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## \* The Church in Action. \* 3. IN SPEECH.

F. PITTMAN.



### EDIFICATION

was by no means an unimportant exercise in the services of the primitive church. The early Christians "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Paul says, "So also ye, since ye are zealous of spir-

itual gifts, seek that ye may abound unto the edifying of the church." "But he that prophesieth speaketh unto man edification and comfort and consolation. He that speaketh in a tongue edifieth not; but he that prophesieth edifieth the church." "Let all things be done unto edifying."

These and many similar Scriptures show that NOT ALL should take part in the exhortation of the church. Only such as are qualified to build up the church in its most holy faith should engage in public speech. Hence the well-organised church plans to take their turn brethren who are qualified by character and ability. By this means "all things" may be "done decently and in order." The "open platform" has resulted in serious abuse, two or three brethren usually monopolising this department of church exercise, which might with greater advantage be apportioned to all brethren possessing speaking ability and the other necessary qualifications. To argue that under the "open platform" all such brethren have equal opportunities, is to state what experience has shown to be incorrect. The writer well remembers having to wait twelve Sundays ere ever the slightest opportunity was given him to make his first attempt at exhorting the church, it really appearing to him that those outstepping him Sunday after Sunday must have had some idea of the venture a novice wished to make. A bold dart on the twelfth Lord's day, made imme-

diately the president had extended the usual invitation to "any brother," secured for me a position on the platform, which, in spite of the imperfections of that and other efforts, I have held almost every Lord's day since then. Planning speakers puts a stop to abuses such as usually result from the "open platform," and leads to utilising all available talent for edification. To secure the best results from the "plan system" it should be in the hands, not only of the preacher and secretary, but the whole board of elders or officers, who should, by attending the church institutions, find out those who are able to "abound unto the edifying of the church."

To exhort the church is no easy task. Much prayer and preparation is necessary to render public speech profitable. The Bible is an exhaustless theme, yet many are prone to repeat to the congregation the same truths whenever they speak. The trials and troubles of this life are not the only theme. Intelligent brethren, who are eager to read the most up-to-date information in the dailies and magazines, can scarcely be blamed for desiring new and fresh truths from the oldest Book, which is, nevertheless, abreast of all the latest scientific discoveries. One has well written, "How to get out of the old rut without twisting off the wheel, or snapping the shafts, or breaking the horse's leg, is a question not more appropriate to every teamster than to every Christian worker. Having once got out of the rut, the next thing is to keep out. There is nothing more killing than ecclesiastical humdrum. Some people do not like the Episcopal Church because they have the same prayers every Sunday, but have we not for the last ten years been hearing the same prayers over and over again, the product of a self-manufactured liturgy that has not the thousandth part of the excellency of those petitions we hear in the Episcopal Church! In many of our churches sinners hear the same exhortations that they have been hearing for the last fifteen years, so that the impenitent man knows, the moment the exhorter clears his throat, just what is going to be said; and the hearer himself is able to recite the exhortation as we teach our children the multiplication table forward or backward. We could not understand the doleful strain of a certain

brother's exhortation till we found out that he composed it on a fast day during the yellow fever many years ago, and has been using it ever since."

If fresh treasures are constantly obtained from the inexhaustible storehouse of God's Word, and presented to the congregation; and if old truths are re-emphasised in an interesting manner, it will not be said of any of our exhorters, as one of Milton's contemporaries wrote (very unjustly in that case) of Paradise Lost, "The old blind schoolmaster, John Milton, hath published a tedious poem on the fall of man: if its length be not considered a merit, it has no other."

Having something to say, the exhorter should see that it is said with clearness and force. On the Mount of Olives our Lord opened his mouth and taught the people, but many to day endeavor to exhort with lips half-closed. Inarticulate speech will not produce faith, for "faith cometh by hearing."

Many helpful books have been written upon the proper style and manner of exhorting and preaching. A wise selection and careful study of such works should prove of benefit to platform speakers, yet it must not be forgotten that the addresses of Christ and his apostles are the finest models of sacred rhetoric.

Cowper's words are instructive and appropriate:—

"Would I describe a preacher, such as Paul  
Were he on earth should hear, approve, and own,  
Paul should himself direct me. I would trace  
His master-strokes, and draw from his design.  
I would express him simple, grave, sincere:  
In doctrine uncorrupt, in language plain,  
And plain in manner, decent, solemn, chaste,  
And natural in gesture; much impressed  
Himself, as conscious of his awful charge,  
And anxious mainly that the flock he feeds  
May feel it too: affectionate in look,  
And tender in address, as well becomes  
A messenger of grace to guilty men.  
He that negotiates between God and man,  
As God's ambassador, the grand concerns  
Of judgment and of mercy, should beware  
Of lightness in his speech. 'Tis pitiful  
To court a grin, when you should woo a soul;  
To break a jest when pity would inspire  
Pathetic exhortation."



## Some Notable Hymns and Their Authors.

A. M. LUDBROOK.

### I. INTRODUCTORY.

In Acts 2:42 we read that the first disciples "continued steadfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers." But there is another element of church worship suggested in verse 47—"praising God," and it is in the hope of an increased interest in and profit from our service of praise that a few pen-sketches of some of our Christian hymnists will be given.

First, however, a few words as to the uses of sacred song. Apart from the worshipful element therein and the spiritual elevation thus realised, there are certain important purposes to be achieved by our service of praise. These are suggested in the well-known passages in Eph. and Col., "teaching and admonishing one another in psalms and hymns and spiritual songs." Hymns may express and convey religious truth. How important, then, that they should be thoroughly Scriptural! Some good Scotch folk refuse to sing modern verse on the ground that it is uninspired. That is, doubtless, an extreme. The hymns in our churches of Christ hymn-book are, generally speaking, very Scriptural, but this cannot be said of some in Sankey's selection. I do not mean that we should never sing a line that does not exactly apply to ourselves individually. As in prayer, so in song, we may sometimes voice the sentiments of others.

Then, too, the gospel may be proclaimed by this means. And if it be right for one, two, three or four *hundred* Christians to sing the gospel in order to the awakening of sinners, I don't think it can be wrong for one, two, three or four individual Christians to do so. Of course there are tendencies and dangers to be guarded against—that the singing shall degenerate into a mere performance or provoke unholy rivalries. There is the same risk in preaching. *Edification*, not entertainment, must ever be the paramount object.

Now a word as to the manner of praising God in song. A young girl once asked her teacher how she could improve her singing to the utmost, and his answer was, "Cultivate your heart." That is the chief rule for moving or acceptable devotion. As the apostle puts it, "singing with grace in your heart to the Lord." Unless heart and soul and the true spirit of reverence and worship are engaged, our song is in vain. Again, it is said that the original of 1 Cor. 14:15 includes the idea of "singing tunefully." However that may be, it is certainly more edifying and comforting to others, and more honoring to God, to try and sing tunefully, harmoniously. At Union Chapel, Islington, London, they are said to have about the finest congregational singing in the world. There is no choir apart from the congregation, but the congregation itself is one vast choir, for all the members of the church are expected to learn and practise singing. Let us go and do likewise. Whether we have instrumental accompaniment or not need make little differ-

ence, if only all determine to be good singers for Christ's sake. That ought to be the motive in this as in every action of our lives, "for Christ's" sake.

Let us, then, as the inspired writer says, "offer up a sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Paul and Silas, in the dungeon, not only prayed but "sang praises to God." Yes, even in affliction there is a power in Christian song to lift us up above our trials and make us "sit with Christ in heavenly places."

Oh, surely melody from heaven was sent  
To cheer the soul when tired of human strife—  
To soothe the wayward heart by sorrow rent,  
And soften down the rugged road of life.

Let us, when gathered together, seek to sing tunefully; sing with the spirit and with the understanding; sing to the awakening of sinners, the edification of saints and the glory of God. And if not only in song, but by our lives we show forth his praise, then we shall one day join in the grand "new song" before the throne of God.

There shall each raptured tongue  
His endless praise proclaim,  
And sweeter voices tune the song  
Of Moses and the Lamb.

## The Sabbath Question.

### A Startling Statement! Is it True?

THE CHRISTIAN for September 21 has the following statement from Evan Forsyth: "Now we know that before the sacrifice of Jesus, the way of salvation or justification in the sight of God was by the perfect observance of the whole law (moral and ceremonial)."

This is a truly startling statement, and, if true, is conclusive evidence that no one was saved or justified in Old Testament times, for the most eminent men of God in those days did not observe the whole law. "Surely there is not a righteous man upon earth, that doeth good, and sinneth not" (Eccl. 8:20). A man who perfectly observed the whole *moral* law,—that is, who fulfilled every obligation man-ward and God-ward,—would be justified on the ground of personal sinlessness. In his case the ceremonial law would be superfluous. No man of Adam's race was ever justified on that ground. "Now that *no man* is justified by the law in the sight of God, is evident; for the righteous shall live by faith; and the law is not of faith; but, he that doeth them shall live in them" (Gal 3:11, 12).

The ceremonial law with its priest, altar, and sacrifice bore constant testimony to the moral failure of man, and to the abounding mercy of God. The cross—the consummation of the whole sacrificial system—testifies to the same effect. It forever witnesses to the fact that justification by law is impossible. Under the law as well as under the gospel "apart from the shedding of blood there is no remission" of sins. The statement here criticised seems to me so utterly opposed to "the grace of God that bringeth salvation" that I feel impelled to submit these counter-acting thoughts.

T. J. BULL.

## Singing His Praise.

E. W. PITTMAN, Singing Evangelist.

### III.

A leader of singing cannot do effective work unless he has the hearty co-operation of the singers. It has become customary to call the body of vocalists assisting him "The Choir." The major part of the members of the choir are usually earnest in their endeavors and will agree with me in most things I am about to mention.

I have already considered the leader and his qualifications. As a rule the more talented the conductor the more respect and assistance he will get; but, no matter how much or how little his ability, he must be obeyed.

Only singers having the desire to consecrate their voices to the Lord's service should be encouraged to take membership in the choir. In some of the denominational churches the unconverted are admitted. It was the knowledge of this I suppose that prompted a woman in one of our missions to petition that the choir might give their hearts to the Saviour!

The qualification for membership should be at least an elementary knowledge of music and the desire to improve. There ought to be strong sympathy with the preacher. He should be consulted as to the most helpful songs. The rate of movement of the pieces should be in keeping, as far as possible, with the style of the evangelist. If he is slow of delivery, the hymns should not present too great a contrast, but should be sung in a stately manner. If he is a rapid speaker, quick, lively singing will be most appropriate.

The leader should guard against making too much distinction between choir and congregation, or we may go to extremes. I remember going to Westminster Abbey with a young friend. We both fancied we could sing bass, so when a hymn was announced we started in, only to be touched on the shoulder by a stately verger and told, "We pay people to do that." We didn't sing any more there.

Singers should be very careful of their comportment during the service. Conversation or looking about should be avoided. The number of the hymn and tune posted up somewhere in sight of all will save a lot of confusion.

The seating of the singers is an important matter, and there is a difference of opinion as to the most effective position they can take up. My own choice would be on the platform behind the speaker, provided the choir consists of true devoted Christians, or in the front seats facing the congregation.

It is usual to sing anthems during the evening. I like anthems as I do all music of an elevating character; but considering the purpose of our singing, I certainly advise simple, heart-reaching gospel pieces. I never heard an anthem yet that would be likely to draw men to the Saviour. The new book, *Austral Songs*, will give a good selection of helpful pieces, especially those composed for me by Dr. McBurney.

One fault I notice in most of our choirs above all others is the undue prominence of



some voices. A choir should aim at sounding like one well trained quartette. If proper attention is paid to balance of parts, attack, expression, tone, production, and clear enunciation, the singers will be a great aid to the preacher in his work of preaching the gospel.

## West Australian Letter

D. A. Ewers

A notable event in the history of the cause of primitive Christianity in West Australia was the farewell to Bro. and Sister Hagger, held in Lake-street chapel last night. As a matter of course there was a big audience. Bro. Hagger has visited every church and planted several of them, and his converts are numbered by the hundreds. No one among the brethren has so distinctly left his influence on the work here as our departing brother during his brief ministry of three years. The meeting was held under the auspices of the Conference Committee, the President, H. J. Banks, being in the chair. F. Illingworth led in prayer, and the speakers were—the chairman and Bren. Butcher (Leederville), Smedley and W. Vinicombe (Fremantle), Cummings (North Perth), Carrington (Maylands), J. Stone (Boulder), A. Price (Subiaco), and J. Beck, A. Bell, D. Wilson and D. Ewers. They were restricted to five minutes each, and it was amusing to hear and see some of them rung down just as they were getting a start. At least one "little story" was ruthlessly strangled by the relentless chairman. All the speakers referred to the apparently exhaustless energy of Bro. Hagger—his intense enthusiasm and his self-sacrificing labors. One speaker, as he saw the way he broke up his home and took around with him the two dearest things he had—his wife and child—was reminded of the widow who sacrificed her two mites; while another was reminded of other great little men, such as Napoleon, Lord Roberts, Zacchæus and Paul, with whose ambition, warfare, desire to see Christ and labors for him Bro. Hagger and his work were compared. Allusion was also made to his active Anti-Romanism work and outspoken denunciations of the drink traffic. In addition to hymns by the audience H. Wright sang "The Anchor's Weighed," and W. McGregor "The Perfect Life."

In his farewell speech Bro. Hagger alluded to the progress of the cause during the past three years; the churches had increased from eleven to twenty-four, and the membership from about eight hundred to about sixteen hundred. He strongly urged the continuance of tent mission work, and the early purchase of a new tent. Two questions in his question box during his Maylands mission were, "How many patches are there on the tent?" and "Did Noah camp in it when he removed from the ark?" He pleaded for still greater missionary zeal, and in order to this the deepening of the spiritual life. The success had been great, but in order to greater growth we needed to cultivate a stronger confidence in God and his truth, and more faith in each other. Then, increased income was needed, and for this the systematic giving of a definite percentage of our receipts was necessary.

He urged continued loyalty to the old gospel, and said that with numerical growth there was often a tendency in favor of mere intellectual preaching, and he solemnly warned us that if the simple gospel sermons were replaced by philosophical lectures or scientific essays we could write "Ichabod" on our churches. In closing, he feelingly spoke of the sweet fellowship he and his wife had enjoyed, and the many kindnesses received from the brethren, and expressed the hope that at some distant date he might again labor in the Golden West.

The meeting on the whole was rather a stimulative than a mournful one, and it is evident that the cheery optimism which has ever characterised the brethren of W.A. is still vigorous. One practical suggestion thrown out by the departing evangelist might well be taken up. It was that those who have confessed Christ in the old tent should procure a new one. It remains for some one of the converts to take the initiative, place himself in communication if possible with every convert, and start the ball rolling. I'm inclined to think this can be done, but the suggestion should be acted upon at once. Who will act?

It is pleasing to be able to realise that "though God removes the workers he carries on the work." To the many who have left our State, we now have to add two more, and still they go. In another three months the writer will join the ranks of those removing, but the needs of the people and opportunities for the gospel still remain. West Australia is the largest and certainly, at present, the most prosperous State in the Commonwealth. It is raising more gold, opening up more agricultural land, and increasing its population more rapidly than any other. In the future the immense territory now occupied by little more than a quarter of a million will support its millions, and probably its tens of millions. I have the utmost faith in the future of this magnificent province. The plea we present is growing with its growth, but much more rapidly, and is destined before many years to become one of the great spiritual forces of the community. If the brethren continue true to the old-time gospel no power on earth or in hell can stay its onward progress. If it were possible to let a dozen or even half-a-dozen evangelists of the right type loose in this country, who can estimate the extent of their influence, the result of their work? Continued faithfulness and self-sacrifice on the part of the brotherhood here as a whole will lead on to grander results in the future than many of us at present have any conception of.

"Bethany," Palmerston-st., Perth. Oct. 3.

## Valedictory—West Australia.

THOS. HAGGER.

For almost 3 years it has been the writer's privilege to labor in the great and growing State of West Australia. During that time the churches of Christ have increased from 11 to 24, and the aggregate membership has grown from 800 to 1600. There is now about one in every 153 of the population wearing only the Divinely-authorised names.

The work is still advancing, and there is every prospect of W.A. becoming the stronghold of the plea for apostolic Christianity; of course, whether this will really be so or not depends largely upon the churches and brethren now in that State.

It will not be out of place for me to note a few of what appear to me to be good characteristics manifested in church life there. The churches are fairly conservative, but not too much so; theirs is a conservatism of the right kind; they seem determined to adhere strictly to the New Testament order of things, and this is proving an element of strength. The needy in the churches are provided for out of church funds; most of the assemblies having some kind of an arrangement by which a part of the fellowship in contribution on the Lord's day is devoted to this purpose. In most cases the Sunday Schools are financially supported by the churches, the actual working expenses being paid out of the funds of the congregation. There is a very fair and constantly growing missionary spirit which not only manifests itself in evangelisation at home, but in "the regions beyond." There is not a tendency to go in for over-centralisation, but as rapidly as possible they are branching out and establishing other churches. The congregations supporting evangelists on the whole are not selfish, but recognise that it is all God's cause, and are willing that their evangelists should help wherever possible; this instead of proving a weakness is a means of strength.

To make the greatest use of the future, which is bright with promise, there must be a deepening of the spiritual life of the churches, for the nearer the life is conformed to the Divine ideal the greater will be the power exerted. Then there needs to be increased giving to meet the growing needs of the work; some of the denominations are having money poured into that State from other parts of the world, but those people who are simply Christian will have to contribute all their own. Proportionate giving—a tenth and more according to the degree of prosperity enjoyed—on the part of all the disciples would meet all requirements. Money is needed to secure land, erect meeting houses, keep a tent equipped, and to support more evangelists. Evangelists of the right kind are needed there, and W.A. has been very happy in most of her men up till now. Brethren like Ewers, Banks, and Scambler have done splendid work, and their influence for good will be felt for decades to come. Future evangelists for that State need to be of the same type; plain, humble, simple preachers of the gospel. Men who want to descend to mere entertaining and philosophical lecturing will prove inglorious failures over there. W.A. needs the old-time gospel; nothing else will satisfy her go ahead people.

I am thankful that I have been able to labor there for a time, and shall carry to my new field grateful memories of the work and brethren. I shall ever pray for the prosperity of the churches, love among the brethren, and for the turning of multitudes to Christ through the preaching of the simple story of the cross, which alone is God's power unto salvation. God bless W.A. and the churches of God there!

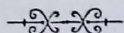


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## The Leader

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

### Professor Rentoul on Baptism.

Mr. Pearce Carey lately delivered a lecture in the Collins-st Baptist Church on "Protestants and Baptism." This lecture was published in the *Southern Cross*, and appears to have given offence to some of our pædobaptist friends. These persons, seeing that a favorite doctrine of theirs was being assailed, invoked the aid of Professor Rentoul, who accordingly came to the rescue and defended the practice of infant baptism in the columns of the same journal. In the introduction to his defence, he says: "I have been appealed to by a number of gentlemen of various churches, regarding statements in the Rev. Pearce Carey's lecture on 'Protestants and Baptism,' published in the *Southern Cross* of Sept. 22. The passage complained of, and which excited surprise, was: 'It is under the influence of these enwrapping superstitions that the ordinance (baptism) was increasingly transferred from the age of conscious consecration to that of new-born babe-hood; and that lamentable transference gave fresh impetus to the superstitions which brought it to pass.' Mr. Carey specially names the 'second century' and the 'third century' as the age of this asserted 'transference.'" To the unprejudiced student of church history both apostolic and post-apostolic, this statement by Mr. Carey will appear quite common-place. It is one of those recognised facts of history which are only disputed by extreme partisans of certain church doctrines which originated in the mists of tradition. To defend these doctrines, the skill of an advocate rather than that of a judge is required, and Professor Rentoul certainly supplies the necessary qualification. To very many people, especially those who are committed to the doctrine of infant baptism, the defence of the Professor will appear quite satisfactory, for the simple reason that they will not take the trouble to discriminate between assertion and fact, or between what is really relevant to the point or what is not.

In this matter we are not concerned with anything Mr. Carey may have said about

infant baptism being a doctrine peculiar to Rome. As we do not happen to have his lecture before us, we cannot say whether he did so or not. We rather think that this is Professor Rentoul's way of putting it. He says, "Instead of infant baptism being a doctrine peculiar to Rome, or owing in any way its institution or furtherance to the influences which developed 'Romanism,' the facts are exactly opposite." As to how far this statement is justified by anything Mr. Carey said, is a matter which concerns him alone. Doubtless he will deal with it in due course. In the meantime, it may be said that the paragraph contains two statements which are not alike. For while it may not be true that infant baptism is a doctrine peculiar to Rome, it is certainly true that it owed its "institution or furtherance to the influences which developed Romanism." For the "influences" which developed Romanism were departures from apostolic faith and practice, of which infant baptism was one of the most important. To Rome, however, belongs the responsibility of consolidating and extending this departure, just as she consolidated and extended the departure from the primitive eldership into the monarchical bishop, both of which departures came into being about the same time, and both of which errors to-day form the principal barriers to Christian unity.

We should imagine that those gentlemen of various churches who invoked the aid of Professor Rentoul, if there are any among them who know anything of church history, would have been better pleased if he had not been quite so rash and sweeping in some of his statements. For example, when he says, "The assertion that in the 'second century' or the 'third century' the ordinance of baptism was 'transferred from the age of conscious consecration to that of new-born babe-hood' is just the opposite of fact." Well, if it is the opposite of fact, what follows? This—that the ordinance of baptism was in the second or third century transferred from that of *new-born babe-hood* to the age of *conscious consecration*! We should have been disposed to have given the Professor credit for having said here more than he meant, were it not for the fact that he attempts to prove the truth of the assertion by citing from Tertullian. "It is instructive," says Professor Rentoul, "that the first advocate for delaying infant baptism is the 'gloomy Montanist' Tertullian, and he equally advocates the delay of adult baptism. 'Whoever,' says this forceful gloomy sectary, 'whoever understands the responsibility of baptism, will fear its attainment more than its delay.'" This "gloomy sectary" by the way was the founder of Latin Christianity, and what he says is worthy of a little more attention than our Professor is inclined to give it. What Tertullian says about the baptism of children is eminently sane, and would be worth repeating to the Pædobaptists of the present day. What could any one ask for better than this, "The Lord does indeed say, 'Forbid them not to come unto me.' Let them 'come,' then, while they are growing up; let them 'come' while they are learning, while they are learning whither to come; let them become Christians when they have become able to know Christ. Why does the innocent period of life hasten to the 'remission of sins'?" Now, from this pas-

sage, which is connected with that from which Professor Rentoul quotes, we see the attitude of a man who is protesting against a practice which he conceives to be wrong. He appears to be meeting the arguments of those who advocated this practice on the grounds of our Lord's saying, "Suffer the little children," etc. We can see from this that towards the end of the second century and the beginning of the third, infant baptism had made its appearance in the church, and that Tertullian was opposing it, but it by no means warrants the assertion of Professor Rentoul when he says, "Tertullian's very words imply that infant baptism was the universal custom in Christian families." Neander, the famous church historian, and a Pædobaptist, is flatly opposed to Professor Rentoul. He says, "But immediately after Irenæus, in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolical institution; for otherwise he would hardly have ventured to express himself so strongly against it." Also John Cunningham (Presbyterian), in his Croall Lecture on The Growth of the Church, says, "Infant baptism is never heard of during the first hundred and fifty years of the church's history. Tertullian mentions it, but he mentions it as a custom that was just coming into vogue in his day, and he remonstrates against it. . . . So adult baptism continued to be the rule, and infant baptism the exception, for at least two centuries more. Even in the fourth century Gregory Nazianzen, Basil, Chrysostom, Ambrose and Augustine, though they had Christian mothers, were not baptised till they were grown up to manhood."

We need not follow Professor Rentoul in his further references to the Christian Fathers, save to notice what he says in regard to Origen. His references to Justin Martyr and Irenæus are on a par with what he says about Tertullian, and show clearly that he is a biased interpreter of church history. That this is so, is easily seen when we contrast what he says about Origen with what Neander says. "Take again," says Professor Rentoul, "the greatest 'Father' of the early part of the third century—Origen of Alexandria and Palestine. He was not only a noble sufferer for Christ, but he was also son of another noble sufferer for Christ, who fell in martyrdom in the year 202. Origen was baptised when an infant; and he tells us that child baptism was a Christian custom handed down by the apostles." The discerning reader will not fail to notice that Tertullian, who is against Professor Rentoul, is made little of, but Origen, who is for him, cannot be spoken of too highly. Now, let us hear what Neander says: "Origen, in whose system infant baptism could readily find a place, though not in the same connection as in the system of the North African church, declares it to be an apostolical tradition, an expression by the way, which cannot be regarded as of much weight in this age, when the inclination was so strong to trace every institution which was considered of special importance to the apostles; and when so many walls of separation, hindering the freedom of prospect, had already been set up between this and the apostolic age." It is



not, however, to the "Fathers" that we turn for proof of the validity of any practice or doctrine. Any body of people driven to this resort for proof of their particular tenets, afford evidence at once that they have rather a poor case. The testimony of the "Fathers" is only valuable when it coincides with that of the New Testament. Much of what they say may be regarded in the light of a precious heritage, but on the other hand, far too much of it is only a record of teaching and practice divergent from the primitive faith. All the teaching and practice dividing the body of Christ to-day may be found in their writings, but not in the New Testament. It is to them we owe the existence of infant baptism, for the unanimous testimony of impartial witnesses is, that there is no trace of it in church history earlier than the latter half of the second century.

In our next issue we may have something more to say, especially on the New Testament aspect of the question.

## From the Field

*The field is the world.—Matt. 13 : 38*

### Queensland

WALLUMBILLA.—The church here is on the up-grade, as during the few weeks H. K. Carter has been here as evangelist a baptistry has been placed in the chapel, and on the 27th of September we had the pleasure of seeing two immersed into the name of Christ. The anniversary of the church was held on Sunday last, when moderate congregations attended. This was likewise the last Sunday that Bro. Carter is with us as an evangelist. A public tea-meeting was held yesterday evening.

Oct. 11.

J.C.

### Tasmania

BURNIE.—Our sister who made the good confession was baptised the following Thursday in the sea, and received into the church the next Lord's day. After our mid-week service on Thursday, 5th inst., we held our first business meeting for the purpose of organising. The following were unanimously elected:—J. L. Archer, secretary; Eric Dennis, treasurer; Bren. Johnston and Phillips, deacons; leaders of song, Sisters Johnston and Green; agent for CHRISTIAN, Sister Phillips; preacher, Bro. Hale.

Oct. 14.

JOHN LEE ARCHER.

### Victoria

RICHMOND (Balmaln-st.).—Junior C.E. anniversary was celebrated yesterday. Good attendance, and we were cheered to see one, a young girl, make the good confession.

Oct. 16.

P.J.P.

PORT FAIRY.—We have been getting the chapel renovated, and a social evening was held on Wednesday, Oct. 4, as an opening event. There was a good number of friends present, and a very enjoyable time was spent. While the building was undergoing repairs we had a visit from R. A. Gibson of North Carlton, which we all enjoyed very much, being much strengthened and encouraged by his addresses.

Oct. 12.

E. W. GRAY.

MELBOURNE (Swanston-st.).—Good meetings last Lord's day. Amongst our visitors were Bro. and Sister D. R. Hall from Sydney. Bro. and Sister Overland from Port Pirie, S.A., Bro. Hawthorne from Capetown, and Sister Black from Cogrove. Bro. Overland read our New Testament lesson, and Bro. Hall exhorted very acceptably. Bro. Meldrum commences a new series of addresses next Lord's day evening.

R.L.

CASTLEMAINE.—While Bro. Connor has been holding the mission at Lancefield, the platform here has been acceptably filled by Bren. Burgess, Mudford and G. Scamb'ler. On Oct. 1 one was received into fellowship. On Oct. 3 W. Burgess gave a lantern lecture on "Missions." On Oct. 13 we had a visit from P. A. Davey, when he gave his interesting lecture on "Life in Japan." We are about to enlarge our chapel, it having become uncomfortably small for the gospel meetings and Sunday School.

Oct. 16.

J.T.

ECHUCA.—P. A. Davey was with us Oct. 10, and gave us an interesting lecture upon "Life in Japan." W. Burgess was with us the following Friday evening. He gave a lantern lecture on mission work. Bro. Mason is doing a good work here. Last Lord's day he visited Ballandella. Splendid interest in Echuca. Bros. Kent and Barnes attend to preaching during absence of Bro. Mason.

Oct. 16.

E. DARLOW.

CARLTON (Lygon-st.)—On Lord's day morning our Sister Bertha King, who is to take up the work of visitation amongst members, was welcomed into our number. G. P. Pittman exhorted the church, and at night J. T. T. Harding preached in the absence of Jas. Johnston, who is away at Hobart. On the above date 40 years ago the chapel was opened. Special meetings to commemorate the opening will be held, beginning on Sunday, 22nd. See "Coming Events" column.

J. McC.

MEREDITH.—Good weather, good meetings, good addresses, good confessions (2). This was the order that prevailed during anniversary celebrations held Oct. 8. T. J. Cook being present exhorted the church, delivered two gospel addresses. At the conclusion of his evening address two young ladies decided for Christ, one of the same being buried with the Lord in baptism the same hour of the night. The public tea held Monday evening reflected great credit upon the sisters in charge. The after meeting, presided over by S. Boyd, consisted of an address by Bro. Cook, and a Service of Song entitled "The Way to Heaven," effectively rendered by the church. The singing department was materially strengthened by the able services of Sister Chapman from Gordons, and Bro. Cook. Bro. Cook remained with us until Wednesday, speaking both nights. Good interest aroused.

Oct. 16.

ARTHUR MCKAY.

### South Australia

BUTLER, WEST COAST.—Have just paid a fortnight's visit to the "West Coast," which is really the East Coast of Eyres Peninsula. Recently great areas of mallee country have been opened up in the hundred of Butler, and adjoining "hundreds," and the big blocks of good land, varying from 3000 to 6000 acres, have allured many settlers from this side. Among others several families from this district have crossed the gulf (Spencer's) and made their homes in the wilds, and others will soon follow. Our brethren, who have been there less than two years, have put up an iron building for the worship of God, and on

Lord's day, September 24, a church of Christ—the first in Eyres Peninsula—was organised. The following brethren constituted the foundation members:—Bro. and Sister R. W. Barr, D. Butler, J. Mills, from Bews; Bro. and Sister G. Young, from Moonla, Andrew Aird, Norwood; and Bro. Furnell, Lipson. D. Butler and R. W. Barr were chosen deacons, and Bro. Barr S.S. Superintendent. The Lord's table was spread, previous to partaking of which the right hand of fellowship was given in the presence of a number of interested spectators to aforementioned brethren. About 20 were present at the gospel service in the evening, and about the same number attended on following Lord's day. The chapel is large enough to hold the present inhabitants of the district for many a mile around, and the brethren are to be commended for their enterprise in putting up a house for the Lord before some of them have even a house of their own. On my way to the Port of Tumby (20 miles distant), I had a gospel meeting, arranged by Bro. Furnell, at Lipson—13 miles from Butler, and the old Jerusalem gospel was publicly proclaimed there for the first time, and heard with profound attention.

G. B. MOYSEY.

WILLIAMSTOWN.—We held the church anniversary services here on Oct. 8th and 10th. H. J. Horsell gave three fine addresses. The chapel was crowded in the evening. The choir did splendidly. Bro. and Sister Warren sang a duet. It was a splendid meeting. On Tuesday we held our tea meeting in the Institute. The public meeting was held in the chapel. Bro. Pappin, sen., presided over another fine meeting. Bren. Horsell and Warren sang a duet, from the Austral Song book, "They Crucified Him." Bren. Horsell, Pascoe and Warren delivered addresses. This was the most successful anniversary ever held here. We have received another young lady into fellowship since last report.

Sep. 12.

E.G.W.

UNLEY.—The Sunday School picnic was held in fine weather at Brighton yesterday, and about 270 children and friends enjoyed themselves immensely. Hilda Payne, about 10 years old, had a narrow escape. As soon as we reached the beach, she went to the end of the jetty and slipped off the steps into the sea. Providentially, Miss Olga Schache, our School organist, was near at hand, and with great presence of mind, ran to the spot, and with some difficulty, rescued the child with the aid of a skipping rope. Hilda was taken to a house near the jetty, and soon was able to rejoin her friends at play. The success of the picnic is chiefly due to J. Verco, the superintendent, Mrs. Messent, Mrs. Uncle, Bessie Verco, Beatrice Charlick, Frank Verco and R. J. Verco; Messrs. Pryor and Menz did good service by providing dolls and boxes of lollies for the wee bairns. To-day the church celebrated its 23rd anniversary (the 21st of the building), and there were crowded congregations. Bro. Hagger preached in the morning from the words of Christ to Peter, "Lovest thou me?" and F. Pittman gave a sermon in the evening on "The Great Commission." The discourses were most appropriate and inspiring, and members have excellent reason to thank God for his past goodness, and to take courage for the work of the future. The building was tastefully decorated with flowers by Misses Kate Messent, Emily Verco and Albert Messent, and its fresh and pretty appearance won admiration. The choir, led by F. Manning, rendered special music. Many changes have taken place since the church was founded, and at the Lord's table to-day only one (Charles Smith) who attended the first meeting of Unley brethren in the Town Hall 23 years ago was present.

Oct. 8.

R.B.



**NARRACORTE.**—Interest here still good; one confession on Wednesday evening, and two more last night. An Endeavor Society has been formed with twelve active members. We trust this society will be of much help to the church and all connected with it.  
Oct. 16. H.P.L.

**NORTH ADELAIDE.**—Last Lord's day morning T. Hagger, from West Australia, exhorted the church. The evening gospel service was conducted by Frank Moore, and at its close two of the Sunday School scholars made the good confession.  
Oct. 16. V.B.T.

**BALAKLAVA.**—The interest here is well maintained. A young man made the good confession at the close of meeting last Lord's day morning (Bro. Hillier exhorting), and was immersed this evening. The Young People's Class has gone into recess for the summer. They contemplate a picnic at Skilly on King's Birthday.  
Oct. 15. W.T.S.H.

**GOOLWA.**—One young man, who was baptised during the week, was received into fellowship this morning. Splendid meeting again to-night, when another young man made the good confession. The first picnic in connection with the Sunday School was held last week and proved very successful. Our school is just a year old, and has 55 on the roll, including a good Bible Class.  
Oct. 15. G. S. BENNETT.

## New South Wales

**INVERELL.**—On Lord's day we had fine meetings. Bro. Uren spoke at night, at the conclusion of which we had the joy of seeing a young man come out and confess Christ. He will be immersed next Lord's day. On 24th inst. Bro. Bagley commences a fortnight's mission, for which the Town Hall has been secured.  
Oct. 9. H. E. TEWKSBURY.

**SYDNEY.**—The church celebrated its anniversary by a tea and social evening on Tuesday, Sep. 26, over 250 partaking of tea provided by our Sisters' Dorcas Class, after which a social meeting was held, presided over by Bro. Macindo. The speakers were Bros. Goode, Walker and Dickson. A musical programme prepared by A. Morris was most creditably rendered.  
Oct. 8. F.N.

**WAGGA WAGGA.**—Church now meets in the New Masonic Hall, Tarcutta-st. Bro. Green, from one of the Canadian churches, has been in the district for some time, and meets with the church whenever in town. We have also had with us the last two Lord's days Bro. Cattenach from the Petersham church, Sydney; on the first he gave an address, and presided at the second. The members have been cheered and encouraged by his visit, and will be pleased to see any brother or sister passing that way. J. H. WILKINS.

**LISMORE.**—Since the close of the mission here, we have had many encouragements. On Sunday before last, we had the joy of seeing another young maiden step out for God, and last Sunday, three more confessed the ever-blessed name, and four were baptised, and two received into fellowship. As a result of the mission, the various organisations of the church have all been enlarged. The Sunday School Bible Class has grown in numbers, and the Christian Endeavorers have received thirteen nominations for active membership. After the Lismore mission Bro. Bagley and the evangelist went to Mullumbimby, where five meetings were held. The meetings there were of the nature of opening up new ground, as it is

a new field, and as a result of the meetings we have come in contact with several other immersed believers who will meet with us, and we expect to immerse one from there in a few weeks' time, and anticipate holding regular meetings there in the future. The next place touched was Bangalow, where a week's meetings are being held, and bright happy meetings they have so far been, resulting in five confessions, and the establishing of the cause there. One meeting is still to be held. Bangalow is one of the Lismore missions where meetings have been held for about a year, J. P. F. Walker going regularly to that town, with occasional visits from Bro. Davis, and the evangelist. The next place of call will be Bungawalbin, where five meetings will be held, after which Bro. Bagley leaves for Inverell via Sydney.  
T.B.F.

## Here and There

*Here a little, there a little.—Isaiah 28 : 10*

There were fifty copies of Harward's Sermons sold at the Brighton mission.

H. Mahon conducted a week's meetings in Kaitangata, N.Z., ending Sep. 25.

W. C. Overland and wife, of the church at Port Pirie, are at present in Melbourne on a visit.

The popular British tune to "One Christ we feed upon" will be found in Austral Songs, No 65.

D. R. Hall, of the Sydney church, is at present in Melbourne on business. He is accompanied by Mrs. Hall.

One confession and baptism at the close of the meeting at South Melbourne on Oct. 8th, Bro. Barnett preaching.

The sacred cantata "David the Shepherd Boy" will be rendered by a large choir in Lygon-st. chapel, Tuesday evening, 24th inst., 8 o'clock. See Coming Events.

We desire to call special attention to the advertisement of Lygon-st. church, under Coming Events, of their week of special meetings, celebrating the fortieth anniversary of the church.

"Oct. 11, the Dorcas-st., South Melbourne, Band of Hope held a social to welcome home W. Paterson, vice-president of the Band of Hope, on his return from Tasmania. A programme of songs, recitations, speeches and games was rendered during the evening."

## Evangelistic Sermons

By H. G. HARWARD.

### CONTENTS.

1. The Divine Library; 2. The Chain of Salvation; 3. The Divine Marching Orders; 4. The Supreme Question; 5. Faith; 6. Repentance; 7. The Confession; 8. Baptism; 9. The Church; 10. Conversion; 11. A Soul-Stirring Inquiry; 12. The Perfect Life.

Wonderously Clear and Plain, and so full of Power.

Price, 2/8; 10 Copies 20/-. Post Free.

The Brighton tent mission closed on Monday night last, with 48 confessions and 4 baptised believers.

"At the close of the service at Hawthorn on Lord's day evening last a young woman was baptised and received into fellowship. F. W. Greenwood gave a splendid address on "A Neglected Ordinance." Church social on Thursday, 26th; old friends welcome."

We received this telegram on Tuesday:—"Lismore Mission, enthusiastic farewell; ten decisions at Bungawalbin in four days; total decisions for missions, seventy-two; thankoffering eleven pounds; church determined great forward movement.—BAGLEY AND FISCHER."

### FOREIGN MISSION FUND.

Subscriptions and donations thankfully received and acknowledged by the Treasurer for Federal Committee—

ROBERT LYALL.

39 Leveson-st., N. Melb., V.

Miss E. Mudford, formerly of Bendigo, but who has spent the last two or three years in Perth, left to return to Victoria on Sep. 23. She was a good worker, and will be missed. Before she left the choir presented her with a silver egg-cruet, and the C.E. Society with a nicely bound volume of Modern Art Biblical Pictures. Sister Mudford was convener of the Sunshine Committee and a regular visitor at the Perth Hospital.

D. R. Hall (no relation to the gentleman mentioned below) writes: "Re Bro. Walden's reference to alleged sectarianism in the N.S.W. Govt. service, let me state the facts. Woolfs Rutledge, Methodist minister, made the assertion on the 12th July, and on other occasions, that a man named Hall had been dismissed from the public service whilst he was a Methodist; that he had tried to regain employment whilst still a Methodist and failed, but so soon as he turned Roman Catholic he was reappointed to a position carrying a salary of £1,000 per year. A committee of enquiry was appointed and the evidence clearly shows: 1. That Hall did not turn Roman Catholic for three and a half years after he was re-engaged. 2. That he worked himself up in ten years from a position of £300 to £425 per annum, and has never received more. 3. That his promotion was no more rapid after he became a Roman Catholic than it was before. I may be prejudiced, but it seems to me that any man, be he Catholic or Protestant, who tells falsehoods in order to foster bigotry and stir up sectarian strife is an enemy to his country, and ought to be treated as such by all honest folk."

The following appeared in the Launceston Daily Telegraph, and we have been requested to give it a place in our columns:—Evangelistic Services, Temperance Hall. Mr. W. Moffit, late evangelist for the South Australian Evangelistic Union, will (D.V.) permanently preach the gospel in the above Hall every Lord's day evening at 7, and Wednesday at 7.30. Subject for to-morrow's worship: Breaking Bread. All seats free and no 11 a.m., "The New Birth." All seats free and no collections or freewill offerings from any but the Lord's own children, who have obeyed him in his own appointed way (see his last commission, Matt. 28: 19, 20) and are striving to live holy, just, pure, and true lives before him. All such are kindly invited to come and help us to vocally and heartily sing the songs of Zion, as we do not praise God by machinery. (See Heb. 13: 15; Eph. 5: 19; 1 Cor. 14: 15.) He will also visit from house to house, rich and poor, and in the city and suburbs in order to find out, and kindly invite those who do not go to hear the gospel of Christ preached. (Acts 20: 20.) Honest enquirers after clearly revealed Divine truth will be kindly received at his study, 42 Galvin-st., on the evenings of Tuesdays, Thursdays and Fridays.

Come then to him whose blood has bought you,  
Reach out the hand of faith in love;  
He will grasp it, and will save you,  
Keep you for himself above.  
Yours, in service of the King eternal,—W. MOFFIT.



H. G. Harward's address for the next five weeks will be care of Dr. Jas. Cook, Bendigo.

Bro. and Sister Fairlie, of Grote-st., Adelaide, and Bro. and Sister R. C. Edwards, of Melbourne, were present at Enmore on Sunday.

**ARMADALE RESCUE HOME.**—The friends and supporters of our Rescue work are hereby informed that the Homes will be finally closed in two or three weeks from the present date. This step is taken deliberately, and with much regret on account of its necessity. We shall probably close with a deficit of some pounds. If any monies are due on collecting cards or in boxes, those who have them will kindly forward at once. A full statement will appear in due course.—J. PITTMAN, Hon. Sec

Thanks for copy of "Evangelistic Sermons." It is well printed and nicely got up. Matter excellent and calculated to do much good. Ought to be taken and carefully studied by all, especially our younger brethren and active workers. A useful work for isolated brethren and small churches, where in the absence of preachers these sermons might be read and so services kept up. I wish the book a wide circulation and its author continued success and much blessing.—F. ILLINGWORTH.

We spent Sunday afternoon with the Sunday School at South Melbourne, the occasion being their anniversary. During the year they have had much difficulty, but they seem to be gathering up a lot. The meeting on Sunday was well conducted, and the singing, conducted by Bro. Barnden of the Brunswick church, was very good. We thought the pleasure of the meeting would have been much greater to the children if they had been arranged so they could see Bro. Ludbrook and his "Puffing Billy" to more advantage.

We frequently publish criticisms of the CHRISTIAN, and some may think that is all we hear. But the kind, encouraging things written to us are much more numerous, of which we say but little. The following is on the sunny side:—"Rachel Sylvestre" I enjoyed very much, and was sorry when it was finished. I think the story makes the paper interesting to the boys and girls. There are nice articles for those who are more advanced in thought. Our Lord taught in stories (see Matt. 13: 34). I should be very sorry if I were not to expect another story to appear presently. Another thing, the reading of our paper is not confined to members, and we want to make it interesting to our neighbors, and so induce them to get to know us better. I get my papers bound every year, and the story is an excuse for showing it to outsiders. I wonder who gave men and women the talent to write. I don't think our enemy suggested the story of 'Rachel Sylvestre.' I have seen much of young people, and I think tales that uphold the truth and tell of godly lives are for good and not for evil." We expect very soon to commence an intensely interesting story of twelve chapters. Just now we are pressed with other things.

## Rachel Sylvestre,

A STORY OF THE PIONEERS.

By JESSIE BROWN POUNDS.

This story was published in our columns during the year and gave much pleasure and profit to many of our readers. We have ordered a few copies from the publishers, and now have the same on sale.

PRICE 4/-, BY POST 4/6.

AUSTRAL CO.

## Coming Events

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

**OCT. 22 & 25.**—North Richmond Anniversary. T. Hagger from the West will be with us on that occasion. Tea meeting on the 25th. A first class Entertainment will be given under the leadership of Sister Tuplin. All welcome. Tickets for Tea, 9d. Roll up; don't miss it.—A. MUNRO, Sec.

**OCT. 22 to 30.**—Fortieth Anniversary of the Opening of Lygon-st. Chapel. Oct. 22—Special Services at 11 a.m. and 3 p.m., conducted as far as possible by those who were members of the church in the early sixties. In the evening Mr. Johnston will preach. Oct. 24—Choir and friends will render the Cantata, "David the Shepherd Boy," 8 p.m. Oct. 25—Social Meeting for past and present members, 7-30 p.m. Oct. 26—Sunday School Social and Bioscopic Entertainment. Oct. 29—Endeavor Services, 3 and 7 p.m. Oct. 30—Endeavor Demonstration.

**OCT. 24.**—In connection with the Fortieth Anniversary Services of the Lygon-st. church, the Sacred Cantata "David the Shepherd Boy" will be rendered by a large choir. Conductor, Nat Haddow. Principals, Madam Nellie McClelland, Miss Nellie Gibson, Ernest Hocking, Ernest Watson, H. Haines, Geo. Dickens and J. Roberts. Pianiste, Miss Jeannie Dickens. Organist, Miss Marion Benson. Admission Free.

**OCT. 25 & 26.**—North Fitzroy Church of Christ, St. George's-rd. A Sale of Work will be held in the School Hall on Wednesday and Thursday, October 25 and 26, commencing 2 p.m. Admission free.

**OCT. 29 & 30.**—Church of Christ, Lygon-street. Y.P.S.C.E. Anniversary. Sunday afternoon, at 3 o'clock, address, Mr. W. J. Northey; soloist, Miss Gena Allen. Monday evening, Oct. 30, Speakers, T. J. Cook and H. G. Peacock. Bright singing. Bring responses.

**OCT. 30.**—The next General Committee Meeting of the Sunday School Union of Victoria will be held in the Swanston-street Chapel (Lecture Hall) on Monday, 30th October, at 8 p.m. All delegates requested to attend.—J. Y. POTTS.

## IN MEMORIAM.

**GREADY.**—In loving memory of our dear Frank, who fell asleep in Jesus on Oct. 13, 1902, at Fremantle, W.A.

His was a childlike confidence,  
And as he closed his eyes,  
The whisper was within his soul,  
"To-day in Paradise."

—Inserted by his loving wife and parents, M.R. and A. and J. Gready.

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# The Society of Christian Endeavor

"For Christ and the Church" Conducted by A. R. Main

All correspondence for this department should be addressed to 8 Leslie St., Auburn.

## My Covenant.

Topic for Nov. 6.

### Am I Keeping My C.E. Covenant?

It seems so purely a matter for the person taking part in the meeting to answer the query of our topic that outside writing is superfluous. The speaker should know best.

Introspection is a good thing, but do not carry it too far. Else it may lead to self-conceit—or despair!

This theme rather appeals to us because it is so practical. We very much prefer its phrasing to that of questions which have happily had their day: "Was he right to take a pledge" (this from an anti), "Is he right in not taking it" (that to the non-Endeavorer).

It ought to be self-evident that whatever is right to do, it is right for me to promise to try to do. Again: some things may be quite right to do, yet may not be obligatory or call for promise. Regarding these second things fault may only come in through an unfulfilled promise. Pay thy vows: better not to vow than not to pay.

When in Australia last, F. E. Clark told of one strange objection to the pledge. He said a young man had objected to him, How could he keep the pledge if he were shipwrecked, and his Bible were in his trunk, and his trunk at the bottom of the sea? Mr. Clark replied that he probably knew some Scripture, say the twenty-third Psalm, and could repeat that. What was undertaken was to make it "a rule of your life" to read and to pray daily.

It may be that there is a somewhat exaggerated notion as to the number of people who object to the taking and keeping of the pledge. A closer study will find more people who object to the taking and not keeping of it. This subject was evidently chosen so that Endeavorers might have an opportunity for removing the objections of such people.

When worldlings sneer at the failures of Christians, what is the best answer to give? Manifestly to so live that the reproach will fall harmless to the ground—being demonstrably unjustifiable. The best way to answer a number of objections to the pledge is to keep it when you have made it.

The pledge to attend and take some part, aside from congregational singing, seems not to press very heavily on some Endeavorers at times. It is purely a personal opinion, but we should think that a proper regard for the meaning of words should ensure an attendance of well-nigh ninety per cent. of Endeavorers every night of meeting. It is unlikely that year in and year out many societies show seventy-five per cent. It is simply a fact—not one to scold about, but one simply to note in passing—that some who take the pledge think a party next door or a concert or such trifle is a "conscientious" reason for absence from a meeting to attend which they have solemnly pledged themselves to God. None more heartily wish than do the leaders of the C.E. movement and the friends of the Society that such Endeavorers would learn to show at the same time respect for their conscience and the proper use of language.

There is no time-limit to the pledge. In the nature of the case, there hardly could be. One could hardly say, "For two months, or two years, I promise him that I will strive to do whatever he would like to have me do." Yet some act as if there were such an expressed limit. Societies with record rolls have lived to see a membership very much reduced, with Ex-Endeavorers still in the district and even in the church. How can these things be?

A person in the business world always resigns to the person who employed him. Only the Christ to whom the pledge is made can excuse any from the fulfilment of it. Resign to Him: say you are tired of keeping your word to him.

The pledge is not a promise of perfect attainment. It is one of effort. "Strive" means—"endeavor with earnestness," "labor hard." This, rather than the end of the endeavor, is that with which

*I LIKE Christian Endeavor because Christian Endeavor makes character. I like it, too, because it makes Christian character; and there is no currency in this world that passes at such a premium anywhere as a good Christian character. The time is going by when a young man or a young woman has to apologise for being a Christian. Christian character swings wide open every door of opportunity to the young men and young women of the United States.*

—The Late President McKinley.

the pledge deals. "We do not promise to do everything perfectly. We may fail, and may make mistakes; but we do promise that we will 'strive,' that we will try hard."

### Tested by Time.

It will soon be twenty-five years since the first Christian Endeavor pledge was framed, and it is fair to say that if anything about the movement has stood the test of time it is the covenant pledge.

This is not because it has not been scrutinised and criticised. If there is any feature of the work that has had the searchlight turned on it, it is our pledge.

It has been lauded, condemned, accepted, rejected; and yet it has substantially held its own during all these years. Scores of societies that have dropped it for a time have adopted it again. Scores more that have weakened it have, after a disastrous trial, strengthened it again. Thousands have held on to it through good report and ill, and are as vigorous to-day as ever in their history.

It must, then, have a vitality and a force that place it among the necessary features of the best Christian Endeavor societies.

I have spoken of the pledge, but I am no stickler for words. The pledge used by the British societies

is not just the same as that used by the American societies. The Floating society pledge cannot be, for the sailors on the sea, who have no regular church home, quite the same as for us who dwell on shore in more stable abodes.

There are, as a matter of fact, to-day a dozen different forms of pledge used in different parts of the world, and each one may be the best for the country or the society that uses it.

But all these covenants that are effective have this in common: they bring a young Christian's duties before him, and subject them to the test of conscience. In a general way these duties are of three classes, the duties of personal religion, a member's duties to his own church, and the duties to the society which he has voluntarily joined, and which he certainly ought to support as long as he is a member of it.

Because he is a Christian, and wants to be a growing Christian, he promises to read the Bible and pray daily, and do what he thinks Christ would like to have him do.

Because he is a church-member he promises loyally to support his own church.

Because he is a member of the society he promises to be true to his duties and to support its work and weekly meeting.

In all these promises, however, there is a conscience clause—"unless prevented by a reason I can conscientiously give to the Master."

If there is anything unreasonable about promising to perform plain, ordinary, specific Christian duties, unless prevented by some good reason, which satisfies one's conscience, I fail to see it. But I am not dogmatising or merely presenting my own opinions. I am trying to bring the light of twenty-five years of history to bear on the subject. Christian Endeavor history is unanimous for the covenant pledge. The first society has always had it, and is as strong to-day as it ever was. Many societies are more than twenty years old, and ascribe their continued strength and activity to the covenant pledge. Other societies have discarded or essentially weakened it, and have suffered in a greater or less degree. Some of these have died; some are living at a "poor dying rate"; some are kept alive by the personality of the pastor or some strong members; others, and there are not a few, have reorganised on substantially the old basis, and have regained their strength and vigor.

Let history teach its salutary lessons.—Francis E. Clark.

### Notes and News.

The fourth anniversary of the Lake-st, Perth, C.E. Society was celebrated on 25th Sept. The President, D. A. Ewers, presided over a fairly large attendance. The societies of Leederville, Subiaco, Nth. Fremantle, Fremantle, and the Baptist Society Nth. Perth, were represented. The past year has been very successful: 35 new members; total membership, 71. Last year the number was only 36, thus we have nearly doubled. To add to the numbers the members divided and entered into the competition, each side trying to gain more than the other. W. Smedley of the Fremantle church gave an excellent address on the work of Endeavor Societies. S. T. Pittman, of the Baptist Union, and President of the Metropolitan C.E. Union, stated that we were the second largest society in the State. We are hopeful of being the largest society in W.A. next year. Misses Burt and E. Eaton sang, and Miss Staggard recited. Under the auspices of the society a Foreign Mission meeting was held on June 26th, when P. A. Davey gave an interesting address on the work in Japan.

W. ALEXANDER.



## Sisters' Page

Trust in the Lord and do good

## N.S.W SISTERS' CONFERENCE COMMITTEE.

MOTTO FOR 1905-6,  
"Forward be our watchword."President—MRS. JONES, Harriet-st., Marrickville.  
Secretary—MRS. T. J. ANDREWS, 25 Enmore-rd.

On 31st August the meeting was opened with devotional exercises. Mrs. Morrison presided.

## OBITUARY.

Mrs. Lea, supt., reported 13 condolence letters had been written to bereaved members.

## FOREIGN MISSIONS.

Mrs. Hindle reported splendid meetings had been held, and a very successful time with Bro. Davey. 2 drawing-room meetings had been held; attendance very good; collection at each, amounting in all to £2/9/4; handed to Bro. Davey to help in his work.

## TEMPERANCE.

A meeting had been held at Marrickville. A good programme arranged. Addresses from 3 young men. Mrs. Campbell, supt.

## HOME MISSIONS.

Collected at Sydney, £1/4/2. Mrs. Morrison, supt.

## HOSPITALS VISITED.

R. Prince Alfred Hospital, 2 visits; distributed 32 books, 35 text cards. C. W. Home, 2 visits. Lewisham Hospital, 3 visits. Usual monthly visit to Newington Asylum; 9 sisters, with Bro. Illingworth; distributed 444 papers and text cards, 7½ lbs. tea, 20 lbs sugar, 6 lbs biscuits, 7 lbs. lollies, fruit, etc. Mrs. Potter, supt.

## RESCUE WORK.

Mrs. Gole, supt., reports rent paid for a poor woman who was being turned out of home; also an orphan girl being cared for; assistance given in rescuing women at the Police Courts. L. ANDREWS, Hon. Sec.

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## VICTORIAN.

V.S.C. EXECUTIVE MOTTO, 1905-6:—  
"By love serve one another."

## HE CARETH.

What can it mean? Is it aught to him  
That the nights are long and the days are dim?  
Can he be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
About his throne are eternal calms,  
And strong, glad music of many psalms,  
And bliss untroubled by any strife;  
How can he care for my little life?  
And yet I want him to care for me  
While I live in this world, where the sorrows be.  
When the lights die down from the path I take,  
When strength is feeble and friends forsake,  
When love and music, that once did bless,  
Have left me to silence and loneliness,  
And my life-song changes to sobbing prayers,  
Then my spirit cries out for a God who cares.O wonderful story of deathless love,  
Each child is dear to that heart above;  
He fights for me when I can not fight,  
He comforts me in the gloom of night,  
He lifts the burden, for he is strong;  
He stills the sigh and awakens the song;  
The sorrow that bowed me down he bears,  
And loves and pardons, because he cares.  
Let all who are sad take heart again,  
We are not alone in our hours of pain;  
Our Father stoops from his throne above  
To soothe and quiet us with his love;  
He leaves us not when the strife is high,  
And we have safety, for he is high.  
Can it be trouble, which he doth share?  
O, rest in peace, for the Lord does care.

## EXECUTIVE.

Business session opened at 2.30, President Mrs. J. A. Davies presiding. It was resolved to have afternoon tea at the Foreign Missionary meeting on 20th inst. Routine business in connection with Executive was transacted. Additions from Schools: N. Fitzroy 4, Balmain-st. 1, Collingwood 3, Lygon-st. 2. Next meeting will be held Nov. 3rd. Mrs. Chown will read a paper on "Moffat's Life."

## PRAYER MEETING.

The Sisters' Quarterly Prayer and Praise Meeting was held on 6th inst., Mrs. J. Pittman presiding. Miss Lochhead read a paper on "David's Prayer" (Psa. 86), Mrs. Holmes one on "The Prayer of the Righteous," and Mrs. W. Forbes one on "Frances Willard's Life." Mrs. Huntsman gave an echo from Adelaide Conference which was

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Collins-st. (Yellow) trams } Door.

supplemented by Mrs. F. M. Ludbrook. Mrs. A. B. Maston was welcomed home and gave a short talk. Miss Floyd sang a solo.

S. TRINNICK, supt.

Visited Footscray Sept. 18th. 12 sisters present. We were pleased to see our aged Sister Schofield in her usual place at the meeting, uniting with her sisters in praise and thanksgiving to our loving Father for all his goodness and many mercies. Although not many in number, we realised the Lord's promise to be with the twos and threes gathered in his name.

## TEMPERANCE.

Two meetings held. Ascot Vale on 20th ult., Miss Lambrick speaking; Mrs. R. Thompson sang; two pledges.

North Carlton, 21st ult. Miss Mills of Bendigo spoke on "The Moral Aspect of the Drink Question." Mrs. R. Thompson again obliged, and Miss May Humphrey recited. Two pledges. M. DARNLEY, supt.

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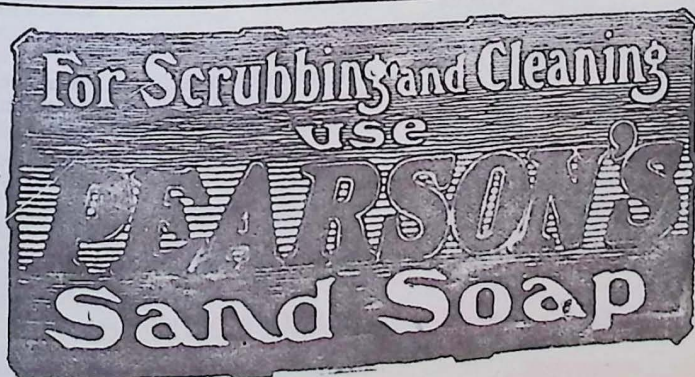
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## HOSPITAL VISITATION.

Hospitals visited:—Melbourne, Alfred, Women's and private hospital. 13 visits paid to hospitals, and 1 to Benevolent Asylum. Members of the following churches visited:—North Richmond, St. Kilda, Prahran, Collingwood. Distributed books, magazines, tracts, etc.; total, 165. Several baskets of flowers, two parcels of old linen, kindness of Sisters Wilson, Gill and Varcoe. The committee beg to thank—Mrs. J. A. Davies for large package of books and papers, Mrs. P. Pittman for parcel of *Pure Words* and *Home Chat*, Miss Dean for parcel of illustrated papers.

M. PETCHEY.

## DORCAS.

General Dorcas Rally was held Thursday, Sep. 21st. Sisters present, 16. Donations—Parcel of clothing from Mrs. Alston, per Mrs. Davies; parcel from S. Yarra Dorcas. Distributed 18 garments to Burwood Boys' Home, 10 garments to Lygon-st. Dorcas, 6 yds. calico and 14 articles to Brighton Dorcas; to needy cases, 11 garments. Burwood Rally held 4th inst., 18 present, 29 garments repaired. Donations to Home, 5 vests, 1 pair knickers, 2 quilts.

C. KEMP.

## Obituary

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

**McNICHOL.**—On the 31st Aug. James McNichol passed away in the Inglewood Hospital at the age of 78 years. We interred his mortal remains in the Mysia Cemetery in the presence of the Fernihurst brethren and other friends. He and his wife who died about eight years ago, were both di. cip. es. A grown up family is left to mourn their loss.

Fernihurst, V.

A.A.

**DARLING.**—On Sept. 19 the church at Mooroolbark was called upon to part with one of its members in the person of Bro. Darling, who fell asleep in Jesus after much suffering, at the age of 35 years. Bro. Darling was one of our strong members in the little church here, and for several years previous to his death was our esteemed secretary. Bro. Darling loved the church, and was a good worker. We will miss him much, but we sorrow not as those who have no hope. Bro. Gilmore conducted a short service at the house, and Bro. Gilmore, assisted by Bro. Hembrow, the service at the grave. Bro. Darling leaves behind him a wife and four young children to mourn their loss, and to them the deepest sympathy of the whole church goes out. Our prayer is that the God of all consolation will keep and bless them to the end.

Mooroolbark, V.

ROBT. LANGLEY.

**JEFFREES.**—We are sorry to report the death of a very faithful and esteemed member, George Jeffrees. He was immersed by Bro. Illingworth, along with his wife, on Sep. 23, '03, and they have been most consistent and regular in their attendance and Christian life ever since. Prior to this date, our brother was associated with the Methodists for many years. He and his wife went on a holiday trip to Tamworth a fortnight ago, and whilst there he was taken ill, and died on Sep. 19, 1905, at the age of 59 years. He leaves a wife, three sons and one married daughter, and much sympathy is felt for them in their sad loss. His death-bed testimony was very beautiful, and amongst his last words were such expressions as—

"Kiss me—I am about to cross the River Jordan," "Meet me there," "Then we'll part no more," "Oh, won't that be glorious," "I'll see my little children—their little angel faces." Then he smiled, and prayed for all his loved ones. Our sister has shown wonderful fortitude, and we pray that the blessed Master may sustain her. The dead in Christ are surely blessed. We committed his body to the grave in the presence of friends on Friday, Sep. 22nd, in the sure and certain hope of a glorious resurrection.

Petersham, N.S.W.

A.E.I.

**SULLIVAN.**—We have had to perform a sad duty. On Thursday we followed to the grave our young Bro. Sullivan. He was a bright, unassuming young man, only 27, and the picture of health. He had only been married 4 months to our respected Sister H. Burls, the youngest daughter of our late C. J. Burls, but the Master saw fit to call him home. We deeply sympathise with our sister, and pray that God may comfort her sorrowing heart. Bren. Will C. Brooker and Horsell took part, and a goodly number of brethren and friends stood around the open grave and sang one of his favorite hymns.

Queenstown, S.A.

R.H.

**HALL.**—It is with sorrow that we report the death of Sister Hall, wife of George Hall and daughter of Sister Baker. Our sister after a long and painful illness was called home on Sep. 23. That the loving arms of our heavenly Father may encircle the bereaved is our prayer.

Sydney, N.S.W.

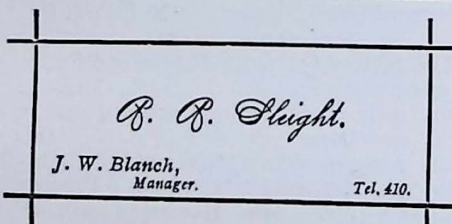
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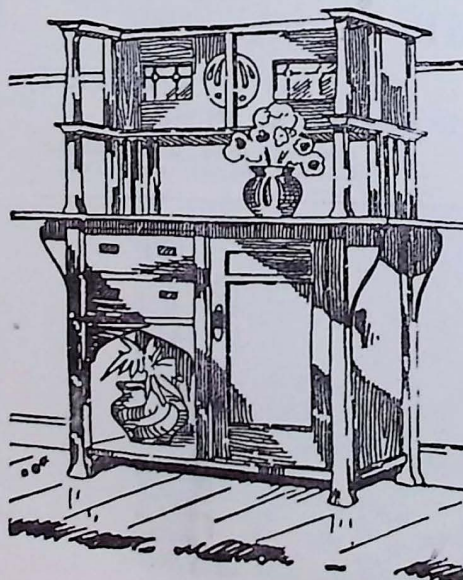
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## The Prahran Trouble.

A week or so ago we promised that we would inform our readers of the nature of the trouble at Prahran. In order to get at the facts from the standpoint of both parties, we asked Mr. Pittman to make a statement of the case as he understood it. We then wrote to Mr. H. Hancock as follows:—

DEAR MR. HANCOCK,—

Oct. 4, 1905.

I have a statement from Mr. J. Pittman giving his view of the unfortunate affair at Prahran which I propose to publish. I want as far as the AUSTRALIAN CHRISTIAN is concerned to be perfectly fair, and I ask you and those who see with you to state the case as you understand it. I want you in the first place to be as brief as possible and avoid the mention of all names and personalities. Mr. Pittman has mentioned no names. This statement I propose to publish in the same issue as the statement by Mr. Pittman. Please remember that it must be a simple statement of the case, and not arguments pro and con. I would like this statement to reach me by Oct. 12.

Sincerely yours,

A. B. MASTON.

Below we give the statements supplied by Messrs. Pittman and Hancock. As far as the CHRISTIAN is concerned, the matter ends here.

Armadale,

Oct. 4, 1905.

DEAR BRO. MASTON,—

It seems due to the brotherhood that the leading facts concerning the Prahran church trouble should be stated, which are as follows:—

For many years it had been the custom of the church to have what is known amongst us as the open platform at the meeting for worship. Latterly this privilege, in the estimation of many of the members, was much abused. The objectionable talks were endured with varying degrees of patience for a long time; till it became evident that serious results, ruinous to the church, were working. In a few months about eighty members, young in the faith, had ceased to attend. On being visited they were found to be in a most disturbed state of mind. This decided us that something must be done; and the course that seemed least likely to offend the majority of the members was to adopt the plan system. It was said the trust deed was against it. A copy was obtained; and legal opinion was also obtained as to its meaning. This was to the effect that while it clearly provided for liberty for all male members to speak, it was silent as to method. An arrangement of the order of speakers was therefore not opposed to it. At the next church meeting the motion for the plan was proposed and carried by over ninety per cent. of the two hundred members present. A second motion was carried by the same majority, making it an act of disorder to interfere with the arrangement to be made. As soon as this new order came into operation, a few male members showed their opposition to it by walking out, one after another, at short intervals after the brother announced to speak had begun his

address. This was very incommoding to the speakers, and also to the hearers; but both endured it a long time without openly complaining. On one occasion the speaker broke down. The objectors appealed to the trustees, who appointed two of their number to meet the church. A large meeting assembled, and the differences were discussed. At length a motion moved by one of the objectors, that the arrangement of speakers be left in the hands of the deacons, and that the former resolutions be rescinded, was carried by the entire meeting, only one voting against it. It was generally thought that this ended the trouble. But no. The malcontents became still more troublesome. One would mount the platform uninvited, and commence talking, notwithstanding the chairman's request that he take his seat. Others would openly object to the speaker appointed, after he ascended the platform. Questions were asked during the service, and the receiving of members from sister churches was objected to in their presence, when nothing could be adduced against them. Some were grievously insulted and offended by this conduct.

The disturbers were patiently borne with and repeatedly warned that their conduct was most disorderly. But as they persisted,

a church meeting was called, and after full opportunity had been allowed for expressions of repentance, but all in vain, the church withdrew, by a large majority, from three of the worst offenders. But even this extreme act of discipline had no deterring effect on the offenders. Church meetings were called, but the business could not be conducted, owing to those being present, and refusing to leave, whose names had been removed from the church roll. At length a meeting was successfully convened by members' ticket; those having no ticket not being admitted. At this meeting the church gave the deacons full power to use all lawful means to put a stop to the disgraceful conduct above described. Warning was then given that the aid of the law would be called, to deal with those who had refused to heed the church's voice and had been withdrawn from. The interruptions continued, and reluctantly the officers issued a summons against one of the excluded ones. This was deemed no violation of 1 Cor. 6, as the teaching there relates to those in membership. The step was advised by many leading brethren of Melbourne. The case broke down owing to a technicality, but it was proved that he had broken the law of the land. This failure to get a conviction seemed

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to embolden the factious to greater opposition. They even went so far as to ask questions and state objections while the bread and wine were being passed round. This decided the officers to try the plan of keeping the offenders out of the building while divine service was being conducted. The first attempt was successful; but the next Lord's day a great crowd gathered, and the disturbers, with several young men of the world, forced their way by the deacons who stood in the doorway, and created a panic in the house of prayer. It was obvious that no meeting for worship could be held, and an announcement was made to this effect. After much confusion the chapel was cleared and closed. The same day I handed my resignation to the officers, being convinced that it was now the only way to end the trouble. This resulted in about one hundred and twenty of the members informing me that they were determined not to enter the Prahran chapel again. The church had become so much reduced that this number formed a very large majority of those lately attending. This decided the officers to close the building, and hand the keys to the trustees. It also left me no option, in loyalty to the persecuted saints, but to gather them elsewhere for worship. At my invitation seventy met at my house to break bread the following Lord's day. Next day I secured the Albert Hall, Windsor; and the following Lord's day one hundred met and enjoyed a peaceful time of worship in the breaking of bread. The following Thursday evening we met, and enrolled ourselves as members of the church of Christ at Windsor. Church officers were also appointed, and arrangements for preaching and Sunday School were made. We begin with a charter membership of one hundred and twenty-five, who are all earnest Christians and attend to the service and work of the Master. The old buildings have been handed over to the few who remained; and so ends, we trust, the unseemly trouble. Whatever may be said besides, the statement above contained in truth be in contradiction, seeing I have kept to the bare facts. I only ask, Even if a real cause of grievance existed, which is not admitted, would it justify such conduct? Let the brethren judge.

J. PITTMAN.

"Avondale,"  
Porter-st., Prahran.

MR. MASTON,—

Sir,—In reference to the trouble at Prahran. The prayer of the brethren of the closed platform for months has been, that right might prevail and the cause of the evil removed. We believe that the prayer has been answered and I am pleased to say ends the matter.

Yours, etc.,

THE OPEN PLATFORM.

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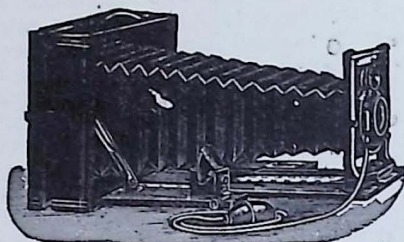
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