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ATHENS AND NAPLES.

W. C. MORRO, B.A.

From Constantinople I returned to Smyrna, and the following day sailed for Athens. This is a region of beautiful seas, and sky and landscapes. As we steamed down the coast from the Dardanelles, past Mitylene and through the Gulf of Adrymittum, I determined that when we sailed from Smyrna through the Grecian Archipelago I would attempt a description for the readers of the CHRISTIAN. I knew that it would be an audacious undertaking, but surely, I thought, the blue sky and the still bluer seas, the sunsets of quiet beauty, and the isles of Greece, would rouse in me enough of the poetic feeling to hazard a half column on a subject of such classic interest. I even tried to recall Byron's lines on "The Isles of Greece" with half a thought of quoting them. But when we were between Mitylene and Chios, the ship was tossing in a troubled sea, and all that I saw was the whitewashed ceiling of a ship's cabin, and a line of white foam seen through the open port-hole as the ship dipped far to starboard. I was on deck, however, at two o'clock in the morning to see the passage between Eubœa and Andros.

At five o'clock the outlines of the mountains that surround the Attic plain were coming into view, and a few minutes later I saw the Acropolis. By half-past six we were at anchor in the harbor of Piræus, and I was ready to land. I went to look at the sailing orders, hoping and even expecting that our stay would be for the whole of the day, but my heart sank when I saw that we would sail at 10.30 a.m. A stop of only four hours, and a quarter of a mile of sea and five miles of land between me and Athens! A fellow passenger estimated that I would have one half-hour to spend in the classic city and urged me not to go, but I declared my intention of going, if I reached Athens only in time to catch the next train back. But I was more fortunate than he thought. I was soon ashore and paying for my ticket in French silver, and got a pocket full of Greek coppers in change. A train, run for the accommodation of early morning bathers, was on the point of returning, and boarding this, I was at half-past seven bargaining with an Athenian driver for a carriage for two hours. He was reasonable in his price and intelligent, and with his aid I made the most possible out of the short time I could remain. I drove first to Mar's Hill and climbed up the steps, cut out of the solid rock, to the place where Paul stood and made the famous speech found in the 17th chapter of Acts. Here are traces of the stone altars and seats of the ancient court. To the north-east is the market-place (recently excavated and dis-

closed), where he had disputed daily with those that met him. Other places are more famed in classic history, but no spot in Athens had a greater charm for me than this. Across the valley to the west of Mar's Hill is the Hill of the Pnyx, where the ancient orators harangued the people. What orators and what philosophers have spoken and taught there!

I next drove to the most famous spot of ancient Athens, the Acropolis. It was first a fortress, but later became the religious centre of all Greece. Besides the ruins of many statues and columns, it now contains fragments of three temples and the Propylæa, or the great gateway to the temple area. One of these is the temple of "Wingless Victory," and stands on a projection in front of the right wing of the Propylæa. It is very small, but is a gem of ancient Grecian architecture. Beyond the gateway to the right is the famous Pantheon, the admiration and the despair of the civilised world. Though hopelessly ruined, it is yet full of dignity and beauty. It is the work of Phidias, the most famous sculptor that has ever lived. On the left is the Erechtheum, very different in style from the Pantheon, but exceedingly beautiful. Its best feature is the Porch of the Maidens, a portico upheld by six marble figures of Grecian maidens. Though sadly mutilated, these figures have a grace and beauty that are unexcelled by any other work of this kind. It was with difficulty that I could tear myself away from this famous spot, but there were other places that I wished to see, and I had no time for details.

I next drove by the Odeion, the theatre of Dionysius, the stage and seats of which still remain, the temples of Jupiter and Olympus, and the Stadium, which is now in process of rebuilding. I then passed the King's Palace and took a view of the exterior of the Academy of Science, the Polytechnic Institute, and the National Archaeological Museum. I think the reader will be convinced that I had made the most of my time. I had delayed my leaving till the ten o'clock train, trusting that the boat as usual would be delayed for a few minutes. The train was ten minutes late in reaching Piræus, and the boatman who took me to the ship was beyond doubt the slowest rower that ever sought a living from the sea. I could see the ship's anchor cable being drawn in, and of course would urge him to hurry. He would reassure me that there was ample time, but in doing so would drop both oars that he might gesticulate with both hands, and so I decided that silence was the best policy. But I got aboard safely, and soon our ship was steaming

along the shores of this famous land. I can not convey my feelings as I looked on islands, straits, rocky points, bays, and mountains of which I had read so much, and where such great historical events had transpired. To see Athens in two hours and a half is certainly equal to the best efforts of an experienced globe-trotter, but I returned satisfied with my efforts.

The voyage from Athens to Naples was uneventful. The morning after my arrival I visited Pompeii and Vesuvius. The former is unique among objects of human interest. The ruins of a city, and yet unlike other ruins. Many of the rooms are so well preserved that it is difficult to grasp the thought that their owners have not moved through them for more than eighteen hundred years. On a shelf in the Museum lie some of the penny loaves of bread which the Pompeian baker had prepared for his customers. Alongside them are walnuts, a little charred but otherwise perfect, peas, beans, figs, and eggs almost as fresh looking as some to be seen in the grocers' shops, and the bones of fish that were eaten sixty generations ago. It is very pathetic to look at the plaster casts of bodies which were discovered when the city was exhumed. The very contortions of agony in which they died are seen, and so distinct are they that their age and even their state of health are known. Among the other casts is one of a dog. As it was being suffocated it whirled round and round in frantic efforts for life, and its cast shows it now in almost a circle with its mouth open and unmistakable evidences of frightened agony. But I considered the walk through the city more interesting. The streets are paved with huge blocks of stone, and at the crossings are high stepping stones. The carts have worn great ruts in the hard pavement. At frequent intervals are public drinking fountains, the edges much worn by the drinkers placing their hands upon them. Shops of many kinds and wares have been identified. In some the larger utensils remain, but the smaller objects have been removed to the Museum of Naples. In the private houses the frescoes are still on the walls, and in some cases are quite fresh. In the dining-rooms the various dishes served at the meals are depicted on the walls. The present policy is to preserve everything in the place where it was found. A house recently excavated is the largest and best that has so far come to light. The statuary of the inner court remains in its place, and the garden that is painted on its walls has been in part reproduced in the garden of the house. There were many rooms to this

house, and its decorations are very rich and well preserved. The owner, however, was such a vulgar man that part of the decorations have to be concealed.

The ascent of Vesuvius is made for two purposes, first for the crater and secondly for the view. My attempt, I must confess, was partly a failure, for I never got to the crater. I had the misfortune to get a rascal of a guide, who deserted me at the foot of the mountain, leaving in his place a small boy to care for the horse. I got even with him, however, by not paying him the money that he expected. I got along with the boy till we reached the place where the horse is left and the journey continued on foot, and even went to a considerable height above this, but when I was within half an hour of the crater the heat became so great that I was exhausted and sick, and was compelled to abandon the rest of the journey. I regretted this very much, feeling most keenly the necessity of acknowledging defeat, but I felt that it was too hazardous to continue. Climbing Vesuvius is not like toiling up other mountains. Here there is no solid earth upon which to place your foot. The surface is only a bed of cinders fine as dust, and the walking is most laborious, but I could have endured this had it not been for the unusual heat, which came not only from the sun but from the earth as well. My trip was not a complete failure, however, for the rare panorama of the Bay of Naples was spread out below me. This in itself would repay any amount of exertion and fatigue.

I spent one day seeing the sights of Naples, and left by the evening train for Rome. On the day of my arrival the city was celebrating the anniversary of the death of Italy's murdered king. The flags were at half mast, and the streets were paraded by long processions and bands playing solemn music, but two days later the city was gay again and full of life. One thing that struck me was the fantastic way in which the women dress their hair, but how they do it is a mystery to me. I watched the process, for it is done openly in the streets, but I was not enlightened. Naples is filled with beggars. They throng the streets, and in the cathedral I saw old women who could beg without in the least interrupting the prayers they were saying. If I may judge by many warnings to guard my watch and purse, it contains even a worse class than beggars. The heat was very intense all the time that I was in Naples. Heavy clouds kept promising rain and gave us hope that the air would be cooler afterwards, but the longed for shower never came. It was this extreme heat after a long spell of cool weather that in part resulted in my discomfit on Mt. Vesuvius. The rain came after I reached Rome, and with it more pleasant weather. This was the first rain that I had seen since the monsoon squalls of the Indian Ocean, almost exactly two months before.

Rome, Italy, Aug. 2, 1902.

Do you want a copy of Life of Alexander Campbell, Life of Elder John Smith, First Principles, or Truth in Love, FREE? Then pay your Subscription in advance for 1903.



THE LATE W. H. EVANS,

Of Auckland, New Zealand, whose obituary notice appeared in last week's "Christian," page 549.

* Notes on Evidences of Christianity. *

BY M. W. GREEN.

9. The Divine Origin of Christianity.

(Continued.)

Two points were established in the previous paper: first, that all Christian communities from A.D. 33 to A.D. 101, whether previously Jews or pagans, or both, to whom these books were addressed, received and retained the writings as the works of the persons whose names they bear; and, secondly, that all the opponents of Christianity whose works have come down to us, or whose arguments have been preserved to us in the writings of their opponents, did admit the gospel histories to have been written by their reputed authors, did admit the facts recorded, and never dared to question either the authorship of the inspired books, the time or place of their publication, or the verity of the facts stated by the eye and car-witnesses of the Word. To test the charac-

ters of the writers and the circumstantiality of their narratives, we may ask, Is there any evidence, from the writings of the authors of the books of the New Testament, or from any records which have come down to us, which would give the slightest ground for suspecting either their sincerity or any moral defect whatever? The answer is, None such exists, or has ever been referred to.

The critical internal and moral evidence is always more valuable than the external, and that which we gather internally here may be said, from one point of view at least, to be even stronger proof than is provided merely by the external facts. Let us look at the circumstantiality of the writers.

Take, for example, the feeding of the five thousand, and notice the evidence of genuin-

ness here. The people are listening to the Saviour's teachings and following him away from the towns and villages. As it becomes evening, and they are wearied and hungry, it would be apparently cruel to send them away without food. Out of this necessity there springs the miracle, and we have it so circumstantially detailed that the story bears on its face not only simplicity, but its own stamp of truth.

In reading the accounts of Christ's conversations with his enemies, with the deeds and sayings of opponents, we cannot but see how the circumstantiality of the writers proves their sincerity. Take the apocryphal gospels and compare them with the New Testament writings, and it will be seen that just as the sun shines in all its brilliancy at the noonday, and by contrast causes an artificial light to remain unseen, so is it with the unique and sublime character of the gospels as contrasted with the false writings about Christ which have also been preserved. No one could sit down and read them without saying one bears the impress of truth, and the other the impress of fraud.

Let us think of the peculiar circumstances of Judea at the time of the birth and life of Christ, and the ease with which contradiction might have been given if error had been committed. The references made in the gospels, and in the Book of Acts, to changes in the form of government which neighboring countries passed through, could easily have been contradicted, had they been false. The contemporary history of the times would have shown whether the apostles were accurate in their statements or not. If we consider the difficulty of writing details, which are full of incidents to families and individuals, and during which four or five changes of government and the management of political concerns had taken place, and the impossibility of avoiding errors and of escaping detection; then we shall be able to fairly estimate the tremendous force of this evidence to the sincerity of the apostles.

Then consider the character of the writers as an evidence of their sincerity. As from the circumstantiality of these historians and writers, as from every lineament of their characters, so, from every action of their lives, from all their labors and sufferings in the cause, we may derive irrefragable proofs of their sincerity.

It has been objected or insinuated that men have been frequently moved by pride of opinion, hope of reward, avarice or ambition to feign characters, and impose on the credulity of the world; and that it is not improbable that the original reporters and publishers of Christianity conspired together, from some of these sinister motives, to impose on the credulity of the world. But what a remarkable conspiracy it would have been—a conspiracy to make mankind just, merciful, pure, forgiving, and affectionate to each other; to teach them to live in accordance with human nature, its origin and its destiny; to fix all their supreme hopes upon objects unseen and future, and to deny themselves of all unhalloved gratifications; a conspiracy to forsake all earthborn interests, to expose themselves to shame, persecution, and death, in order to make mankind pure and happy; a conspiracy to court infamy with those in

power, and to render themselves obnoxious to the indignation of all who were accounted wise, religious, and honorable among men; a conspiracy which led them to array against themselves all the forces of the worshippers of the obscene idols of the pagan world, and to become the execration of every man, the unbridled indulgence of whose passions they had condemned!

Remarkable conspiracy which promised (and fulfilled it to the conspirators) the absence of all earthly good, the presence of all temporal evils, in proportion as they would be successful in accomplishing the object for which they had conspired! Conspiracy!! Men talk of the impossibility of miracles, and of the impossibility of accepting any proof in their favor; but in saying that Christianity is not of divine origin, the opponents of Christianity swallow a greater moral miracle than all the other miracles put together that are recorded in the New Testament, for they have to admit that men conspired to rob themselves of everything that all men naturally regard as dear and valuable, in the defence of what they must have known to be a fraud. No greater moral miracle could be than this!

If what is continually being affirmed regarding Christianity is true, namely, that Christianity 'id really begin with Jesus of Nazareth; that its first proclaimers were illiterate men; that they declared that Christ not only wrought miracles during his life, but that he rose from the dead; that they not only saw him work miracles, but that they saw him, talked with him, ate with him, and saw the marks of the nails and spear after his resurrection; that they began to declare the fact of his resurrection in Jerusalem; that by power which they said he imparted to them they themselves healed the sick and raised the dead in the sight of companies of people; and that when put in prison, and scourged, and commanded to give up preaching the resurrection of Christ, they declined to do so, and said it was right to obey God rather than man; if these men gained no earthly advantage by what they taught, and declared only that which they had seen and heard with their own eyes and ears; and if in teaching these things they sacrificed all that men hold dear, and even life itself; if the effect of teaching these things was that Christianity spread all over the Roman world, so that according to the statement of Pliny in writing to the Emperor Trajan in A.D. 107, the temples had been closed, and the sacrifices remained unsold, and those believing these things were vast multitudes; then it follows that it is utterly impossible to account for those things upon any other supposition than that God was actively interfering in those matters, and that Christianity had its origin in heaven.

Let me add a few words regarding the Old Testament records, which contain the prophetic sayings that are fulfilled in Christ. The Old Testament contains the historical records of the Israelite nations, and forms the only record of nations coeval with their origin. The books have been preserved by the Jewish people, who have been bitterly and tenaciously opposed to Christianity as a nation; hence those Scriptures cannot have been tampered with in the interests of Chris-

tianity. We need not fix special dates to individual books of the Old Testament. Of this we have absolute evidence: that they were in existence, as we have them, for not less than three hundred years before Christ. They were translated into Greek for the library of the Egyptian King Ptolemy Philadelphus, by seventy Jews, about the year two hundred and eighty before Christ, and they must have had an antiquity at that time, to have been regarded as so valuable, and worth translating for his library.

The Old Testament gives us an epitomised account of creation, so as to show that all things originate in God, and as the basis for subsequent religious teaching. It contains a history of Abraham, and of a portion of his posterity, the Israelites. The books testify to the coming of a great deliverer, who would emancipate from the thralldom of sin, and introduce the golden age of the world, and who would combine in his person the human and the divine.

It is thus impossible to question the existence of the Old Testament Scriptures prior to the coming of Christ. They were in existence nearly three hundred years before Christ came, as is attested by the Septuagint copy of them. They indicate all the events in prophecy that are shown in fulfilment in the New Testament. In Genesis 3, it is said that the seed of the woman should bruise the serpent's head. In Isaiah 7: 14 the prophet says, "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." In Jeremiah 31: 22 we have this statement: "How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth, *A woman shall compass a man.*"

Thus, fifteen hundred years before Christ came, we have a prediction recorded that he should come, and he is spoken of as "the seed of the woman"; seven hundred years before he came, Isaiah declared that a virgin should conceive, and bear a son, whose name should be Immanuel—God with us; and six hundred years before, Jeremiah made a similar prophecy; and we are led to ask, Why is it that in the New Testament we have the beautiful, and sublimely pure, and simple narrative of the fulfilment of a prediction, uttered by different persons, in different places, and at wide intervals apart, yet all of them hundreds of years before the event was fulfilled, and still that predicted event literally fulfilled, as is recorded in the New Testament Scriptures? Is there any other explanation of these things possible than that already given, that Christianity is of divine origin?

Baptismal Trousers.

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The Story
of an
Earnest
Life.

CHAPTER XVII.

After the usual opening, at the next meeting, I asked if any one had any remarks to make on what had already been before us.

The clerical gentleman said he thought he could not let one remark that "Christian" had made go unchallenged. "He said that union between church and state would have to go, if ever Christian Union were brought about. I do not see what that has to do with Christian Union."

CH.—"Let me explain myself. If the Bible is to be the only basis of Christian Union then a state church is inadmissible, for it is nowhere to be found in the Scriptures."

CLERIC.—"I could prove it existed under the law, and if it was right then it may be right now."

CH.—"I deny both your premise and conclusion. You cannot show that the connection, as it now exists, ever existed under the law."

CLERIC.—"Religious and state affairs were combined in Moses, Joshua and the Judges. I need scarcely adduce proof of that."

CH.—"Granted. But that proves nothing. There was neither church nor state at all corresponding to the present in those times. And even supposing you had proved your point, it does not follow that the same should exist now. The dispensations are radically changed. What may have been right then may be wrong now, because God appointed in the one instance, and did not do so in the other."

CLERIC.—"I think you are making far too much distinction between the two dispensations. It is the same church, in different forms, in both, and the laws were very much the same, except the ceremonial."

CH.—"Sir, you are much mistaken. The difference between the dispensations is so great that it is impossible that they can in any sense be one and the same. I grant that the word *ekklesia* is once applied to the Israelites in the wilderness, but it is clearly used in the sense of an assemblage or congregation of persons, and not at all as it is applied to a New Testament church. But admitting that a comparison may be made, it will only be to establish a contrast; thus:

"1. The Israelites were 'God's people' nationally, infants and grown people, the righteous and the wicked.

"1. The church of Christ is a congregation of the faithful. All know the Lord from the least to the greatest.

"2. The Israelites were under the law.

"2. The church of Christ is under the gospel.

"3. The Israelites were promised a temporal inheritance.

"3. Christians here have no abiding city, they are strangers and pilgrims on the earth."

CLERIC.—"You say they were under the law. Are we not under law? Are not the commandments the same under both dispensations?"

CH.—"We are not under the law. Paul

says so, and that ought to settle it. The law is one. It is wrong to divide it. It embraces the entire system of Moses. It was all interwoven together. It is thus referred to in the New Testament. To speak of it as having two distinct parts—the moral and the ceremonial—as if they can be separated, or are separated in the Scriptures, is a fatal error. Even the commandments are not exclusively moral. The fourth commandment concerning the Sabbath is purely ceremonial. It was right purely and solely because God initiated it. The entire law was fulfilled and abrogated in and by the death of Christ."

CLERIC.—"Do you mean to say, then, that Christians are not under any moral law? That is a premium to licentiousness, surely."

CH.—"Not so fast, please. I do not grant that; so please suspend judgment. Paul says (Rom. 6): 'The law of the spirit of life in Christ Jesus made me free from the law of sin and of death.' The law of Moses was so called, because it carried with it the penalty of death. But Paul rejoices that he was free from the law, yet not free from all law. 'The law of the spirit of life,' which all admit to be the gospel, had claimed his obedience. In that law of the spirit, as found in the writings of the apostles and evangelists, we find *our* moral standard—a standard far higher than the moral law of Moses. The latter took into cognisance only the overt act, but the former takes into account the motive that prompts it. Read Christ's Sermon on the Mount. See how he defines murder, adultery, &c., and you will at once see what I mean."

CLERIC.—"I admit that, but still the moral law of Moses was included."

CH.—"The eternal moral law of God was; as the Saviour and his inspired servants expounded it. We ought to be quite clear on this point. The law of Moses in its entirety was bound up in the Old Covenant. They stood or fell together. The law of the spirit of life in Christ Jesus is bound up in the New Covenant. Now the Old Covenant is abolished, and the New Covenant has taken its place. This is clearly taught in Heb. 8, where the writer concludes with the words, 'In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away.' In the 9th chapter the Covenants are compared to a will or testament. A man's will comes into force after he is dead. Now mark—both Covenants were made by the same God with the people; and just as a second will makes the first void at the death of the testator, so we are taught that the New Covenant made the first void on the death of Christ."

CLERIC.—"That may be all very true, but we seem to have gone a long way from the subject of church and state."

CH.—"I think not. It is all relevant to the question."

CLERIC.—"But why do you think that the connection is wrong?"

CH.—"First, because it is not authorised by Christ; second, because it admits of a worldly control; and third, because its tendency is to degeneration into a mere political institution. In history these blots have defaced all churches established by law."

At this point the discussion on church and

state seemed to flag; and it was not unwelcome to the class when one present suggested that we turned our attention to the matter of the communion. He said:

"Our friend said something about the Lord's Supper when enumerating the things we would have to give up. I should like to ask through you, Mr. Chairman, if he believes we should do as the Quakers do—neglect it altogether."

CH.—"No, my friend, I am so far from believing that that I hold we should observe it every Lord's day."

CLERIC.—"A section of our church do that—the high church party. But I do not think it important."

CH.—"Its importance lies in the fact that the early Christians so observed it. In Acts 20: 7 we are told that 'on the first day of the week the disciples gathered to break bread'; and history confirms this fact, for it was so observed long after apostolic times, as scholars testify."

CLERIC.—"I thought you got your proofs from the Bible alone. You appeal to outside authority when it suits you."

CH.—"I do not quote history as an authority, but as a witness; and that only when I can fully prove my point without it. I have another and most conclusive reason for breaking bread every Lord's day, and that is, because Christ rose on that day from the dead. By breaking bread on the Lord's day we always have before us both the death and resurrection of our dear Lord."

Sisters' Department.

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

"I will go forward in the strength of the Lord."

EXECUTIVE.

At the meeting on the 7th inst. Mrs. C. L. Thurgood conducted the devotional exercises, choosing for the Scripture lesson Phil. 1. Sister Mrs. Bowden, from York, S.A., was welcomed to the meeting. The minutes of the previous meeting were read and confirmed. Letters were received from Mrs. Chown, Mrs. Lee, and Bro. McLellan. Mrs. Thurgood gave an interesting talk on the C.W.B.M. work in America. A very newsy letter was read by Mrs. Huntsman from P. A. Davey in Japan, telling of his work there. The following additions from Sunday Schools were reported:—Collingwood, 3; Nth. Richmond, 3; Balmain-st., 3; Swanston-st., 2; Ascot Vale, 1; Nth. Fitzroy, 3; Stb. Melbourne, 2; Prahran, 2. It was resolved to have a Missionary meeting at Williamstown on Tuesday the 18th inst. Next meeting December 6th, when a full attendance is requested, as important business in connection with the Conference is to be discussed.

HOSPITAL VISITATION.

The Homœopathic, Women's, Alfred and Children's hospitals have been visited during the month. Thirty books, 12 magazines and 30 tracts distributed. Eight persons visited, four being members of the church. Eggs, scones, cakes, and fruit have been taken. These are much appreciated by the patients.

M. DARNLEY, Supt.

DORCAS.

On October 8th the rally for the Burwood Boys' Home was held. Fifteen sisters present, and 31 garments repaired. The meeting closed early, so that we might attend the drawing-room meeting held at Nth. Fitzroy to welcome Sister Thurgood, and to show our interest in the temperance cause.

The general rally was held October 16th, twelve sisters present. Garments were made and the following donations received:—Mrs. Zelius, parcel of left-off clothing; Mrs. J. A. Davies, flannel.

Rally for Burwood Boys' Home November 5th, ten sisters present; 19 garments repaired, 13 shirts and 26 pairs of stockings. The shirts taken by Mrs. Zelius for the previous meeting were sent in beautifully made. Three pairs of knitted stockings and some wool were received from Mrs. Davies.

The end of the year is approaching and the Committee would dearly like to gladden some hearts at Christmastide. To this end we would be glad to receive donations.

TEMPERANCE.

The Doncaster Band of Hope meetings have been a great success during the winter, although we have not taken many pledges, as most of the children have signed in connection with the Sunday School Quarterly Temperance lessons, more than 100 having signed since we started them. We have a picture of the chapel on our pledge card, which is neatly framed before it is given to the signer.

A. M. SMITH.

A meeting was held at Nth. Fitzroy on October 8th, which took the form of a welcome to Mrs. Thurgood. Mrs. McLean presided. There were 132 sisters and friends present. Mrs. Benson extended a warm welcome on behalf of the Temperance Committee. The W.C.T.U. have just held their Annual Convention. Splendid meetings have been held.

F. MILLIS, Supt.

HOME MISSION.

Executive Committee are reminded of meeting at Williamstown, Tuesday evening, 18th, 8 p.m. Mrs. Thurgood has promised to give an address.

The General Conference Secretary writes:—"So far as Home Missionary work is concerned, we have every reason to be pleased with the progress during the month. We are thankful to be able to report 41 additions by faith and obedience since last month, and 5 restorations, making a total of 257 since Conference. We are now £50 in arrears with our finances. It will therefore be evident that a great united effort is required to make our present appeal for a SPECIAL OFFERING a great success. And we very cordially invite the sisters to co-operate with us to this end. Up to the present the sisters have collected the sum of £57/18/7. M. McLELLAN, Sec."

Indianapolis, Ind., U.S.A.

My Dear Sister,—Your communication of July the 11th is received. The members of our Executive Committee unite in thanking you and the sisters with whom you are associated for your loving remembrance and sympathy in the time of our sad bereavement. From a human point of view our loss seems irreparable, yet we know that our Father has given to our beloved and honored leader

his best gifts, and we try to rejoice in what has come to her. We are truly grateful to you for your sympathy and prayers.

With true, sisterly sympathy, in behalf of the Board, I am, sincerely your sister,

HELEN E. MOSES,

Secretary Christian Women's Board of Missions.

Sunday School.

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

LESSON FOR NOVEMBER 30.

Gideon and the Three Hundred.

Jud. 7: 1-8, 16-21.

GOLDEN TEXT.—"It is better to put trust in the Lord than to put confidence in man."—Psalm 118: 8.



The Midianites, Amalekites, and other nomadic peoples were now troubling Israel. In their extremity the people had cried to the Lord, and Gideon, of the tribe of Manasseh, had been raised up to deliver the people.

GIDEON'S HOST REDUCED.

There were 32,000 men gathered under Gideon, but acting according to the Lord's instructions, all who were afraid were told to go home, thus the host was reduced to 10,000. There were still too many. They were taken to the water, and only those who lapped were to be permitted to assist Gideon; this brought the number down to 300. If the host had been allowed to help, the people might have declared that their own power had delivered them, and so have failed to give God the glory.

THE THREE HUNDRED.

These men, we learn from the whole lesson, were divided into 3 companies of 100 each, and to each man was given a trumpet and a pitcher with a light inside. Imitating Gideon, they blew with the trumpets, broke the pitchers, and held the lights in their left hands. The result was that the Midianites and their allies fled and Israel was once more free.

The great thought of this lesson seems to be

"GOD GIVES THE VICTORY TO THOSE WHO TRUST HIM."

Let men be full of hope, whole-hearted and zealous in God's service; let them trust in the Lord, and victory is certain.

THOS. HAGGER.

Correspondence.

I also will shew mine opinion.—Job. 32: 10.

The Presbyterian Manifesto.

A copy of this month's CHRISTIAN was put in my hands this day, and in your leader on the "Presbyterian Manifesto" you say, "If we are right in our interpretation of the fifth clause under the heading 'The Church,' one of the difficulties in connection with baptism is removed, for belief is there made antecedent to baptism and essential to its efficacy." We Presbyterians are pædo-baptists; we believe in believers' baptism, provided no baptism has taken place in infancy, for we truly hold that the children of a believing parent are holy, therefore fit subjects for the sacred rite. Otherwise an infant under the New Dispensation would have less recognition than under the Old, where on the eighth day he was by a carnal act made a church member. Now, had the apostles, who were Jews, taught that infants were to lose their standing in Christ's church there would have been an open rupture; but as there is no mention of the same, the inference is that such a doctrine was not then conceived. Matt. 21: 43, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Rom. 11: 23-24, "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again." "For if thou wert cut out of the olive tree, which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree." And when the Jews accept Christ as a nation they will have the same religious privileges they had prior to their dispersal. Again their little ones will be made church members, but then through the rite of baptism in place of circumcision.

W. D. ROSS.

[See leading article for reply to above.—Ed.]

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By W. C. MORRO, B.A.

THIS is a very neat booklet in paper of 104 pages. The first chapter contains a complete catalogue of all the Scriptures in the entire Bible which, in the writer's judgment, have any important bearing on the subject; not the reference only, but the passages in full. This alone is worth more than the price of the book. Then there is a chapter each on "The Personality of the Holy Spirit," "The Sphere of the Spirit's Activity," "The Miraculous Work of the Holy Spirit," "The Baptism of the Holy Spirit," "God's Spirit in Man's Conversion," "The Indwelling Spirit," "The Witness of the Spirit." At the end there is an index carefully and exhaustively prepared by Jas. Johnston, which will enable the reader to find, in a few minutes, any reference for which he may be looking. It is not a large book, but every word means something. The book is scholarly, but at the same time plain and simple. Price, post free, 6d. AUSTRAL CO.

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The Leader.

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

A Presbyterian View of Baptism.

A few weeks ago we drew attention to the steps which were being taken by the Presbyterians in the direction of Christian unity, and commended them for their zeal in endeavoring to bring about so desirable a consummation. It will be remembered that as a preliminary step they published a manifesto or declaration of principles they were prepared to discuss with other religious organisations so as to arrive at a basis on which union could be agreed to. One of the clauses of the manifesto dealt with the question of baptism, and in commenting upon it we said: "If we are right in our interpretation of the fifth clause under the heading of 'The Church,' one of the difficulties in connection with baptism is removed, for belief is there made antecedent to baptism and essential to its efficacy." It would appear, however, that the meaning we put upon this clause is not sanctioned by the Presbyterians themselves. To put us right upon the matter, Mr. Ross, of Queensland, has written to us stating what the

Presbyterian views really are.* These views, we may say, are not unfamiliar to us. They form the usual stock-in-trade of pædo-baptists when they attempt to justify the practice of infant baptism. We were not at all sanguine that there was any real change in the Presbyterian position, although the language employed in the manifesto might well cause us to think so. To say that belief should be antecedent to baptism, and is essential to its efficacy, means, if words have any meaning at all, that those who are not capable of exercising belief do not come under the operation of the law relating to baptism. Therefore, taking the words as they stand, infant baptism is not recognised in the manifesto.

It may be urged, and fairly, too, that a short declaration of principles invariably requires to be followed by explanatory notes. These notes in the case of baptism we may regard as being supplied by Mr. Ross, who tells us, "We Presbyterians are pædo-baptists; we believe in believers' baptism, providing no baptism has taken place in infancy"—which is only another way of saying that *believers'* baptism is only to supply an omission, and that non-believers' baptism, as necessitated in the case of infants, is the rule in the Presbyterian Church. From this it might well be argued that the fifth clause in the Presbyterian manifesto can only be justified by the assumption that language is to be used not to express thought, but to conceal it. The explanatory notes supplied by Mr. Ross, however, seem to throw some light upon the subject, for he tells us, "We truly hold that children of believing parents are holy, and therefore fit subjects for the sacred rite." This statement seems to indicate that the belief of the parent is reckoned as that of the infant, and that because of the belief of the parent the infant is therefore to be accounted holy. It is here assumed, without a particle of evidence, that infants stand in need of belief on the part of their parents in order to their being regarded as holy or innocent. This may be good Presbyterian doctrine, but it is not in accordance with the teaching of Christ. In the mind of Jesus *all* little children were holy or innocent, "for of such," he said, "is the kingdom of heaven." We are aware, of course, that the much abused passage in 1 Cor. 7: 14 is used for the purpose of sustaining the pædo-baptist position, but the subject discussed in this chapter has nothing to do with baptism, nor fitness for baptism. In the sense in which Mr. Ross uses the word "holy" it has nothing to do with holiness. It is a question whether the believing wife should separate from her

*Mr. Ross' letter will be found in another column.

heathen husband. The Israelites were forbidden to marry heathens (Deut. 7: 3). Those who had done so were bidden by Ezra (chapters 1 and 2) to put them away. It was a question then if such a marriage did not render wife and children unclean. No, says Paul, the believing wife sanctifies the marriage relation, and because of her, husband and children are clean or holy. The old law made continuance in such a marriage equivalent to the sin of adultery; the new law sanctified the marriage because of the believing wife. That Paul did not regard the heathen husband as "holy" in the sense implied by Mr. Ross is evident, for he says, "For what knowest thou, O wife, whether thou shalt save thy husband?" It must be a very bad case indeed that requires such a misuse of Scripture.

But even holiness or innocence is not used in Scripture as a ground or reason for baptism. It is not the New Testament way of putting the matter. It is rather one of the means by which we enter into a state of holiness. Thus Peter, on the day of Pentecost, said, "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38). Again, Ananias said to Saul, "And now why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). These and kindred passages show that baptism does not presuppose a state of holiness or innocence, but a condition in which sins require to be remitted. Moreover, the baptism of infants gives an importance to the act itself which it does not possess. Apart from conscious belief on the part of the candidate, it is a useless ceremony, for which no room is found in the teaching of the New Testament. According to that teaching, it requires and presupposes a conscious and personal surrender to the special truth of baptism, viz., burial with Christ, after crucifixion—death with Christ, in order to resurrection—life with Christ. (Rom. 6: 3-14; Gal. 3: 26-28; Col. 2: 28, 3: 1-17; 1 Pet. 3: 21-4: 2.) The pædo-baptist affirms that this personal and conscious surrender is not necessary, and in saying so he is at variance with the Word of God. He makes baptism possible where God has made it impossible. He makes the belief of another stand for the belief of one who is not able to go through any such mental process, and moreover accepts such professed belief when he knows it is in very many cases a delusion and a mockery. A. E. Glover, M.A., for some time a minister of the Church of England, thus writes of the practice of infant baptism: "The ground of the baptism of tens of

thousands of infants to-day is a lying hypocrisy. The professed renunciation is a lie; the professed faith is a lie; the professed obedience is a lie; and, on the ground of a lie thrice told, the infant is 'made a member of Christ, the child of God, an inheritor of the kingdom of heaven.' In one word—on the ground of a lie he is baptised into a lie." Strong words, you will say; but justified by the conduct of thousands of parents and sponsors.

In reference to the question of circumcision, there is one important lesson Mr. Ross requires to learn, viz., "that the two covenants, the old and the new, are so separate and distinct that nothing can be argued from the one to the other without the special warrant of God for so doing." In the New Testament there is not a shadow of evidence that baptism took the place of circumcision. Whatever evidence there is is dead against the assumption. Can any one believe that if baptism came in the room of circumcision Paul would have taken Timothy and after his baptism circumcised him? or that the conference at Jerusalem, consisting of the apostles and elders with the whole church, should come together "for to consider of this matter" as to whether Gentiles should after baptism be circumcised, if it had been a law of the church that baptism had taken the place of circumcision? Is it conceivable, in view of the fact that the teaching of Judaising teachers regarding circumcision was convulsing the church and threatening not only to destroy its unity but to dethrone Christ as the supreme lawgiver, that the apostles should not have proclaimed with one voice, "Baptism has taken the place of circumcision"? That they did not do so is conclusive evidence that the apostles knew nothing about any such doctrine. In view of these things it is quite beside the mark to talk about what the Jews will do when they "accept Christ as a nation." When they do so, they will be under law to Christ, and his law relating to baptism will be their only authority so far as this rite is concerned.

Editorial Notes.

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

Roman Catholic Agitation in N.S.W.

Archbishop Kelly and his co-workers are starting an agitation in New South Wales for an alteration in the Education Act. They want the public money to be used in supporting R.C. Schools. As the Roman Catholics only number one quarter of the

population, and as the Protestants are thoroughly satisfied with the present Act, the Archbishop is not likely to gain his point. In the Public Schools of N.S.W. Scripture lessons form a part of the school curriculum. These lessons were selected by Archbishop Whately, Episcopalian; Bishop Murray, Roman Catholic; and the Moderator of the Presbyterian Church in Ireland. The Roman Catholics, however, will not have this. In N.S.W., also, ministers or accredited representatives of any church can give religious lessons in school hours to children whose parents approve. This privilege is largely used by Protestants, and Roman Catholic priests may thus, if they choose, educate their own children in their distinctive tenets; but they decline. Nothing will satisfy them but separate schools where the scholars may be kept apart from the contaminating influences of Protestant children, and in which the teachers may be supported from the public funds for teaching Roman Catholicism. In some of the States, where Scripture lessons are not given and where ministers are not allowed to give religious instruction during school hours, the Roman Catholics can avail themselves of the dissatisfaction of the Protestants and with greater hope of success endeavor to have the Act altered in the direction they desire; but in New South Wales and Western Australia, where the public as a whole are well satisfied, any attempt to gain access to the public purse to propagate Papal principles must end in failure.

Australasian Religious Census.

The Government Statistician of N.S.W. has published a comparative statement of the number of persons belonging to various denominations in Australasia according to the Census of March 31st, last year. Including New Zealand, the totals are as follows:—Church of England leads with 1,811,641; the Roman Catholics come next with 965,622; Presbyterians, 602,576; Methodists, 589,943; Baptists, 107,037; Congregationalists, 80,407; Lutherans, 78,854; Salvation Army, 38,996; Unitarians, 3,110; Other Christians, 87,576. Those known simply as disciples of Christ, Christians, or churches of Christ, are included among the "Other Christians." It will be seen that the Roman Catholics are only about half the numerical strength of the Episcopalians. Unitarians are a dying denomination. Of the non-Christian sects, the Jews number 16,841; Mahometan, 3,270; Buddhists and Confucians, 18,844; Hindoos, 851; Other non-Christians, 19,893; Freethinkers, Agnostics, &c., 13,543; Indefinite, 864; No religious profession, 22,747; No religion, 8,010; Object to state religion, 60,419; Unspecified, 14,387. The percentage is as

follows:—Church of England, 40.53; Presbyterian, 13.48; Methodist, 13.15; Baptist, 2.39; Congregationalist, 1.80; Lutheran, 1.79; Unitarian, .07; Salvation Army, .87; Other Protestants, 1.93; Total Protestants, 76.01; R. Catholics, 21.60. Jews, Buddhists, Freethinkers, Mahometans, No religion, &c., together with those who object to state their religion, make up the balance. Infidelity, like Unitarianism, is clearly a diminishing quantity. Roman Catholicism is also slowly but steadily losing ground. As the *Southern Cross* says, "Protestantism not only outbulks Romanism: it outgrows it. No one can doubt that Australasia is one of the most distinctly Protestant communities in the world; as little can anyone doubt that it will become more Protestant, rather than less, by the natural trend of its growth."

The Impress of His Substance.

J. W. McCALLUM.

"Who being the effulgence of his glory and the impress of his substance" (Heb. 1: 3, R.V., mar).

Jesus Christ is the effulgence of the glory of God. He is the great revelation of God, unfolding before men that characteristic of God which is highest glory—the characteristic of love. Moses besought of God, "Shew me, I pray thee, thy glory," and he said, "I will make all my goodness pass before thee." God has made all his goodness to pass before us in Christ, and—what glory! The great and once dread JEHOVAH loves the weak and sinful creatures of his hand with an infinite love, and stoops to save them in the person of his Son. And he saves to the uttermost. Those who are fallen very low, those who are lost, those who would wear out the patience of the most longsuffering of their fellow-creatures over and over again—these he saves, and to the end. He will not leave his work unfinished where there remains the desire for good, but, after we have suffered a little while, shall himself perfect, stablish, and strengthen us. Christ is indeed the great lustre of the Father's glory, seeing it is through him we have learned these things.

He is also the impress of God's substance. He came to save from sin—not from the guilt alone, or even the guilt and consequences of sin, but also from the power and defacement of sin. He seeks to make men like himself, Christlike, Godlike—not like God in his majesty, as Sovereign, but like him in all respects becoming to beings in subjection. But how were we to know just in what respect we should be like God, in what characteristics we should imitate him? We could not have known had God not made it known. In Jesus he has shown us. In Jesus we may know what is Godlike for man. Hence he is the impress of God's substance.

An impress is the impression or mark produced by a stamp. A stamp is always made in reverse, and, in itself, is confusing to unaccustomed eyes. The letters or figures in it seem wrong way about, and are unintelligible. But press the stamp upon wax,

and the letters and figures appear upon it in their true proportions and positions, and their meaning is clear.

In Jesus Christ we have the impress of the divine nature upon the wax of human nature. The unintelligible lettering has a meaning for us in him. Accustomed as we are to regard our fellowmen, we readily perceive and appreciate the excellencies of the Godlike life, as unfolded before us in this way. We have an actual picture of what man must be to be Godlike. Let us study it.

South Australian Tent Mission Fund.

About £40 has been promised towards purchase of tent. A few donations have already been paid. A full list of acknowledgments will duly be published in AUSTRALIAN CHRISTIAN. It is estimated that about £80 in all will be required to procure tent, seats, etc. Several brethren have promised help, but have not yet stated the amount; others have been seen or written to, but have not yet responded to our appeal. Brethren, will you not help in this onward movement? Do not refrain from helping because your donation would not be more than a few shillings. If you can afford a few pounds, don't refuse to participate in what we hope will prove itself to be a glorious aggressive movement. Send donations or promises of help at once, to F. PITTMAN, Robert-street, Hindmarsh.

From The Field.

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

South Australia.

YORK.—The anniversary services in connection with the Sunday School were held to-day. The afternoon was devoted to special singing by the scholars and addresses by Mr. J. Benkers, who gave an interesting and instructive address, and Mr. T.H. Brooker, M.P. The School, which now numbers over 200 teachers and scholars, is growing rapidly. The vocal item which gave most pleasure was one given by 12 of the smallest girls in the School. The gospel was preached in the evening to another fine congregation, and Bro. Duncan, who will be with us for one more Sunday only, gave an impressive address. The choir of the church rendered 2 anthems at this service, while the scholars sang several of their hymns. The secretary, Mr. A. Aird, assisted by the teachers, did everything that was needed for the comfort of all.

Nov. 2.

E.E.W.

WILLIAMSTOWN.—The ninth anniversary of the church was celebrated on Oct. 26th and 28th. Good attendance at all the meetings. Percy Pittman was with us, and spoke on the Lord's day morning and afternoon. The gospel was preached on Sunday and Monday evenings. Very good meeting on Tuesday. A young girl from the Sunday School made the good confession.

Nov. 3.

W. G. P.

HINDMARSH.—T. H. Brooker presided on Sunday morning, and A. J. Clarke gave an excellent address. The afternoon was devoted to a cantata rendered by the children, "Only a Wail," Bro. Pittman giving the connective readings. The evening service was con-

ducted by the Hon. Joseph Vardon, M.L.C., his subject being, "One Thing," which was most interesting and profitable. Miss Goodall sang, "Lift up your hearts in prayer to God." It was a great day with the children, who had been well trained in their anniversary hymns by Bros. Duncan and Lee. One addition by letter since last report—Sister M. A. Smith, from Grote-st.

Nov. 10.

A.G.

PORT PIRIE.—R. J. Clow arrived on Monday last and commenced his fortnight's mission on the following evening. Last night a young man came forward and confessed, which makes the fifth confession during the past fortnight.

Nov. 7.

W.C.O.

STRATHALBYN.—We were pleased to receive into fellowship this morning a sister from the church at Milang. A large gathering this evening. At the conclusion of the address, two young people who had previously confessed Christ were buried with him in baptism.

Nov. 2.

H. J. HORSELL.

KADINA.—G. B. Moysey commenced work here in January, 1901, and closed his labors with us to-day. On October 29th Bro. Moysey was given a surprise party by some of the members, and on November 2nd farewell addresses were given. At the close one elderly man made the good confession. November 3rd a public farewell meeting was held. Bro. Wright occupied the chair, and Bros. Jackson, Patterson, McDonald, Waters, and Sister Kennedy, and others, spoke. All bore witness to the excellent work done by Bro. Moysey, and to the high esteem in which he was held. Occasion was taken to extend a word of welcome to J. Selwood, who is to take up the work in Kadina for a time. At this juncture in the meeting an illuminated address was presented by the chairman. Bro. Moysey gave a most affectionate farewell talk, and the meeting closed by singing, "God be with you till we meet again."

GROTE-STREET.—Good meetings to-day, Bro. Anderson speaking in the morning and Bro. Jas. Manning at night. We are looking forward with expectation to the arrival of Bro. and Sister Grinstead. A public tea and meeting will be held on Wednesday, November 10th, to welcome them to their new home, and we pray that God will abundantly bless their work amongst us.

Nov. 9.

E. R. M.

GLENELG.—Good meeting last evening. The two were to be baptised that submitted themselves to the Lord on the previous Lord's day. Another at close of discourse confessed the Lord and was baptised the same hour. Our special meetings commence next Lord's day evening in the chapel. F. Pittman is the preacher. Brethren, pray for us. The meetings are to be continued a fortnight.

Nov. 3.

J. COLBOURNE.

PORT PIRIE.—Last Lord's day one was restored to fellowship. W. Moffit addressed the church morning and evening. During the fortnight our brother was with us he preached from house to house, and the result has been seen at our last two Thursday meetings, one coming forward at Bro. Selwood's farewell meeting, and two more last Thursday, when Bro. Moffit spoke.

Nov. 1.

W.C.O.

PORT PIRIE.—Yesterday morning we received by letter a sister from the church at Hindmarsh. In the evening Bro. Morrow preached, when a young woman came forward and made the good confession. This is the fourth during the past two weeks.

Nov. 3.

W.C.O.

New Zealand.

WELLINGTON SOUTH.—To-night we had the joy of seeing another—a young lady—step out on the Lord's side. Last Sunday we commenced the holding of a half-hour prayer meeting before the gospel service. The two which we have now had have been well attended and of an earnest character. These meetings we feel sure will be a great power for good in our midst, not only strengthening us for the proclamation of the gospel, but, as already evident, refreshing us spiritually. The S.S. teachers also have started to devote a short time for prayer after the school.

Oct. 26.

S. McIVER.

SOUTH DUNEDIN.—Splendid meeting to-night, when Bro. Hadfield gave an earnest address on the "Prodigal Son." Interest good and some almost decided.

S. J. M.

AUCKLAND.—Glorious meetings to-day. In the morning, presided over a fine gathering of the saints around the Lord's table. In the afternoon, addressed the children of the Bible School, of which Bro. Will Marson, our model singing leader, is the superintendent. Afterwards went to Western Park and spoke to a large meeting on the Temperance question. In the evening, one of the best gatherings we have had since our coming assembled to hear the message. The young lady who confessed Christ last Lord's day was buried with him in baptism; 2 others, a young man and married lady (her husband was immersed 3 weeks ago), decided to follow the Saviour, while several arranged for visitation and conversation. I sail on Thursday for a week's mission at Turua. The church has brought out my review of the Unitarian minister on "The Deity of Christ" in pamphlet form at 1d., and there is a wide demand for them.

C. W.

INVERCARGILL.—One of the most successful meetings ever held by the church here was held on Thursday, 23rd October, to welcome our evangelist. The building was packed, and the meeting most enthusiastic. Splendid addresses were given by Bren. Hay, of Mataura; Manifold, of Christchurch; Greenhill, of Kaitangata; and W. G. Alcorn, our new evangelist. The church here is greatly indebted to Bro. Manifold, who spent the two Lord's days previous to Bro. Alcorn's arrival with us, and did the preaching for us.

Nov. 3.

G. LADEROOK.

CHRISTCHURCH.—Last Lord's day evening, at the close of a good address by Bro. Manifold, a young lady confessed her faith in Christ. She was immersed this evening, together with the son of Bro. Amess, he having also decided for Christ. We rejoice in the progress of the good work.

Oct. 29.

G. P. P.

West Australia.

BOULDER.—During October there have been four confessions. The Sunday School is still increasing, and from that part of the work we look for good results.

Nov. 3.

W. P.

FREMANTLE.—The annual picnic of the Sunday School took place on Oct. 27th, at Davilak, a very pretty spot about 5 miles from Fremantle. There were 13 trollies used to convey the children and parents to the ground. The children left the chapel at 9 o'clock, and at 10 o'clock two more trollies went for the convenience of parents. Great interest was taken in the children's races, for which there were some splendid prizes given. After a thoroughly enjoyable day, a start was made for home at 6 p.m.

J. A. SANTWYLL.

KALGOORLIE.—The writer baptised the sister who confessed previously on last Wednesday evening, when nearly twenty strangers were present. On the 26th the writer was at Coolgardie all day, and in his absence J. S. Mill conducted the gospel meeting. We are pleased to report that one, a lady, made the good confession. The progress is apparently slow, but very sure we think. In visiting, the preacher receives very kindly treatment, and feels that this branch of work will yield satisfactory returns. The meetings in Coolgardie morning and evening were very well attended. There is a splendid nucleus of members there.

Oct. 28.

LAWSON CAMPBELL.

PERTH.—The annual picnic of the Sunday School was held on October 27th, in beautiful weather. The spot chosen for the outing was at Guildford, and proved to be a model place. The scholars left Perth by the 8.45 train, arriving at their destination about 9.15, when the teachers and helpers at once set to work to make the day enjoyable for the children. As trains were running from Perth regularly, many of the parents and friends availed themselves of the opportunity to spend the day with the children. The 6 o'clock train was caught back to Perth, thus getting the children home before dark. The children behaved admirably, and we desire to thank all those members who rendered us able assistance, and so helped to make the picnic a great success.

Nov. 3.

H.P.M.

New South Wales.

MARRICKVILLE.—Last night our week-night meeting was conducted by a company of young brethren from the C. E. T. C. H. Clapham presided, S. Gole and E. Andrews read, and S. Triglone gave a thoughtful address on "Following Christ." We held a church business meeting afterwards, to arrange a "welcome home" to Bro. Ewing, who is expected back from a visit to Great Britain and America.

Nov. 6.

ROBERT C. GILMOUR.

PETERSHAM.—The anniversary services of the school were held on 28th. Bro. Rush, our new superintendent, occupied the chair at all the meetings. On Tuesday evening suitable addresses were given by Brethren Illingworth, Bagley and Dickson. The scholars were well trained by Sister Agnes Walker, and rendered choruses and action songs. The annual picnic was held Saturday, November 1st, at Pearl Bay, and was a great success.

November 3

W. H. H.

Victoria.

BENDIGO.—Every first day evening the Temperance Hall is filled with those eager to hear the good news, and frequently our hearts are cheered in seeing the twos and threes accepting Christ. We have just finished a week of self-denial for the building fund.

Nov. 8.

J. S.

ST. KILDA.—The Sunday School anniversary services were held on Sunday, October 26th, there being a good attendance of friends. The children provided the singing, and the afternoon address was given by F. M. Ludbrook, which was very attentively listened to by both parents and children. On Thursday the tea and public meeting was held, and proved a grand success, the after meeting being crowded and numbers being unable to gain admittance. The prizes were distributed by Bro. Davis, secretary of the church. A very pleasant evening was brought to a close with prayer.

E. KENNER.

BRUNSWICK.—The Lord's day school held its annual picnic on 4th November, at Campbellfield. After committing ourselves to the care of our heavenly Father, about 220 scholars and teachers were conveyed to the grounds on nine lorries, kindly lent by Messrs Grant, Melody, Hill and Whaley, to whom we owe a debt of gratitude. The success of the picnic was due to a large extent to the untiring efforts of Sisters Ward and Scott in looking after the eatables, and Bro. Foster for looking after the coppers.

Nov. 5.

R. J. MCSOLVIN.

Here and There.

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

One confession at Cheltenham on Sunday night last.

On 2nd November a young girl was immersed at Bayswater.

Good meeting and one confession at Paddington, Sydney, last Sunday.

A young man made the good confession at Meredith on Sunday night last.

Read the short article by J. W. McCallum in another part of the paper.

One confession at South Yarra on Sunday night, 2nd November, Bro. Giles preaching.

A young man was immersed and received into fellowship at Charters Towers, Q., on 2nd November.

Albany Bell, of Perth, spent a few days in Melbourne last and this week, going on to Sydney on Tuesday.

We learn from the *American Christian Standard* that W. S. Houchins had met with a serious accident, but the paper did not give any further particulars.

The York S.S. anniversary was a great success. The singing of "I'll be a Sunbeam for Jesus" by the little ones was highly appreciated.

The York church has had no fewer than 14 Sunday School scholars added to its roll during the last few weeks, and this not due to special services.

The Sunday School Union picnic at Darling on Monday last was a great success. A fine day, fine crowd, and fine management, all of Mr. Gole's trains actually turning up to time.

At North Fitzroy on Sunday morning last four were received into membership; at night four were baptised, and at the close of C. L. Thurgood's address eight made the good confession.

We hoped to be able this week to announce full particulars as to price and binding of **JUBILEE HISTORY**, but owing to holidays and other causes have been prevented. It will appear next week.

Those who have paid for their paper for 1902 need not read this, as time is precious and life is too short to waste it in doing things to no profit. But those who know themselves to be indebted to us for 1902 are asked to read this paragraph through twice, or at least once carefully, and then go and send us what they owe right quickly, before they forget it.

Mrs. James Spence, of the North Melbourne church, returned to her home last week after a visit of eight months to friends in Scotland. She reports having a delightful time with the brethren in Scotland. She was at the annual meeting held this year in Edinburgh. She speaks very highly of the kindness she received at the hands of all the brethren whom she met.

S.S.U., VICTORIA.—Superintendents and School Secretaries please remember Special Temperance Services to scholars on 23rd November.

Two men who have been worshipping with the church as immersed believers for some time, together with four others baptised during the week, were welcomed into the Lake-street church, Perth, on the 26th ult.

Any one having a copy of *The Medley*—the little paper published in the very early days of the church in Victoria by Robert Service, probably the first of all our publications—will confer a favor by loaning it to us for a few days.

A meeting to encourage our young people to take a greater interest in general church work will be held in Williamstown chapel, on Tuesday, November 18th, under the auspices of the Sisters' Executive. Mrs. Thurgood and others will speak.

We have just published a neat little Hymn Book of 100 Revival Songs, arranged by E. W. Pittman and F. M. Ludbrook. It contains the very choicest 100 hymns for Revival Meetings. Price 1d., to which, in all cases, postage or carriage must be added. To show what the book actually contains we publish contents on another page. We have a stereotyped edition and can supply them in any quantity.

Our readers will be concerned to know that T. H. Jennings still remains in a very feeble state of health, confined almost altogether to the house and most of the time to his bed. We are sorry to state that Bro. Jennings grows weaker rather than stronger. We feel sure that our readers everywhere will sympathise with the suffering one, and Mrs. Jennings and his daughter, Jessie, who minister so constantly to his needs.

M. J. Harding, of the church at North Richmond, writes:—"Lately I have had the privilege of meeting with the little church at Colac several times and have been greatly refreshed. I would ride in on the Saturday afternoon by the mail cart, and walk back after the gospel service on Sunday nights. I would like to state that I have always been made very welcome and well cared for at the home of our Sister Gray."

Unabated interest and fine attendances still mark the progress of the Tent Mission at Wedderburn. Scores are hearing the old apostolic gospel who never heard it before, and many are searching the Scriptures daily to see if these things are so, while some others have ceased to attend because they are not prepared to obey the truth. 16 confessions up to last Sunday night. Let the brethren everywhere continue in prayer for continued blessing on this Mission.

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Vol. 1, Genesis Ruth. Vol. 2, 1 Sam-Psalms

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Three Vols., 20/-, by post 21/6

This is a most interesting and useful translation of the Scriptures.

The monthly meeting of C. E. Union was held in the Lecture Hall, Swanston-street, on 7th November, Jas. Johnston in the chair. Decided that the Union undertake to prepare for first half-year of 1903 a suggested syllabus for all Societies. The next Union Rally will take place at Lygon-street chapel, on 1st December. Chorus sheets are to be printed for the use of all Union Societies. T. J. Cook was appointed "Union Musical Conductor." There are now eleven Societies in the Union.

Acknowledgments for Home Mission Fund will appear next week

The sewing rally for general Dorcas work will meet Thursday, November 20th, in lower hall, Swanston-st.

Two ladies baptised in Castlemaine last week represented 152 years between them. A grand-daughter of the elder one confessed Christ on last Sunday night, before a full house.

G. B. Moysey writes:—"Have begun work and spent my first Sunday with the church at Coppin-st., Richmond. A cheering attendance in the morning and the usual crowded audience at night, when two, a lady and gentleman, made the good confession. Am impressed with the grand work already done, and pleased with the prospect of the work yet to be done. One was received into fellowship. Welcome social next Friday night."

F. PITTMAN writes.—I have read with pleasure your latest little publication, "The Elements of Divine Truth," by M. Wood Green, and think it a capital work, particularly adapted for use in Bible Classes and Sunday Schools. Scriptural truths are presented to the reader by suitable Biblical quotations, the fundamental principles of religion being thus simply and lucidly stated. This work is a valuable auxiliary to Sunday School teachers. It should also prove helpful to the consideration of the Word in the home.

W. J. Grinstead and wife, of the U.S.A., arrived in Melbourne on Tuesday *en route* to Adelaide, where Bro. Grinstead is engaged by the church in Grote-st. They remained Tuesday night in Melbourne the guests of Bro. and Sister W. C. Craigie, and left last evening for their new home. We wish for Bro. and Sister Grinstead a long and happy life in Australia. Our brother is a young man just out of college. We know that they will find warm and sympathetic hearts, not only in the Grote-st. church, but in all the Adelaide churches, and we hope they will like the place and people so well that they will want to stay there always, with an occasional visit to Melbourne. Bro. Grinstead has at least one advantage over most Australians, in that he can look down on them! Next week we hope to publish a picture of Bro. Grinstead, specially taken while in Melbourne for our pages.

Coming Events.

Observe the time of their coming.—Jeremiah 6: 7

NOVEMBER 18.—The "Spring Gathering" of Schools connected with the Sunday School Union of the Churches of Christ in Victoria will be held in the Lygon-street Chapel, on Tuesday, November 18th, commencing at 7.45 p.m. Songs, Recitations, Choruses, and Action Songs by Scholars; Selections by the Lygon Street Quartette and Mandoline Parties; Soloists, Mrs. Roy Thompson, Misses Ethel Benson, Isobel Squires, T. Couacaud, E. Somerville, and Johnson, Pianist, Miss Jeannie Dickens. Tickets obtainable from School Delegates. Children under 14, 3d.; Adults, 6d. T. GOLE, Hon. Sec.

NOVEMBER 23, 24, 25.—Lygon-st. S.S. Anniversary. Sunday 3 p.m., Address by C. L. Thurgood. Evening, Flower Service, conducted by Jas. Johnston. Monday evening, Public Demonstration by Scholars. Tuesday evening, Social Tea for Scholars, and Lime-light Views at 8 o'clock for general public.

NOVEMBER 25.—Burwood Boys' Home Annual Celebration. Grand Concert and Biograph Entertainment in the Melbourne Town Hall. Watch this Column for further Announcements.

Jubilee Pictorial History of the Churches of Christ in Australasia.

BIRTH.

BARDWELL.—On October 5th, at 5 Fashoda-st., Hawthorn, to Mr. and Mrs. R. H. Bardwell—a daughter.

IN MEMORIAM.

PAYNE.—In loving memory of my dear son Harry, who fell asleep in Jesus November 6th, 1895, aged 20 years.

Rest comes at length; though life be long and dreary,
The day must dawn and darksome night be passed;
Faith's journey ends in welcome to the weary,
And heaven, the heart's true home, will come at last.

—S. J. PAYNE.

ROWAN.—In sad but loving memory of our dear Arthur, of York, South Australia, who departed this life for a better on November 11th, 1901, aged 23 years.

Jesus, thou Prince of Life,
Thy chosen cannot die,
Like thee, they conquer in the strife,
To reign with thee on high.

—Inserted by his loving father and mother, Minyip, Victoria.

RUSS.—In loving remembrance of our loved one, Charles Frederick Russ, who fell asleep in Jesus on November 2nd, 1901, at his residence, Waimea West, Nelson, New Zealand.

Ever remembered.

Silently the shades of evening
Gather round our lonely door,
Silently they bring before us
Faces we shall see no more.

Oh, not lost, but gone before us!
Let them never be forgot.
Sweet their mem'ry to the lonely,
In our hearts they perish not.

How such holy mem'ries cluster,
Like the stars when storms are past,
Pointing up to that far heaven
Where we hope to meet at last.

—Inserted by his loving wife and family.

WANTED.

The Church at Gympie require the Services of an EVANGELIST. If there should be such a brother disengaged, or any brother desirous of taking up the work here, please communicate to A. CANE, Secretary, Bent-street, Gympie.

The Home Mission Committee of Western Australia will be glad to communicate with a brother possessing necessary qualifications, with a view to EVANGELISTIC WORK on the Goldfields.—A. LIGHTFOOT, Sec., Mueller-rd., Subiaco, W.A.

SITUATION VACANT.

WANTED!—Good GENERAL SERVANT, references required. Mrs. F. M. Ludbrook, "Dresden," Halifax-st., Middle Brighton.

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A Thing Most Wonderful
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All in Thy Hands
All the Way 'Long
Almost Persuaded
Am I a Soldier?
Anywhere with Jesus
Ashamed of Jesus .. .. .	..	..
As You Go .. .. .	..	At Calvary
Behold, Behold the Lamb of God .. .. .	..	..
Buried with Christ .. .. .	..	Beyond
By Faith, and Not by Sight .. .. .	..	..
Calling the Prodigal .. .. .	..	..
Can a Boy Forget? .. .. .	..	..
Close Thy Heart No More .. .. .	..	..
Come to the Fountain .. .. .	..	..
Count Your Blessings .. .. .	..	Eventide
Fade, Fade, Each Earthly Joy .. .. .	..	For Thee
God be With You .. .. .	..	..
Hear Us, O Saviour .. .. .	..	..
Holy Ghost! with Light Divine .. .. .	..	..
I am Happy in Him .. .. .	..	..
I Hear My Dying Saviour Say .. .. .	..	I Surrender All
If Any Little Word of Mine .. .. .	..	..
I'll be a Sunbeam .. .. .	..	..
I'll Go Where You Want Me to Go .. .. .	..	..
In the Secret of His Presence .. .. .	..	..
It's Just Like Him .. .. .	..	..
Jesus is Living with Me .. .. .	..	..
Jesus is Passing By .. .. .	..	..
Jesus, Lover of My Soul .. .. .	..	Just As I Am
Leaning on the Everlasting Arms .. .. .	..	..
Loyalty to Christ .. .. .	..	..
Mid the Splendours .. .. .	..	..
My Faith Looks Up to Thee .. .. .	..	..
My Jesus, I Love Thee .. .. .	..	..
My Mother's Bible .. .. .	..	..
My Mother's Prayer .. .. .	..	..
My Soul is Filled with Singing .. .. .	..	..
Nearer, My God, to Thee .. .. .	..	..
No Night There .. .. .	..	No, Not One
Nor Silver nor Gold .. .. .	..	..
Now the Day is Over .. .. .	..	..
Oh, for a Thousand Tongues .. .. .	..	..
Oh, It is Wonderful .. .. .	..	..
Oh, That will be Glory .. .. .	..	..
Old Time Religion .. .. .	..	..
Remembered by What We Have Done .. .. .	..	..
Revive Us Again .. .. .	..	..
Rescue the Perishing .. .. .	..	Remember Me
Safe in the Glory Land .. .. .	..	..
Saviour, Lead Me .. .. .	..	..
Shall We Gather at the River? .. .. .	..	..
Some Day the Silver Cord .. .. .	..	..
Some Happy Day .. .. .	..	..
Some Time We'll Understand .. .. .	..	..
So Near to the Kingdom .. .. .	..	Sun of My Soul
Sunshine in My Soul .. .. .	..	Sunlight
Take Time to be Holy .. .. .	..	..
Tell Mother I'll be There .. .. .	..	..
That Means Me .. .. .	..	The Better Land
The Cross of Jesus .. .. .	..	..
The Heavenly Sunlight .. .. .	..	..
The Lord is Our Leader .. .. .	..	..
The Penitent's Plea .. .. .	..	..
The Saviour with Me .. .. .	..	..
The Way of the Cross .. .. .	..	..
The Wonderful Story .. .. .	..	..
There is Power in the Blood .. .. .	..	..
There'll be No Dark Valley .. .. .	..	..
Throw Out the Life-Line .. .. .	..	..
To the Harvest Field .. .. .	..	Trust and Obey
Trusting in the Lord .. .. .	..	..
Was there Ever Kindest Shepherd? .. .. .	..	..
We're Nearing the City .. .. .	..	..
Will There be Any Stars? .. .. .	..	..
Will Your Anchor Hold? .. .. .	..	What a Friend
What will it Matter? .. .. .	..	..
When I Shall Wake .. .. .	..	..
When I Survey the Wondrous Cross .. .. .	..	..
When We All Get to Heaven .. .. .	..	..
Who'll be the Next? .. .. .	..	..
Why Not Now? .. .. .	..	..
Why Not To-night? .. .. .	..	..
Wonderful Words of Life .. .. .	..	..
Would You Believe? .. .. .	..	..

AUSTRAL CO., MELBOURNE.

What Tommy Caught.

LITTLE Tommy Tompkins,
 Was so very slow
 He couldn't seem to catch a thing,
 Whoever he might go;
 He couldn't catch a tortoise,
 He couldn't catch a ride
 Upon the very slowest cart,
 No matter how he tried.
 He couldn't catch the measles,
 If that had been his wish;
 And though he had the finest bait,
 He couldn't catch a fish.
 But papa saw him teasing
 His baby brother Ben,
 And you can just make up your mind
 That he caught something then!
 —Central Presbyterian.

The Brighter Side.

Misfortunes never come singly," it is said, and sometimes, double-yoked, they tread hard on heels of our long expected joys.

Bessie Pierson, had returned from her wedding trip, established herself in her new home with her husband, and was getting accustomed to her new name of Mrs. John L. Sawyer, when the misfortune began. There were several minor ones, and then her father died, but this sorrow was followed by one even worse. Her mother suffered a severe paralytic shock, from which it seemed at first she could not recover. Her life was saved but the mind was nearly gone, and Bessie and her husband had no alternative but to bring her to their own home, already overshadowed by a great sorrow, and narrow their home life down to a care which would probably last for years, and which it was certain that nothing but death could relieve.

It is an old saying that a living sorrow is worse than a dead one. There is some real comfort in a grave which can be covered with flowers. It is the open grave that chills the heart. But in this great trouble which had come upon the young couple so soon after their marriage there was one great consolation, as Bessie said to her nearest friends; that John was unweariedly kind and sympathetic. There was never a word of complaint from him, and his bearing throughout was that of a dutiful and loving son. Nevertheless, the burden pressed heavily on the shoulders of the young wife.

For several weeks she had been unable to go to church. When she went she found a stranger in the pulpit. She was late, and the prayer was just beginning. There was something in it that attracted her attention from the outset, and gave her a feeling of reverence and of comfort. The minister prayed for the congregation before him, and the homes from which the people came; for fathers, and mothers and little children, and finally for those children who had reversed their own relations of youth and had become the guardians of the parents who once had cared for them.

It was a most unusual petition. Bessie did not remember ever to have heard such a one before. It was the very prayer which she felt she had need to offer. Her heart responded to it, and she went home com-

forted, cheered and strengthened, to take up her burden with new and greater courage.

The brighter side of her task soon began to show itself. Changed as her mother was from what she had been, she was still amiable and sweet-spirited, and there were times when there shone through her mental weakness some glow of former recollections.

Two years later the transition came. Death was kind, and the sufferer went smilingly and without pain. Above the coffin in which she lay with a look of peace on her face the young husband and his wife dropped tears, not of regret, but of genuine sorrow. When they returned from the grave the home was empty, as if they had lost a little child. But they had the joy of a duty performed uncomplainingly and in a spirit of love.

There are many homes which have similar burdens, some of which must be borne without the knowledge of the world. It is something to support such a burden to the end, but to those who will receive it God gives grace to make the sorrow a blessing and a sacred memory.

Obituary.

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

BLACK.—Sister Adele Black, of the church at Prospect, S.A., fell asleep in Jesus on October 17th. She was a great sufferer, having been an invalid for many years. She made a brave fight for life, for the sake of her husband and eight children, but succumbed at last in great agony to her dreadful enemy, consumption. Her trials were endured with great patience and cheerfulness. It was a joy to visit her, so bright was her hope in the Lord. Our sister was born at Hamburg, and was left an orphan at the age of six. The hardships she had to endure in her youth probably had much to do with her sufferings in later years. She came to the Colony in 1880, and was married in 1882. Confirmed in the Lutheran Church, she knew little of vital Christianity until she began to attend the meetings at Prospect. Bro. Dickson baptised her on September 15th, 1895. She rapidly grew in grace, and though the "outward man" was decaying, the "inward man" was renewed day by day. Her favorite passages of Scripture were those that speak of heaven and the life to come. Her husband, who is totally deaf, has our deepest sympathy in his irreparable loss. It was a great consolation to our sister to see her three eldest children on the side of Christ before she died. May all the others be gathered safely into the fold, to meet their dear mother in the better land.

PERCY PITTMAN.

NEWMAN.—On the afternoon of October 14th our aged Sister Elizabeth Newman entered into her rest. She had lived to the ripe age of eighty-three years. Baptised by W. W. Davey in the early days of the cause in Castlemaine, she has been a faithful follower of the Master. Her husband, our late Bro J. R. Newman, predeceased her by about fourteen years. Our sister, through the advance of years, has not been able to attend the meetings for some time; but for some months past a few of the brethren have gone to her home fortnightly to break bread. It was indeed a privilege to be present on these occasions to see the enjoyment of our sister. Her life was a daily witness of our Heavenly Father's care for his children. She had perfect trust in him, and was, particularly during the later years of her life, most wonderfully provided for with things needful for this life. And now she has gone. We miss her much. May it be ours when the time comes, to be ready as she was. We laid her remains beside those of her late husband. Bro. Connor conducted a short service at the house, and also at the grave, where he spoke earnest words of sympathy and warning to those gathered around.

Castlemaine.

J. T.

SCHRECK.—On October 12th in the Perth hospital Bro. F. Schreck died, aged forty years. He was only baptised a few months ago, and was an earnest disciple of the Lord. When I last saw him, a few days before his death, he was deeply interested in our intended tent mission, and was planning the work he would do in connection with it. But he has been carried to rest. "Blessed are the dead which die in the Lord."

Perth, Oct. 29.

D.E.

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OUR OWN CHURCH HYMN BOOK.

The new edition of this popular book is now ready for distribution. The suggested tunes have all been carefully revised, and in most cases one from Sankey's collection added. This work has been done by Miss Jeannie Dickens and Messrs Robert Lyall and Nat Haddow. The number of the hymns remain the same, so that it can be readily used with the old edition. Prices as follows:—

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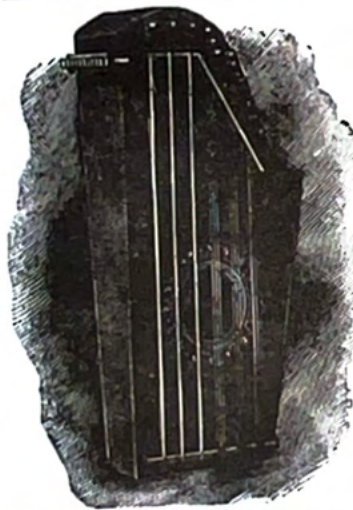
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