully read W. C. Morro's paper beginning on the first page of this issue.

Next week we will publish an interesting letter from our young friend C. H. Mitchell, descriptive of some of his experiences in Germany. The letter arrived too late for this issue.

W. Meekison writes from South Melbourne:—"Very pleased to report that we had FIVE confessions on Sunday evening. We hope now that we may have a good harvest of precious souls."

Attention of church officers is called to the World's Temperance Sunday, November 24th, and it is asked by the Victorian Temperance Committee that arrangements be made in churches throughout that State for reference to be made to that reform.

This week's obituary column contains the notice of the death of two very old disciples, Bros. Silvester and Johnson. We mourn their departure, but they have gone to their reward. The world is always the poorer when such grand faithful men leave it.

J.E., from South Yarra, writes: "We are pleased to report one confession on Sunday, November 3rd, Bro. McArthur preaching. Bro. Ball, who is preaching here till the end of this year, spoke last Sunday evening, when one more made the good confession."

A subscriber writes: "I am really sorry to hear Bro. Morro is leaving us. We want a lot more of his stamp. We shall never be better till we have a college of our own for the raising of preachers. They had to do it in America, hence the success of the cause there. Why not here?"

"PURE WORDS," the new Sunday School paper, will be published and ready for distribution to those who have ordered or may order by Jan. 1; that is, we expect them to be in the hands of subscribers by that date. If anything it will be an improvement on the sample sent out. Send in your orders by December 1st. Help us now.

The Victorian Sunday School Union picnic at Darling on Monday last was a decided success, over six hundred people being on the grounds during most of the day. The only hitch was the failure of the Victorian Railways to run according to the Secretary's published time table. This, however, only served to make the day a little more "picnicy."

The Almanac for 1902 is the most pretentious sheet we have yet tried to issue. The picture is that of Christ in the Temple and is 16½ x 13 inches in size. Send your order now, so that we can post to you as soon as the Almanac is off the press. We are printing a few more than last year, thinking that the churches might care to put a few more into circulation. Price, 2d.

"VISIONS OF THE CHRIST" is a book well got up, and full of interesting reading. A perusal of its pages will well repay those in search of good sound words and helpful truths. If you wish to give as a present a book to your friend, you cannot do better than procure "Visions of the Christ." It is a production worthy of a wide circulation.—A. C. RANKINE.

Since issuing our prospectus for 1902 we have received some inquiries as to whether some of the promised articles will appear in book form. It is barely possible that some of the series of articles may appear in pamphlet form, but this is by no means certain. It is not our intention, however, to print them in book form, so the only way, therefore, to preserve them is either to preserve the papers as they appear or to subscribe for a bound volume to be delivered at the end of the year. Any one wishing a bound volume for 1902 can make sure of securing it by sending in application at the beginning of the year. Price, 10/-; by post, 12/-. We have still a few copies of volume 1901 unapplied for; price as above.

S. O'Brien, of Maryborough, writes as follows:—"I send you a clipping giving the great Cardinal Gibbons views on the union of Christians, only that we know his idea of union is through the Church of Rome. They might be adopted by every disciple of Christ throughout the length and breath of the land. When it takes place it will be Catholic because of its universality, but not in the sense the Cardinal would have us believe. Alex. Campbell himself could not put our plea more clearly or scripturally than we have it here stated. I have been keeping this for you, but as you pick up so many tit-bits I thought this would not escape you. I have not heard of a single comment on these remarks by a minister here. The fact is they don't want union because many of them would be among the unemployed if it were to take place." The clipping referred to is as follows:—"Cardinal Gibbons in the *North American Review*, deals with 'Catholic Christianity' as the 'Great Religion of the World.' He looks forward to Christian Unity as the means by which the world will finally be conquered for Christendom:—'Were this unity perfect among Christians, there can be no doubt that long since the whole world would have been won over to the gospel of Jesus, that its sweet influences

would have transmuted all the hardness and imperfections of our common humanity, by lifting us all into that higher spiritual sphere of brotherhood with the Redeemer of our souls, and sonship with the Head of our race. It is this lack of unity among Christians that makes it even possible for any religion, old and new, to set up a comparison with it, to challenge its immortal titles to admiration and acceptance. For lack of unity, the impact of the missionary labours is broken, and the incredible sacrifices of Christian men and woman must be repeated, often in vain, from generation to generation. This defect of our Christianity it is which enables the savage man, as well as the man of a foreign culture, to escape the arguments and appeals of the Christian apostle. It also renders almost nugatory the efforts of Christianity, on its original soil, to dominate even the most tangible forces of the world and the devil."

Coming Events.

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

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.

NOV. 27.—The Second Annual Students' Demonstration will be held on Wednesday, November 27, in Swanston-st. Chapel. Brethren, please attend. See further notice.

TASMANIAN HOME MISSIONARY FUND.

Church, Impression Bay	£17 0 0
.. Gormanston	2 0 0
	C. M. GORDON, Sec.
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BEREAVEMENT NOTICE.

The Misses Hamill desire to express grateful thanks to many friends for kindness shown to their mother during her late illness, and sympathy to themselves in their sad bereavement.

WANTED.

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.

MAN wants employment, town, country; knowledge stock; good driver; letters Middleton, Melbourne-rd., Newport.

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.

Obituary.

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

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HERITAGE.—On September 3rd, we laid to rest in the Bendigo Cemetery the remains of our dear Sister Constance Heritage. In the church since 1897, she showed how useful one can be for Christ, by her singing in the choir, and teaching in the Sunday School. She has gone to her reward after a most lingering and troublesome illness, but through it as well as in her Christian career she manifested a loving and faithful spirit. Her loss was severely felt in her home, but the same Saviour in whom Connie trusted can be a healer to their wounded spirits.

"She has finished her work, and her journey is over,
The war is accomplished, the triumph begun,
She laid down her armour beside the cold river,
And brilliant with stars is the crown she has won.
"She has finished her work; shall we mourn our beloved one?"

O weep, that her face we no longer behold?
O sweet is our hope, in this moment of anguish,
We'll meet her again in the City of Gold. J.C.

BIBB.—It is with sorrow that we chronicle the death of our Sister Bibb, who departed this life on September 15, 1901. She was 82 years of age and had been a member of the church about 40 years. Up to last December she had enjoyed the best of health and was wonderfully active for her age. But on Christmas day she visited her son at Mosman's Bay and on trying to board a tram was knocked down and sustained a severe injury, which necessitated an operation on the foot. For about seven months she was an inmate of Sydney Hospital, and for one so active this proved a great trial, but cheerfully she waited till the time came for her to leave the Institution and enter her home. However, she was not long spared, for only two months had elapsed when suddenly she was stricken down, and after three days' severe illness she was called home. Our sister's faith was strong in the Lord, and no place was dearer to her than the house of the Lord. She loved to assemble with the people of God here below, and has now joined the company above. Her delight was in the Law of the Lord and in it did she meditate day and night. She has left us, but her bright example will not soon die, and truly can it be said, "She though dead yet speaketh."

"City Temple," Sydney, Nov. 4. P.A.D.

BUCKLY.—The church at Bendigo has to record the loss of Sister Ada Buckley, who has been a faithful member since her girlhood. She died in the Homœopathic Hospital on October 28th, after undergoing an operation for a serious internal disease. In her thirty years of life she had many troubles and disappointments; but her faith always sustained her, and the Bendigo brethren remember her unswerving loyalty to Christ and the church. She leaves behind a devoted husband in Christ, and we pray for him that he may realise the goodness and guidance of the Good Shepherd, and be inspired by the example of his dear departed wife, so that a blessed reunion will be theirs in the heavenly Father's home. J.C.

SILVESTER.—On Tuesday, October 15th, 1901, at 3 p.m., our beloved Bro. S. J. J. Silvester "fell asleep in Jesus" at his home in Coolgardie, surrounded by his loved ones. On Wednesday, 16th, we laid his mortal remains to rest (until the morning of the resurrection) in the cemetery at Coolgardie. A large company of brethren stood around the open tomb while Bren. H. J. Banks and R. J. Clow read the solemn and beautiful words of scripture consolation, and offered fervent thanksgiving for a noble life and

prayed for consolation and peace for his mourning wife and children. We mourned "because he was no longer with us," but we rejoiced in holy confidence "because God had taken him." The days of his pilgrimage were 59 years. Our brother was born in Cornwall, England, on June 13th, 1842. At a very early age he took up his occupation as a miner in the tin mines, in the sad old days when it was common for children of 8, 10 and 12 to "go below" and toil many weary hours. While there, and still but a youth, he gave himself to the Lord and joined in fellowship with "The Brethren" (commonly called Plymouth). When quite a young man he came to Victoria, and followed his occupation as a miner in Ballarat, casting in his lot with our brethren there. He did excellent work in the church in a quiet and unassuming way. His most intimate friend there was Bro. Quilliam. (Strange that both these brethren should fall to that dread disease—cancer.) In 1872 Bro. Silvester removed to Bendigo, and Bro. Quilliam followed him, and for many years they both were pillars of the church in that place. There, hand in hand with Bro. F. Illingworth and Bro. Quilliam, he labored in season and out of season, and labored on after both these brethren had removed to Melbourne. His worth and work all the older brethren in the Bendigo church can bear testimony to. While in Bendigo he married Sister Matilda Talbot, daughter of Sister Talbot, who came originally from the church in Leicester, England. Concerning him Bro. F. Illingworth (who knew him perhaps better than any other man in the brotherhood) writes:—"I have seldom met a man who lived in a purer Christian atmosphere than Bro. Silvester. He was a man of deep piety and strong faith, clear headed, earnest, devoted, noble in the highest sense; above any meanness of any kind; sound in the faith, yet no dogmatist; a man who plodded along, year in and year out, doing his daily work honestly and faithfully, and filling up every hour that could be spared from daily toil with earnest, whole-souled labor for the Master. During the many years I labored with him in Bendigo he was my right hand man—a man that could be relied upon under all circumstances, who would stand by you in evil and good report. In about 1887 he removed to Broken Hill. At the end of that year I was deputed by the brethren to go to Broken Hill, and on behalf of the Committee establish the church there. It was but for one week, but there I found Bro. Silvester the same true-hearted man, and left the church at Broken Hill with confidence in his hands. I was then on my way to W.A., and I thought then we might not meet again. But in 1893 Bro. Silvester came to W.A. and took up his work as a miner at Coolgardie. He soon gathered the few brethren that were there together, and in 1894 it was my pleasure to meet with him again in the little meeting at Coolgardie, which with his help and that of other faithful brethren has now grown to a strong church. Often since then I have met with him, and through all these years I found him ever the same, a true, genuine, faithful, devoted, earnest servant of God. Now he sleeps in Jesus—blessed sleep, from which none ever wake to weep." H.J.B.

YELLAND.—The Father's call came on Thursday, Oct. 24th, to our beloved Sister Margaret Yelland, wife of our esteemed Bro. J. H. Yelland. Our Sister was one of the pioneer residents of Point Sturt, having come to reside here with her parents 46 years ago. At the age of 19 she was immersed by Bro. Marsh, now of Victoria, and has thus for 37 years been a follower of the Lord, as at the time of her death she was 56 years of age. The many years she labored

earnestly and faithfully in the Lord's work with the church here, till she was laid aside with a sad affliction. She has been an invalid for nine years, and during that time has been an example of Christian patience and cheerfulness. When she first became ill it was her desire that God would spare her to see her young family grow up to become useful young men and women. This wish the Lord granted, many of her children having accepted Christ, and recently she had the joy of knowing that her youngest daughter made the good confession. She rejoiced always with the apostle in knowing that these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory. Latterly she suffered much, and when the long looked for summons came, it was indeed to her the release from pain and suffering, and a welcome call to the rest for which she longed. Many sorrowing relatives and friends stood by as we laid her to rest in our little chapel-yard, fully confident of a happy reunion in that land where partings are no more. May the God of all comfort and consolation richly bless the loved ones who mourn, and may they with us look for a happy reunion when life's work is finished. Point Sturt. J.E.T.

JOHNSON.—The little church at Toowoomba (Queensland) has been saddened by the death of our Bro. J. H. Johnson, of Ramsay. He will long be remembered as the pioneer of the disciples' cause on the Darling Downs. Right up to the commencement of his illness, which was of a sudden and severe character—a congestion of the lungs ending his earthly career in a week—he was an ardent worker in the service of the Master, whom he had served for so long. Our late brother was ever spoken of as an upright, straightforward, sterling sample of the pioneers of our church, and will long be remembered for his self sacrifice in the cause. Bro. A. R. Main, of Brisbane, performed the last offices at the graveside on Wednesday, November 30th, and laid to his well earned rest one of whom it may truthfully be said, "Being dead, he yet speaketh." An instance of this has been related since his death. Meeting an erstwhile member of the Toowoomba church, Bro. Johnson said, "Well, how do you like the Master you are serving now?" "Why," replied the other, "you don't mean I'm serving the devil, do you?" "Well, if you're not serving the Master, you must be," was the answer. After our dear brother's death, these words rang in the other's ears; with the result that the following Sunday he again united with the brethren, determined to serve him to the end. On the following Sunday the usual service was held, when it was again proved that

"God moves in a mysterious way
His wonders to perform."

After touching references in the addresses of Bren. Parsons and Weston to the death of the late J. H. Johnson, the right hand of fellowship was extended to a brother who had not attended for a considerable time, and who had been influenced in his decision by the last words to him of the deceased brother. A vote of sympathy was also conveyed to the bereaved family, and Bro. G. Weston took the opportunity of feelingly impressing upon Bro. Johnson's son, Fred, the urgency of deciding for Christ. There was hardly a dry eye in the assembly as the noble boy decided for Christ and the work which his father so loved. The restored brother's wife is also expected to join with us next Sunday. Queensland. G.W.

MAORI MISSION, N.Z.

G. H. Reid, Balclutha .. £0 15 0
Auckland, Oct. 28. THOS. J. BULL, Treas.

A Few Hints.

Lady Henry Somerset has been advising some of the young members of the B.W.T.A. upon "How to give a Public Speech." Some of her hints may well be adopted by Christian women working in various spheres. Her ladyship says:—"Feel your subjects. Get your material well in hand. Then mind the little things. Look to your position as you stand on the platform. Don't let your spine drop. Don't say to your audience in beginning, 'I have nothing to say, but—' Don't end with poetry; rather with a good round sentence of your own construction. Pay attention to your dress. Never be guilty of going on the platform wearing a veil. Leave your gloves behind. The hands are, next to the face, the most important feature as a means of expression. Make use of them in their natural state. If you have on a hat when speaking, something on it will be sure to bob and bother you. Public speaking is an art just as singing is. Therefore, study it as you would singing. Learn to speak so well that people will say more than, 'Oh, she did very well for a woman!'"—*Selected.*

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