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The Intellectual Status of the Australian Aborigine.

A. T. MAGAREY.



—THE AUTHOR.—

It is the custom of some scientists, for the purpose of sustaining their theories as to the origin of the human race, to lay stress upon the so termed "low standard" of intelligence specially of the colored races of the earth, and more especially of the Australian aborigine. As an Australian born in the earlier days, within sound of their voices and with the gleam of their camp-fires flashing into the

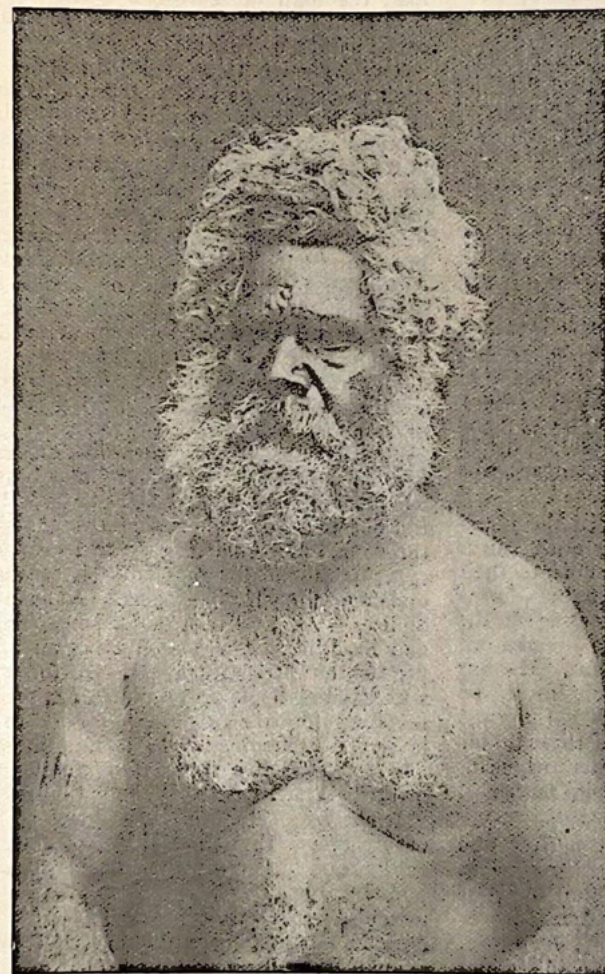
use as food, the use of the grass fibre for the making of cords, string, and material for nets, bags and mats. He names the shrubs, and their flowers, seed, bark, wood and roots; and knows the value of each and all of these for food supply and water supply in their roots, where the shrubs are water bearing. He names all the trees, and knows

through the windows of my home, I venture to demur to this unqualified estimate of the aborigine's intelligence. The whole amount of the knowledge possessed by a race; the wealth of ideas pertaining to a race, should surely be taken as indicative of the measure of the intelligence of that race. I venture to contend that if subjected to this test our Australian aborigine maintains a good position amongst the races of the earth. The comparison between the wealth of ideas possessed by our aborigine and that possessed by the white man, viewed fairly in relation to environment, does not reveal the former as so wanting in intelligence as some desire us to believe. The opportunity to acquire outside ideas must form a factor in the estimate. Absence of outside ideas may show lack of opportunity to acquire, and not show inability to grasp.

I can only give a rapid glance at some of the things an aborigine does know, but I hope the brief survey will suffice to show that he is, all things considered, no dullard in the realms of intelligence.

Natural Features.—The aborigine has names for the hills, plains, rivers, creeks, lakes, water-holes, rock-holes, valleys, gullies, camping spots of his tribal territory—and many of these territories are fairly extensive.

Flora; Plant Life.—He names grasses in their varieties, their seeds, and knows their



Murray River Aborigine—Last of his Tribe.

the value of all their parts—seed, bark, timber, roots; the haunts of opossum, bees, birds and reptiles, and stores water in their hollows, as in the desert-oak. He fashions canoes from the bark of some; spears and weapons from the wood of others; water-vessels, implements, toys, as the timber is suited to his purposes. He names the bulb and edible root bearing plants of land and

of water; the uses of their fibre, and their value as food, with all reeds and rushes.

Animals.—He names, and knows the use and value of the varieties of kangaroo, wallaby, wombat, dingo, opossum, platypus wild cats, rats, mice, tree and ground animals, their haunts and their habits. He is a born hunter. He uses their flesh, fur, skins, sinews—making rugs for warmth, string for nets, bags, shoes, ornaments and coverings.

Reptiles.—Snakes, with their value as food; their poison; lizards, beetles, moths, flies, bees, ants, scorpions, spiders, grubs, with their value as food or food producers—all are of value that swell his larder.

Rivers and Fish.—He is thoroughly acquainted with the rivers and streams and waters of his country. Riverside dwellers know the deep waters, shallow waters, running and still waters; the various forms of fish of the streams, their favorite haunts, and their habits, their food, and their enemies. He will silently enter the waters of a deep portion of the river, where he notes the slight ripple indicating the presence of a fish. Throwing up his arms, he sinks to the bed, scarce leaving a sign of his movement, reaching the bottom immediately behind a large fish which is intently waiting for food borne along by the waters. The aborigine will seize his unsuspecting prey, and despite its struggles carry it to the surface and the bank as food for his waiting comrade on shore. By the skilful use of his canoe and his alluring devices he will entice fish to forsake their chosen haunts in the stream, and travel along its course to another selected spot in its water convenient for his own purpose, and near to the camp. Fresh and salt water shell-fish, crayfish, crabs and the tortoise are similarly known. I have seen the aborigine, as he lay prone on the top of a sea-washed rock, transfix with his spears a large mullawa (butterfish) as it came nosing along the rock in search of food.

Birds.—He knows and names land birds, water-fowl, sea-fowl—their foods and their habits. He can entice them to within reach of his weapons. He will dive under them, swim disguised amongst them and catch them. He imitates their calls and their cries. He will send a piece of bark spinning through the air, and as it flies over a flock of duck he will imitate the cry of



*A Port Darwin Aborigine,
with a Nose Ornament.*

their enemy the hawk, causing them to swoop low and become caught in the net he has spread across the stream to capture them. Their times and places of nesting, and the changes of position of nests, are known to him, and tell him of coming drought, or rains, or flood.

The Weather.—The aborigine has names for the winds, clouds, rains, thunder, lightning, hail and snow. He reads the signs in cloud forms, and will foretell heavy floods.

The Heavens.—Sun, moon, brilliant stars, star groups and constellations have often names given to them. He has the legend of the seven young lubras carrying water supply to refresh the stalwart hunters as they pursue the game and need the refreshing drink. He names the points in the compass, the sky, sea, air and land.

Tribal Boundaries.—He defines the boundaries of his tribal territory, erecting cairns of stones where necessary to indicate their position. He has laws and penalties, forms and ceremonies as to the crossing of the boundary, whether by welcome unknown stranger or challenge-bearing foe. He has forms and observances which must be observed. He grants passports (message sticks) procuring safe passage through his own or outlying territory of other tribes, for purpose of barter, friendly visit, marriage, death or war.

Marriage.—He has a most perfect and intricate system of marriage, arranging what sets, totems, families, individuals may or may not intermarry; what relatives may or may not visit, see, or address each other. These divisions are apportioned, realised and observed in a most scrupulous way. He has many elaborate observances and ceremonies relative to birth, admission to manhood, marriage, hunting, hospitality, war and death. He arranges styles of head-dress, body markings and paintings, ornamentation, prescribing rules as to who may or may not partake of special food; and the positions and allotment of quarters in camps.

Tribal Markings.—He has various markings (tattoo) of the skin for males and females, indicative of the tribe to which each individual belongs. These markings are used on their weapons and ceremonial death stones, these latter being placed upon the grave of those deceased.

Fire and Fire Production.—The aborigine has abundant use for fire. By means of the smoke from his fires he sends signals (messages) to distant corners, of warning, news or invitation. In order to attract game for his needs he sets fire to dense areas of dry vegetable growth, thereby clearing the ground, driving from cover the life sheltering amongst the mass, and providing later on the young sweet growth for food for game he desires. He bears about with him in fire-stick, bark, tinder, or live coal, his fire supply. Should he lose his fire supply, he obtains it afresh by the use of sticks of hard and soft varieties, rapidly revolving the sharpened edge of the hard wood resting in a hollow in the soft wood, as shown in the accompanying illustration. The soft piece is laid on the ground and held firm by one foot, the hard upright stick being rapidly revolved back and forth between the palms of the hands.

Tracking.—He is a skilled tracker—the most skilled in the world. He tracks ants, spiders and similar creeping things, birds, reptiles, animals, and men, in all the varieties of tracks as to age, nature of ground, weather and disguise. He can recognise the identity of the maker of the track as well as though he saw the face, if it is the track of someone known to him. He is acquainted with every design for hiding or disguising tracks, and will follow for hours unravelling the intricacies of a trail when the one pursued is seeking to escape from the pursuer.

He draws skilfully on sand and on rock, weapons, skins, or in caverns, giving pictures of animals, birds, men, or fancy designs. He fashions spear-points in wood, quartz or flint with wonderful symmetry and beauty. The boomerang is one of the greatest illustrations of skill, both in fashioning and in throwing. He builds canoes and rafts, carrying in them his implements, weapons, and camp-fire. He has legends on the origin of fire, waters, islands, stars, birds, tribes, and localities. The aborigine is an adept peg-top maker and spinner. A top spun with twist of finger and thumb was timed as revolving for over twenty-two minutes. He is skilled in finding water in arid country, and will thus live in comfort where white men would die.

It has been submitted as evidence of lack of intelligence that the Australian does not cultivate cereals or fruits. Australia possesses no indigenous grains, seeds or fruits adapted for cultivation. No man can grow what he does not possess, hence the objection simply exhibits want of thought on the part of those who make it. If measured by civilised standards the Australian is accounted as lacking, it should be borne in mind that the deficiency (as in the cultivation illustration just referred to) is due not to lack of brain, want of intelligence, but rather to lack of supply, whether ideas, or seed and grain. If the Hebrews could not make bricks without straw, neither can races show intelligence by



*A Central Australian Boy,
6ft. 4in. in height, in the act of "making fire."*

the use of what it is not theirs to possess. Under such conditions whites and blacks stand together.

Language.—The aborigine's language is soft, rhythical and mellifluous. Aboriginal names are often pictorial and descriptive.

He has, of course, his faults and his failings, his virtues and his vices—all men have these. Consider the gap that intervenes between the highest representative of the brute creation and the so called lowest man—the aborigine, and how immeasurable is the gulf to be bridged!

God made man in his own image. God made of one blood all nations of men. The aborigine is God-made, and he has God-given intelligence. He is a marvel of skill, of gentleness, and of intelligence; alas! greatly marred by the white man and the white man's ignorance of the aborigine's standards of courtesy, hospitality and hostility. The aborigine has been worsted by his contact with whites who did not understand him, and who did not seek to do so. But I venture to submit that his standard of intelligence is good. He can grasp the idea of God, of good, of right living, of the hereafter. He is a good specimen of humanity. He is as God made him.

"VISIONS OF THE CHRIST" goes towards meeting the growing desire for literary food for Christians. In this handy book scene after scene in the life of him "who went about doing good" is graphically portrayed. There is nothing better to mould one's character into Christ-likeness, than to feed upon the sayings and actions of the Master. I would recommend every Christian to read this book. It will not only help you in life's battle, but will ennoble your mind, sweeten your disposition, and call out your better nature.—P. J. POND.

The Restoration Movement.

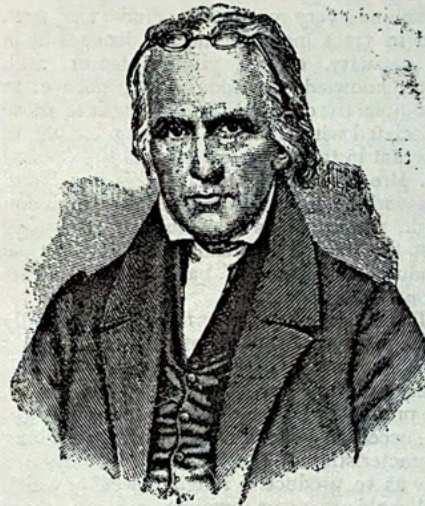
I.—ITS HISTORY. THOS. HAGGER.

The closing days of the eighteenth and the opening days of the nineteenth century saw a vast amount of sectarian bitterness between the various denominations of Christendom. The spirit of the times was manifest in the action of the Seceder branch of the Presbyterian Church towards Thomas Campbell, one of her ministers, who, feeling for members of other branches of the Prebyterian family, invited all of his pious hearers to partake of the Lord's Supper with his own people. For this he was tried and censured by the presbytery to which he belonged.

The evils of sectism were very pronounced then. "The Bible was a dead letter and inoperative among the people; the consciences of church communicants were fettered with creeds and confessions of faith; the masses were ignorant of the word of God," and religion generally was in a bad way.

It was under such circumstances as these that the movement to restore apostolic Christianity had its beginning in America. When Mr. Campbell found that sectarian bitterness was so great, he organised "The Christian Association of Washington"; that was on August 17th, 1809. This association took for its motto, "Where the scriptures speak, we speak; where the scriptures are silent, we are silent"; but those who accepted it did not know how far it would take them. They learned the truths of New Testament Christianity little by little. The primary object of the association was Christian union, and in order to this a plea for apostolic Christianity was necessary. On September 7th of the same year Thomas Campbell laid before the association the "Declaration and Address," setting forth their objects and aims, which was approved and ordered to be published. A little later in the same month Alexander, son of Thomas Campbell, arrived in America from Ireland, and immediately joined his father in the work. Alexander's religious views had been undergoing a change while he was in the old world, and so he was quite ready for the effort to restore the Christianity of Christ to the world. Towards the end of 1809 the association, which had thirty members, decided to erect a meeting house. Before the work was begun Alex. Campbell delivered an address near the site from the text, "Though thy beginning was small, thy latter end shall greatly increase." How wonderfully have those words been fulfilled in this movement! The association developed into a church or congregation on May 4th, 1811. After a while the reformers came to see that infant sprinkling is unscriptural, and so they applied to Elder Luce of the Baptist Church for baptism. That good man hesitated at first, because they were not prepared to tell an "exerience," but wished to be baptised upon a simple confession of faith in Jesus as the Christ, the Son of God. He finally decided to do as they wished, and accordingly in June, 1812, seven were immersed. The following Lord's day thirteen more members asked for baptism, and soon every member became a baptised believer, or

went back and walked no more in "the old paths." Thus the immersion of penitent believers became a distinctive feature of the movement. It was not till some years later that the truth of baptism, when preceded by faith and repentance, being for the remission of sins dawned upon the minds of the reformers, from God's word. So far "the necessity felt for unity brought them to the Bible; this led to the simple primitive faith in Christ; and this in turn now guided them to the primitive baptism." Acting upon the earnest advice of some Baptists, the church at Brush Run made an application to be admitted into an association of Baptist churches; this was done on the distinct understanding that the Bible and the Bible alone was to be her only rule of faith and practice in the future as in the past. This union continued for about fifteen years, but for a long time was "more formal than real."



THOMAS CAMPBELL.

One thing that did come of this union was the opportunity to present the apostolic plea to a large number of people who were the most free in those days from corruption and error; as a result of this large numbers of Baptists took their stand for the restoration of primitive Christianity.

As the movement spread it came in contact with a religious people known as "The Christian Connection." These people were really a combination of three movements. In the year 1793 a number of Methodists of Nth. Carolina, led by Jas. O'Kelly, seceded from the Methodist body, and eventually dropped all sectarian names and took the New Testament as their only creed and discipline. Soon after, a physician in Vermont named Albert Jones, a Baptist, became dissatisfied with sectarian names and creeds, and made many converts to his views. About the same time Barton W. Stone, a

Presbyterian minister, and five other ministers from the same body gave up their sectarian name for the unsectarian one—Christian. These three movements became one, and formed "The Christian Connection." The combined movement rapidly extended. When the movement at the front of which was Stone and that at the front of which were found the Campbells came in contact, they found that they held almost identical views, and so after conference they united, with the exception of a remnant of The Christian Connection, which maintains a separate existence to this day in America, but it has unfortunately developed Unitarian tendencies.

Educational work amongst those pleading for an unsectarian church was commenced in 1838, when Bacon College, which twenty years later became Kentucky University, was started. Three years later Alex. Campbell commenced Bethany College. These were followed by Hiram in 1849; Butler in 1855; Eureka in the same year; Oskaloosa in 1857; while Christian University came into existence in 1852.

In the year 1849 the first national conference was held. This meeting, which was held in Cincinnati, O., was purely an effort to combine the churches for missionary work, and did not legislate for the churches in any way. Following New Testament teaching, the churches were and are congregational in form of government. The society formed at this gathering is still in existence, but many of the churches do not co-operate therewith, preferring to work independently.

The first foreign missionary was sent out in the year 1850, he being none other than Dr. Barclay, author of "The City of the Great King." Jerusalem was the field chosen, but the work was not continued there long. Africa next received attention, but the brother who went there died almost as soon as he arrived. Since then many fields have been taken up, and are now occupied.

Controversies have been waged and positions contested warmly among the brethren, but although differing in opinion on some things, yet they are one people, and the work in America has gone on successfully till the present time.

In the British Islands the movement began in isolated places very early. In the year 1810, there existed a small church of the primitive order in Dungannon, Ireland. Soon the writings of the leading men of the movement in America began to cross the Atlantic, and more and more accepted the positions contended for. One remarkable feature of the movement is, that frequently, and in different parts of the world, individuals and congregations have been found, contending for almost identically the same. These have readily fallen into line, when learning of the larger movement holding a like precious faith.

The work in Australasia was commenced in the latter forties and the early fifties. There was a congregation of thirteen members started in Adelaide, South Australia, in the year 1848; previously these brethren had formed part of a Scotch Baptist Church. Through the influence of literature sent from England, a brother was baptised in Sydney, N.S.W., by a Baptist minister, and soon

after a letter from New Zealand, where already efforts were being made to restore the New Testament church, told of two other disciples who were Christians only in Sydney, and as a result a meeting was commenced in November, 1852. The work in Victoria dates back to January, 1853, when six disciples met in a tent at Prahran, Melbourne. The work has been extended to the other States, and in Tasmania, Queensland, and West Australia there are congregations

which join in the cry, "Back to Jerusalem!" West Australia was the last State to receive attention, but in the year 1890 the restoration movement obtained a footing there.

Humble were its beginnings, but the movement has received the Divine blessing, and a plea for Christian Union by the restoration of apostolic Christianity is being advocated in many parts of the world, and is meeting with marvellous success.

those whose reading is limited to the local newspaper, but all who seek to educate themselves and keep in touch with our teaching and work are certainly entitled to be enrolled as readers. If the list of subscribers were doubled—as it might and ought to be, Bro. Maston's task and anxiety would be very much lightened.

Then looking at the work of the Austral Co. as an aid to evangelism, its claims for support are urgent and strenuous. Let our churches utilise tracts, pamphlets and books in greater number, sow our literature broadcast, and with God's blessing we shall reap in far greater measure than even the most optimistic could hope for. The inestimable value of a publishing concern all our own is subject for congratulation. In view of our democratic form of church government and the isolation and independence of each individual church meeting, the usefulness of such an organisation as a focus for enquiry, publicity, counsel and assistance is self-evident.

Bro. Maston is engaged in a noble work, and right nobly and efficiently has he labored and toiled. That God may be graciously pleased to grant him yet a period of health, in which to develop still further the objects of the Austral Co., and crown with still greater success the self-denial of this faithful servant, is, I am sure, the earnest prayer of very many.

♥ The Press as an Aid to Evangelisation, and ♥ a Tribute.

♥ ♥ ♥ ♥ J. INGLIS WRIGHT. ♥ ♥ ♥ ♥

The story is told of a candidate for Parliamentary honors, who commencing to address a meeting was confronted by a howling mob. Facing his audience for a moment or two, he moved over to the front of the platform, and bending down addressed himself exclusively to the reporters' table, ignoring altogether the uproar. Very soon the audience, curious to know what this action meant, quieted down, when the speaker, looking up, naively remarked, "Go on, gentlemen; while you are amusing yourselves I am addressing 20,000 people," or words to that effect, which gained for him a quiet hearing.

I am afraid the majority of us are disposed to overlook the power of the press in so far as it relates to the spread of our evangel and the dissemination of the principles of primitive Christianity. Did we possess as keen an appreciation of its value as did the speaker referred to we should give to it a very much greater meed of recognition and support.

We take our politics from the newspaper. We add to our technical knowledge by means of trade and professional journals. Literature, science, art, sociology and the hundred and one subjects of human interest, not to mention religion, are expounded to us in reviews and magazines from month to month, and yet somehow the thought does not seem to have struck home of the inestimable value of similar mediums in the work of evangelisation.

It is an undoubted fact that the art of printing did more to further the Reformation, humanly speaking, than anything else. In 1517 Luther nailed up his theses at Wittenberg, some fifty or sixty years after the invention of movable types, and found already to his hand that power which should spread throughout the world the doctrines and contentions of the Reformers in a manner utterly impossible a hundred years previous. The Reformation came at "the psychological moment"—the people were ready for it, and God had graciously prepared the winged messengers to spread the glorious truth.

To-day it seems to me, in some sort, that we are in a similar position. We seek to further the evangel of a new Reformation—or Restoration, if you will. The people want it—how many are sick of ecclesiasticism, and long for the simplicity of a pure religious belief! and yet we are stultified in the carrying out of our mission from lack of preachers, and by reason of our neglecting to avail ourselves of the tremendous force represented in the press. However it may be with reference

to the former drawback, there is no reason why we should not awake to a sense of our opportunities in the latter. And I believe we are in measure awakening, thanks to the work of the Austral Publishing Company. After the lapse of a decade, the time is opportune to acknowledge the valuable work effected, and solicit sympathetic support for the future.

Behind every movement stands THE MAN, and in great measure success depends upon his capacity, energy, vitality, fervor, zeal, force, knowledge, wisdom and prudence, as also upon the character and strength of those associated with him. Is it going too far to say that in taking up the work of the Austral Co. Bro. Maston "came into his own," and the work he has accomplished is foundation work, which others may build upon, seeing that the hard toil attending such labor has produced a substantial basis for future operations.

THE AUSTRALIAN CHRISTIAN is undoubtedly a credit to the whole brotherhood. Taking up the *Standard*, so very ably edited through many years by Bro. Dunn, and the *Pioneer*, the product of Bro. Ewers' undoubted energy, he succeeded in combining the distinguishing characteristics of the two papers in such a way as to produce a religious weekly which will hold its own against any in these colonies. Bright and crisp, with a series of remarkably well-written Editorials, the CHRISTIAN is a paper of which we have reason to be proud, while of its mechanical get-up—and here we claim to give an opinion with some degree of knowledge—we cannot speak too highly. How Bro. Maston manages to produce so excellent a paper with the limited means at his disposal is almost a mystery. At any rate it is possible only to one filled with love for his work, a natural gift for artistic typography, and a capacity for getting 12½d. out of every 1/- invested.

The several books and pamphlets issued from the Austral press have alike been neat and elegant in design, and worthy of bearing the imprint of some of the great printing houses, while from the utilitarian side it is impossible to estimate their value—God, he alone knows that.

Having then so worthy an organisation at our hand, it behoves us to give it hearty and enthusiastic support. Every intelligent household in the brotherhood as a matter of duty ought to subscribe to the CHRISTIAN. Of course there will always be exceptions in

President McKinley's Baptism.

♥ ♥ ♥

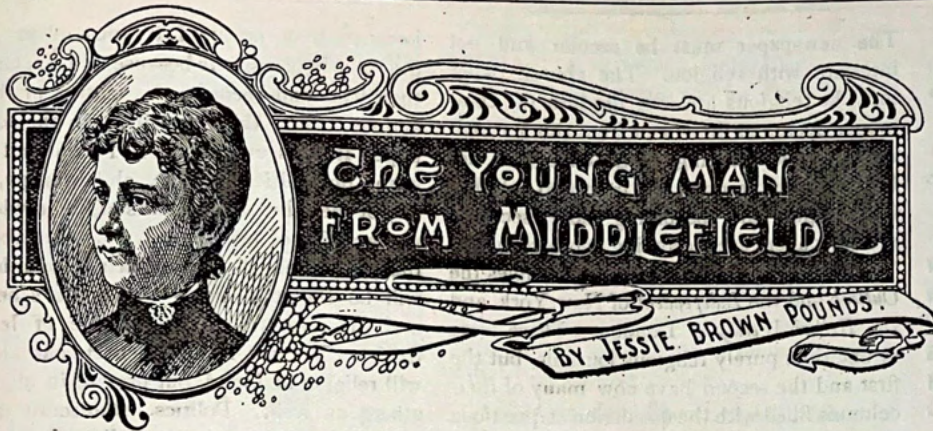
A. D. Morton, a retired minister, now living in Canton, Ohio, was the one who baptised the President and received him into the church of which he was a member. Speaking of those early experiences, the venerable clergyman said:

"Yes, I received William McKinley into the church and baptised him. That was at Poland, Mahoning County, in 1856, when McKinley was a boy fourteen years of age. McKinley's father had moved to that place, I think, to get the benefit of the school there. McKinley was a student at the college. The first year I was at Poland I held quite a successful series of meetings, and although William McKinley attended regularly he did not join the church.

"He was always an attentive listener, giving reverent attention to the word of God. However, at one of the meetings held during the second year I was at Poland, young McKinley arose in his place and declared his determination to be a Christian, stating that there would be no going back as long as God spared his life. He professed conversion at that time.

"McKinley had never been baptised; and when the question of baptism came up it was discovered that he had imbibed the idea that the only true mode of baptism was by immersion. His mother, being a Methodist, favored sprinkling, and she tried to persuade her son to give up the idea of immersion.

"But arguments were of no avail, so one Sunday in the following summer, in company with a number of others, McKinley repaired to the borders of the stream near Poland and I immersed him."—*Will Carleton's Magazine*.



CHAPTER XIII.
NORA'S AMBITION.

When Tom returned to his uncle's, he saw from Nora's face that something was wrong.

"Gerald has been out every night," she confided to him. "Papa hasn't found it out yet, for he slips away very quietly, and comes in when all in the house are asleep. But I haven't once forgotten my promise to help, and I've watched for him every night. I've talked with him twice, but he only laughs at me."

Tom sighed. "I'm afraid I oughtn't to have gone away," he said. "You've been carrying double burden, and that isn't fair."

"Yes, it is. It's absurd to suppose you can't spend Christmas with your mother. If Gerald hasn't enough backbone to last him a week, how is he going to get along through life? I'll tell you what I do wish, though: I wish we had never let Burt Hadley's crowd into the house."

"So do I."

"It wasn't all my fault, and yet I believe now I could have stopped it, if I had gone to papa. Ah, well, there's nothing we can do, so far as I can see, but to brace in, and make the best fight possible. Say, Tom!" There was a look of something like shyness on her honest, almost boyish, face.

"What is it, Nora?" he asked, gently. The thought came to him, as it had often come lately, of what a mother like his own would be to this warm-hearted girl.

"There's no one else to talk to about my dream, and I must talk to you. Just look at me!" She fell into one of her favorite poses, with both hands behind her, and her head thrown back. At that moment she looked quite capable of exploring a new continent or leading a forlorn hope. "Do I look like a society person?"

"Not exactly. Let's be thankful for it."

"I'm not sure that I am. I'm merely facing the facts as they are. A daughter who is only average-looking, and has no style, is an expensive luxury—especially"—a lovely warm color overswept her face as she hesitated—"especially when she has determined that she will never—that she will not be married off for a consideration, as calico and gingham are sold over the counter. Now, don't you believe that you and I can, between us, persuade papa that it will be cheaper and more sensible for him to save the money from evening gowns and carriage-hire, and send me through the medical college?"

"The medical college!" stammered Tom, in some dismay. The truth is, he was

rather old-fashioned in his ideas of women. He liked them to be like his mother—gentle and home-loving, strong in intelligence and conviction, but using both modestly and within certain quite clearly-defined limits. The spectacle of a girl like Nora, born with all the restless desire for activity and achievement that the most adventurous boy can know, was quite new to him. Poor Nora! This time she had found a rather unsympathetic counsellor. "Isn't doctoring too hard for a woman?" he asked, dubiously.

"Hard? I hope so," was the scornful response. "I've been longing all my life to try something hard, and I've never found it yet—nothing, that is, except sitting still and looking pretty. That wears me out completely, but the other things"—she snapped her fingers to show how utterly insignificant she considered the "other things." "They told me when I was little that playing ball was too hard for me to play, and fences too high for me to climb, but I could wear Gerald out in ten minutes at either employment. When I grew up they told me rowing was 'too hard,' and Greek and the higher mathematics 'too exacting'—which was a polite way of saying the same thing. But I'd rather row than eat, and I'm not ashamed of my grades, though I'm not saying this to boast of them. Ever since I can remember, I've wanted to be a doctor. I'm not a bit chicken-hearted, and I've a stock of nerves that I will warrant to stand any strain. I'm not quite so sorry for sick people, maybe, as a doctor ought to be, but I think that's principally because I know it will be such fun to cure them. The long and short of it is, Tom, that my heart's in the business."

Her face lighted and flashed and glowed. Tom felt almost as if he had never known her before. He had often thought her lacking in earnestness and feeling. He was quite carried away with her mood, and ready to promise his aid to any extent.

"Surely I'll help you in any way I can, if you wish it so much," he said. "I don't know what I could do, though."

"You can help me with papa. It's quite too much to hope for mamma, but she will get used to it. I don't ask you to say anything to anybody, unless it should come in your way; but if it does, do, please, speak of my hobby a little bit tolerantly—as if it were something more than a girlish whim."

"I'll gladly do that," he said, but thought it scarcely likely that such an opportunity would come. But it did, and in the way he least expected.

When he came home in the evening, all the members of the household were out, except his aunt, who was nursing a headache, and did not appear. He had not seen her in the morning, but as he passed her door she called him, and he went in.

"I am glad to see you back," she said—not warmly, indeed, but with something like sincerity in her tone. "I think Gerald must be lonesome without you. I have hardly seen him since you went away."

All her thoughts centred on Gerald. Perhaps she was, in truth, more anxious about him than she had ever been willing to admit.

"I have seen him for only a minute," Tom said. "He's out somewhere to-night, I believe."

"He is often out now. He has so many friends, and such unusual gifts."

"Indeed he has!" assented Tom, with such heartiness that his aunt looked at him with more interest than she had ever shown before.

"He plays beautifully, you know. I don't suppose you understand music, but those who do, think him a prodigy. Sit down, won't you, Thomas?"

Tom thought he could like his aunt better if she would not persist in calling him "Thomas," which was not his name, and which he most cordially hated. He sat down, gingerly enough, in the midst of pillows.

"It's very lonely here, when I am ill so much," his aunt resumed. "Nora is, I must say, an excellent nurse, but she is very thoughtless, and often leaves me for hours at a time."

"She has a talent for that sort of thing," Tom said, nervously, anxious to get his word in. "What a splendid physician she would make!"

"Oh, I dare say," Mrs. Floyd agreed, rather languidly.

"She would enjoy it, too."

"No doubt. Nora enjoys everything but what other young girls consider pleasures."

"There are different tastes about such things. Gerald, for instance, couldn't be happy if he were cut off from the things he enjoys most."

"That is quite a different matter," she said, coldly. "Gerald is a genius, and geniuses must have freedom."

She was quite overcome. Tom could not bear to leave her in this condition, and he felt quite helpless. However, he chanced upon the happy expedient of offering to read the daily paper to her, and this proposition seemed entirely satisfactory.

"The society column first, please," she said, and Tom cheerfully read on and on through accounts of teas and luncheons, until Mrs. Floyd fell into a doze.

It was past midnight when Gerald returned, and when Tom went to breakfast next morning he tapped on the door of his cousin's room, only to receive a sleepy "What?" from within.

"I'm coming in," Tom called. It's 7 o'clock."

"What do I care? Oh, it's you, is it?"

"Isn't it getting towards working hours?"

"I'm not working any more."

"Not working!" said Tom, in consternation.

"No. That brute of a city editor called me up and complained that I was irregular in my hours. I told him what I thought of him, and he told me what he thought of me. I've quit, or I've been discharged, and I'm not in the least particular as to which you call it."

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. MASTON Managing Editor.

INCREASE OF PRICE.

Up to the present time the **CHRISTIAN** has been paying its way at the very low price of 5/-, but there has been nothing to spare. Owing, however, to the advance in wages, the price of paper and ink, and in almost everything going to make a periodical, we have concluded, after very careful consideration, to increase the price to 6/-. The conditions of the printing trade in Melbourne have completely changed during the past few months, so that it was a question of reducing the size and character of the paper or slightly increasing the price. We desire to go forward, and believe that most of our readers are in sympathy with us in this matter, and that they will not object to helping us to the extent of **ONE PENNY PER MONTH**. We ask our friends to remember that this is not a question of increased profit, but an increase in the cost of production over which we have no control and that can not be met in any other way. We sincerely trust that none of our present subscribers will leave us, and that they will do all in their power to assist us in the future as in the past. The price of the **CHRISTIAN** for 1902 will be 6/-, posted under same conditions as last year, while the single weekly subscription will remain the same — 7/-. New postal regulations in the Commonwealth are pending, but these will be announced in due time.

The Leader.

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

The Ideal Religious Paper.

Journalism of recent times has been in a peculiar state of drift. I speak more particularly of the United States, though England has not been devoid of examples of the tendency I mention. Until recent times it has been assumed that there should be two kinds of periodicals, and that the one should not trespass upon the grounds of the other. These were the secular and the religious journals. It has come, however, to be admitted that religion is a part of practical life, and that mankind should no longer be divided into men of the world and men of the church, but this mediæval distinction has not altogether disappeared from journalism.

The newspaper must be secular and not interfere with religion. The church paper must be religious and not dip into the commoner events of life. But from this journalism has been drifting. The change is not from one source only, but from two. Religious papers are becoming more secular; secular papers are becoming more religious. The extreme pessimist cites as examples the *Outlook* and the *Independent* of New York, and the *British Weekly* of London. These were at one time purely religious journals, but the first and the second have now many of their columns filled with the discussion of questions of science, politics, philanthropy and progress. Even the more conservative English journal has not been unaffected. Relying on these examples, the pessimist pleads the decadence of religious journalism. The man of hopeful temperament overlooks these facts and triumphantly points to results the very opposite. The political paper and the journal which vends news are becoming religious. In centres of the world more populous than this, dailies often have a weekly exposition of the Sunday School lesson. A page is devoted to religious intelligence. A leading article is now and then published that is quite as devout and reverential as many of those found in the columns of the religious press. Last summer the most fruitful parts of America suffered a drought of unusual and almost unprecedented vigor. The earth was parched and the heavens brass, and in their extremity the hearts of men turned to God in prayer. The political journals were not the slowest in commending this step, and some published articles on the philosophy of prayer that were far more devout and reverent than those that would have been published by some religious writers. This was a matter of interesting comment at the time, and the optimist exclaimed, "Religion is permeating all society; it has touched the heart of the secular press."

Perhaps neither optimist nor pessimist was wholly right, but I believe we may safely conclude that the division between the secular and religious press is disappearing, and that we are approximating towards the ideal paper, which will be neither exclusively religious nor secular to the exclusion of God, but will be of such a tone that the religious element will permeate the secular, and the Christian life will be presented as not divorced from the common affairs of life, but an essential part of them.

I believe that the ideal religious paper is not one wholly devoted to religion, but one in which religion is the most prominent feature of the paper. And yet I would prefer what I may call an inner prominence. There are men in whom religion is conspicuous

because they prate of it constantly. In others it is prominent because it transforms their lives and becomes the motive of their actions. So I think it will be in the ideal paper if it is ever issued. It will not be silent on politics, science, philanthropy, or any of the other departments of life in which the activity of man is exerted. Yet above these and deemed more important than them will be the ministering to the soul's need, and the imparting of knowledge of Jesus Christ. Yet not in this department alone will religion be found, but present in all the others as well. Politics, statescraft and progress will be but the foil to set forth in its best light the Pearl of greatest price. When will it come? I do not know. Perhaps never. I believe that the present tendency of the press, in spite of yellow journalism, obscene literature, and the thousand and one obnoxious sheets, is in that direction. It may suffer a hundred reverses, and come far short of what it should be, but religion is for the sturdy life of the man who toils and is the pillar of his nation and of society. Here it grows most vigorously, for it is in its natural element. Shut it apart in the cloister from the healthy, vigorous life of the man who lives naturally, and it may seem rank but it is never vigorous. It is like a hot-house plant. In the same way, I believe that the healthiest, the ideal religious journal is not the one which is religious to an extent of ignoring all political and secular affairs, but accepting these as a part of its message lightens them up by means of the light of truth.

I therefore believe that the best religious paper for the Australian churches of Christ will have departments in which the doings of the world are presented in a more healthful tone than in the daily press. When a youth, I read weekly a paper, the page of which that was devoted to current events did more to shape my opinions and to guide my thoughts than the reading of many books. The views I hold now on many public questions are in a large measure the product of that reading. I know of many others who might bear the same testimony. I believe that helpful page did more permanent good than many of its more pretentious discussions. I read the paper still, but, alas! its glory has departed.

Let the church news be full and cosmopolitan. This should be the seed ground for the home mission cause. The longer articles should be intensely practical and not visionary. Let us commend our religion to the world by its practical nature. Let there be instruction to churches struggling for better methods, and above all food for those tempted and weak. If any man desireth the office of

an editor, he desireth a good work. Once the pulpit was most potent for good; now much of its power has passed over to the editor. Every word of caution and admonition addressed to the preacher of the word may well be spoken to the editor. The ideal religious paper is one in which this power is most potently used for the blessing of the world, and the prospering of the cause of Christ.

W. C. MORRO.

Editorial Notes.

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

The Old Year.

The first year of the new century has closed. It has been an eventful one. The two great English speaking communities have been called upon to mourn the loss of their rulers—the one gathered to her fathers in a good old age, and the other struck down in the full vigor of life a victim to the senseless hatred of anarchy. The Boer War has dragged slowly on. The British with 50,000 men were to terminate it in three months, but 250,000 have failed in two years and three months. Already nearly 20,000 soldiers of the British Empire, including a fair share of Australians, have laid down their lives in South Africa, and the end is not yet. Surely "some one has blundered." The troops have been withdrawn from China and that Empire is recovering from the fanatical Boxer outbreak that a year ago threatened to assume such gigantic proportions. In our own land, the dream of the past has been realised, and a nation has been formed within the grandest Empire of the world's history; a nation that for good or evil is destined to dominate the southern seas, and to come into close touch with the thickly populated eastern lands. The Christian, looking upon the various political and social developments of the past year, knows that all things work together for good, and whatever the future may have in store, he realises with the American poet that

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

S.A. Baptists and the "Doctrinal Basis."

E. J. Henderson, of S.A., who edits "Current Table Talk" in the *Southern Baptist*, says: "South Australian Baptists, as is well known, dissent from the contents of the Victorian editor's leader upon the 'Doctrinal Basis.' Mr. Webb is ably and conclusively answered by the AUSTRALIAN CHRISTIAN of October 31st. We heartily endorse the following:—"A number of extracts from our "Editorial Notes" are then given, and the

writer affirms that the S.A. Baptists are one with us in our preference for "the form of sound words" prepared by the apostles to that prepared by the compilers of the "Doctrinal Basis." We are glad to learn that we have so large a proportion of the Baptist fraternity on our side on this subject. The adoption of a human creed is the erection of another barrier to union between two large bodies of immersed believers, and our desire is to see all such dividing fences removed, "that they all may be one."

Baptists and Sacramentarianism.

We stated recently that "Pædo-Baptists are not the only offenders in robbing baptism of the position and significance assigned to it in the New Testament. Baptists themselves, while enforcing New Testament teaching in reference to mode and subjects, are in quarrel with its teaching in reference to design. In spite of the explicit statements of the living oracles they refuse to connect baptism with the remission of sins." Commenting on this, the South Australian editor says: "We are grateful we belong to a church opposed to such sacramentarianism. It is a pity that the compilers of the new Baptist Hymnal should have included Bickersteth's hymn in their excellent collection. These lines do not represent our belief,—

'Arise and be baptised
And wash thy sins away.'

New Testament "Sacramentarianism."

If "to connect baptism with the remission of sins" is "sacramentarianism," then the apostles and the Saviour himself were sacramentarians. The first Baptist was also equally guilty, for he "preached the baptism of repentance for the remission of sins." It is to be regretted that he is not here now to be set right by the *Southern Baptist*. The great Head of the church connected baptism with remission when he said, "He that believeth and is baptised shall be saved," but the S.A. editor of the *Southern Baptist* is thankful he "belongs to a church opposed to such sacramentarianism." Peter, when speaking "as the Spirit gave him utterance," said, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins." Those who received his word were baptised and thus the first church was formed, but the South Australian editor of the *Baptist* "belongs to a church opposed to such sacramentarianism." Paul, too, falls under the condemnation of our Baptist editor, for he expressly taught that "as many as were baptised into Jesus Christ put on Christ." Like John, the primitive baptist, and Peter, he lived too early to be set right by this Baptist. Peter again got away from orthodox Baptist lines when he said that "baptism doth also now save us, not the

putting away of the filth of the flesh but the answer of a good conscience toward God." It is clear that from first to last and all the way through he perpetrated the crime of "sacramentarianism" as defined by his modern critic. And what shall we say of Ananias, who, sent by Christ to Saul, said, "Arise and be baptised and wash away thy sins"? Our contemporary does not attempt to show that Ananias was wrong, nor does he make any allowance for his mistake (?), which was surely almost pardonable, seeing that John and Peter had already fallen into the same error. Our S.A. editor, speaking, we presume, for his Baptist brethren, simply says, "These lines do not represent our belief." That settles it. Ananias ought to have represented the Baptist belief, but failed to do so, and consequently, together with John the Baptist, the Lord himself, Peter and Paul, Bickersteth and those known simply as disciples of Christ or Christians, he is guilty of "sacramentarianism," and the worthy editor of the S.A. department of the *Southern Baptist* is "grateful that he belongs to a church opposed to such sacramentarianism." Let it be clearly understood that we are as much opposed to sacramentarianism in its true sense as the Baptists, but if "to connect baptism with remission of sins" is sacramentarianism, we are willing, in company with the Saviour and his apostles, to be condemned. We rejoice to believe, however, that our critic does not fairly represent his brethren as a whole. The fact that the words of the Saviour's messenger, Ananias, as they appear in Bickersteth's hymn,

"Arise and be baptised
And wash thy sins away,"

have been included in the new Baptist Hymnal indicates that some Baptists are not prepared to reject them simply because they "do not represent our belief."



ANNUAL COLLECTION

ON LORD'S DAY,

5th January, 1902,

In VICTORIA and
SOUTH AUSTRALIA.

When all are urged to join in a

New Year's Gift

To the Lord's Work.

IF YOU CANNOT be at the meeting,
lay it by and send to your Church Treasurer,
or to the Conference Treasurer.

CHILDREN'S PAGE



The Boy who Helps His Mother.

AS I went down the street to-day
I saw a little lad,
Whose ace was just the kind of face
To make a person glad.
I saw him busily at work,
While, blithe as blackbird's song,
His merry, mellow whistle rang
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
What hinders?" asked the other.
"Why, don't you see?" came the reply,
"I'm busy helping mother.
She's lots to do, and so I like
To help her if I can;
So I've no time for fun just now,"
Said this dear little man.

"I like to hear you talk like that,"
I told the little lad;
"Help mother all you can, and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who like this manly little boy,
Take hold and help their mothers.—*Ex.*

Charlie's Book.

MOTHER," said little Charlie, "Will Harnin says that his mother writes books. Is it very hard to write a book?"

"I don't know, I'm sure," said his mother.
"I'm going to write a book," said this small man.

Just then the door-bell rang, and Charlie's mother went to see a caller. When she came back he was sitting on her footstool, busily writing.

"Now, Mother," said Charlie, "I'm done with my book."

"No, you are not done. God has given you a book to write. I hope that it is a long one, full of beautiful stories."

"What is the name of my book?" he asked.

"Its name is 'Charlie's life'. You can write only one page a day, and you must be very careful not to make any black marks in it by doing ugly things. When you pout and cry, that smears your page; and when you help your mother and keep a bright face and don't quarrel with Robbie, that makes a nice, fair page, with pretty pictures in it."

"When shall I be done writing that book?" asked Charlie.

"When God sees that it is long enough he will send an angel to shut its covers and put a clasp on it till the great day, when all our life-books are opened and read."

Charlie sat very still for awhile, and then said softly, "Dear little Lucy finished writing her book when they put her in the little white casket and laid the white roses over her."

"Yes," said his mother, "her life book was just a little hymn of praise to God. Its pages were clean and white, with no stains on them."—*Sel.*

A Courteous Judge.

A YOUNG lady, spending a rainy evening at the house of an old gentleman, wanted a cab to take her home. Her host started off to fetch the cab.

"Do let the maid go," she said.

"My dear, the maid is also a woman," was the grave reply.

The man was the late George Higginbotham, Chief Justice of Victoria. His courtesy toward women was regardless of rank or personal attractiveness. He would take off his hat to his cook, and bow as graciously as though she were a duchess.

A man was trying to lead a heavy draught horse along the street. The animal refused to be led, and then the man made several ineffectual attempts to mount the refractory creature. At that moment the Chief Justice came along, and, seeing the man's difficulty, extended his hand—as a mounting-block.

The man put his foot in the hand, and mounted upon the horse's back, and the Chief Justice passed on.

His courtesy made his manners good, but it did not soften the sense of justice. A lawyer tells this anecdote:

"I had once to appear before him in chambers on behalf of a charming client who had some property, but would not pay her debts. The cause was heard in his own room, and he was courtesy itself. He stood

when she entered. I think she dropped her handkerchief, and he left his seat to pick it up. Nothing could be gentler than his manner, and I was congratulating myself on an easy victory; but when the facts were heard, the decision came that my client must pay or spend six months in prison."

Be Courteous, Boys.

I TREAT him as well as he treats me," said Hal.

His mother had just reproached him because he did not attempt to amuse or entertain a boy friend who had gone home.

"I often go in there, and he doesn't notice me," said Hal, again.

"Do you enjoy that?"

"Oh, I don't mind! I don't stay long."

"I should call myself a very selfish person if friends came to see me and I should pay no attention to them."

"Well, that's different; you're grown up."

"Then you really think that politeness and courtesy are not needed among boys?"

Hal, thus pressed, said he didn't exactly mean that, but his father, who had listened, now spoke:

"A boy or man who measures his treatment of others by their treatment of him has no character of his own. He will never be kind, generous or Christian. If he is ever to be a gentleman, he will be so in spite of the boorishness of others. If he is to be noble, no other boy's meanness will change his nature."

And very earnestly the father added:

"Remember this, my boy, you lower your own self every time you are guilty of an unworthy action, because some one else is. Be true to your best self, and no boy can drag you down."—*Christian Work.*

Sweetening Mary.

I WANT a drink," said baby.
"Go to the kitchen. Mary will give you a drink," said mother.

"I don't want to," baby demurred;
"Mary is cross."

"Why, what made her cross?" asked mother.

"I dess I did sumpin' to her," said baby.

"Then, if you have done something to make her cross, you would better go and do something to sweeten her," suggested mother.

Baby trudged to the kitchen. "You are a sweet Mary," he said, "and I want to hug you."

Mary stopped her work and stooped, and he threw his arms about her neck and kissed her, and said, "I love you two hundred bushes."

When he came back, smiling, his mother asked, "What did you do to Mary this time?"

"Oh, I sweetened her, I dess," was the reply.—*Our Morning Guide.*

Sunday School.

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

LESSON FOR JANUARY 12.

The Promise of Power Fulfilled.

Whole Lesson Acts 2: 1-21. Text Lesson Acts 2: 1-11.

GOLDEN TEXT.—“The promise is unto you and your children.”—Acts 2: 39.



In the previous lesson we learn that Jesus promised power to the Apostles; this was to be received when the Holy Spirit came upon them. The present lesson is an account of the descent of the Holy Spirit, and the fulfilment of “the promise of the Father.”

THE APOSTLES FILLED WITH THE HOLY SPIRIT.

On the day of Pentecost, which would fall on the first day of the week (Lev. 23: 15-16), the Apostles were found gathered together, probably in some apartment of the temple, when the great baptism they had been expecting took place. There was a sound “as of a rushing mighty wind,” which filled the house, and forked and firelike tongues sat upon each of them; they were filled with the Holy Spirit, and began to speak with other tongues; the power promised had come. This is the first of two occasions upon which a baptism in the Holy Spirit has occurred; such is not experienced by anybody to-day. We enjoy the indwelling of the Holy Spirit (verse 38), and this is part of the promise referred to in the Golden Text. Verse 39 does not teach that the miraculous power received by the Apostles is for all believers. On this matter there is untold confusion and error in the teaching of modern religionists. The result of this baptism was the speaking with “other tongues.” Let those who claim this baptism to-day show the same result. When we speak of this as a baptism in the Holy Spirit, it should be understood that we use the word “baptism” in a figurative sense. These men were completely under the control of the Spirit of God, to the extent of speaking languages never learned.

THE MULTITUDE AMAZED.

The noise attracted attention and soon a multitude of devout Jews had gathered,

when the miraculous inspiration of the Apostles astounded them. Questions are asked, and some irreverent mockers suggest that the men are intoxicated. Peter acts as chief spokesman, and quickly clears away their doubts, and proceeds to preach the first complete gospel sermon.

THOS. HAGGER.

Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13

“They Say.”

“They say!” Ah, well, suppose they do,
But can they prove the story true?
Suspicious may arise from naught
But malice, envy, want of thought.
Why count yourself among the “they”
Who whisper what they dare not say?

“They say!” But why the tale rehearse,
And help to make the matter worse?
No good can possibly accrue
From telling what may be untrue;
And is it not a nobler plan
To speak of all the best you can?

“They say!” Well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make the pang of sorrow less?
Will it the erring one restore
Henceforth to “go and sin no more”?

“They say!” Oh, pause and look within;
See how the heart inclines to sin;
Watch, lest in dark temptation's hour
Thou, too, should'st fall beneath its power.
Pity the frail; weep o'er their fall,
But speak of good, or not at all.

From The Field.

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

Victoria.

CHINESE MISSION.—After about three years' hard work, the teachers had their hearts rejoiced by seeing two of the pupils come out on the side of Christ, and yield obedience to his ever glorious name. It means something more for a Chinaman to become a Christian than it does for one of our people. On Thursday, December 19th, in the presence of a large crowd of Chinese, we buried them in baptism, having just previously spoken upon the question of the duty, mode and design of baptism. Last Sunday it was our pleasure to receive them into the church at Lygon-st. We earnestly pray that they may nobly suffer if need be and remain faithful to the end. Our hearts are cheered, but we need more workers. Who will come and help us?

F. McCLEAN.

YANDO.—We have Bro. Griffith with us again, and had a nice meeting on Lord's day, 8th December. One young lady came and wished to unite with us.

Dec. 15th.

J. STANVER.

New Zealand.

MORNINGTON.—This morning we received into fellowship the young man who confessed Christ last Lord's day evening, and listened to a most suitable exhortation from Bro. Elborn. Three addresses

could scarcely have been got which were more appropriate for the occasions than those which have been delivered by Bren. Holmes, Wright and Elborn during the last three weeks. To-night, Bro. Smith again preaching, a young girl came forward—a member of the school.

Dec. 15.

M.G.

SOUTH DUNEDIN.—On Lord's day evening, after an earnest address by T. M. Turner, two made the good confession.

Dec. 15.

T.H.M.

WELLINGTON SOUTH.—At the conclusion of the gospel service this evening, Bro. Manifold immersed two young people who had made the good confession at the memorial service for our late Bro. Hearle. The solemn occasion was preceded by a prayer.

Our new schoolroom was to have been opened to day, but owing to the death of our superintendent the occasion was delayed. I must take this opportunity to correct a paragraph in the CHRISTIAN of December 5th to the effect that the Dixon-st. church was opening new schoolrooms. Evidently this was intended for South Wellington, which is the suburban branch of the church in Dixon-st., and whose growing requirements necessitated this addition to its premises.

Dec. 15.

S. McIVER.

South Australia.

KERMODE-ST., NTH. ADELAIDE.—December 20th was the occasion of the half-yearly social in connection with the Mutual Improvement Society. Percy Pittman presided. Dr. Verco gave a very encouraging address, and during the interval summer beverages, fruit and social intercourse were indulged in.

Dec. 23.

V.B.T.

Here and There.

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

A Happy and Prosperous New Year to All!

See our prize list, and then get us some new subscribers.

Show this paper to your friend, and ask him to subscribe.

W. C. Morro has returned from his holiday in N.S.W. He reports having a good time.

Recently there were two additions at Subiaco, W.A.; one by obedience and one by letter.

One confession at Hobart last Sunday, Bro. Jarvis preaching, owing to indisposition of Bro. Nixon.

Bro. and Sister Johnston, of Swanston-st., are spending a fortnight in South Australia at Mr. Johnston's father's.

Good meeting at Doncaster on Sunday night. Bro. Greenwood's subject was “The New Governor.” One confession at the close.

We are requested to draw attention to the business advt. of Mr. E. A. Beeby, Solicitor, and change of address to 127 King-street, Sydney.

Will our agents let us know as soon as possible how many papers they will be wanting for this year, so we can revise our list and get it either down or up as the case may be.

We are under obligations to the South Australian Government photographer for the photographs from which the blocks were made illustrating A. T. Magarey's article in this week's CHRISTIAN.

There were twelve confessions at Enmore, N.S.W., last Sunday night.

G. B. Moysey, of Kadina, S.A., is at present on a visit to his family in Melbourne.

The index for the CHRISTIAN for 1901 will be ready soon. Those desiring a copy will be supplied gratis on application.

The rally for Burwood Boys' Home will be held in Swanston-st. lecture hall on Wednesday, 8th January, from ten o'clock until five. All sisters most cordially invited to this the first rally for the year.

Brethren in S.A. are still complaining of the irregular arrival of the CHRISTIAN. The paper is posted with the others between one and two o'clock every Thursday and that is all we can do in the matter.

If you want a bound volume of the CHRISTIAN for 1901 with nice index and all complete, printed on good paper, you had better ask for it now, as we are making up our number for our volumes. Price 10/- by post, 12/.

W.A. Postal Notes are now payable in Victoria by the additional poundage stamp, and will be received in payment of CHRISTIAN or other small amounts, though P.O.O.'s are safer and better, especially for larger amounts.

We are glad to learn that Sister Nellie Smith, daughter of Bro. George Smith, of Hobart, has successfully passed her final examination for the B.A. degree, and received the same last Thursday, at the commemoration of the University.

We regret to have to announce the death of Bro. Hearle, of the church in South Wellington, N.Z. Bro. Hearle was the superintendent of the large and flourishing school in South Wellington. We have counted him amongst our best friends for many years.

C. M. Gordon writes:—"I think your VISIONS OF THE CHRIST a splendid book, and to show my appreciation of it have recommended it to my brethren and friends in this district. I have succeeded in procuring orders for 17 copies. Will you kindly dispatch this order as early as possible."

The pupils of Miss Marian Benson, assisted by the Cornish Choral Society conducted by Mr. E. Tippett, gave a concert in the North Fitzroy chapel on Tuesday evening, December 17th. A splendid programme of instrumental music was rendered before a full house.

Will our friends remember that we are trying to make the very best possible use of our space, and while we want the news, we ask all to stick to simple facts of general interest. Leave the weather and the roads and all that kind of thing to those whose business it is to look after these branches of our general civilization.

On Wednesday, January 8th, at 3 p.m., a praise and prayer meeting will be held in the City Temple, Sydney, arranged by the Sisters' Conference Committee. Mrs. L. Rossell, Logie Almond, Granville, is now secretary of the Sisters' Conference, N.S.W. The Committee of Sisters' Conference will please meet after the praise and prayer meeting on January 8th. One young man confessed Christ at City Temple on Sunday night last.

On the evening of December 11, a social was held by the church at Subiaco to say good-bye to A. E. and Miss Illingworth, and to extend a word of welcome to A. J. Saunders, who is on a visit home from school in Melbourne. Short addresses were delivered by D. M. Wilson, A. Lucreft, A. E. Illingworth, and A. J. Saunders. Small tokens of esteem were presented to both A. E. and Miss Illingworth. Solos were sung by Sister Hewitt and Bro. Henry Wright.

Three confessions at Woollahra last Sunday night.

The new church building at Woollahra will be opened with a tea and public meeting on Thursday, January 16th, at 6.30 p.m. Tickets for tea, 1/-.

Bren. Maston, Dickson, Walden, Bagley and others will speak. Musical items by choir and friends will be rendered. On Sunday, January 19th, at 7 p.m. Bro. Dickson will commence a week's mission. All invited.

Bro. R. Barr, of S.A., in sending subscription for CHRISTIAN for 1902, says:—"The serial entitled 'The Young Man from Middlefield' is a welcome innovation. Some of your readers would no doubt be shocked to know that I read an instalment of it at our morning meeting for worship. There are seven members of my family members of the Kadina church of Christ, but as we are 20 miles distant from that town, we do not get in very often. We always have our meeting for 'breaking bread in remembrance of him' at home, however, and since the church was formed at Kadina have added the fellowship of the contribution to our service, the proceeds of which are handed over to the treasurer of the Kadina church. Bro. Moysey is a grand fellow and is doing a good work in the mining towns of Wallaroo, Kadina and Moonta."

The following is from an American exchange:—"It is an error to say of President McKinley that he was a Baptist. True, he was baptised when nearly fourteen years of age—that is, in the summer of 1856—at Poland, Mahoning Co., O., where he was attending school. The administrator was A. D. Morton, a Methodist minister, and he became a member of the Methodist Episcopal Church, and continued as such until his death. Mr. Morton said that the mother of the boy tried to dissuade him from baptism, but without avail. He was conscientious, then, as he always was, and walked in the light so far as it was given him. But it takes something more than immersion to make a Baptist. There are a great many baptised Methodists, but they are not to be included among Baptists." Of course, the *Journal and Messenger* would not say that all that President McKinley had was immersion, yet this would be a natural inference from the foregoing statement. Because the late President believed in the Lord Jesus Christ with all his heart, he desired to be baptised. So he had faith in Christ and baptism. Does the *Journal and Messenger* mean to say that the Baptists would not be satisfied with accepting him on his faith and baptism? Here is a young man who had "saving faith" in Christ, a good conscience, and was baptised. What more would be necessary to count him a Baptist? The *Standard* is glad to say that what young McKinley had was sufficient to constitute him a Christian.

BEREAVEMENT NOTICE.

Sis. Silvester and family return thanks to the officers and church at Coolgardie for their kindness and sympathy during and after the illness of Bro. Silvester; also to the Missionary Committee of W.A. and brethren and sisters for their kind expressions of sympathy in their late bereavement.

IN MEMORIAM.

HANNAM.—In fond and loving memory of Albert Victor (Bertie), dearly loved third son of H. and S. A. Hannam, who died on 29th December, 1897.

We loved thee well, we love thee still,

We felt it hard to part:

But God hath chosen thee to fill

A higher, nobler part.

Torrens-st., College Park, South Australia.

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Acknowledgments.

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

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WANTED.

Applications are invited for the position of evangelist of the Petersham church. Salary, £3/10/- per week. The church moves into its new building on January 1st, 1902. The neighborhood is a new one, and the prospects are bright for a good work. Bro. Ewers can speak of the church in favorable terms. Applications to be sent at once to E. J. Hilde, Farr-st., Rockdale, N.S.W.

Wanted—an EVANGELIST to labor with the Fremantle church. A splendid field. Applicants please state salary required, etc. Address, J. H. Gibson, sec., 258 Sewell-st., E. Fremantle.

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

EXPERIENCED EVANGELIST wanted, to labor with South Australian Evangelistic Committee. Write to Secretary, P. Pittman, 34 Gover-st., Nth. Adelaide.

PRIZE LIST.

Some of our friends think it would be helpful if we offered a few prizes to those getting new subscribers. By a new subscriber we mean one who did not take the CHRISTIAN last year. The cash, either 6/- or 7/-, must accompany the order, when the prize offered will be at once posted. The subscription must be from January 1st of this year, and back numbers will be forwarded. This offer holds good till February 8th, and extends to all our agents and friends.

ONE NEW SUBSCRIBER.—One copy of either "On the Rock," "Life of Campbell," "First Principles," or "Truth in Love."

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January 1902						
SUN	MON	TUE	WED	THU	FRI	SAT
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19	20	21	22	23	24	25
26	27	28	29	30	31	

Our West Australian Letter.

D. A. EWERS.

I notice by the cablegrams that J. A. Dowie is the owner of £100,000, and that he claims to be the Messiah. We may not rely entirely on newspaper reports, especially in religious matters, but it would not surprise me to find that Mr. Dowie really has made such a claim. He not long since affirmed himself to be the re-incarnation of Elijah and John the Baptist. There was only one higher claim to be made, and it is quite possible he has taken that last step. Is he right in his mind? At all events there is method in his madness, and he has succeeded in gaining forty or fifty thousand followers, who lay their tithes at his feet. He has managed financial matters better than John the Baptist or the Carpenter of Nazareth, who had nowhere to lay his head. Even Joe Smith, the Mormon prophet, must take a back seat when compared with Mr. Dowie. But successful as he has been, there is yet another inspired teacher, Mrs. Eddy, of Christian science fame, who, with one million four hundred thousand pounds and a boasted million of followers, leaves her Chicago rival far behind. Truly, America is a Paradise for people of the Eddy and Dowie class. How much longer will these delusions last? This is called an age of scepticism, but it is really an age of credulity. No fad appears to be too absurd to gain adherents, provided its advocates know how to present it.

I have just read the obituary notice of the late J. H. Johnson, of Toowoomba, Queensland. I knew him well, and he was one of my closest friends and most earnest sympathisers in pioneer work in Queensland. He may, indeed, be fitly called the father of the cause there. He was, if I remember rightly, baptised at Carngham, near Ballarat, and shortly after removed to Queensland, settling at Toowoomba. Here he attended the Baptist services, but, by lending books and by private conversations, he ever sought to extend a clearer knowledge of the truth. Among those interested was an earnest young man named Troy, who was greatly assisted by Campbell's "Christian System" and other works, and who with the help of Bro. Johnson went south to seek assistance in unfurling the banner of primitive Christianity in Queensland. In Victoria, he met with Stephen Cheek, and after spending a few months with him in Tasmania, induced him to return with him to the northern colony. Bro. Cheek was but a few months in Queensland, when he fell a victim to typhoid, but during his brief and successful

labors he had no warmer supporter than J. H. Johnson. When, two or three months later, I took up the work so ably begun, I found Bro. Johnson ready to help, and from the first to last his home, his heart, and his purse, were ever open to me. Many are the bright memories I cherish of the four and a half years spent in that important State, and among the brightest are those associated with Bro. Johnson. How often we took sweet council and prayed together. How often he encouraged me when depressed. It is fourteen years since I left Queensland, and new scenes and duties have occupied my mind, so that correspondence gradually dropped, but Bro. Johnson, as I knew him in the past, has ever occupied a warm place in my heart. I have no reason to doubt but that he retained his interest in the Lord's work up to the last. His wife, a sister of F. W. Troy, was a true helpmeet, and remains behind to train the young family in his steps. To such men as J. H. Johnson, the late Bro. Sylvester, and scores of others, the prosperity of the cause of Zion is more largely due than is generally realised.

The Christian Endeavor Union of W.A. held its Annual Convention lately. I was only able to get to one or two of the meetings. They struck me as being rather tame. Judging from the attendance and comparative lack of enthusiasm, I am inclined to think that the Christian Endeavor movement is not very strong in Perth. Possibly the day of enthusiasm has, to a great extent, gone by, and the Societies are now settling down to quiet, steady work. This appears to be the case in America. The great Conventions are not so large as they were a few years ago, and it has been decided to hold them every two years in future. As a method of work the Endeavor system has undoubtedly come to stay, just as the Sunday School system has, but it is possible that in some particulars it may be modified or altered as time goes on. The interdenominational feature appears to be especially objectionable to many, and in the United States the Methodists have formed a rival organisation called "The Epworth League," and the Baptists have a "Young People's Union." These are worked on Endeavor lines, but hold their own denominational Conventions. It was feared by those at the head of affairs that the free mingling of their young people with others tended to weaken or obliterate their denominational peculiarities. The disciples of Christ in the States are third in the number of Societies, the Congregationalists and Presbyterians being above them. A few years back, the disciples were sixth, then fifth, and fourth, and now third. They expect soon to be second. Not long since, a Presbyterian editor raised the alarm about the danger of this people, who were always advocating the destruction of sectarianism, and the union of Christians, mingling so freely with the young Presbyterians. But so far they have not felt it necessary to follow the example set by the Methodists and Baptists. In England the Wesleyans have started a "Wesley Guild," but in Australia no rival to the C.E. has been commenced by any church. While an advocate of this movement myself, I certainly

think that the officers of the churches where there are societies should be in direct touch with the societies, and exercise a kindly supervision over them, and this should be the case also with Sunday Schools, Bands of Hope, and Mutual Improvement Societies.

Our Missions.

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

Letter from Miss Tonkin.

Shanghai, Oct. 23, 1901.

After an exceptionally good voyage and scarcely any rough weather I reached here in safety. Bro. Ware and his wife met me and gave me a very warm welcome, as did also Mrs. and Mrs. Bentley a little later in the day. The Advisory Committee here have made an alteration in the appointments of the newly arrived missionaries, and as a young lady from America has arrived, and the one who was to have gone home on furlough is delayed for twelve months, they decided to locate me with Bro. and Sister Ware in Shanghai, among the women and girls working in the cotton mills. Our work is about 4 miles down the river, and on the Yiantzse Poo road. About 40,000 women and girls are employed in these mills. No other Christian work is being done amongst them or in this part of the city.

Bro. Ware has had a great deal of difficulty in securing land for buildings. He has built a neat little chapel seating about 130 people, with vestries and class rooms and small gables, every available space being utilised for some purpose or other. The native Bible woman and chapel keeper's houses are at the rear. Adjoining this property is the house Bro. Ware is building to be our home in the near future (D.V.). This is a stone building, and is a great credit to him, as he has well thought out the plans, both as regards durability, comfort and convenience. They have kindly offered me a home with them, which I have gladly accepted, as it will be better for me in many ways. At present I am staying at the same hotel until the house is finished. Recently he secured another small strip of land on the other side of the chapel, on which (D.V.) he hopes to build a schoolhouse. It still wants a small strip at the rear, the last piece to make it a square. We shall have it much more healthy down there, as we overlook the river, no buildings being in front of us at present.

We have all the comforts of home here, but living is expensive, more so than in most parts. My studies are to commence at once. Will you all please remember me in your prayers, that grace and strength may be given me to learn the language and overcome the difficulties which lay before me. With love to all the brethren and sisters.

Yours in his service,

ROSA L. TONKIN.

Address:—

c/o. Jas. Ware,
Christian Institute, Shanghai.

DRINK FRY'S COCOA IT IS THE BEST.

Missionary Jottings.

A Scotch captain, Allen Gardner, went three times to carry the Bread of Life to the inhabitants of Terra del Fuego, but finally perished of starvation. When his dead body was discovered, they found inscribed on the rock above his head the words, "My soul, wait thou only upon the Lord, for my expectation is from him."

What should hinder our going forward with increased momentum to the conquest of the world? True, the obstacles appear to be many. There is but one, however—the indifference of the churches.

Roman Catholic missions number about 3,000,000 native Christians and 3,000 missionaries. Protestant missions number about 4,000,000 native Christians, and 6,000 missionaries.

The Protestant world displays greater interest in the world-wide missions than the Catholic world. While the Protestants last year expended about 15,000,000 dollars for foreign missions, the great propaganda was able to gather from all Catholic peoples the paltrium of 1,338,311 dols. This is not much more than either Methodist or Presbyterian churches alone spend for world-wide missions.

There are now 100 pupils in our mission school at Constantinople. This school is under the direction of Mr. and Mrs. A. L. Chapman.

A MISSIONARY MAY QUEEN.—The village of Nettlestead, in Kent, has had a pretty custom for more than 40 years. On May Day, one of the village children is chosen by the others as the May Queen. Dressed in their best, she and her court go round the village, visiting every house. She collects money for the support of a child in the C.M.S. Orphanage at Benares.

In Arabia there is said to be (in proportion) one missionary to 6,000,000 people.

A little girl in Wynberg, Cape Colony, used to have a good deal of money, both silver and copper, given to her. "I used to give Jesus the black money," she said, "and kept the white for myself; now I give him the white money, and keep the black for myself."

A missionary was walking, a little while ago, through a heathen village in Bengal, when he was surprised to hear some boys singing Christian hymns. No missionary had visited the villages in that district for five years, so the boys must have learnt the hymns then, and remembered them all the time.

A missionary writes that, in the Baddegama district of Ceylon, there are 150,000 Buddhists and devil-worshippers, while there are only 618 Christians. Many Buddhist children are under Christian instruction. In the 35 mission schools in the same part of Ceylon there are 2,275 children; 1,282 of these are boys.

For 230 years Japan was closed to missionaries. Now there are 74 organised churches with about 40,000 converts, and half a million Bibles have been circulated since 1884.

Obituary.

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

HAMILL.—On the 24th October, our dearly beloved Sister Ellen Hamill, widow of the late James Anthony Hamill, formerly evangelist, passed to her rest at her late residence, Elgar Road, Mont Albert, after four months of acute suffering. Our sister was born in Belfast, Ireland, in 1840, and was in her 61st year. In Liverpool, England, about the year 1862, she became obedient to the faith, and some six years later she emigrated to Victoria with her husband, who was then in delicate health, and had been advised to seek a warmer climate in which to continue his labors as evangelist. From that time resident in the State her life as been one of much bereavement and sorrow. The comparatively early death of her partner in life, the loss of infant children, and the deeper loss of her eldest daughter and two of her sons when attaining the age of manhood, bore heavily upon her, but she bore up bravely and uncomplainingly, striving to do her best for those who remained to her care and protection.

Prahran.

J. H. SMITH.

JENKINS.—The church at Maryborough has had to bid farewell to another of its eldest members. Mrs. Sarah Jenkins, at an advanced age, has passed away "to be with Christ, which is far better." Her connection with the church here has lasted over 37 years. Residing at Adelaide Lead, she with her husband and her family were for many years to be found regularly in their places in spite of the four mile distance and the vagaries of the weather. Our sister was highly esteemed. She was a devoted wife, a good mother, and a consistent Christian. Not over gentle in method, she was generous in disposition, and active in the Lord's service. Since her husband's death, four years ago, her faculties have been growing weaker, and now she has followed him into that rest which remaineth for the people of God.

W. D. L.

HANCOCK.—I am sorry to report the death on Nov. 26 of Margery, the infant daughter of Bro. and Sister J. Hancock, of the Perth church, at the age of 7 months. She has been feeble from birth, but her very weakness made her the dearer to the parents who are now called upon to part with her for a little while. The sympathies of all who know them are with the esteemed parents in the loss of their first-born. But "it is well with the child."

Nov. 27.

D. E.

HAMILTON.—The church of Christ at Prahran has been called upon to sustain a deep bereavement and unexpected loss in the decease of our beloved Sister Mary A. Hamilton, who died at her late residence, Pridham-street, East Prahran, on the 11th October last, in the 54th year of her age. Our lamented sister had been a valued and consistent member of the church at this place, having been buried with her Lord in baptism in the year 1870, and was still in membership with us. Of a quiet and unobtrusive disposition, she was an earnest and zealous laborer in every good work, and has consistently made her influence for good felt by those by whom she was surrounded. She leaves behind her the record of a life well spent, and many sorrowing ones to bear testimony of her worth and to sorrow for her loss.

Prahran.

J. H. SMITH.

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