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AS there is One God, of whom are all things, and One Lord Jesus Christ, through whom are all things, so there is One Family of God on earth, One Religion for all men, and One Church to publish that religion to all mankind. ✻ If there were gods many and lords many, there might well be religions many and churches many. ✻ But the unity of God means the unity of mankind, the universality of that One Religion found in the incarnation, the unity of those brought into rightful relations with God and with each other through that One Religion, and their supreme obligation to extend that religion to all men everywhere. ✻ World-wide evangelisation is, therefore, a corollary from the unity of God as well as the supreme command of him in whom God manifested himself and his salvation.

—Christian Evangelist.

THE
GOLD

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Henry Ward Beecher on Infant Baptism.

PERCY PITTMAN.

In a volume of sermons by the late Henry Ward Beecher, I recently came across one on "Infant Baptism," which many of the readers of the CHRISTIAN would be interested to peruse. Dr. Parker used to say that, in his opinion, H. W. Beecher was the greatest preacher since the times of the apostles. Certainly the sermons in this volume are rich in poetic imagery, while the diction is sweetness itself. Take, for example, the opening passage of this particular sermon:—

"How beautiful a day is this for Christian parents to bring hither their children for baptism! It is the month of May. The cheerless days of winter and storm are past. Birds have come, and are everywhere building their nests, and singing as they work—as *men* should always do. The ground is green; the sky is blue; the flowers are coming, and come; the trees are bursting into leaf, and they cast no longer a faint shadow of airy network, but a full shadow of leaves. In the midst of such germinant beauty come forth Christian parents, bearing fairer flowers than any that grow in field or garden, that, sprinkled with dew, they may be presented to the Lord—the best gift of love which human hands can offer."

We are liable to be carried away, at the very outset, by the full tide of a fervent imagination, but as soon as we step on to debatable ground, word-painting fails to satisfy us. Mr. Beecher's text is, as we might expect, Mark 10: 13-16, "Suffer the little children," etc. He admits that these children were not baptised on this occasion, but claims that the Saviour's utterance covered that act. "He declared that infant children were already in that moral and salvable condition to which adults come by repentance and a renunciation of their habits and past life." "The state of mind which is natural to a little child is that state of mind which Christ holds up as evidence of a gracious condition in a converted adult." If Mr. Beecher had left out the word "infant," we could endorse all the rest. But a little child is not necessarily an infant child. We do not refuse to baptise children who understand what they are doing. But as we have no means of ascertaining the "state of mind" of an infant, we are bound to wait until it is able to indicate its state of mind before we baptise it into the kingdom of heaven. But we would like to know, if Jesus considered that these particular children were fit subjects for baptism, then why did he not baptise them? And if the disciples of Jesus were in the habit of baptising such little ones as these, then why did they drive them away? When they saw the mothers bringing their children, they would surely have said, "Here are some more pious mothers in Israel bringing their babes for baptism: welcome, ye daughters of God!" Evidently the preacher chose the wrong text for his sermon!

Mr. Beecher now plunges into a discussion of the arguments which are urged against infant baptism. First he deals with the objection that the child does not understand what it is doing. His answer is, that it does not need to. "The work of God's Spirit on the human heart is not conditioned upon our understanding it. It is God's free gift. And though the child does not understand what is being done in the act of baptism, that does not alter the fact that God's Spirit dwells in and moves upon the heart of that child. Baptism is the sign of that fact, and that fact may exist with or without our recognition." Here we have the old heresy of the immediate impact of the Holy Spirit upon the heart, apart altogether from truth presented to the mind. The Saviour prayed, "Sanctify them through the truth," and Peter affirms that we are "begotten again through the word of God." Everywhere the Scriptures teach that the Spirit operates through the truth, and as for the child not needing to understand, the parable of the sower alone would teach the necessity of a good and understanding heart. When the child is old enough to hear, understand, and obey the truth, it is old enough to receive the indwelling Spirit, and old enough to be baptised, but not till then.

The second objection dealt with is that children, having received baptism, may grow up unconscious of any such act, and depart from Christian states, and become willingly wicked. Our preacher's reply is, "So may adults. They often do. But is that a reason for disusing baptism, because a man receiving it may go aside from its intent and meaning?" Surely, Mr. Beecher, the legs of the lame are not equal! An adult may indeed go aside from the intent and meaning of his baptism, but he does not grow up unconscious of the act, as the infant does. But the preacher goes on to say that there is far more likelihood of children growing up into Christian habits than of baptised adults forming, and continuing in, such habits, because one parent at least must needs be a Christian, and the parent promises to bring up the child in the nurture and admonition of the Lord. But, we ask, why must one parent be a Christian? Who made that rule? We are sure it cannot be found in the Scripture. And if one church may decide that one parent must be a Christian, another may decide that both must be, while a third may rule that neither need be. The objection, therefore, remains unanswered.

The third objection dealt with is that infant baptism is nowhere commanded in Scripture. On this point the great preacher is worth listening to. Weigh well his frank and stupendous admissions. "I concede, and I assert, first, that infant baptism is nowhere commanded in the New Testament. No man can find a passage that commands

it; and if it can stand only on that ground, we may as well give it up first as last. Secondly, I affirm, that the cases where it is employed, as in the baptism of whole households, are by no means conclusive and without doubt; and that, if there is no other basis for it than that, it is not safe to found it on the practice of the apostles in the baptism of Christian families. Therefore, I give up that which has been injudiciously used as an argument for infant baptism. And thirdly, I assert that the doctrine that, as a Christian ordinance, it is a substitute for the circumcision of the Jews, is a doctrine that is utterly untenable, to say nothing more. If there were no other argument than this for it, I should not blame those that rail at it, and set it at naught." Let those who build on such sandy foundations as these, take note how, according to the admissions of one of their greatest preachers, the ground is slipping from beneath them! But what has the preacher to say, in view of these admissions? He simply says, "If you ask me, Where is your text? I answer you by saying, I do not want a text. Show me a thing that experience proves to be good, and I fall back on the liberty which is vouchsafed to every Christian, and which is set forth in the New Testament, and say, By this liberty I do it. There is my warrant, and there is my authority." He then adduces the Sunday School and the printing press as illustrations of things which the church has introduced or made use of without Scriptural authority. "Show me the text for the Sunday School and the printing press." Surely, Mr. Beecher, there is a limit even to Christian liberty. It will be admitted by all that the church is at liberty to do many things, and use many things, with respect to which the Scripture is silent as the grave. We have no Scripture, and need none, for buildings, baptisteries, hymn-books, and a hundred other things. But may we therefore do anything and everything that we choose? Is there no line to be drawn anywhere? Evidently the line must be drawn at anything which sets aside or contravenes any precept or principle of the New Testament. This is precisely what infant baptism does. It sets aside believer's baptism, which is plainly enjoined in the New Testament. And it contravenes the whole spirit and tenor of the apostolic writings, which teach that the kingdom of heaven is for those only who have been born again.

The next objection noted is that infant baptism comes from the Church of Rome, where it was introduced on account of the dogma of original sin. Mr. Beecher admits the impeachment, and entirely repudiates the theory of "original sin." "The Roman Catholic taught that everybody was culpable by reason of the sin of Adam, even before he

became culpable of any sin of his own; but nobody now believes any such thing, except those that are in phantasmagorical dreams." What, then, is Mr. Beecher's defence? He admits that infant baptism is a superstition, but, says he, it is a harmless superstition, a beautiful superstition, which he would not crush. But the student of church history will be disposed to ask, How can that be termed a harmless thing which breaks down the divinely-erected wall between the church and the world, and brings thousands of unregenerate hearts into the kingdom of Christ, turning a spiritual covenant into a covenant of the flesh?

The last objection named is that infant baptism stands in the way of a Scriptural employment of the ordinance. All that Mr. Beecher has to say in reply to this most weighty objection is, "Then there is all the more reason for defending it, and limiting it, and not doing it away entirely." But we answer, there is only one way of limiting infant baptism so that it shall not stand in the way of a Scriptural employment of the ordinance, and that is, by limiting it out of

existence. Those who are baptised in infancy, if they believe their baptism was Christian baptism, refuse to be baptised as believers, and no amount of explaining and limiting will make it otherwise. There it stands, the greatest obstacle that the devil has ever been able to throw in the way of the gospel, the enemy of personal responsibility, the counterfeit of the new birth.

The sermon draws to a close with a few statements such as this: "Many have grown up to years of discretion without being baptised, and I have known it, and have not troubled them; and I would not trouble them if they and I lived to the age of Methuselah." A confession of weakness, truly. If infant baptism is right, then it should be taught plainly, and firmly insisted upon. It is evident that Mr. Beecher is championing a weak cause, and fighting a losing battle. Such talents should have been employed on the side of truth, and not of error. We close the book more than ever confirmed in our antipathy to the human ordinance of infant baptism, and in our admiration of the divine appointment of which the baptism of the babes is such a miserable caricature.

Archdeacon Tucker on Design of Baptism.

Reported for CHRISTIAN by W. HOLLAND.

The first necessity of the sinful is forgiveness, and if it were to be withheld any other action would only be a mockery. Every subject of study must have its technical terms, and one of the words of Christian theology is *regeneration*, but when we speak of regeneration we are in danger of misusing the word. Words change their meaning as time goes on. We are accustomed to speak of regeneration as reformation. When we use the word regeneration, we mean exactly what it grammatically means—being born again. Something happens that corresponds with our coming into the world in the first instance. Jesus said, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." Whenever Christ used the word verily twice, he was speaking of something of particular importance. Nicodemus said, "How can a man be born when he is old?" Christ did not say, "Oh, I did not mean for you to take it in that way—I was speaking figuratively," but he simply repeats his statement, using the "verily, verily" again. We must undergo some operation of the Holy Spirit, and it is not used figuratively, but it is used literally. It bears such an analogy to birth that it can be associated with it, and is in some way connected with water, and the only use of water is in baptism. Christ has taken three things to act as channels of natural life. Many people eat food and yet die. The food has nothing in itself that is life-giving. Because it has pleased God to act with means to ends, he has been pleased to ordain that this food shall be channels through which life shall pass to us, and in exactly the same way the Lord has been pleased to use three things, and they are

water, wine, and bread. He puts the two things, water and the Holy Spirit, and we are compelled of necessity to connect them together. Very great and important is the sixth chapter of Romans, "Know ye not," etc. St. Paul says to them, You have undergone a great change, so great that I can only compare it to death, so great that it is just like putting away your humanity. You did rise from that low condition of sin and degradation by being planted in the likeness of Christ's death and resurrection. You have been baptised into him. You have been made members of Christ, and therefore how can you be any longer under sin? In baptism we underwent a change that corresponded with the passing from life unto death.

St. Paul's epistles are full of expressions, all of which indicate that in baptism a great and tremendous change took place. It is not simply a sign that we have joined some society, but that we were changed from the nature of Adam to the perfect and beautiful nature of Jesus Christ. A man can look forward to death as the putting off of the old nature. As in the first birth we partake of Adam, so in baptism we have the second birth. From the first Adam we receive that human nature that we have in common with all mankind. True, it can be held under control, and disciplined, but that is the best you can do with it; leave it alone for a little while and it will take us away from God. So we see, then, how great is the change we speak of in regeneration: it is a putting away of the old sinful nature, and a putting on of the new. There must be some real change of a different nature to mere reformation, if we are to be accepted with God. We put on Christ in our baptism.

Know ye not that your members are the temples of God? The higher you rise the lower you can fall if you neglect and abuse the members of your bodies. Though God, in his mercy and grace, has bestowed this dignity upon us of being made heirs of the kingdom of heaven, it is possible for us to fall, not because God's grace has been withheld, but that we have fallen in spite of his grace. Having been baptised, something more than a form has been gone through. A covenant relationship has been established, immeasurably greater than that with Abraham.

Sisters' Department.

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

"Teach me to do the thing that pleaseth thee, for thou art my God."

President—MRS. J. A. DAVIES.
Vice-Presidents—MRS. CHOWN, MRS. MASTON.
TREASURER—MRS. B. J. KEMP.

RESOLVE.

To keep my health!
To do my work!
To live!

To see to it I grow and gain and give
Never to look behind me for an hour;
To wait in weakness, and to walk in power;
But always fronting onward to the light;
Always and always facing towards the right;
Robbed, starved, defeated, fallen, wide astray,
On with the strength I have,
Back to the way! —Selected.

PLODDING IN RELIGION.

An intelligent Christian woman was recently heard to say: "For many years I was in deep distress on the subject of personal religion. The experience which others around me had attained seemed to be beyond my reach. I had no mystical insight; no rapt emotions; no deep sense of sin; no inward tumult of joy; indeed, no special experience of any kind; yet I wanted to be a Christian; I wanted to live in Christ's way; I wanted to follow him as my Lord and leader. One day in reading my New Testament I came across the words 'patient continuance in well-doing,' and I said, I can understand that; I can start upon that line; I can go on in the path of discipleship as a patient plodder, taking up one duty at a time." And she did; with the happy result that her life has been one of abounding service, quietly rendered, for her Lord and Master.

The patient plodder exhibits the grace of continuance. Having started in the way of well-doing, he keeps right on in it. His religion covers the whole of his life. It is not something taken up and put down at pleasure—not something for special occasions, but something for every day. There is no grace which meets with greater commendation from the Master than the grace of continuance. It is the good and faithful servant, not the successful and brilliant servant, who is called to enter into his rest. A great deal of the work of life is small, or hard, or dull, or discouraging, and sometimes it is all

these combined. But it is the small things that furnish the truest tests of character; and it is in them that we are most apt to fail. What are called the great things of life—the things which are accompanied with eclat and applause—are the easiest things to do; and they are given to but few. Most people have been appointed to ordinary work. And God has seen to it that our tasks are not made too easy. The way of duty is often steep and weary, and all progress is made in overcoming difficulty. The appointed task is oft-times weary and monotonous. No threads of romance are shot through the dull grey of its tame and uneventful details. No gift of imagination gilds with glory its commonplace events. The unspoken poetry which Robertson of Brighton says is wasted over the soap-suds, is completely absent. Life is hard and bare, and decidedly prosaic. And yet in these colorless lives there is often a noble, unselfish purpose of ministry which causes the back to be bent to the hardest tasks, and the heart to be kept sweet and sunny in the midst of discouragements.

But while the patient plodder has no lofty flights he has deep content. He has meat to eat that the world knows not of. Deep in his heart is the unfailing well-spring of satisfaction. His reward comes from the consciousness of duty done. He finds that

"The reward is in the doing,
And the rapture of pursuing
Is the prize."

As he seeks for glory, honor, and incorruptibility, God will render eternal life, which sums up them all. Enduring and abundant service will bring enduring and abundant life.

If, then, anyone cannot attain unto the highest heights of Christian experience, let him be content with serving the Master in quiet and unnoticed ways, without fret and without hurry. If the vision for which he waits fails to come, let him anchor his soul in the promise of a brighter morrow, fighting down his doubts and fears with useful work. And let him never doubt the Master's final approval, even though his life of patient toil be finished with a sigh of relief instead of with a shout of victory.—*Christendom.*

"It is not winter, yet, but that sweet time
In autumn when the cool days are past,
When the mild hours are back, and at mid-noon
The day hath all the genial warmth of June."

1903 Fifth-av., Pitts., Pa.

DEAR AUSTRALASIAN SISTERS,—

The summer with its fervid heat is past, and the sweet cool days of September have merged into October's golden glory. This is the last day of our Western Pennsylvania Annual Convention. I have been out all day, and am home to-night to rest and to write letters to the dear ones so far away. Our woman's session yesterday afternoon was fine. It was very pleasant to be among them once more. They asked me for an address; but Mr. Thurgood said, "Mrs. Thurgood will tell you about the work of our sisters in Australia; she isn't able to prepare an address just yet." I wish you could have been there to hear the description of that first pleasant meeting we held together

in Swanston-st. chapel last October. I also described the various departments of your work. I could see each one of you dear superintendents as I mentioned your work, so faithfully done. One lady said to me, "Sister Thurgood, I so enjoyed what you said; it made me think of my home in England: we have that kind of meeting there." I think they enjoyed it, for they asked me many questions after the meeting. Mr. Thurgood gave a ringing speech on "To-day and To-morrow in Western Pennsylvania." It has been a time of good cheer. "The Bible School: its Elements of Strength and Weakness" was fine; and to-night, while I am writing, the Christian Endeavor is having an Open Parliament, which will close the Convention.

Let me tell you of a pleasant visitor we enjoyed this week. Dr. Thomas Wilson, who has just graduated at Harvard University in Boston, son of Wm. Wilson, of Melbourne, came to see us. How delighted we were to see him! and he, too, to hear of his dear home people and Marvellous Melbourne. He was going to Kentucky to see the Australian boys, and will return to Pittsburgh by Lord's day if possible, so that he and Mr. T. can visit some of the steel works on Monday, and other places of interest in this great city. What joy it is to meet anyone from the far away land of sunshine and flowers! We are thinking of you all very much these bright days. I often say, "Another Australian day!" It is our Indian summer, before the winter sets in with its ice and snow.

A party of fifty went out on Friday to visit the splendid pickle factory of Heinz & Co. A guide took us through each department, and explained everything beautifully. They took us into a large auditorium, where music was playing, and gave us a dainty luncheon—five courses—so delicious!

And now this week of holiday is over, and we must settle down to the blessed work of faith and labor of love. That God may help us all to be ready to every good work is the loving prayer of

SISTER THURGOOD.

EXECUTIVE.

Mrs. Maston conducted the devotional exercises, Mrs. Forbes reading a paper on "Temperance." It was resolved to place a resolution of appreciation of our late Sister P. Ludbrook's work upon the minutes, and to forward a letter of sympathy to her family, Mrs. Chown and Mrs. Maston speaking very feelingly on the matter. There have been twelve visits paid to the hospitals; 135 magazines, 84 tracts, and scones, fruit and eggs, were distributed; one visit was paid to the Blind Asylum. Temperance was reported verbally. Additions from schools: North Richmond, 2; Balmain-st., 4; Doncaster, 7; Prabran, 1; Footscray, 2. Mrs. Pittman reported having visited Mildura; she held a meeting in the interest of Home Missions. A deputation consisting of Bren, Maston, Millis and Craigie visited the meeting, from the General Committee, and laid the needs of Home Missions before the sisters. After a lengthy discussion, Bro. Millis closed with prayer. Next meeting, December 4th.

7/11/1903.

DORCAS.

Three rallies have been held during the month for the Burwood Boys' Home, with good attendance of workers. 108 garments repaired, as well as 49 pairs of socks; 26 sheets hemmed, and a pillowslip made. Donations—two pairs stockings; 10 shirts from Mrs. Zeliuss. We had the pleasure of a visit from Mrs. Walden, of Sydney, and Miss Mathews, of Adelaide. The committee visited North Melbourne and Cheltenham societies during the month. At the latter place Sister Mahon superintends a Junior Dorcas. They have made a large number of garments for the Children's Hospital.

The Dorcas Class at Collingwood has sent Miss Thompson £1/10/- for use amongst her girls. The Sunday School also gave 10/- to the same fund.

E. ROWLES.

A Dorcas Class has been organised at South Richmond to sew for the poor. They meet fortnightly with an average of six. Mrs. Pond is president. M. CAMERON.

"Several Other Things."

In my criticism of the section "Use of the term church," in the article under the above title, I pointed out that the two senses in which the writer used the term church were mutually destructive of each other. In his reply of last week, instead of improving his case, he makes the inconsistency still more glaring by referring to such passages as Matt. 10: 18, and 1 Cor. 12: 28. In the first passage, the church is compared to a building; in the second passage to a human body (see verses 12-27). The church, under the figure of a building, is beautifully presented in Eph. 2: 20-22: Ye "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." This is all exactly true of the apostolic church; but it is not true of the broken and scattered church in our good brother's imagination. How can scattered baptised believers among Methodists, Congregationalists, Episcopalians, Romanists, Dowiteites, Mormons—where are we to stop?—be in any sense "fitly framed together," "builded together for an habitation of God through the Spirit"? Did ever anybody hear of a building scattered in a million fragments all over the world and yet "fitly framed together"? Do not these two senses nullify each other?

The error is still more apparent when the figure of a human body is employed. We should bear in mind that the Holy Spirit has used these figures for a definite purpose. The purpose here is to illustrate the close relation, sympathy and mutual dependence of Christians in church connection. How wonderfully complete is the reasoning of the apostle in the passage under consideration—1 Cor. 12. But how utterly meaningless and absurd is such reasoning when applied to the assembly that can never meet nor have the slightest mutual sympathy! Think, too, of the folly of comparing the human living body to particles of flesh and bone scattered to the four winds of heaven.

Our brother asks: "In 1 Cor. 12: 28 we find that God set apostles in the church. Was this in some particular local assembly?" If he will read the context he will see that the Holy Spirit says they were set in the church at Corinth. If they were not it is impossible to see the point in his argument. They were "set" in the church at Corinth, as they were in every other church. He asks again: "Of what local assembly does Paul write in 1 Tim. 3: 15?" Surely the answer is simple enough. Timothy was at Ephesus; and the "house of God" in which he had to behave himself was the church at Ephesus. How could he behave himself in the scattered house of our brother's fancy?

Here is a curious novelty in logic: If a brother "baptised into the one body" is baptised into the local assembly, he would need to be re-baptised every time he changed membership from one local assembly to another! I ask in reply, Does a Forester who has been duly initiated into the A.O.F. by an elaborate ceremony in some local lodge need to go through the same ceremony each time he changes his abode? When will brethren see the purpose of using the body as a figure? The body is any church or assembly meeting to observe the Lord's ordinances.

As a last resource our brother falls back on great names, and consoles himself that he is in good company. Good men sometimes entertain mistaken ideas. It would be easy to quote great names on the other side, but I refrain for the reason that I am anxious that this question shall be decided by the Scriptures alone. I affirm again that the two senses in which our good brother uses the term church are antagonistic and mutually destructive, and he should either prove his position or acknowledge he has made a mistake. I THESS. 5: 21.

South Australian Home Mission Collection.

January 3, 1904.

A circular has been forwarded to the churches in this State, requesting that every individual member lay aside a definite amount every week, beginning from Lord's day, Nov. 15, in view of the annual collection for Home Missions, Jan. 3, 1904. We trust presiding brethren and speakers will impress on the members the advisability of taking this course. Will every brother and sister upon the first day of each week just put away safely what he or she conscientiously believes should be given for this purpose? You will find this systematic method of giving is best. Result:—

1. The weekly amount put away will not be missed.
2. Great surprise at the amount saved for the Lord.
3. A much larger offering than you gave last January.
4. Joy in contributing more than you anticipated, for it is more easy to give a certain sum weekly than one lump donation.

"He that giveth lendeth unto the Lord."
H. J. HORSELL.

Victorian Missions.

M. McLELLAN.

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H. G. HARWARD AND E. W. PITTMAN.—The Mildura Mission was brought to a close on Thursday, 15th October. 55 addresses had been delivered. The visible results were 37 confessions, 5 who had been previously baptised and 1 restoration. The Congregational chapel was rented and the church organised—2 elders and 6 deacons. W. Burgess is now preaching there. The Newmarket Mission was begun on Oct. 25th; meetings gradually improving.

J. CLYDESDALE went the usual rounds of his circuit in the Brim district. By request he visited Dunmuckle church and conducted anniversary services. One addition by faith and baptism.

A. M. LUDBROOK still labors in the Echuca district, and during the month preached at Echuca, Cosgrove and Shepparton. During his absence at the latter places, Brethren Kent and Mason have carried on the meetings at Echuca.

A. W. CONNOR has held special mission at Drummond. 6 additions by faith and baptism. During his absence Bro. Maston preached at Castlemaine. 1 addition by faith and baptism at Castlemaine and 3 confessions.

R. G. CAMERON has continued his labors in the Wedderburn district, holding 2 meetings at Bridgewater. 3 additions by faith and baptism—1 at Wedderburn and 2 from Bridgewater, who for the present are enrolled at Wedderburn.

H. LENG AND W. G. ORAM are still carrying on their united labors in the Kaniva circuit. Bro. Leng reports one addition by faith and baptism at Mundulla. He has also visited Horsham and Polkemmett.

Herbert Saxby's Mission at Enmore, N.S.W.

Last Sunday was a red-letter day at Enmore. It was the closing day of the two weeks' mission that H. Saxby has been conducting with the assistance of Geo. T. Walden, and will long be a bright spot in our memory.

In the morning a large audience had the pleasure of seeing the right hand of fellowship extended to 20 who had followed the Lord in his appointed way, and of hearing a splendid address from Bro. Saxby.

At night people began to stream in soon after 6 o'clock, and ultimately filled all the seats, the aisles and the vestries, while a number stood in the porch and on the steps; after room had been found for some on the platform, and all the accommodation that the choir could spare had been availed of, a large number had to be turned away, greatly to our regret. The writer has been informed that Bro. Saxby's sermon was the best of the series, but cannot speak of his own knowledge, as he had to be content with a seat in the schoolroom below, where a small band of earnest workers spent a profitable time together praying for the conversion of many

souls. The last appeal of the mission met with a gratifying response, 21 going forward to make the good confession.

As Bro. Saxby was leaving in the mail-boat at 1 o'clock the next day, and no other opportunity was afforded to the church to officially bid him farewell, the members adjourned to the schoolroom at the close of the service for that purpose. All the converts were seated together, and during the course of the proceedings rose and sang two verses of the consecration hymn, "Take My Life." Geo. T. Walden took the chair, and voiced the gratitude of the members for the fruitful labors of our brother, wishing him goodspeed, at the same time assuring him of the pleasure his permanent return to this State would afford the brotherhood. The chairman then presented Bro. Saxby with a purse of sovereigns for himself, a colored enlargement of his (Bro. Saxby's) photo for his wife, and a suitable present for his little son.

The recipient returned thanks in the modest way that is characteristic of him, and referred to the great help that had been rendered to him throughout the mission by Bro. Walden, the choir and the workers generally. The speaker also gave some excellent advice to the new members as to how they should continue the good fight upon which they had entered. Bro. Hunter then presented an enlargement of our brother's photo to Bro. Saxby, senior, who made a feeling response. After the singing of "God bless you," all present as they left the building had an opportunity of wishing Bro. Saxby *bon voyage*.

Nov. 11.

E. J. HILDER.

Written for the AUSTRALIAN CHRISTIAN.



Perseverance.

Struggle on! my weary brother,
Spite of fears and frowns and loss,
Struggle on! there is another
Who before thee bore the cross.

When black shadows round thee gather,
Dark'ning life with grief and care,
Then remember God, the Father,
He will all thy sorrows share.

And when stormy tempests toss thee
On the billows of life's sea,
Then remember Christ, the Saviour,
Stilled the waves on Galilee.

Oh then, brother, doubt no longer!
Anchor weigh with flowing tide,
And on leeward side of Jesus,
Safely o'er life's ocean glide.

Then, when Death's dark terrors chill thee,
This sweet song exultant sing:
Christ, my King, has gone before me!
Grave and Death have lost their sting!

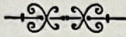
—Mack.

THE
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A. B. MASTON - - - EDITOR.



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The Leader.

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

On the Question of Elders.

At various times questions have been submitted to us in which information has been sought regarding the appointment of elders and deacons. In some cases we have refrained from giving answers, because the circumstances seemed to be of a special character and could not be properly dealt with by a general answer. If, for instance, the question were asked, "Is a church neglecting its duty by failing to appoint elders?" it would be necessary to know something about the church, its membership and circumstances, before an intelligent answer could be given. In some cases the answer would be in the affirmative; in others it would be in the negative. Generally speaking, when such questions are asked it

is insisted that the answer shall be a Scriptural one. On the face of it, this seems only reasonable and proper. In practice, however, it is not possible to give a Scriptural answer to every question—that is to say, to give a distinct Scriptural statement or approved example. In the question of church management, the New Testament does not enter largely into details, but rather confines itself to the statement of general principles. Its pages do not concern themselves with the establishment of an elaborate hierarchy, but aim rather at simplicity, and, within well-defined lines, leave a large amount of liberty. No doubt the New Testament contemplates the establishment of an eldership in every church, but here the difficulty arises as to whether every congregation can, technically speaking, be regarded as a church. If every congregation can claim to be a church, and every church should have its eldership, then in many cases this could not be done without violently breaking the rules laid down as to the qualifications of elders. It therefore appears to us that a proposition that places us in this unenviable position had better be abandoned. Under these circumstances it seems clear enough that one of two things must be true—either that a congregation is not always a church, or that it is quite Scriptural for a church, under certain conditions, to be without an eldership. It has been well observed that while an eldership is not essential to the being of a church, it is essential to its *well-being*.

Without attempting to deal exhaustively with the eldership question, we will endeavor to deal with it in such a way as, in our judgment, will give fairly satisfactory replies to the questions submitted to us from time to time. In the first place, a reply is required to the question, "If elders were appointed in every church in apostolic days, why cannot they be so appointed now?" That this was the practice seems quite plain, for we are told, in reference to the churches planted by Paul and Barnabus in Proconsular Asia, that they ordained them elders in every church (Acts 14:23). When it is remembered that the difficulty in the way of appointing elders "in every church" in our own times lies in the fact that many of them are so weak, numerically and otherwise, as to preclude the possibility of doing so, it must be evident that in apostolic days this difficulty was obviated in some way. An explanation of how it was obviated is supplied by the theory of "one church in a city." That is to say, in a city such as Jerusalem, where it is computed there must have been at one time as many as thirty thousand disciples, and from the necessities of the case a great number of meeting-places, yet

these in their organised form constituted one church with one body of elders as its board of management. The learned Dr. Samuel Davidson sustains this view by remarking that nine times is *the church* and twice *the whole church* in Jerusalem spoken of; but we never read of *the churches* in that city. It may also be noted that when a province is spoken of, such as Galatia, it is *the churches* of Galatia, but in the case of a city like Ephesus it is the church at Ephesus. Paul's letter to Titus seems also to corroborate this view: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5). Neander also in his church history says, "The epistles of the Apostle Paul give the clearest evidence that all the Christians of one city, from the beginning and ever after, formed one whole church."

If the view thus expressed be correct, it explains how it was possible to appoint elders in every church in apostolic days and why we fail to do so in modern times. It is obvious enough that what is a very real difficulty so far as one congregation is concerned may be no difficulty at all when a number of congregations are joined together. The wider area from which to select suitable men makes all the difference. In the larger view of one church in a city other difficulties too are more easily dealt with. Take for instance the question of discipline. In our own experience it is a notorious fact that in many instances the local congregation is quite incapable of administering fair and impartial justice in the cases of discipline that are brought before it. This arises from the fact that the congregation is too closely connected with the matter being adjudicated upon. Party spirit runs high, and this and other influences are against the administration of even-handed justice. A board of elders selected from a number of congregations would certainly assist in bringing about a better state of things so far as the discipline of the churches is concerned. We do not here insist that the view advanced of one church in a city is not open to question. All that we contend is that it is a fair inference from the facts as they appear before us in the New Testament—that the idea makes possible that which under our present conditions seems to be impossible. It is a view of the question that we should look at with open minds, and which might well be considered very seriously by the most thoughtful of our brethren throughout Australasia. It appears to us that the one thing most urgently needed amongst us is the better organisation and management of our churches. We suffer immensely from the lack of this.

There is no getting away from the fact that our present system is defective, and being defective affords *prima facie* evidence that in some respects it is not on a Scriptural basis.

In the meanwhile our churches continue to appoint their officers. In most cases deacons only are appointed. In a few instances elders and deacons are both appointed, in some cases to the benefit of the church, but in others with the most disastrous results. Generally, where elders and deacons are found in a church, it means that there are about two elders and seven deacons, and, with some exceptions, that the elders might as well be deacons, and the deacons elders, for all the difference there is between them. In such cases the distinction cannot but be injurious, inasmuch as it is only being Scriptural in form without being Scriptural in reality. This, however, opens up a wide question which we cannot enter into further just now. We must content ourselves with dealing with one other question that has been submitted to us; viz., "What is the Scriptural method of electing elders and deacons?" In answer to this we may say that so far as we know there are only two passages in the New Testament bearing upon this subject. That which has reference to elders is found in Acts 14: 23, "And when they had ordained [literally, had elected by vote] elders in every church"; and that which is thought by many to have reference to deacons is found in Acts 6: 5, in which we are told that the church "chose out" those who they thought were suited for the work. In the latter case we do not know how they "chose out" "the seven," but in the former the Greek word indicates that a vote was taken. In both cases, elders and deacons were the free choice of the churches. This is all the Scripture we can give on the question of electing elders and deacons, but it is clear enough for all practical purposes, directing us "to elect" or "choose out" those we desire to occupy these positions, and leaving us to do so in that way which experience has demonstrated to be the wisest and best.

Church Organisation.

EPH. 4: 11, 12.

From a clear study of these and many other passages of the New Testament, it is evident that there were two classes of officers recognised in the primitive church:—1. The apostles and prophets; 2. Elders or bishops, pastors, etc., deacons and evangelists. The work of the former was to establish the church on a sure and strong foundation, enact all her necessary laws and administer her affairs, until the scheme of redemption was fully revealed and the New Testament

completed. The work of the second was of a different nature to that of the first, except in one point, viz., the preaching of the gospel. Their work was necessary for the continuation, perpetuity and power of the church, and consisted in preaching, teaching (Eph. 4: 12), being overseers and shepherds (Acts 20: 28) of the several members of Christ's body, especially weak ones, and in looking after the more secular matters of the church, termed in the New Testament "serving tables" (Acts 6: 2). To the former, in order to efficiently carry out their work, the miraculous gifts of the Holy Spirit were necessary, and, of course, they were divinely inspired. In proof of their teaching, they had power to work miracles; but to the latter the Word of God is a sufficient guide. In proof of their teaching they present that. As the age of miracles has passed away, those officers that depended entirely on them, such as apostles and prophets, have passed away also; hence these were only *temporary* officers. Of course they also had power to prophesy. Paul said, "Whether there be prophecies, they shall be done away" (1 Cor. 13: 8, R.V.). The New Testament is their only true successor; but those officers that depended on the Word of God only, such as evangelists, elders, etc., remain to the present day, and will remain as long as the church does so. These are the perpetual officers.

A. G. SCAMBLER.

R. G. Cameron's Article.

Permit me to say a loud AMEN to Bro. Cameron's splendid article on "Christians and Drink." "Them's my sentiments" exactly. I endorse every word of it. Both in America and Australia the great majority of disciples are strongly opposed to this accursed traffic. With our exalted plea any other position is unscriptural and destructive. Let us not stain our hands with this soul-destroying business. "It is good neither to eat flesh, nor to DRINK WINE, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14: 21).

H. G. HARWARD.

Bro. Cameron is to be commended for his plain speaking on the drink curse. We, of all people, who are trying to restore the faith of Christ in doctrine and life as at the first, ought to have a clean conscience as to this fiendish traffic. If ever tree was condemned by its poisonous fruit, the drink is; and the Christian who deals in the traffic in any way, must be either totally ignorant of its awful ravages, or so hardened and indifferent to the good of others as to be utterly devoid of that love which "worketh no ill to his neighbor." I for one desire to thank our brother for his outspoken protest.

J. PITTMAN.

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"ON THE ROCK."

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NOW READY.

From The Field.

The field is the world.—Matt. 13: 38.

Victoria.

BARKER'S CREEK.—The Sunday School held its annual picnic in Picnic Gully on 4th November, and a very pleasant day was spent by the scholars, teachers, and friends. There were between 70 and 80 scholars present, and after enjoying a good dinner, the superintendent and teachers called the children together, and the afternoon was spent by racing and playing other enjoyable games. In the evening the scholars were again ready to partake of a good tea, which brought the day that they had been looking forward to to a close. The superintendent, W. Symes, thanked all who had helped him in making the picnic a success.

Nov. 9.

J. BAUER.

RICHMOND (Balmain-st.).—On last Sunday week, good meetings and two confessions. Yesterday three were welcomed to fellowship in the morning; at night there was a packed meeting and another confession. The membership is now 120.

Nov. 16.

P. J. P.

BERWICK.—The services at Muddy Creek are growing in numbers and interest. The last meeting was the best in attendance, and we were cheered by one confession. The work in Berwick is going along very well; large meetings generally both morning and evening. The Young People's Society held a very successful social last Friday evening. It took the form of a debate, Berwick v. Narre Warren, on the subject, "Is Monarchy a Better Form of Government than Republicanism?" Berwick affirmed and Narre Warren denied. After a very exciting contest, in which some eloquent speeches were delivered, the judges decided in favor of the negative—222 points against 211. Refreshments were then handed round, after which, although monarchy had been defeated, we all joined heartily in singing our national hymn.

Nov. 16.

A. J. SAUNDERS.

MEREDITH.—The visit of T. J. Cook on Nov. 1st was much appreciated both inside and outside of the church. Much interest was aroused. On the following Lord's day, when T. Potter spoke, a little girl from the Sunday School made the good confession. Last Lord's day Bro. Morris, of Ballarat, was with us. A baptismal service was held in the evening, when two little girls were immersed. There was one confession—another from the School.

Nov. 16.

A. McK.

MELBOURNE (Swanston-st.).—Last Sunday evening, week, in the absence of Bro. Meldrum, we had a splendid discourse from F. W. Greenwood, of Newmarket, on "The Voice of God." Bro. Greenwood kindly filled the breach at very short notice. Last Lord's day we had good meetings. In the morning Bro. Main, from Footscray, gave an excellent address. In the evening we had a large attendance. Subject of Andrew Meldrum's address, "The Flood." Our Wednesday night's meetings are fairly attended. Last two subjects, "Life of Joseph," and "Life of Daniel."

Nov. 17.

R. L.

MILDURA.—A social was arranged by a committee of the sisters of the church of Christ to welcome W. Burgess, evangelist, who has commenced his labors here in the Master's service. Thursday, the 5th inst., was fixed as the date. When the time arrived to commence proceedings the chapel was as full as it could comfortably be of members and friends. A

programme of songs and recitations was successfully gone through and appreciated, after which Bro. Burgess addressed those present on evangelistic and church work in a very able and pleasant manner. Advantage was taken of the occasion to make several presentations, which were suitably acknowledged. The church was the recipient of a present of 6½ dozen cups and saucers from Sister Henshilwood, which were at once brought into service, tea and coffee being handed round with sundry kinds of cakes, etc., in abundance, so a pleasant and not unprofitable evening was brought to a close with thanksgiving to the Giver of all good.

Meetings for worship and proclamation of the gospel continue to be good, the latter increasing, the former about a dozen less, some having gone harvesting in the Mallee, some away for holidays. 46 members gathered to remember the Lord on the 8th inst., and a considerable number of others were present. The Lord's day School and Bible Class are both increasing in numbers, and we trust in the knowledge of the Lord.

Nov. 11.

C.A.F.

LYGON-ST., CARLTON.—Since last report one sister has been received by letter. On Lord's day morning we were pleased to have with us Mrs. Miller from Subiaco, W.A., and Mrs. Martin from Napier, N.Z., both of whom were formerly scholars in the Sunday School. J. T. T. Harding gave a thoughtful address, which was listened to with the closest attention throughout. In the evening Bro. Johnston spoke on "A New Capital," the third of the series of special addresses. In response to the invitation an elderly man over 70 years of age made the good confession.

Nov. 16.

J. McC.

BRUNSWICK.—On November 15th, at the meeting for worship, Bro. Shain extended the right hand of fellowship to four young lads from the Sunday School who on the previous Lord's day had been "buried with Christ." At 3 o'clock we had a crowded school, after which we held a praise meeting. But the climax was reached at night, when we again had a full house, and when, after an earnest address by Bro. Shain, seven more lads from the school, together with two young ladies, confessed that "Name which is above every name." This makes twelve additions from the school for the last two Lord's days.

Nov. 16.

R. J. MCSOLVIN.

MOOROOLBARK.—The annual meeting of the church has been held, at which the secretary read a cheering report. The treasurer's report showed that the church has a balance on the right side. The election of officers resulted as follows:—Deacons, Bren. Jeeves, Darling and Langley; secretary, Bro. Darling; treasurer, Bro. Jeeves. A vote of thanks was passed to all the speakers who have assisted us in any way during the year. The church is working in harmony and prospects are bright. Meetings are well attended, and a good supply of speakers is available.

Nov. 12.

ROBERT LANGLEY.

NORTH FITZROY.—Good interest is still manifested in the preaching of the gospel by Bro. Baker. Three were received into the church by faith and baptism on Lord's day morning, November 15th, and two confessed Christ at the close of the evening service.

Nov. 17.

T.H.C.

CHINESE MISSION.—The Chinese Mission held their annual picnic on King's Birthday in the beautiful park lands, Buller-road, owned by Bro. and Sister Brice, of North Richmond. Nine furniture vans filled with teachers, scholars and friends left the Lygon-street Christian chapel about 9 in the morning, and the weather being all that could be desired, a most enjoyable day was spent. The pupils enter with

such hearty good feeling into the amusements provided, and the teachers bring along such a genuine picnic spirit, that scores have testified to the Chinese picnic being the most enjoyable that they attend during the year. We wish to publicly thank Bro. and Sister Brice, not only for the use of their beautiful grounds, but for their hearty co-operation in every way to make the picnic an unqualified success. Our mission is being splendidly attended, a big interest being manifested in every department, and although we have nearly 100 teachers on our teaching staff, yet we are in much need of more. Will readers living conveniently near please understand this as a personal invitation to come and help in the work. Meetings are held Monday, Tuesday, Thursday and Friday nights at 8 p.m., in the lecture hall of the Lygon-st. Christian chapel. A hearty welcome assured.

F. McC.

CASTLEMAINE.—Three young women who had put on Christ in baptism during the week were welcomed by the church last Lord's day. The Sunday School, with Bro. Morgan as superintendent, is forging ahead steadily.

Nov. 16.

A.W.C.

MOOROOLBARK.—November 9th, the date on which we hold our annual S.S. picnic, is always looked forward to with a great amount of pleasure, especially by the children; and Monday last was no exception to the rule. A strong committee was formed, and a resolution was passed that all children, whether Sunday School or not, should be provided for free. All sorts of games were provided for young and old. At about 10 o'clock the happy faces of the children began to appear, and from then till about 2.30 p.m. people came from every quarter, until fully 200 were present, which is the record for any religious picnic in this district. The church and S.S. have every reason to congratulate themselves on the great success of last Monday's picnic, as it brought them in touch with many who at present are almost strangers. Our prayer is that our mingling together in social intercourse at the picnic may be the stepping stone to the mingling of our hearts in the service of the King.

Nov. 12.

ROBT. LANGLEY.

South Australia.

HINDMARSH.—Lord's day last was the annual "Children's Day." Thanks to the wise management of superintendent, officers and teachers, everything, including the picnic on Monday, proved all that one could desire. For speakers, we had in the morning A. J. Clarke, of Canondown; T. J. Gore, of Unley, in the afternoon, and A. T. Magarey in the evening. These all gave excellent addresses, and with bright, cheerful singing, under the care of G. Duncan and C. Young, the services will be long remembered. The rendezvous for our picnic on Monday was that of former years—Black Forest, than which a better place could not be found within easy distance. A pleasing feature was an unexpected invitation from a committee of ladies of the church given to superintendent, officers, teachers and helpers to dine with them in a tent specially fitted up for the occasion on the ground by Mr. John Dring. A splendid cold collation was thus prepared. It was partaken of by about 40 of the workers above mentioned. In a short speech on behalf of the ladies, Bro. Glastonbury gave the invitation and said for a long while they had been wishful to show the Sunday School management how greatly their untiring efforts to educate and train the children were appreciated beyond the School itself. It was, perhaps, little to offer, yet the ladies hoped the teachers would kindly accept it as their tribute of appreciation for labors put forth by them in this direc-

tion. T. H. Brooker, superintendent, kindly and suitably replied. He said it was indeed an unexpected invitation, and it was gratefully received as an expression of goodwill towards them from those who so thoughtfully and bountifully had that day supplied the teachers with such necessary creature comforts. Bro. and Sister Dring had the arranging and providing for all the conveyances; to whom we are deeply indebted.

Nov. 10.

A. G.

KADINA.—We gave the right hand of fellowship to three here in the morning. After addressing the church we left for Moonta. We closed the day with seven confessions—four from Moonta and three men from here. Two of the latter were baptised to-night, as was also a woman who confessed last week. There were also three additions to the Moonta school to-day. We visited Wallaroo last week, in company with one of the officers of the Kadina church. We found ten of our brethren, and some Baptists who are not meeting. We intend to get them to meet for worship and preaching the gospel and school work. The Moonta brethren have secured a large hall, and they are having a baptistery put in.

Nov. 15.

W. MOFFIT.

HENLEY BEACH.—We are always pleased to have Bro. Colbourne with us. He comes here every third Lord's day, and exhorts the church in the morning, visits the school in the afternoon, and preaches the gospel in the evening in a most excellent way. Our hearts were made glad to see two young ladies profess their faith in the Lord Jesus at the close of our brother's discourse this evening.

Nov. 15.

G.A.H.

NORWOOD.—On Lord's day, Nov. 8th, we held our Sunday School anniversary. Special services were held, and the children sang special hymns. The afternoon meeting was addressed by J. H. Sinclair, and in the evening the Tabernacle was thronged. There were two confessions. On Nov. 9th we held the Sunday School picnic at Magill. Over 500 children were taken out to the grounds by tram cars. A large number of adults assembled in the afternoon. About 40 different races were arranged for the School and good prizes were awarded the winners. The unpleasant day yesterday interfered with our audiences. Sickness is prevalent amongst our church members.

Nov. 16.

A. C. RANKINE.

YORK.—On Monday, November 16th, the school in connection with the York church held its annual picnic, at Black Forest. A large and representative gathering it was, and despite the climatic conditions all enjoyed themselves. To-day we had good congregations, in the morning, afternoon and evening. One was received into fellowship. Bro. Horsell still continues to do good work, and the church has made rapid strides since he began his labors here. He has been with us now forty-one weeks, and curiously enough we have had forty-one additions. This in itself should be very encouraging to Bro. Horsell. We wish him every success in this good work. The seed is being faithfully sown, and we must reap sooner or later.

Nov. 15.

E.E.W.

GROTE-ST.—The meetings to-day have been well attended. W. J. Grinstead's subject this evening was "A Gospel for the Rich." The S.S. picnic is to be held on Wednesday, November 25th, at Mrs. Haslam's, Hyde Park (by kind permission). We expect to have an enjoyable time, and an invitation is extended to all friends. A special tent will be provided for visitors. Luncheon and tea, sixpence each.

Nov. 15.

E.R.M.

KERMODE-ST.—On Saturday, November 14th, the combined schools of Prospects and N.A. held their annual picnic in Botanic Park. The weather was favorable, and a programme of sports was enthusiastically carried out. The catering was all that could be desired. A number of visitors joined us in the afternoon, and a very happy day was spent.

Nov. 16.

V.B.T.

Queensland.

MARBURG.—On Lord's day morning, Nov. 8th, we were again cheered by extending the right hand of fellowship to another wanderer. The gospel is again making a steady progress in Marburg. Twelve months ago the church numbered about 12 or 14, holding meetings only at intervals, without Sunday School or prayer meetings. It now numbers 30 members and a Sunday School of 27. Prospects are still looking bright for progress, as all meetings of late have been fairly well attended.

Nov. 11.

A. KICKBUSCH.

CHARTERS TOWERS.—On Lord's day, November 8th, we had the pleasure of baptising one woman into Christ. She has been coming to the meetings for years. Two of her daughters have been members for a long time. We also had the pleasure of receiving a sister into fellowship who had been absent for some time.

Nov. 9.

J. SMITH.

New South Wales.

ROOKWOOD.—A lantern lecture entitled "The Queen City of the North," illustrating the three months experiences at Lismore, was given in the chapel last week. Extra seating arrangements had been made, but notwithstanding this, the building was crowded to its utmost limits. The lecture was illustrated by slides specially prepared, showing the country and town and industries of the district. The following helped to lend additional attraction to the evening by music and elocution:—Sisters Mrs. Rossell, Mrs. Griffiths, Miss Andrews, Miss Larcome, Miss Daisy Larcome; and S. Way. D. Inman manipulated the lantern, and all thoroughly enjoyed the evening.

Nov. 16.

THEO. B. FISCHER.

ROOKWOOD.—Our Sunday School picnic on November 9th was the best yet held. The teachers all worked well, prominent amongst them being Bro. Hardaker with the boat, and Bro. Morton, the secretary. Our photo groups, kindly taken by Bro. Rossell, will make charming mementoes of our happy picnic. Arriving at Rookwood in good time, before leaving the railway station we all gave expression to our feelings by singing "Praise God, from whom all blessings flow."

Nov. 13.

THEO. B. FISCHER.

COROWA.—The tent mission at Corowa closed on Lord's day evening, the 8th inst., after continuing for 4 weeks, and we are somewhat disappointed that during that time we had only 2 confessions. The results were disappointing, but no blame can be attached to the preacher, Bro. Way, or the workers. There were many difficulties in the way which need not be narrated here, but they all tended to hamper our efforts and had a detrimental effect upon the meetings; but in spite of all these drawbacks the people came, and a large number have heard the simple Gospel story that would not otherwise have been reached. Since the close of the mission one man has been buried with Christ by baptism and has united

with the church here. This case we consider a great triumph for the gospel and sufficient to repay us for our efforts. Several others we know are convinced, and we expect will shortly make the decision. The church has decided to retain the services of Bro. Way till the end of the year at least, as Bro. Griffiths desires a few months' holiday and leaves on the expiration of his term of engagement, the 17th inst. Though disappointed, we desire to heartily thank the Committee and Bro. Way for their kind and valuable assistance and their sympathy with us in the great work of the Master.

Nov. 14.

E.J.W.

PADDINGTON.—Our 15 days' mission opened in a very satisfactory manner. On Saturday and Sunday nights we held large open-air services, and on Sunday afternoon a well-attended service for young men and women. Sunday night at the gospel service the building was taxed to its utmost carrying capacity. Grand meeting; splendid singing; soul-stirring address with God's blessing resulted in 13 confessions when Bro. Bagley gave the gospel invitation. We thank God for the result of this meeting. We are working and praying for the conversion of our fellow men and women.

Nov. 16.

A. W. SHEARSTON.

West Australia.

SUBIACO.—Since last report there have been two confessions; Bro. Banks preaching.

Nov. 1.

C. A. G. PAYNE.

Victoria, South Australia and New South Wales Home Mission Collections, January 3, 1904.

The missionary spirit is the backbone of the life of a church.

The missionary offering of a church, like a mirror, reflects its real life and character.

Some people are saving all their money to give to Home Missions after they are dead. In order to make sure that it goes where you want it to go you had better give some of it on

JANUARY 3, 1904.

Spasmodic or fitful missionary agitation in a church acts like malaria—causes chills and fever alternating. Constant teaching and interest create healthy life and action. Therefore don't wait till the Sunday before the collection on

JANUARY 3, 1904,

to begin to talk of Home Missions, but begin right now.

**New South Wales wants £100
Victoria and South Australia
all the churches can give.**

Here and There.

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

Nine confessions at Brunswick, Sunday night.

One confession at Cheltenham on Sunday night.

The Almanac for 1904 will be ready in a few days.

Two confessions at Murrumbena on Sunday evening.

A. Kickbusch is now secretary of the church at Marburg, Q.

One confession at Preston Sunday night, Bro. Conning preaching.

Two confessions, Sunday night, City Temple, Campbell-street, Sydney.

At York one of the features of the gospel services is the large number of young men who regularly attend.

W. S. Phillips is now secretary of the church at Corowa, N.S.W. His address is Wahgunyah, Victoria.

The S.S. teachers of Brunswick are rejoicing over a good harvest from the school there. See church reports.

W. Meekison spoke at North Melbourne on Sunday evening last, when at the close there were two confessions.

Mrs. R. B. Davis acknowledges 11/6 for Mrs. Fleming, collected by Bro. Thompson at North Carlton church.

The church at York, S.A., continues to make progress. Three received into fellowship November 15—husband, wife, daughter.

The meeting at Newmarket conducted by H. G. Harward and E. W. Pittman still continues, but the results so far have been small.

LOOK OUT for further announcement re monster tea meeting to celebrate the opening of the new chapel in Fitzroy.—J. McGregor, Sec.

Owing to a slight indisposition Bro. Grinstead was unable to complete his reply in time for this week's issue. It will appear in all probability next week.

It is expected that M. W. Green will arrive in Victoria from Dunedin, N.Z., about the end of the present year. His address will be Cheltenham, where any correspondence will reach him.

The Christian Endeavor page will not only help those who are directly engaged in this work, but will be useful to all. Ask some Endeavor friend to take the CHRISTIAN on trial a few months.

The Sunday School building at York, S.A., is becoming far too small to hold the increasing number of scholars. They need more class-rooms, and are hoping to get some at no distant date.

On Sunday night week at Doncaster Wm. Wilson spoke to a crowded house, and at the close there was one baptism. Bro. Wilson has undertaken to fill the platform at Doncaster for several months to come.

On Jan. 9, 1903, someone paid us £1/10/- on account of the CHRISTIAN, and got receipt 577, but in some way we failed to enter the name on receipt stubb. We would very much like to know by whom this money was paid.

We have now our cheap edition of **ON THE ROCK** ready for sending out. The price is 3d., by post 4d. Anyone buying 50 copies and over we will send them for 3d. post or carriage paid. Anyone taking 500 copies we will place them on board steamer carriage paid to nearest seaport for 2d. each. Just imagine a book of 194 pages for 2d. It is neatly gotten-up, so that you need not be ashamed to give a copy to the Governor-General.

"We have in stock and for sale, "Ideals for Young People." This is a small book written by M. E. Hartan, B.A., LL.D., preacher of the First Christian church, Brooklyn, U.S.A.; 107 pages. The American price is 3/-. We will sell it for 1/6. By post, 1/9

From all we have been able to learn we have concluded that a regular, well-conducted Endeavor page in the CHRISTIAN weekly will be more generally acceptable and useful than a monthly paper, so for some time to come we will continue the regular page as now appearing.

G. Percy Pittman, on account of his early departure from S.A., has resigned the position of Conference Secretary, and H. J. Horsell has been elected in his place. All correspondence for the S.A. Evangelistic Committee should be addressed to H. J. Horsell, West-st., York, S.A.

Last Friday evening A. R. Main visited Prahran Mutual Improvement Society, and delivered a lecture dealing with misquotations and misinterpretations of Scripture. A strong plea was made for the more general use of the Revised Version of the Bible. The lecture was highly appreciated.

SUNDAY SCHOOL UNION.—The annual examination will be held in April, 1904, on "First Principles." School secretaries are requested to place their order for leaflets with the Austral Publishing Co. on or before December 15, up to which date the Company undertake to supply same, but after that date they can accept no responsibility in the matter.

Any of our readers owing the Austral for Books, Tracts, Printing or Subscription for the CHRISTIAN are asked to give the matter their immediate attention, as we need the money to straighten up accounts for the year.

The Victorian S.S. Union has decided to have a series of thirteen lessons on first principles and to have leaflets to that effect. This will not interfere in any way with the publication of the Austral leaflets on the regular international lessons. All schools in or out of Victoria who desire the regular lesson papers will be supplied. We shall understand that unless the order is countermanded the schools now receiving leaflets desire them continued for 1904.

The annual report of the church at Berwick is before us. During the year thirty-one have been added to the church, and the debt on the chapel reduced to £200. A word of praise is extended to Sisters Paul, Barrett, Longmore and Funston for entertaining the preachers during the mission, and to E. Hilbrick for help rendered in collecting for building fund. The church is living together in harmony, and A. J. Saunders, our student preacher, is doing a fine work amongst them.

The Baptist Union of Victoria is now in session in Melbourne. On Monday night Mr. Carey delivered the annual sermon on the subject, "The Modern Movement Towards Denominational Union." We like to hear of union, but the union for which this paper stands is not "denominational union," but the union of Christians. With Mr. Carr of Roman Catholic fame we believe that denominational union would lead to Rome. Just exactly how Mr. Carey and his Baptist brethren are to get into this grand procession without giving up "one jot or tittle" of Baptist teaching passes our comprehension. For instance, how the Baptists and Presbyterians are to unite without one or the other giving up something we do not at present see.

Twelve months ago the free and enlightened electors of the North Melbourne licensing district resolved by a good majority to reduce the number of public houses in that district from fifty-seven to twenty. They were given twelve months' notice, this, we presume, on account of the highly respectable nature of the trade! However, the twelve months is up, and now the music has begun. Every one of these fifty-seven licensed places is willing that thirty-seven of them should be closed, but which thirty-seven? If the inspector's report to the Decision Court is to be relied on, most of the hotels in North Melbourne are low places. They are all supposed to be clean and respectable, but instead they are dirty and in bad repute. Another remarkable fact is that the most of these low dens are kept by Roman Catholics in full fellowship. If Mr. Carr would spend more time with his own flock, and not so much in making defamatory speeches against Protestants at Roman Catholic guzzlings, it would be more helpful to public morals.

Coming Events.

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

NOVEMBER 24.—A Lecture on the Rocky Mountains of North America will be given by Mr. A. Meldrum, at the Fitzroy Christian Chapel, on Tuesday Evening, November 24th, in aid of the General Dorcas. Admission, Silver Coin.

Acknowledgments.

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

FOREIGN MISSION FUND.

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IN MEMORIAM.

ROWAN.—In loving remembrance of our brother Arthur, who was called home on Nov. 11, 1901, aged 23 years.
—Inserted by J. and T.

JOHANNESBURG, S. Africa.

Church of Christ Meeting-place:—84 KERR ST., Lord's days, Breaking of Bread, 11 a.m. Secretary's Address—WILLIAM BLAKE, Stand 388, Bertram Rd., Troyeville, Johannesburg.

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SUNDAY SCHOOL UNION.

DESIGNS are invited for the Annual Examination Certificate. Size, 10in. x 12in. To be submitted in black and white. Prize, £1/1/-. Competitors to send drawing to C. W. Mitchell, 524 Elizabeth-st., Melb., or L. Gole, 19 Bennett-st., N. Fitzroy, on or before November 28th, 1903, with *nom de plume* attached, also sealed envelope with *nom de plume* and name of competitor, which will not be opened till after the judging.

THE Austral Publishing Co. was started for the purpose of publishing CHEAPLY & ABUNDANTLY literature which will help in the great work of restoring to the world the faith and practice of the primitive church. The book to which this advertisement refers is a slightly abridged edition of a publication of which many thousand copies have been sold for 6/-. In 1886 an edition was brought out in Australia, since when 14,000 copies have been sold at 6d. But

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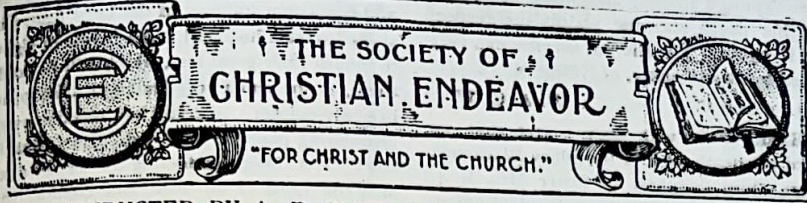
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Consecration Night.

In our societies there will be but little uniformity in the topic for December 7th. It is consecration night, and the programme will vary much in the different meetings. For this there seems no special reason, and indeed the topic referred to below would prove admirably suitable for such an occasion. A consecration meeting to be worth the name must be followed up by such faithful and heroic service as that of the worthies of Hebrews 11. Good feelings must never be bottled up, but find vent in useful living. The novel-reader cries over the pathos of the misery depicted in the book, yet neglects to alleviate the real suffering down in the next alley. Religious sentiment may be as useless; our spiritual life is weakened, not strengthened, unless this finds its legitimate issue in loving service. I notice that G. Campbell Morgan has been saying that the C.E. consecration meeting does not appeal to him. He does not like the idea of re-consecration, thinking it implies unfaithfulness. Let everyone, who takes part in the solemn service, do so determined that the motto for the ensuing month will be:

"Not I, but Christ, be honored, loved, exalted;
Not I, but Christ, be seen, be known, be heard;
Not I, but Christ, in every look and action;
Not I, but Christ, in every thought and word."

Let me pass on these suggestive lines by Caroline A. Mason, which seem to me to set forth the true spirit of consecration:

"I cannot choose; I should have liked so much
To sit at Jesus' feet—to feel the touch
Of his kind, gentle hand upon my head
While drinking in the gracious words he said.

"And yet to serve him! oh, divine employ,
To minister and give the Master joy,
To bathe in cooling springs his weary feet,
And wait upon him while he sat at meat!

"Worship or service—which? Ah, that is best
To which he calls me, be it toil or rest,
To labor for him in life's busy stir
Or seek his feet, a silent worshipper.

"So let him choose for us; we are not strong
To make the choice; perhaps we should go wrong,
Mistaking zeal for service, sinful sloth
For loving worship, and so fail of both."

Heroes of Faith.

Topic for Dec. 7th.

SUGGESTED SUBJECTS AND READINGS.

- Faith in the Cross ... Gen. 4: 4-7
- Walking with God ... Gen. 5: 22-24
- Faith Building the Ark ... Gen. 6: 13-22
- Faith Conquering Cities ... Josh. 6: 1-21
- Faith Winning Victories ... Judges 7: 15-22
- Faith on a Journey ... Acts 7: 2-5
- What the Heroes of Faith Teach Us ... Heb. 11: 1-40

NEARLY every verse in the chapter (Heb. 11) is a subject and suggests its own treatment. See the uniformity in the exemplification of the faith: By faith so-and-so did something. That is the chief point to be noted. "Faith is the root of all good works. A root that produces nothing is dead." Chalmers expressed the truth exactly: "It is not the mere verbiage of

an orthodox phraseology that constitutes you a believer. You believe substantially only if you do."

He being dead, yet speaketh (v. 4).—Posthumous influence is not a rare thing. We are glad that it is not only the evil that men do that lives after them. Dr. Hamilton says:—Bunyan is dead, but souls are still quickened by the "Saint's Rest" and the "Call to the Unconverted." Eliot is dead, but the missionary enterprise is growing. Wilberforce is dead, but the negro will find for ages a protection in his memory.

By faith Enoch was translated (v. 5).—"He is the man who never doubted, across whose placid face no dark shadow of unbelief ever sweeps. . . . It was the quiet passing away, without observation, of a spirit in heaven that had sojourned for a time on earth. Men sought him, because they felt the loss of his presence among them. But they knew that God had taken him. They inferred his story from his character."

Noah . . . condemned the world (v. 7).—He did it by building an ark to the saving of his house. There are two ways of condemning the world: (1) By a general scolding, faultfinding and hurling of anathemas; (2) By living as God would have you live. Every good deed condemns evil works. Which is the better way?

Not knowing whether he went (v. 8).—Look up in Genesis, and see what Abram knew when he first started out. It was when he acted on the word he had that the more definite promises were given. He could say:

"I know not the way I am going,
But well do I know my Guide."

Moses' choice (v. 25, 26).—Pizarro, in his earlier attempts to conquer Peru, came to a time when all his followers were about to desert him. "Drawing his sword, he traced a line with it from east to west. Then, turning towards the south, 'Friends and comrades,' he said, 'on that side are toil, hunger, nakedness, the drenching storm, desertion and death; on this side, ease and pleasure. . . . There lies Peru with all its riches; here, Panama and its poverty. Choose, each man, as becomes a brave Castilian. For my part I go to the south.' So saying, he stepped across the line. One after another, his followers followed him. This was the crisis of Pizarro's fate. There are moments in the lives of men which, as they are seized or neglected, decide their future destiny."—*Prescott's Conquest of Peru.*

These all died in faith (v. 13).—They died in it, having lived daily in the exercise of it. At death is not the time to seek faith, but to use it. Had Balaam lived the life of the righteous, there would have been more chance of his prayer being answered, "Let me die the death of the righteous, and let my last end be like his" (Num. 23: 10).

Notes and News.

- A society is being formed at Croydon.
- Newmarket society is assisting Bro. Harward.
- Sth. Yarra hopes to have its new banner shortly.

Preston Endeavorers do not know what it is to have an active member absent: This accounts for the good work they do. They have bought 500 tracts for distribution, and visit the Melbourne Hospital with flowers and tracts.

The annual election of officers of the Victorian churches of Christ C.E. Union on November 6th resulted as follows:—President, Jas. Johnston, M.A.; Vice-Presidents, H. G. Peacock, W. A. Kemp and G. W. Mitchell; Music Director, T. J. Cook; Treasurer, Miss Groom; Secretary, W. McCance, Erskine St., North Melbourne. The above, with A. R. Main, were also appointed to draw up a uniform syllabus for 1904. Since the reorganisation in October, 1902, the work of the Union has progressed splendidly. Starting with 9 societies, it now comprises 15 metropolitan and 3 country societies, and several others are being inaugurated, and have notified their intention to affiliate. We are desirous that every country society should be affiliated. No fee or levy is made. Write to the Secretary. Our aim is, "One society in every church." Those desiring help are invited to correspond. A vote of appreciation for "Our Page" was heartily given, and the delegates unanimously resolved to urge members to subscribe.

The President's advice is usually considered sound, but when Bro. Johnston advised the delegates that they should elect another as President they immediately unanimously re-elected him. They believe that when you get a good President you should hang on to him, and they mean it.

The delegates who had been to the Bendigo Convention were loud in their appreciation of the kindnesses they received at the hands of the brethren there, especially Bro. and Sister Cook, who entertained them with a most enjoyable outing on the Saturday. The only regret was that they had to come home again.

For Prayer Meeting Committees.

A REMINDER TO LEADERS.

A post-card reminder to leaders used by the Falmouth, Mass., Endeavorers, besides having a blank in which to write the name of the leader, contains the following suggestions of E. B. Allen:

Begin on time. (1 Cor. 14: 40.)

Don't have too long an opening song service. Remember, your meeting has one hour of time; at least 25 people should take part, so you must not sing too much. Give people time to speak and pray. (1 Tim. 2: 1, 2.)

Remember that as leader you are expected to lead; that is, to plan, to pray, to direct. You are to have something to say which is *your own*. (1 Tim. 4: 12.) Don't read something from a paper and omit to say something out of your own Christian purpose and experience. 1 Tim. 4: 15; Matt. 10: 32; 2 Tim. 2: 15.

Be sure to invite people to the meeting; father and mother, brother and sister,—these should all have a special invitation from you to be there. Ask them to speak, too. (Lk. 8: 39; Jno. 1: 41, 42.)

Remember to do for other leaders, by helping them promptly yourself, just the things you hope that others will do when you lead. (Matt. 7: 12.)

God will help you if you ask him. (Jno. 14: 13, 14.)—C.E. World.

OUR BIBLE DATING PLAN.

| Date. | O.T. | N.T. |
|------------|------------------|-----------|
| December 1 | Ezek. 40, 41 | 2 Peter 3 |
| " 2 | Ezek. 42, 43, 44 | 1 John 1 |
| " 3 | Ezek. 45, 46 | 1 John 2 |
| " 4 | Ezek. 47, 48 | 1 John 3 |
| " 5 | Daniel 1, 2 | 1 John 4 |
| " 6 | Daniel 3, 4 | 1 John 5 |
| " 7 | Daniel 5, 6, 7 | 2 John |

Obituary.

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

HEAP.—On the 27th of October our Bro. Heap passed to the life beyond after a lingering illness. We who watched him week after week lingering between life and death could not but feel happy at his release, knowing that he had entered that happy state—entered that life where no sickness can come. Our brother had reached the ripe age of 72 years, and although reserved, he had a warm heart. He has left a widow—a member of the church—and a large family of grown up sons and daughters, some of whom also are members of the church. To those who are left behind we offer our deep sympathy, and add this word of sweet comfort: He cannot return to us, but we may go to him; and in that land beyond the tomb we shall meet with our loved one again.

"Tis sweet to look beyond my pains,
And long to soar away."

Buninyong.

E.G.

YOUNG.—It is with feelings of deepest regret I have to report the death of our dearly beloved Sister Young, who died after a short illness at her daughter's residence at Boonah, on the 18th of October. Great kindness was shown by all the members of the church

during Sister Young's illness, and much sympathy expressed at her death, showing plainly the respect she was held in by all. The funeral service was very ably conducted by Bro. Fischer, of Zillmere.

Boonah, Q.

W. A. C. W.

BLACKWELL.—It is with deep regret that we have to record the death of Clarice Mary Blackwell, aged 13 years, third daughter of Sister Mrs. R. J. Blackwell, who passed peacefully away at Kaniva, Victoria, on Friday, October 30th. At the recent Sunday School Union Examination in South Australia, Clarice secured first prize in her division, out of 62 competitors, gaining the full 100%. She was always regular in her attendance at the Sunday School, and has secured first prize in her class each year since the School has been started. Her heart was in the Sunday School, and she loved to study the Word of God. Her body was laid to rest in the Milang Cemetery, on Tuesday, November 3rd, G. S. Bennett and A. Pearce officiating at the grave. Widespread sympathy is felt for the bereaved.

Milang, S.A.

A. J. O.

BISH.—It is with feelings of deepest regret that we have to report the death of our esteemed Sister Bish, of Mumble Plain, which took place on Monday, November 2nd. Our sister was about 40 years of age. She was baptised about five years ago by T. Hagger,

and ever since that time she has been a very earnest and consistent follower of the Lord Jesus Christ. Our sister leaves a husband and a family of eight children to mourn their great loss, which will be doubly felt by them, as she was a very kind and affectionate woman in every respect. We laid her remains away in their last resting place on Nov. 3rd. in the Swan Hill Cemetery, G. A. Mott conducting the service at the grave. May the Lord of all hope and comfort sustain the bereaved ones in their hour of trouble, and by-and-bye may they all be reunited in heaven, where there shall be no more parting nor sorrow, neither shedding of tears.

Mumble Plain.

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A PRAYER BAND

By request of Sister E. A. Stone we give publicity to the following:—"Will brethren and sisters join in lifting up their voices with one accord, by becoming members of this Prayer Band, that increasingly the members of the church of Christ may be men and women 'filled with the Holy Spirit,' 'filled with all the fulness of God,' 'in order that ready may be the man of God, unto every good work being fully prepared' (2 Tim. 3: 17, Rotherham). If evangelists and officers will place the new members of the church in this Prayer Band, they will put them in the place of growth. Cards of membership (2d. each, to defray printing and postage) may be had from evangelists and officers of churches, or from Mrs. E. A. Stone, 'Plas Hyfryd,' Bamawm, Rochester. Those whom the Holy Spirit may lead in this will be supplied with packets of cards of membership upon application. Will all such please keep a list of names and dates of members enrolled? The roll on earth will be collected annually, if the Lord tarry; but the names will be 'written in heaven' (Luke 10: 20), for—'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.'" The following is the card referred to:—

"They lifted up their voice to God with one accord."

—Acts 4: 24.

A PRAYER BAND.

MEMBER'S CARD.

Date

NAME

OBJECTS:

1. For the gifts and indwelling of the Holy Spirit in fulness in the church. "Ye are the body of Christ" (1 Cor. 12; Rom. 8).
2. To make Him better known, loved, honoured, and worshipped.

PRAYERS.

"How much more shall the heavenly Father give the Holy Spirit to them that ask him."—Luke 11: 13.

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened, that ye may know what is the hope of his calling."—Eph. 1: 16-23.

"For this cause, I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit."—Eph. 3: 14-21.

"Be filled with the Spirit."—Eph. 5: 18.

"And the disciples were filled with joy and with the Holy Ghost."—Acts 13: 52.

"They were all filled with the Holy Ghost, and they spake the word of God with boldness . . . and with great power . . . and great grace was upon them all."—Acts 4: 31-33.

"Pray for the peace of Jerusalem: they shall prosper who love thee."

—Psa. 122: 6.

30 REASONS

Why we Should be Filled with the Holy Spirit.

BECAUSE WE NEED HIM TO—

1. Watch for Christ's coming. Matt. 24: 42.
2. Have heart's prayer for Israel. Rom. 9: 10.
3. Be in us the spirit of wisdom and understanding. Isa. 11: 2.
4. Seal us with the Holy Spirit of promise. Eph. 1: 13.
5. Vitalise or quicken our mortal bodies. Rom. 8: 11.
6. Make manifest the life of Jesus in our mortal bodies. 2 Cor. 4: 10, 11.
7. Make our bodies the temples of his abode. 1 Cor. 3: 16.
8. Convince the world of sin, righteousness, and judgment. John 16: 8.
9. Guide us into all truth. John 16: 13.
10. Receive of the Saviour and show to us. John 16: 13, 15.
11. Shed abroad the love of God in our hearts. Rom. 5: 5.
12. Make us spiritually-minded. Rom. 8: 6.
13. Reveal to us His purpose and the mystery of Christ. Eph. 3: 4-11.
14. Be led by the Spirit, as sons of God. Rom. 8: 14.
15. Teach us, as he teacheth. 1 Cor. 2: 13.
16. Bear witness with us that we are God's children. Rom. 8: 16.
17. Help our infirmities in prayer. Rom. 8: 26.
18. Make intercession for us according to God's will. Rom. 8: 27.
19. Bestow upon us true peace and heavenly joy. Rom. 14: 17.
20. Abound in hope. Rom. 15: 13.
21. Teach us the deep things of God. 1 Cor. 2: 10.
22. Enable us to understand the Scriptures. 1 Cor. 2: 14.
23. For speech, in demonstration of the Spirit and of power. 1 Cor. 2: 4.
24. Put on the whole armour of God. Eph. 6: 10-18.
25. Impart to us His loving and gracious fruits. Gal. 5: 22.
26. Be strengthened with might in the inner man. Eph. 3: 16.
27. Enable us to keep the unity of the Spirit. Eph. 4: 3.
28. Make us fruitful in the performance of good works. Eph. 5: 9.
29. Be filled with all the fulness of God. Eph. 3: 19.
30. Give us patience to wait for Christ's second coming. 2 Thess. 3: 5.

Membership Cards, 2d. each, post free, may be had from the evangelists and officers, and from Mrs. E. A. Stone, "Plas Hyfryd," Bamawm, Rochester; or in packets from Austral Co., 528 Elizabeth-st., Melb. [Austral Print.

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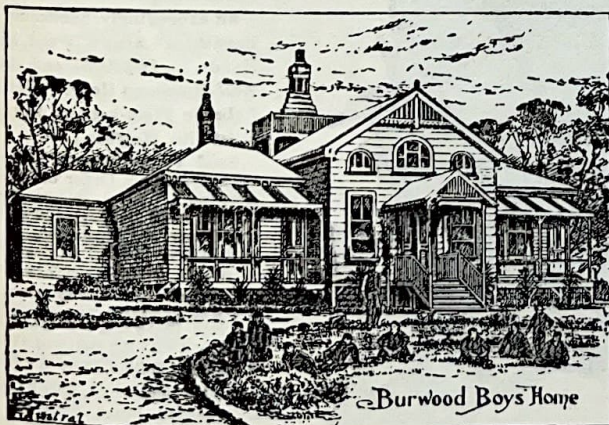
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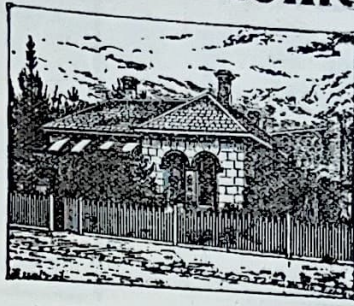
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