

Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 31 : 20-21

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Editorial Notes.

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

We Endorse This.

The *A. C. World*, in its able editorials, often runs along the lines advocated by the people represented by this paper. In an article in last week's issue on "The Religion of the Future," the editor, commenting on Bishop Carpenter's recent utterance, says, "If the religion of the future is to be simply Christian, then we must have some better method of finding out the will of Christ than has hitherto been adopted by many controversialists. We must get behind the creeds and dogmas of historical churches, behind Roman and Greek and other interpretations, to the sources, whatever they are; and from these sources alone must we discover what is simple Christianity. Is Bishop Carpenter willing to apply this method scientifically to the questions at issue, and to abide by the results? If so, then he will be a real repairer of the breach, a genuine restorer of safe paths for Christians. Now the words of Jesus, as these have been presented to us, the teachings of his apostles, and the practice of the apostolic church are surely the most original testimony we can possibly have as to what is and what is not simply Christian."

A Suggestion.

The *A. C. World* has a suggestion as a contribution to the Christian Union problem. The editor asks: "Is it too much to expect, that in an age of enquiry, and science, and criticisms like our own, our scholars should really give us a simple and definite account of the early, the very earliest, belief and practice of the Church of Christ? Let good men, scholarly men, seeking nothing but truth, set to work, and let them, ignoring, at least as authority, decrees of councils, creeds and traditions, find out what Christ really taught, and what his apostles believed, practised, and taught as by his authority; then let us all accept this as the basis on which we are to meet together as Christian brethren, and

build up the church of the future. This means a revolution in all churches such as the world has never seen before, but if it leads us to the will of the Supreme Master, it will be a bright day for us and for the world." This is a splendid suggestion, but we see two difficulties ahead: First, the difficulty in getting such a conference and co-operation to prepare the suggested basis; and second the difficulty in securing the adoption of the basis by the religious world when prepared. The fact is we already have a divinely prepared "simple and definite account of the early, the very earliest belief and practice of the Church of Christ," and if people are not prepared to "accept this [New Testament] as the basis on which we are to meet together," we fear they would not be persuaded though "good men, scholarly men," prepared a statement on which to unite. It is encouraging to the advocates of primitive Christianity to find such a paper as the *A. C. World* taking the ground it does in pleading for a return to the "most original testimony" as the only ground of union.

Australian Ritualism.

The Ritualists are not to have everything their own way. While in England the earnest layman Mr. Kensit is organising his forces and sending his lay preachers throughout the land to stir up the latent Protestantism of the people, in Australia the evangelical party of the Episcopalian denomination are arousing themselves and sounding the alarm. In all the colonies the tactics of the Romanising party are being opposed, and in Sydney especially feeling runs high. Last Monday night the immense town hall was occupied by protesting churchmen, while able ministers exposed and denounced the principles and methods of the secret societies to which several Australian clergymen belong. It is evident that some of the "priests" of the Church of England are pledged in these societies to advocate doctrines and practices diametrically opposed to the teachings of the prayer-book. To outsiders, like ourselves, it is passing strange that men who pose as religious leaders of the people should

hold so peculiar a code of ethics that they can deliberately attempt to destroy the very principles which by their ordination vows they are bound to support. Among men of ordinary lay intelligence it seems, to put it mildly, not exactly honest to take pay as ministers of a cause whose cardinal principles they are seeking to subvert. However, it is to be presumed that their consciences do not accuse them, and we can only suppose that their ritualistic proclivities permit of some slight departure from what ordinary folk regard as the paths of straightforward conduct. It is to be regretted that the opponents of ritualism do not appear to realise that the New Testament rather than the prayer-book should be made the standard of appeal. If it were, Romanism and ritualism would not have a leg to stand upon, and even Episcopalianism itself would perish.

Prohibition in Canada.

Unfortunately it is not at present likely to become law. The plebiscite by a small majority has decided against it. In Ontario, Nova Scotia, New Brunswick, Manitoba, the North-western Territories, British Columbia, and Prince Edward Island the majority favored prohibition, but in Quebec, where the population is almost exclusively Roman Catholic, the majority seems to have been larger than the total majorities of the other provinces. It is really a victory of the French over the British, and English speaking provinces must temporarily submit. But it is most hopefully significant that in so many large British provinces a vote for prohibition has been carried. This is probably the greatest victory the temperance forces have ever achieved in Her Majesty's Empire, and we may be sure it is but the stepping-stone to complete success in the near future. Had the vote resulted in favor of prohibition, the Government was pledged to bring in a drastic bill prohibiting the importation, manufacture and sale of intoxicants within the Dominion. It may be that this will now have to be done piecemeal in such provinces as are prepared. In any case the prohibitionists have no cause for discouragement.

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The Leader.

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

Ritualists and Dunkers.

The religion of Jesus Christ is pre-eminent for its simplicity. In this respect it offered a marked contrast to all pre-existing religions. Even the best of non-Christian systems appealed in some way to the sensuous in man—in most cases they descended to the level of the sensual. The Jewish religion itself, the most spiritual of all the pre-Christian systems, had a multitude of rites and ceremonies which appealed to man's desire for some external object on which to rest his worship; these, however, were more in the character of object lessons, and were designed to lead the worshippers up to something higher and better. That they clung to these so long after they had served their purpose only serves to emphasise the fact that the showy and external exert a powerful influence upon those who have not yet emerged from a state of spiritual childhood. It was the mission of Christianity to call

men away from the imperfect and shadowy things in human worship and give in their place something higher and better. The Jew was to leave the splendid ritual of the Temple, and the Greek to abandon the mysteries which art had sought to beautify but in doing so only degraded itself, and in place of both was offered a religion which appealed but little to the outward senses but much to the inward consciousness. It would seem as though it were the design of the author of Christianity, that men should learn that true religion could exist without external aid from material things. That magnificent buildings, priestly vestments, and mere ritual, so far from being essential to spiritual life and well being, were, on the contrary, distinct drawbacks to their successful development. Hence it is, that in the early days of Christianity the form of worship prescribed is of the simplest possible character. The "simplicity as it is in Jesus" found expression not only in doctrine, but in life. Material structures in which worship might be offered, were only matters of convenience, and by no means essential to the worship itself. With Jew and Pagan, the building, erected at great cost, and exhibiting in the highest degree the skill of the architect, counted for very much indeed, but in the Christian system it had no place at all as a matter of any importance. Indeed, it is not spoken of, save as an incidental. That which is spoken of is something very different. It is a temple composed of living stones, which rest upon Jesus Christ as the chief corner stone, and the living stones of which are found to be the heaven ordained priesthood to offer up spiritual sacrifices unto God.

From this simplicity which is in Jesus men have wandered and are still wandering. To a great many people, even in the present day, religion is nothing unless it finds expression in some external show. It must have its cathedrals, its priests and priestly vestments, its altar and its incense, and such like survivals of Jewish and pagan worship. Wherever these things are found there is also found ignorance and superstition. The more finery the less spirituality. The lands wherein crosses, as emblematic of the cross of Christ, are found in greatest number, are lands wherein ignorance and crime prevail to the greatest extent. This is so because the cross of wood, of stone or what not, has become everything and the real crucified Saviour nothing at all. It is because of these things that certain modern religionists have gone to the other extreme. The German Baptists, known as the Dunkers, for instance, exist as a protest against the external finery of other religious communities. The fraternity, we are told, "had its origin in Germany, in the early part of the eighteenth century,

when eight good and pious men, dissatisfied with the pomp and vain formalities of the established churches, entered into a covenant to reject all spiritual authority beyond that contained in the New Testament. These people are now found in some numbers in Pennsylvania in the United States of America. Their ancestors came over at the invitation of William Penn, the founder of that State, and remain to this day worshipping God in quietness and simplicity. One who recently visited them thus describes their meeting—"In quiet reverence, and devoid of all semblance of ostentation in either dress or conduct, the men and women file slowly through their separate doorways into the little meeting house. It is a low, frame building, fashioned after the simplest style of architecture. Shining through the small, clear windows, the sunlight sheds its untrammelled radiance within the inclosure of this unpretentious church, revealing in all its simplicity the bare, uncarpeted room, with its rows of wooden benches, plain and uncushioned, and without the adornment of either paint or varnish. As the men enter, they remove their broad brimmed hats and hang them on the nails that are placed in a row along the wall. The extreme plainness of their attire gives to them a certain uniformity of appearance, which is heightened by the further peculiarity that all wear full beards, without moustaches, and part their long, flowing hair in the middle. With the utmost quiet and solemnity they take their seats on the right hand side of the church; many, of them, however, first shaking hands and kissing one another in silent greeting." The women, who are also attired after a uniform pattern of extreme plainness, take their seats on the other side of the church, after greeting each other without the interchange of a single word. In their worship "there is no liturgy, no ritual, no formal mode of conducting service. They sing and pray and teach without any pre-arranged order." The visitor describing their characteristics says:—"The most important and beautiful custom of the Dunkers is their love-feast, which they celebrate in commemoration of the Lord's Supper, after the manner of the primitive Christians. These feasts are attended by large numbers of the fraternity, who come from miles around. The ceremony begins at nightfall, and begins with the rite of feet-washing, in imitation of the act performed by the Master at the Last Supper, when he washed the feet of his disciples. Small tubs of lukewarm water are brought in, and those about to receive the ordinance remove their shoes and stockings. The brothers then in turn, each one girding himself with a towel, wash and dry one another's feet; the sisters at the same time

doing likewise among themselves in their part of the room. By this ordinance the gospel principle of humility is exemplified, and by its observance all are placed on a common level, the rich and the poor standing alike together in the great brotherhood established by Christ." Then follows the observance of the Lord's Supper, after describing which the writer says:—"Nothing can be more truly affecting, more spiritually inspiring, than the devout manner in which this humble celebration is observed—this simple feast of love, typical of all that is good, holy and pure, and shedding upon the world its gentle radiance of peace and charity." Evidently, the writer was impressed favorably with the quaint simplicity of these simple worshippers and saw in it a striking contrast to much of the merely formal worship obtaining elsewhere. He saw nothing incongruous in the "kiss of charity" or the rite of "feet washing," although to most of us such acts would have appeared quite out of place, either as ordinary customs or as forming a part of religious worship. In our view it represents a system which has gone to the other extreme. In the long run, such worship, finding expression as it does in uniformity of dress and in the exceeding plainness of everything, must destroy the sense of the beautiful and prove destructive of individuality. God speaks to us in nature, and it has pleased him to give us beauty in myriad forms. Many of us delight in this, and know of no good reason why it should be suppressed. There is nothing religious in a barn, or a plain hard seat, or a calico dress—they are not even essential to simplicity. Understood aright there is beauty in simplicity, but not in crudeness. This is a mistake made by many people, even by some of ourselves; they mistake ugliness for simplicity, and forget that some of the simplest things on earth are the most beautiful. Simplicity is found in truth, and whatever is true is beautiful. In avoiding the rock of Ritualism there is no occasion to strike against that of *Dunkerism*.

Original Contributions.

Seek that ye may excel to the edifying of the church.
—1 Corinthians 14: 12

Christ's Proposed Test of His Religion.

John 7: 17

By A. F. TURNER.

To possess an absolute assurance that Christianity is of divine origin is unquestionably a matter of the greatest importance. In fact it is just to the extent that we believe or do not believe it to be such that we can fully appreciate the teaching propounded by Jesus of Nazareth, and developed in the

writings of his ambassadors, the inspired apostles.

This being so the question arises, How can we with certainty know that the teachings of Jesus are not those of a mere man? It is not sufficient to assert, as do some, that the bible informs us to the contrary, for such is no proof to those who do not accept the inspiration of the scriptures. The mere fact that the bible teaches Christianity to be of divine origin is *in itself* no proof that such is the case, any more than that the teachings of Joseph Smith are of divine origin simply because the Book of Mormon, or the Golden Bible as it is called, asserts such to be the case. Neither is it sufficient to simply make a careful and critical examination of the evidences given concerning the claims of Jesus to be the Christ, the Son of the living God. Many have done so, and yet continue to ignore its teachings. Besides, if we cannot determine with certainty that the Christian religion is of divine origin without first studying its evidences, then multitudes of people there are who, owing either to their want of books, or inability to peruse them after possessing them, are unable to adopt any such method.

How then can the matter be settled? Jesus has himself proposed a test. Speaking to the Jews, who having assembled in Jerusalem to attend the Feast of Tabernacles were freely discussing his claims and teaching, he asserted that his doctrine was not an invention of his own, but such as he had been commissioned by his Father to preach. Having made this statement, he then informs them of a plan by which, if adopted, they can have a positive assurance in regard to this matter. "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself."

From these words we gather, not only that it is within the power of each and everyone to ascertain with certainty the origin of Christianity, but that it is best determined by putting it into practice in our lives. We are not of course to conclude from this language that other methods are never to be adopted, that we are not to read or study the evidences of Christianity which are presented for our consideration both inside and outside of the bible. No, not at all—the more we read of these the better, for the miracles and teachings of Jesus are an unmistakable evidence of the divine origin of his religion. Christ did not for a single moment mean by his proposed test to underrate other methods of ascertaining the truthfulness or otherwise of the claims of his religion; he simply wishes to show that the better way, for it is a way which is within the power of all who have a mind to adopt it, is to put the teachings which fell from his lips into practice in their lives.

The wisdom of adopting the course here proposed will be apparent to us if we will apply the principle to the affairs of every day life. Take as an illustration the recent attitude of some towards the new discovery in photography known as the Röntgen Rays. When, a couple of years ago, it was asserted that by certain means opaque substances could be penetrated, and photographs taken of that which is altogether hidden from the natural eye, many did not believe such a thing possible, and so ridiculed the idea, but

by-and-bye these men tried it for themselves, and so were not only able to judge of the power of this new discovery, but were convinced of its claims. And just so it is with Christianity. It claims to be of divine origin, it is declared to be a remedy for sin. Do we doubt it? Let us put its teachings into practice in our lives, let us seek day by day to do the will of God, and not only will it lead us to recognise the superiority of Christ's doctrine above that of all other teachers, but will convince us of its divine origin.

If we honestly and sincerely do this we shall never have any doubts about the matter, for it is only when we leave undone the things which we know we should do, that doubts and difficulties begin to trouble us. Then, to any reader of these lines who has not a positive assurance of the divine origin of Christianity, we would say, Do the will of God; put the teachings of his words into practice in your lives. The will of God as revealed in the New Covenant is, (1) that you believe on Jesus, putting your trust in him for salvation; (2) that you repent of your sins, *i.e.* cease to do evil, and learn to do well; (3) that you confess the name of Christ, and be baptised, *i.e.* immersed in water into the sacred names of the Father, and the Son, and the Holy Spirit. Doing this you will receive the remission of all your past sins, the gift of the Holy Spirit, adoption into the family of God, and the hope of eternal life.

Thus making a start in the Christian life, the will of God is that you add to your faith the Christian virtues enumerated in 2 Peter 1: 5-8, and not only will you enjoy the promise recorded in verse 11 of the same epistle, "an entrance into the eternal kingdom of our Lord and Saviour, Jesus Christ," but will be following in the footsteps of that Redeemer who said, "I came down from heaven, not to do mine own will, but the will of him that sent me," and who in his Sermon on the Mount declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father in heaven."

Our Missions.

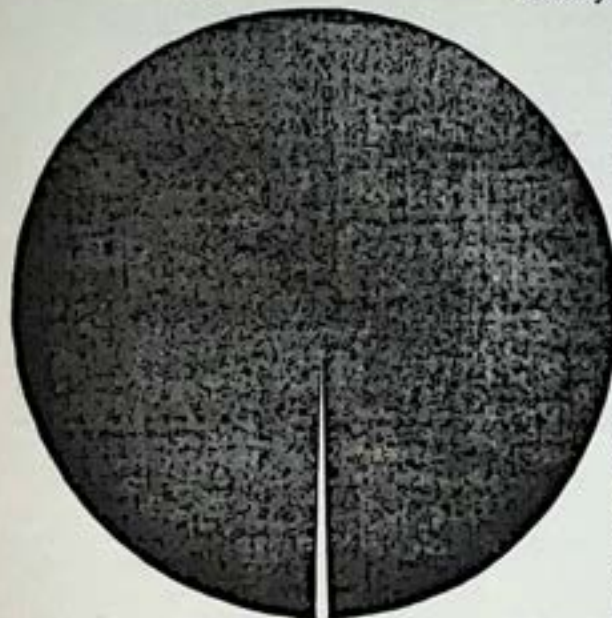
Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (N.V.).

Let there be Light.

By D. A. EWERS.

Under this heading I purpose supplying the readers of our paper with up-to-date information and comments upon the great work of the church—the extension of the gospel. The CHRISTIAN is in heartiest sympathy with mission work. The distinction often made between home and foreign missions is more artificial than real, and will not receive special prominence here. The object before the writer is to stimulate interest in ALL missionary work, and while the various home and foreign missions with which the disciples in Australia are directly connected have the greatest claims on their sympathy and support, they will be interested in reading also of other fields and workers. In furtherance of my object I shall freely avail myself of

such information as I can obtain from missionary and other papers, and also of pictures and diagrams kindly supplied by our Foreign Christian Missionary Society of America, one of which appears below. I shall also be pleased to receive items of mission work in this and other lands from any of our readers. Address, Petersham, New South Wales.



The Wedge.

Here is a graphic illustration. Compared with the nearly ten hundred millions of heathen still unreached by the gospel, the four millions of native converts are in proportion as the white wedge in the diagram. In our favored land we have but a faint conception of the power and density of heathenism. There is so much to do, and so little done. The living converts from gross idolatry and depravity equal in number the population of Australia, but what are they among so many? However, the wedge is being driven home. Every prayer and every gift is another blow, and ultimately the great solid mass of iniquity shall be shattered into fragments and destroyed.

Pandita Ramabai and Christian Science.

Miss Abigail Frost, one of our missionaries in India sends me the *Indian Witness* of Sept. 2nd, containing an able article on "Fruits of Christian Science in India," by Pandita Ramabai. This gifted lady is a high caste Hindu, who has embraced Christianity. Her life story is deeply interesting, but we have only space here for a few extracts from her article written in an American paper and reprinted in India. The writer has been spending a few months in the United States. Examining into "Christian Science," of which we have something in Australia, she says:—"I recognised it as being the same philosophy that has been taught among my people for four thousand years. It has ruined millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion."

"But what has shocked me most has been the report that there are women in

America who are not deceived by the name of "Christian Science," but are confessedly studying and adopting the philosophy of the Hindus. As I was born and educated in the philosophy, having taken my degree of Pandita in it, I am acquainted with both its literature and its influence upon my people, and I want to witness to its degradation. To study Indian philosophy one must go to

India and see its results and learn to read the Shastras in the original. It is all very nice to read pretty translations, where much that is base and degrading is expurgated; but the original is quite another thing."

Of the practical effects of Buddhism in its own land here is a sample:—"The preachers who have come over here to preach Buddhism to the American people have established an hospital for animals in Bombay. In that hospital there is a ward for bugs and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity towards the bugs."

We commend to our lady readers the extract that follows:—"The religious books teach that unmarried women are going to

hell to be doomed to eternal punishment, and so the first care of the parents is to get the girl baby married."

"Perhaps there are 700 girls in 1,000 that are married under 10 years of age, for no girl is allowed to remain unmarried after she is twelve years of age. It is only the low castes that allow them to remain unmarried until they are fourteen or fifteen; high caste men get their girls married before they are ten years of age."

"What happens after? If the man dislikes the women, why he has the divine right of marrying as many women as he likes, for the man is considered the incarnation of the god Vishnu and that god had 6,000 wives in his life. A man can get married to several women at a time. There are some high caste people who get so high as to marry 100 or 150 wives at a time. They do not have a very good memory and so keep a directory of their wives and children. As the husband is immortal, the Hindu religion says that a woman must never marry again when her husband dies."

"The Hindu woman's religious duties consist in household cares and the worship of her husband. After rising early and attending to the cares of her house her next duty is to put her head on the sacred feet of her husband and worship him. When he comes home from business with bare feet her duty is to take warm water and wash those beautiful feet and drink the water in order to purify herself. Woman is naturally unholly and drinking that dirty water is what sanctifies her. That cleanses her from all sin and there is nothing else, and in this way she is to live all her life. I wonder how many of these American disciples of Hinduism would like to realise that religion?"

Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 14.

Saving Faith.

"Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16: 31.

By H.

First, believe him to be God's only begotten and well beloved Son. No other saviour can understand and supply your soul's wants. As a basis for such a faith in Jesus of Nazareth read Matthew, Mark, Luke, and John carefully. These books were written that you might believe on him and in believing have eternal life. To disbelieve the record of Jesus found in these four gospels is to make God a liar, because in them he has testified that he is his Son.

Secondly, believe him to be your personal Saviour. You have no other. He stands at the door of your heart and knocks for admittance. Let him in. He is your friend. He asks you to become his brother and share with him jointly the glory and riches of his Father. He died to redeem you from sin and lives to save you from death. He has offered propitiation to God for your sins and intercedes with him for you.

Thirdly, believe him to be your only true example of life. He stands at the head of a new creation and is the perfect type of a new order of man. Try to be like him; try to have his mind and his spirit. Of all the chiefest characters of earth let his be to you the one altogether lovely. Try to grow into his likeness; into the fulness of his stature. The highest conception of heavenly happiness entertained by the Apostle John was to be like Christ. Even these bodies of our humiliation are to be fashioned like unto his glorified body.

Fourthly, believe him to be your leader. He is a mighty deliverer and worthy of your confidence. He conquered death and made himself worthy to become the captain of your salvation. Nothing that you may commit to him can suffer loss; no enemy can triumph over those who put their trust in him. You cannot afford to make the journey of this life without a leader, and there is no one who knows the right way so well as Jesus. He was tried in all points as ourselves and is acquainted with grief. As a leader, in short, he has practical knowledge of the way and cannot go astray.

Fifthly, do what he commands you. No faith however strong can save a disobedient soul. The very purpose of faith is to insure action, and no faith is strong enough that does not move one to accept Christ openly. Everywhere in the bible great stress is placed on obedience. To believe and not to act is a contradiction. Faith without works is dead. Not the works of the law, must we do, but the commandments of our Lord and Saviour Jesus Christ. These, obeyed from the heart, through faith, bring salvation, and this is saving faith.—*Christian Evangelist*.

Sunday School.

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

LESSON FOR NOVEMBER 6TH

"HEZEKIAH'S GREAT PASSOVER."
2 Chron. 30: 1-13.

GOLDEN TEXT—"Yield yourselves unto the Lord,
and enter into his sanctuary."—2 Chron. 30: 8.



Hezekiah was "the godly son of an ungodly father." Abaz had a reputation in Judah akin to that of Ahab in Israel; he did evil above all that were before him. The worst kinds of idolatry were introduced and fostered. He shut up the doors of the house of the Lord, and the holy place being neglected fell into untidiness and decay. No sooner did Hezekiah ascend the throne than he set himself about to remedy these things. His determination is shown by the promptness with which he began his work of reform: "In the first year of his reign, in the first month," he opened the temple doors and repaired them. He cleansed all the house of the Lord, repaired the altars, and reorganised the whole service. He entered into a solemn covenant with Jehovah. Our lesson deals with his great passover. The great annual feast, like the other appointments of God, had been neglected. It ought to have been attended to in the first month, *Abib* or *Nisan*, on the fourteenth day (Num. 9: 1-5). Why, then did this good king not observe it at the appointed time? Because "the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem." A hint of the reason of the priests' tardiness is found in 29: 34. The people were not prepared. By a reference to the law (Num. 9: 9-12) the king could see that in a case of defilement or a distant journey the passover might be observed on the 14th day of the second month instead. Since the land was unclean, and he could not do it in the first month, Hezekiah concluded that the permission for a special case could rightfully be claimed in this instance, and acted accordingly. His magnanimity will be noted. He was not content that his kingdom alone should gather together, but all God's people Israel, to keep the feast. The wars between Israel and Egypt were forgotten; the disastrous alliance against Judah and Israel and Syria (28: 6-8) was also overlooked; and he invited them all to come as one people, with one heart and soul to worship God. It was an act which would bring honor to any king. The "posts" went with letters of invitation throughout all Israel, urging their presence.

Some consider this to have taken place after the captivity of Israel and that consequently it was the remnant which was invited; common chronology places this passover before that event, during the oppression of Assyria. The response was not encouraging; the tribes scorned the invitation. Yet some of Asher, Manasseh and Zebulun humbled themselves and came to Jerusalem. In verse 18 we read of many who came from Ephraim and Issachar also, so that representatives of five out of ten tribes were present. Dan was not now a distinct tribe, Gad and Reuben were in captivity (1 Chron. 5: 26); Simeon and Naphtali are alone unaccounted for, and presumably they were wholly given over to idolatry (35: 5, 6). Still at Jerusalem was a "very great congregation" assembled to honor Jehovah. The feast was kept up for fourteen days, with an immense number of sacrifices; there was great joy in Jerusalem, for since the days of Solomon there was not the like.

Together with the renewal of the worship of the true God, Hezekiah made a war against the idols of the land. The Asberim and pillars were cut down, the high places and their altars destroyed, the images were broken in pieces. So great his zeal for God, and his consequent hatred of idolatry, that the brazen serpent that Moses had made was broken in pieces, since it had become a temptation to idolatry. Of course the king and kingdom prospered exceedingly. Judah's enemies were scattered; Hezekiah had much riches and honor. It is encouraging to read of him who "wrought that which was good and right and truth . . . with all his heart, and prospered."

The Home.

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

The River of Drooping Eyes.

Over the river of Drooping Eyes
Is the wonderful land of Dreams,
Where hills grow as white as snow,
And fields of green and warm winds blow,
And tall reeds quiver, all in a row—
And no one ever cries;
For it's a beautiful place for girls and boys,
And there's no scolding and lots of noise,
And no lost balls or broken toys—
Over the River of Drooping eyes
In the beautiful land of Dreams.
Over the River of Drooping Eyes
In the wonderful land of Dreams,
There are horns to blow and drums to beat,
And plenty of coffee and cakes to eat,
And no one ever cleans their feet,
And no one ever tires!
There are plenty of grassy places to play,
And birds and bees they throng all the day,
Oh, wouldn't you like to go and stay
Over the River of Drooping Eyes
In the beautiful land of Dreams?
—Christian Commonwealth.

The Birdie's Sunbeam.

Gerty had been sick and was getting well. The days were long, and she felt cross, and thought she had a hard time.

"Oh, mamma, I wish Dick wouldn't sing! he makes my head ache," she cried, as the canary burst forth into a glad song.

"Poor Dick! You see that he sings although he is a prisoner," said her mother.

Gerty still fretted, so her mamma covered Dick's cage with a cloth. The bird did not like this, and for some minutes was silent. Her mamma did not cover the cage very closely, and soon the bird, spying a ray of sunlight, raised its glad song of thanksgiving.

"There, Gerty," said her mamma, "is a lesson for you. Dick is thankful for one ray of sunlight. Don't you think you should be as grateful for your blessings as birdie is for his?"

Gerty raised her face from the pillow and said, "Yes, mamma; I am ashamed of my crossness. I will try to look for the sunbeams."—*Helen Somerville, in Christian Observer.*

Peggy's Cabin.

"Peggy O'Neil," writes an American who lived in Ireland for several years, "was an old woman who sold milk to us during the summer that we spent in Munster. She was a tidy little body with bright blue eyes and gray hair smoothly folded under her white cap.

"She lived in a thatched turf cabin built for her grandfather—a black little cell with but one slit in it to let in the light. The cabin was clean enough inside, but the air was foul, and the smoke from the peat fire on the hearth filled it almost to suffocation to lungs unaccustomed to its acrid odor.

"We left Ireland and did not return to it for more than two years. Then we noticed a great change in Peggy's cabin. It had four windows with glass panes. Peggy came out smiling to meet us.

"'Is it the windys sorr? Thru for you its a great change—an improvemint. Nivir a bit was it for mysilf I cared, for I do be out-of-dures most of the day, an' me an' my father and my gran'father before we wurr used to the dark in the house, but my brother died an' I brought his little gurril home, an' it's a broken back she hes—God bless her!—an' hes to lie on her bid all the day. Then I said this black cabin is a small wurril fot the darlin' an' I saved me money and had a windy cut in the west wall.'

"'Now the fields an' sheep are let in!' I says.

"'Thin I cut one in the east wall, an' now the say itself is let in! I says. An' thin didn't I have one cut in the roof itsilf? and then the heavins were opened to her—glory be to God! So now her wurril is bigger, an' the sights in it an' the sunshine make her heart glad.'

Even the most thoughtful reader may learn something from poor Peggy's enlarged and somewhat pathetic experience. Your life is narrow, perhaps—you find it uninteresting and monotonous. Complaint and discontent will not enlarge its opportunities or remedy its defects. There must be other means for that. Cut windows in the walls.

Your are, let us say, a farmer's daughter, tired of housework, dishwashing and cooking day after day. Get a simple book on botany, study the flowers and trees around

the house. A window in your life will suddenly open and countless wonders will appear.

Or study geology, or take up the history of some one country, or go out and make one or more good friends, or begin some charitable work in the neighborhood.

Do not shut yourself in with yourself, breathing your own breath over and over. Open windows in your life, and above all open that one which looks upward, and through which the heavens appear with all their glory and their help.

The Querist.

Avoid foolish questions . . . for they are unprofitable and vain.—Titus 3: 9.

By G.B.M.

1.—If there is only one brother in the morning meeting, and seven sisters, would it be out of order for the sisters to engage in prayer, or to read a chapter, etc.?

2.—If seven sisters turn up to the morning meeting, and no brethren at all, should the sisters go away without breaking the bread because there is no brother there?

REPLY.—It is probable that when Paul enjoined "Let your women keep silence in the churches," he was laying down a general rule for ordinary circumstances, and that such extraordinary conditions as those alluded to in the queries were not in view. The statements of the entire chapter seem to proceed upon the assumption that brethren are present capable of conducting public worship. If the "one man" were capable of conducting the service, then, though an extreme example of the one "man ministry," Paul's rule might still hold, but if he were incapable, or unwilling, then perhaps that "sweet reasonableness" that some correspondents wrote so prettily about, might come into play, and the best man found among the women. As to "the seven" mentioned in the second query, there is nothing in either reason or scripture to prevent them from remembering the Lord in his own appointed way.

3. Were the disciples of our Lord baptised?

REPLY.—By "disciples," the twelve apostles are meant. We have no specific account of the baptism of the apostles, but facts are mentioned that render it certain that they were. 1st—Without baptism, Jesus himself would have been unrighteous (see Matt. 3: 15). If Jesus, who was sinless, could not be righteous without baptism, which was for "remission of sins" (Mark 1: 4), how much less the apostles, who had sins to be forgiven. 2nd—Two of Jesus' disciples (one of them the apostle Andrew) are mentioned as disciples of John. Of course they could not be disciples of the Baptist without being baptised. 3rd—The disciples of Jesus themselves baptised even more than John. But it is absurd to suppose that they would be required to baptise others unless they had quired to baptise others unless they had themselves submitted to the ordinance (John 4: 1, 2). 4th—All pious penitents looking for the coming of the kingdom are represented as being baptised (Matt. 3: 5, 6; Mk. 1: 4, 5; Luke 3: 7, 12, 14, 21). Each of these facts implies the baptism of the apostles.

4. Is baptism essential to salvation?

REPLY.—The scriptural teaching as to what a man must do to be saved from past sins, is abundant and clear. For example, "He that believeth and is baptised shall be saved" (Mark 16: 16), "Repent and be baptised for the remission of sins" (Acts 2: 38). The penitent believer, Saul of Tarsus, afterwards Paul the Apostle, was commanded to "arise and be baptised and wash away thy sins" (Acts 22: 16). Baptism brings us to the death of Christ, brings us "into Christ," and enables us to "put him on" (Rom. 6: 3, 4; Gal. 3: 27). Baptism doth now save us (1 Pet. 3: 21). Now every one of the five facts just mentioned promises salvation to the baptised believer, and conditions the former upon the latter. The conditions upon which those who have thus been baptised into Christ will be finally and eternally saved are equally plain (see Rom. 2: 6-11; 2 Pet. 1: 5-11, &c.) If a man, then, wants to know what he must do to be saved and to remain saved, the answer is unmistakably clear, but if a man wants to know how little he may do—how much he may leave undone, and yet escape the damnation of hell, the word of God nowhere tells us, and God alone could do it: and yet this is the question that numbers are continually requiring us to answer. There are certain classes to whom baptism is in no sense essential to salvation: it is not essential to that of infants, idiots, or those who have never heard or read the command. The man, however, who understands the command and has it in his power to obey it, and refuses to do so, is in a fearful condition—a rebel in heart, whatever he may profess, and for the presumptuous sinner there is no hope (see Heb. 2: 2, 3; Num. 15: 30, 31). But what is to become of the thousands of believers who in every other respect give evidence of love and loyalty to Christ, but who through misunderstanding of the nature and import of the duty have never been baptised—are they to be consigned to everlasting condemnation? We cannot say so: we cannot but hope that all those who in other respects are loyal to Christ, and whose neglect of baptism arose from what in God's sight is an error of the head rather than of the heart—a mistake of the understanding rather than of the will, will share in his pardoning mercy at last. But while this inference may be true (and it is only an inference, not a direct teaching of scripture), it is taught that all those who fail to do the Lord's will, no matter from what cause, will suffer loss—will at least fail of the bliss that those who understand and obey the gospel fully will attain. In Luke 12: 47, 48, our Lord speaks of two classes who fail to do his will (1) Those who knew it, and (2) Those who knew it not. Of the first he says, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Of the second class—those who knew not his Lord's will, he says, "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." The solemn point about this is that he that knew not was beaten, though with "few stripes." Now it is easy to understand why a man who knows and neglected his duty should be beaten with many stripes, but it is not so easy to see why a man who did not know should be beaten at all. The only principle, it seems to me, upon

which this might be justly done, is that the man might have known, if he had made the proper effort—his ignorance was not unavoidable. Now, of the thousands who neglect baptism, it is undoubtedly true that they do not know the truth on the subject; but of how many is it true that they could not—that their ignorance is absolutely unavoidable? Our duty in the case is plain—to preach the gospel fully and faithfully and leave all responsibility with those who neglect any or all of its conditions.

5. Is there any wrong in working or playing games on the first day of the week?

REPLY.—Works of mercy and necessity were allowed even under the Jewish Sabbath law, and are not forbidden by the New Testament; but that common labor and amusement are improper on the first day of the week seems plain from the following facts: (1) On it the Lord rose from the dead, and it was observed in commemoration of that event. To spend it in heedless sport and common labor is a poor way to celebrate the resurrection of our blessed Lord. (2) On this day the Holy Spirit came upon the apostles, and the gospel was first preached and the Church of Christ established—it is the birthday of the church. (3) It is specially named "the Lord's day" (Rev. 1: 10). If it is the Lord's day, then it is not ours, and should be devoted to the Lord's work; and to devote it to our own toils and worldly amusements is to rob the Lord of that which is peculiarly his own. Surely no Christian requires an argument to persuade him to honor his Lord by honoring his Lord's day!

From The Field.

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

South Australia.

NORWOOD ANNIVERSARY MEETINGS.—A large assembly of members filled the chapel on Sunday morning the 2nd inst. to sit down to the Lord's table. We indeed had a hallowed time, and at the conclusion of an excellent exhortation Bro. Rankine referred to the fact that the church anniversary marked the close of ten years ministry with us. During that time 318 had been immersed into Christ in the church baptistry a result which alone constrained our hearts to praise God. Altogether over 500 names had been on the church books during the decade just closed. In the evening the seating accommodation of the chapel was taxed to its uttermost. Bro. F. Pittman preached, taking for his text "Christ is all and in all," and gave a most impressive and forcible address. Our hearts were gladdened to hear one young sister make the good confession.

The outdoor tea and public meetings were held on Thursday, and were largely attended. The chapel was tastefully decorated, the main new motto being "Who is on the Lord's side?" Dr. S. J. Magarey occupied the chair at the public meeting. Addresses were given by Bro. Colbourne, Pittman and Gore. The secretary, Bro. Jenner, reported that the church was in a prosperous condition. By faith and baptism 28 had been added to the membership; by letter 5; from Baptist churches, 2; restored, 3. On the other hand letters had been granted to 14, and 3 had been removed by death. Number on the roll at present 418. The Sunday school with Mr. A. Weir as

superintendent, had 310 scholars with a teaching staff of 21. The Y.P.S.C.E. had been successfully maintained, and a junior society of C.E. inaugurated, the membership of which was 65. The sister's Prayer Meeting, Dorcas Society, Foreign Missionary Auxiliary, and Choir, were energetically working in the interests of the cause. At the conclusion of the meeting a hearty vote of thanks was accorded all who had contributed to the success of the anniversary.

H.W.

HINDMARSH ANNIVERSARY REPORT.—On Tuesday 4th, tea and public meetings were held, Bro. W. Burford presiding over a good attendance. The membership was 401, against 376 last year. The Sunday School had 381 scholars and 22 teachers on the roll. The young men's Bible class, the Scripture-reading Union, the athletic class, the Christian Endeavor Society, and the Dorcas meeting were also doing good work. Bro. H. H. Strutton, of the Poooa Mission, had been called to act as superintendent of the mission. The sum of £44 2s. 2½d. had been received towards his support during the year, but it was hoped more would be contributed next year. By the penny per week subscription £44 had been raised towards the church building fund, this making a total for six years of £269. The total raised for various funds amounted to £445 3s. 4½d. Addresses were given by A. C. Rankine, T. J. Gore, J. Colbourne, and F. Pittman. Special music was contributed by the choir under Bro. G. Maggs. Bro. Sharples presided at the organ.

PROSPECT.—On Sunday, Oct. 9, after gospel service, one came out and confessed Christ. The brethren are cheered up and are laboring in hope. J. C. W.

MALLALA.—Bro. Ludbrook has given one of his lantern lectures entitled "Egypt, the Land of Mystery and Marvel." It was interesting and instructive. It strengthens our faith in the grand old book we love so much and prize so highly. The attendance was not so large as one could wish. We hope our brother will come again and give us another such treat.

NORWOOD.—Our hearts were again cheered last night, when a middle-aged man, father of a family, made the good confession. A young woman who confessed her faith a fortnight ago was immersed last night.

October 17.

A. C. RANKINE.

BALAKLAVA.—Since last report, two have been added by faith and obedience. Alma Plains has been visited. Both Sunday meetings were well attended. One confession by a young woman who on Sunday, 16th, was baptised into Christ. W. A. KEAY.

Queensland.

ROMA.—Since our last report we have added by faith and baptism seven more, who have been received into fellowship. Our meetings are well attended, especially at the breaking of bread, the brethren being very much cheered and strengthened with the exhortations from Bro. Clapham. We are busy preparing for an eight days' mission.

Oct. 10.

L. A. HOSKINS.

MARYBOROUGH.—Splendid meeting last night—the hall packed—to witness the immersion of nine young persons by Bro. Nixon. There were seven females and two males from fourteen to eighteen years of age. All nearly came from the Lord's day bible class, and the sons and daughters of members of the church, including my own son and daughter. Bro. Nixon delivered a very able address. S.O'B.

TO THE CHURCHES OF CHRIST IN THE COUNTRY DISTRICTS OF QUEENSLAND.—We are called upon to preach the gospel to every creature. We have endeav-

ored to make a start in obeying this command, although so far we have not succeeded in proclaiming the gospel to the majority of Queenslanders. We do not say that we think a good work could be done. We point with joy to the work that is being done. From Easter last to the end of August, about 50 persons were added to the church in Queensland. The Methodists have over 60 paid ministers in Queensland, the Baptists support 21, we have but 3 paid preachers for all Queensland. We wish to advance. With that in view a resolution was adopted at the Conference at Mt. Walker in May last, empowering the committee to try to secure a second evangelist. We are now corresponding with a brother with a view to his entering the field. We ask the country brethren (and the town brethren too for that matter) to send word as to how much they will subscribe for a second evangelist. On behalf of Queensland combined country churches, Mt. Walker, Oct. 10. W. W. BAILLS.

New Zealand.

HUNTERVILLE.—Since last report we have done some reaping. One young lady, who has served the Lord from her youth up, has learned the way more perfectly, and has been buried with her Lord in baptism. This being the first-fruits of our labors in this district, we have rejoiced with exceeding great joy. We are now holding meetings at Manguonoho (seven miles from Hunterville). There is a grand field for an evangelist here. Next week we intend commencing meetings at another place. Last Lord's day we were cheered by the presence of Brethren Hadfield (Oamaru) and Purnell sr. (Wanganui), who wielded the sword of the Spirit with great energy during the few days they were in the district. G. P. P.

OAMAKU.—Although we have no additions to make mention of, yet we are pleased to say the church is doing well under the old and young local talent. The morning meetings are well attended, and are very enjoyable, under the able exhortation of brethren Hope, Garrow and J. J. Clarke. The evening meetings are also well attended to hear the proclamation of the gospel by Bro. Cunningham, and the brethren are doing their best in holding up his hands. Bro. Hadfield, who relieves Bro. Cunningham occasionally, has been away for some weeks on private business at Wanganui. Speaking of him, he has done a good work at Hampden, and as soon as he returns will continue to visit that place fortnightly. The Senior and Junior Sisters-Sewing Class holds a sale of work on the 20th inst., and it is thought will more than liquidate all the church liabilities. We regret very much in having to record the loss that Bro. and Sister Renwick have sustained. Their young child was called away from them on the 23rd, but they are cheered and comforted with the hope of meeting the dear little one again, and may the Giver of all good pour the needed consolation into the hearts of the sorrowing ones. Much sympathy is expressed by the brethren generally.

Sept. 27.

W. CAIRNS.

Tasmania.

LAUNCESTON.—Since last report four young men have been immersed into the "one body," three of whom are the sons of our Bro. and Sister Taylor, of Sulphur Creek. There are now eight disciples meeting in their home, and we pray that through their example others may be brought into the fold.

We are also pleased to announce that Bro. and Sister Prior, formerly of the church at Ascot Vale, have arrived safely and taken up their residence in this city, where they intend to remain for some time. Last Sunday morning they were cordially welcomed

into our midst. As they are both interested in the Master's work, we trust that they will prove of much service to him in this portion of his great vineyard.

C. N. G.

Victoria.

GALAQUIL.—On Lord's day, September 25th, at East Galaquil, H. Leng held forth the word of life, when two came forward. A little later on they obeyed the Lord in the ordinance of baptism. Bro. Connor being on a visit from the Kaniva District conducted the service. There was a goodly number of witnesses present, and at the close of an excellent address the invitation was again given, when to the joy of all the mother of the two aforementioned decided to take her stand for the Master, and was baptised the same hour. The three will be received into membership with the church here. C. H.

BAIRNSDALE.—Any of the brethren wishing to help us by taking debentures can obtain same from all church secretaries in Victoria or at the Austral, and we would here ask all the secretaries of churches to please retain all unused debentures for one month before returning same, and to bring the matter prominently before the brethren. Will those taking debentures and returning them for signatures please notice that the same will be returned the following Monday signed by the trustees of the church in Bairnsdale. E. E.

Here and There.

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

Two confessions last Sunday night at Campbell-street, Sydney.

Large meeting at Woollahra last Sunday night. One confession.

One confession and two immersions on Lord's day evening last, at Brighton, F. M. Ludbrook preaching.

Good meeting at Newmarket Sunday night. Two immersions, and a young man made the good confession, Bro. L. A. Williams preaching.

Every church should have a good roll book. The Austral Coy. has just got a fresh stock, and can supply them at 5/6, or post free for 6/-.

Attention is called to Coming Events. It will be seen there that A. B. Mason is to deliver a lecture on "An Evening in America," next Monday evening, in Swanston-street chapel.

The annual picnic in connection with our Sunday School Union will be held (p.v.) on 9th November next, at the Royal Horticultural Gardens, Burnley. The attention of all interested is requested.—J. S. M.

The Sunday School Union will hold a praise and Prayer meeting at the hall, South Yarra, corner of Toorak and Surrey roads on Monday evening next, the 24th inst., at 8 o'clock, when Bro. T. Hagger will deliver an address on "How to make our school work more successful." Programme by Sunday Schools in the surrounding districts. A good attendance of all who have Sunday School work at heart is requested. J. S. M., hon. sec.

"TRUTH IN LOVE" is the first of our publications, but it is among the best. It contains the pith of the writings of the late Stephen Check. The chief characteristics of this writer were plainness and a deep spirituality. The articles in it are mostly short, and are on almost every important theme of Christian life and doctrine. It is very neat in its appearance and will have a good influence over any one reading it. Prior, post free—cloth, 1/6.

Bro. and Sister McKie of Bundamba, Queensland, gave us a call last week on their way from the old country.

The Queensland Baptists at their annual meeting reported 22 churches, 21 ministers, and 1959 members—an increase of 46 for the year. There are 324 Sunday School teachers and 3297 scholars.

On Thursday, October 6, a meeting for prayer and bible study was commenced at North Richmond. There were about 40 present. At the close a young man confessed Christ. Sunday evening, 9th, there was another decision, and on the 16th two.

The Enmore Sunday School picnic was a pronounced success last Saturday. Children and friends to the number of about 700 were conveyed by steamer to Clontarf. The day was perfect and all the arrangements excellent. Among the visitors were Sister Moysey and Bro. and Sister Ashe of Victoria.

On Lord's day, 2nd inst., the Brighton School held its anniversary services. In the afternoon Bro. B. J. Kemp addressed the school, Bro. F. M. Ludbrook preaching at night. On Wednesday a well attended tea meeting was held in the Caledonian Hall. A good programme was given, and prizes to the value of £6 were distributed by Bro. Hagger.

We very much desire that all our readers should have their attention called to the fact that the annual meeting of the Burwood Boys' Home takes place in the Athenaeum Hall next Thursday evening, October 27. Sir John Madden will preside, and a splendid programme is being provided. Anyone going will not only help a very deserving work, but will spend a pleasant evening.

R. G. Cameron has accepted an engagement with the Tasmanian Conference Committee. He will commence work in some country centre, yet to be determined on, early next month. Will churches and individual brethren, who are able and willing to assist in this effort to extend the knowledge and influence of Primitive Christianity to new districts in Tasmania, send contributions to the Conference secy., H. Witcomb, Union-st., or Joseph Adams, senr., treasurer, Mollie-st., Hobart.

Bro. Walden conducted a five-nights' limelight lantern mission at Petersham last week. With the exception of Friday night, when a sudden change in the weather affected the attendance, the meetings were all crowded, and there was a splendid interest. The immediate result was the decision of several for Christ, four of whom were immersed in the presence of a packed audience on Sunday night. There are at least four others to be baptised. Most of the converts were young people, from whom we may expect a long life of service for Christ.

Obituary.

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

CAMPBELL.—On the 12th inst., after a long illness, Sister R. Campbell, of Fordell, New Zealand, closed her earthly career at the ripe age of 77 years. Though not altogether unexpected, it was a surprise to those in attendance to find, on going to her chamber, that she had passed away—"fallen asleep in Jesus." Our sister was one of the pioneer settlers, and was, with her husband, immersed into Christ nearly 30 years ago, and for many years previous to her illness met with the church for fellowship at Mars Hill, and more recently in Wanganui. Always pleased to converse on things pertaining to the kingdom, and interested in her Master's work; a good wife and mother, a faithful disciple of Christ. We pray God to comfort and sustain her dear partner and family,

the majority of whom are members of the church here, in their sorrow.

Wanganui, N.Z., Aug. 23.

SYCAMORE.—It is with regret that we report the death of our late Bro. Sycamore at the age of 72 years, who came from Christchurch to Invercargill two years ago. Our brother has been connected with the disciples over 25 years, and for his quiet and peaceable disposition was much loved of the brethren. He leaves a bereaved wife and grown-up family, most of whom belong to the church. We sorrow not as those who have no hope.

E.V.

R.B.

Coming Events.

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

OCT. 23 & 26.—Tea and Annual Meeting of the Church of Christ, Coppin-street, North Richmond, will be held on 23rd and 26th October. All cordially welcome. Tickets, 6d.

OCT. 23 & 27.—Cheltenham Sunday School Anniversary. Sunday and Thursday, Oct. 23 and 27. Brethren everywhere invited.

OCT. 27.—Brighton Chinese Mission. A public meeting will be held on Thursday, Oct. 27, 7.45 p.m. Caledonian Hall, close Middle Brighton Station. F. M. Ludbrook presides. S. Ah Wong is expected to speak. W. C. Craigie with graphophone, and items by teachers and scholars.

OCT. 30th.—Special Flower Services at Pigdon-street, North Carlton. Afternoon and evening, conducted by Bro. McCracken.

NOVEMBER 1st.—The Annual Tea Meeting of the Church of Christ, Berwick, will be held. Tea 5.30. Public Meeting at 8. Tickets, 1/- and 1/3. All Welcome.

AN EVENING IN AMERICA.

The above is the title of an illustrated lecture, to be delivered by A. B. Maston, in the Christian Chapel, Swanston-st., on Monday evening, October 24, at 8 o'clock. Nearly 100 pictures have been selected by the lecturer to illustrate a recent visit to the United States, as well as to give some general idea of the early history and present condition of that remarkable country. The following brief synopsis will give some idea of the scope and nature of the lecture:—

PART I.—INTRODUCTION.

"Old Glory"—Relief Map—Landing of Columbus—The Original Owners—Pilgrim Fathers—Boston Tea Party—"The Glorious Fourth"—"The Father of his Country"—The Second Great Struggle for National Life—The Colored Question.

PART II.—JOURNEY TO CHICAGO.

S.S. "Mariposa"—"Oh My!"—A Peep at Samoa—Honolulu—Sighting the Shore—Through the Golden Gate—Palace Hotel—Newspapers and Street Cars—China Town—Seal Rocks—Up the Pacific Coast by Rail—Mt. Shasta—Mt. Hood—Columbia River—Rafting Timber—Union Depot, Minneapolis.

PART III.—CHICAGO AND THE EAST.

The Great Fire—Fire in State Street—View from Madison Avenue—Masonic Temple—W.C.T.U. Building—Constructing a "Sky Scraper"—American Tract Society Building, New York—Chicago University—Pittsburg—Nashville and the Y.P.S.C.E. Convention—Canton Fields.

PART IV.—ALEX. CAMPBELL'S HOME.

On the Road to Bethany—"Old Buffalo"—Bethany Mansion—The Study—The First Publishing House—The Old Meeting House—Bethany College—The Graves of the Great Dead.

PART V.—MAMMOTH CAVE, KY.

Going In—The Iron Door—Old Salt Peter Pipes—The Bridal Chamber—Star Chamber—Old Arm Chair—Methodist Pulpit—Bottomless Pit—Martha Washington's Statue—Queen Victoria's Crown—Standing Rocks—The Stone Cottage—Dinner in the Cave—The Acute Angle—The Giant's Coffin—Fat Man's Misery—On Echo River—A Close Shave—The Cork Screw—The Rocky Mountains.

This lecture consists of a personal narrative, the places spoken of having been visited by the lecturer. The pictures will be thrown on the canvas by a limelight lantern. Admission to lecture, Sixpence.

OCT. 25.—A Grand Entertainment will be given in the Christian Chapel, Chelwynd street, North Melbourne, in aid of the Sunday School Picnic Fund. Graphophone operated by Mr. Craigie, etc. Admission, 6d.

Literature.

Of making many books there is no end.—Ecc. 12: 12.

For a long time we had thought of publishing a Sunday School Leaflet for use in our Australasian schools. Last year we made our first attempt, and many of the schools encouraged the effort by taking the Leaflets, notwithstanding that they were slightly more expensive than those issued by the S.S. Union of Great Britain. We advertised the Leaflets this year again at the same price, but owing to the encouragement which we have already received by increased orders, we now propose to reduce them in price so as to meet the demands of all. For the coming year, all those schools who will send for them to the Austral office will be supplied at the rate of

4d. per package,

or 12 Leaflets for each Sunday in the month. When parcels have to be posted the price will be

5d. per package.

We certainly think our Leaflets are superior to those supplied by the denominational houses, and now that the price has been reduced we trust that our schools will encourage the effort we are making. The prices above, of course, will apply to all orders already received, and to those which we hope to receive for the coming year. The first supply of Leaflets for 1899 will be printed about December 1st, before which time all orders must be in.

SEND YOUR ORDERS SOON.

Austral Publishing Co.

Acknowledgments.

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

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| .. Collingwood, per Sister Rowles .. | 0 9 6 |
| .. Fitzroy, per Sister Clydesdale .. | 1 13 0 |
| .. Croydon | 0 4 0 |
| .. Emerald, per Sister C. Hunt .. | 0 11 0 |
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IN MEMORIAM.

MOORE.—In loving remembrance of Robert Albert Moore, who died of cerebral apoplexy on October 19th, 1894, aged 45 years. "Asleep in Jesus."

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