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The Best Method of Conducting our Morning Worship Meetings so as to give Liberty to the Members, yet Efficiency of Service.

F. W. GREENWOOD.

The discussion of this subject is of interest to every true disciple, but it is more, it is of great importance, as the right settlement means the spiritual upbuilding of God's people and consequently a greater influence and extension of the kingdom of our Lord Jesus Christ. It is one of our distinctive peculiarities as a people that we contend for the morning worship meetings and mutual edification, and there was never a time in our history when there was greater need to do so in an intelligent manner backed by scripture example and precept, either expressed or implied. The trend of religious thought and enquiry is toward the Christianity of Christ and his apostles rather than that of the priesthood, the Christianity of the New Testament rather than the theology of the schoolmen. Let us then compare our methods with the scriptures, and, if they do not agree with the spirit and principle of the New Testament, it is because there is no light in them.

1—What is the right order of worship?

1—*Scripture evidence.* Before we can decide on the best method of conducting our morning worship meetings we must be sure that we have the right order of worship. In referring to the primitive church we find that the disciples, guided by the inspired apostles, "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 42), and that this was observed every first day of the week is evident from Acts 20: 7, which mentions the breaking of bread on that day, and from 1 Cor. 16: 2, which refers to the fellowship on the same day.

2—*Historical evidence.* Turning to the pages of history we find that Justin Martyr's Apology for Christianity, written in the year

A.D. 140, and presented to the Emperor, Antoninus Pius, gives a full description of Christian worship, and proves that as at Pentecost so then the disciples "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." He says: "And over all our offerings, we bless the Creator of all things

THERE are doctrinal statements, which puzzle and bewilder, which are in reality excrescences on the faith and must be cast away by the natural and healthy action of the system. There are doctrinal statements, which once were true and did vast good and yet were only temporary aspects of the truth. There are men living by them still, as men are still seeing the light of the stars extinguished in the heavens many years ago. The time will come when these temporary statements will disappear, and when their light goes out it will be of all importance that they recognise the sun by whose light these accidental and temporary points of its exhibition have been shining. The sun of all truth is the person of Christ. The characteristic of our modern Christianity, which correlates it with all Apostolic times, is the substitution of loyalty to a person in place of belief in doctrines as the Essence and Test of Christian life. This is the simplicity and unity by which the Gospel can become Effective. These are the ideas of Christianity which are in conflict to-day—one magnifying doctrine whose great sin is heresy; the other magnifying obedience. The superiority of this method, whose Essence is the personal relationship with Christ, lies in this—that it offers "the highest picture of the combination of stability with progress while the intellectual conception is always sacrificing stability to progress or progress to stability."

—Phillips Brooks.

through his son, Jesus Christ, and through the Holy Spirit. On the day called Sunday, there is an assembly in one place of all who dwell in the cities or in the country, and the memorials of the apostles, or the writings of the prophets, are read, as time may permit. Afterwards, when he who reads has ended, he who presides admonishes and exhorts, by

word, to imitate these good things. Afterwards, we all stand up together and pray; and, as we said before, when we have made an end of prayer, bread is brought, and wine and water, and he who presides offers prayers and thanksgiving according to his ability, and the people add their assent, saying, Amen; and those things for which thanks were given are distributed, and are partaken of by each one; and they are sent by the deacons to those who are not present. Those who are well off, and who wish it, contribute, each one according to his own purpose what he wishes, and the collection is deposited with him who presides; and he assists orphans and widows, and those who are in

need, through sickness or other cause, and those who are in bonds, and strangers who may be sojourning in the place; and, in fact, he takes care of all who may be in need. We all hold this united assembly on Sunday, since it is the first day in which God turned aside darkness and matter, and made the world; and Jesus Christ our Saviour, on the same day rose from the dead; for they crucified him the day before Saturday; and on the day after Saturday, which is Sunday, he was manifested to his apostles and disciples, and taught them things which we have offered, likewise, for your attention. And this same food is with us called the Eucharist (thanksgiving), of which none is allowed to partake, saving him that believeth the things taught by us to be true, and hath received baptism." Thus from scripture and history we may safely conclude that the order of worship at present observed in the churches of Christ is essentially right. Having then the right order of worship, let us consider—

2—How should the meetings be conducted so as to give liberty to the members yet efficiency of service?

1—*Liberty to the members.* What is liberty? It is on this question that most of our trouble arises. Many of our members think they have a right to do just what they please regardless of the rights of others. They mistake license for liberty! No man has the

liberty to do anything that interferes with the liberty of another. In society he has only the liberty that society confers upon him, and the same law holds good in the church. Let us once grasp the true idea of liberty, and we shall be more ready to respect the rights of others and less ready to so loudly demand our own. The law of Christian love should help us. Let us remember that we are "members one of another," and let us "in honor prefer one another," and then we shall have less self-aggrandizement and more mutual edification. Each member has the liberty to do only that which will build up and edify his brethren! This must be strictly observed in order that we may have efficiency of service. As a people we hold that Christ delegated his authority to his apostles, but to none other. We believe that no man or class of men has been authorized and inspired to interpret the New Testament for the rest of the world. That is no revelation which requires another revelation to reveal it. Thought is eternally free, and therefore every man not only *may* interpret for himself, but he *must* and *will* do so. This right and duty of every man and church to come to the New Testament as the only source of authority on earth has made it necessary that we build on the best text and translations of the holy scriptures, and that we apply the strictest logical and grammatical law to the words and sentences. Coming to the same book and following the same rules of exposition, we shall come to the same conclusions. And the conclusion that we have come to regarding the liberty of the members and the efficiency of service is that the properly organised church of Christ will appoint, ordain, or set apart elders, whose duty it will be, amongst other things, to "feed the flock of God." Now in order to "feed the flock of God" it is just as essential that some men should speak as it is that some should listen, and it is just as essential that some should *not* speak. No rule is given in scripture and none can be given to guide us in this matter. Each church will have to be guided by its circumstances, such as the distance from sister churches, the number of members, the amount of talent, etc. But if it be properly organised the elders will "do all things decently and in order," and will "feed the flock of God," and thus every member will have the fullest liberty consistent with his ability. It is worse than childishness to appoint men qualified to rule over us and then refuse to submit ourselves to them. All details must be left to them, and whether we shall have a speakers' plan, or any other plan, will all be considered in the light of circumstances, liberty and efficiency. No absolute rule can be given, for what would give liberty and efficiency in a small church would probably give license and nonsense in a large one.

2—*Efficiency of service.* Assuming now that the elders have the oversight of the morning meetings, as true spiritual shepherds they will at once aim at efficiency of service, "for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Keeping in mind that spiritual

growth is the great desideratum, CHARACTER WILL BE ONE OF THE FIRST ESSENTIALS for those who are to take any public part in the meetings. There are some professing Christians whose lives will not stand the light. They have oily tongues and their words are smoother than butter, but according to the scriptures such men have not the efficiency required to teach and exhort in the church of the living God, and therefore they ought not to have the liberty to do so. A wise eldership will see that all such have *liberty to listen* and opportunity to grow in grace.

The next qualification necessary is mental ability.

Given a Christian character, and too much stress cannot be laid upon mental ability to take part in these meetings. When the reading of the sacred scripture is blundered through, whole passages are often bereft of meaning, and all their beauty is marred. But what must be the effect on the minds of the hearers! Instead of being deeply impressed by the living word they are made nervous and wholly unfitted to enjoy to the full the worship of God. And then, when a man stands up to teach his brethren who has more confidence than ability, the result is most disappointing. Out of nothing nothing comes, and consequently the people have to live on sound. It is hard for babes in Christ to grow, if they are fed with an empty spoon. Christian character and mental ability, then, will be the two real essentials that will give a man liberty to speak and us an efficient service. From the beginning of time God never called a man to do a work for him without qualifying the man for his work. And, if God has a work for every Christian to do (which I believe he has), it will be a work consistent with the ability of each one. In order now that we may discuss the special qualifications necessary for each one who takes part in the morning meeting, we will touch upon each one as they come in the order of the service.

First, the presiding brother.

It is generally accepted amongst the brethren that those who preside should be elderly men. This is good as far as it goes, but unless the president has judgment as well as age it will be far better to select some one that has. There is no doubt it looks nice to see the hoary heads sitting around the table, and it gives a certain amount of solemnity to the scene, but if the brother who presides is nervous through age, or suffers from loss of memory, the solemnity will probably all be destroyed by some act on his part. I have seen an old brother presiding who through weight of years was so nervous that he could scarce hold the cup, and everyone in the meeting was unfitted in mind to celebrate the Lord's Supper, being in dread lest the old man, whom they dearly loved, should drop something or fall down himself from sheer nervousness. The success of the whole meeting depends in a great measure upon the president. He should, therefore, be a man of some experience and judgment, and able to conduct the meeting in such a way that the service will be bright and cheerful, yet reverential withal. He should endeavor to introduce the "breaking of bread" in

such a way that the minds of all will be better prepared to discern the Lord's body. To do this his remarks must be short and to the point. And above all, his remarks should be directed to the heart rather than to the intellect. The observance of this feast is the central object of our meeting, but too often it is almost a formality. A few stirring, heart-searching words from an efficient president will do much to make it a living reality, and infuse a spirit of devotion and consecration into the whole meeting.

Second, the hymns.

At present most of the churches adopt the hymns suggested on our almanac. The presiding brother announces them in due course, and all that the brethren have to do is to join to sing them. But there is another method which obtains in some of our churches, which is as follows:—The president announces the first hymn, but afterwards, when one is to be sung, he says, "Will some brother announce a suitable hymn?" The churches that adopt this method believe that it is more scriptural. They take such passages as Col. 3: 16, "Admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord," and Eph. 5: 19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord," to mean that it is the privilege of each brother to "admonish" with a psalm or a hymn. Where this can be well carried out the method will give both liberty and efficiency, but experience teaches that it can rarely be used with good effect. For instance, two brethren will often stand up at the same time to announce a hymn. One of them must of course sit down, and it needs no argument to prove that the one to do so will be the one most spiritually minded. Then again, a brother who has not the ability to read a hymn in public, but who thinks he has, will give out a hymn altogether unsuited to the occasion, and will further ruffle the feelings of the church by the way in which he endeavors to impress upon them his powers of elocution. I know a church where this method on the whole works well, but even there at such times as "Conference" the elders select the hymns and appoint special brethren to read them, showing that they believe that such a method is more conducive to good order and enjoyment in worship. Let the hymns, then, be well selected and well read, so that the whole church may "sing with the spirit," and "sing with the understanding also." Unless we *know* that we have a better method, let us take the suggested hymns, and let the president read them.

Third, scripture readers.

The reading of the scripture must always find a prominent place in our worship meetings, and the elders cannot be too careful in selecting the readers. To read well is a most difficult thing, though every man thinks he is a pretty good reader. When a brother has shown some ability to read at the Improvement Class or the mid-week prayer meeting, always providing his char-

acter is consistent, let him be selected to read on Lord's day mornings. When it can be conveniently arranged, it adds to the impressiveness of the service to have an old brother to read the Old Testament, and a young brother to read the New Testament. Where possible, instruction should be given in reading, and those selected to read should be urged to read over the chapters allotted to them before the time appointed to do so in public, so that they may read and give the sense.



Fourth, those who give thanks for the bread and wine

A dissonant chord is often struck by a brother offering up a long prayer, when called upon to give thanks for the loaf or the cup. Let those who pray in public remember that they are to pray not to be heard of men, and then we shall have no such departures. When a man continues to make a general prayer instead of giving thanks, the elders should judiciously speak to the erring brother, and should he continue to offend they should cease calling upon him as being unqualified, and thus the liberty of the brethren will be preserved and efficiency of service obtained.



Fifth, the teacher or exhorter.

We have already seen that character and ability are the two real essentials. It is true that the only way to learn to speak is to speak, but the morning worship meeting is not the place for learners. These should be encouraged, by all means, and the evangelist should be prepared to help them by means of a special Training Class or an Improvement Class, and as soon as they can speak to edification they should be welcomed to speak on Lord's day mornings. But there is such a thing as pushing men into places for which they are wholly unfitted, while others again need no pushing, for "fools rush in where angels fear to tread." We have had too much of this kind of thing, and therefore it behooves every church to see that the babes in Christ are fed with milk while at the same time the men are given strong meat. To impart spiritual teaching to old and young is the most difficult of all public speaking. The idea that anyone may address the church who may choose to do so is both unscriptural and ruinous to the church. The scriptural test is that he speak to edification, to the upbuilding of the church as a whole. If a church has but one man who is qualified to speak, then let him speak. If it has none who can speak to edification, then it will be better to spend the time reading the scriptures or some well-written article in the AUSTRALIAN CHRISTIAN.



Sixth, the prayers of the church.

"And they continued steadfastly . . . in the prayers." The use of the plural seems to indicate recurring times of prayer at fixed hours of worship, or several prayers at the one fixed hour of worship. In most of our churches there are only two prayers offered in the morning meeting, namely, the opening and closing prayers. But some of our brethren believe that the passage quoted refers to a fixed time during the worship, when any brother is at liberty to pray. The announce-

ment is usually made, "Let us now attend to the prayers of the church." The brethren then stand, and two or three brethren lead in prayer. Sometimes there is considerable waiting, while at other times two will begin to pray at the same moment. One brother used to pray for a solid half-hour, and continued to do so until the elders had to kindly but firmly request him to keep silent altogether. According to the quotation given from Justin Martyr's Apology for Christianity it would seem as though the early church observed a special time for "the prayers of the church." He says, "Afterwards we all stand up together and pray; and, as we said before, when we have made an end of prayer, bread is brought," etc. He does not say who led in prayer, whether it was the president or every brother had the privilege. However, if the president is to offer the prayers of the church, he should endeavor to find out the needs of his brethren, otherwise he will pray not for the church but for those whose needs are the same as his own. If on the other hand every brother is to have the liberty to offer up "the prayers of the church," the matter will have to be left in the hands of a wise eldership to see that none abuse their privilege, that while each man has the liberty to pray for and on behalf of the church he does not interfere with the liberty of the others.

And now, in conclusion, let me add that in order to give every member his full liberty and to obtain an efficient service it is essential that every member makes it a principle of his religion to attend the meetings regularly, to be there in time, not to loiter about the door, not to talk or read papers in the church-house. The church of God is not a social club, therefore all unnecessary talking and levity should be put away. Let us remember the scripture, "Keep thy foot when thou goest into the house of God," and come with a sincere desire to worship God and to grow in grace and in knowledge, and let us make our meeting-house on the Lord's day a house of meditation and a house of prayer.



JAS. JOHNSTON.

The New Song.

Texts.—Psa. 40: 3 and Rev. 14: 3.

Song implies joy. Song is harmony. Where is the soul that does not respond to harmony? Let us consider music in four different spheres.

I.—Music of Nature.

The mountains sing. The valleys sing. The little hills sing. The meandering brook sings. The hurrying river, the mighty falls, the hissing cataract, the sighing trees, the dense forest—all sing! The air is filled with song, for the air is the feathery-necked songsters' music-room.

II.—Music of Saints.

As a rule song meets the soul's feelings best,

1. In joy we sing 152, in sorrow turn to 300 or 5.
2. In sunshine we take 616, while in storm we fly to 427 or 697.
3. In activity, 611 is sung, but in weariness we seek 261.
4. In plenty, 438 is the favorite, while in poverty 482 is satisfying.
5. In life we select 416, and in death we find consolation in 620 or 528.

N.B.—All the numbers refer to Sankey's collection of hymns.

III.—Music of Angels.

1. "The morning stars sang together." Job 38: 7.
2. Note the music to the shepherds. Luke 2: 13.
3. Jesus affirms that there is joy in the presence of the angels over one soul that repenteth.
4. The angels' chorus as recorded by John. Rev. 5: 11, 12.

IV.—Music of Heaven.

1. The glorified saints and angels accent their praises in song, and make one harmony in their state of blessedness. Rev. 15: 3.
2. They—the saints—are to be partakers in a sweeter, grander, more rapturous and more sublime harmony than is to be found in Handel's "Messiah," Mozart's "Requiem and Masses," Hadyn's "Creation," Mendelssohn's "Songs Without Words," or Beethoven's "Sonatas."
3. The power of Christian song cannot be fully estimated. Many hardened men and women have been touched by a simple gospel song when preaching has seemed to have no effect. May we cultivate this heavenly, yet natural, harmony for God's glory, that whether on earth or in heaven we may be found in full accord with God in either.

Burwood Boys' Home.
Annual Report.



N Presenting our Annual Report for the year 1900-1901, we do so with much thankfulness for the kindly and consistent support which has been accorded us by our many friends and helpers in a work which is being more and more recognised by the Social Reformer as the

most urgent and productively good work of our times. The wise man of old said, "Train up a child in the way it should go, and when it is old it will not depart from it." This is the principle upon which we work and from which we expect success. In life, as in other things, a good start is half the battle, and frequently makes all the difference between success and failure, and it is just that start which we plead for on

behalf of the boys. If our friends would but talk about the work and interest as many as possible who come within their circle, great good would be done in extending the knowledge of the work, and consequently its power for good would be greatly increased by the

Additional Assistance Obtained.

In our last we referred to a few ways in which friends might help us by small local concerts or children's entertainments, in which we would be pleased to supply the programme; but so far little has been done. This we can but regret, and again ask that it might be kindly borne in mind in the future, as this is one of the best means of spreading the interest in this

Great Social Work,

where otherwise there would be but little chance of it being known. Quite recently we made a special appeal to Sunday Schools for one effort during the year on behalf of the boys, and we look for a liberal response. Will Sunday School teachers kindly assist?

Two young friends (boys) at Sebastopol, by a little entertainment given to their friends and companions were enabled to send us the sum of 5/-. We commend the thoughtfulness which prompted this kindly offering to other young friends, which should find many imitators.

In the Superintendent's report will be found details of work accomplished, to which we would draw special attention.

Superintendent's Report

For Year 1900-1901.

| | | | |
|------------------------------------------------|-----|-----|-----|
| Total number of boys dealt with by the Home | ... | ... | 100 |
| Number of boys in situations under supervision | ... | ... | 34 |
| Number of boys admitted during the year | ... | ... | 15 |
| Number of boys left the Home during the year | ... | ... | 16 |
| Number of boys at present in the Home | ... | ... | 18 |

Twelve of the boys who have left the Home during the year have returned to their relatives after being under the care of the Home for periods of one to four years. The relatives of many have written acknowledging the benefit the boys received. Five of the boys received during the year have been sent to situations, and are reported as doing well. Many of the boys have been in their situations from one to three years. The

Demand for boys trained by us

continues to far exceed the supply, thus emphasising the fact that there is plenty of work for boys who have a little training upon lines such as are carried out at the Home.

The health of the boys has been good. The work of the Home has steadily progressed on much the same lines and principles as in past years with a view to the moral and physical development of the boys with very satisfactory results. Owing to the special character of the training given to the boys in garden and orchard work, boys under the age of ten are too young for the

work required, and therefore cannot be admitted.

The following are

A FEW TYPICAL CASES

admitted during the year:—

(a) Eleven years; mother dead eight years; father invalid for 18 months; no home; education sadly neglected; could not read or write; would not go to school; few months in Home. Placed with a clergyman, and reported doing well.

(b) Two brothers, 11 and 14 years; father dead three years; mother goes out washing; boy looked after younger children during her absence; elder in 3rd class; younger boy did not know his alphabet. Mother through sickness lost her home. Both doing well in situation.

(c) Thirteen years; orphan; sister had maintained him, but unable to do so longer through husband deserting her; nice, intelligent boy. Well reported by present employer.

(d) Ten years; orphan; been supported by foster parent, who, through age and sickness, is unable to do so longer. Boy promises to do well.

(e) Incurrigible; 11½ years; father drunkard; mother charwoman; five in family; boy slept from home; played truant. Six months in Home. Now in situation, attending school, trustworthy.

(f) Incurrigible; 12½ years; father drunkard; mother washerwoman; six in family; boy would not go to school; slept out; stole from shops; fast going to the bad. In home five months. Now in situation doing very well.

These and many similar cases amply justify the amount spent annually in maintaining the Home, thus proving that if a boy has a fair chance he will, in most instances, become a respectable member of society.

ALBERT E. VARCOE, Supt.

What Shall We Give Up for Christian Union?

W. M. FORREST, CALCUTTA, INDIA.

It is possible to think of a unity that would cost too much. It is claimed that some who are pleading church union would, indeed, make the lion and the lamb lie down peacefully together; but the poor lamb would then be inside the lion. Such is the Romanist's plea for Christian union; the divisions of Christendom may cease at any day, and all wanderers will penitently return to the "mother church." The church in India that says perhaps more than any other about the sin of schism and the need of organic union, is the ritualistic wing of the English establishment. But it claims to be the church, to have nothing to give up, and to have no scheme for the destruction of denominationalism but the absorption of all parties into itself. Such offers Christendom declines; such plans it energetically rejects; such union it declares to be at the cost of much which it holds sacredly precious.

If we may believe our critics, our own plea and plan for union differ in no essential respect from those just mentioned. It may be admitted that disciples of Christ do not say, "Come to us," but, rather, "Come to the New Testament." But that is merely regarded as meaning that all shall come to the New Testament, as we understand and interpret it. Our religious neighbors are wont to meet all our invitations to them to come to unity in Christ by demanding: What are you willing to give up for the sake of this? How far will you come to meet us? And when we reply that we have nothing left which we can conscientiously resign, they turn away with a contemptuous smile.

Mark Twain somewhere exercises his gifts in a facetious discourse on the value of bad habits. He tells of men whose lives have been saved when, at a time of physical breakdown, they were able to throw their bad habits overboard. Then he depicts the sad case of a lady whose health failed. Her doctor told her to give up swearing and drinking and smoking and excessive eating

and keeping late hours, and assured her she would soon come around all right. But, alas! the poor creature had neglected the cultivation of those habits in her youth, and so had nothing to give up. There was nothing to throw out of the ship, no way of lightening it, and so it perished miserably. Is it possible that we are in the same predicament? Alexander Campbell once remarked that rigid adherence to the principles of our reformation had "stripped us bare" of many things that its leaders had formerly cherished. And now, is our plea for union to prove powerless simply because we have no divisive name, no outgrown creed, no unscriptural practice to give up? Had we been more politic, had we clung to many non-essential and evil things, in order that we might ostentatiously offer to cast them aside if others would do the same with their theological rubbish, would God have made us a more potent factor in the unifying of his church?

Objections to our plea for unity must be reduced to utter absurdity, unless it can be shown that we have miserably failed in our effort to reproduce apostolic Christianity. If the unity now so much talked of by the greatest men of the various denominations is in harmony with God's will, it must be possible. If possible, its basis must be capable of discovery by man. If it is discoverable by man, it would not be strange that a great man of God, who devoted his life to its search, should have found it. In any event, the basis of such unity can be found only in a rigid conformity to the teaching of the New Testament, that all evangelical Christians theoretically make their supreme guide. Humbly taking our stand upon that platform, we earnestly entreat all Christians to do the same. And we stand pledged to give up every barrier to union that is not made binding by God's word. They themselves being witnesses, our critics have not yet come to this position.

There must be one road leading to heaven

wherein all those who are made one in Christ can walk. If that road was long ago lost in a world darkened by sin, a search for it would surely lead to its discovery. And when found, who would dare call it arrogance if the discoverer should joyfully cry out to those near him to follow? And when a great company had walked together in it for so long that they were well assured that it was indeed the true way, why should it be demanded that they prove their love for unity by leaving it, when they urge all the wandering servants of Christ to turn from their devious ways, and enter the path of peace? It may be replied that, just as there are many roads which may lead men to the top of the mountain, so the ways chosen by the various sects all lead to heaven; that it is a mistake to try to induce all Christians to walk in one way. But in India that is the reasoning of the Hindu, when it is attempted to induce him to become a Christian. He replies that all religions are so many roads to God, and why should he leave his to walk in yours? He is told that he has mistaken illustration for proof; that his logic really runs. There are many ways of getting to the top of a mountain, hence the most contradictory statements are all true. Is the logic that proves all the differences of Christendom unimportant any better?

The Christian apologist now tells the adherents of non-Christian systems of religion that whatever truth they have, finds its fulfilment in Christ. They are urged to enter into God's great family by becoming Christians. They are asked to give up all their creeds and cults, and come to Christ. They might demand that the missionary also give up something in order to prove the sincerity of his desire that all may be one before God. But the missionary would reply that to resign his faith would mean to abandon the one platform upon which the devotees of all religions might unite in the worship of the true God. No sneers, no criticism, no refusal to accept such terms, would move the Christian apologist. He is sure that there must be one true way unto God, and that Jesus is indeed "the way, the truth and the life." In like manner the advocate of Christian union may reason. Whatever is true in denominationalism is found in the New Testament. The denominations will all find there the truth that each has emphasized, and far more. They will all lose there the errors that have prevented their keeping the unity of the Spirit in the bonds of peace. Those who have already abandoned the devices and errors of men, and returned to the simplicity that is in Christ, can not forsake the only basis of union for the sake of proving their desire for union. And the petty pride that would keep any Christian body from accepting God's plan for the unity of his church, because it had been discovered and proclaimed by another company of disciples, is the essence of all schism and sin.

If, then, we occupy a position that makes it impossible to forsake our rule of faith and practice, even for the sake of proving our heartfelt desire to heal the divisions of Christendom, is there nothing that we can surrender to further that great end? Yes, the way of self-denial lies open before us still; beyond the heights reached by us

in Christ's service there rise yet loftier peaks of self-forgetful devotion. Obviously we can give up any lurking remnants of the spirit of partisanship that would boast of having long proclaimed truths which others are just beginning to discover. When familiar teaching is heard announced by our religious neighbors, with all the assurance of original discovery, the temptation is to inform them that we have been proclaiming it, in season and out of season, for many years. Rather let us secretly thank God that others are now advancing towards the light which is leading the church on to harmony. At such a time, to lay claim to superior knowledge and advancement may turn back earnest seekers from the desired goal, for the flesh is ever weak. Having been a voice to help prepare the way for a glorious church, let us be content to be lost in the universal song of praise when that way shall have been opened, and the King has come unto his own.

We can also gladly part with that careless ignorance of our noble plea which prevents many disciples from knowing any difference between themselves and their religious neighbors, which enables many to sink down to the level of maintaining "our church" in a purely party spirit. Nor need we hesitate to cast out that half-contemptuous indifference to the "teaching of the fathers" which begets disregard for divisions among Christ's followers, and is willing to accept a place among the denominations that those heroic men labored and prayed to overcome. And, above all, we can forever renounce all self-satisfaction that would allow us to sit contentedly down in contemplation of our attainments, while vast regions are waiting for the gospel. Shall we wait until our religious contemporaries have Christianised all the neglected places of the earth, and then criticise them as benighted propagators of sectarianism? Surely we have not so learned Christ. It becomes a million of prosperous disciples in America to pour out their treasure and send out their men, until myriads of souls, the world around, have been won to Christ, and made earnest advocates of that plea which must some day bind all God's children into one blessed family. If we give up such things, so shall we walk in the light as God gives us to see the light, and so shall we hasten the day when Christ's prayer for his beloved shall be answered.—*Christian Standard.*

Baptismal Trousers

We have just received a small shipment of the above from the Goodyear Rubber Co. of New York. They are the very best thing of the kind made, solid rubber boot with leg coming down to the bottom of heel looking when on the baptist like a neat pair of black trousers and polished boots. Jas. Johnston has a pair of these trousers which he has used constantly for six years, and they are now as good as ever, and the church in Collingwood has a pair which they have had for at least twelve years, and they are still good and being constantly used. With fair treatment these trousers will last for many years. We have only a few pairs by way of trial, with following sized boots 7 and 8. Price at office £4 10s.; by post or carriage in Victoria £4 12s 6d.; outside of Victoria £4 15s. Austral Co.

Sunday School.

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

LESSON FOR SEP. 1.

Isaac the Peacemaker.

Gen. 26: 12-25.

GOLDEN TEXT.—"Blessed are the peacemakers; for they shall be called the children of God."—*Matt 5: 9.*



WHILE there seems to be wanting that force of character by which his father was distinguished, Isaac is nevertheless a remarkable person. His love of quiet is seen in his abandonment of the

roving life which his father had led. His faith, like his father's, never wavers. His peacefulness is seen in the fact that he injures none. He was a man true to his God, and the memory of his father; truly affectionate to his mother, loving to his wife, and fond of good works. Such a life, though void of romance or excitement, is mighty in its lesson of gentleness and peacefulness.

ENVY AND MISCHIEF.

When Abimeleck, one of the kings of Philistia, and his people became aware of Isaac's growth in cattle, flocks and substance they were filled with envy and began to create mischief. The breach evidently widened, for ultimately Abimeleck asks Isaac to strike tents and go. Here Isaac meekly obeys. With authority he could have stayed, for was he not on the land promised to him by God? But rather than create strife, he moves.

WORK AND SACRIFICE.

Coming to Gerar, near Beersheba, in the south land, Isaac's herdmen dug a well, also cleaned out the wells dug by Abraham, which had been filled by the Philistines. Even here strife arises. After all his hard manual labor and patient waiting the herdmen of Gerar sought to take possession of the wells. The only resistance that seems to have come from Isaac was the name he gave to the place—Esek. For the sake of peace he sacrifices all, and sets his servants to dig another. This one is also abandoned for the sake of peace, and then he removed to another place, where he dug another well.

REST AND RECOMPENSE.

Meeting each outburst of envy with patience soon wearied his opponents, and at last came rest and recompense. The name, Rehoboth, which Isaac gave to this last well, implies the strong faith and confidence he had in God, for it means "Room." Now God had found room for him so that he might grow and be fruitful in the land. Isaac never strove, yet he conquered, because all his sacrifices were in the interests of peace and a desire to please God. Success and fruitfulness must follow, for "the meek shall inherit the earth." JAS. JOHNSTON.

THE Australian Christian.

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A. B. Maston - - - Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be,
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

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

Dr. Parker on Baptism.

One of the results of the proposed union of the Congregationalists and Baptists of Great Britain will be the giving of greater attention to the subject of baptism. Being the one question that divides these two organisations, it is bound to be prominent in the discussions which are entered into regarding the matter of union. Consequent upon this, it may be confidently expected that a fair number of Congregationalists will be won over to the Baptist side of the controversy, and if the discussion is kept up long enough, it would probably settle the question of union by the conversion of a large number of Congregationalists to Baptist views. We judge that this would be so from past experience—for past experience has shown us that public discussions as to the validity of immersion have always resulted in gaining substantial additions to the ranks of those who advocate the practice of immersion as being in accordance with the New Testament. This fact is now so well recognised by our pædo-baptist friends that the last thing they desire is a discussion of the question in any shape or form. Nor is it surprising that this should be so, when it is remembered how overwhelming the evidence is in favor of the immersionists' position. As a matter of fact, pædo-baptists very seldom take the trouble to investigate for themselves the soundness of their position, being content to take for granted that the practice of the church to which they belong is correct, and to repose implicit confidence in the assurances of their spiritual preceptors. It is, moreover, one of those questions in which the "theo-

logical third eyelid" comes into convenient operation. This third eyelid is found in some birds, who use it for shutting out light that is inconvenient to them. Those who have had any discussion with pædo-baptists on the subject of immersion will readily perceive the aptness of the comparison.

Our attention has been directed to this subject by the report of a discussion appearing in the columns of the *Christian Commonwealth* between Dr. Joseph Parker, of the City Temple, London, and Dr. W. T. Moore, editor-in-chief of the *Christian Commonwealth*. This report has been reprinted in the *Southern Cross* of Melbourne, and from this circumstance calls for some notice at our hands, the more especially as Dr. W. T. Moore is a representative preacher of our brethren in America. So far as the discussion is concerned we only intend to notice some of the positions assumed by Dr. Parker, without commenting on the somewhat peculiar position of Dr. Moore as the intermediary of the Baptists and Congregationalists. The *Christian Commonwealth*, in its preface to the discussion, says: "A remarkable discussion took place in London recently. The parties were Dr. Joseph Parker, of the City Temple, who is this year chairman of the Congregational Union of England and Wales, and Dr. W. T. Moore, editor-in-chief of the *Christian Commonwealth*, etc. The interview took place in the beautiful garden of Dr. Parker's house, Tynehome, Hampstead. Dr. Parker reclined on a sofa, Dr. Moore sat in an easy chair which his host had specially brought for him; the scribe sat by, taking down every word that was uttered. In the ensuing discussion it will be noted that the speakers address themselves not so much to each other's personal opinions and preferences as to the views and possible policy of the two denominations, Dr. Parker of course taking up the Congregational standpoint and Dr. Moore that of the Baptists." At the outset it was at once recognised by both parties that the one thing dividing Baptists and Congregationalists was the question of baptism. In answer to the question as to what solution he had to offer on this subject, Dr. Parker replied, "A distinct, strong conscience clause," and in explanation of what he meant by this, continued by saying, "We have only one point of difference, and that is our view upon the so-called sacrament of baptism. I should call upon the Baptists and upon the Congregationalists each to define the particular position held by each, and not to allow the question to come up in any controversial form"—practically meaning that the proposed union should be one in name but not in substance. It means that while nominally the two should be

united, they should still remain Baptists and Congregationalists, or as Dr. Parker expresses it, "We do not interfere with each other on this point of baptism. There are great men, good men, learned men, and have been for many a day, on both sides; and, therefore, I should leave that subject as an open question." Evidently from this we may safely conclude that the union of these two bodies has not yet entered into the region of practical politics. It is as yet only in the sentimental stage, in which the idea of unity seems eminently desirable, but the meaning of it, and the cost of it, have yet to be learnt and faced.

Dismissing the question of union between these two bodies as, under the circumstances, neither practicable nor desirable, we may turn our attention to some of the peculiar views of Dr. Parker on the subject of baptism. Evidently he is quite as firm in his belief as to the validity of infant sprinkling, as the staunchest Baptist is in his belief in the validity of adult immersion. He says: "I would baptise all little children. I would enlarge the word baptism. I would separate it from mere water. The water may be a mere sign, and to me it is a beautiful sign. I never baptise a child without my heart quivering with emotion and delight, and all the more so that the little child lies in my arms not knowing anything at all about it; but, we as Christian ministers, know that there is a great redemption in all its thousand ministries, working around this little heart." Dr. Moore very politely describes this as "beautiful poetry," but most of our readers will see in it only some beautiful nonsense, mixed with a certain amount of impiety. For we regard it as impiety for any man, no matter how great a preacher he may be, to say, "I would enlarge the word baptism. I would separate it from mere water." From this remarkable utterance we should conclude that Dr. Parker is a law unto himself, and recognises no authority in matters of this kind. But even so, the love and reverence he has for his Saviour should have prevented him speaking in this way. The fact that Jesus—the great pattern for us in all things—went down into the waters of Jordan to be baptised of John, should have made him pause before speaking of separating baptism from "mere water." To every loyal disciple of Christ, the ordinance of baptism is one to be revered, because Christ himself was subject to it; and if anything were wanted to make the reverence more profound, it is found in the fact that heaven itself took this occasion to manifest its approval, and to utter its benediction, "This is my beloved Son, in whom I am well pleased." That Dr. Parker is a great preacher is only a proof

that great preachers sometimes say very foolish things.

It is quite possible that some people will regard Dr. Parker's utterances on the baptismal question as evidences of his great breadth of mind and liberty of thought. In our view, however, breadth of mind and liberty of thought have limits beyond which they have no right to pass. In the Christian religion there is an authority which even Dr. Parker must recognise. Not only must he recognise it in a formal way, but honestly, without attempting to evade its operation. It is his business as well as ours to accept the authority of heaven, without evasion or equivocation, or else plainly intimate that we are in rebellion against it. Dr. Parker does not do the latter, but he certainly seems to evade and equivocate. He says: "First of all, I deny that Jesus ever gave any instructions about baptism. Secondly, I remember that the greatest of his apostles said, 'I thank God that I baptised none of you.'" Being asked by Dr. Moore, "Did not Jesus say, 'Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit'?" Dr. Parker replied, "He did—but without water." It is certainly pitiable to witness such mental gymnastics by one of England's greatest preachers. First of all he denies that Christ gave any instructions about baptism, but pressed into a corner is forced to admit that he did. This admission, however, he attempts to nullify by saying that the baptism was "without water." We are rather surprised that Dr. Moore did not press him to reveal into what other element the first preachers were to baptise their converts. Not even Dr. Parker would presume to say that the baptism in the great commission meant the baptism of the Holy Spirit, for that was one that came from heaven, and independent of man's operation. The baptism of the great commission clearly contemplates an act of the preacher—he was to baptise them in something. It was not the Holy Spirit; according to Dr. Parker it was not water. What then was it?

The attempt made by Dr. Parker to intimate that Paul attached little importance to the ordinance of baptism is quite in keeping with his other utterances on the subject. What Paul said to the Corinthians has only one meaning for sensible people, and that is that, without in the least deprecating the importance of baptism, he attached little importance as to who was the administrator; that was a thing he could delegate to any fitting member of the church, but preaching the gospel was a responsibility no one could take off his shoulders. There was little of the ecclesiastic about Paul, and, in his view

baptism derived none of its force and meaning from the person of the administrator. Paul's true idea of the value of baptism is seen in his Epistle to the Romans: "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life" (Rom. 6: 3, 4; also compare Col. 2: 12). The scholarship of the world is unanimous in asserting that immersion in water is the only possible idea that can give force and meaning to this beautiful passage. Before this phalanx, and the commonsense of un-biassed people, Dr. Parker must bow his head. It is only blind prejudice that will either assert that Paul regarded baptism with indifference, or that immersion in water of the penitent believer was not the practice of the apostolic church. So far as the union of Baptists and Congregationalists is concerned, we venture to prophesy that whatever prospect there was of such a consummation before, it will be utterly extinguished by the publication of Dr. Parker's interpretation of Congregationalists' conception of the ordinance of baptism. It is inconceivable that Baptist principles should have reached so miserable a condition as to make union with Congregationalism, as we have seen it expounded, a desirable thing.

Editorial Notes.

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

Episcopalian Union Resolution.

The union of the various branches of Methodism and the federation of Australian Presbyterianism, together with resolutions passed in the meetings of those two large bodies, have been followed by a discussion in the Annual Session of the Anglican Provincial Synod of N.S.W. The archbishop, in his address, urged the clergy to fraternise with other bodies where they might, although they must continue to differ on some points. The following resolution was adopted: "That this Synod, being profoundly conscious of the evils of the disunion, and believing that the unity of the church is agreeable to the will of God, urgently prays the Australian Bench of Bishops to consider the whole question of the extension of unity, and to approach the various extension communions with an invitation to their leaders for united prayer and deliberation on the subject." While too much importance must not be attached to this resolution, it at least indicates that even the most conservative of the Protestant bodies is being drawn within the

influence of the wave of union sentiment, which is growing so powerful and extending so far. Of course, while the Episcopal body contends for the acceptance of the "Historic Episcopate" as a condition of union, it is hopeless to expect that it can ever take place. But "united prayer and deliberation" may, and indeed must, be a preliminary step in order to the "unity of the Spirit" which the apostle urged upon the attention of his readers. When we are all prepared to adopt the seven planks constituting the divinely appointed platform of unity, in Eph. 4: 3-6, all other difficulties will vanish, and believers in Christ will become united at last.

"The Old Time Religion."

Here is an idea for some of our Australian preachers. In Washington, America, there are four churches advocating primitive Christianity. The four preachers arranged to preach a series of sermons on the same topics at the same time, "The Old Time Religion" being the theme. These covered nine weeks, and the subjects were as follows:—"How the Old Time Religion Divided the Scriptures," "The Creed of the Old Time Religion," "How Men Got the Old Time Religion," "A Model Case of the Old Time Religion," "Faith According to the Old Time Religion," "Repentance According to the Old Time Religion," "Baptism According to the Old Time Religion," "The Lord's Supper According to the Old Time Religion," and "The Fruits of the Old Time Religion." These were advertised on handbills and extensively circulated. If the Washingtonians do not understand "our plea" it will certainly not be the preachers' fault.

Babes for Baptism, \$1 Each.

Infant baptism appears to be waning in popularity in some places, but one minister has hit upon a plan to render it more acceptable. An American exchange says: "A Methodist preacher a few days ago in Reading, Pennsylvania, announced that he would give a one dollar gold prize to every child brought to him for baptism on a certain day. At the appointed time the preacher made an address, took from his pocket a purse containing gold coins, and proceeded with the performance. Nine young mothers stepped forward with infants in their arms, and had their offspring christened, and the minister placed a coin in the hand of each child. The gold pieces were returned to the church officers, who will deposit the same in banks, and the books will be given to the parents. The money is to remain in the bank, he says, at compound interest, until the children are of age, when it will be turned over to them." The minister defended his action by stating: "This is no new thing; over 1900 years ago

the Magi sought the child Jesus and presented him with gold, frankincense and myrrh. What I did was strictly in accordance with the teachings of the New Testament." This is a distinctly original application of scripture. It should not be difficult to purchase infants for the ceremony at this rate unless some more enterprising competitor increases the price.

Encouraging Indications.

The editor of the *Christian Evangelist* of America is a decided optimist. In his "Easy Chair" of a recent issue, after referring to the increasing endowment of nearly all our colleges, the pronounced growth of the missionary spirit, and the more effective efforts for city evangelisation, he proceeds: "Better church buildings, a better order of church worship, a higher degree of efficiency in training the young, a clearer understanding of the nature of the work we have been sent to accomplish, together with a well-defined tendency to get hold of the profounder truths of the Christian life and experience, are among the encouraging indications which prophecy a great future."

The Home.

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

My Two Houses.

O. J. EULFIN.

In the joyous days of childhood,
As an architect, I planned
For a building with foundations
High above the solid land.
'Twas a winsome, fairy fabric
Of material bright and fair,
Formed in childhood's glowing fancy
Lighter than the atmosphere.

There it floated in its splendor,
'Neath a never-clouded sun,
Where no elements were marching
To the thunders' rolling drum.
'Twas a paradise of pleasure,
Full of feeling, void of thought;
Just the outcome of the lessons
By a child's experience taught.

Childhood passed, and o'er life's meadows
Poured the blaze of manhood's heat;
And the way grew steep and rugged
To my tired and aching feet.
Then I looked for rest and shelter,
But no hiding place was there;
There was no retreat for trouble,
In my castle in the air.

So I planned another dwelling,
Founded firmly on a rock
Strong enough to stand the tempest
In the fury of its shock—
Void of gaudy decoration,
Spire or minaret or dome:
Just a place to rest your heart in—
Not a palace, but a home.

Here a peaceful benediction
Rests upon the humble walls,
Fairer in their simple grandeur
Than the lofty palace halls.
Here no tumult from the battle
Leaves a murmur on the air,
Which like incense rises upward
Like a never-ceasing prayer.

Here I lay aside my armor,
I forget the wounds that pain;
And the faces that have vanished
Come to cheer my eyes again—
Till it seems my lowly cottage
Is a mansion of the blest,
Where the wicked cease from troubling
And the weary are at rest.

DAYTON, O.

—*Christian Standard*.

The Troubles That Never Occur.

LIDA A. CHURCHILL.

Though life is made up of mere bubbles,
'Tis better than many aver,
For while we've a whole lot of troubles,
The most of them never occur.

"I wish very much," said a young woman, "to go and see the firm of W. and M. I feel almost certain I could obtain with them just the position I have long wanted, and I understand they have been for over a month trying applicants for this position, but so far no one has been found satisfactory."

"Why in the world don't you apply at once?" asked the person addressed.

"Why, you see," replied the young woman with a sigh, as she glanced at her weather-beaten gown, "I've let myself get shabby, and clothes do make such a difference in an applicant's success."

"I'll lend you money for a suit," said the friend.

"O, thank you," was the reply, with another sigh, "but I don't want to borrow. The fact is, I have a hundred dollars, but I'm saving it for my poor sister's funeral."

"Is she so ill?" asked the friend.

"Not dangerous yet," was the answer, "but I'm sure she won't live the summer out. She's weak and depressed, and has no vitality or appetite."

"Now look here," said the friend, whose intimacy and interest warranted plain speaking, "you are taking a dead wrong, as well as an entirely foolish course. It's more than likely your sister won't die, and it lies with you more than all the doctors living, to keep her alive. Don't you suppose that your being unfitly dressed, and in a poor paying position, and your depressed atmosphere, have much to do with her depression and want of vitality? I'll go with you now to buy your suit. Then you make straight for W. and M's., as soon as you can get the new clothes on. Go home and tell Jean you have a fine position, put fifty dollars of the money you've saved for her burial into her hands, and tell her to go to the seashore or mountains for three weeks, and so save yourself, your sister, your sorrow, and funeral expenses at the same time. Come! We'll have the suit sent home 'C. O. D.'"

The advice was taken, the desirable position was secured, and, six weeks later, a well-dressed, prosperous looking young woman met at the train another young woman, who, vitalized by mountain air and browned by mountain winds, no longer even remotely suggested funeral expenses.

This story emphasizes a truth which is too seldom recognized, that worry may—in nearly every case it does—concern itself about the things which never will occur, and by its own atmosphere and fears often brings much nearer the things which it dreads.

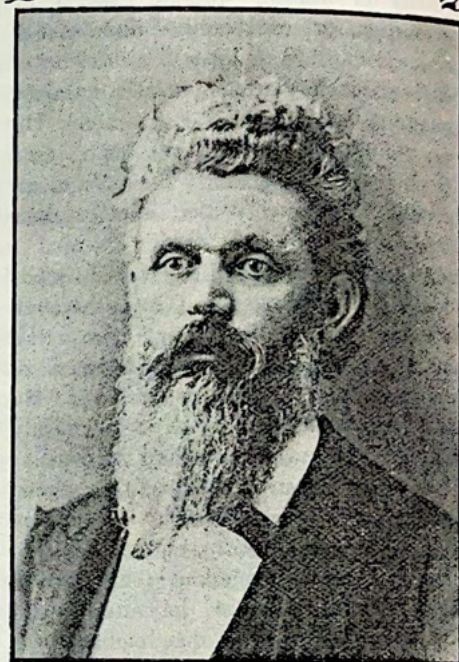
A young mother was constantly worrying for three years for fear her healthy baby would become ill, and, perhaps, die. As a consequence, the child was hardly ever allowed out of doors, was so smothered in wraps, it worried it to carry them, was restricted to certain delicate foods, which were supposed to be already half-digested, and was, in reality, nearly killed as a result of worry. During the mother's long illness, the child was rationally exercised, dressed

and fed, and, consequently, regained its natural good health.

"I was afraid of that. I knew it would come," we often hear a person say. On careful examination it would in a very large number of cases be found that the very fear which apprehended the disaster, wholly or partially, brought it about.

One of the most beneficial lessons which humanity is slowly learning, is that worry, which is the first-born of fear—is a slayer, a destroyer, a mischief maker, which under no circumstances does good, but which bars out health, happiness, prosperity, and substitutes nothing but evil in their stead.

—Success.



JOHN AUGUSTUS WILLIAMS.

Writer of the Life of Elder John Smith.

From The Field.

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

Victoria.

NEWMARKET.—It is with great joy and pleasure that we have to report results of the second week of the special evangelistic services. Bro. Morro has delivered many eloquent addresses, and has made many appeals, and his work has not been in vain. We have seen nine young women and girls, some of whom were from the Sunday School, and two young men, come out to take their stand for Jesus. Four were immersed on Sunday night last, and the seven others on Saturday evening, who were received into fellowship on Lord's day morning. The church owes a deep debt of gratitude to Bro. Morro for his able and earnest services during the mission just closed, and tenders its thanks to Bren. McClean and Baker for their preaching services on the Lord's day evenings, as also to all those who by their presence and help aided to make the mission a success, especially in the singing. The church has reaped a rich harvest in eighteen souls being added to the Lord. To God be all the praise.

Aug. 12,

JOHN MORRIS.

COLLINGWOOD.—The Sunday School held their 27th anniversary services on the 28th and 30th of last month, which were a great success. Sunday 28th, afternoon, the scholars went through a service of song entitled, "Restored"; evening, an address was given by Mr. Swain entitled, "Winning the Prize"; Tuesday evening, 30th, tea was given to the teachers and scholars, also a most up-to-date programme was rendered by the scholars. In the secretary's report it was stated that the only drawback to the school was the shortness of teachers, and so far no one has responded to the call. Good attendances at all the meetings.
GEO. CONNOR.

BALMAIN-STREET, SOUTH RICHMOND.—Good interest in the meetings continues. We had the pleasure of welcoming three more to our fellowship last Lord's day morning—one by faith and obedience, one by statement from Swan-street, and one (years ago of Cheltenham) restored. At night we were further cheered by seeing another lady respond to the gospel invitation and confess Christ. Will all interested please take notice that the writer's address is now "48 Stanley-street, Richmond." P. J. POND.

COSGROVE.—Bro. Scambler conducted four gospel services here during last week and the present week, and although there are some we know who understand God's plan of salvation, yet they are not willing to obey. We are still looking forward to the time of a reaping, which we hope is not far distant. We had a good meeting on Sunday morning, when Bro. Baker, jun., of Lygon-street church, met with us to remember the Master in his appointed way. These meetings are to us times of refreshing.
J.C.S.

MALVERN.—On Sunday afternoon, August 4th, the Sunday School commenced its anniversary services. F. M. Ludbrook interested children and friends with his address on "Show Your Colors," and several choruses were sung. In the evening a good number assembled to hear Mr. Ludbrook preach and the children sing. On the following Tuesday night every seat was occupied, and the demonstration passed off successfully. The superintendent, Mr. Barnacle, presided. J. Johnston spoke, and distributed the prizes. The programme was bright, varied, and evidently appreciated. Specially noteworthy were the younger children's action songs. It being the first anniversary held in the new meeting-place, the hope was expressed that, as the people of the district will now know us better, many new scholars may be added to the school.
Aug. 10. D.E.P.

New Zealand.

WELLINGTON SOUTH.—We had the joy of witnessing another confess his Saviour's name to-night. We are all looking forward and preparing ourselves for the coming mission, of which you will hear more later on. On Thursday the members of the Christian Endeavor, together with the senior scholars and teachers of the Sunday School, held a social evening. The event was a welcome back to our Bro. Norman Eades. A bright and happy evening was spent, a special feature of the entertainment being the "Welcome" dialogue by the representatives of the S.S.
July 28. S. McIVER.

MORNINGTON.—We received into fellowship with us this morning a young man who confessed Christ last Lord's day night, and was baptized during the week. The attendances at our gospel meetings are keeping up well.
July 28. U.G.

Queensland.

WALLUMBILLA.—Since my last report it has been our privilege to admit two into fellowship—one by letter, and the other, a brother who has just given himself to Christ and followed in the divine footsteps, in baptism. Our morning service is well attended—on an average we number at least 95 per cent. of the whole; very good evening service. We have been visited by death, which has taken a dearly loved scholar from our Lord's day school. She was a daughter of Bro. and Sis. Hembrow, aged about 13 years.
August 8. J.C.

New South Wales.

MEREWETHER.—We have been fortunate in securing L. A. Williams as our evangelist for six months. Our brother commenced his labors here last Lord's day. We were well pleased to see a good muster at the evening meeting, and still better pleased at the close of his address to see a man make the good confession. On Tuesday evening we tendered a welcome tea and public meeting to Bro. and Sis. Williams, which went off fairly well. J. Wright occupied the chair, and Brethren Want and Nisbet welcomed Bro. and Sis. Williams on behalf of the church.
August 9. C.N.

South Australia.

MILANG.—At the close of an earnest address by Bro. Thomas one young man came forward and made the good confession. He will be immersed on Wednesday evening. Bro. Thomas has just completed his first year's work as an evangelist, and now enters on a second year's engagement with the southern churches. He is an earnest and devoted worker, and a most desirable addition to our preaching staff.
H. GOLDSWORTHY.

S.A. EVANGELISTIC COMMITTEE (Home Mission Work)—Strathalbyn: Bro. Horsell, in our southern field, is experiencing glorious results. August 4th, three confessions; August 7th, two confessions. Splendid meetings.

The treasurer has received the following amounts from churches in order to provide that needed £30:—Willunga, 30/-; Kadina, £5. We shall be glad to hear from the other churches.
WM. G. LAWSON CAMPBELL.

GROTE STREET.—Dr. C. S. Mead lectured last Friday evening on "Mission Work in India." It was an interesting narration of the work to be done, and how the missionaries do it. Lantern pictures illustrated almost every fact in his lecture, and as he passed the slides in quick succession he spoke about each one in rapid, clear and forceful words. His speaking was marvellously quick, yet no surplus words. His head, heart and mouth were full of missionary zeal. He particularly described mission work, but over and again sentences were interspersed which appealed to the spiritual and religious forces in our nature, and he concluded with an earnest appeal for further enterprise for the conversion of the millions still in darkness. Thanks are due to Messrs. Gard Bros. for their kindness in supplying the acetylene gas for the lantern free of charge. Proceeds to aid the mission work. Bro. H. D. Smith's Wednesday evening expositions on Nehemiah are full of gems of thought. More should attend. We are preparing for Conference in anticipation of a big gathering.
Aug. 10. J.M.

KADINA.—Anniversary Sunday to-day. We expected big things, and have had them. At our meeting for worship this morning 102 present, and 70 broke bread. A glorious time. Five received into fellowship—two ladies and three gentlemen: Bro. Ward in the chair. Topic of Address, "The New Commandment." This afternoon gospel service at 2.30, about 200 present. Our choir, an infant of a month old, sang admirably. This evening the attendance eclipsed all previous crowds—400 inside ingeniously heaped and sandwiched, 50 outside front door listening, and an unknown number in the vestries and at side door. "Subject, "Characteristics and Peculiarities of the Church of Christ." Undivided attention and one confession. Am inclined to think that Kadina people never heard so much Jerusalem gospel before at one sitting. Another great time expected on Wednesday at the tea meeting. This kind of meeting is pronounced a failure here, but we are preparing for 300.
Aug. 11. G. B. MOYSEY.

HINDMARSH.—Since last report we have had the pleasure of three confessions—these were from the Sunday School. One addition by letter from Bentham-street church yesterday morning—Bro. Freeman, sen. This town is holding combined evangelistic services during this week. Bro. Pittman opened the mission last evening. We hope for good results. Bro. H. D. Smith addressed the church yesterday morning in exchange with Bro. Pittman.

There was a record attendance. Why not always the same attendance every Lord's day morning? It should be so!
August 8. A.G.

CAREW.—We had H. Leng with us this week. The weather has improved, but sickness is very prevalent in the shape of colds, measles, and consequently we only had thin meetings. A very pleasant Band of Hope meeting on Friday evening; six signed the pledge.
Aug. 11. R.K.S.

Tasmania.

HOBART.—The fifteenth anniversary of the Hobart Sisters' Dorcas Class was held on Tuesday, July 23rd, and a goodly number of members were present. The president (Sister Smith) occupied the chair, and spoke on the work done. A short programme was gone through. Speeches were given by Bros. Ross and G. Smith testifying to the good work done by the class. The Secretary read the annual report, which was a very satisfactory one. The total income for the year was £11/10/-; work sold, £5/17/2; expenditure, £14/12/7½; money in hand, £2/14/2½. Meetings held during the year, 38, the average attendance being 11; number of names on the roll, 42. We had the pleasure of enrolling five more. Refreshments were handed round, which the sisters provided.
On the 30th the annual business meeting was held. Sister Brown was elected president (Sister Smith resigning); Sister E. Speakman vice-president (Sister M. Bradley resigning); Sister Cooper was re-elected secretary and treasurer for twelve months.
A. C. COOPER.

Here and There.

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

One confession at North Fitzroy on Sunday night.
One confession and baptism at Lygon-st. on Sunday night.

A man confessed Christ and was baptised at Doncaster last Lord's day evening.

If you want American books you will find a complete list of those now in stock on next to last page of cover.

The meeting at Newmarket, conducted by Bro. Morro, closed on last Saturday night, with eighteen confessions.

Please note that from time the subscription is received to end of 1901, you can have the CHRISTIAN for 1/-

There was a splendid meeting at Collingwood on Sunday evening. H. Swain spoke. One confession and one baptism at the close.

The church at Invercargill, N.Z., has re-engaged J. Greenhill for an indefinite period, after his having labored there for two years.

There was a full house at the Fitzroy Tabernacle last Sunday evening, to which T. J. Cook spoke. At the close there was one decision.

D. A. Ewers passed through this city on Thursday last on his way from Adelaide to Sydney. He will remain in Sydney for about three weeks, and then proceed to Perth, W.A.

Three baptisms at Brim on Lord's day. The Anniversary meetings of the church commence on next Sunday; tea-meeting on the following Wednesday. The gospel services will continue during Bro. Johnston's stay in the circuit.

"The Life Story of Elder John Smith," which has been appearing in our columns for some time, is now drawing to a close. We expect to bring the story out in book form in a few weeks' time.

The Lygon-st. Dorcas Society and Sewing Class will hold a sale of work in the lecture hall on the

afternoon and evening of Friday and Saturday, the 30th and 31st of August, opening each afternoon at three o'clock. Admission free.

H. G. Harward spoke at Hawthorn on Sunday evening last, when two young women and one young man confessed Christ.

Sunday School Union meeting of delegates will be held at Lygon-st. on Monday, August 26th, at 8 o'clock. Business—Finance, November Demonstration, Amendment Constitution, Examination, 1902, etc. A full attendance is requested.—THOS. GOLE, Sec.

Bro. P. J. Brandt has handed us a leaflet setting forth a new principle of voting. We are not up in figures, and not specially interested in voting or parliaments, having largely lost our faith in the whole thing. We advise those, however, who care to investigate the matter to write to P. J. Brandt, 21 Napier-st, Fitzroy.

The article commencing on the first page by F. W. Greenwood was one of the competitive essays sent in some time ago. We had it in mind at the time to publish others of these papers, but until now have been prevented. Some of them are too good to be lost, and one or two more may yet appear. Anything which has a tendency to increase and improve our morning meetings is a distinct gain.

A farewell social in connection with Bro. Ewers' departure was held at Glenelg on August 6th. Owing to the pouring rain many were kept away, but there was a nice meeting. Eulogistic addresses on behalf of the church were given by W. Burford, chairman, and Bro. Summers, while Bro. Bailey spoke on behalf of the Sunday School, and H. D. Smith and W. Campbell as fellow preachers. Miss E. Burford assisted with a spirited recitation. Bro. Ewers, in reply, spoke of the prospects of the cause and the appreciation he had experienced, making special mention of the thoughtful kindness of Bro. and Sis. Summers, with whom he had resided during his stay among them. Coffee and other refreshments closed a hearty meeting.

T. Gole reports:—"I visited Fairfield on August 10th. It is one of our smallest suburban schools, having 33 scholars on the roll, with an average attendance of 25. On the day of my visit 18 were present, sickness accounting for the absence of several. The scholars were well behaved, and attentive, and all sang heartily and well, the organ accompanying. The system of marking suggested by the Union is adopted—two apiece for attendance, behaviour, home work and class lessons. The leaflets are not used, nor are any magazines distributed. Verse cards are issued, and a collection is taken up to provide for the incidental expenses of the school. Bro. Phillips and his eldest daughter constitute the whole of the official and teaching staff, and will gladly welcome any brother or sister who will come to their assistance, and also the gift of any books to lend to the scholars. Though small, the school is doing good and useful work in a scattered and sparsely populated district, and Bro. Phillips and his daughter deserve every credit for the fidelity with which they stand to their post, and discharge its duties.

A subscriber asks:—"1. Is it right for a deacon of the church to go into a public house to drink, during the week, and also on Sunday after leaving the morning service? 2. What action should a member take who observed this?" 1. In our judgment it is neither right for a deacon nor for any other Christian to go into the public house on Sunday, or any other day, to drink or for very few other reasons. It is no worse to go in on Sunday than on Monday, except that it is encouraging and assisting the publican to violate the laws of the land by selling drink on Sunday. As a result of our observation, we have concluded that these beer-drinking, public house deacons, and other varieties of church members, care precious little as to the time of their visitations. 2. First go to the man and admonish him privately, and if he refuses to turn from his evil ways, go to the church through its officers and lay the case before it, making sure, however, beforehand of the absolute certainty of the facts. To spread a report of this kind about any brother without being able to prove it clearly is unfair both to the supposed tippler and the man who made the statement that he saw him go into the "dive."

A reader writes:—"I was talking with a friend a short time ago on baptism, and he seemed to think that the word translated *baptise* in the Bible does not always mean dipping, for in Mark 7: 4 mention is

made of washing cups, pots, brazen vessels and couches, and therefore sprinkling was all that was done on such occasions. Can you spare a small space in the CHRISTIAN to throw a little light on this passage?"

In the expression translated "they wash themselves" (R.V.), the verb generally received as the correct one is *baptizo*, from which comes our word baptise. A few ancient manuscripts have *rantizo* which originally meant to sprinkle, but here has the meaning of purify (see Liddell & Scott's Greek Lexicon). But the translators of the Revised Version as well as the Authorised rejected this word and accepted *baptizo*, so we may conclude this should read, "they baptise themselves." In the expression translated the "washings of cups," etc., the word is a verbal noun from *baptizo*. If you will look in the margin of the Revised Version you will find that it states that in both instances the Greek is *baptise*. Hence the question resolves itself into this: What did the Greek word *baptizo* mean? To this there can be but one answer. It means to dip or to immerse. So says every standard Greek Lexicon in existence, and with this agree every church historian and all scholars. See the lesson on Baptism in the S.S. lessons on First Principles, and our tract on "The Words for Baptism."

WOOLLAHRA.—£75 promised by Brethren Fancourt, sen., G. P. Jones and G. Bagley (£25 each) towards the Woollahra Building Fund providing £100 more can be raised. Upon securing this amount building operations will be commenced at once. We earnestly appeal for help in this last effort. Several have already responded. Donations, however small, will be thankfully received. £600 has already been contributed towards this work. Shall we leave this amount to remain idle, or help to put it into practical use for the salvation of souls? How easy to overcome the difficulty—five persons at £5 each, ten at £2, ten at £1, twenty at 10/- and twenty at 5/-, with what we have already received, will make the full amount. Full acknowledgment of all money received will be made in this paper later. Kindly send to T. Bagley, "Isleworth," Victoria Avenue, Woollahra.

Coming Events.

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

AUG. 28.—Pigdon-street, North Carlton, Sunday School. A Grand Lantern Entertainment will be given on the above date. Songs, solos, recitations illustrated with lantern. Grand night for young and old! Pleasing and amusing! Commences at 8 p.m. sharp. Tickets, 6d. Funds for picnic. H. G. Maston, Sec.

OCT. 2 (Wednesday).—Afternoon and Evening, Lygon-st. chapel, Conference for the deepening of spiritual life. Special meeting will be held on this date (P.V.), and for which an interesting programme has been arranged, which will be published shortly. Please keep date free.

FOREIGN MISSION FUND.

| VICTORIA. | |
|--------------------------------------------|-----------|
| Churches— | |
| Kerang East, per D. G. Milne | .. £1 0 0 |
| Murrabit, per D. G. Milne | .. 1 0 0 |
| Lillimur and Dinyarrak, per B. J. Lawrance | .. 1 10 6 |
| Echuca, per W. A. Kent | .. 1 8 0 |
| Footscray, per H. H. Streader | .. 2 18 9 |
| Castlemaine, per A. Spicer | .. 0 11 0 |
| Ballarat (Dawson-st.), per C. Morris | .. 6 0 0 |
| Colac, per A. E. Gallop | .. 0 13 9 |
| Fairfield, per F. Phillips | .. 0 14 0 |
| St. Kilda (additional) | .. 0 2 6 |
| North Richmond (additional) | .. 0 1 0 |
| Drummond, per J. A. McKay | .. 3 10 0 |
| Dunolly | .. 2 0 0 |
| Warracknabeal | .. 1 0 0 |
| Other Contributions— | |
| H. Kent, Glenthompson | .. 0 10 0 |
| Sisters, Prahran, per Mrs. Holdsworth | .. 0 5 0 |
| Brother, Prahran | .. 0 2 6 |
| Sister, South Melbourne | .. 0 3 0 |
| R.S., Wangaratta | .. 0 2 6 |
| QUEENSLAND. | |
| Churches— | |
| Brisbane (additional) | .. 0 12 6 |
| Charters Towers | .. 0 16 0 |
| Maryborough | .. 5 0 0 |

| Mount Whitestone | .. | 0 10 0 |
|---------------------------------------------|------------------------|----------|
| Eel Creek | .. | 1 7 6 |
| Thornton | .. | 1 2 6 |
| Other Contributions— | | |
| Bro. Cole | .. | 0 5 0 |
| Bro. Sherman | .. | 0 5 0 |
| NEW ZEALAND. | | |
| Churches— | | |
| Wellsford, per Bro. Ramsbottom | .. | 1 10 0 |
| Takaka | .. | 0 11 0 |
| Warkworth | .. | 3 2 0 |
| Mataura, per J. Townshend | .. | 6 3 0 |
| SOUTH AUSTRALIA. | | |
| Churches— | | |
| Bordertown, per E. W. Milne | .. | 0 9 0 |
| Kadina, per W. J. Ward | .. | 0 10 0 |
| WESTERN AUSTRALIA. | | |
| Per Bro. A. E. Illingworth. | | |
| Churches— | | |
| Perth | .. | 14 9 0 |
| Coolgardie | .. | 11 15 3 |
| Fremantle | .. | 9 0 0 |
| Other Contributions— | | |
| Brethren at Subiaco | .. | 2 10 0 |
| " Harvey | .. | 0 14 6 |
| " Collie | .. | 0 10 0 |
| Bro. Henry Hock Louey | .. | 0 5 0 |
| NEW SOUTH WALES. | | |
| Church, Wagga | .. | 0 12 0 |
| Received by Bro. E. Gole. | | |
| Churches— | | |
| Junee, per W. H. Crosthwaite | .. | 1 18 0 |
| Corowa | .. | 3 15 0 |
| " Bro. Johnson | .. | 5 0 0 |
| Moree, Wm. Winter and Family | .. | 2 15 0 |
| Merewether, per Bro. Nisbet | .. | 1 1 0 |
| Bungawalbyn, per Bro. Robinson (additional) | .. | 0 2 6 |
| Temora, per Bro. J. T. Roberts (additional) | .. | 0 10 0 |
| ROBERT LYALL, Treas. | F. M. LUDBROOK, Sec., | |
| 39 Leveson-st., N. Melb. | 121 Collins-st., Melb. | |
| VICTORIAN MISSION FUND. | | |
| Church, Lillimur | .. | £7 0 0 |
| Kaniva | .. | 4 0 0 |
| Meredith | .. | 6 0 0 |
| Cheltenham, per Sis. Gouldthorpe | .. | 1 0 0 |
| W B. | .. | 0 10 0 |
| M. McLELLAN, Sec., | J. A. DAVIES, Treas., | £18 10 0 |
| 233 Drummond-st., | "Milford," | |
| Carlton. | Church-st., Hawthorn. | |

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A CHAPEL or OFFICES to clean by a respectable and reliable widow. Apply—Mrs. Graham, 46 Harris-st., North Melbourne.

BIRTH.

COLLINS.—On the 9th August, at Albert-st., Corowa, N.S.W., the wife of Frederick Collins, evangelist, of a son.

MARRIAGES.

BUTLER—WINTER.—On July 24, Silvester Butler to Gertrude, daughter of Wm. Winter, of Moree, N.S.W., by D. C. McCallum.

WINTER—COOK.—On June 19, Alfred Winter, son of Wm. Winter, of Moree, N.S.W., to Elizabeth Cook, of Gravesend, by D. C. McCallum.

IN MEMORIAM.

SALTMARSH.—In loving remembrance of Henry Saltmarsh, who died at Dry Creek August 17, 1899.

Gone, but not forgotten,
Nor ever will you be—
As long as life and memory last,
Will I remember thee.

A brother of the church of Christ 30 years.
Inserted by his loving wife, A. W. Saltmarsh, Dry Creek.

Notice to South Australian Churches.

Will the secretaries of churches of Christ in the State of South Australia kindly forward to me as early as possible the names of members of churches who have "gone to be with the Lord" during the year ending June 30th, 1901, so that mention may be made of them at the coming Conference.
WM. BURFORD, Glenelg.

Biographical.

A good name is rather to be chosen than great riches
—Proverbs 22: 1.

Life of Elder John Smith.

CHAPTER XXXVIII.

The next year was ushered in by a singular controversy between Smith and the Rev. Dewey Whitney, an accomplished Presbyterian clergyman of Mount Sterling. Believing that the people generally were ignorant of the doctrines of their creeds, Smith resolved to bring every dogma to the light, that they might be left without the apology of ignorance for their devotion to these denominational symbols. Accordingly, at several places, and with great plainness of speech, he had sifted the Confessions of Faith, and exposed every objectionable tenet that they contained.

"The people have not read their own creeds," said he, "and I do not believe they will endorse them when their errors are exposed."

Referring especially to the Westminster Confession, he declared it to be a doctrine of that creed that the officers of the church had power to remit sins; that it consigned non-elect infants to eternal perdition; that it slandered mankind at large, and even the Presbyterians themselves; and yet the orthodox preachers were bound to inculcate its unscriptural doctrines, or expose themselves to censure. Many were astonished at these declarations; some, for awhile, were incredulous; the Presbyterians were indignant, and the Rev. Mr. Whitney publicly charged him with wilful misrepresentation.

Aggrieved by such a charge, he called on Mr. Whitney to make good his accusation, or publicly withdraw it. This led to a lengthy correspondence; but finally it was arranged, through the intervention of friends, that a public interview and a discussion of all the points at issue, should take place. A preliminary meeting was held on the 27th of November, 1833; but Mr. Whitney, though he had publicly accused Mr. Smith of falsehood, declined to make the specifications which were demanded. The accused determined, notwithstanding, to meet him. Moderators were selected, and clerks were appointed to take down the testimony and to report the discussion. The 22nd of January, 1834, was fixed as the day of meeting; but until the morning of that day, Smith was kept in ignorance of the special charges which he would have to meet.

A little while before the debate came off, two Presbyterian preachers from some of the more eastern counties called one evening at his house, on their way to a meeting of the synod. He had been out hard at work all day, and had just come in with his dirty towlinen apron on, and had thrown himself down on the floor, before the fire, with a chair for his pillow.

He heard the call of travellers at his stile, and went out himself to answer it. They begged permission to stay all night. It was quite dark; they had ridden far, through a wintry rain, and over miry roads, and they

were weary and hungry and cold. He ordered their horses to be taken and well cared for, and then brought the travellers into the house. His wife, seeing that they were well-dressed persons, reminded her husband, in a whisper, of his unsightly apron, and asked him to go and pull it off—which he did; but he looked none the less rustic in the eyes of the genteel strangers. They had no suspicion who their rough-looking, but kind-hearted host was, though the fame of "Raccoon John Smith" had long ago reached their ears. Perceiving that he was unknown to them, he signified to his wife a wish to remain so.

"Are you acquainted with the Rev. Mr. Whitney, sir?" asked one of them at length. "Yes, sir," said Smith. "Aint you both preachers?"

"Yes," said they, "we are now on our way to synod. How many persons have joined Mr. Whitney's church lately?"

"No one, as I know of," said Smith.

"A great many, I suppose," continued the stranger, "have joined the new sort of Baptists, haven't they?"

"Yes, sir; I have seen hundreds of 'em baptised myself."

"They refuse to baptise little children, I believe?" they asked.

"Ah, sir; they won't do that," replied Smith.

"Why?"

"They say it aint in their Book."

"Don't they know that the Bible commands fathers to dedicate their children to the Lord in baptism?"

"I reckon not," said Smith; "I never heard any of 'em read it that way. Please, tell me, though, where the place is, in that Testament there, and I'll put it to some of 'em."

One of them took up the New Testament, which was lying on the table, and carelessly turning over its leaves, said:

"I have not given you the very words, my friend, but that is what it means."

"If you would just read to me something in there about it, I would be much obliged to you," persisted Smith.

"Well," said the first preacher, "do they believe that Peter immersed three thousand people in one day?"

"I've heard 'em talk about that, too," replied Smith; "they say that there was a hundred and twenty there beside Peter."

"You know, too," said the other preacher, "that infants were brought to Christ, don't you?"

"I've heard that read a hundred times," replied Smith; "but it says they came to git blessed, don't it?"

"My friend," said the first preacher, again, "all the hundred and twenty persons whom those Campbellites talk about, were not authorised to administer the ordinance of baptism; though I can't believe that all of them together could have immersed three thousand in one day."

"But," replied Smith, "one of their big men says, that about twelve of 'em were apostles that could do anything almost; and seventy more had been preachin' about in pairs; which makes eighty-two preachers, the way they count. Now, one of you just

please figure it up there for me—how many would each of them eighty-two preachers have to baptise, to git through with the whole of 'em, before dark?"

"Nearly forty," said one of the strangers; "but no one man can go into the water and immerse even forty persons in a day."

"O, you are mistaken about that, mister!" said Smith. "I seen a man baptise forty-one the other day: a Presbyterian held his watch, and it took just forty-five minutes. I seen that myself."

One of the preachers turned and looked at him curiously, and asked: "What man was that, sir?"

"Nancy," said Smith, "what was that man's name that done the baptising up yonder on Slate?"

"It was Smith," said she, spoiling the jest, however, by an ill-suppressed laugh.

"So it was," said Smith, "it was a man of my own name."

"Are you not the very man, yourself, sir?" demanded his guests.

"Yes, gentleman," said Smith, laying aside all his assumed awkwardness, "I am the man."

"Well, well, Mr. Smith, what fools you have made of us!"

"No, gentlemen," said he, "I had no hand in that."

The matter was now pleasantly laughed off; though before retiring, one of them again insisted that there were passages of scripture that authorised the practice of infant baptism.

"There is not one such passage, gentlemen," said Smith, "in all the Book. However, I will grant you that there is one, and but one, that can be made to serve your purpose."

"And what is that?" they eagerly asked.

"Submit yourself to every ordinance of man," 1 Pet. 2: 13," said Smith.

His guests, somewhat edified, left next morning. At Mount Sterling, they spoke in high terms of their host and his wife, but confessed that they had been no little deceived at first by Smith's rustic appearance and simplicity of manner.

CHAPTER XXXIX.

Mr. Smith, while carrying on his farm near Owingsville, was by no means inactive, either as a teacher or an evangelist. He continued to visit the churches at Somerset, Spencer, Sharpsburg, North Middletown, Bethlehem.

During one of his tours, he appeared at Madison, in Indiana, late one afternoon. Being a stranger, he called on one of the elders of the congregation, and introduced himself.

The few brethren that could be seen, were at once notified, and the chapel was lighted up. The weather was warm and the evenings short; and upon such a notice, not more than twenty five or thirty came together. He began his discourse by saying:

"I am rather a singular sort of man, my brethren; at least, I am generally so regarded. One thing in which I differ from most other preachers is, that on occasions like this, when very few come out, I preach my very best sermons; whereas others keep theirs back for big meetings, associations, and the like. This, I think, is not right; I always preach

DRINK FRY'S COCOA IT IS THE BEST.

as well as I can. And now, if you will give me your attention, I think I can promise you something worth hearing. I hope that none of you will go to sleep; for, if you do, the number left awake will be very small indeed."

While preaching regularly for the church at Bethlehem, in Clark County, a Universalist began to disturb the people. So many, in fact, seemed to be carried away with his doctrine that he talked at last of constituting a church there. Smith, having declared on one occasion, that, by the mode of reasoning which the Universalists employed, he could prove that all men would be damned, was pressed to make good his assertion.

"You will never undertake to do that," said a Universalist.

He accordingly announced that, on his next visit to Bethlehem, he would preach on *Universal Damnation*. When the time came, an immense crowd assembled; for the singular promise had been published far and near among the people. On rising, he remarked:

"I am going to deliver a discourse to-day, brethren, which the Lord knows, and you know, I do not believe one word of; but, to expose the absurdity of a doctrine which you have been hearing, I will show that, applying the Universalist's mode of interpretation, all men, without exception, will be damned. And what if I should succeed in proving that the devil will get the last one of you? I fear it is nothing more than you all richly deserve, anyhow."

He then laid down a copy of Pingree's "Defence of Universalism" on the desk, and, beside it, his own manuscript—the first and only discourse that he ever wrote—and he proceeded to demonstrate at every point that, according to the logic of the author, the scriptures consign all men to perdition.

"And now," said he, in conclusion, "if you will give me your attention thirty minutes longer, I will prove to you that neither Mr. Pingree nor myself has told you the truth."

This discourse saved the church from Universalism. That doctrine was, in the estimation of the people, successfully confuted, and the preacher that had disturbed their orthodox retired, and left the field to Smith.

"Doctor," said he to a brother, not long afterward, "I preached a very singular discourse the other day. Not a man that heard it believed one word I said; I did not believe it myself; nor is it believed in heaven, earth, or hell; for there was not a particle of truth in it. But, what is stranger still, I never preached a sermon in my life that did more good!"

CHAPTER XL.

On the 4th of November, 1861, Nancy Smith, one of the best of wives and mothers, died, in Georgetown, and was laid to rest by the grave of her son, James Harvey, in the beautiful cemetery at Lexington.

The incidents in the life of this good woman are domestic; they belong to her family—to her children, and her children's children. Necessity early circumscribed the sphere of her activities, where, through all her life, she displayed the most eminent of womanly virtues. To a sound judgment, untiring energy, and great force of character, she added an earnest but noiseless piety. She

had a heart that was kind and patient, almost to a fault; a manner, at all times, and in every place, the most artless and unobtrusive. She was guileless of speech, plain, and without ostentation. She affected no modern tastes or prejudices, but lived and died an exemplary matron of the olden times. She was frugal and provident, and, in all her domestic arrangements, scrupulously neat, orderly, and Quakerlike. She lived for her husband and her children; to them under God, she consecrated her life; and in that devotion consisted her happiness and her usefulness. But for her noble self-sacrifice, perhaps the labors of her husband would have been lost to the church: it was through her heroic, but unrecorded struggles with poverty and care, that he was at last known in the gates, when he sat among the elders of the land.

She was the mother of eleven children—only five of whom survived her.

The story of her life would be beautiful if told; but it is sacred. Other than human pen has kept record of her deeds of love, her sacrifices, and her toils; and in that day when the books shall be opened, and the small and the great of earth shall stand together, no fairer page will be unrolled and read than that which bears the humble name of Nancy Smith.

After the death of his wife, Elder Smith went to live with his daughter, Mrs. Maria M. Lee, of Owingsville—spending much of his time, however, with his younger daughter, Mrs. Emma S. Ringo, of Mexico, Audrain County, Missouri. Some months, also, he now passed at the Daughters' College, near Harrodsburg, Kentucky, where he detailed to the writer many of the reminiscences of his long and eventful life. But, whether in Kentucky or Missouri, he spent the remainder of his days still pleading for the Ancient Gospel, and for the liberty of the children of God.

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