

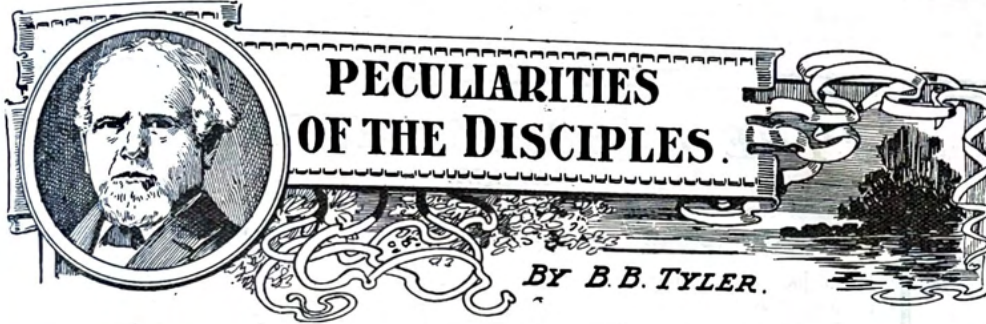
# The Australian Christian.

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## The Peculiar Use which the Disciples Make of Baptism.

(Continued.)

THE AUGSBURG CONFESSION OF FAITH, the Lutheran symbol, says that "all men begotten after the common course of nature are born with sin; that is, without the fear of God, without trust in him, and with fleshly appetite: and that this disease, or original fault, is truly sin, condemning and bringing eternal death now also upon all that are not born again by baptism and the Holy Spirit."

What do you think of that? Could a declaration more extreme be framed?

Art. IX., "Of baptism," reads as follows:

Of baptism they teach that it is necessary to salvation, and that by baptism the grace of God is offered, and that the children are to be baptised, who, by baptism being offered to God, are received into God's favor.

They condemn the Anabaptists, who allow not the baptism of children, and affirm that children are saved without baptism.

This is Art. IX. of the Augsburg Confession of Faith. It was prepared by Melancthon in 1530. Martin Luther said, after reading it: "I have read the Confession; it pleases me very well, and I know of nothing by which I could better it or change it, nor would it be becoming, for I can not move so softly and gently."

Even Baptists, who aim to avoid the mistake of making baptism a saving ordinance, sometimes use language which may be well characterised as extravagant. One of them, for instance, can be quoted as saying that "baptism is the dividing line between us and our sins." This language is quoted from the Rev. Mr. Williams, Baptist, by Rev. Jas. A. Kirtley, Baptist, in his book, entitled "The Design of Baptism." This quotation is made in the "Appendix." He explains in the first paragraph of the "Appendix" that "the quotations from various distinguished authors confirm the views expressed in the body of the work." Then it is legitimate, is it not, to claim that Mr.

Kirtley holds that "baptism is the dividing line between us and our sins"?

TO ALL OF THIS DISCIPLES SAY:

"Brethren, you make too much of baptism. You baptise persons for which you have no warrant in Scripture. Only believers are proper subjects of this ordinance, according to God's most holy word; but you baptise unbelievers, and this ceremony you connect with their salvation. Brethren, these things ought not so to be." This is the attitude of the disciples toward their brethren who teach in this way. There is no unkind feeling; but there is a marked difference. The disciples can not consent to make so much of this sacred rite.

The *Examiner and Chronicle* of this city is a true blue Baptist paper. No new theology in it. The following language is from its columns:

He who refuses or neglects it [immersion] refuses to acknowledge himself formally as Christ's; and whatever be his character, can make no claim to be recognised as a Christian, much less to any of the privileges of that regular organisation whose primary and fundamental condition he has disregarded.

But something can be said in behalf of the good people who thus exalt an ordinance of the gospel. Some passages of New Testament Scripture seem to favor this extreme position. I will quote some of them:

Mark 1: 4.—"John did baptise in the wilderness, and preach the baptism of repentance for the remission of sins."

Luke 7: 30.—"The Pharisees and lawyers rejected the counsel of God against themselves, being not baptised with the baptism of John."

Mark 16: 16.—"He that believeth and is baptised shall be saved; but he that believeth not shall be condemned."

John 3: 5.—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

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

Acts 22: 16.—"And now why tarriest

thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord."

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

Some of these passages seem to favor the extreme views as to the value of baptism placed before you in the language recited from the Confession of Faith, the Discipline of the Methodist Episcopal Church, the Book of Common Prayer of the Protestant Episcopal Church, the Augsburg Confession of Faith, and the words of such men as Calvin, Wesley, Knox, Melancthon, and Luther. But a fair interpretation of the words of Holy Scripture, it will be found, will not warrant these extreme positions. It is as certain as anything can be that not one of these passages speaks of baptism in connection with unbelievers. Baptism is always and everywhere in the word of the Lord mentioned in connection with faith, and as an expression of faith produced by hearing the word of God.

PRESIDENT FINNEY, IN "REVIVAL LECTURES," gives a hint as to the place, the purpose, and value of Christian baptism. He is speaking on "Measures to Promote Revivals." He is advocating the anxious seat. Some were opposed to its use. It was in Finney's time an innovation. In his defence of the anxious seat as a measure to be employed in the promotion of revivals of religion, he says:

The church has always felt it necessary to have something of the kind to answer this very purpose. In the days of the apostles baptism answered this purpose. The gospel was preached to the people, and then all those who were willing to be on the side of Christ were called on to be baptised. It held the precise place that the anxious seat does now, as a public manifestation of their determination to be Christians.

This is good. Mr. Finney is in the neighborhood of the right place and true use of Christian baptism. There can be no doubt of his statement as to the apostolic manner of proceeding: "The gospel was preached to the people, and then all those who were willing to be on the side of Christ were called on to be baptised." This is exactly what was done.

President Finney, in this connection, also says:

Preach to the sinner, and at the moment he thinks he is willing to do anything; he thinks that he is determined to serve the Lord; but bring him to the test, call on him to do one thing, to take one step that shall identify him with the people of God, or cross his pride—his pride comes up, and he refuses; his delusion is brought out, and he finds himself a lost sinner still; whereas, if you had not done it, he might have gone

away flattering himself that he was a Christian. If you say to him, "There is the anxious seat; come out and avow determination to be on the Lord's side," and if he is not willing to do so small a thing as that, then he is not willing to do anything, and there he is, brought out before his own conscience. It uncovers the delusion of the human heart, and prevents a great many spurious conversions by showing those who might otherwise imagine themselves willing to do anything for Christ, that in fact they are willing to do nothing.

ALL OF THIS IS GOOD;

but if the Lord appointed baptism for this very purpose, as President Finney truly says, why not be satisfied with the Lord's appointment? Are we wiser than our Lord? Where is the divine authority for putting the anxious seat where the Lord placed baptism? Read the passage last quoted again, and insert baptism where Mr. Finney would use the words anxious seat.

Look into the New Testament, and see if it is not true, as President Finney says, that the Apostles called on those who were willing to be on the Lord's side to be baptised.

When the three thousand in Jerusalem were willing to be on the Lord's side, they were commanded to repent and be baptised for the remission of sins. When Saul of Tarsus was willing to come out on the Lord's side, he was told to arise and be baptised and wash away his sins, calling on the name of the Lord. When Cornelius, the Roman centurion, and his friends were willing to be on the Lord's side, he was commanded in the name of the Lord to be baptised. When the treasurer of Queen Candace was, under the preaching of Philip, made to be on the Lord's side, he was baptised in a certain water, and he went on his way rejoicing. When the men and women in Samaria, who heard Philip preach the things concerning the kingdom of God and the name of Jesus Christ, were willing to be baptised, the sacred historian says that they were baptised. The same is true of the much people in Corinth who heard Paul preach. The statement in the New Testament reads thus: "And many of the Corinthians, hearing, believed and were baptised." Yes, President Finney is correct: "The gospel was preached to the people, and then all those who were willing to be on the side of Christ were called on to be baptised."

THIS IS THE PRACTICE OF THE DISCIPLES.

In our meetings the divine plan is followed. The test appointed by the Lord Jesus, and none other, is used. Is not this peculiar? The disciples do not, can not, baptise infants. These can not decide to be on the side of Christ. When any one is far enough advanced in life to understand the call of Christ, and the obligations of the Christian life, he is urged to come out on the side of Christ, and begin to live the Christian life. This willingness and determination is expressed in baptism, for in this way the Lord Jesus would have him express it. This is peculiar. Do you know of any others who thus use baptism? And do you not

see that this is as far as possible from baptismal regeneration? There *must* be an inward change, there must be faith and penitence, before any person can receive baptism in any proper sense. The person submitting to the institution of Christian baptism says in this act of submission: "I do believe in Christ, I do trust in the Son of God, I take him to be my Saviour, I sincerely repent; I am determined by God's help, to cease to do evil and begin to do well. I enter into covenant with God through Jesus

to be a Christian from this time onward." When the soul comes to this point, submits to the divine test without flinching, he can read the evidence of his acceptance with God in the handwriting of the Most High. He can claim as his own the promise of remission of sins.

Do not, I pray you, as did the Pharisees and lawyers spoken of in the seventh chapter of Luke, reject the counsel of God by refusing to submit to the ordinance of Heaven's own appointment.

## THE GREATEST WORK.

T. H. RIX.

Read at Conference of Churches of Christ held in Christian Chapel, N.E. Valley, N.Z., October 9, 1901.



THE subject with which this paper is to deal is essentially so comprehensive that the writer hardly knew how or where to begin. As to whether the "Greatest Work" had special reference to science or art, to ethics or politics, to commerce or manufacture, to peace or war, would have been a matter left entirely to the opinion of the writer, and which, probably, would not have been satisfactory to the hearers. As an example of the scope afforded by the title of this paper, one might look at it from either a divine or a human standpoint. If from the former, the "Greatest Work" might be conceived to be that of the Creation—the bringing into existence by the divine will and fiat the material universe and the myriads of spiritual intelligences; another might think the "Greatest Work" to be the guiding of the planets in their courses, and upholding and sustaining through the ages all created things. A third might deem the incarnation of the deity, or the atonement, or the resurrection of Christ to be the "Greatest Work." Then again, looking at the subject from the human aspect, one might consider the achievements of science in the spheres of astronomy, geology, medicine or electricity to be the "Greatest Work"; another, the art of printing; another, conquest and empire-making, like that of Alexander, of Cæsar, of Napoleon, and of Britain. Anyone of these various themes might be viewed as the "Greatest Work," not in themselves so much as in their bearing upon the welfare and destinies of mankind. But in naming and allotting this and the other subjects of the papers read in your hearing to-day, the N.E.V. church has wisely selected a passage of scripture which will help to guide the thoughts of writers in a particular direction, and thereby clearly define their nature and scope. And the theme allotted to the present writer is not a "Great Work," but "The Greatest Work," which is suggested by the language of Paul to the Thessalonians (1st Epis. 1: 10)—"salvation from the wrath to come."

There is one striking feature about this theme—it is *inexhaustible*. All that has ever been thought, said and written upon it has scarcely broken the shell of the subject, much less touched the kernel. It cannot be treated

as preachers ordinarily treat their subjects—with "Firstly, secondly, thirdly, and in conclusion." It has NO CONCLUSION. It leaps over the bounds of all human thought and imagination; it baffles the ablest pen to describe it; and paralyses the most eloquent tongue to dilate upon it. It cannot be narrowed within the compass of time—it is exhaustless as eternity!

I. According to the text, then, the "GREATEST WORK" is the SCHEME OF HUMAN REDEMPTION, otherwise called the PLAN OF SALVATION. Here we feel that we are treading upon a domain vast in its immensity and hallowed in its sacredness. It is a mystery to mortals and to angels. Yet, in its bearing upon human weal and destiny, it is so simple that the wayfaring man, though a fool, need not err therein. In approaching this theme, methinks I hear a voice saying: "Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Is it not indeed holy ground? Are we not entering into the very presence of God? And, ergo, ought we not to meditate upon it with reverence and awe? Salvation!!! What a wonderful and glorious theme! The masterpiece of divine wisdom and love! In the language of Dr. Doddridge we would exclaim—

"God of salvation, we adore  
Thy saving love, thy saving power;  
And to our utmost stretch of thought,  
Hail the redemption thou hast wrought."

Salvation embraces man's justification, sanctification, and ultimate glorification.

I can conceive of nothing which the Almighty produces being insignificant or small. He is an Infinite Being, and therefore infinite in all his attributes, powers and operations. That same Word which spoke a world into being, also brought forth the universe; the same hand which formed a blade of grass also made the oak; the same power which produced the worm we so unceremoniously crush beneath our feet was not less omnipotent than that which made man. And the same omnipotence has been manifested in governing and sustaining all things, which he upholds by the word of his power.

"That very law which moulds a tear,  
And bids it trickle from its source;  
That law preserves the world a sphere,  
And guides the planets in their course."

The last and crowning creative work was man. God made the man—the devil made the sinner. Satan tried his utmost to absolutely destroy this work of God, but he only succeeded in marring and defacing it. God was equal to the occasion, and he made it the opportunity for displaying the greatest power of all in the production of the greatest work of all—viz., the redemption of a lost race. Henry Drummond says the *greatest thing* in the world is LOVE. And redemption is the *greatest work*, because it is the result of the *greatest thing*—LOVE. To redeem a world—even one soul—exhausted the resources of the divine mind, power and philanthropy. What does it mean? Neither angel nor man can explain. There is but one passage in the world's literature—and that is in holy writ—which attempts a solution of it, and it is Jno. 3:16: "God so LOVED the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

When we speak of salvation we speak of a soul lost, but found; dead, but quickened: condemned, but justified; polluted, but purified; at enmity, but reconciled. Can we comprehend absolute purity? Can we thoroughly gauge the nature and effects of sin? Can we measure the *abhorrence* with which an infinitely holy Being like God views it? and at the same time measure the greatness of his love for the sinner? There is but one answer to these and all kindred questions—viz., "Calvary."

It would be impossible on an occasion like the present to consider all the aspects which the subject of salvation presents, such as—past, present and future; limited or universal, conditional or unconditional, &c. From whatever standpoint, however, we look at it, we come to the same conclusion—that man's redemption is the greatest of all God's achievements. To illustrate. A man in commercial life, by strictly legitimate means, and on Christian lines, makes within a few years a fortune of £50,000. We say he has done a great work. But misfortune soon overtakes him, and before he has had time to enjoy the fruits of his labor, every shilling is swept from him, and he is reduced to penury. Nothing daunted, he at once sets to work to recover himself, and after some years of indomitable perseverance and hard work he succeeds in recovering his lost fortune and more besides. We then say that this is his greatest work. Our Heavenly Father made a being called man, whom he has valued at a higher price than a world. But a disaster occurred, and the man was lost. Immediately the Creator sets to work to recover the lost treasure, puts a scheme into operation with a view to this end, covering ages in its completion, and finally triumphs on Calvary. Of God's two works, the last we say is the greatest. If one sacrifices himself for a friend, he does a great work; but if one dies for the sake of an enemy because he loves him, he does the greatest work. And this is what the All-Father has done. When he gave us Jesus, the Son of his love, he gave himself.

2. This is the "Greatest Work" (1) because it has for its author the Greatest Being. God is the author of the scheme of redemption. He conceived it; he designed it; he carried it through. Here, again, we become lost in "wonder, love and praise." The eternal,

self-contained, and self-existent One; absolute in wisdom and holiness, not only undertook to save sinful man, but anticipating the fall, conceived and devised the plan before time was. The Elohim of creation became the Jehovah of redemption.

"Redemption! oh, wonderful story—  
Glad message for you and for me."

(2) Because it magnifies the divine character. We know little of the divine Being outside the covers of the sacred volume. Nature's book gives us a conception of a supreme Being (in fact, this is intuitive with all men), but does not definitely inform us as to his unity, nature, and attributes. All the knowledge we possess we get from God's other book—the Bible. In this book we have God in his essence defined as being Spirit, Light, and Love. "God is Spirit" (John 4:24), "God is Light" (1 John 1:5), and "God is Love" (1 John 4:16). The Bible also teaches us something of his attributes. *E.g.*, it reveals his unity (which implies his godhead), omnipotence, omniscience, omnipresence, justice, holiness, mercy, eternity, immutability. In each and all of these he is infinite. There are two of these attributes which appear specially prominent in the scheme of redemption, viz., *justice and mercy*. Now, when we speak of an infinite Being we mean a Being absolutely merciful, but also absolutely just. The Psalmist says (89:14), "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face." "Justice is the fundamental principle of divine government." Dr. Christopher says, "In all that he does God must act in the entirety of his Being. One attribute cannot act without the consent of another; nor can one be ignored or disregarded by another." When man sinned, divine justice demanded full satisfaction. The divine law was—If you sin you shall die. Man did sin, and the penalty followed. There was no escape from this. In justice to the other created intelligences of the universe, and in the interests of his own law, and to maintain the integrity of his own righteous government, God had to visit upon man the punishment due to his sin. To arrest the arm of justice at this point would have struck a fatal blow at the character of God, and have jeopardised the stability of his throne. The same thing applies to human affairs—to the family, the school, the manufactory, the nation. In the words of Prin. Milligan, "The demands of justice must be met and the majesty of law sustained in every human organisation, or otherwise the bonds of association will soon be severed, and anarchy and lawlessness will soon universally prevail." This was realised by Brutus when he put his own sons to death for conspiring against the laws and constitution of the Roman Republic. "It is said of one of the ancient kings of Armenia that he passed a decree that whoever would violate a certain law should suffer as a penalty the loss of both his eyes. But to his great surprise and distress, he found that his own son was the first transgressor. What was to be done? Should he, like Brutus, vigorously execute the law? or should he allow the offender to pass with impunity? Parental affection forbid the former, and justice would not permit the latter. After a conference with some of his chief officers, he resolved on

a middle course; he resolved that his son should lose one eye and that he himself would lose the other. It was done. His subjects approved of his decision, and the majesty of the law was sustained." Let us return to the principle already laid down—viz., that God is infinite in all his attributes. But mercy is an attribute of God; ergo, he is infinite in mercy. Is there, then, any inconsistency in his nature? Says Christopher again, "Justice and mercy stand opposed to each other in the tendencies of their nature and the drift and result of their action, but they cannot act antagonistically. In the atonement they must co-operate. God must be just while justifying the ungodly." And so the scheme of redemption has magnified both the justice and mercy of God—yea, it has magnified all his attributes, and glorified his character. (3) *Because its benefits are universal*. Of course, the atonement is the pivot of redemption. It is the keystone of the plan of salvation. In days gone by, much controversy, often characterised by more bitterness than charity, raged around the question as to whether the atonement was limited or unlimited in its extent. Since then, the arguments of those who contended for the Calvinistic theory have become exploded, so that very few now dare to teach a limited salvation. In his redemptive scheme God desired to embrace all mankind, and made ample provision to that end. And while everyone will not be benefited by it in its highest and most important sense because of unbelief, still in a *minor degree* the benefits of Christ's death will be felt by all; yea, even the brute creation will and do more or less share in an indirect manner some of the benefits of the "Greatest Work." Let me make myself understood here. All men will not be saved in the gospel sense—*i.e.*, justified, sanctified, and glorified—because such is possible only to those who accept Christ's free gift. At the same time, God's work in Christ affects to a certain extent mundane things, and exercises a wholesome influence upon man's physical nature and touches his temporal concerns. Is not the infidel enjoying blessings which result from that salvation which he so keenly opposes? Is not the whole civilised world to-day participating more or less in the temporal advantages which are the legitimate and necessary, though indirect, outcome of the death of Christ? See the many philanthropic institutions which are ameliorating the physical, and social, and moral condition of multitudes! Look at our societies for the prevention of cruelty to animals, and see how they have materially improved the condition of the dumb creatures. Are not all these the indirect result of the "Greatest Work"? Many miracles which Christ performed during his earthly ministry foreshadowed the great truth that the salvation he brought to man affected his physical as well as his spiritual nature—interested him in temporal as well as in eternal things. We are not putting this life on the same altitude of importance with the future life. We are simply declaring our conviction that the fulness of the blessing of Christ, which primarily and chiefly has to do with man's spiritual and eternal condition, does not fall short of his earthly and present state.

3. We have very imperfectly defined what is the "Greatest Work," and given some

reasons for it, and we must not omit to notice *how this work has been accomplished*. There was only one way by which God could save—only one way by which he could in harmony with his own being and attributes be just and justify the sinner. And that was through the atonement of Christ. Heathen philosophy may scorn it, infidelity may ridicule it, but no other way is conceivable by which justice and mercy could be reconciled than by the sacrifice of Christ. Let me quote once more from Christopher: "If mercy is to intervene for salvation, that intervention cannot be allowed until *justice has been fully satisfied*. The reconciliation or propitiation effected by the atonement has no reference to the mind or heart of God as respects his *willingness* to save men from sin, but to the claims of his attributes. Sin has brought on man two primary and immediate effects—(1) The punishment due to sin; (2) Its guilt, which the punishment inflicted cannot remove. The guilt remains after the penalty has been inflicted and suffered. To meet these two results of sin the atonement has two corresponding elements—(1) A life; (2) A character perfect before God. In the atonement of Christ there is a human life and a human character. The perfect fulness and efficiency of the atonement of Christ are found in his human nature and divinity. As it is human life and character that are lost and ruined by sin, the same grade of life and character is required in a perfect atonement. The nature and work of atonement require this. The Saviour should know and realise by actual experience all that the sinner suffers on account of sin. He *was* capable of suffering all that man suffers, and was consequently fully human. His *nature* was divine, but his character was *wholly human*." "When Adam sinned, he stood before the law, dead and guilty. The atonement came in the person of a sin-offering, with its life and character. It stepped in the place of Adam and died for him—died in his stead—and he lived." Summing it all up in a few words we have this: Man sinned and came under condemnation. Jesus became the sinner's substitute. God inflicted upon the Saviour the full penalty due to man's sin. Herein is divine justice satisfied. Christ, then, bearing the sinner's punishment the latter is freed or pardoned, and mercy rejoices. "Mercy and truth are met together; righteousness and peace have kissed each other," *Psa. 85: 10*. Isaiah in prophetic vision saw this, and said: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . The Lord hath laid on him the iniquity of us all." The sinner's condemnation now consists in despising and rejecting Jesus." So that, in view of all the facts, the "Greatest Work" may be summed up in these words—"The cross of our Lord Jesus Christ."

"In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime."

One word more and I am done. The greatest work in which every Christian may participate is that of bringing souls to Christ. This is not merely a duty we owe to others, but it is a glorious privilege we may enjoy.

God has not conferred upon angels the honor of proclaiming the "good tidings of great joy" to sinners, but to us—sinners saved by grace. "We are laborers together with God" in this work. By word and example, in season and out of season, let us show the deep interest we feel in the "Greatest Work," and thus become the means, by the help of the Holy Spirit, in bringing sin-burdened and sorrowing ones to the "Lamb of God, which taketh away the sin of the world."

## Sunday School.

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

LESSON FOR DECEMBER 8.

### "Moses and Pharaoh."

EX. 11: 1-10.

GOLDEN TEXT.—"The angel of his presence saved them."—*Isa. 43: 9*.



AST week's lesson saw Moses in the presence of the burning bush receiving his call from God to become the deliverer of the children of Israel. This lesson is set about one year later than the

time of last lesson. The Pharaoh of this lesson is probably Manepthah II., reigning about 1300 B.C. Our lesson is really the record of Moses' last interview with Pharaoh.

TWO MEN.

Pharaoh, like many other kings, was most fickle. Proud and imperious, he sought to over-ride God's commands. Deluded by his magicians and wise men, he thought their wisdom greater than God's. Faithless and changeable he certainly was. While the plagues lasted he would repent, and then when relief came he became as hard-hearted as ever. Being obstinate, he was heedless of his subjects' good, while on the other hand he boldly defied God, and God humbled him to the dust. Moses, the other man, presents quite a different study. He was a persistent and consistent patriot both for God and his fellow-men. Though full of dignity and unflinchingly bold, he was the obedient and faithful servant of God; the meekest of men. The comparison, while it shows the defects in Pharaoh and the good qualities of Moses, points us to the secret of it all: Moses had the Spirit of God, while Pharaoh was an infidel.

ONE PLAGUE MORE.

There had been nine plagues in quick succession, and now as a final manifestation of God's power there is to be one more. Each plague was more severe than its predecessor, and each one was as a warning voice to those who would heed. Though the nine plagues subdued the magicians and the Egyptians, Pharaoh's heart was still hardened. The last visitation of God upon Pharaoh and his

people was to be a terrible one. It was really a judgment. In every home there was sorrow and intense grief. The oldest in every family was dead, and that at one time—midnight on one particular night. Now not only was the heart of the people prepared to let Israel go, but Pharaoh's heart at last, under this final plague, became submissive, and he conceded to Moses' request. Thus God triumphed, as he always must when the wicked oppose him.

JAS. JOHNSTON.

## Sisters' Department.

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

### Mrs. Thurgood's Letter.

"Looking unto Jesus," is the motto on my wall,  
And it rests my heart in looking,  
For he's my all in all."

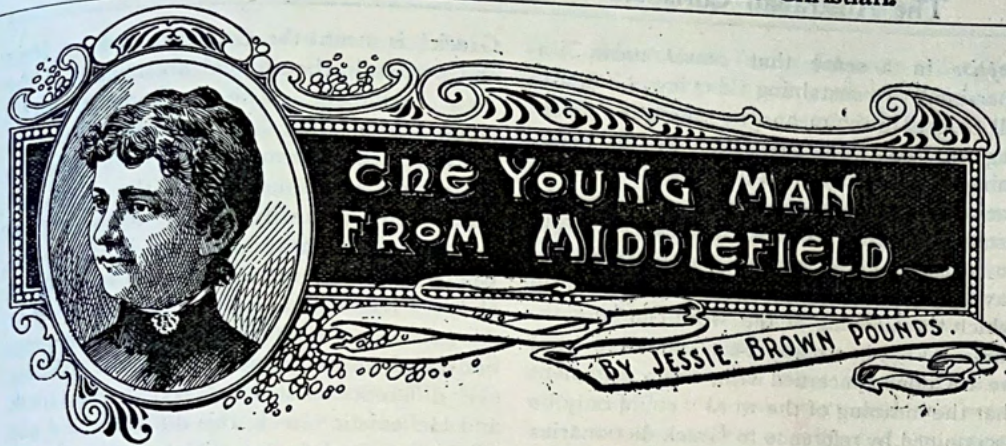
Beloved Executive Sisters,—Greeting.

We are sorry to write before the mail comes in, and also before our Special Sisters' Session of the Annual Convention, beginning to-night, with its reception and greetings. But in order to reach 'Frisco in time for the steamer that leaves every third Thursday, we must write at once. To-morrow is our big day, and this time we have asked a GENTLEMAN to address the C.W.B.M. Convention—our Bro. C. C. Smith, whose special work is "Negro Education and Evangelisation." This year this great work has been given into the hands of our C.W.B.M., and in order to be properly instructed we have asked our brother to address the Sisters' Session of the Convention. This is quite an innovation. We are also asking our brethren (the preachers) to take a greater interest in the missionary work we are so lovingly and loyally supporting.

We want to thank our Executive for their kind words of sympathy and affection. Our great loss is indeed her eternal gain, and the tears will come when we think of the gentle, patient mother, who never failed to send every month a message from the dear sisters, who were so kind as to remember us. She so enjoyed those meetings, and her last letter about the 29th of May, when she was beginning to feel ill, said how sorry she was to miss the June meeting of the Executive. It was in our hearts to come right on home to cheer our dear father, brothers, and all we hold so dear—to look once more into the faces of those so loved in Christ Jesus—but the Master's work HERE, HELD US. We were just starting for the fall and winter work, and now we are trying to bravely go on for the hope that is set before us, of an eternal re-union, in God's good time. Every letter and paper shows how beautifully the Sisters' work is developing spiritually, and we thank God that our beloved colony is going forward in every good word and work, to his honor and glory. Will you let me send to you, dear sisters, the closing thought of the State secretary's report and message before it is read to-morrow?

"Take time to be holy, speak oft with thy Lord,  
Abide in him always, and feed on his word;  
Make friends of God's children, help those who are weak,  
Forgetting in nothing his blessing to seek."

Your loving co-laborer,  
SISTER A. K. THURGOOD.



## CHAPTER X.

## TOM LEADS AN ENDEAVOR MEETING.

Tom went to church regularly and always spoke in the Endeavor meeting. This last required an effort each time, but his conscience had taken hold at this point and would not let go. He argued that these well-bred young people probably smiled in secret at his crude speeches, and that it could do no good to excite their ridicule; but his argument was altogether in vain. The more he thought upon the matter, the more his obligation asserted itself. He could not disregard it and be true.

"I heard something about you to-day," Nora said, one evening when the two were alone together. "I was at Bessie Langdon's and Marjorie Deane came in. They were talking about their young people's society, and they—no, Marjorie said that she admired your independence in doing what you believed was right. She said she had always thought their society ought to have a pledge, and now she thought so more than ever. Bessie is a snob, though, and she said she didn't believe in their society having things just as they do in little churches where there isn't any talent. 'Talent' is Bessie's pet word. She thinks it means that you have pretty blonde hair and slim waists and can do poses just as your Delsarte teacher tells you to. I wouldn't fancy a church society run on that plan myself, but I suppose it's all a matter of taste."

Tom could not help thinking of Marjorie's words for many days after this, and wondering how much sincerity there was behind them. He had been introduced to her at his uncle's home on the evening of the party which had been such a burden to Nora. Since then she had never failed to speak to him pleasantly after each Endeavor meeting. Perhaps she was heartless, as Gerald insisted on believing, but naturally her courtesy to the untrained country boy led him to think of her with the utmost possible charity.

On Sunday evening Tom made his way to the church through a driving rain, only to find the door of the lecture-room locked and the house dark. Evidently the sexton had not thought it worth while to open the building, with the weather so uninviting.

"This is a fine commentary on the lack of a pledge," thought Tom, as he shook the door. "If we had promised to 'attend every meeting unless hindered by some reason—'

His mental quotation was cut short by the sound of voices in the other doorway.

"Now, Marjorie, I hope you know how perfectly silly it was of you to want to come," a girl's petulant treble was saying. "You might have known that no one ever came to the young people's meeting on a night like this."

"Now, Bessie!" It was Marjorie Deane who expostulated thus gently. "I don't think this weather is a bit dreadful. You know we went to the water-color exhibition yesterday, when it was raining quite as hard. And it isn't the rain's fault, but ours, that old Zekel hasn't seen fit to light up the church."

"Ours! I should like to know how?"

"Don't you remember that the last rainy Sunday night he said he 'done sot yere and sot yere, and you all neber set foot in'? No wonder he was discouraged and didn't think it worth while to come to-night."

"Well, I think it was very sensible of him. If we had been as sensible, we would have stayed at home, too. And what shall we do now? We can't wait here until church time, and I did so want to hear Dr. Cushing's lecture on 'Mediæval Poetry.' I know it will be lovely. If we had stayed in until then, perhaps the rain would have been over."

"That's just like girls!" A third voice took up the lament at this point. This last voice was unmistakably boyish, and Tom recognised it as belonging to Richie Langdon, Bessie's younger brother. "Girls are always wanting you to go somewhere, and then wishing they hadn't gone." After which succinct and philosophical statement he relapsed into silence.

The two doorways were so close together that it was quite impossible not to hear the conversation, and Tom decided that the most sensible thing he could do was to make himself known to his neighbors, who had evidently not noticed his approach. So he crossed to the other flight of steps and said, awkwardly enough, "We seem to be locked out."

"Isn't it too bad?" It was Marjorie who spoke. "But we richly deserve it, for we haven't been coming on rainy nights."

"Can't I go for the key?" Tom questioned. "Here come three others. It would be a pity not to have a meeting."

True enough, here were the Fannings—the twin sisters and their tall, shy brother. They had come to the city only a little while

before, and had been at the Endeavor meeting only two or three times.

"Does any one know where the sexton lives?" persisted Tom.

"I do," said Marjorie, quickly; and gave explicit directions. He wondered how she had come to know. There was no mystery about it, however, for the large family of old Zekel had many almoners, and Marjorie Deane was among the most liberal.

Tom was back directly with old Zekel, panting and apologetic, at his heels. Fortunately the house was warm, and in a moment the lecture-room was aglow with light.

"What shall we do, now that we are in?" asked Bessie, who was still out of sorts. She must be forgiven, for dampness often disagrees with blonde hair. "It would be ridiculous to try to have a meeting. We have no programme arranged, and no leader."

"This is better than being outside, at all events," said Marjorie. "We can sing something, at least, or—why, Mr. Floyd, can you not lead a little meeting—a real Christian Endeavor meeting?"

Tom had never faced the cannon's mouth, but he fancied at the moment that this would be an enviable position. He, with his scanty education and gifts, to lead the meeting in Dr. Jonathan Edwards Cushing's church! Then, "I promise that I will always put Christ first," he said to himself, and walked straight to the leader's chair.

Several others had come in by this time, and the circle continued to widen as the meeting went on. The weather was clearing, and many of the young people who wished to be present at Dr. Cushing's lecture dropped into the lecture-room and heard and wondered.

For it was a wonderful meeting, one of those experiences which come once in a lifetime, one of those experiences which, when they do come, we are compelled, in spite of our philosophy, to admit are not of earth but of God. Before the hour was over, every member of the little circle had spoken, or offered prayer. None could tell how it came, least of all Tom, whose head grew dizzy as he tried to realize it all. All he could remember was that he had tried to tell them, in a simple way, what he thought it meant to put Christ first in our lives; and that, after he had finished, Marjorie Deane had risen, with tears in her beautiful eyes, and had said, "Let us pray." After that the fountains of the deep were broken up. Shy young Mr. Fanning spoke with much feeling, saying that he had been superintendent of a Sunday-school in a distant city, but that here he had been a stranger, and very lonely, until to-night. Then the rest followed almost eagerly. Even Bessie Langdon tremblingly asked that the others would pray for her. For, after all, the world is better than we are likely to think, and goodness, as well as evil, is contagious.

Perhaps Dr. Jonathan Edwards Cushing never knew why such rapt young faces were upturned to him as he delivered his highly-wrought lecture on "Mediæval Poetry." No one had told him of that earlier meeting, and if he had been told, perhaps he would not have understood.

(To be continued.)

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## The Leader.

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

### What Does It Mean?

The leaflet "Does Baptism always mean Immersion?" which is published in another column, affords another illustration of the peculiar line of argument frequently adopted by pædo-baptists in defence of their position on the subject of baptism. It is a line of argument that seems to take for granted that a certain amount of ignorance and mental incapacity prevails among religious people, so that the mere assertion of a thing from a recognised teacher is sufficient to carry it through, irrespective of any merit that it may or may not have. Were this not so, we should be at a loss to understand how any man with any care for his reputation as a teacher could be so reckless as to attempt to give a wide publicity to a document like that which we now have under consideration. And were it not for the fact that it is unfortunately too true that a great number of people do not think for themselves and do not take the trouble to analyse assertions that are put before them for acceptance, we should not consider the arguments advanced in the leaflet worthy of serious attention. As it is, we think it worth while to challenge the attention of careless readers, and ask them to give a closer scrutiny to those things that are said either for or against the position assumed by the author of the document now before us.

The position assailed is that taken by W. S. Houchins in the statement that "the word baptism is an Anglicised word whose meaning could only be ascertained by reference to Greek dictionaries and to its use in Greek literature," and that from these sources it was abundantly clear that baptism meant immersion and only immersion. As against this position, the author of the leaflet contends that "the Lord Jesus himself uses the word

*baptizo* in a sense that cannot mean immersion." In sustaining this view, he first of all objects to the means by which the meaning of the word *baptizo* is to be determined. "I do not admit," he says, "that the meaning of the word *baptizo* can only be ascertained from Greek dictionaries." Well so far as we know, no one has attempted to say that the lexicons are the only sources from which the meaning of the word can be gathered. What has really been said, and what we are alone concerned with, is the statement that the meaning of the word "could only be ascertained by reference to Greek dictionaries and to its use in Greek literature." This is something quite different to ascertaining the meaning from Greek dictionaries only, which is only a statement of half the truth, and not very creditable to the person making it. If there is any other way of ascertaining the meaning of words belonging to an ancient language other than that obtainable from dictionaries and literature, we should be pleased to hear of it, but until we do, we shall continue to regard this method as the only available one. Lexicons we know are always objectionable when they are found to be against us; nevertheless, the world still continues to regard those of recognised merit as very good authorities in determining the meaning of words, and it rather tells against people when they commence quarrelling with them. We certainly do not intend doing so, not even with old Parkhurst, whom our author only quotes to misrepresent. This is what Parkhurst says:—"Baptizo, from *bapto*, to dip. 1. To dip, immerse, or plunge in water. But in the New Testament it occurs not strictly in this sense, unless so far as this is included in sense iii. below." Sense iii. is as follows: "To baptise or immerse in or with water in token of purification from sin and from spiritual pollution. *Baptizomai*, denotes the voluntary reception of baptism, to be baptised, receive baptism, to be initiated by the rite of baptism. It is applied both to the baptism of John and of Christ. See Matt. 3: 6, 11; Mark 1: 8; Luke 3: 16; Acts 2: 38; 22: 16." Certainly there are instances in the New Testament where the word *baptizo* does not strictly mean "to dip" or "to plunge," as it is sometimes used in a figurative sense of being overwhelmed, but whether the word is used literally or figuratively, it always has the sense of immersion.

Our author makes a distinction between classic Greek and Hellenistic Greek, and observes that "even if it could be shown that in classic Greek the word *baptizo* means 'immerse,' and nothing but immerse, which cannot be done, it does not touch the question of what is the New Testament (or Hellenistic) significance of the term." By "Hellenistic

Greek" is meant the Greek spoken by Jews and written in the original documents of the New Testament. This, in some respects, differed from what is called classic Greek, but to say that the meaning of the one has no bearing upon the meaning of the other is a transparent absurdity. It is equivalent to saying that the meaning of the French of an Englishman has no relation to the meaning of the French of a Frenchman. Evidently our author is not an authority on these questions, and certainly not a safe guide. Whatever difference existed between classic Greek and Hellenistic Greek, this difference did not affect the word *baptizo* which is now under consideration. In both they meant the same thing. This is proved by reference to the best two Greek lexicons in existence. The first of these deals with classical Greek, namely, that by Liddell and Scott. It gives the meaning of *baptizo* as "to dip in or under water." The second deals with New Testament Greek, and is by Prof. J. H. Thayer. It gives the meaning of *baptizo* as "to dip repeatedly, to immerse, to submerge. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians and adjusted to the nature and contents of their religion, viz., an immersion in water." Under *baptisma* he says: "A word peculiar to the New Testament and ecclesiastical writers, immersion, submersion." In further support of this agreement, we may also quote from Prof. E. A. Sophocles, a native Greek, and for thirty-eight years Professor of Greek in Harvard University, who in defining *baptizo* says: "To dip, to immerse, to sink. There is no evidence that Luke and Paul and the other writers of the New Testament put upon this verb meanings not recognised by the Greeks."

We now come to consider the statement in which it is asserted that our Lord "used the word *baptizo* in a sense that cannot mean immersion." In proof of this Acts 1: 5 is cited: "John truly baptised with water, but ye shall be baptised with the Holy Ghost not many days hence." It is contended that Christ "describes the form in which the baptism of the Holy Spirit would take place in a few days, and it is not by immersion but by 'pouring' (8th verse). Logicians tell us that the best and most real definition of a word is to point to an object and apply the name. Point to a lamp and say 'I call that a lamp' and you have given a definition that is unassailable. In like manner the Lord Jesus points to an act of baptism and applies the name baptism to a certain form of the Spirit's operations, viz., pouring. What he calls baptism he describes as the 'Holy Ghost

coming upon you." It may be noted here that the axioms of logicians are very good if properly carried out, but they are apt to make mischief if wrongly applied. If there is a lamp standing on a table, and a man, pointing to the table, insists that it is the lamp, he is, to say the least of it, not doing justice to the logicians. This is just what our author does. In the baptism of the Holy Spirit on the day of Pentecost, immersion was the result of the outpouring of the Holy Spirit. The words *pour* and *baptised* are used metaphorically. The Holy Spirit is not literally poured out, neither is there a literal immersion of men in the Spirit. The Spirit is a person and not an element. The bestowment of the Spirit is metaphorically expressed by the word *pour*, and the overwhelming results to those who are the subjects by the word *baptism*. Persons may be immersed in two ways. They may be placed in an empty bath and have water poured upon them till they are covered, or they may be dipped into a bath already filled with water; in either case they are covered, or in other words immersed. The first of these is the idea used metaphorically of the baptism of the Spirit. The influence and power of the Holy Spirit had to come from above and are therefore best expressed as an outpouring, and the plenitude of its giving is adequately and beautifully expressed as an immersion. Those who were its recipients in that glorious day were filled with the Spirit. Their spirits were as completely immersed in the Holy Spirit as their bodies had been in water in the river Jordan.

If it is still insisted that "pour" is an equivalent to *baptizo*, let it be so translated in every case where the word occurs. Try it with Acts 1: 5. "John truly poured with water, but ye shall be poured with the Holy Ghost not many days hence." If the alternative rendering of the Revised Version is adopted the result is more awkward still. "John truly poured with water, but ye shall be poured in the Holy Ghost not many days hence." Try again where the thought is purely figurative. "I have a baptism to be baptised with." It will read rightly enough, "I have an immersion to be immersed with," but it becomes nonsense when it is made to read, "I have a pouring to be poured with." A little common sense goes a long way, and if only a little were applied to this subject of baptism, there would soon be an end to all controversy.

## Editorial Notes.

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

### Students' Demonstration.

On November 27th the usual annual demonstration of the classes being conducted by

W. C. Morro and James Johnston will take place. Let us point out to all who have the interests of the cause of truth at heart that this is an important meeting. Not because any great principles may be discussed, nor any great policy announced, but because it marks a period in the life-history of some who, in years to come, will exercise an important influence in the work in which we as churches are engaged. Whether we like it or not—and we confess to liking it—upon our young men, and especially upon those who may become preachers and teachers, must rest the success or failure of our cause in the future, and in the near future at that. We trust that all the members of the church who can possibly do so will attend the meeting in Swanston-st. on November 27th.

### Importance of this Matter.

For many years we have pleaded for the churches to give more attention to the matter of helping their young men fit themselves for more and better work. Only a passing attention has been given to it. This is mainly because our churches do not realise the importance of the matter. They quite see that we are sadly in need of more workmen in the great harvest-fields of the world, but they have a dreamy sort of notion that it will all come right in some way. It may come right, and we believe it will, but it will be no particular fault of ours. The time must come when we shall have some kind of school affiliated in some way with our secular colleges or universities. And then another trouble is that we have got into the habit of sowing to-day and reaping to-morrow; we want to see immediate results. The education and training of a young man, waiting for ten or fifteen years for the fruits, is too slow and prosaic for us. We can depend upon it that if we are to erect a building that will stand we must lay a good foundation, and be patient and persistent enough to see that it is laid deep and wide.

### To the Churches Everywhere.

It is not the business of any particular church or number of churches in any one city or State to do the work of encouraging and training preachers. A good preacher fitted and sent into the field benefits in the first instance the church where most of his time is spent, but indirectly he benefits and helps all the churches. Many of those whom he brings to Christ go out into various parts of Australasia, and so help other churches; besides, if he is a man of broad, generous sympathies his influence reaches out to regions far beyond his own immediate field of labor. On the score, then, of purely selfish interests it is everybody's duty to help in this great work. "But how can we help?" Is there a pious young man or lad in your

church who thinks he has or in whom you think there is "preacher timber"? Give him all the help and encouragement you can. Send him your books or buy him new ones; give him the opportunity of testing his abilities. It is very hard to tell whether a young man will ever make a successful preacher till he has had a chance to try, and no one should ever be encouraged to give himself wholly to the ministry of the word until he has manifested some special fitness. When a young man has shown his natural aptitude he should be helped to secure an education and training. Individual churches and even individual members might reasonably undertake this work. Let all our churches in all the States constantly remember that we are sadly in need of more workmen, and then do everything they can to assist in increasing the number.

### Does Baptism Always Mean Immersion?\*

To the Editor of the Bendigo Independent.

Sir,—Mr. Houchins, of the church of Christ, undertook on Sunday evening to prove, at least to his own satisfaction, that baptism meant immersion, and that only. He is reported as saying: "The word baptism is an Anglicised word whose meaning could only be ascertained by reference to Greek dictionaries and to its use in Greek literature." He claims that a large number of lexicographers give "immerse" as a primary meaning, but doubtless forgot to allude to the admissions of Parkhurst and other lexicographers when it is added "But in the New Testament it occurs not strictly in this sense." I do not admit that the meaning of the word *baptizo* can "only be ascertained from Greek dictionaries," which deal largely with classic Greek. The Hellenistic Greek of the New Testament, as every student knows, has a significance of its own, and even if it could be shown that in classic Greek the word *baptizo* means "immerse," and nothing but immerse, which cannot be done, it does not touch the question of what is the New Testament (or Hellenistic) significance of the term. It is enough for me that the Lord Jesus himself uses the word *baptizo* in a sense that cannot mean immersion, and his authority is final with me. On the eve of his ascension he said: "John truly baptised with water, but ye shall be baptised with the Holy Ghost not many days hence" (Acts, 1st chapter 5th verse). He then proceeds to describe the form in which this "baptism" of the Holy Ghost would take place in a few days, and it is not by immersion, but by "pouring"! (8th verse). Logicians tell us that the best and most real definition of a word is to point to the object and apply the name. Point to a lamp and say, "I call that a lamp," and you have given a definition that is unassailable. In like manner the Lord Jesus points to the act of baptism and applies the name baptism to a certain form of the Spirit's operations, viz., "pouring." What he calls "baptism" he describes as "the Holy Ghost coming upon you" (Acts, 1st chapter, 8th verse). Ten days later we have the record of this baptism

(Acts, 2nd chapter, 3rd verse) which describes the Holy Ghost, in the form of cloven fiery tongues, as having "sat upon them." Peter describes it, on the spot, when he says, "This is that which was spoken by the prophet Joel. It shall come to pass in the last days, saith God, I will pour out of my spirit" (Acts, 2nd chapter, 17th verse). Later on in the same discourse Peter further corroborates the Lord Jesus' description of the promised "baptism" when he says, "Having received of the Father the promise of the Holy Ghost he hath shed forth this which ye now see and hear" (33rd verse). Subsequently Peter experienced another "baptism" of the Holy Ghost at Cæsarea, which he describes by saying, "As I began to speak the Holy Ghost fell on them, as on us in the beginning," i.e., Pentecost (Acts, 11th chapter, 15th verse). Peter significantly adds, "Then remembered I the word of the Lord, how he said John indeed baptised with water, but ye shall be baptised with the Holy Ghost" (16th verse).

I have quoted enough New Testament to show that when the Lord Jesus used the word *baptizo* he did not mean applying the subject to the element, as in immersion, but the element to the subject, as in pouring. His idea was not expressed by immersion, but by the phrases "come upon," "sat upon," "pouring out," "shed forth," "fell upon." I prefer to take my theology direct from the words of the Lord Jesus, rather than from conflicting and confusing Greek lexicographers. The Bible itself is the best dictionary as to the meaning of *baptizo*, and there it is used repeatedly, when it cannot mean immerse. God baptised by "pouring," and his ministers are perfectly justified in following his example. I have no intention of expending further time on this subject, for like Paul, God sent me "not to baptise" so much as to "preach the gospel." *Verbum sat sapientia.*—Yours, etc.,

JOSEPH NICHOLSON.

Parsonage, Golden Square, Nov. 18.

\*This short article was written some years ago, but recently has had a wide circulation in some parts of Victoria. It will be found fully answered in our leader.

## From The Field.

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

### New South Wales.

HOME MISSION NOTES.—The second of the series of monthly H.M. meetings was held in the Enmore Tabernacle on Wednesday evening, November 6th. The attendance was large. Bro. McIndoe presided, and in a concise speech presented the position and claims of the work. At Lismore, under Bro. Way, the work progresses steadily, and as a practical evidence it is anticipated that in the near future they will have a building of their own. At present they contribute 35/- per week to salary besides general expenses of about 15/- per week for hall, etc.

At Merewether, Newcastle District, L. A. Williams is laboring. The reports from Bro. Nesbitt, secretary, show that meetings are good and that the interest is generally increasing. Bro. Williams is anticipating additions to the church. The church now contributes 35/- per week, an increase of 5/- per week, and this after two months' work. The Committee feel greatly encouraged by this unexpected increase.

Rookwood and Cauleyvale.—These two fields combined have offered to raise 30/- per week, and we expect that a brother from South Australia will start there in December. We hope later on to be able to report on meetings.

The financial position for the seven months of the Conference year up to October 24th is as follows: Receipts, £209/11/1; expenditure, £208/8/1; or a credit on current year's account of £1/3/-. The debit at last Conference was £60/13/8, leaving a total debit to date of £59/10/8. We hope that on Home Mission Day, December 1st., this will be entirely cleared. We have endeavored to impress upon the churches assisted to contribute as much as possible, and they are cheerfully doing so.

Bro. A. Price, in a very apt speech, pleaded the claims of the isolated brethren, who to a certain extent were shut off from the privileges enjoyed by those located in the districts where large churches are established. He spoke from personal experience, and appealed to the experience of some in the meeting who had also been so situated. He emphasised two sentences on the handbills issued:—"Will you help to lift the country churches out of obscurity?" "Will you help to plant churches in the large centres of N.S.W.?" Brethren, read and ponder. Remember December 1st.

P. A. Dickson based his remarks upon vested interests. He appealed to all the members to invest some capital in Home Missions, and so become interested. As an illustration he said that he knew a man who had a little plot of ground in a certain district, and because of that it was surprising what an interest this man took in the news from that particular place.

We would ask all who read this to hand in their names as monthly subscribers to the secretary of the church you meet with, and so have a share in the work; or if you are isolated send direct to J. Stimson, Treasurer, 45 Glebe-rd., Glebe, Sydney. The secretary would be exceedingly pleased to receive letters from any brother or sister isolated in N.S.W. relative as to where they are located; or if he can be of any assistance to them in the city. We suggest that stamp be enclosed for reply.

25 Perry-st., Marrickville.

R. STEER.

PETERSHAM.—Among the many socials tendered to Sister Ewers last week was one from the church at Petersham, at which a large size painting of Bro. D. A. Ewers, framed, and accompanied with a purse of money, was presented to our sister, who is leaving to join her husband in W.A. We feel very much losing our sister, and know it will be a great gain to the church at Perth. Our tabernacle is going up fast, will be ready end of next month. We are hoping for a good man to take Bro. Ewers' place.

Nov. 10.

S. DENFORD.

### Queensland.

ROMA.—My usual monthly visit to Yingerbay on November 3rd was more than usually interesting. There was a good muster to "break the bread," and we had two services in the afternoon; first in the hall, second at the ford of the creek near the school-house, where we held a baptismal service. We had the privilege of baptising Mrs. Timothy Laycock into the divine relationship in Christ. There was a large attendance. We were further cheered by receiving this sister and her husband into fellowship last Lord's day morning.

On Monday, November 11th, our Roma Bible School held a picnic. The ground was out of the way of tram or 'bus, so we had a rather warm walk. The teachers spared no pains to feast, amuse and reward the children.

Nov. 12.

ROBERT C. GILMOUR.

### Victoria.

ECHUCA.—There was a nice meeting on Sunday night. A young woman from Bendigo, who was considerably influenced by the recent tent meetings there, made the good confession. We expect a visit from Bro. J. Thompson on the 21st.

Nov. 11.

BRIGHTON.—One—a sister—immersed on the 10th inst., was received yesterday. Last Friday, the Sisters' Executive gave us a splendid evening. Good attendance and attention.

Nov. 11.

MOOROOLBARK.—On Monday, Nov. 11th, we held our annual Sunday School picnic on the Montrose cricket ground. About 100 people were present, and enjoyed themselves thoroughly at table, at the games, and in social intercourse. The picnic is generally pronounced the best ever held in this place for harmony and thorough enjoyableness, and reflects great credit upon the superintendent, Bro. R. Langley, and his willing helpers. Our Sunday School is the only one in the neighborhood, and is conducted in a way that it deserves to prosper. The meeting for breaking of bread was well attended yesterday morning, and the evening meeting, though small on account of the weather, was very enjoyable.

Nov. 18.

P. D. McCALLUM.

CHINESE MISSION.—The annual picnic was held on the 11th inst. at Preston Reservoir. Six van loads left the Lygon-st. chapel, and a most enjoyable outing was experienced. The Chinese picnics are famed for the zest and life that characterise them, but the last is said to have been "the best." The site selected lies about a mile from the Preston Reservoir station, is rather picturesque, having a nice flat plain suitable for picnicing on, and is beside a flowing creek of fresh water. The usual picnic games were enjoyed. A number of by-gone-time teachers and friends were present, all of whom seemed to thoroughly enjoy themselves. Bro. Hagger as caterer again gave every satisfaction. The prevailing thought as we returned home was, Why should we not have two such outings in the year?—their tendency being to strengthen the sympathy and interest between teachers, scholars and friends.

F. McC.

BENDIGO.—Three more decisions last night, making twelve since the Tent Mission. Bro. Thompson, our esteemed missionary among the Kanakas, was with us last Lord's day, and gave us fine addresses. On the Monday night he lectured to a crowded house on the "Kanakas, and Mission Work Amongst Them." This lecture is one of the most interesting our brethren will ever hear. Bro. Thompson gives plenty of information and illustrates his talk with beautiful colored lantern views. Both of our papers gave splendid reports of his lecture. No church in Victoria should miss the treat that Bro. Thompson gives in speaking about the Kanaka life on the islands of the Pacific and the Queensland plantations.

J. C.

GEELONG.—The S.S. anniversary was celebrated on November 3rd and 4th. T. Hagger addressed the church. In the afternoon we had a large meeting. The children sang choruses under Bro. Hester's baton, splendidly assisted by Sister Ruby Bromell as organist. Bro. Hagger's subject was "Australian Idols." In the evening he spoke to another full house. The chapel was beautifully decorated. On the Monday a public tea and entertainment was held. The children performed their part well. Bro. Hagger gave an address, speaking highly of the improvement in the Geelong church. We regret that Bro. Browne was too ill to be with us; he has since recovered. We have had our labors crowned with success. One



made the good confession on Thursday evening the 7th. Bro. Mulvogue spoke last Lord's day evening; we had a large meeting, and at the close one, a constable of police, responded to the call. V.E.H.

**NORTH YANAC.**—Yesterday morning we had a nice meeting for worship, and in the evening we had a splendid gospel meeting. The chapel was literally packed with people, who listened with great attention while the writer addressed them on "Consulting with Jesus." At the close of the meeting I baptised the two young women who had made the confession at Yanac on my last visit. Many of the people present witnessed for the first time the ordinance of Christian baptism. We believe that these young women will make earnest Christians, and we hope that last night's meeting will be productive of much good, and to God we will give all the praise.

Nov. 18.

H. LENG.

**HORSHAM.**—The churches here and at Polkemmatt have been favored by Bro. Thompson's presence. He lectured on the subject of Mission Work, which is near his heart. His visit to any church cannot but help to stir up more interest in the great matter of missions. We are glad to have seen him, and will pray for his success in the Lord's work. Secure him for a night. Not much progress here just now, so far as additions to the saved are concerned. Our 15 nights' mission, held with the aid of Bro. Burgess, led to a good hearing of the gospel, both inside the chapel and out. Two confessed Christ and put him on in baptism. Much good done otherwise.

Nov. 18.

A.W.C.

## New Zealand.

**WANGANUI.**—On Thursday, 16th October, we held our annual tea and entertainment in connection with our Sunday School. A goodly number sat down to tea. For the after meeting the building was packed. The programme contained about 25 items, of every description. A special word of praise is due to all those who worked up the programme, all the items being rendered in fine style. The annual report showed the school to be in a flourishing condition, both numerically and financially.

Nov. 5.

H. SIDDALL.

**BURNSIDE.**—Since last report two have been added to the church here by faith and obedience. One, an aged sister of 76, who has loved the Lord for many years, was buried with him in baptism a few weeks ago; the other is her married daughter, who also has followed the Saviour in baptism.

Nov. 11.

T. H. R.

## South Australia.

**PORT PIRIE.**—We are pleased to report that our late much beloved evangelist, C. F. Hawkins, is visiting us. He has been with us now two Lord's days, and expects to remain here for another few weeks. The meetings have been well attended, and we are believing that much good will attend his mission amongst us. At our usual quarterly business meeting held this week, it was decided that we procure a quantity of literature concerning Primitive Christianity, with the object of distributing by post and otherwise, thus enabling us to place the facts of the gospel into the homes of many whom we could not otherwise reach. We believe that much good may come from efforts such as these.

Nov. 16.

W.C.O.

**PROSPECT.**—After a crowded meeting to-night another came forward and confessed Christ; several enquirers. The brethren are much encouraged, as a great interest is being aroused, and we hope for other decisions.

Nov. 17.

J.C.W.

**HINDMARSH.**—S.S. anniversary services were begun to-day. In the morning W. K. Duncan addressed the church. The school rendered very efficiently the Service of Song "Restored" in the afternoon to a very large audience, Bro. Freeman taking the connective readings, Bro. Duncan conducting, and Bro. Lee presiding at the organ. The preacher for the evening was H. D. Smith. The building was very packed. The children were beautiful in their behaviour, and each service was a great success. We are pleased to report that the school has been very successful in the S.S.U. examination. Twenty went up for examination, and carried off three first prizes and the remainder certificates of merit and other prizes.

Nov. 10.

A.G.

**HINDMARSH.**—Were there no picnic in connection with the Sunday School Anniversary—why, to most children such an event would be exceedingly dull and uninteresting, but this being part of the business, when the time for the annual fete draws near they are "waiting for the morning with faces brightly gay, full of eager expectation as to what the hour may bring." Monday, 11th inst, was a perfect day. Everybody was astir early. The arrangements were everything to be desired. A happier day has never been spent with the children. A gay cavalcade of 18 trollies, laden with teachers, children and friends, besides private vehicles, left the chapel buildings at 9 o'clock for the Black Forest. Much credit is due to all concerned, for the whole of the undertaking of Sunday and Monday. May the labors of all be amply repaid by the good conduct of the children during the coming year, and the salvation of many from the Sunday School. The return home was completed by 6.30, without any mishap, for which we are thankful to Almighty God for his watchful care over us.

Nov. 14.

A.G.

**N. ADELAIDE.**—The public holiday, November 11th, was the occasion of the annual picnic of the combined schools of Kermodest and Prospect, and the place of rendezvous was the Botanic Park. The weather was all that could be desired, and every effort was made by the teachers for the enjoyment of the scholars. The amusement and catering committees are to be congratulated on the success of their efforts. Several visitors joined us during the day. Photographic groups of the officers, teachers and scholars were taken by our young Bro. E. Fischer. Some of the elder scholars adjourned to the Mission Hall in the evening, where a pleasant time was spent.

Nov. 17.

V.B.T.

## Tasmania.

**LAUNCESTON.**—The annual picnic on November 11 passed off successfully. A lovely day greeted us, and all were really tired at the end of the day. Sisters Lewis and Streader are to be congratulated on the result. Had the secretary been wise and attended, instead of playing cricket, very probably he would not be carrying his arm round in a sling!

The Junior Endeavor Class recently gave an invitation evening to the senior class, and furnished a splendid entertainment. Bro. Streader gave an interesting address. Praise is due to Sister Streader for her untiring efforts in the training of the young. One sister, who confessed Christ at a recent Sunday gospel meeting, has been received into fellowship.

ALBERT E. STONE.

## Here and There.

Here a little and there a little.—Isaiah 58: 10.

One confession at Prahran Sunday night.  
T. H. Cowley, 104 Bennett-street, is now secretary of the church in North Fitzroy.

Petersham S.S. flower service a great success.

If you have not already sent your order for ALMANACS you had better do so now.

R. G. Cameron of Castlemaine is conducting a fortnight's mission in the Drummond district.

Splendid meetings on Lord's day at North Richmond, and at the evening service one confession.

Bro. and Sister T. C. Walker of the City Temple, Sydney, have been on a brief visit to Melbourne.

A. E. Stone is now secretary of the church at Launceston, Tasmania. His address is 41 Galvin street.

John Thompson, our Kanaka missionary, has just completed a pleasant visit to Maryborough, Bet Bet and Dunolly.

Bro. and Sister F. Pittman returned last Friday to their work in Hindmarsh, S.A., after a month's holiday in Victoria.

There were four more confessions at South Melbourne on Sunday evening, at the close of W. Meekison's address.

We understand that R. J. Clow of Coolgardie is to be married to Miss E. F. S. Moore on Jan. 1, 1902, at Coolgardie, W.A.

The Bendigo, Castlemaine and Barker's Creek Lord's day schools held a combined picnic at Ravenswood on the 20th of this month.

T. B. Fischer and wife of the church at North Adelaide are expected in this city by next Saturday morning's express, on their way to Sydney.

Bro. Walden kindly took Bro. Dickson's place at City Temple on Wednesday, 6th Nov., while Bro. Dickson spoke at Home Mission meeting at Enmore.

The church building at Gympie, Q., has been repainted in and out, and presents a neat appearance. The prospects for a good work are bright and cheerful.

N.S.W. Sisters' Conference Committee ask for all donations for the sale of work to be held in December to be sent at once to Mrs. Lee, Carey-st., Marrickville.

S.S.U., Vic.—Monthly general committee, Monday next, Nov. 25. Will delegates kindly attend in full force. No meeting in December if business on slate wiped out.

Remember N.S.W. Home Mission Day, Sunday, Dec. 1st. Debt to clear, £59/10/8. Weekly expenditure, apart from contributions of assisted churches, £3/10/- per week.

N.S.W. Home Missions.—Home, sweet home, the land our children will live in, scattered perhaps. Will you help them to establish churches in N.S.W.? Remember Dec. 1.

Mr. Campbell Edwards asks us to acknowledge, on behalf of the Burwood Boys' Home, 20/- from Mrs. G. Colvin, Rosewood, Q., and 10/- from Church of Christ, Rosewood, Q.

Bro. and Sister A. Morris of Prahran have removed to Longwarry, and if any of the brethren know of any members about that district they would be glad to get their addresses.

In the recent S.S.U. competitive examination of S.A. the first prize was awarded to Miss Nathalie C. F. Gordon, Milang, and the second to Miss Katie Mann, of Point Sturt.

Early in January we expect to commence printing another edition of the Hymn Book. If any have noticed typographical errors, if they will communicate with us we will see corrections are made.

John Thompson is now in Victoria and will be in Melbourne before this is read. If your church would like to hear him on the Kanaka work write to the F.M. sec., F. M. Ludbrook, 121 Collins-street.

On Dec. 9, the sisters will hold their final Home Mission meeting in Swanston-street. Full particulars next week.

John Thompson, Missionary to the Kanakas, gave his interesting limelight lecture in the Barker's Creek chapel on Wednesday, Nov. 13.

The church at North Richmond has presented F. W. Greenwood with a Revised Bible—the best procurable in Melbourne—as a mark of their appreciation of his efforts during their special services.

The teacher of the infants of one of our Victorian country schools asked the class if they could tell him what a sheepfold was. One of the hopefuls answered that it was "a sheep with a young horse."

We want to give fair warning that those who wish to be heard in our columns must confine themselves to reasonable limits. If they can't say what they want to in one article they must divide it into two parts.

A suggestion was made at last meeting of N.S.W. Home Mission Committee that the city evangelists spend a month or a fortnight with one of the country churches. We believe they would largely assist work and cheer the workers.

The whole of the first half of next year's S.S. Lessons are from Acts, and will be specially interesting. McGarvey's Commentary on Acts will be specially helpful. We have a few copies—the two volumes in one—price 7/-, by post 7/6.

Among the many sufferers from the storm of Thursday last was Bro. A. Spicer of the church in Castlemaine. His neat and comfortable home, the result of many years' labor and thrift, was in a few minutes reduced to a sad wreck.

W. Bolduan writes from Emerald:—"Last Lord's day we had the pleasure of receiving into fellowship

seven converts from the Sunday School, one more making the good confession the Sunday previous at Berwick, where they were all baptised."

"I have had a Post Fountain Pen for 12 months and consider it the latest and best of pens. It is complete in itself, needing no filler. The ink can be sucked up from any inkstand without soiling the fingers. I can honestly recommend it."—F. W. GREENWOOD.

XMAS BOX.—From Victoria no box will be sent to any missionaries this year. Money gifts are however invited, and our schools are asked to take up this matter heartily at once. Such gift the F.M. Committee will forward to be spent on the spot on clothing, medical and other comforts and a Merry Xmas and a Happy New Year for the dark skinned boys and girls.—F.M.L.

The welcome tea to J. A. Palmer on Nov. 14 was largely attended by members of most of our city and suburban churches. The public meeting in the Hawthorn Town Hall was presided over by Senator Bro. Barrett, and addresses were given by Bros. Finger, Hagger, Harward and Palmer. Miss Benson sang two solos and Miss Chick gave a piano solo. Bro. Palmer seems much improved in health.

MAORI MISSION, NEW ZEALAND.—T. J. Bull writes:—"Bro. Ernest Vickery, Vermont-street, Auckland, has been appointed secretary of the above mission in place of myself. All remittances and communications in future will please be addressed to him as above. Bro. Greenwood is making excellent progress with the language, and hopes at the beginning of the new year to get more fully into the work, by coming into immediate and closer contact with the Maories. The New Zealand churches are again urged to practical and sympathetic interest in this work, which is in the line of true Christian missionary enterprise."

## Coming Events.

Observe the time of their coming.—Jeremiah 23:7.

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

### 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.

### BIRTH.

MILL (nee BERTRAM).—On November 11th, at 235 Cecil-st., Albert Park, the wife of W. H. Mill, of a son.

### SILVER WEDDING.

ANDERSON—BUTTON.—On the 21st November, 1876, at St. Mary's Church, Auckland, N.Z., by Archdeacon Maunsel, Richard James, youngest son of Richard and Essie Anderson, Manchester, England, to Emma Alice, eldest daughter of Alfred and Amelia Button, of Lyttelton, N.Z. Present address, Cubitt-st., Richmond, Victoria.

## Acknowledgments.

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

### RESCUE HOME.

Thankfully received:—

Miss Bella Clarke, N. Richmond, coll. card	£0 14 6
Mrs. J. H. Black, Southwark, S.A.	" 4 15 3
Mrs. Cust, Surrey Hills	" 1 0 3
Sunday School, City Temple, Sydney	" 0 5 6
L. J.	" 1 0 0
T. F. Corke	" 0 3 0
"The Love of Christ Constraineth Us"	" 0 10 0
"Dorcas"	" 0 10 0
"Grateful"	" 0 10 0
Mr. W. H. Rich, Millicent, S.A.	" 1 0 0
For Girls' Home, from Sisters, Swanston-st.	" 1 0 0
Mrs. Bowen, Colac	" 0 2 6
A Sister	" 0 5 0
Mrs. Wm. Plowman, N.S.W.	" 1 1 0
Mrs. Day, S.A.	" 0 2 6
Mrs. Orange, S.A.	" 0 1 0
Mrs. A., Newmarket	" 0 3 0
Mr. J. Bradley, N.S.W.	" 0 5 0
Church, Surrey Hills	" 0 14 9

J. PITTMAN, Armadale.

### FOREIGN MISSION FUND.

VICTORIA.	
W.B.	£0 10 0
Church, N. Richmond, per Miss May Cousins	" 0 9 0
" Collingwood, per Mrs. Rowles	" 0 9 0
Sisters' Executive, Melb. (for Miss Thompson's Christmas Box)	" 1 10 0
G. Goudie, Warmer W., Birchip	" 2 2 8
B.	" 0 10 0
Mrs. V., Swanston-st.	" 0 5 0
NEW ZEALAND.	
G. Duncan, Warrington	" 0 10 0
NEW SOUTH WALES.	
S.S., Enmore, for support orphan in India	5 0 0
ROBERT LYALL, Treas. F. M. LUDBROOK, Sec., 39 Leveson-st., N. Melb.	121 Collins-st., Melb.

### To Subscribers.

S. Sprague, 5/-; Alex. Gordon, 7/-; A. Grant, 7/6; R. Campbell, H. Curtis, 14/-; Mrs. P. Ludbrook, 17/-; L. Broad (per Mr. Freeman) £6/5/3; T. Ward, 6/-.

## SECOND ANNUAL

# Students' Demonstration.

Under the auspices of the "Conference Educational Committee."

SWANSTON STREET CHRISTIAN CHAPEL,

—: ON :—

Wednesday, November 27, 1901, at 8 p.m.

A. B. MASTON, CHAIRMAN.

## PROGRAMME.

1.	MUSIC.	
	INVOCATION.	
2.	COMMOTION	"George Lee, the Fireman" .. HARRY WHITE
3.	DESCRIPTION	"The Country Church" (Washington Irving) .. ALLAN E. STEWART
4.	MUSIC.	
5.	ADDRESS	"The Twentieth Door" (Sheldon) .. W. McCANCE
6.	SENATORIAL	"On the American War" (Lord Chatham) .. A. J. SAUNDERS
7.	MUSIC.	
8.	COMIC	"Amelia's Unfortunate Young Man" (Mark Twain) .. W. MEEKISON
9.	ORATORICAL	"Satan's Address to the Sun" (Milton) .. PHILIP J. POND
10.	MUSIC.	
11.	LAUDATION	"Panegyric on Marie Antoinette" (Edmond Burke) .. A. POLKINGHORN
12.	PATHOS	"Death of Little Nell" (Dickens) .. F. G. G. HYNES
13.	MUSIC.	
14.	TRANQUILITY	"The Lake of Geneva" (Byron) .. R. G. BARKER
15.	MUSIC.	
	BENEDICTION.	

## From Hamburg to Heidelberg.

C. H. MITCHELL.

Two of the most important queries put to a traveller on his return from the Continent are: "Have you been to Switzerland?" and "Did you go down the Rhine?"

I had been in Germany already ten months, and up to that time I would have had to answer both these questions in the negative had they been asked me. But being called one day into the private sanctuary of my chief, and attending to some matters in hand, the great man asked me if I would like a few days' leave, and I was very pleased to receive a fortnight's holiday, to be taken when convenient. For the next few days, I did nothing but project tours, etc., and at last decided on a trip to Cologne, and thence up the Rhine to Mayence, and later to Switzerland, seeing the principal points of interest *en route*. Having come to a decision as regards the trip, the rest was easy, and with everything in order, I left Hamburg on the night express for Cologne. At 7.30 next morning I arrived in Cologne, and almost before I had left the railway-carriage large placards called all and sundry to take notice that "So-and-so" was the only genuine maker of Eau de Cologne. It seemed to be a premonition of what was coming; but at the moment I thought of nothing but a cup of hot coffee and something to eat. Then I set out to see the sights of Cologne, but at the end of several hours had come to the conclusion that the city might be considered under the following headings:—Very narrow streets; the cathedral and the forty other churches; and last, but certainly not least, Eau de Cologne!

Naturally, I first turned my attention to the magnificent cathedral, which has lived through so many years of varying fortune, and which, although begun at the commencement of the thirteenth century, was not finally completed until 1880. As I entered a service was being conducted, and the numerous visitors had of course to wait till it was over before going through the building. In the meantime I decided, with others, to ascend the great spire of the cathedral, where a magnificent birds-eye view of the city is to be obtained. The height of the spire is about four hundred feet, and a few people ascended to within a distance of twenty-two feet from the top. By the time I had completed the ascent I was a little tired, but the view amply repaid all the exertion expended, the whole of the city lying at our feet so to say, the churches and public buildings showing up very conspicuously. Descending to mother earth, the next move was the viewing of the inside, and the service being now over, we were allowed to roam everywhere about the historic building and admire the ancient stained glass windows and the many beautiful works of art and architecture contained therein.

After seeing the cathedral, the principal streets next called for attention. These are, as a rule, very narrow, and two vehicles could not possibly pass one another, while even pedestrians are compelled to "keep to the right." But in these narrow winding

streets—we would call them alleys—are situated some of the finest shops and warehouses, with show-windows which would do credit to London or Paris.

But in Cologne, it does not matter what business place you enter, you can always obtain the celebrated perfume, and one becomes quite mystified at the number of different brands, etc., set out for sale.

I do not wish to give anybody a gratis advertisement, but I think I may be allowed to mention two little items which came before my notice. The first was when I was in Sheffield, about a year ago. Wishing to visit the factory of Joseph Rodgers, we asked to be directed to it. "Which one?" was the query, and after a lot of seeking we at last found what we wanted, and in answer to our questions the manager said, "Nearly every man in the cutlery trade who has a son calls him Joseph Rodgers." At that we were not surprised at the query, "Which one?" The same state of affairs exists in Cologne. The renowned firm is Johann Maria Farina, and now there is quite a little colony of Farinas each maintaining that he is the original.

Returning once more to the subject:—After seeing Cologne, I took train for the pretty town of Bonn, where I spent a very interesting day, making with some friends an excursion to the Sieben Gebirge, on the other side of the Rhine. I also visited the large university, formerly the residence of the early princes of Cologne, where the German Crown Prince is studying and fitting himself for the high position he may be called upon to occupy.

I had chosen Bonn as the commencing point of my Rhine journey, the most beautiful, and therefore the most visited, part of the river being between that town and Bingen. On a warm but slightly misty morning I boarded one of the beautiful steamers which ply daily up and down the broad river, and at last was on my way towards my goal. On both sides lay the vine-clad hills, which just at this time were yielding their goodness in the luscious grapes, which later, in the form of wine, will lose their sweetness and nature and become sour, likewise souring and embittering the lives of many who drink of them. At various points arise masses of steep, uninviting rocks, which form fine contrast to the sunny vine-slopes; while here and there as we proceeded were prettily situated little villages, one of which (Newwied) was of peculiar interest. The town was founded in 1653 by Count Friedrich zu Wied, and since that date has been a refuge for all who have fled from persecution because of their religion. Here live Protestants, Roman Catholics and Jews peacefully side by side, free to worship in their own way without fear of molestation.

On the way from Bonn to Coblenz we passed a great many towns, but very few castles or ruins. This seems to have been the peaceful and fruitful part of the Rhine, while on the other side of Coblenz it appears as though the people had always been at war; or more probably the river being here narrow, with high mountains on each side, the country was the best fitted for the castles of the robber barons, who exacted toll from

all and sundry passing up and down the river, and were generally strong enough to beat off the attacks made on them by punitive parties. Approaching Coblenz, we had a fine view of the magnificent monument of Emperor William I. mounted on a war-horse. The monument is very picturesquely situated at the junction of the Mosel and the Rhine, and can be seen a long way off. On the left is the lofty fortress of Ehrenbreitstein, which has been besieged twice and was destroyed by the French in 1799; an iron bridge and a bridge of boats join the fortress to the city of Coblenz, which was our first stopping-place. It was now about one o'clock, and after a wait of a few minutes—which seemed to be a pause between two acts, the scenery in the second being quite different to that already seen and enjoyed—we continued on our course.

On leaving Coblenz, one of the first items of interest which attracted our attention was the celebrated Castle Stolzenfels, which belonged to the late Empress Frederick, and was much visited by her. From this point we passed castles and ruins at almost every turn. We at length came to the beautifully situated town of Boppard, towards which, as to almost all the other places of interest, the kodak was turned, but no picture could show its beauties as they really are in nature. We were now in the most beautiful part of the Rhine, and after passing the old ruin of Rheinfels, with the village of St. Goar at its feet, we came to the Loreley rocks and whirlpools, famed in song and poetry. Here we took on a pilot, as for a small distance the way is narrow and dangerous, and many small boats have been caught in the pools and sucked under the water. It was now about five o'clock in the evening, and the light was naturally not so brilliant as it had been earlier in the day; but it lent an additional charm to the several old ruins which we now passed.

A little further on we came to the Pfalz, a peculiarly constructed tower dating from about the thirteenth century, and used by the barons as a toll-bar. Continuing past the little town of Bacharach and one or two castles, we came to the Mouse Tower, around the name of which hangs much confusion. Some say that the tower was used as a place for storing arms and was therefore a Maut Tower, which was later turned to maus, the German for mouse. The best known story is that Archbishop Hatto of Mayence built it, in order to be free of the mice which seemed to pester him in his own palace. About the same time there was a bread famine in the town and the people came in masses and complained of the state of affairs. A great many were seized and put to death. After this cruelty, Hatto fled for safety to his tower in the Rhine, and later his body was found eaten up by the mice, which had swum across to the island.

The Castle Rheinstein was now before us, and a great wish to photograph it was not to be fulfilled, as there was scarcely any light. This is acknowledged to be the prettiest castle on the Rhine, and at certain times of the year it is inhabited by the sons of the Emperor. The castle overlooks the

curious old town of Bingen, with which the Romans were well acquainted, a bridge built by them being still in regular use. Here we decided to remain for the night, as it was already seven o'clock and we could scarcely see further.

From Bingen to Mayence the journey is uninteresting, except for the numerous villages dotting the river banks, and is generally made by train. Next morning I left Bingen for Rudesheim, on the opposite bank of the Rhine, whence a rack-and-pinion railway leads up the steep vine-clad hills to the Niederwald, where the National Monument to commemorate the victorious war of 1870-72 has been erected. This is a magnificent specimen of monumental art, and is gigantic in size. It is built on a hill overlooking the Rhine, which is about nine hundred feet below. As seen from the steamer it is very small, but a few figures will show how massive and large it really is. In the middle of a broad terrace, from which the best view of the monument is obtained, is the enormous foundation, upon which different scenes from the war are depicted. This mass of masonry is sixty-eight feet high, and from it rises the mighty figure of Germania—the Britannia of Germany—with a crown held high in one hand, and the sword, brought to rest, in the other. The height of the figure from the feet to the crown is thirty feet, the sword is nineteen feet long, the figure-head has a circumference of ten feet, and the crown is three feet high. When executing and finishing it, the workmen were able to sit at ease in the palm of the hand.

The view from here is very fine. The picturesque town of Bingen, with its rude-roofed houses and crooked streets, nestles far below us; to the right is the beautiful Castle Rheinstein; behind the town rises a series of green hills, the lower slopes of which are covered with the familiar vine; and the swift-flowing Rhine, stretching as far as the eye can see, completes the picture before us, a slight haze which hangs over all rather enhancing the beauty of the view.

Leaving the Rhine at this point I arrived in about an hour at the world renowned watering place of Wiesbaden. It was the height of the season and the town was besieged by English and American visitors.

The principal sights in Wiesbaden are the Boiling Springs with valuable medicinal properties, and the Kursaal, where concerts are held daily, and almost all visitors congregate.

A few hours sufficed for this town, and the same evening I pushed forward to Frankfurt. Arriving at the principal station the finest sight in the city was presented to us; the station being the finest in the world except one, which is in St. Louis, U.S.A.

Frankfurt reminded me more than any other place I have visited on the Continent, of our own city of Melbourne, being well laid out with wide streets and modern conveniences not often found in large German towns. A notable feature of this city is the magnificent palm garden. The palms grow luxuriantly in immense hot houses and are very tastefully arranged, the whole collection being one of the most magnificent and complete in existence. Three hours' travelling in the train and Heidelberg was reached. The celebrated

old university town has only one large street, through which the horse car leads a distance of about one mile to the castle, passing on the way a large number of very old houses adorned with curious signs and ancient frescoes, and catching a glimpse of the university as we proceeded. After about fifteen minutes' riding we came to the cable tramway which ascends very steeply to the castle grounds, which are situated about 250 feet above the town. And in the company of a guide we made a regular tour of this delightful ruin, seeing all the different styles of architecture in the walls, &c., erected at varying periods.

In the cellar of the castle is situated the immense Heidelberg barrel, which contained about 236,000 quarts of wine. There is a stage built over the barrel upon which one can walk and examine it. The ruins are enveloped with legendary stories, and are the most celebrated in German tradition, and nearly every child here knows something of the fortunes of the beautiful "Schloss Heidelberg."

## DENTISTRY.

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