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The Guide to the Old Path.

W. C. Morro, B.A.



HE most marvelous piece of mechanism in existence is the astronomical system, the sun, the moon, the planets, and the stars. Every one is in motion, and moves at lightning-like speed. Yet these millions of heavenly bodies are not passing through space in any haphazard course; each moves in a well-ordered path, and the skilful astronomer may trace their orbits mile by mile. These paths do not under ordinary circumstances vary. Choose any moment of time a year or a hundred years hence, and the astronomer is able, at that instant, to locate any one of the planets at the exact point of its path. What keeps each one in this position? The physicist answers, the force of gravitation which each exerts over the other. Take for example the earth. The other heavenly bodies so surround and act upon it—lifting and dragging downward; drawing forward and backward; impelling to the right and to the left—with the result that it moves in its path just the proper distance from the sun, bringing in succession spring and summer, autumn and winter. Now and then a comet, a wandering Arab of the heavens, invades the space of the solar system, and the planets become at once disturbed. Sometimes the astronomer calculates what would be the effect if some greater power should hurl one of the planets out of its old path. They have gotten far away glimpses of such catastrophies in the distant space beyond. If some power should cause Mars to wander from the course it has marked for a thousand years, the orbit of this world would be no longer secure. It would drift out into space a derelict, and all life, human and animal, would soon perish. There is no imminent probability of such a calamity befalling our home, but it illustrates the safety there is in the old paths of God, and the danger that lurks beside new ones. There is a similar danger in new paths of religion. There is an equal safety in the old paths of salvation, the way which Jesus Christ declared he is. Each one helps to keep the other safe. One breaks away from the old path, and others rush after him. Had he remained, these would have kept to the old paths. Had these not followed, he would

probably have been brought back again to the old way. I knew a man who started on a new career, leaving the old gospel path, and some hundreds followed his course. They are still out of the old path, and are now practically without a personal hope, and are devoid of light to the world. I was once asked to preach in a beautiful little city, standing in a lovely valley in the midst of a fertile country. In this city lived a preacher known for his intellectual powers, and equally noted for the false liberality of his views. I was entertained by an officer in his church, and I was pained by his open and avowed unbelief of many of the cardinal truths of the Bible. The advanced thinker had led the other. These instances could be multiplied. If one leaves the old path others are disturbed in their course.

I am to speak to-night on the need of the individual seeking and walking in the old paths. "Ask for the old paths, wherein is the good way, and walk in them, and ye shall find rest to your souls" (Jer. 6: 16). I am an individual. I have a destiny—a future with God or banished from his presence. Before me are some four hundred others. They are likewise under the need of seeking the old paths. The text says, Ask for the old paths. Of whom shall we ask, and in whom shall we trust? Who will be our guide back to the old way? Our time to-night shall be devoted to the answering of this question.

Many guides are suggested. Our Catholic friend points to the Pope of Rome as an infallible guide to the divine way. To him has been assigned the distinction of being the one of whom we should ask for the old paths. The Council which met at Rome in 1869, after seven months' discussion and all kinds of political trickery passed the resolution, That when the Pope speaks *ex cathedra*, he is endowed with that infallibility with which our divine Redeemer willed that the church should be furnished in defending the doctrines of faith and morals. But there is little need of my giving the Protestant reasons for the rejection of this claim. In this Council there were eighty-eight, representing the brain and intelligence of the Catholic Church, who voted in opposition. Sixty-six of those who voted favoring did so hoping and relying on assurances that the resolution would be modified. Ninety others remained silent, voting on neither side. Did not the facts of history disprove this absurd claim to infallibility, the opposition of two hundred and forty-four members of the Council would be sufficient ground for our refusing to accept it.

Nor can we accept the councils of the church and their declarations, which assume the form of creeds and confessions of faith, as unerring guides to the divine path. Many who repudiate the assumptions of the Pope believe nevertheless that the church in council assembled can frame that which will be a perfect guide. There have been seven great Councils, which the Roman, the Greek, and the Anglican churches agree in styling Ecumenical. To these the Roman Catholic Church would add thirteen more, making twenty gatherings laying claim to be representative of the entire earthly church. These Councils were called together to discuss and to formulate a statement of the church's belief with respect to certain doctrines. The Nicene Council was to decide the church's belief about the nature of Christ. The first Council of Constantinople was to give statement to the doctrine of the Holy Spirit. These Councils and lesser assemblies have given forth creeds and confessions of faith purporting to be the true belief of the church, and hence faithful guides to man seeking the way of life. There were three great creeds of the ancient church, viz., the Apostles' Creed (no historian now claims it was written by the apostles), the Athanasian and the Nicene Creeds. Since then numerous others have been framed, such as the Augsburg Confession, the Helvetic, the Heidelberg, and the Westminster Confessions. But we can not accept these as true guides, for time has proved each one in turn to be defective. An eloquent witness to the inadequacy of these decisions of Councils was the short tenure of the Nicene Creed. This Council, called together with all the pomp and by means of all the machinery of the Roman Empire, by the Emperor Constantine, would certainly, we might expect, be able to formulate a belief that would endure for a few centuries. It met in 325 A.D., and only fifty-six years later (381 A.D.) the First Council of Constantinople was called together with equal pomp and ceremony to alter and recast the Nicene Creed! The clamor for the revision of the Westminster Confession, and the decision of the American Presbyterians to revise it, further prove that creeds and councils are but human, and can not be relied on to safely and unerringly guide to the old paths.

There is one other suggested guide that was once widely discussed, but of which we do not now hear so much, and that is the traditions. The Council of Trent declared the word of God to be composed of the scriptures and traditions. Cardinal Manning affirmed that traditions were the true interpretation of the scriptures. Thus are the oral traditions put above the written word. It is only sufficient here to quote the language of Jesus regarding the traditions of the elders, words that are equally true

of the traditions of the church: "In vain do you worship me, teaching for doctrine the commandments of men."

The unbeliever says, Rely on human reason, and it will guide you safely into the right path. This is a call to go back to that which long ago was worn out and cast aside. In the time of Christ the old world was heartily sick of its heathen rites and worship built up by human reason. With a feeling of infinite relief it turned from this to the divine revelation of Christianity. Yet there are men now who would in turn cast Christianity aside as having served its purpose and once more rely on human intelligence as a safe guide. But upon whose reason shall we rely, may I ask? On that of the Englishman or the American; the Frenchman's or the German's? On that of the educated or the uneducated? Rely on human reason and then for every man, or at least every group of men, there will be a separate path. Better to take some of the previously rejected, repulsive though they be, than to trust to the wisdom of men. Reason with universal voice testifies to the fact of sin, but has no voice to tell how man may escape it. It makes the suggestion that death is a mark of God's displeasure, but has no suggestion as to how man may live. It tells us we can not go before God in peace without a peacemaker, but tells nothing of a divine Peacemaker. Reason declares the light of nature insufficient for our guidance. "The heavens declare the glory of God, but they do not tell of the pardon of sin. The stars do not answer the question, What must I do to be saved? The roses do not indicate man's origin or destiny. Athens, at the summit of philosophy, raised an altar to the Unknown God. Rome, in the golden age of wisdom, turns to the entrails of beasts and the flight of birds to learn the will of heaven. Socrates, the prince of pagan sages, dying, can perform no higher act of worship than to offer a cock to Æsculapius." John Stuart Mill, the Apostle of Agnosticism, takes his wife as the standard by which to regulate his life.

I reject all these as guides, and affirm that there can be no other one, true, infallible, and unerring, than Jesus Christ. He spake as never man spake. He alone has immortality. In him dwelleth the fulness of the Godhead bodily. Whatever question of religion, of doctrine, of faith, of morals, comes up for discussion, the final appeal should be Jesus Christ. When Paul, before the Roman governor Festus, had doubts about the justice of his trial, he arrested further investigation by the two words, *Appello Cæsarem*—I appeal to Cæsar. This ended all controversy. The trial stopped at once, and preparations were at once made to send Paul to the tribunal to which he had appealed. Such should be the power of appeal in the discussion of any religious question. Whenever there is any dispute, the mere words *Appello Christem*—I appeal to Christ—should remove the decision entirely to his judgment and prevent further disputing.

All others previously mentioned as claimants to be called divine guides look back to Christ and acknowledge their power as from him. The Pope declares his infallibility as agreeable to the will of Jesus Christ. Then

why not accept the Lord and his words at once? The traditions are claimed as the oral remembrances of the same Lord. The councils and creeds confess him to be above them and trace their power to him. Human reason and even that of unbelievers acknowledge him as great and divine. Goethe says, "There shines forth from the gospels the reflected splendor of a sublimity, proceeding from the person of Jesus Christ, of so divine a kind as only the divine could have manifested on earth." Listen to Rousseau: "How petty are the books of the philosophers with all their pomp compared with the gospels! Can it be that writings at once so sublime and simple are the work of men? Can he whose life they tell be no more than a mere man? . . . Men do not invent like this, and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone or thought of this morality, and the gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray. Yes; if the death of Socrates be that of a sage, the life and death of Jesus are those of a God." John Stuart Mill testifies: "Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching. It is of no use to say that Christ, as exhibited in the gospels, is not historical, and that we know not how much that is admirable has been superadded by the tradition of his followers. . . . Who among the disciples or among their proselytes was capable of inserting the sayings ascribed to Jesus or of imagining the life and character revealed in the gospels? It remains a possibility that Christ actually was what he supposed himself to be—a man charged with a special, express and unique commission from God to lead mankind to truth and virtue." If unbelievers speak thus of him what need is there to tell the verdict of men of faith? Contenting ourselves with the testimony of his enemies, there is no need to call Galileo, Newton, Bacon, Milton, and Gladstone.

Every church has its creed. I do not object to that. I do not protest against creeds because they are creeds. A creed is the statement of our belief, and hence is necessary. But I protest because men have chosen the false and inferior ones when the true and greater was equally accessible. Who in other things takes the smaller when he can have the greater? Who is contented with the daisy when he may pluck the rose? Who asks for silver instead of gold? Who would rest under the shade of an acacia when he may stretch himself beneath the lordly branches of an oak? I have a creed to announce, and I would have it confessed: "Thou, Jesus, art the Christ, the Son of the living God." By what name shall I call it? Shall I call it the creed of Cæsarea, because it was there first confessed? Shall we declare it to be the true Apostles' creed, because it was the statement of their faith? Shall it be designated as the Petrine creed, because Peter first gave voice to it? I reject all of these in favor of another name.

I would call it the Divine, the God-given creed, for it came from him. Jesus said: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." I would praise it because Christ said that on it he would build his church, and against this truth the gates of the unseen world shall never prevail. This is a creed which needs no revision. It never grows old. It is short. Yes, but long enough to include the divinity, the Lordship, the Messianicship and the love of Jesus Christ, and these embrace God's scheme and provisions for the world's salvation.

This creed is found in but one place, and that is on the living pages of God's written truth. Here it is found, together with the story of the life, the character, the sayings and the works of him whom it honors.

Our West Australian Letter.

D. A. EWERS.

Having lately been registered to officiate at marriages in W.A., I have had my attention drawn to a few points of difference between the law here and in some of the other States that I think are worthy of mention. In this State no marriage can be celebrated unless a week's notice is given to the District Registrar, or notice fastened on the church door for three weeks, or banns published on three Sundays. Provision is, however, made in peculiar cases for special licenses, but they are uncommon. In most of the States I believe no notice whatever is required. Any couple on application to a minister may be married at once. Another provision here is that no marriage shall take place after 6 p.m. or before 8 a.m. The stipulation that a week's notice must be given commends itself to my mind, and if it had existed in Victoria and New South Wales, I believe that many of the hasty and unhappy marriages contracted at matrimonial agencies, or celebrated by advertising ministers, would have been avoided.

The "Open Membership Baptists" have been holding their annual meetings in Perth. I dropped in one evening and heard the President's address, delivered by Mr. Beck, a "layman." It was thoughtful and practical, but the audience was small. I learn that the body is making good progress and that a number of Home Mission Stations are occupied. This branch of the Baptists is receiving the able assistance of the well-known Silas Mead, so long identified with the Baptist cause in South Australia. His son, Dr. Mead, a medical missionary, has been in the State about two months, preaching and lecturing on Missionary Work in India. He lectures for us in Lake-st. on Monday next, and leaves for his Indian home on Thursday.

Readers may be interested in details of church work here, some of which, I think, are peculiar to West Australia, while others are along the lines adopted in other places. In Perth the brethren lay aside five per cent. of the contribution every Lord's day for a Sick or Poor Fund, out of which assistance is rendered to brethren in distress. Quite a respectable sum has thus accumulated and material help has often been given. There

"Sensible Tommy, to keep your opinions to yourself, or save them to ventilate in prayer-meeting where they will harm nobody! We're not born just alike, you know, and we don't all act just alike after we are born. For instance, there is Burt Hadley, and then again there is Tommy boy. Psalm-singing wouldn't be the very nectar and ambrosia of existence for Burt, and I dare say you would find some of his recreations as little to your taste."

"I should hope so. He isn't a gentleman, and I hope I'll never have to hear a word from him again."

"I wouldn't tell him my opinion, if I were in your place, or you might hear two words. Tommy, you're awfully good, but did it ever occur to you that you're not exactly exhilarating company for a person of my tastes?"

The mixture of graciousness and insolence in this speech was intolerable. Tom was more indignant than ever, and this time he was not quite sure that his indignation was righteous. "I didn't suppose I was very agreeable company," he said, "but I hope I'm decent."

"Careful, Tommy, careful. Don't lose your temper, for I like you. And I'll tell you another little secret which you may find soothing—I don't like Hadley."

"I'm glad to hear it. I wish you didn't like his company."

"I'm not sure that I do. But company of some sort a fellow must have. I feed on excitement, and when life gets tame it is intolerable. I've told you over and over again that you don't understand a word about it. A fellow of Hadley's style diverts me—that is all."

"See here, Gerald," Tom broke out, suddenly, "what would you do if Hadley should court your sister?"

"I'd thrash him," said Gerald, languidly. "And yet he's good enough company for you?"

"Goodness! How you moral fellows bore me! A man can look out for himself, and a girl can't. She doesn't know what a fellow does, or is, and she wouldn't know how to discriminate, if she did."

Tom thought that, of his two cousins, Nora was the best able to take care of herself, but he decided that it was discreet not to say so. "I confess I can't see the difference," was what he did say. "Maybe girls are more particular about their company than boys are, but there isn't any reason why they should be. Your father and mother wouldn't like to have Nora choose such company, and I don't see why they shouldn't object just as much when it's you."

"Oh, as far as ordinary acquaintance is concerned, Hadley is all right. He goes in good society, you know. He isn't a Chesterfield of elegance, but you can't expect everything. And he has a mighty good heart."

"What kind of heart is that?" questioned Tom, innocently.

"Oh, he's no sneak. He'll stick by you, if he pretends to. And he'll lend you ten dollars now and then without making a howl about it. He's free and generous, and all that sort of thing, you know."

Tom laughed. "I should think he might have been tolerably free with his money, and still have several things the matter with

his heart," he said. "It is a very bad heart, as far as I can see. Honestly, Gerald, I haven't any patience with these fellows, and I can't bear to see them around here. You are making a splendid fight, but you need all the help you can get. And I think I ought to tell your father what I think."

"Tell him, then!" said Gerald, in the same savage tone in which he had once before spoken the words. "Those fellows are regular visitors at the house. He can't invite them to the parlor, and then object when they come to this room on my invitation."

This was quite true, and Tom made no answer. In a moment Gerald spoke again, but more mildly.

"I'll tell you what, Tommy boy," he said, "I think that, with the best intentions possible, you've got into the habit of paying entirely too much attention to other people's business. A fellow who starts out in this world to be a reformer, needs an umbrella and rubber boots. It isn't a comfortable sort of life. One is likely to encounter a great deal of weather, you know. And if I were you, I'd take the regulation road, and let other people do the same. You're just a little officious, and people notice it."

A touch of indignation always quickened Tom's tongue. "I've heard of some fellows who did that," he said. "They took the safe, easy side of the road, and weren't so officious as to interfere with the affairs of the poor wretch who had fallen among thieves. But I'd rather have been the good Samaritan, just the same."

"Don't fire Bible at me. That's taking an unfair advantage. And say, Tommy boy, you're an officious sort of chap, but I like you."

How to Get Union.

W. J. WAY.

This question anent Christian Union appears in Dr. Rentoul's "Considerations Worthy of Chief Emphasis," published in *A. C. World*, August 30th. Now, the question is certainly an important one, for union and oneness are most affectionately enjoined upon the professed followers of the Son of God, and to contend that we are *in Christ*—that we have fellowship with the Father and with his Son Jesus Christ, and at the same time to be split up into sects and parties is a paradox and a condition unworthy of our faith and love—unworthy of our high calling in Christ Jesus.

However, it is very gratifying—yea, one of the evidences that God is with us—that there is a movement in the direction of union. May God bless it! It is a consummation to be most devoutly desired by "all that call on the Lord out of a pure heart." Our blessed Lord laboured, prayed, died, rose, ascended to heaven and sent down the Holy Spirit that he might establish upon earth as in heaven the union of all his people, "That they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us: that the world may believe that thou hast sent me (John 17: 21). No man can truthfully say that the answer to this prayer is manifest to the world at large to-day, and therefore it is incumbent upon all who ascribe

their salvation to Christ alone to endeavor to bring about a union of "all them that love our Lord Jesus Christ in sincerity." And as there is a human side to salvation, there is also a human side to union. We *must be* workers together with him for the purpose of bringing about union, which shall glorify him and be beneficial to the world at large.

I have read thoughtfully and carefully what has been written by Drs. Parker, Gossman and Rentoul; but I cannot say that I am enamored with the views put forward by the doctors. They are too superficial, too worldly, too human and wide of the glory of God. I cannot see in what way God would be glorified or the world blessed by the union of Presbyterians and Congregationalists, Church of England and Methodists, or the union of them all on some merely human basis which should be deemed satisfactory to all parties. It was *not* for such a union that Christ prayed in the garden. The only union which can glorify God, answer the prayer of Jesus Christ, and convince the world that the Father sent his Son, is a union based on the only divine and authoritative basis laid down once for all by Jesus Christ—the basis upon which the apostles and those who believed on him through their words were united. From what the doctors write one would think that the Father and his Son Jesus Christ had revealed no basis of union, and that it was left to the theologians of this century to propound a scheme to suit themselves. But that is not the case. If it were so we might applaud the efforts of the theologians. But the salvation of men and their union in Christ is of too great importance to be left to the finite wisdom of erring mortals, however cultured and advanced; and therefore God has laid down once for all the articles of association, the conditions of union. To try to invent some other scheme or to endeavor to unite on some other basis (which is not another) is nothing less than an impeachment on the divine wisdom and to manifest a want of confidence in the love and prescience of the Almighty.

Now, God's basis of union has been tried, and found to be—just what we might expect—in every way eminently successful; and it would be found as eminently successful to-day if men believed as thoroughly in its efficiency and sufficiency as did the believers in the days of primitive Christianity. But men do not thus believe to-day, and therefore they are always casting about for some other basis of union, "ever learning, and never able to come to the knowledge of the truth."

In the article written by Dr. Rentoul, reference is made several times to Pentecost, and therefore we cannot do better than go to Pentecost to study the *divine* basis of union. At Pentecost there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. These men represented every important centre in the then known world, and probably every phase of religious thought and philosophy. There were the Pharisees, the Sadducees, the Essenes, the Scribes, the Herodians, etc., all zealous of the Law. It is probable that a more promiscuous multitude never assembled. Nevertheless, before the day was out, apostles and brethren, preachers and penitents, were united in one common bond of filial love and

obedience to Christ which was stronger than death. It was the joy of heaven, the marvel of earth, and the consternation of hell. It was essentially Christian union, or union in Christ. Just here two questions demand answers:—(1) How was this union brought about? and (2) What were the important features of the bond which united them? Now, with reference to the first question: Peter and the other apostles preached Christ and him crucified, Jesus and the resurrection. The earnest preaching of these great themes resulted in convincing and convicting the thousands, and in their anxiety they cried out, "Men and brethren, what shall we do?" As believing, intelligent men they believed that they could do something, that is, they could comply with conditions necessary to salvation—if, indeed, there were salvation for them. For it must be remembered that the inquirers were *not* unbelieving irresponsible babies, but "devout men out of every nation under heaven," and men, too, who had taken an active part in the crucifixion of Jesus of Nazareth. In answer to their query, Peter said, "Repent (or in other words, turn) and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2). We see, then, that preaching, hearing and believing were the chief factors toward union. By these means those who afterward became the actual members of the union were directed to the risen and glorified Saviour.

2. What were the important features of the bonds which united them? They were as follows:—(1) Belief in the crucified Saviour. (2) Genuine repentance (or turning) toward God. (3) Entire surrender of body, soul and spirit by immersion in the name of Jesus Christ for the remission of sins. (4) As a consequence of their faith, repentance, and immersion, God gave them the Holy Spirit. Thus God was glorified, Christ's prayer was answered, and the world was deeply impressed. And so it would be to-day if the doctors preached the same and insisted on the same unqualified surrender of body, soul, and spirit; the same active fulfilling of all righteousness by immersion into Christ, the preachers themselves *setting the example, as Christ did*; and the weekly celebration of the Lord's Supper;—were these things to maintain to-day as they did in the days of the apostles and long after their demise—when there was no Congregationalism (that is as we understand it), no Methodism, but one "church of the living God, the pillar and ground of truth," "the church of the firstborn whose names are written in heaven"—God would be glorified, Christ's prayer would be answered, and the world would be impressed in a manner unknown since the days of the apostles. The presumptuous human creeds, articles of faith, and dogmas, which have caused all the "cleavage," "separatism," etc., and have maintained the same unto the present day, would be thrown to the bats and moles, where they should have been long ago; and we should be united in one common faith in the risen and triumphant Saviour, Jesus Christ, the Son of the living God, one common repentance towards God the Father, one common immersion into the Father, the

Son and the Holy Spirit, one common weekly communion around the table of the Lord's appointing. Such were "considerations worthy of chief emphasis" which united the early Christians indissolubly to Christ and to each other. It was theoretically and practically, in nature and essence, *Christian union*. But what is talked of and written about to-day is *not* Christian union, but a make-believe and a subterfuge. It is purely and simply an amalgamation of great ecclesiastical monopolies and *not* union in Christ; and therefore it cannot glorify God, answer the prayer of Christ, nor seriously impress the world, and is unworthy of the Founder of Christianity.

It might be argued by some that all those who united on the same conditions under one banner at Pentecost were Jews. Quite true! But we find the divine scheme of Christian union worked equally satisfactorily amongst the Gentiles, and also *between Jew and Gentile*. If ever men were diametrically opposed to each other on this earth, they were the ordinary Jew and Gentile. Nevertheless, the preaching of Christ, *belief in Christ*, repentance toward God, followed by *immersion into Christ*, with the reception of the promised gift of the Holy Spirit, made both, Jew and Gentile, *one in Christ*, where "there is neither Jew nor Greek" (Gal. 3: 27-28). By positively the same agencies both Jew and Gentile were reconciled to God and to *each other*. Hence it is written: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2: 12-22).

Having drawn attention to the only divinely authorised scheme of Christian union and its unqualified success, it only remains for me to point out that anything else is *not* Christian union, and therefore *cannot* glorify God or deeply impress the world. Moreover, it is folly in the extreme to talk about Pentecost "and more of Pentecost," unless we are (preachers and people) prepared to allow the conditions of Pentecost to have their full honor, use and development. Pentecost was *not* an accident, but a *divine demonstration*, and what is essential to its repetition is not a softening of Presbyterianism or loosening of planks of Congregationalism, but a recognition of and whole hearted surrender to all that God has authorised and set his seal to.

If we do this we shall have truly Christian union, and times of refreshing will come from the presence of the Lord. Then there will be *no room* for this or that denomination to "circuit round" until it find a genial corner suited to its peculiarities, but room only for all the conditions of the *faith once delivered un'to the saints*.



"VISIONS OF THE CHRIST" is certainly the most pretentious volume that has yet issued from the Austral press. It is a monument of the progress which has been made by our publishing house, and an earnest of what may be accomplished in the future. The book should be helpful to the Christian, who will find in it much that will be promotive of devotion and spirituality, while the unsaved may by the perusal of its pages be led to the Christ.—R. G. CAMERON.

Sunday School.

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

LESSON FOR DECEMBER 15.

"The Passover."

Ex. 12: 1-17.

GOLDEN TEXT.—"Even Christ our Passover is sacrificed for us."—1 Cor. 5: 7.



INDFUL of his promise to Abraham, God now commands Moses to prepare for the departure of the children of Israel from Egypt. Their long season of suffering and persecution was about ended,

and the birth of freedom had come. This lesson places us amidst the dwellings of the oppressed Israelites in the land of Goshen, at the same time as the last lesson. Great preparations must have been going on for days before the hour of departure from Egypt suddenly came.

THE LAMB.

The paschal lamb is a true type of "the Lamb of God that taketh away the sin of the world." The lamb was to be a male, of the first year, without spot or blemish, the choicest of the fold. It was to be kept 14 days that its fitness might be proved. At the end of that time it was to be slain and the blood was to be taken and sprinkled on the door posts and lintel of each house where an Israelite dwelt. Then with everything in readiness to depart, they were to eat the lamb with bitter herbs in memory of their bitter bondage. The whole thing was a method of salvation chosen and provided by God. By faith the Israelites prepared the lamb and sprinkled the blood. God has provided a way of salvation for us through the Lamb of God, which must be accepted in faith by us.

THE PASSOVER.

The Israelites were in bitter bondage and in great peril. Now God is about to appear in judgment against the Egyptians because of their sin. A lamb is to be taken and put in the place of the first-born, thus providing for all a means of salvation. Having completed the preparations, the Israelites remain behind the blood in safety while the avenging angel would pass over them and smite the first-born in all the land of Egypt. In complying with God's conditions, the Israelite showed that he believed in the remedy offered; that he had faith in the blood sprinkled; that he accepted the method of eating the passover feast as was commanded. As a great deliverance rewarded the Israelites, so we may likewise be delivered from the bondage of sin through Christ our Passover if we accept the method by appropriation as commanded by inspired apostles.

JAS. JOHNSTON.

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A. E. Maston - - - Managing Editor

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The Leader.

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

"That in all things he might have the pre-eminence."

In response to a request that we should state the grounds on which we feel justified in calling ourselves as a religious body the "church of Christ," we purpose dealing with the question very briefly in this article. The question of the name of an organisation is always felt to be one of great importance. It is so because it should indicate with more or less clearness the aims or objects which a particular society has in view. Thus, a society named after an individual is an indication that it has been founded to accomplish certain objects with which the said individual was prominently identified. For instance, the Gordon institution is so named because of the fact that General Gordon manifested very special interest in the work of helping to a better life the young waifs and strays of society. The Elizabeth Fry Retreat in like manner is so named because it is

identified with the same kind of rescue work which made the name of Elizabeth Fry an honored one among those who devoted their lives to the moral reformation of the fallen ones of society. From this point of view it is quite clear that no more appropriate name could be given to the Christian community than the "church of Christ." As a name it indicates that the people who acknowledge it are bound together by a common interest which has its centre in Christ. It proclaims abroad the fact that they are moved with the same ideas and their aspirations are in the same direction as those which were so conspicuous in the life and work of him whose name they feel honored in bearing. Moreover, it is significant of the fact that Christ is the recognised founder of their society. It thus pays very special honor to the name of Christ, and recognises it as the supreme name which is above every name, and at which every knee should bow. It is a plain intimation that the honor of being the founder is not to be divided with anyone else. Great and good men there have been who have done signal service for Christ and the church, but even these may not share in the glory of Christ, or rob him of that high dignity which belongs to him alone. Indeed, it does not matter from what point of view we regard the subject, the appropriateness of the name is seen to be very strikingly in accordance with the fitness of things.

But though this may be so, it is felt, and very properly too, that in order to place the name on the surest possible footing it ought to have behind it the authority of Holy Scripture. To some minds this seems to be lacking because in the pages of the New Testament they do not find the precise words "the church of Christ" used as a designation of the Christian community as a whole. "Churches of Christ" they find in one instance only, but "church of God" and "churches of God" are of more frequent occurrence. It is therefore asked, shall not the latter be regarded at the proper designation? In reply, we think it may be urged that the names "church of Christ" or "churches of Christ" and "church of God" or "churches of God" are of equal authority, for both are names that have the sanction of apostolic authority and usage. It is, therefore, a matter of choice which should be adopted. It seems to us, however, that there are many reasons which should lead us to use the first, chiefly because of Christ's special relation to the church. It may be said here that the apostolic writers had no special reason for using precise and definite terms in speaking of the church; that is to say that in their day the church was undivided, a circumstance which gave them greater freedom in

speaking of it as a whole. Thus, without being misunderstood, they could speak of the Christian community as the "church of God," "church of Christ," or "elect of God." As a matter of fact Christian society was then in that happy condition that the words "the church" were the usual and most ordinary designation of the Christian brotherhood. When we say "the church" we mean, of course, that for which it stands in the original—the *Ecclesia* or called-out assembly. This word was one in ordinary use in apostolic times and might be applied to any gathering of people lawfully called together, but like many other common words, Christian usage gave it a new significance, and so it came that the *Ecclesia*, in Christian parlance, meant, not any assembly, but the church of God itself. (See Eph. 1: 22, 25; Col. 1: 18 &c.) In the present day, unfortunately, we cannot adopt the same simplicity of language, because the same unity does not now exist.

Reverting again to the phrase "churches of Christ" it may be said of it that when Paul wrote his epistle to the Romans, this designation must have been in common use, for he uses it in such a way as to make such a conclusion a necessary inference. "The churches of Christ salute you" (Rom. 16: 16) were words which required no introduction or explanation—they were familiar to the Roman Christians. If, then, the churches collectively were designated "the churches of Christ," the individual church must have been the "church of Christ" in whatever place it was located. This is clear and beyond dispute, and it is equally clear, we think, that by necessary inference the phrase "the church of Christ" may be legitimately applied to the churches collectively. The argument might be put in this way: "the churches of Christ" and "the churches of God" express precisely the same idea, and as "the churches of God" is an equivalent to "the church of God," therefore, "the church of God" and "the church of Christ" must also be equivalent expressions. This is further sustained by a reference to Acts 20: 28, in which Paul exhorts the Ephesian elders to "feed the church of God which he hath purchased with his own blood." The reference here is undoubtedly to Christ. The Revised Version has a marginal note, "Many ancient authorities read *the Lord* instead of *God*." The Revisers have kept "God" in the text, and that reading is accepted as of most authority by Westcott and Hort. The verdict of the latter may be regarded as final, and such being the case, the passage is of value as indicating the divinity of our Lord, besides clearly showing that in the mind of Paul "the church of God" and "the church of Christ" were interchangeable ideas.

As we have previously indicated, there is a special appropriateness in the name "the church of Christ" as a designation for the people of God. In the figurative language of the New Testament the church is spoken of as the Bride and Christ as her Bridegroom; surely, therefore, it is appropriate enough that the Bride should bear the Bridegroom's name! Moreover, the church belongs to Christ; it is his, for "he loved it and gave himself for it." And is not the phrase "the church of Christ" but another way of saying that it is his? He is also its Head, as Paul says: "And he is the Head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." Alexander Maclaren, commenting on this, very beautifully says: "So the apostle concluded that in all things Christ is first—and all things are that he *may* be first. Whether in nature or in grace, that pre-eminence is absolute and supreme. The end of all the majesty of creation and of all the wonders of grace is that his solitary figure may stand out clearly as centre and lord of the universe and his name be lifted high over all." In what more appropriate way, let us ask, can we give expression to our sense of this pre-eminence than by bearing his name—a name by which we are delighted to be known, not only as followers of him individually, but collectively as a church? It is the one name that is best suited for a united church, and until there is a united church which insists on being known by this name, Christ is being robbed of his pre-eminence. We pray for the coming of the day when a people united in "the one Lord, the one faith and one baptism" will give up the dividing names which now detract from the supremacy of Christ, so that in this, as in other things, he may have the pre-eminence.

Editorial Notes.

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

The Royal Staff of Divines.

If King Edward the Seventh is not a good man, it is not for the want of spiritual advisers. We are told that he has "two reverend deans of the Chapel Royal, four reverend clerks of the King's closet, two domestic chaplains, fourteen chaplains in ordinary, thirty-three honorary chaplains, five priests in ordinary and five honorary priests in ordinary, a total of sixty-five spiritual guides." Queen Victoria had only sixteen, and yet managed to maintain a good reputation. It almost appears that her son requires four times as much clerical guidance as his mother to keep him up to the standard. The editor of an

English paper says that considering the differences in the Church of England he trusts that they will never be called together to give advice to His Majesty, for in this case it is hardly probable that unanimity of counsel can be looked for.

Our Sunday School Work.

A discussion has been going on for some time in the *Daily News* of England on "Are Sunday Schools a failure?" Commenting on this, the *Christian World* admits that "there is something to cause serious alarm in the condition of the Sunday Schools," and proceeds: "The question, to our mind, is, how long will the churches leave the Sunday Schools to struggle on in a starved condition with regard to equipment, and be content with leaving the superintendent, who may or may not be capable, to get along with any young men or women who may be willing to serve as teachers, whether they have the requisite knowledge, teaching capacity and sympathy with child minds or not? Why should not the denominations undertake the systematic training of their teachers, and impress on the teachers that it is their duty to make themselves efficient? The churches cannot allow the Sunday Schools to shamble along in the happy-go-lucky way so many of them do at present." The churches among which this paper chiefly circulates cannot claim to be in advance of others in Sunday School methods. We carefully select trained men to preach the gospel to adults and support them in doing so, but we have not in the whole Commonwealth a single individual whose life is devoted to work among children. We have talked at times about Sunday School evangelists, but so far have done nothing but talk. Some of our schools have not even "happy-go-lucky" methods, but rather miserable and decidedly unlucky ones. In a very few cases classrooms are provided, but in the majority children are crowded together anyhow, and the church makes no financial provision for this most payable department of gospel work. The fact is the churches have never realised the importance of the subject, and as a rule the superintendent and teachers meet with no encouragement whatever from the brethren.

President McKinley.

The American and English papers to hand give full particulars of the assassination of President McKinley, and much is said of his sincere Christianity. His trust in God was evidenced not only in his death but in his life. He was under fifteen years of age when he joined the Methodist Episcopal Church, and he appears to have maintained his reputation as an earnest believer throughout his whole political career. He was for some time a Sunday School superintendent, and in

the midst of his presidential duties always found time to attend the regular services of his church. The three American "Martyr Presidents" were all deeply religious men. Lincoln, though not a member of any church, was a pronounced believer in Christ, and was a man of distinct religious conviction. Garfield was a preacher and writer among the disciples of Christ, and McKinley a devout Methodist. Even as a youth the latter was noted for his independence of thought in religious matters. A. D. Morton, now a retired minister, tells the story of McKinley's conversion under his preaching, and proceeds: "After young McKinley's declaration he was received into the church on probation. During the seven or eight months of that period he was carefully watched by me. He frequently led the young people's meetings in the church. When his period of probation ended he took issue with the other members of his family regarding his baptism. The church gives converts their choice of sprinkling, pouring or immersing. I always held that sprinkling was sufficient, but young McKinley insisted on being immersed." It is significant that, as in Garfield's case, he was the son of a pious mother, and like Garfield too, when he attained the highest position in the nation he loved to publicly do honor to her.

From The Field.

The field is the world.—Matthew 13: 38

Tasmania.

BREAM CREEK.—We have just returned from a brief visit to our brethren on Tasman's Peninsula. It did us good to renew our fellowship with them after an absence of over five months. A good work was done at Impression Bay and Nubeena several months ago, when 23 became obedient to the claims and institutions of the Lord Jesus Christ. These we were pleased to find continuing steadfastly in "the apostles' teaching, the fellowship, the breaking of bread and the prayers." Some of them are already taking an active part in the church services, and show good indications of future usefulness in the Lord's work. We held a fortnight's special meetings at Nubeena, but owing to very rough weather our effort was not as productive as we anticipated. From a meteorological standpoint, the farmers have been more favored than the preachers during the winter, a fine Sunday being a very rare exception. Nevertheless the brethren were much encouraged by our visit, and we had the pleasure of hearing one brother who had long been separated from the church, renew his vows of allegiance to Christ, and express his determination to prove faithful to him in the future. The brethren on the Peninsula are deserving of more evangelistic help. They have done good service for the Master in that district. They are now contributing liberally to our Home Mission Fund, and if all the country churches would only rise to the same degree of evangelistic fervor, methinks the missionary problem, as respects this island, would not be so difficult of solution as it is at present.

Brethren of Tasmania, the cause of Primitive Christianity has been established in your island for over 30 years, and to-day your membership is less than 500. Are you satisfied with this progress? Does the retrospection of your history afford you any satisfactory emotions? Is this rate of progress commensurate at all with the grandeur of your plea and the exalted character of your pretensions? We anticipate your emphatic negation to these questions. What then has been the cause of this comparative non-success? We answer, the want of a deeper recognition of the imperative need of evangelisation. There has been no proper systematized missionary effort made by the brotherhood of this island. We must rectify this deficiency, brethren. You have a committee now of faithful brethren, who are pledged to jealously and conscientiously promote the interests of evangelisation in your island. But they can do little without your support. Give them your practical and prayerful help, and they will soon set afloat a scheme of missionary endeavor, that will, with God's help, result in the whole of the island being evangelized with the gospel of God's grace, within the compass of a few years. We must join hands in loving and aggressive co-operation if we would witness the triumph of the great cause with which we are associated over the ruins of a perverted and sectarian Christianity.

Are you in a position to help us, my brother? Then send along your contribution to A. W. Adams, c/o Dobson and Mitchell, Hobart, or to your brother,
Nov. 11. C. M. GORDON.

New South Wales.

ROOKWOOD.—The Lord's day school is making steady progress. L. Rossell gave a lecture upon his recent visit to the Islands, exhibiting a fine collection of curios. On October 28th the school entertainment was given to a appreciative audience. T. C. Walker, of Sydney, presided, and a good programme was provided. On November 11th the school picnic was held at Abbotsford, Parramatta River, when about 100 scholars and teachers left Rookwood in conveyances generously provided by Bro. E. Andrews and family. Everything passed off pleasantly, and we reached home again about 8 p.m.

Nov. 16. W.H.M.

South Australia.

WILLIAMSTOWN.—A missionary meeting was held on November 19th, and was well attended by a large number of friends. Bro. Pappin delivered an interesting address, which was well appreciated. A couple of papers were read, and duets and recitations were rendered. We are pleased to report two new members.

Nov. 21. M.M.C.

N. ADELAIDE.—On Wednesday evening Dr. Verco presided over a large gathering of members and friends from the church here and at Prospect, met to say farewell to Bro. and Sister Theodore Fischer, prior to their leaving for Melbourne en route for Rookwood, N.S.W. He has been associated with this church from early boyhood, and of late years has been one of our most active workers, both in church and Sunday School; and while we shall miss him very much, his loss will be more felt in Prospect, where for the last few years he has been the mainstay of the cause, as well as being superintendent of the Sunday School.

Dr. Verco, in addressing the meeting, referred in the highest terms to the consistency of Bro. Fischer's character, and to the earnestness and whole-heartedness which characterised his work for the Master,

and the esteem in which he was held by all those who had labored with him. The meeting was then thrown open, and a number of brethren spoke appreciatively of Bro. Fischer, and wished him God-speed and success in his new sphere of labor.

During the evening Miss Mabel Belcher, on behalf of the scholars at Prospect, presented a large dress-basket to Mrs. Fischer; and later on Dr. Verco, on behalf of the combined churches of Kermodest. and Prospect, presented Bro. Fischer with a purse containing ten guineas, as a tangible proof of their appreciation of him, assuring him that we would look with increased interest for reports from that corner of the Lord's great vineyard where he was going to labor.

Bro. Fischer thanked the members for their thoughtful gift and kind expressions towards himself and his wife, and mentioned that they had been the recipients of many kindly little acts, all of which they fully appreciated, and though they were going away they would always remember with pleasure their happy associations with both churches. V.B.T.

DALKEY.—On 7th November a social tea and welcome meeting was held in the chapel to bid welcome home to our Bro. Finlayson, who has just returned from his trip to the Old Land, and coming from the "Highlands," has once more "roamed among his native heather." After tea, at which a goodly number sat down, the meeting was presided over by W. F. S. Harris, and prayer being offered by Bro. Gore, the chairman on behalf of the church extended its welcome to our brother in a neat and cheery speech. He considered him a staunch friend, very unselfish, and large hearted, ever ready to help in any good work and relieve the distress of those in need. In response, Bro. Finlayson said it was gratifying to him to be received home in such an open handed and sincere manner by his brethren in Christ, but told us he had another welcome on board the vessel off Kangaroo Island, in the form of a number of blowflies and moths, when he knew he was nearing home. He told us of the enthusiastic welcomes he received on visiting the several churches in England and Scotland, especially in London (Sydney Black), Huddersfield and Glasgow, and was desired to convey Christian greetings to the churches at Dalkey and Alma. In regard to the success attending his effort to spread the simple gospel message to his own countrymen and women, he said there were nine whom he had been instrumental in influencing, three or four of whom had since been immersed. His confidence in the Bible as the Word of God, of the efficacy of prayer, and the gospel's power to reach the heart of man and save him from sin, was more than ever confirmed and strengthened by his visit. Another thing that impressed him was the attitude of children and young people toward their parents. (Anthem, "Stand up for Jesus.") Bro. Marshman expressed his great pleasure to bid welcome to Bro. Finlayson, for next to his own family, he was most interested in his return home. Bro. D. Hammond also spoke a word of welcome to our returning brother. Bro. McLachlan, M.L.A., was pleased to be there to say welcome to Bro. Finlayson. They had known each other for something like 30 years, and had never had a fall out. Bro. R. D. Lawrie said he was pleased of the opportunity to say welcome to a returning brother, and to do honor to so worthy and good a man. Bro. Selwood said welcome to our brother. He had also missed our brother's cheery and happy face, and was glad to know that he had enjoyed his sojourn in the mother land, and that he has, by God's blessing, returned to his family and his church work in good health and strength. G. B. Moysey (Kadina) thanked those who were responsible for his being present. Bro. Finlayson and himself first met 30 years ago, and were

delighted to meet again after many years of separation, and he could heartily say welcome home to our brother. T. J. Gore, M.A., said it afforded him great pleasure in being present, as he in some way represented the city churches. He had known Bro. F. for very many years. When he and Bro. Moysey used to come to him to study the Bible he had tried to teach them all he could, and was glad to find both present that evening, true and faithful to their Lord and Saviour Jesus Christ. He had always esteemed Bro. F., having found him true to his profession, conscientious in his dealings, and faithful to his Master. He was also glad he had gone to see his old home—Scotland. A word of praise is due to the brethren and sisters who rendered the singing, under the leadership of our Bro. O. Finlayson.

Nov. 11.

J. SELWOOD.

Victoria.

SUNDAY SCHOOL UNION.—The first half-yearly demonstration was held in Lygon-st. chapel on November 19th. The President, W. C. Thurgood, presided, and the building was filled from end to end. The proceedings of the evening having been initiated by singing, and prayer by W. Brown of Ascot Vale, items were rendered by representatives from schools at Footscray, N. Richmond, N. Fitzroy, Collingwood, Fitzroy, Glenferrie, St. Kilda, S. Melbourne, Newmarket, Malvern, Ascot Vale and Lygon-st. Solos were given by Mrs. Roy Thompson and Miss Benson, while Mrs. Thompson and Mr. Nat Haddow were heard to advantage in a duet. Beyond these, selections were given by the Lygon-st. quartette and mandoline parties, which elicited immense applause. The programme closed with a clever athletic display by the members of the N. Melbourne class.

THOS. GOLE.

HOPETOUN.—Six members in this place have formed themselves into a church, and are meeting every Lord's day to remember their Master. We hope shortly to add two more to our membership, who till recently were in South Australia.

Nov. 25.

G. E. JONES.

EMERALD.—Last Lord's day we had with us H. G. Picton, from Berwick. Our brother addressed the church in the morning, and preached the gospel in the afternoon. At the close of the service one young man made the good confession and was baptised at Berwick in the evening.

Nov. 25.

WM. BOLDUAN.

PORT FAIRY.—We are pleased to report one young woman decided to put on Christ in baptism, and was added to the church. Also a young girl confessed her faith in Jesus and will be immersed into Christ next Lord's day.

Nov. 20.

H. G.

WEDDERBURN.—We have just had a pleasant visit from John Thompson, missionary to the Kanakas in Queensland, who imparted much useful and necessary information regarding his work amongst those people on the sugar plantations in that State. To state that Bro. Thompson opened the eyes of the people here is to understate the truth. What he had to say was a revelation. In our opinion it would be to the interests of every church throughout this State to get Bro. Thompson to visit them, and when they get him to advertise him, so that every member of the church of Christ could hear about the important work being carried on among the natives in Queensland and the islands.

Bro. Thompson spoke here three times on Lord's day, delivered his lecture at Fernhurst on Monday evening, and gave it again here before 300 people.

Nov. 21.

E. G.

Here and There.

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

One confession at Brunswick last Wednesday.

D. A. Ewers' address is now 224 Aberdeen Street, Perth, W.A.

There were three more confessions at South Melbourne on Sunday night.

Two confessions at Cheltenham on Sunday night. Meetings and interest good.

W. C. Morro leaves next Monday for a fortnight's holiday in New South Wales.

Next week we issue as a supplement to each of our subscribers a nice large calendar for 1902.

One young man was baptised and a young woman confessed Christ last Sunday night at Woollahra.

A great crowd of brethren and sisters gathered at the Redfern Railway Station to give Mrs. Ewers a good send off.

One confession at Drummond last Sunday night—the youngest son of Bro. and Sister K. McKenzie. R. G. Cameron preaching.

The Lillimur Band of Hope, of which H. H. Davis is secretary, held a grand demonstration on November 18. Over 200 people were present.

As there were a large number of changes in the Church Directory, we publish it a month earlier than usual. Those interested had better preserve the same.

Next Sunday the first anniversary of the Y P. S. C. E. will be celebrated in Swanston-st. H. G. Harward will speak at 3 p.m., and Jas. Johnston at 7. Special singing.

T. B. Fischer and wife spent Sunday in Melbourne on their way to New South Wales, where they expect to take work at Rookwood, under the N.S.W. Home Mission Committee.

Will our friends remember the paper is small and only a limited space can be given to church news. Give us all the news, but be brief, and don't use more words than necessary.

Simultaneous missions are being held throughout Sydney and suburbs, and promise to be a big success. Every effort is being made so that every person may hear the message of the simple story of the cross.

A CHRISTMAS BOX for India, China and Queensland. Several schools are taking a collection this Lord's day. Speak to your superintendent to arrange at once. No goods will be sent from Melbourne this year.

We learn that the Lord's day school at Woollahra has 198 scholars on the roll, with an average attendance of 150, and 14 teachers. There are 50 young men and women in a Bible Class conducted by Thos. Bagley.

A. J. Saunders, who has been in school in Melbourne for the past two years, leaves to-morrow for a brief holiday, visiting his father and mother in Perth. He returns about the end of January to continue his work in Melbourne.

Bro. John Thompson, our Kanaka missionary lectures in Swanston-street chapel, on Saturday night. First subject. "The Kanakas in Queensland." Please make known. Full announcement will shortly be made regarding future engagements.

Some have asked us to send out Almanacs for sale or return. We can not do this, as the expense of sending them out is too great, and then when they are returned it is too late to sell them. We have printed no more than we expect to sell.

Good meetings Swanston-street Melbourne last Sunday. Bro. Fischer and wife from South Australia, en route to New South Wales, were present. Bro. Fischer gave an address which was highly appreciated. Special Temperance address in the evening by Bro. Johnston.

John Thompson gives lantern missionary addresses on Saturday night at Swanston-st. and on Wednesday night at North Fitzroy. He is also speaking at Collingwood on Lord's day morning and at Footscray in the evening. Melbourne churches should write AT ONCE to F. M. Ludbrook for Bro. Thompson's services.

The annual report of the Petersham Lord's day school shows 156 scholars on the roll, an increase of 11 over last year; but the average attendance has fallen from 101 to 93, a decrease of 8. But one of the scholars has confessed Christ during the year. There are 11 teachers and officers on the staff with four reserve teachers. The school has been active in works of love and helpfulness. The departure of D. A. Ewers and family is greatly felt in the school.

A brother in ordering a copy of "Visions of the Christ" says:—Kindly forward at your earliest convenience one copy of "Visions of the Christ," for which I enclose 2/6. I have read some of these, but unfortunately not all, that have been published in the CHRISTIAN, and having read these several times over, I was extremely glad to know that you were publishing the whole complete, and it is a matter of surprise and wonder to me how this can be done for the small sum asked.

The generous friends and supporters of the Rescue and Preventive Home will please note the following particulars. We have just spent our last pound, and need immediate help. We appeal to you for a generous Christmas gift. Our accounts close with the year, and we need £36 to carry on the work till then. Those who have collecting cards will please forward the sums collected in time to appear in reports. The number in the Homes is 24. Our difficulty is not to get cases but to find room for them. They all need saving, and, thanks be to God, we have a free gospel to present to them. But they need food and raiment and bed. These are not free, but cost money. Will you help?—J. PITTMAN, Armadale.

Under the auspices of the New South Wales Sisters' Conference, a large and representative gathering attended the "Drawing Room Social" in the City Temple, on Thursday, November 7th, tendered to Mrs. D. A. Ewers, prior to her departure for Perth, W.A. The meeting was of a most sociable nature. Musical items were ably rendered by several sisters and brethren, and two anthems by combined choir under the baton of Mr. Tingate, greatly assisted by Miss Kingsbury, presiding at the organ. P. A. Dickson, during the evening, in a happy, bright speech, presented Mrs. Ewers with a silver tea-pot and silver cake basket, on which were inscribed, "Presented to Mrs. D. A. Ewers, president of the Sisters' Conference, by the sisters of the churches in N.S.W., Nov. 7th, 1901. Mrs. Ewers briefly responded, after which refreshments were partaken of, and amid many expressions of love and good wishes for the future of Mr. and Mrs. Ewers and family, the meeting closed.

"Will you grant me space to bring under the notice of your readers the Jumble Fair and Exhibition of the Work of the Blind, to be held in the Independent Hall, Russell St., Melbourne, on December the 5th, 6th, and 7th? Lady Gillott has kindly consented to open the Fair at 3 o'clock on Thursday, the 5th, and we should like to see a good attendance of the friends of the blind during the three days of the Fair. Some of the blind themselves will attend and work at their

trades, and the books and other educational apparatus will be on exhibition, as well as a stall of goods made entirely by them. There will be a needle-threading competition for blind ladies, and both afternoon and evening good musical programmes will be given. We have received good support in the collection of goods for the Fair, and now we desire that public patronage may be accorded us at the Fair itself. If there are still any who will give us donations of goods or other assistance, I shall be glad to hear from them as soon as possible. I might state briefly that our work lies among the blind who are not receiving benefit from any institution. We find employment for those who working in their own homes earn a living; those who are too old when they lose their sight to be admitted to the training institution, we start as agents, or in other business lines suitable to their condition. We also pay much attention to the social enjoyment of the blind, who by reason of their affliction cannot join in with the sighted in the ordinary pleasures of life. The results of our labours have been very gratifying, but to go on with this work is impossible without money, so we are asking our friends and sympathisers to help us in carrying out the Jumble Fair.—TILLY ASHTON, Hon. Sec., 6 Williams Road, Moonee Ponds "

Coming Events.

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

NOV. 30 (Saturday night).—Lantern Lecture in Swanston-st. chapel at 8 p.m. by Bro. John Thompson (24 years a missionary to Kanakas). Subject:—"The Kanakas in Queensland; A White Australia." All cordially welcome. Please make known.

MONDAY, DEC. 9.—Home Missionary Rally, Swanston-st., at 8 o'clock. Good programme. Full particulars next week.

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.

The church in Auckland requires the services of a suitable Evangelist, and invites applications through F. Evans, Crummer-road, Grey Lynn, Auckland.

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.

MARTIN.—On the 21st inst., at 271 Graham-street, Port Melbourne, the wife of C. H. Martin—of a daughter. Both well.

SILVER WEDDING.

WATT—MATTHEWS.—At the residence of the bride's mother, Kent Cottage, Worcester Street, Christchurch, on November 22nd, 1876, Charles Watt, to Lizzie, only daughter of the late William Matthews, Crowood, England.

IN MEMORIAM.

BAKER.—In loving remembrance of our beloved daughter, Edith Emily, who departed this life to be with Jesus, on 25th November, 1899.

If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

T. H. & E. E. COWLEY

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Churches of Christ Directory, Australasia.

NEW ZEALAND

Auckland, chapel Ponsonby-rd., Alf. Catchpole, 52 Ponsonby-road
 Burnside, chapel, Mrs. Lindsay.
 Christchurch, chapel, Durham-st., Alex. McKinnon, Regent-street, Woolston.
 Dunedin—
 Tabernacle, King-st.
 South Dunedin, chapel, J. Rutledge, Sec. Exchange of Committees Court, Dunedin.
 Roslyn, hall, F. J. Phillips, Sec. Committees Dunedin.
 Dunedin, Mornington, hall, M. Glaister, Spring Hill Road, Mornington
 Dunedin, N. E. Valley, chapel, T. Arnold, N. E. Valley
 Dunedin, Normanby, chapel, T. Arnold, N. E. Valley
 Gisborne, Adventist's hall, E. Grundy
 Greymouth, private house, Benj. Dixon, Cowper-st.
 Hampden, chapel, R. Thompson.
 Hastings, Oddfellows' hall, T. M. Joll
 Helensville, Foresters' hall, E. Cameron
 Hoteo North, chapel, Joseph Western, Kaipara.
 Invercargill, chapel, Robert Bell, Strathearn
 Kaitangata, chapel, Edwin Rogers,
 Mataura, chapel, Joseph Townshend
 Nelson, chapel, Geo. Page, senr., Toi Toi Valley
 North Albertland, public hall, Benj. J. Pook, Wellsford
 Oamaru, City Temple, Jas. Gebbie
 Omama, private house, R. Laing, Glorit, Kaipara
 Pahiataua, Council Chambers, T. Manifold
 Papakura, chapel, C. Wallis.
 Petone, hall, F. Mason, Bay-street
 Port Albert, chapel, Wm. Pricor
 Pukekohe, public hall, Robert Begbie
 Ross, private house, J. P. Muir.
 Spring Grove, chapel, A. G. Knapp
 Stanley Brook, chapel, T. Griffiths
 Takaka, State School Room, A. E. Langford, Takaka, Nelson
 Tadmor, private house, Wm. Anglesey
 Te Arai North, public hall, Jos. Benton
 Turua, public hall, R. W. Bagnall
 Wai-iti, meeting house, E. Griffith
 Waimangaroa, private house, Thos Hay
 Wanganui, chapel, E. Vine, Wickstead Place
 Warkworth, Private House, J. A. Petherick, Dome Valley
 Wayby, State School, Herbert Wilson
 Wellington, chapel, Dixon-st., Geo. Gray, Webb-st.
 Wellington South, chapel, Mr. Vickery, Broomhedge-st.
 Wellsford, schoolroom, Benj. Ramsbottom

WEST AUSTRALIA

Boulder, chapel, H. M. Clipstone, Lake View Consols, Boulder
 Coolgardie, chapel, G. O. Burchill
 Fremantle, chapel, J. H. Gibson, 258 Sewell-street, Plympton, W. A.
 Harvey, private house
 Kalgoorlie, chapel, F. Greedy, Boulder
 Kanowna, chapel, E. T. Grant
 Perth, chapel, D. M. Wilson, Hay-st.
 Preston, hall, J. G. Scott
 Southern Cross, private house, L. J. Moignard
 Subiaco, hall, G. Payne.

TASMANIA

Bream Creek, chapel, J. W. Woolley, Kellevie
 Beaconsfield, private house, D. Purvis
 Gormanston, private house, G. V. Green
 Hobart, chapel, Collins-st., H. C. Rodd, 171 Murray-st.
 Impression Bay, chapel, G. Spalding, Wedge Bay.
 Latrobe, private house, R. C. Fairlam.
 Launceston, Temperance hall, A. E. Stone, Galvin-st.
 New Ground, chapel, W. Reynolds.
 Nook, J. Williams' house, John Williams
 Port Esperance, chapel
 Queenstown, private house, J. Methven.
 Sulphur Creek, private house, M. Taylor
 Zeehan, hall, A. E. Bruce.

VICTORIA

Ascot Vale, chapel, Thos. Minahan, Ascot Vale West
 Archerton, private house, A. L. Archer
 Bairnsdale, chapel, E. T. King
 Ballarat East, chapel, Dana-street, W. Ramage, 37 Main Street
 Ballarat West, chapel, Dawson-street, T. H. Vanston 62 Ascot-street.
 Barker's Creek, chapel, A. E. Gartside, Harcourt
 Bayswater, chapel, T. Clements
 Bendigo, Temperance hall, John Ellis, Barnard-st. W.
 Bet Bet, chapel, Thos. Warnecke, Middle Bridge
 Berwick, chapel, J. Richardson, Narre-Warren
 Banjeroop, private house, Jas. Gerrand, Mystic Park

Brighton, chapel, Male-st., D. Parker, West Richmond
 Brim, chapel, H. E. Quire, Yellangip.
 Broadmeadows, chapel, J. Kingshott, senr.
 Buninyong, cpl., E. Gulloch, Black Lead P.O., Hiscocks
 Brunswick, chapel, J. G. Shain, 178 Donald Street.
 Ballendella, private house, Mrs. Rake, Bamawn.
 Carlton, chapel, Lygon-st., Geo. Dickens, 644 Lygon-st.
 Carlton North, chapel, Pigdon-st., J. Hollole.
 Castlemaine, chapel, J. Taylor, Town Hall.
 Cheltenham, chapel, R. W. Tuck, Wilson-street.
 Collingwood, Tabernacle, Stanton street, W. Wetten-hall, 34 Cromwell Street.
 Cosgrove, Leb. Frost, Rockville
 Colac, private house, A. E. Gallop, Murray-st. E
 Croydon, chapel, L. Graham, Ringwood.
 Drummond, chapel, J. A. McKay, Lauriston P.O.
 Doncaster, chapel, Geo. Petty.
 Dunolly, chapel, J. Beasy.
 Dunmunkle, chapel, Wm. Inglis, Minyip
 Dandenong, private house, D. Brown
 Daylesford, private house, R. Gerrand
 Elphinstone, chapel, W. Smith
 Emerald, chapel, W. Bolduan, via Narre-Warren
 Echuca, chapel, W. A. Kent
 Fitzroy, Tabernacle, Johnston-street, H. Swain, 783 Nicholson-street, North Carlton
 Fitzroy North, chapel, St. George's road, T. H. Cowley, 104 Bennett-street
 Fairfield Park, chapel, F. Phillips, Alphington
 Footscray, chapel, H. H. Streader, 22 York-st. Yarraville
 Fernhurst, chapel, Joseph Evans
 Galaquil, Schoolhouse, H. J. Howard
 Geelong, chapel, Hope-street, V. Hester, Waterloo-st., Geelong W.
 Glenorky, John Laughton
 Hawthorn, chapel, R. H. Bardwell, 5 Fashoda-street
 Homebush, J. Horley
 Hopetoun, priv house, G. R. Jones, Hopetoun
 Horsham, chapel, J. H. Morrison, Horsham
 Kaniva, chapel, John Goodwin.
 Kangaroo Flat, private house, G. Y. Bogle
 Kyabram, Bishop's hall, John Robertson
 Kerang East, private house, D. R. Milne, Milne's bridge via Kerang
 Lake Rowan, J. Sharp
 Lancefield, chapel, E. J. W. Meyer.
 Lillimur, public hall, B. J. Lawrance
 Mitchie, schoolroom, John Thacker, Kaniva
 Melbourne, chapel, Swanston-street, R. Lyall, Levison street, North Melbourne
 Melbourne S., chapel, Dorcas-st., Jas. Brigdon, 298 Nott-st., Port Melbourne
 Melbourne N., chapel, Chetwynd-st., J. G. Barrett, 425 Cardigan-street, Carlton
 Maryborough, chapel, F. B. Eaton, Nolan-street
 Mt. Clear, chapel, F. Griggs
 Miepool, private house, J. Cork
 Murrumbena, chapel, C. Newham, Boundary-rd., East Brighton
 Minyip, Mechanic's hall, A. R. Benn
 Malvern, Shire hall, B. Huntsman, Stanhope-street
 Merrigum, Mechanic's Institute, John Robinson
 Mooroolbark, school house, R. Langley
 Mildura, chapel, C. A. Faulkner
 Mystic Park, private house, A. Gillespie, Lake Boga
 Mumble Plains, private house, S. H. Brown, Mumble Plains Loose Bag, via Swan Hill
 Meredith, schoolroom, T. Potter
 Newmarket, chapel, Finsbury-st., S. H. Mansfield, Lee-st
 Newstead, Mechanics' Inst., J. Scambler, Joyce's Creek
 Pakenham, chapel, H. Ritchie, Nar Nar Goon
 Port Fairy, chapel, H. Gray, Campbell-street
 Pitfield Plains, Mechanics' Institute, A. G. Chaffer
 Prahran, chapel, High-st., J. H. Smith, 13 York-street
 Polkemmett, chapel, J. Becker
 Richmond, Masonic hall, Swan-st., T. Venn, 29 Cre-morne-st.
 Richmond N. chapel, Coppin-st., A. J. Hagger, 256 Bridge-road, Richmond
 Richmond S., hall, Balmain-st., P. J. Pond, 48 Stan-ley-st.
 Runnymede, private house, Mrs. W. Dickens.
 St. Kilda, cpl., F. W. Clarey, 109 Charles-st., Prahran
 Shepparton, Temperance hall, E. Dudley
 South Yarra, hall, Toorak-rd, W. Giles, 10 Charlotte Street, Richmond
 Surrey Hills, cpl., H. Murray, Warburton-st., Cant'b'y.
 Taradale, chapel, J. Sargent.
 Toolamba, private house, Miss E. Anderson
 Warrnambool, chapel, J. Thomson, Timor-st
 Wedderburn, chapel, Chas. McDonald
 Warragul, private house
 Williamstown, central hall, E. C. Kenny, Douglas-parade, Newport

Warracknabeal, state school, J. Clissold, Gas-st
 Warmer West, Gilbert Goudie, Birchip
 Yarrwalla, private house, Mrs. J. Marfleet
 Yanac North, chapel, J. W. McCallum
 Yando, Mrs. J. Stanyer, Yando, via Boort

QUEENSLAND

Boonah, private house, T. F. Stubbin
 Brisbane, chapel, Ann-street, A. S. Waterfield, Prospect st., Kangaroo Point
 Bundamba, chapel, John Eadie
 Cairns, private house, A. Cowper
 Carney's creek, private house, E. Young
 Charters Towers, chapel, J. Wallace
 Childers, Kanaka Mission, John Thompson
 Eel Creek, private house, V. T. Fittell, Gympie
 Flagstone Creek, schoolroom, W. Bailey
 Greenmount and West Halden, schoolhouse, R. Wright
 Gympie, chapel, A. Cane
 Killarney, private house, J. Carey, senr
 Ma Ma Creek, chapel, C. Risson
 Mount Walker, hall, F. Henrichsen
 Mount Whitestone, chapel, Joseph Woolf
 Maryborough, Protestant hall, W. B. Cumming
 Marburg, chapel, W. Pond, Glamorgan Vale
 Rosewood, chapel, Geo. Colvin
 Roma, chapel, L. A. Hoskins
 Rosevale, chapel, Thos. Lawrance, Moorang
 Spring Creek, private house, J. Wilson
 Tannymorel, private house, F. Keable
 Thornton, private house, W. Watkins
 Toowoomba, private house, H. Drainey
 Vernor, chapel, Otto Adermann
 Wallumbilla, chapel, Thos. Hembrow
 Zillmere, chapel, A. T. Robinson, Aspley

SOUTH AUSTRALIA

Alma, chapel, R. Harkness
 Adelaide, chapel, Grote-street James Manning, Currie Street
 Balaklava, chapel, F. W. Loader
 Border Town, hall, E. W. Milne
 Carew, chapel, R. K. Spotswood, Buckingham
 Lochiel, chapel, C. H. Harding
 Dalkey, chapel, David Finlayson, Owen
 Glenelg, chapel, S. Summers, New Glenelg
 Gawler, S., private house, Wm. Wright
 Hindmarsh, chapel, J. J. Lee, Taylor's-rd., W. Thebarton
 Henley Beach, chapel, Geo. A. Hurcomb
 Kadina, Rechabite hall, H. J. Ward
 Long Plain, barn, R. D. Lawrie
 Milang, chapel, H. S. Goldsworthy
 Millicent, chapel, John Bowering
 Mallala, chapel, F. M. Worden
 Norwood, cpl, A. Redman, King Will'm-st, Kent Town
 N. Adelaide, chapel, Kermode-st., R. Forsyth, 1st Av.
 Prospect Mission, Oddfell's hall East Adelaide.
 Nantawarra, chapel, T. G. Cosh.
 Point Sturt, chapel, A. W. Pearce
 Port Pirie, chapel, W. Overland
 Queenstown, chapel, R. Harris, Cross-street
 Strathalbyn, chapel, John Taylor
 Stirling East, chapel, E. Taylor
 Unley, cpl., Park-st, T. G. Storer, Weller-st, G'dwood
 Willunga, chapel, J. J. Wheaton, McLaren Vale
 Williamstown, chapel, W. G. Pappin
 York, chapel, W. C. Brooker, Port-road, Croydon.

NEW SOUTH WALES.

Blakebrook, private house, W. Atkins
 Broken Hill, Trades Hall, W. H. Wright, William-st.
 North Broken Hill
 Bungawaybyn, chapel, L. H. Robinson
 Chatham, cpl., J. Collins, Cundletown, Manning River
 Corowa, chapel, E. J. Waters
 Croydon, private house, Alma Roe
 Enmore, Tab'cle, E. J. Hilder, Farr-st., Rockdale
 Enmore Petersham, Mission .. chapel .. S. Denford
 Parramatta-rd., Petersham
 Junee, private house, W. H. Crosthwaite
 Lismore, hall, Jos. Greenhalgh, jr.
 Marrickville, chapel, T. B. Hunter, Glen-st. Marrickville
 Merewether, chapel, Geo. Boddy, Ridge-st.
 Moree, chapel, E. T. Ball
 Prospect, private house, H. Hawkins
 Rockdale, hall, J. McGregor, Bexley
 Rookwood, chapel, M. Andrews
 Sydney, City Temple, F. Newby, 5 Great Buckingham-street, Redfern
 Wagga, hall, J. H. Wilkins
 Wingham, hall, H. Western
 Wyralla, hall, J. Partridge
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 Woodstock-street, Waverley

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Our Missions.

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

Victorian.

M. McLELLAN.

The following is a synopsis of Home Missionaries' Reports up to November 10th, 1901:—

A. W. CONNOR had just closed the special services at Horsham. He was assisted for a week by Bro. Burgess. Two additions by faith and baptism. He went to Brim while Bro. Burgess conducted anniversary services at Dunmunkle.

G. H. BROWNE held services at Beremboke (14 miles from Meredith), Geelong and Meredith. During the month six have put on Christ in his own appointed way. Three unite with the Geelong church, two with Meredith, and one at Beremboke. Two of those baptised at Geelong decided under the preaching of Bro. Mulvogue.

R. G. CAMERON held gospel services at Ravenswood, also at Newstead, Castlemaine, and Barker's Creek. It is intended to hold a Conference and Tent Mission at Castlemaine beginning February 20th. Bro. Hagger has promised to conduct the Tent Special Services, which will last a month.

T. H. SCAMBLER has continued his labors during the month at Kyabram, Toolamba, Cooma, Wharparilla, Shepparton, Echuca, and Cosgrove. No decisions to report this month.

H. LENG has been his usual round during the month. Kaniva had been cheered by visits from Bro. Price, from Nhill. Two additions by faith and obedience at Dinyarrick; two at Yanac-a-Yanac, and one at Kaniva. Total for the month, five. Bro. Price has arranged to assist at Special Services at South Lillimur.

W. BURGESS had exchanged places with Bro. Connor. The meetings at Brim and Warmer have been better than usual. One addition at Warmer West. A church has been organised at Hopetoun with eight members and the prospects there and at Maidavale are promising.

Arrangements are being made for a special Home Missionary Number of the CHRISTIAN for the 12th of next month. The date of annual collection in Victoria will be the first Lord's day in January, and it is expected that the churches will all join in this yearly effort to promote mission work in the State.

South Australian.

G. B. MOYSEY reports two decisions at Kadina, and two immersed believers received

into fellowship. He took part recently in a grand Orange Demonstration in the Town Hall. As a result of an address to young men on November 10th, several members decided to abandon the tobacco habit. Sunday School and Bible Class continue to flourish. Twenty-three of the members take part in the exercises of the church. Bro. Moysey visited Wallaroo on October 20, and held a meeting for the Breaking of Bread in the Rechabite Hall. Nine members were present. He intends holding a service there once a month.

H. J. HORSELL is improving in health, and has resumed work at Strathalbyn. The Evangelistic Committee desires to thank the brethren who have supplied for Bro. Horsell during his illness.

L. H. CROSBY is having good meetings at Willunga and McLaren Vale, and the interest is growing. He has been doing much needed work in visiting the homes of members and friends. Several improvements have been made to the building. A public meeting and coffee supper will be held shortly.

The brethren are grateful to Bren. Rose, McPhie, Manning, Mauger, and others for assistance in the work at Williamstown.

Nov. 13, 1901. PERCY PITTMAN, Sec.

The Home.

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

You Will Never Be Sorry

For doing your level best.
For your faith in humanity.
For being kind to the poor.
For hearing before judging.
For being candid and frank.
For thinking before speaking.
For discounting the tale-bearer.
For being loyal to the preacher.
For standing by your principles.
For stopping your ears to gossip.
For asking pardon when in error.
For the influence of high motives.
For bridling a slanderous tongue.
For being generous with an enemy.
For being square in business deals.
For sympathizing with the oppressed.

The Faith That Overcame.

"There is a faith that overcomes the world!" exclaimed a street preacher in Ireland several years ago.

A young man heard the message. He belonged to a gay family, but had lost all relish for frivolities. "I must have the faith that overcomes the world," he said in his heart. "There is nothing else that is worth possessing."

He became obedient to the spiritual law in Christ. When his father learned of it, he said to him, "Out you go!"

"Out" was Pennsylvania. He concluded treaties with the Indians there, and founded a colony, which was called "The Holy experiment," and which grew in peace for seventy years, and has been said to represent "the fairest page in history."

Tha' young man was William Penn. His statue to-day on the City Hall at Philadelphia occupies the highest place of any statue in the world.—*Hezekiah Butterworth.*

Obituary.

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

HALDSWORTH.—John Haldsworth died of consumption on October 31, aged 41. He leaves a widow and five daughters. Our brother was baptised by Samuel Judd at Cheltenham many years ago. During his last illness he was drawn nearer to his Saviour, and left behind the comforting assurance that he has gone to be with Jesus. He was interred by the writer at St. Kilda cemetery, amid a crowd of sympathetic mourners. Our sympathy and prayers are for the widow, the children, and his parents.

J. PITTMAN.

WEIR.—On the 8th November, Bro. A. Weir fell asleep in Jesus, aged 69 years. For upwards of 30 years he was a devoted member of the church at Norwood, serving in many ways. He had the honor of turning the first sod for the foundation of our chapel in which we now meet. For some years he was an officer in the church, and for a long time was Superintendent of the Sunday School. He was an enthusiast in the Sunday School work. Bro. Weir loved the house of God. His excuse was always a valid one whenever absent from the meetings of the church. For several months prior to his decease he suffered from an internal disease, but bore his sufferings with Christian fortitude. The Saviour was very precious to him. He was a good man. The church at Norwood has lost one of its pillars. The place will be hard to fill. Our brother has left a wife, and six in family, all grown up, four of whom are members with us. One of the sons is an officer of Unley church. A large number followed his remains to the grave, and Bren. Gore, Smith, and Colbourne took part with the writer in the funeral ceremony. "We shall meet but we shall miss him." His last words, however, to me were, "We shall meet in heaven." God grant that being "faithful unto death, we shall all meet there."

A. C. RANKINE.

PERKINS.—After a long and tedious period of physical weakness, our aged Sister J. H. Perkins passed away on Friday, November 1st, to be for ever with her Lord. The deceased was a very old disciple, having been in membership with the church at Banaff, Scotland. She came to this colony about the year 1869 at the earnest request of our late Bro. John Watt, to keep house for the ever-to-be-respected late Bro. J. H. Perkins, who was left with seven motherless children. This she regarded as a sacred trust. She proved a worthy assistant, and acted the part of mother. A feeling of mutual interest developed into matrimonial relationships, and for many years our sister was noted for her consistent Christian life, and faithful attendance to the requirements of her home,

DRINK FRY'S COCOA IT IS THE BEST.

which was always the congenial shelter for the brethren. After the death of her husband (about five years ago) she seemed to fail in health, until gradually she became thoroughly incapacitated for even attendance at the Lord's Table. But the memory of her kindly disposition in the days of her activities greatly endeared her to those who knew her. As the result of a fall, coupled with her advanced age, she was confined to her room, where the kindest touch of Christian love ministered to her need. After a week of semi-consciousness, the "vital spark" quitted the frail and bruised habitation, after a union of 84 years. On Lord's day afternoon, November 3rd, we consigned her mortal remains to the silent grave, awaiting the day of resurrection glory. The writer addressed a few words of warning to a large gathering of friends. An In Memoriam service is to be held on November 19th.

"Death and darkness and the tomb
Only whisper, 'Till he come.'"

Mataura, N.Z.

J. J. FRANKLYN.

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- A Terrible Picture.
- A Wesleyan Ally.
- Baptism.
- Can a Man know that he is Saved? If so, How?
- Can We Understand What God says?
- Christ and Nicodemus.
- Christ and the Church.
- Christ and the Penitent Thief.
- Christian Liberty.
- Christ Lifted Up.
- Conversion.
- Did Jesus Rise Again?
- Division of the Word.
- Divine Lever.
- Does God Mean What He Says?
- Doing Nothing.
- Do You Keep a Jar?
- Eternal Life Offered.
- Evil and Remedy of Heresies.
- Faith versus Opinion.
- Feeling versus Faith.
- Five New Testament Baptisms.
- For Isolated Christians.
- Gethsemane.
- How King Saul Lost His Crown.
- How to Become a Christian.
- How to Get Into Christ.
- How to Live in Christ.
- Infant Sprinkling Not Christian Baptism.
- Ko Te Oranga (Maori).
- Latet Anguis in Herba.
- Long Sought and Easily Found.
- Marks of the Church.
- Mormonism, No. 1.
- Mormonism, No. 2.
- Mrs. White and her Visions.
- Must.
- Nearness of Death.
- Origin and Effects of Adventism.
- Parables of Redemption.
- Paul's Conversion; a proof of Christianity.
- Personal Obedience.
- Raising the Wall Plate.
- Remission of Sins.
- Repentance.
- Romanism Groundless.
- Salvation.
- Salvation by Grace.
- Salvation Here.
- Salvation Hereafter.
- Saul's Conversion.
- Saved by the Lord.
- Scriptural View of Faith.
- Scriptural View of the Good Confession.
- Scriptural View of Repentance.
- Solomon's Confession.
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