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The Evolution of the Religious Reformation

A Reply to the Reviews By Wren J. Grinstead.

No. 1.

The South Australian Conference Essay for 1903 was written for the explicit purpose of initiating a discussion and re-examination of some positions which are widely held as necessary consequences of our plea. The results have been encouraging. There has been some re-examination, and much discussion. In replying to the criticisms, the essayist wishes, first, to make some acknowledgments and general observations in regard to the essay itself; second, to discuss the reviews *seriatim*; and third, to advance the arguments demanded in favor of the positions which he has taken in the essay.

I. ACKNOWLEDGED FAULTS IN THE ESSAY.

The essayist desires first of all to thank the reviewers for their attention, and for the words of praise which they have bestowed upon the style of the essay and the purpose of its author; and still more for the real faults which their criticism has laid bare. He hastens also to acknowledge those faults, whether they have been explicitly mentioned by the critics, or have only been revealed to him by the inaptness of some points in the reviews.

The first and greatest of these seems to be that the essay presumed too much upon the ability and willingness of its readers to interpret it in accord with other utterances of its author, and with his practice. The essayist is confident that none of the South Australian brethren, who are familiar with his stand on many of the questions raised by the reviewers (but not contemplated in the essay), would, upon careful thought, accuse him of any sacrifice of the plea, or of any intentional ambiguity in stating his position. He is justified in this confidence by the fact that some who did not favor the essay upon hearing have largely altered their opinion

upon a careful reading. But the essayist should not have expected the brethren in the other States to use his practice and his public utterances as a guide in the interpretation of the essay, for the simple reason that they cannot know what these have been. His excuses are, that the essay was written primarily to be read to South Australians, and with only an uncertain hope of its being published; and that he was so far from any thought of some of the things attributed to him by the critics, that it did not occur to him to safeguard his language sufficiently against such a construction. Seeing, however, after the essay was read, something of the probable line of misinterpretation which always constitutes the major part of adverse criticism, he undertook to insert the needed safeguard in the form of the note which heads the published essay. The unavoidable haste with which this note was written is responsible for some infelicities of expression, which led to more misunderstandings.

Instead of saying "the views expressed in this essay are at variance with those held by many of the brotherhood," he should have said "some of the views," etc. The only views meant to be advocated in the essay which have met with any widespread condemnation in the reviews are the abandonment of close communion and the free exchange of pulpits with other religious bodies. Nevertheless, some of the critics seem to have interpreted this note as a general red-rag challenge, and to have charged everything in sight. If they would reply that the wording of the note justified this general hostility, the essayist is willing to bear the blame.

Again, in disclaiming any intention to advocate the admission of the unimmersed

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to membership in our congregations, the essayist unintentionally (and, he thinks, pardonably) conveyed a different idea by using the term "fellowship." He has always used the two words as practically synonymous, and has always heard them so used. It is only since the publication of the essay that he has perceived the marked difference between the meanings of the term in Australia and the meaning it has always borne to him. It might be noted that the application of "fellowship" primarily to the Lord's Supper is a relic of the ritualism and sacramentalism of the Church of England, altogether unwarranted by the Scriptures. Alexander Campbell protested against it, and the American brethren have practically discarded it. Moreover, the essayist has never seen any Scripture evidence for regarding sitting at the Lord's table as a matter for "reception," or as having anything whatever to do with membership in the congregation, and hence the idea of the Lord's Supper was not in his mind at all in penning the words in question. While the essayist cannot see that this was anything but an innocent and unavoidable accident, it caused a great part of the confusion of terms which precipitated much of the criticism. He trusts that this explanation will be a sufficient answer to such of the criticism as hinged upon this point.

In the body of the essay, the following sentence was the occasion of much opposition:

"It is very difficult, when in the midst of their doings, breathing their atmosphere, and pressed by their enmity, as we often are, for us to keep the catholic conception of the church before our minds, and regard the pædobaptist as a brother in Christ in precisely the same sense as one who is simply a disciple."

Leaving out of sight for the moment the question of the use of terms, the context in the entire paragraph shows that the subject in hand is the denominational attitude, and not the question of the validity or invalidity of baptism, nor the Scriptural status of the pious unimmersed. In view of this, the use of the term "pædobaptist" was perhaps inapt, as seeming to lay emphasis upon the baptismal question, which is not here in sight. The unqualified use of the phrase "brother in Christ in precisely the same sense" was also misleading, as seeming to ignore all distinction between those who have obeyed the prime commandment, and those who have not. The sole matter in view here is the feeling of distinctness which we are apt to have toward other followers of Christ because they belong to a different religious body. In his earnestness to combat and condemn this feeling, the essayist used language which, taken in its absolute sense, means more than he intended it to mean. If he be blamed for this, he is again willing to bear the blame; but will caution the critic against too severe a condemnation, since in this use of the absolute for the relative, under the stress of a single deeply-felt thought, he is in company with many speakers for God, including Joshua (24: 19), Isaiah (1: 14), and the Lord Jesus Christ himself (Luke 14: 26). To be strictly and logically accurate, the sentence would be somewhat as follows: "It is very difficult . . . to regard the

Baptist or Methodist or Congregationalist as a fellow-follower of Christ, equally with one who is simply a disciple."

2. GENERAL CONSIDERATIONS.

On two points the reviewers have fallen into a more or less general misunderstanding of the purpose of the essay. Some have condemned it as so latitudinarian as to amount to a virtual surrender of the plea, and all but one have condemned the omission to adduce Scripture in support of the views advanced. The present section is a general reply to these two criticisms.

The charge of latitudinarianism touches prominently three points in Sections 4 and 5 of the essay—open communion, pulpit exchange, and the sentence "It is very difficult . . . to regard the pædobaptist as a brother," etc. This last has already been sufficiently commented upon. For the other two, further reasons will be given in the last section of the reply. Aside from these three points, the charge of latitudinarianism hinges chiefly upon passages in Sections 1 to 3 of the essay; and it is a failure to apprehend the essayist's point of view in these sections that led to the bringing of the charge.

At the close of the introduction three questions are proposed, to be answered in the body of the essay: (1) "What kind of religious movement do the times require in Australasia?" (2) "Are we fitted to meet the demand of the times?" (3) "If not, what adaptation can we hope to make?" It is apparent that Sections 1 to 3 are devoted solely to answering the first question; and, in the nature of the question, we as a religious movement for union cannot logically be taken into account at all. This being true, the most convenient standpoint to assume—indeed, the only possible one—was that of a member of some other religious body—say, a Congregationalist, or a non-clerical Methodist. So any allusion to us in those sections must be merely casual, and must tacitly regard us, *for the sake of argument*, as a denomination amongst denominations. Our true position and aim in the religious world is formally resumed towards the close of the first paragraph of Section 4, in the words: "The only movement that puts forward a really democratic and catholic platform as a basis of union is that with which we stand identified," etc. Now from the beginning of Section 1 down to the words just quoted, there is not a single action urged that is not, *from the denominational standpoint*, an advance toward union, and an advance toward our plea, which is the only feasible ground of union. Congregationalism—the polity for which we have always striven—is urged because "this order was instituted by the Holy Spirit, and commends itself to the common sense of men." A vigorous protest is registered against the present embargo on the mention of baptism, and discussion is advocated "in order to a solution that shall accord with God's will in the matter." Practically all the denominations in view in this portion of the essay now admit the unimmersed to membership, and the congregations are constrained to leave the baptismal question *in statu quo* by the power of denominational solidarity; so that the proposed

"transference of jurisdiction . . . from the denomination to the congregation" could not be other than the recognition of the congregation's right to follow its own reading from the Scriptures, and make immersion a test of membership. This would tend to bring the necessity for a correct solution of the question more prominently before the minds of those religious bodies. This suggestion, however, is only by the way, and not at all essential to the argument of the essay; nor, as already explained, does it touch us at all. As regards denominational lines and names, too, the essayist suggests a "leavening of all bodies (which obviously—one of the critics to the contrary notwithstanding—does not include ourselves) with the catholic conception of the church, until they spontaneously surrender their peculiarities and realise the catholic ideal by uniting." One of the critics does us the injustice of saying that this scheme is "favored" in the essay; when the essay was written for the very purpose of urging us to put ourselves so far forward in the movement for union that the other religious bodies would be constrained to follow us. To summarise, *no expression in this part of the essay can be interpreted as a surrender of the plea*, since this portion is a description of the *environment* of the plea, and so does not and can not include the plea itself.

The essayist must be permitted here to turn aside, in order to express his surprise that the argumentative standpoint which he assumed in this portion of the essay was so completely overlooked, and his utterances so severely mauled, by the critics. Alexander Campbell's great polemical strength lay in his ability fairly to conceive and state the position of those with whom he disagreed. The presence or lack of this ability marks all the difference between the judicious polemic and the biased controversialist. The essayist conceives that the denominational world contains many great and pious and sincere leading spirits, who are feeling their way toward union, and who have a strong and worthy sense of the necessary atmosphere of union. An appreciation and recognition of this growing catholic spirit, and an occasional visit to their side of the fence, if only to look at the landscape, would, he conceives, help us to make many friends where our present rigid and exclusive attitude now makes enemies; and he thinks these friends could be made without any sacrifice of the plea. It seems that, in this attempt to state our opponent's position fairly, he did (in the language of a critic) show a "peculiar want of sympathy with the modes of thought" of some at least of the reviewers.

The most general and severe condemnation of the essay is on the ground that, although proposing serious departures from the present practices of the brotherhood, it makes no shadow of an attempt to justify these departures by appeal to the Scriptures. This fact, if it were wholly as stated by the critics, would certainly be a fatal defect; but the essayist thinks they have overestimated both the imminence of his obligation to appeal directly to the Scriptures in the essay, and the extent of his failure to recognise their authority.

The essayist's chief reason for not appealing to the Scriptures was that the matters which he proposed to discuss presented very little if any occasion for him to do so. Most of the positions taken are upon matters wherein his hearers are essentially agreed, or else upon which the Scriptures are silent. Scripture is not more apt than secular history for illustration of the fact that institutions which do not fit their surroundings are thrust aside and ultimately perish. Scripture cannot show how Rome developed, or Protestant sectarianism arose. Surely it is needless to quote Scripture (since the hearers of the essay have long been contending on Scripture basis for these very points) to show that the ideal church must be catholic, congregational, and uncreedal, as opposed to sectarian, ecclesiastical, and founded upon the many-articled creeds of post-apostolic history. No one of us will deny that denominational lines, ecclesiastical systems, and perversions of baptism are the great obstacles to union, and so here again an appeal to the law and the testimony is superfluous. The question of our present influence and reputation in the religious world is a question of fact; and not of first century facts, but of twentieth century ones. No one of us denies, theoretically at least, the necessity for a distinction between the essential and the expedient, for a recognition and suppression of the sectarian instinct, and for full discussion of disputed questions. The only point that presents any occasion at all for the citation of Scripture is the proposal to abandon our exclusiveness of platform and communion-table. Now the essayist has never heard any Scripture at all seriously presented in favor of this exclusiveness, so far as the platform is concerned; and the Scripture arguments commonly adduced in favor of close communion seemed to him so inconclusive and shadowy that he deemed it better to close the essay and see how it was received before starting out to pursue and vanquish such elusive phantoms.

The matters presented in the essay deal not so much with interpretations of Scripture, or applications of the plea, as with our general atmosphere and attitude in presenting these interpretations and applications to the religious world. This line of thought really touches the Scriptural consequences of the plea at only one point—that of close or open communion. Intending as he did to present the Scripture on this subject later, the essayist for the time being passed it over in making his choice of a line of thought. What he did choose seemed to him to be appropriate to the occasion and the theme; and while it offered an opportunity in many places, as we have seen, to appeal to the Scriptures, there was practically no requirement to do so. Moreover, since in this subject the literary presentation seemed to him to be of great value, he avoided the introduction of occasions for quotations or references (since they were not necessary), for the manifest reason that they would have broken the continuity and effect of the oral discourse.

But is it true, as alleged, that the essay completely ignores the authority of the Scriptures as to the basis of union? The critics speak here with great vehemence. One says that "the obligation (to make the Scriptures the divine standard of appeal) is

neither recognised nor observed"; that "upon the all-important question as to the sources whence these views have been derived . . . the essay is as silent as the grave"; and suggests that a reasonable inference from this would be that the essayist suffered from an absence of "spiritual illumination"—whatever that may mean; the essayist does not remember to have seen the phrase in Scripture. Another critic observes that "Scriptural quotation or allusion is practically non-existent." A third says the omission is "deeply significant"—he does not say of what; while a fourth adds that "from beginning to end God's Word does not seem to have been consulted at all." Are these sweeping and serious charges true, or do they result from a superficial reading of the essay?

At the beginning of Section 5, headed "How are we to do it?"—just the place where we would expect an appeal to the Scriptures—we find these words: "We believe with all our heart that the plea of the disciples of Christ, put into faithful, humble practice by the Christian world, will restore a catholic church." Are the critics so unacquainted with the plea as not to know that its only content is an absolute and unquestioning recognition of the sole authority of the Scriptures? or did they read the essay so cursorily as to miss this emphatic and pivotal sentence, occurring as it does just where such a recognition would be of the greatest value and meaning? But more—to show the real sphere of thought in which the essay moves, it immediately continues: "But we must get the ear of the denominations, and we must show them the practicability of the plea, or they will have none of it. What then must we do?" It is a question therefore, not of what we shall preach, but of how we shall preach and practise it, in order that it may have a favorable hearing. This favorable hearing is only a means to the end mentioned in the previous avowal of the plea; and since the theme of the essay is the means, not the end, this avowal is all that could have been expected.

But this, though sufficient, is not the only recognition of Scriptural authority. The picture of the restored church, which dominates the essay, is a picture of the apostolic church, though the source of the drawing is not stated; while such expressions as "the supreme and sole essentialness of submission to Jesus Christ," "this order was instituted by the Holy Spirit," "a solution which shall accord with God's will in the matter," and "a pledge which calls for a continuous breaking of idols with the sword of the Spirit," ought to have shown to the readers the steady and unbroken undercurrent of appeal to the absolute and supreme authority of God's Word upon which the essay moves. Are the reviewers so wedded to the mere name of Scriptural authority, and so unfamiliar with the reality, that they do not recognise it under any but the conventional dress?

The essay stands flatfooted on the plea and the Scriptures. Its warnings are prompted by a comparison of our attitude with that of the apostles, and a discovery of what are the discrepancies. Where he

advocates abandonment of present positions, it is because the present positions seem to him to be unscriptural; but he adduces modern conditions as motives for the change in the first instance, in the hope that a realisation of those conditions will cause us to ask whether we have read the Scriptures aright, and so lead us to re-examination and readjustment. In other words, this essay is neither the argument nor the testimony, but the opening of the case. It is intended to secure thoughtful attention to the Scriptures on the subject, when they are presented. Before presenting them, however, attention will be paid to the particular criticisms. In discussing these we will try to avoid repetition, and so will omit all reference to many points where a closely similar point has been already noticed.

(To be continued.)

From a Publican's Standpoint.

I say, Mr. Editor, you are a fine fellow—spreading that dreadful yarn about us Christchurch folks; I mean for circulating that remarkable address of the secretary of the Christchurch Licensed Victuallers' Association, delivered in West Australia, in which he describes Christchurch as possessing more fanatics than any other part of the world. Really, it is too hard on us. Besides, you were not told to publish it. But boy-like, you have been telling tales out of school. What a bad man you are! But did Mr. Nordon really say that of us?—the secretary too of that august body the C.L.V.A. How dreadful! And yet how funny! It sounds so very nice. But as if to assuage our grief caused by that terrible epithet he has given some beautiful words of cheer even beyond our knowledge and most hopeful expectations. He has told us—or rather some other folks—that the publicans had only 10 o'clock licenses in Christchurch. Well, as a matter of fact they keep open till 11 o'clock. Then they must be breaking the law. But that could not be—they never do things like that; oh, no! But I wonder why Mr. Nordon told that little fib. Did he want simply to urge his friends the publicans in W.A. to oppose early closing on the grounds that it would be inimical to the moral and general good of the community? Forsooth, did he? Or did he feverishly want to warn them against getting into the mess that his friends in Christchurch and in N.Z. generally were apparently drifting into? But Mr. Nordon told his friends that they had contrived something in Christchurch to effectually deal with the prohibition evil, and as it was such a good thing he refrained from divulging it. However, in case some of your inquisitive readers might want to know, I will tell you as a secret. It is a peculiar instrument called BOYCOTT, and it is a dangerous thing. It has two edges. It cuts backwards as well as forwards. I wonder if they know that. For if the fanatics whom they intend this little affair for are in the majority in three years—and in fact they are so now—may not they, the minority, fall on the back edge of the miserable thing?

But oh!—though at the risk of tiring you, Mr. Editor—it is as a prohibition prophet

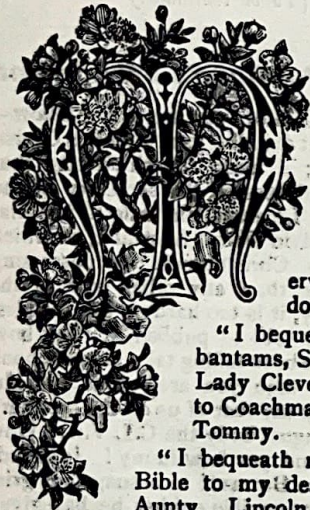
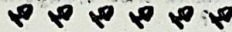
that our friend Mr. Nordon shines to perfection, for he tells us that Christchurch will probably have no-license carried within three years, and New Zealand generally in five years! How grand! We did not hope for such good things so soon. However, thanks, Mr. Nordon; we will try and do our best to get your cheery prophecy fulfilled. By-the-by, Mr. Editor, in closing let me just tell you that there is a brisk little fray going on

in the House just now on this precious liquor question. Our good Premier finds that he has been giving his prohibition friends too much tether, and is now wanting to draw them in a bill, and has submitted a bill to Parliament to that end. But of course no one would dream of supposing that he wants to do that! In fact, he is such a fast friend to the fanatics that in this particular bill he would even prohibit anyone

having liquor in their private houses in a no-license district! This is going one beyond us. But no more now, except just to say that the whole country is up in arms against the ingenious artifice displayed by Mr. Seddon in his attempt in this proposed legislation to curtail the liberties of the people on this question. Truly the devil dies hard, and "eternal vigilance is the price of liberty."
Christchurch, N.Z. W. CROWE.

Sally Jenkins' Last Will and Testament.

A Children's Story for Grown-up People.



My last will and testament," wrote Sally.

"I bequeath my doll, Flora Roosevelt Jenkins, to poor Wash-erwoman Muldoon's Molly.

"I bequeath my pair of bantams, Sir Grover and Lady Cleveland Jenkins, to Coachman Ford's lame Tommy.

"I bequeath my big picture Bible to my dear old nurse, Auntie Lincoln Washington Rogers.

"I bequeath my silver hand-mirror to Trilly Truffles, because I think if she could see herself in a glass that then she would try to keep her face clean and her hair combed.

"All my other belongings I bequeath to Miss Kindergarten Lovely to give to her slum children.

"Signed and testified to in the presence of myself this 12th day of May, 1903.

"SALLY JENKENS."

"There," mused Sally, "that's right," I guess. Sounds just like grandpa's will. But I wonder how they'll act when I'm dead and gone, and they come into their inheritance. O dear, I wish I knew just what they'll say! I—I guess I'll give something now, and then I will know." So she got ready—her mother said she might—and took her best beloved doll, Flora Roosevelt Jenkins, over to Molly Muldoon, and Molly Muldoon could hardly believe her eyes.

"What, for me!" she exclaimed. "The first flesh and blood, real live dolly I ever had! See her weeny, weety eyes joggle. This is just lovely of you, Sally!"

Then Sally went home, and the coachman put the bantams in a basket for her to take over to his little boy, Tommy Ford.

How Tommy opened his eyes when the cover was raised, and Sir Grover Cleveland Jenkins crowed! "My, but he's a beauty!" said Tommy. "And the little hen is just like you, Sally. Aren't they beauties?"

"Oh!" mused Sally to herself on her way home after the Bible, "this is a lot nicer than waiting till after I'm dead and buried before they get 'em. At least, I guess it is." Then she knocked at Auntie Lincoln Washington Rogers' door.

"Come in, my honey. I sees you comin'," and Nurse Rogers opened the door.

"Here's my last will and testament for you, Auntie Lincoln," said Sally. For a moment the old negress stood speechless, and then were the strings of her tongue unloosed.

"Bress de Lawd, who knows my ole eyes was a'dimmin' so's I can't read no mo' de fine print; dis yer book am lovely. Jus' you hear me now." And she read (or recited) "De Lawd is my shepherd; I shall not want," and on through to the last, "'an' I will dwell in de house of de Lawd forebber.' " "An' yer say dis 'am your last will and testament. It's de last will and de first will. It's de whole bressed Bible."

Then Sally hurried home and got her last special gift, and took it over to Trilly Truffles. "My last will and testament!" exclaimed Sally.

"Why, it isn't a Testament! It's a looking-glass," laughed Trilly, rapturously. Then Trilly looked, and stared, and blushed; and then she excused herself, and hurried out into the kitchen. What a splashing of water Sally heard, and "Ouch! ouch! ouch!" for Trilly was combing her hair.

"It's just as I said," thought Sally, on her way home. "The looking-glass is just what Trilly needed. My, but this is nice! Wonder if I haven't got something else so that I can make another will and testament." *Youths' Companion.*

When Stonewall Jackson was a Boy.

At the "Old Cummins Jackson Mills," on the West Fork River, in what is now West Virginia, was living, sixty-seven years ago, a healthy boy, who had very definite ideas of honour and a strong sense of right. Little Tom Jackson, like a good many other boys, was fond of fishing and equally fond of selling his fish whenever he could find customers.

In the village of Weston, three miles above

the mill, Conrad Kerster kept a small store and market. He had agreed with the boy to give him fifteen cents for every pike a foot or more in length that he caught in the mill-pond.

The boy was only ten years old, but he made the contract in good faith, and, as the sequel showed, he knew how to keep it.

As time went on a good many twelve-inch pike were delivered at the market, with mutual satisfaction to both parties in the trade. One day the boy was seen tugging through the village an enormous fish that almost dragged on the ground. Colonel Talbot, a gentleman who knew the young fisherman, hailed him and complimented him on his success.

"A noble fish, Tom. Where are you going with it? I want to buy it."

"It's sold to Mr. Kerster," said the boy, without stopping.

"Say, I'll give you a dollar for it."

"I tell you, it's sold. 'Tisn't mine."

"What's Kerster going to give you for it?"

"Fifteen cents," shouted Tom, still keeping on his way.

The Colonel called after him, "I'll give you a dollar and a quarter!"

Tom turned a moment, with an indignant look, and replied, "If you get any of this pike you'll have to get it of Mr. Kerster." And on he went, bending under his load, until he reached the store.

Mr. Kerster was astonished. "Fifteen cents isn't enough for that fish," he said. "I shall have to give you a dollar."

"I'll not take any more. You've been kind enough to pay me for some that were pretty short." And fifteen cents was the price paid for the big pike.

This story Mr. Kerster himself, in his old age, gave to his nephew, Judge McWhorter, who gave it to the *Chicago Standard*.

The fine conscience and keen sense of honour that ruled the boy fixed the habit of a lifetime. The name by which he became known to the world was "Stonewall" Jackson.—*Presbyterian*.

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.

True Words Spoken in Jest.

S. ELBORN.

"He saved others; himself he cannot save." *Matt. 27: 42.*

These words of the chief priests with the scribes and elders were a mocking and insulting utterance, full of the bitterest malice that ever filled the hearts of men, and were hurled at the innocent and dying Jesus as he hung upon the cross of Calvary. While their words were absolutely true, they had no idea of him saving himself, nor had they any desire to see him doing such a thing.

That he saved others is a truth capable of ample demonstration; indeed, truer words were never spoken, neither at the time nor since, and they are true in more senses than one. He saved others by curing them of all manner of disease, and the worst to which the human family are subject (*Matt. 4: 23-25*). He saved others not only from physical disease but also from death itself, as witness the widow's only son, and the daughter of Jairus the ruler of the synagogue, and Lazarus of the Bethany family. From these facts and others we see that Jesus Christ when in the flesh succored the needy and helpless, and proved himself to be the great Physician of the bodies and souls of men, and manifested his power over death and the grave.

While truer words were never spoken than those of the crucifying enemies of Jesus when they said jestingly and mockingly, "He saved others," it was an unblushing falsehood when they asserted that he could not save himself, for he had done so on more occasions than one, as for example when at Nazareth his hostile hearers rose up against him to thrust him out of the city with a murderous intention, and at another time when the Jews took up stones to stone him to death, and often sought to take him with the malicious purpose of ridding the world of him for ever, but they could not do so, for his hour was not yet come. In the garden of Gethsemane, as soon as he had said to them who came to take him, "I am he," they, awed by his majestic bearing and divine presence, fell to the ground, and there they would have lain to rise no more had he so wished it. To Peter, who attempted to defend his Master with the sword in the traitorous hour, Jesus Christ says, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" To Pilate's question, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus Christ answered, "Thou couldest have no power at all, except it were given thee from above." All these facts remind us of the words of Christ, "Therefore doth my Father love me, because I lay down my life, that I may take it again. No one taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father" (*John 10: 17, 18*).

While there was a sense in which Jesus Christ could save himself, and thus give the lie to the assertion of his enemies that he

could not, there was at the same time a sense not in their minds, and far from their thoughts, in which he could not and would not. Jesus Christ could not come down from the cross and save himself from its awful and ignominious death because his Father's will as well as his own was opposed to it. "Not my will, but thine, be done," was the thought ever uppermost in his mind. Hence it is that we find him obedient unto death. Nor could he save himself, because to do so was contrary to his design in coming into the world, which was to give his life a ransom for many and put away sin by the sacrifice of himself. Nor could he save himself, for his love for the world was far too strong to lead him to do so; he loved us more than tongue can tell, and it was this unconquerable love that nailed him to the accursed tree. Nor could he save himself, because he came from heaven to save us by dying for our sins according to the Scriptures. It was this fact which led him to pour out his sacrificial blood for the remission of the sins of many.

When we think of Jesus Christ healing all manner of disease we are struck with his deep sympathy for the bodily sufferings of humanity. When we reflect upon him forgiving sins of scarlet and crimson die, we marvel at his power to do so and adore his mercy. When we behold him raising the dead and shedding the tears of the bereaved, we see him touched with the feelings of a man and at the same time doing the work of a God. When we look at him, the innocent one, perfectly safe in the midst of those who were ever dogging his footsteps and plotting his death, we are impressed with their weakness and his strength; and when we at last see him submitting voluntarily to be taken by the hands of lawless men and slain upon the accursed tree, we behold what is to us a great mystery, which nothing but the love of God in Christ can unfold and explain.

Who would not have saved himself from the burning shame and awful agony of the cross if able to do so? The two thieves would have done so; but he who had the power had not the will nor the desire to do so, and the only thing which stood in the way of him doing so was the fact that he loved us even unto death. There is something in all this that is not human but divine. The picture which is given us in the four gospels of the dying love of Jesus Christ is not the product of man's imagination drawn by a human artist. Such a conception as this is impossible to the mind of man, and no hand is cunning enough to draw it upon canvas and paint it with living colors. We ought to be most grateful for the fact that while Jesus saved others he could not and would not save himself, for all that is precious to us now and for ever comes out of it to us in infinite abundance. Who can number the sins which have been forgiven, or describe the peace which has been experienced through reconciliation with God by

the death of his Son, or show the brightness of the glory of the hope that has filled the mind, or speak out all the good which has flowed to the human family through the fact that Christ would not come down from the cross and save himself?

Written for the AUSTRALIAN CHRISTIAN.

[These scenes are from real life. The former took place in a cemetery; the latter was suggested at the death-bed of the late lamented C. G. Lawson.]



Doubt Defeated.

PART I.

I stood by the side of a narrow cell,
They said 'twas a new made grave,
And they waited the coming funeral,
For earth yawned for what it gave.
I said, as I stood with uncovered head,
To a youth that stood close by,
Is there one of thy nearest kinsmen dead?
And he answered with a sigh.
A sigh that welled up from a heart made sad,
Too sad to be soothed by tears,
And I boldly said to that troubled lad,
Does this fill thy soul with fears?
As I spoke, I looked toward the filled up tomb,
And I saw his countenance fall,
For that narrow room, with its walls of gloom,
To his faithless heart hid all.

Faith Triumphant.

PART II.

I stood by the side of a dying saint,
As he labored hard for breath,
And I whispered, Brother, you're growing faint,
I fear this will end in death.
He looked from the depth of his pale blue eyes,
And I clasped his hand in mine,
As he said, Come! see how a soldier dies,
Who fought on the firing line!
I fear not the grip of the monster Death,
Nor the dark, cold vault of clay,
For I read in the Book of One who saith,
"With you I will be alway."
And my glorious King! Oh blessed Hope!
Has been down to Death's dark tomb,
And the saints no more will in darkness grope,
For Christ hath dispelled its gloom!
He hath made by his blood a living way,
Which defies the cold damp sod,
And my soul shall rise far above the skies,
In heaven to dwell with God.
Oh peerless soul! Unconquered saint art thou!
Who thus lies down to rest,
With FAITH and HOPE enthroned upon thy brow,
No fear disturbs thy breast!
O glorious Faith! Triumphant over Death
Thy banners bright shall wave!
While dying saints may sing with latest breath,
There is ONE EMPTY GRAVE!

—MACK.

* THE *
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The Leader.

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

"Without Spot or Wrinkle."

The New Testament conception of the Christian church is, without doubt, the highest ideal of a society or a community of people ever presented to the notice of mankind. In the mind of the Apostle Paul there was only one thing greater than the church, and that was, Jesus Christ. It is "the fulness of him that filleth all in all." No one can read the epistles to the Ephesians and Colossians without being deeply impressed with the majesty and glory of Christ, and, because of its association with him, of the majesty and glory of the church. And the one thing that stands out prominently above all else in the ideal church of the apostles is the idea of holiness. "In whom," says

Paul, "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." Further on in the same epistle we have given us the great picture of the church triumphant as the realisation of the great thought of Christ. "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." This is the ideal church of the New Testament. It is what poor, weak humanity has been seeking after and trying to build up for nearly two thousand years. That it has failed to approach anything near to the ideal goes without saying. But though it has failed to adequately express the exalted conception of its divine Founder, that is no reason why it should not still endeavor to approximate to the great thought of God as expressed in the idea of a beautiful and holy temple. There is all the more reason for putting forth more strenuous efforts in the present and the future, so as to atone, in some measure, for the miserable failures of the past. But, with all its faults, the church of to-day is the moral backbone of the community. It gives forth the standard of holiness to the people. By it, men measure the evil and the good. What it has to say regarding the pursuits of the people has an influence which, in the long run, tells on the moral welfare of the community.

It is for these reasons that we deplore any act or saying of representative men in the churches that would give the people any legitimate reason for supposing that the church of to-day had lost something of its moral fibre. And yet there are times when those who stand forth as its representatives seem to lose that keen perception of right and wrong which ought to distinguish them, and make a bid for popular favor by pandering to the follies of the people. The *Southern Cross* gives us an instance of this kind. "The general Christian conscience," it says, "will be shocked by the spectacle of an Anglican dignitary defending the employment of gambling as a method of raising money for Christ's kingdom. Archdeacon Bartlett, of New South Wales, is the dignitary who performs this astonishing feat, and his argument is that the sin of gambling varies according to the size of the coin gambled with. At a shilling it disappears altogether." The defence put forward by the Archdeacon was that "no article should be raffled for more than its value. He denied that if he put a shilling in a raffle he was doing as much as the man who, on the racecourse, put money on horses. He had indulged in

raffles, but when he put his money in one it went out of his head. He asked them to note how some very holy men tried to skate on very thin ice. A man who had told him what a frightful thing it was to put a penny in a raffle had bought stock low because he had an idea it would rise. There were Pharisees straining at a gnat and swallowing a dozen camels." It is a poor kind of defence this for anyone to offer, but especially poor and unbecoming from one who is supposed to be a great church luminary. That others should do wrong is no justification for our doing the same. The man who objects to raffles might be inconsistent, but his inconsistency did not destroy the validity of his objection. There is practically no difference between putting a shilling into a church raffle and putting one into the notorious Collingwood "tote." Both are gambling—on a small scale it is true, but gambling all the same. The moral perception of the Archdeacon is at fault here, and he dishonored Christ and his church by not maintaining that ideal of holiness, which the preacher, of all others, should be the most zealous to uphold. The church fails in its duty if it countenances gambling in any shape or form. It must keep its hands clean so that it may be able to effectively protest against one of the greatest evils that afflict the people of Australasia.

Men like Archdeacon Bartlett do not seem to be aware of the amount of harm they do by imitating the world in its devices for raising money. Already, in our own experience, we have had the example of the Archdeacon used as an argument in favor of gambling. "If the churches go in for raffles, why should we not go in for 'sweeps' on the races?" Why not, indeed, if raffles are proper and legitimate methods of adding to the finances of the church? "It is for a good object," says the defender of church raffles. It is astonishing how many Jesuits there are to be found, even among Protestants. The end justifies the means, Do evil that good may come, are the theories they put into practice, though they have not sufficient courage to look the matter square in the face and acknowledge the violation of principle thereby involved. There is no doubt that the churches generally are not altogether clean-handed in this question of raising money for the Lord's work. The churches get into ill-repute and besmirch the name of Christ by some of their efforts in this direction. We are glad to see that others besides ourselves feel themselves compelled to draw attention to this matter. The *Wesleyan Spectator* in its last issue draws attention to the growth of extraneous methods of raising money for

church purposes. It says: "Are we in danger of becoming too secular in our church administration? Looking around on the up-keep of our various churches of to-day, one is struck with the continual amount of special effort which is being organised to maintain the various funds necessary to make the ends of church life meet. Bazaars, flower shows and fetes follow one another in hurried succession, and the greater part of the discussion on the work of God in the circuit necessarily centres round these various efforts to raise funds for church maintenance. Where these things do not exist, the humiliating spectacle of a minister pleading for increased giving from his people may often be seen, and the financial aspect of church life becomes of necessity the chief cause of thought. In a mercenary age like this, there is a growing disinclination to give in a straightforward manner unto the Lord, and to take its place there has arisen, fostered by the ever increasing special efforts being made, a desire to obtain some sort of equivalent for the expenditure of every shilling given. It is a growing danger. Is it not time that some concerted action was taken by the church to bring back again the more commendable practice of straightforward giving?"

There is no doubt at all that the churches not only bring themselves into disrepute by their methods of raising money, but that they also impoverish themselves by these methods. In the latter case they are drying up the fountains of free giving, by making the fact of giving a matter of bargaining. It is for value received. This system is developing in our church members the mercenary spirit, which is entirely foreign to the Christian idea of giving. It would be a distinct gain to the churches if they could learn the folly of all this, and make straight-out giving the rule and not the exception; above all, that they preserve the dignity and honor of the church by refusing to lend themselves to methods that are a source of scoffing to the unbeliever; that they maintain a sturdy independence in regard to help from outside sources, making it very clear to all that they seek "not yours, but you"; that they keep the temple of God holy by not making it a house of merchandise.

Editorial Notes.

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

A Growing Society.

The receipts for the American Foreign Christian Missionary Society for the year ending 30th September have for the first

time in its history exceeded \$200,000 (£40,000). This has been aimed at for some time, but it is only a few years ago that the \$100,000 line was reached. The standard for the year will probably be raised to \$250,000 (£50,000), and it will most probably be attained. Our American brethren are waking up to the importance of Foreign Missions. It is significant that with this growth of Foreign Mission interest there is a corresponding increase of Home Mission contributions. Home and Foreign Missions are not antagonistic but mutually helpful.

"Coffin Nails."

The American *Christian Standard* publishes a very vigorous sermon, by H. F. Lutz, on "Coffin Nails and Destiny Spikes," which is really an impeachment of tobacco smoking, and is said to have led many to give up the use of tobacco. In the course of his discourse the preacher said: "The United States pays annually £1,000,000 for Foreign Missions, £25,000,000 for religion, £33,000,000 for education, £69,000,000 for flour, and £125,000,000 for tobacco." He asks: "Which do we worship most: the God of missions and religion, or the god of tobacco?" Things are not much better in our Commonwealth, to judge from Coghlan's Statistics, which tell us that in 1900 we spent for furniture, 9/6 per head; for books, newspapers, etc., 10/6 per head; for religion, charities and education combined (not including State expenditure), 16/8; and for tobacco, 17/6 per head. This, however, is far below our expenditure for drink, which in the same year was £14,249,000, or £3/16/1 per head. The British and Foreign Bible Society, which completes its centenary next March, has had an immense revenue and done a great work, but Australia spends more money in drink in one year than this noble Society has raised all over the world in the one hundred years of its history.

Our Centenary.

It is not easy to locate any specific date as to the birthday of the restoration movement. As far back as 1804 B. W. Stone and five other Presbyterian ministers in Kentucky abandoned the Presbyterian name and Confession of Faith and decided to be Christians only. Still earlier, in September, 1800, Abner Jones, a Baptist, established a church in Vermont, and was soon after joined by other ministers and churches, these people also assuming the title of Christians. But even before this in, 1793, a movement originated among the Methodists of North Carolina, led by James O'Kelly and other ministers, who advocated a Congregational system. Being outvoted, they withdrew from the Episcopal Methodists and called themselves

Republican Methodists, but at a Conference subsequently held resolved to be known as Christians only, to have no head but Christ, and no rule of faith but the Bible. These three distinct bodies, coming out from Methodists, Baptists, and Presbyterians, soon heard of each other, and finding they were teaching substantially the same things, they united, and were generally known as "The Christian Connection." Thomas Campbell, a Presbyterian minister of the Seceder branch from Ireland, arrived in America in May, 1807. He at once was appointed to a church at Washington, West Pennsylvania. Here he soon got into difficulty with some of his ministerial brethren, because in an out of the way settlement, some distance from Washington, he invited scattered members of other branches of the Presbyterian family to partake with the Seceders at the Lord's table, and charges were preferred against him at the Presbytery meetings. This ultimately led to his withdrawal from that body in 1809, and the publication of a "Declaration and Address" to the religious public in September of that year. A "Christian Association" was formed at Washington, which developed into a church of Christ, and in later years these reformers united with those of the "Christian Connection," thus forming a strong body of believers known simply as disciples of Christ, Christians, or churches of Christ. As the West Pennsylvania movement was intellectually the most powerful, it has left the greater impress upon the brotherhood generally, and it is probably for that reason that our American brethren have decided to celebrate the centenary of the publication of the "Declaration and Address" which did so much to mould the thought of the movement. In October, 1909, the annual conventions of our great Home and Foreign Missionary organisations will be held, and they will take the form of a centennial celebration. It is expected that by that date the world's membership of disciples pleading for a return to the simplicity of New Testament Christianity will approximate to two millions. Already we hear of some Australians who contemplate visiting America and uniting in the great centennial rejoicings.

From The Field.

The field is the world.—Matt. 13:38.

Tasmania.

HOBART.—At a well attended business meeting held November 12, it was unanimously resolved to ask Bro. Collins to labor with the church here for a further period of twelve months. We are glad to

report that our brother has accepted, and we hope for great things in the near future. It gave us much pleasure to have Bro. Lindsay, of North Richmond, meeting with us for the last three or four weeks, and his assistance to the church is greatly appreciated. Another crowded meeting to-night. Bro. Collins spoke on "A message from the gates of hell," a sermon to gamblers. There was one confession.

Nov. 15.

T.W.S.

Victoria.

HAWTHORN.—On Sunday night last three came forward and made the good confession—a man and his wife and an elderly lady, all of whom have been attending our gospel services for some time. Yet there's room for more.

Nov. 23.

W.P.

NEWMARKET.—The tent mission has now entered on its fifth week. The results so far have not been quite up to our expectations as far as actual additions are concerned. The simple gospel of Christ has been preached with great power and eloquence each night by Bro. Harward, and the hearers cannot misunderstand its clearness and directness. Again we ask for the united prayers of the brotherhood during the closing nights. Two more confessions Sunday night.

Nov. 24.

A.W.S.

KANIVA.—On Friday evening, 21st inst., a social was held by the church here to say farewell to Cecil McCallum, who leaves here next week to go to the College of the Bible at Kentucky. Bro. McCallum has been a valuable helper in the district, and the churches showed their appreciation of his work by presenting him with a purse of sovereigns. Last night Bro. McCallum gave his farewell address in Kaniva to a crowded house. The writer spent yesterday with the church at Bunyip. Fine meetings, and at the evening service two married women made the good confession.

Nov. 23.

H.L.

WILLIAMSTOWN.—On November 23rd we held the S.S. picnic, when 214 teachers, scholars and friends journeyed to Werribee by special train, and a very enjoyable time was spent. On King's Birthday a party of senior scholars held a picnic at Heidelberg. To-day being Temperance Sunday, 12 scholars signed the pledge. The C.E. Society pay a visit to Footscray Young People's Society to-morrow night. Owing to lack of accommodation for the Sunday School, we are building a large room at the back of the chapel, some of the members working there every evening until dark. We hold our Band of Hope entertainments on the last Thursday in each month, a large audience always being present.

Nov. 22.

J. H. Occo.

MELBOURNE (Swanston-st.)—Good meetings last Lord's day, morning and evening. Subject of discourse, "Has God Spoken?" Last Monday evening we held the usual half-yearly business meeting of the church. Encouraging reports were submitted by secretary and treasurer, also from evangelist, Sunday School, Endeavor Society, Dorcas Society and Athletic Club. The meetings and interest in all departments are keeping well up to the average, and we hope for good things in the future.

Nov. 24.

R.L.

HORSHAM.—On Sunday, Nov. 5th, we started a series of special services at Horsham, staying with them until the evening of the 16th. The services were fairly well attended, and four were baptised into Christ. We also visited the church at Polkemmett and had good meetings there. The churches in the Horsham district have been without a preacher for

several months, but are now hopeful of soon having a man in the field.

Nov. 23.

H. LENG.

CASTLEMAINE.—On November 9th we held our annual S.S. picnic. The scholars, teachers and friends, to the number of about 120, were conveyed to the Campbell's Creek Recreation Ground, where a pleasant day was spent. The school is progressing steadily. Last Lord's day it was addressed by Mr. Manning, secretary of the local Total Abstinence Society.

Nov. 23.

L. EVANS.

BALLARAT (Dawson-st.)—Two additions by faith and baptism since last report. These were from the S.S., the candidates being a son and daughter of Bro. and Sister Janssen. The meetings on Lord's days are well attended, but the same cannot be said of the week-night services. The church has decided to extend the mission till the end of the year. The gospel has been faithfully proclaimed by Bro. Moyses in clear and unmistakable language. We trust he will have pleasure in seeing many more come out on the Lord's side.

Nov. 23.

T. H. VANSTAN.

FOOTSCRAY.—Encouraging meetings have been held here the past few months. On Sunday evening last there was a good attendance. Bro. Main took for his theme, "A soul saved and a life lost," Luke 23. At the close of the meeting two young men made the good confession. Baptismal service next Sunday. We are beginning to reap from the good seed which has been sown by our brother of sterling qualities. May his labors amongst us be most abundantly blessed.

Nov. 23.

C. BURTON.

CROYDON.—The two gospel services were well attended, and 30 met with us in the morning, when eight new members were received into the church; seven of them having just lately been baptised. During the half-year the Home Mission have been helping us, we have increased our membership by 22. Sunday week Bro. Parslow gave us a brief review of that excellent little threepenny Austral publication, "On the Rock," and distributed a number of them. Since then a lot of people have been asking for it. The preacher said he had an intimate connection with the infant sprinklers, he having been for some time a Church of England Church Army evangelist, and he knew that the arguments used in "On the Rock" in favor of infant sprinkling are substantially those in general use now. He had never seen a book which dealt with this question in such an interesting, forcible, and loving way, and which was sold at such a low price, and strongly advised every member to get two copies, one to keep, and one to give away. Brethren, buy the book.

Nov. 23.

J.W.P.

South Australia.

SADDLEWORTH.—On Sunday, November 8th, J. Selwood, of Unley, paid us a visit, and gave three sermons, morning, afternoon and evening, which were highly appreciated. On the following Sunday we had A. Marshman, from Alma Plain, with us. We were all well pleased to have him amongst us once again, though we are sorry that it will be the last time for some years, as our brother has made arrangements to go to America for six years to study, and make use of the gifts with which God has blessed him, that he may devote his time and talents to the honor and glory of God. We all hope and pray that he may be greatly blessed, and that he may be spared to return to his native land.

FRANCIS PLANT.

UNLEY.—On the bank holiday the Sunday School picnic was held on the local oval. There was a large attendance, and despite the muggy weather the children enjoyed themselves immensely. Towards evening an unfortunate accident occurred. Eric Hazelgrove, a member of Mr. Gore's Bible Class, fell, while taking part in a pick-a-back race, and broke his left thigh. Dr. Sydney Verco and Nurse Mann, who were on the ground, gave the sufferer immediate attention, and he is now slowly progressing towards recovery. We hope that Eric, while on his bed of weakness, will decide for Christ.

Nov. 16.

R.B.

YORK.—The gospel of Christ still proves to be the power of God unto salvation. On Thursday evening last two were buried with Christ in baptism, and we took three more confessions. This Lord's day we have experienced a very blessed time. Two were received into fellowship in the morning, several new scholars were added to the school in the afternoon, and at the gospel service we had (notwithstanding the heat) a very fine meeting. Subject, "Repentance," Bro. Horsell preaching. At the close of the service two made the good confession. To God be the glory.

Nov. 22.

H.H.

GLENELG.—At the close of the discourse this evening, J. Colbourne preaching, two young women stepped out for Christ and made the good confession.

Nov. 22.

J.C.

ADELAIDE (GROTE STREET).—In July last, on the recommendation of Bro. Grinstead, the church business meeting carried a resolution that a meeting of members be held on 18th November, the anniversary of Bro. Grinstead's arrival, to contribute, if possible, £500 in reduction of the debt on the chapel property. Members were urged in the meantime to lay aside five per cent. of their income for twenty weeks, and pray that all might give in the spirit of service to Christ, and prepare themselves for an acceptable offering in purpose, spirit and work. It was evident that interest was gathering up, and members were looking forward to the privilege of taking part in a united contribution. The programme of the meeting was the same as the usual Wednesday evening service—praise, prayer, Scripture readings, and an appropriate address by Bro. Grinstead. Two collections were taken up. First, the amount which members had saved up or purposed to give, amounting to £148. After the address the plates were passed again for a thankoffering. This realised £62. Total, £210. The meeting was for worship, and particularly to give money to the Lord's treasury, and it proved that without amusements, or any appeal to outward attractions or devices, the church can be got together. The money was voluntarily given without even the accompaniment of a tea-meeting, and also without the strain and excitement of reiterated appeal.

E.R.M.

KADINA.—Five were received into fellowship to-day, three here and two at Moonta, and five more are ready to obey in baptism. We expect to immerse six in the new baptistry at Moonta the first time it is used. We have asked Bro. Neil to act as agent for the CHRISTIAN at Moonta for the coming year. We are recommending it to the members. We visited Bews in the past week, and held two meetings; one decision, a pious mother of a family, the whole of whom we expect to follow her example soon. Our aged and highly esteemed Sister Gale, of Bews, made and presented the writer with a beautiful cover for his Jubilee History. It is a splendid piece of needlework. Although Sister Gale is 82 years old, she made it without glasses. It is well worthy of the

grand book, and displays the splendid skill and fine taste of the maker. We feel highly honored with the gift from one so highly esteemed.

Nov. 22.

W. MOFFIT.

NORTH ADELAIDE.—At a special church meeting held on Nov. 18th, T. Forsyth, sen., was unanimously elected to the office of elder—a step which we feel sure will prove of benefit to the church, and we trust of blessing to our brother. At the conclusion of the Sunday evening service, one young lady "put on Christ" in baptism.

Nov. 23.

V. B. T.

Queensland.

ROMA.—The meetings are well attended. James Saunders preaches, and last Sunday evening at the close of the service one came forward and made the good confession.

Nov. 16.

LEWIS A. HOSKINS.

New Zealand.

DUNEDIN.—As you are aware, at the end of December I terminate my labors at the tabernacle in this place. This is a matter of sincere regret to me, and, I believe, to the whole church also. It would be impossible for a preacher to be more comfortably circumstanced than I have been, and it is a pleasure to me to know that though the officers and the church regret my leaving, they yet do not blame me, but feel that, as my family cannot reside with me here, the path of duty necessitates my return to Victoria. Should any church desire to secure my services, they could address me at Dunedin, N.Z., until December 9th, and after that date at my home, Cheltenham, Victoria.

Nov. 11.

M. W. GREEN.

TABERNACLE, DUNEDIN.—The annual examination of the scholars in connection with the Otago Sunday School Union was held here a short time ago, when 17 of our scholars over 10 years of age competed, and the following week 8 under 10 competed for prizes from our own school. The examination was from the history of Saul and David, and we are hoping for good results. The prizes will be given out early in December.

] LOWE.

West Australia.

SUBIACO.—On Monday evening, 16th inst., a farewell social was tendered Bro. and Sister Payne, who leave us to take up their residence on the Goldfields. For the past 5 years Bro. Payne has held the position of secretary and deacon. He wrote the letters calling the first meeting of the brethren in this town, and has labored hard ever since. The great success of primitive Christianity in this district is in a large measure due to his faithful preaching and consistent life. He was also a superintendent of Sunday School, president of Sunday School Union, and vice-president of the Conference Committee. Representatives of the various societies with which Bro. Payne is concerned expressed their deep regret at his removal. Bro. Gardiner spoke on behalf of the church, A. Schofield the Sunday School, H. J. Machin the Mutual Improvement Class, D. M. Wilson the Sunday School Union, D. A. Ewers on behalf of Conference Committee, at the conclusion of which Sister Gould presented Sister Payne with a silver butter dish from the sisters of the church. H. J. Banks, on behalf of the church, presented Bro. Payne with an illuminated address and Parallel Bible. Though we are sorry at

parting with our dear brethren, yet we rejoice that our loss will be a decided gain to others, knowing that our heavenly Father guides and controls all things.

C. E. M.

FREMANTLE.—One was added recently by faith and obedience who made the good confession at Fremantle. Several families of brethren have recently removed from here to other parts of the State. Bro. and Sister J. Prior have gone to Midland Junction, and we are glad to hear that the work is to be started there as a result; Bro. and Sister Bennett and family, and Sister Craig and daughter, have gone to Brookton on the Great Southern Line, and we hope to hear of a church starting there. Others have left for places where churches already exist. J. Leach and J. F. P. Pallot have been selected as elders. Eight sisters have also been appointed to take up the church visiting in a systematic way.

Nov. 17.

T. H.

New South Wales.

PETERSHAM.—Our gospel meeting last Lord's day (Temperance day) was well attended. Bro. Illingworth gave a suitable address. Five decided for Christ.

Nov. 23.

C. J. L.

ROOKWOOD.—On Wednesday last we had the joy of immersing a married lady, Mrs. Horsfall. She confessed Christ about a year and a half ago, and now we have had the pleasure of seeing her obey her Master further. Sunday night, a full meeting, and another married lady was immersed, and another one decided.

Nov. 22.

THEO. B. FISCHER.

CANLEY VALE.—Four decisions for Christ to-day—all scholars from the Bible Class. Three of the young people's parents are in the church, namely, Bro. and Sister Stimson, Bro. and Sister Winks and Sister Murray, and we rejoice with them at the decision of their loved ones.

Nov. 22.

THEO. B. FISCHER.

MARRICKVILLE.—Recently a vocal and elocutionary competition was held, and the building was packed far beyond the seating accommodation. J. Hamill acted as chairman, T. Walker and E. Morris as judges of the singing, and Sisters Stella and Valerie Kingsbury as the judges of elocution. Prizes were distributed to those who were awarded sufficient marks. On November 7th the S.S. picnic was held at Oatley Bay. Yesterday we had well-attended meetings morning and evening. One made the good confession. About one-third of the present roll number has been added since May, 1902.

Nov. 16.

R. C. GILMOUR.

PADDINGTON.—The mission begun here on Sunday, 15th inst., has been continued with vigor all the week. Every night an open-air service has been held at different parts of the district, and much interest is manifested. Bro. Bagley preached to good audiences. On Wednesday afternoon a meeting was held for women only, and on Saturday afternoon there was a large gathering of children. At every night meeting people responded to the gospel invitation. On Sunday morning last we had a large attendance of members, and several non-members. Bro. Bagley presided, and received into fellowship 21 who had been baptised during the week. Bro. Chapple addressed the church. Campbell Edwards was with us all day, and addressed the S.S. At 3 p.m. a men's meeting was held; good address, and one confession. At night we held a large open-air service, and at the gospel meeting every part of the building was full. Several were added to the choir, some of the young people sat round the platform steps, and some of the stewards

had the pleasure of standing. Bro. Bagley preached in a whole-hearted manner, and 9 made the good confession, making 41 to date. We intend to hold the services every night this week, and close next Sunday night.

Nov. 23.

A. W. SHEARSTON.

PETERSHAM.—On Sunday, 15th Nov., commenced the services in connection with the anniversary of our Lord's day school. In the afternoon there was a flower service, at which the report on the work accomplished during the school year was read by the secretary, W. H. Hall, showing very gratifying results indeed, to which the following will bear eloquent testimony:—Scholars on roll at close of the year, 197, a nett increase of 45; additions to the church from the school, 27; and of the 28 who competed in the Union examinations, 21 passed. Interesting addresses were also delivered by the chairman, C. C. S. Rush (superintendent of the school), and by C. J. Tinsley. The above items were interspersed with special choruses by the scholars and choir, which were well rendered. In the evening A. E. Illingworth, our evangelist, gave an address, which was very appropriate for the occasion, on "Character Building," and at the close there was one decision for Christ. On the Tuesday following, the American Children's Day Service of Song, "Beside All Waters," was rendered very efficiently, being the first occasion on which this service of song has been given in this State. The decorations were very tasteful. Sister A. Walker rendered yeoman service in the musical and other departments, and was ably supported by George Denford and the teachers in the training of the scholars. The attendance at all the meetings was good.

Nov. 17.

C. J. L.

Here and There.

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

:O:

One confession at Brunswick, Sunday night.
W. C. Morro is now a student at Yale University.
Forty-one confessions to date at Paddington mission.
Our West Australia Letter will be found on page 690.

Two young men confessed Christ at Footscray last Sunday night.

F. Collins has been engaged for another twelve months at Hobart.

Five confessions at Echuca last Sunday; A. M. Ludbrook preaching.

Good meetings and three confessions—all adults—at Hawthorn last Sunday night.

Two additions at the Lake-street church, Perth, on the 8th, by faith and baptism.

For particulars of sale of work in Lygon-street on Dec. 4 and 5, see Coming Events.

W. Meekison spoke at North Richmond on Sunday night, when at the close there was one confession.

The **ALMANAC FOR 1904** is now ready and orders will be filled promptly. Price 2d., post or carriage free.

A tent mission will start at Bunbury, W.A., on Lord's day, Dec. 13. The prayers of the brotherhood are asked.

H. P. Manning of Perth has accepted the invitation of the North Fremantle church to labor there as evangelist, and was to commence his work on the 15th.

Bro. and Sister J. Greenhill arrived last Saturday from New Zealand. Bro. Greenhill may be addressed at 74 Roden-street, West Melbourne.

By the kind consent of the Fremantle church it has been decided that Bro. Hagger will conduct the tent mission at Bunbury, commencing Dec. 13, to last at least a month.

Bro. Saunders jun. of Roma and Taylor of Brisbane, Q., made a short call at the Austral on Monday last. They have been for a trip through New Zealand and Tasmania.

We understand that there is a small meeting of brethren in Victoria, B.C. Thomas Brayshaw is the leader. We believe Bro. Brayshaw went from Dunedin some years ago.

We have now a few copies of Carright on Seventh Day Adventism Renounced which we can send to those needing them. Two copies in paper, 3/- post free; cloth 4/-, by post 4/6.

The Sisters' Executive of Vic. has arranged for a great Home Mission rally on Monday evening, Dec. 7th. H. G. Harward, J. W. Baker and A. B. Maston are expected to speak. Music by Lygon-st. Quartette Party.

W.A. Golden Offering.—West Australia at last Conference fell into line with the other States taking up an offering for Home Missions on the first Lord's day in January, and the H.M. Committee appeals to every church in the golden State to take up a golden offering on that date.

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.

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.

There are many folks in the world who are going to do a lot when they die. They have their wills all fixed up, made out so very clear and plain that even a lawyer can understand it. Some quiet day they fall asleep, and then the trouble begins. The lawyers get hold of it, the Government gets ten per cent., the lawyers get a good slice, and often the church gets nothing at all. MORAL: Read "Sally Jenkins' Last Will and Testament," and then go and do likewise.

The Temperance Competition for Group 3 was held at North Melbourne on Tuesday, November 10, when, for division under 14, Ruby Campbell, of Newmarket, was medallist. Division 18 to 25, Miss Roskelly, of Swanston-street, was successful. In division 14 to 18, the only competition was between Miss Fletcher, North Fitzroy, and Miss Fries, North Richmond, in which Miss Fletcher was adjudged winner. There were no entries for Group 4. Arrangements are in hand for the Gold Medal Competition to be held early in February, 1904.

The following are the winners of silver medals in the Temperance Competitions:—Under 14: Lillian Kettle, Swanston-st.; Isabella Reid, Ballarat; William Grey, Brighton; Elsie Stewart, Newmarket; Ida

Plummer, Hawthorn; Muriel Richards, Maryborough; Elsie Gole, North Fitzroy; Lizzie Howard, Ballarat; Winnie Ludbrook, Brighton; Ruby Campbell, Newmarket. 14 to 18: Alicia McMillan, North Fitzroy; Irene Sievwright, Brighton; Amy Beard, Maryborough; Dai-y Franklin, Ballarat; Bella Fletcher, North Fitzroy. 18 to 25: Ruby Gole, North Fitzroy; Louie Franklin, Ballarat; Ruby Hearle, North Richmond; Lily Holland, Maryborough; Emily Powell, Ballarat; Miss R. Roskelly, Swanston-st. Essay—Under 14: Percy Clarey, South Yarra. 14 to 18: Gertrude Holland, Maryborough.

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

"The liberal soul shall be made fat, and he that watereth shall be watered also himself." This truth is specially applicable to HOME MISSION WORK. Here are fields white already to harvest. Investment here is sure of large return. There can be no losses in this work for the Lord. What have you invested in the King's business?

"I am debtor" is true of every disciple of Christ in Australia. Not one is free from the obligation to carry or send the gospel into every part of the Home field. Neglect is criminal in the sight of God. What are you doing to pay your debt? You have many arrears to make up.

Don't wait until

JANUARY 3

to decide what your SPECIAL OFFERING will be. Get ready for it now. Don't delay. Pray about it. Lay by something every week. Think of your partnership with the Lord in this glorious work.—H.G.H.

New South Wales wants £100,
Victoria £350, Sth. Australia
and West Australia
all the churches can give.

IN MEMORIAM.

ROWAN.—In loving memory of Arthur, second son of Thomas and Jane Rowan, of Minyip, Victoria. Died November 11th, 1901, aged 23 years.

All earthly love is a thread of gold,
Most fair, but what the touch of death may sever:
But his, a cable sure of strength untold:
Oh! his love lasteth ever.

Inserted by his parents and E. Sharples.

TWIDDY.—In loving remembrance of our dear father, who departed this life on 26th of November, 1902.

Sadly each day we think of him still,
And remember his dear loving face;
Yet in humble obedience we bow to the will
Of him who has crowned him with grace.

Inserted by his loving daughter and son-in-law,
R. and G. R. Gregson.

Acknowledgments.

VICTORIAN MISSION FUND.

Church, Castlemaine	...	£4 10 0
" " Barker's Creek	...	12 0 0
" " Border Town	...	5 0 0
" " Kaniva	...	5 0 0
" " Swanston-street, per Sister W. T. Lawson	...	0 10 0
" " Prahran, per Sisters	...	0 10 2
Bro. W. H. Stewart	...	1 0 0
" E. W. Pittman	...	1 0 0
" Vallance, Lygon-street	...	1 0 0
" Ross, South Yarra	...	0 5 0
" W. McCance, Tenth Endeavor, N.M.	...	1 5 0
Sister Cooper	...	0 2 0
" J. Pittman	...	0 10 0
Collected at Union Picnic, by Sister Greenwood	...	0 6 0

£32 18 2

M. McLellan, Sec.,
235 Drummond Street,
Carlton.

W. G. Craigie, Treas.
259 L. Collins-st.,
Melbourne.

FOREIGN MISSION FUND.

TASMANIA.

John Kingston, Kingston ... £2 0 0

VICTORIA.

Christmas Gifts for Children in India, China and Japan:—

School, Mildura	...	£0 11 2
" " Barker's Creek	...	0 8 0
" " Preston	...	0 7 6
" " Cheltenham	...	0 15 0
" " Williamstown	...	1 0 0
" " Shepparton	...	0 5 0
" " Dawson Street, Ballarat	...	0 5 0
" " Swanston Street, Melbourne	...	1 12 2
" " Swanston Street, Melbourne, Miss F. Moyses's Infant Class	...	0 12 0
Y.P. Society, Footscray	...	0 8 6

ROBERT LYALL, Treas.,
39 Leveson-st., N. Melb.

F. M. LUDBROOK, Sec.,
21 Collins-st., Melb.

Coming Events.

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

DECEMBER 4 & 5.—There will be a Sale of Work, in connection with the Ladies' Dorcas, in Lygon Street Chapel, on December 4 and 5, Afternoon and Evening, commencing at 3 o'clock. All members of the neighboring churches cordially invited.

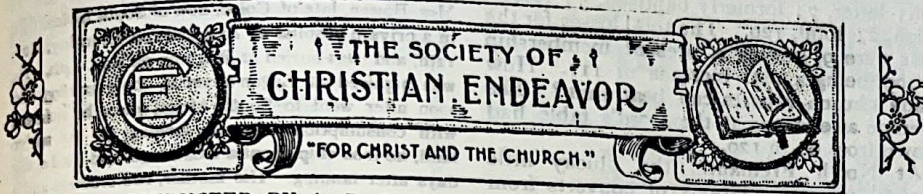
DECEMBER 16.—JOHNSTON STREET.—A Monster Valedictory Tea Meeting to terminate the work of the church at the above address, and celebrate the opening of the new chapel, corner of Gore and Greaves Street, Fitzroy, will be held at the Tabernacle, Johnston Street, on Wednesday evening, December 16th. Tea on Tables at 6.45. Public Meeting at 8 p.m., when addresses will be given by leading speakers. Please come early and avoid the crush.

JOHANNESBURG, S. Africa.

Church of Christ Meeting-place:—54 KERR ST.
Lord's days, Breaking of Bread, 11 a.m. Secretary's Address—WILLIAM BLAKE, Stand 388, Bertram Rd., Troyeville, Johannesburg.

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.



CONDUCTED BY A. R. MAIN, 139 BUCKLEY STREET, FOOTSCRAY.

Lessons from Zacchæus.

Topic for Dec. 14th.

SUGGESTED SUBJECTS AND READINGS.

- Seeking Christ Earnestly ... Matt. 20 : 29-34
 - Graciously Received ... Psa. 63 : 3-9
 - Joy in Obeying ... Psa. 100 : 1, 2, 4, 5
 - The Chief of Sinners ... 1 Tim. 1 : 15-17
 - Sons of Abraham ... John 8 : 33-59
 - Physician to the Sick ... Mark 2 : 13-17
- What Does the Story of Zacchæus Teach Us ?** ... Luke 19 : 1-10

THE SEEKER.

COMMERCE from Gilead, and from the country east of the Jordan generally, in order to reach Jerusalem and the coast, had to pass through Jericho. At the custom house there were paid the export and import duties, also the imposts on local produce. Zacchæus was a chief publican, or tax-gatherer. In the "farming" system used in the Roman revenue he probably had "the status of a middle-man or sub-contractor between the great capitalists of the Equestrian order at Rome, the real *publicani*, and the 'publicans' commonly so called," the actual collectors. Such a man had abundant opportunities for enriching himself, and Zacchæus "was rich" (v. 2).

How big a rogue was Zacchæus?—One, representing a large class of readers, has called him "an arch extortioner; a dwarf in stature, but a giant in oppression." We have no evidence that Zacchæus was habitually a grasping, dishonest person. Because publicans as a class were disreputable, it does not follow that each was debased in character. Ah, but did not Zacchæus confess to extortion (v. 8)? I think it likely; but make a little calculation. The man thought he could give half his goods to the poor, and that out of the remainder he could pay fourfold that which he had wrongfully exacted. That is, supposing he has not a penny left to himself, yet at the outside one-eighth of his money was tainted by his method of procuring it. But again it may be objected, Are not publicans generally, and Zacchæus in particular, classed with sinners (Matt. 9 : 11; Luke 19 : 7)? Yes, but quite irrespective of character the Jews would so have looked upon any man who took such service under the hated Roman rule. Zacchæus has been the object of "false accusation," as surely as he was the author of it.

Why did he wish to see Jesus?—He had the legitimate but very imperfect motive of curiosity. I think we are right in attributing to him longings for a better life. He would doubtless hear of the work which had been done among others of his own class, probably having heard of Jesus as a friend of publicans and sinners. The fact that the great Teacher had chosen Levi the publican as an apostle may have influenced him. He must have known something of the teaching of Jesus.

It has been suggested that the subject of Luke 19 : 1-10 is—Salvation by triumph over hindrances. See some

HINDRANCES.

1. *Small stature (v. 3).*—The crowd was great;

the man was small. This two-fold hindrance was a serious one, seeing that it must be overcome at once, or the opportunity would be lost. A crowd is proverbially selfish. A less earnest seeker would have been discouraged; but "where there is a will, there is a way."

2. *Exposure to ridicule.*—I do not mean merely the fun the people would make of a little man puffing and running as fast as his short legs could carry him or climbing up a fig-mulberry; though if you have a vivid imagination that would seem bad enough. But consider this, combined with the thought of a publican running to see a religious teacher. The ridicule and false pride which keep many now from seeing Christ are no greater than those Zacchæus triumphed over.

3. *Business with its manifold temptations.* Shady business transactions are hindrances to many now. Many men would be Christians but for the profits of a trade incompatible with the religion of Jesus.

4. *Associates.*—If he gave these up, he would be more of an outcast than ever. Companionship keeps many now out of Christ, and often leads astray those who once served him. A Spanish proverb says, "Go with the wolves, and you will learn to howl." Perhaps you prefer the Scotch, "Gang a year wi' a cripple, an' ye'll limp at the end o't."

5. *He had no character to sustain.*—Nothing good was expected of him. Society itself kept him down. Still, I cannot accept this as wholly a hindrance. Some folk are aggressively respectable; they will not be saved, for they cannot be without acknowledging they are lost. The publican was spared this.

CHRIST'S TREATMENT OF ZACCHÆUS.

What a study of the graciousness of Jesus we have here! We have no other record of the Saviour thus inviting himself. He did not force himself on men. (See Luke 24 : 28.) He here adopted, as Seeley says, "the royal style, which was familiar to him, and which commends the loyalty of a vassal in the most delicate manner by freely exacting his services." Notice, "I must abide at thy house"—the *must* of love. Why "must" he? It is not a careless turn of expression. The crowd murmured at it; surely there were other houses in Jericho more fitted to receive him; was it not a city of priests as well as of publicans? There was a need for his going to the house of Zacchæus and to no other. "It was the crisis of his life; the dawn of his day of salvation." So that verse 9 might be true, we have the *must* of verse 5. More truly than Zacchæus was Jesus a seeker. In the people's groan of execration, the publican realised as perhaps never before the detestation in which he was held; but what matters it if there stands by him One willing to abide with him?

ZACCHÆUS SAVED.

A son of Abraham (v. 9).—He was one by natural descent (cf. Luke 13 : 16 for "a daughter of Abraham"). The Abraham character was in him, as the true Israel in Nathanael (John 1 : 47). Abraham's children do the works of Abraham (John 8 : 39, Rom. 4 : 16, Gal. 3 : 7; cf. 1 Pet. 3 : 6).

Conversion shown in restitution (v. 8).—This has been taken as a vindication of his past uprightness. Surely it rather expresses a new purpose. See the restitution which the law of Moses demanded in Ex. 22. Giving half the goods to the poor could not avail without this. Emphasise this need of restitution, that repentance implies it. Remember the prayer-meeting "down East," where the "brother" slowly commenced with "What shall I do to be saved?" and in clear and distinct accents the reply came from the back of the hall, "Go and pay John Williams for that yoke of oxen." Restitution made, you can put your money at the service of the Lord. "A personal consecration" should be spelled 'a purse-and-all consecration.'

The following selected outline may be useful :

ZACCHÆUS SOUGHT AND FOUND.

- I. *Hindrances.*
 - 1. Popular difficulty—a publican.
 - 2. Moral difficulty—a sinner.
 - 3. Business difficulty—rich.
- II. *Aids.*
 - 1. He had a desire to see Jesus.
 - 2. He made an effort to see Jesus.
 - 3. He was willing to obey Jesus.
- III. *Results.*
 - 1. A great confession.
 - 2. A great restitution.
 - 3. A great truth heralded (v. 10).

Notes and News.

A society is being started at Drummond, with Miss M. I. Mudford as secretary.

The only associate member of Marrickville, N.S.W., society recently made the good confession.

Castlemaine has inaugurated a society with 15 active members, more being expected before the first regular meeting.

We would like this page to be of general interest. If secretaries in the different States will kindly forward reports, suggestions, etc., we shall gladly notice them.

R. C. Gilmour, president of our Marrickville society, has been elected president of the local union. Bro. Gilmour is also well known as a Protestant Defence lecturer, and as a temperance advocate.

The rally at Swanston-st. was a success. A conference on "The Lookout Committee" got started before seven o'clock, and was fairly well attended, especially by ladies. W. J. Northey opened by presenting suggestions, too numerous to particularise, which were discussed by delegates. There was a large attendance at the after meeting. J. Johnston presided; T. J. Cook led the song service; J. H. Stevens spoke on "The Andrew Method of Bringing Men to Christ," and H. D. Smith on "The Philip Method." It is enough to say that if these addresses are lived up to (and this was the sole reason of their delivery) then many will be won for Christ, and in Melbourne, as in Samaria, there will be "much joy." Responses were given by thirteen societies represented, and were read from Bendigo Society and G. S. Bennett.

OUR BIBLE DATING PLAN.

Date.	O.T.	N.T.
December 8	Daniel 8, 9, 10	3 John
• • • 9	Daniel 11, 12	Jude
• • • 10	Hosea 1, 2, 3, 4	Rev. 1
• • • 11	Hosea 5, 6, 7, 8	Rev. 2
• • • 12	Hosea 9, 11, 11	Rev. 3
• • • 13	Hosea 12, 13, 14	Rev. 4
• • • 13	Joel 1, 2, 3	Rev. 5

West Australian Letter.

— D. A. EWERS. —

Church news is a little quiet since I last wrote, but a few items may be of interest. The anniversary at Subiaco was celebrated on the 1st and 4th inst. It was a double event, as the enlarged building was then first used; 30 ft. have been added to the back, and the inside space is now 70 x 30 ft., and will seat probably 400. The platform extends right across the building. The chapel is also now ceiled, and presents a comfortable and commodious appearance. The building was beautifully decorated, and all the meetings were well attended. Of course there was a tea-meeting, followed by the usual public meeting and the usual congratulatory speeches and the usual inspiring music and the usual enthusiasm. Everything conspired to make it a success. The choir, under the baton of Bro. Machin, gave us some fine anthems, Miss Illingworth presided at the organ, H. Wright gave us two solos, and so the musical items were good. Bro. Banks had the chair. They all like him, and they all let him know it. By the way, I hear, though it has not been officially announced, that the church has unanimously invited him to work there for two years. I'm not at all surprised, and it serves him right. I hope I shall not get into trouble reporting this too soon. This will mean another church off the hands of the Missionary Committee and becoming in turn a feeder to the mission work. The theme of the evening was church extension, and the first speaker had to deal with the need. But he did not stick to his text, and wandered all over creation. Bro. Payne followed, and told us some lessons of the past in Subiaco, and among other things lauded the envelope system of contributions and the plan system in the morning worship. Maybe one or two did not agree with him, but his talk was warm and good. Then Bro. Hagger got to work on the obstacles to church extension. He confessed right out without a blush that he was using someone else's notes, and when he got to the obstacles inside the church the fur began to fly. Drinking, theatre-going, card-playing and dancing came under the lash, and what a lash! On the dancing question he was specially hot. I've never heard anyone *quite* so hot before. He just let himself loose. Every nerve and muscle in his body quivered and danced. His very eyes and hair danced. The more he denounced the dancing excitement, the more excited he became. It was wonderful to see so much energy in so small a man. Of course I endorse all he said. If any lovers of dancing were present they must have felt uncomfortable, but so few of our people dance that I fear the address was largely wasted. However, we just revelled in it, and I can assure my readers that to see Bro. H. on the war-dance on this subject is a sight worth seeing. But I am omitting the Secretary's report, which was the best speech of the evening. Membership last anniversary was 98, and the total increases for the year were:—By faith and baptism,

106; letter, 7; formerly baptised, 5; restoration, 2; total, 120. The total losses for the year were 9, leaving a present membership of 209, being a nett increase of 111. How many church reports can beat that? The average attendance at the Lord's table had grown from 60 to 120.

At North Fremantle the plucky little church, consisting largely of converts from the recent tent mission, has decided to engage an evangelist, and H. P. Manning, of the Lake-st. church, has accepted a call to labor there for six months. Bro. M. comes of a good stock in South Australia. Who does not know his father, W.T., and his uncle, James Manning, both of Grote-st., the dear old church which is the mother of so many of us? H.P. has been living in my family for the last six months, and by the way he has been shaping I knew it would come to this if he did not mind, but I did not expect it so soon. He is rather young, and that is a great fault, but I'm inclined to think it is a fault he will grow out of in time. Nearly all our leading preachers have had the same disease, but have survived. I love Bro. Manning as my own son, and his father and mother will never have reason to be ashamed of him.

"Bethany," Palmerston-st., Perth, Nov. 11.

Obituary.

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

McCLEAN.—At 76 years of age, after a long illness, Sister McClean, mother of Frank McClean of the Chinese Mission, fell asleep in Jesus. She arrived in the Colony in 1852. It was not until during G. L. Surber's ministry that Sister McClean put on Christ, since which she has been a regular and faithful attendant at church and gospel meetings. During the last twelve months she failed in strength very considerably. She was confined to her bed for four months. Her illness was without pain; she simply fell asleep. Her general disposition was genial and consistent. She had no enemies, for she would make none. Her faith in her Saviour was laid deep and strong. During the closing months of her illness she received great comfort from the thought that she was going home, and that in that home was a much beloved daughter who had predeceased her some nine years ago. She had her own burdens to bear, for she was left a widow 33 years ago; yet she never complained, but was rather found as genial as ever in the Lord's house, feeding on the means of grace. She leaves a number of grandchildren to mourn her loss, but not without hope. Two daughters and one son are members of the church. The church at Lygon-street has lost one of those most valued members in the death of Sister McClean. The church that is blessed with a host of regular attenders and good listeners such as our departed sister need fear no decay. The force of example will work wonders. The remains of our sister were laid to rest in the Melbourne General Cemetery on Sunday, Nov. 1st, in the presence of a large audience, among whom were a number of Chinamen, who had found in our sister a warm sympathiser. The church expressed deep sympathy with the bereaved and commended them to the goodness and mercy of God. She is another link that binds the invisible with the visible.

J.J.

BOWEN.—Alfred Austin Bowen, second son of Mrs. Bowen, late of Colac, now of South Africa, died in a private hospital at Armadale on Thursday, Nov. 12th, and was buried at Brighton on Nov. 14th. He was baptised at Lygon-street in the year 1895, and soon after went to South Africa, where he sickened with consumption. Greatly longing for his native land, he took ship about a month ago, and died a few days after landing. His mother, two brothers and a sister are in South Africa, to whom the sad news of his death will be a great grief, though not unexpected. Armadale, V.

J.P.

ANDERSON.—R. J. Anderson is the first of the young church at Balmmain-street, Richmond, to be called away. He was one of the first members, having been baptised by the writer over two years ago. For the last twelve months he showed symptoms of illness, and when the malady was known to be cancer, he bore his sufferings with exemplary patience and Christian fortitude. In fact the last of the pilgrimage was an eloquent testimony to the religion of Christ. On each Lord's day of the three weeks he was confined to his bed, a few met with him to break the loaf, from which he derived much comfort. On 9th Nov., at the age of 58 years, he passed most peacefully away. Almost his last words were, "There's no dark valley when Jesus comes." Our heartfelt sympathies go out to the bereaved wife and family.

P. J. POND.

HOGARTH.—Our aged Sister Mrs. Hogarth, sen., passed away at Bendigo on November 2nd, aged seventy-three years. Our sister was a faithful member and teacher in the school at Barker's Creek. We deeply feel the loss, and express our sympathy to the bereaved one. Our sister expressed joyously her confidence that she would soon be at rest in the Lord, and made a wish that her favorite hymn would be sung over her grave, "Nearer, My God, to Thee."

A.E.G.

QUIRK.—It is with sorrow that we record the decease of P. Quirk. For many years he has been connected with the church at St Kilda, after having severed himself from Catholicism to embrace the truth as in Christ. Our brother has been a sufferer from that dreaded disease consumption for many years, and many times has been debarred from fellowship on that account. He was a strong advocate of the Bible and that alone as the only guide in all matters appertaining to the Christian life. He remained conscious almost to the last, and it was a pleasure for the visiting brethren to hear his last testimony of the Christ: "For I am not ashamed of the gospel of Christ, because it is the power of God unto salvation." So he fell asleep, to wait the great call on the resurrection morn.

St. Kilda, Oct. 31.

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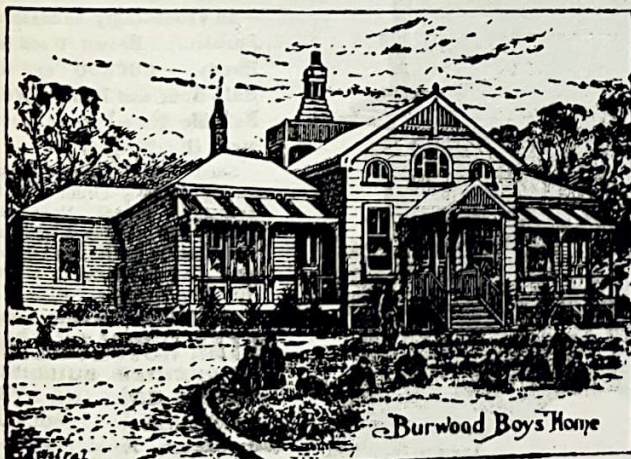
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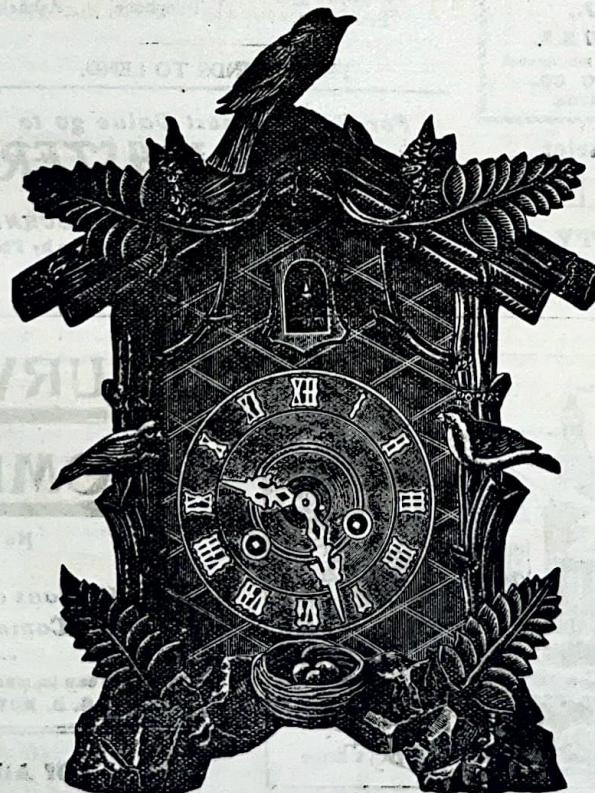
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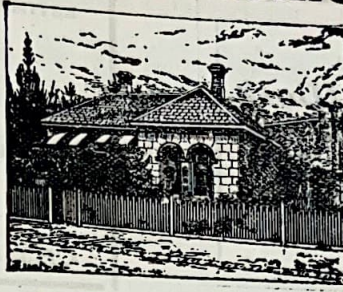
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