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Missions and Our Plea.

B. W. HUNTSMAN.



ON the first page of a recent issue of the *Christian Evangelist* were these timely words:—

"Never was the church, in any age, confronted with greater tasks than the church of to-day. These tasks may be broadly stated as the evangelisation of the heathen world, and the Christianisa-

tion of the civilisation of professedly Christian lands. This involves the Christianisation of our business, of our politics, of our institutions, of our educational processes, of our system of preventing crime and of punishing criminals, and all that goes to make up the private and public life of a people. These tasks, in which the church must at least lead if they are ever to be accomplished, require at least two things on the part of the church, namely: a deeper spiritual life which shall bring it into closer fellowship with God, and the healing of its divisions, so as to present a united front against the forces of evil. The first of these is essential to the realisation of the other. We can never have the unification of a divided church until it gets a clearer vision and a stronger grasp of spiritual realities, and rises out of the region of the carnal into a higher faith and a purer worship. And never can the church achieve the victory over the world and accomplish its sublime mission until it closes up its divided ranks."

This message adequately describes the work and need of the present-day church. There is a consciousness throughout the Christian world that divisions are wrong and harmful, and there is an earnest desire and an ever-increasing effort to bring together the divided forces of Christianity. As a people we ought to welcome these signs, and do our utmost to strengthen them, that the union of God's people may become an established fact. Christian union is the seed from which we have grown. As the churches of the Protestant reformation were distinguished by a plea for religious freedom; and as the chief glory of the Moravians has been

the evangelisation of the world; so our own people have been characterised by the plea for the union of all believers in Christ, on the basis of New Testament teaching and practice. This special mission has given us some distinct advantages. It has imparted a large amount of religious freedom, we have not been bound down by the worn-out creeds of past ages, and while having much to learn we have had little to unlearn. But with the spread of Bible knowledge, and the growth of a more liberal Christian spirit, there is a silent, but sure movement, among many Protestant bodies, to the position we occupy on the fundamental teachings of Christianity. This is our golden opportunity, not only to welcome, but to grasp and strengthen these evidences of a desire to reunite the divided forces of Christianity on the revealed word of God and that alone.

In recent times there has come a great change in the Christian world. The spirit of toleration, friendliness and co-operation is increasing more and more, and with this there is necessitated a change in our methods of work. The severely aggressive methods of the pioneers were suited to the exclusive and sectarian spirit of the past, but are out of place in these more liberal days. Two causes have greatly helped in producing this change. First, a different idea as to what is real, practical and most essential Christianity. Heated debates on Christian dogmas are scarcely heard of now, and instead we have active Christian work for the social and spiritual redemption of men. A second cause is the formation of many Christian organisations to effectively accomplish this redemptive work, bringing together the workers of all Christian bodies irrespective of denominational ties, such as the Young Men's Christian Association, Temperance reform represented by the Alliance and the Women's Christian Temperance Union—and best of all, for breaking down the barriers of prejudice and misunderstanding—the Young People's Society of Christian Endeavor. These institutions have greatly helped to bring about a different attitude among Christian bodies toward each other, creating a more friendly spirit and a larger co-operation in Christian work. Another cause of this change in present religious conditions is the fact that we live in an age of organisations—great combines in the commercial world, uniting the forces of wealth and production. The great trusts are simply the products of modern business methods. The effort everywhere is to get the largest returns from the most economical outlay.

This spirit has affected the churches. We are seeing as never before the sinful waste of money and labor because of a divided Christendom. This fact is most deeply realised in the foreign field. Missionaries feel the need of meeting the errors and evils of heathenism by the combined forces of Christianity; and the recent efforts of missionaries in Japan, uniting for the evangelisation of the heathen, show what can be done in that direction. This need is also felt in the home-lands. If the great evils of modern times are to be successfully met and overcome, they must be attacked by the united strength of all believers in Christ. The realisation of this fact has called into existence in North America a new movement known as the federation of churches, which has for its object the reducing of the unnecessary waste of money and labor, through churches overlapping in their work, and the meeting of present day evils with the combined forces of Christ's followers. This sincere longing for combined effort in the cause of Christ is also bearing fruit in the coming together of the different branches of the historic Presbyterian body, and the contemplated union of the Methodist Protestant, United Brethren and Congregational churches in the United States, as well as the union of all sections of the Methodist church in Australasia. As a people we ought to welcome these signs as the beginning of the realisation of our own ideals. With these new conditions there must be, on our part, new methods of work. The efforts of Campbell, Stone and Scott and our own Stephen Cheek of beloved memory, succeeded because they were suited to the age in which they lived, but many of their experiences are rarely repeated in these days of more general enlightenment and a more liberal Christian spirit. With them it was a warfare, involving persecution. They were the men who cleared the forests, opened up the tracks, making peaceful settlement possible. The first essential condition of success in any great enterprise is to realise the conditions under which we live. We have entered a period of friendly relationship and co-operation among all branches of Christendom, and our work and the spirit of it must be in harmony with the fact. Some of us live in the past instead of the present. We occasionally meet old men whose order of daily life is patterned after the customs of their early manhood, and we see elderly ladies clinging to the fashions of their young womanhood. In like manner there are Christians who carry this same spirit into their religious life: they would per-

petuate the methods which succeeded when they were young, forgetting that a new era has dawned, bringing changes in doing even the Lord's work. As Tennyson says:—

The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world.

And Lowell has the same thought, making Cromwell say:

New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our fathers' day were best!
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth."

But does this involve any change in the fundamental principles of our plea? Certainly not; it only necessitates that we shall always

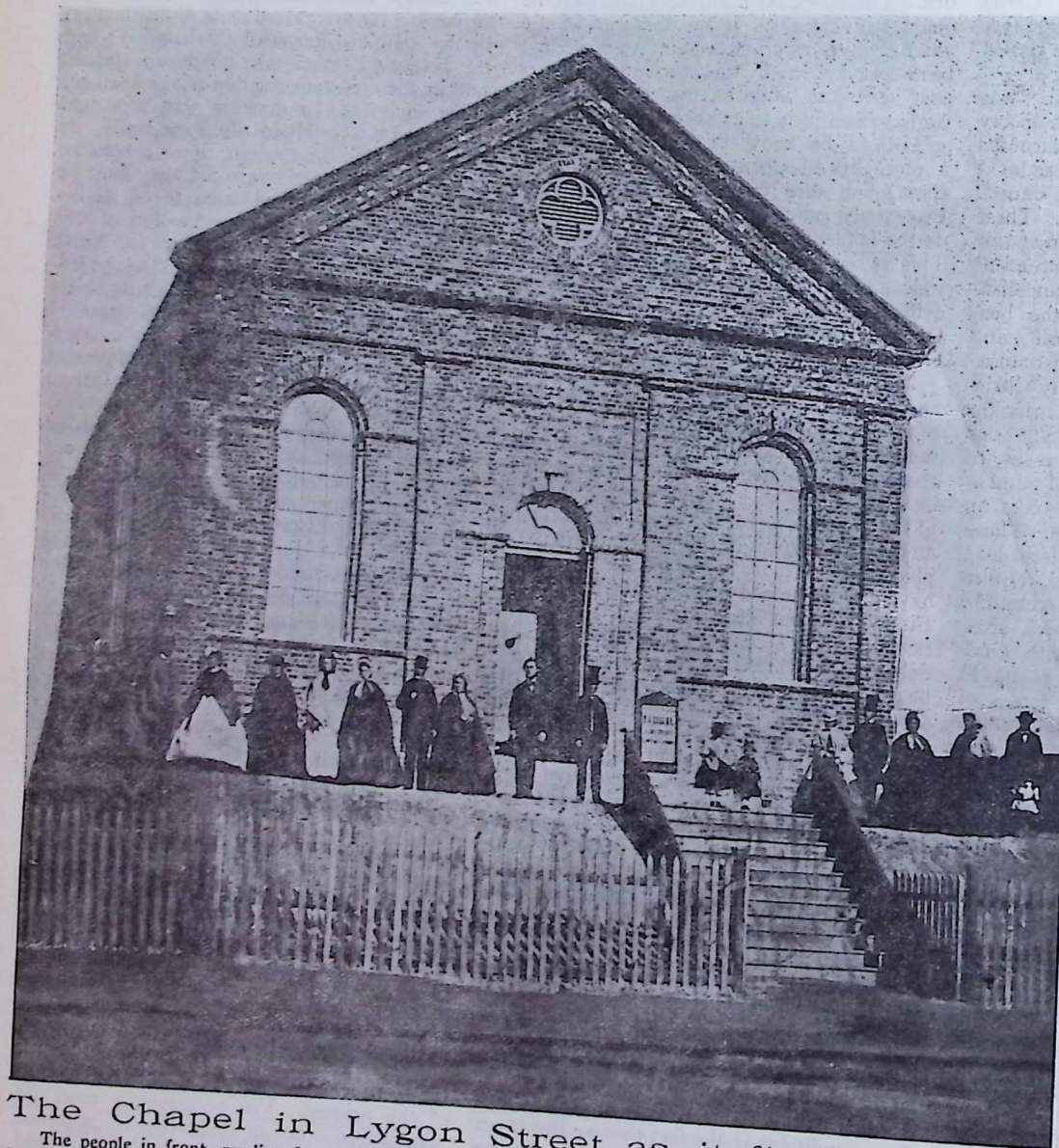
endeavor to use the best means for making them known and felt. We have a glorious plea, the proclamation of a simple and complete gospel, the union of all believers in Christ on the sole teachings of the New Testament. But with the possession of this plea there is also this problem which ought to be considered: How do we expect to realise this grand ideal? How do we hope to persuade all believers in Christ to be united on this Scriptural basis? Is it by proselytising, reducing the ranks of other bodies, and gradually increasing our own until we become the dominating Christian power? or is it by the vain hope of persuading them to disband their organisations and join ours, so bringing about organic union by sheltering all others within our own fold? If either of these ideas is our aim we will ingloriously fail. It will be readily granted that our mission is to persuade them by ex-

ample and teaching to conform themselves to the standards of apostolic Christianity. As the darkness of night is dispelled by the rays of the rising sun, so the errors of sectarianism and the wrongs of divisions are to be scattered by letting in the light of the ideals of the New Testament church of Christ. This being our distinctive mission, it places on us a twofold responsibility, not only to be true to the teachings and practices of early Christianity ourselves, but that we shall cultivate the most friendly relationship with all believers in Christ, for how are we going to influence them unless we do? and furthermore that we shall be a strong, progressive, missionary people. Of all missionary enthusiasts, we ought to be the people. The missionary spirit should pervade our congregations with a zeal that never abates, with an enthusiasm that knows no limit. This leads us to a brief consideration of our general missionary work.

FIRST. MISSIONS ABROAD.

Commonly expressed as Foreign Missions. The work of the church is twofold—the instruction and development of the individual members, and the evangelisation of the world for Jesus Christ. It cannot neglect this world-embracing duty without suffering spiritually and injuring its usefulness. We are sowers of the gospel seed, and the field is the world. When the whole church can say with the spirit and enthusiasm of Wesley, "The world is my parish," then the kingdom of Christ will go forward with mighty power. But everywhere there is an increasing interest in this larger work for Christ and humanity. Whatever may be our defects in other particulars, we can at least say that our Australasian churches are united on this question of world-wide conquest for our divine Lord. We can congratulate ourselves that we have no congregations opposed to organised missionary work. Our foreign missionary enterprise is one of the most hopeful signs in our brotherhood. There has been a rapid increase of practical interest in this work since Bro. Wharton visited our shores from India, and planted the seeds of missionary enthusiasm. If an increasing love for world-wide missions is the pulse of the church's life, we can be most hopeful for our future work.

Another gratifying and encouraging sign in connection with this work, is the number of young people ready to offer themselves for distant fields. But there is a serious hindrance to the realisation of their ambitions, and it is not altogether the lack of money to



The Chapel in Lygon Street as it first appeared.

The people in front, reading from left to right, are:—Miss Dow, Master Allan, Mrs. Gibbons, Miss Ingram, Mrs. Devonport, Mrs. Allan, A. P. Allan, Mrs. Murray, H. S. Earl, Mr. North, Mr. North's two Children, Harriett Downing, Mr. Webb, Mrs. Webb, Mrs. North and Child, Mr. Bailey and Child.

The church in Lygon-street is this week celebrating the 40th anniversary of the opening of this building.

send and maintain them, but the absence of any adequate means of preparing them for the evangelisation of the heathen. Capable and enthusiastic young men and women are lost to this work because we cannot point them to any definite means of special preparation for the mission field. Granting that spiritual qualifications already exist, two other things should be absolutely required. First, that the candidates are in sound physical health, and secondly that they have the intellectual qualifications and training necessary to enter upon this work with credit to themselves and honor to the churches which send them. It is a mistake to suppose that a missionary's labors are entirely spent among the lower and ignorant classes. Even if they were, the trained man would do the best work. But the fact is that missionaries meet students and leaders of men in these distant fields, men of thought and men of power, and the dignity and honor of our work demands that we have capable men and women to represent us. We should either establish some means of supplying this necessary training, or avail ourselves of existing institutions belonging to other Christian people; by so doing we will not only give the needed equipment to those willing to go, but will also retain many as volunteers who are at present lost to this work.

The new idea of living-link churches should be the aim of at least some of our churches, that is to give annually the entire support of a white missionary. Here is a great opportunity for some congregation to lead the way, and have the honor of being the first among the Australasian churches to do this. Scarcely anything will arouse as much missionary enthusiasm in a congregation as a personal representative. It will put new life into all the activities of the church. With regard to the support of missions abroad, much larger returns in interest and money would be secured, if we could develop our present methods so as to reach a certain class of people who rarely attend the services, or who do not subscribe to the AUSTRALIAN CHRISTIAN. I believe that more could be gained if, besides the special number of the CHRISTIAN, an extra missionary leaflet were issued near the time for receiving the annual offering, and this with the usual envelope be given or sent to every member of our churches. Then it is good to ask each church, as well as the State as a whole, to raise at least a definite amount, fixed according to the ability of the congregation, gradually increasing it year after year. There would be a feeling of self-respect in meeting the apportionment, and honor in going beyond it. This would train the churches to grow in their financial support. I would apply the same methods to offering for State work. Delinquent congregations and individuals prevent the church from carrying out its great enterprises for the redemption of all races of mankind.

SECOND. MISSIONS IN THE HOME-LAND.

Our method of establishing congregations wherever a few disciples could be gathered together is a commendable one. Out of this system have grown many of our best and strongest churches. They are a splendid testimony to the sterling independence and courage of our pioneer brethren, who exer-

cised their liberty in Christ to carry out his world-wide commission, preached the gospel and met together to remember him. But there is one phase of home mission work to which we ought to give the most earnest attention, and that is, to attack the largest centres of population with our distinctive message. Our pioneer missionary work in Australia was very similar to the methods used by the American brethren, in one respect at least (though I do not say that our fathers knowingly followed them), which was to give the largest proportion of their labors to scattered country districts, instead of confining their pioneer efforts to the big towns and cities. When one visits the churches planted by "Raccoon" Smith and Walter Scott, and the evangelistic fields of Johnson and Rodgers, he finds that they are in country districts and villages. And Alexander Campbell, instead of establishing his college in the capital city of his country, saw fit to place it in the quiet village of Bethany. I do not question their wisdom; their methods may have been the most suitable to the times in which they lived, but they reversed the policy of the apostles, which was to plant churches in the cities first, and from them as a centre radiate into all the surrounding country. Jesus himself commanded the apostles to begin at the capital city of Jerusalem. The result was that in the early days of our movement in the United States, the country churches were the strongest and best. But what is their condition to-day? With the influx of population to the cities many of them are like stranded vessels left high and dry on the beach, reduced in membership, while neighboring town churches have grown most rapidly. So in regard to our position in the United States as a whole, we are strongest in the younger Central and Western States, while in the older East, where the population is thickest, we are weak. These facts have effected a radical change in the policy of the American Christian Missionary Society. Their new rallying cry is "Win the cities for Christ," and they are planning for large aggressive work in the conservative East. This new effort has called into existence distinctively city missionary organisations. For example, the churches of Christ in Chicago are united in the Chicago Missionary Society, which has done splendid work in establishing and maintaining new churches all over the city. Recently the churches in Lexington, Kentucky, have organised along the same lines for a similar work. Here is a lesson for the Australasian Evangelistic Committees. In a smaller way the same conditions have existed here. Much of the work done in the past by State committees has been in the country, leaving the cities and the most thickly populated suburbs for individual efforts. It seems to me that Evangelistic Committees ought to be like generals on the field of battle, studying the cities and largest towns for the most strategic points at which to establish churches. It is poor business sense to maintain large scattered circuits while neglecting the great centres of population. With our limited supply of men and means, they need to be used to the best advantage, and churches established where the greatest number of people reside will give the quickest returns

and soon be able to help the work in other places. We might learn a lesson from business methods. A wholesale dealer wishing to establish a branch house will find the most favorable place, where the most people live. So in the planting of churches, what a splendid field is offered to all our State Committees in the crowded suburbs and towns. In such places the best men available ought to be located and maintained until the work is self-supporting.

But there is another phase of our home mission work which needs earnest attention, and one which has been neglected in the past, and that is, to make a strenuous effort to reach what are known as the upper classes with our plea. By that I mean the establishment of churches in the wealthiest and best residential portions of our capital cities. It is true that we have individuals in our congregations who are wealthy and occupy prominent positions, and so far as general enlightenment is concerned, we stand as well as others. But I do not have individuals in mind, I refer to the fact that in our capital cities we have no large representative congregations in what are called the wealthiest suburbs. Are the people of this class worth trying to reach? Certainly they are. They have souls to save, and congregations in their midst would give us standing, influence and means to further advance our work. It is true that this class is the hardest to reach; they are more conservative, and many are already established in other congregations. The means of reaching them may suggest why we have not been as successful as others in this direction. First, we must begin in time, our leaders keeping a watchful eye on new, rising suburbs, starting in first of all, and securing the most favorable positions. To let others in before us and wait until the people are well settled makes this work almost impossible. Secondly, the greatest care must be exercised in the choice of efficient men to conduct the services in their midst. We may call it unreasonable prejudice, but the fact must be recognised that they will not listen to the illiterate or to those who have been their tradesmen during the week. Better to confine the conduct of worship to a few capable and acceptable persons, than to destroy our chances of reaching them by maintaining the same methods in every place, irrespective of the different people we have to deal with. In this matter we ought to apply the principle of Paul, "Becoming all things to all men, that we may save some." To the rich, become as the rich; to the poor, as the poor. The same gospel to preach, but with methods suited to the people we want to save. Thirdly, in reaching such a class the place of meeting is of great importance. As a rule their religious feelings are associated with a house of God. It is most difficult to bring them into a rented hall on the Lord's day, which has been used for all manner of secular things during the week. A place of worship, not necessarily extravagant in its adornments, but neat and attractive, is essential to success in this work. It is furthest from my thought to pamper to the rich, or for this work to be done at the expense of the poor. By no means. But Paul says, "I am debtor to the (cultured) Greeks and to the Barbarians, to the wise

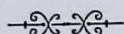
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The Leader

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

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Professor Rentoul on Baptism.

In the concluding paragraph of his article on baptism, Professor Rentoul finds sufficient justification of infant baptism in what he is pleased to call "the proselyte baptism of God's ancient church." He says: "To us it is evident that, just as in the proselyte baptism of God's ancient church, the man who came from heathendom into the confession and covenant of God the Father, was baptised, and his little children or 'household' were baptised, and were therein called 'a new creature' or 'new birth,' so when a man turns, to-day, from a life of paganism or unbelief to the faith and Christian life of a believer in Christ, then his children are also taken into Christ's arms, and breathed upon by the breath and atmosphere of his society of believing men and women, which is the kingdom of God." There are some fine and subtle touches in this statement—more especially those between quotation marks, namely, "a new creature" and "new birth." Here we are led to suppose that there was an ordinance in "God's ancient church" which corresponded to Christian baptism, to which the New Testament language of "a new creature" and "new birth" could be appropriately applied. As a matter of fact, there was no such ordinance. If anything were wanted to show the utter poverty of proof which pædo-baptists have for their practice, it is afforded by attempts at bolstering it up by arguments derived from the so-called proselyte baptism. Candid pædo-baptists, with any pretensions to scholarship, have more regard for their reputation than to urge proselyte baptism as a justification of infant baptism.

In justifying the practice of infant baptism from an alleged pre-existing ordinance, it would be expected that a gentleman occupying the position of a Professor in Ormond College would not venture to do so, if there was any doubt as to whether such an ordinance existed in pre-Christian times. Taking into consideration the issues involved in the matter, it would be unpardonable for him to base a doctrine or a practice on anything

that was open to question. But this is precisely what Professor Rentoul has done. He justifies infant baptism on something the existence of which, at the time he refers to, is more than doubtful.

That we have warrant for what we are saying may be seen by the following statements from two of the best Biblical scholars in modern times—Godet and Meyer, both pædo-baptists. Godet says: "The rite of baptism, which consisted in the plunging of the body more or less completely into water, was not at this period in use among the Jews, neither for the Jews themselves, for whom only the law prescribed lustration, nor for proselytes from paganism, to whom, according to the testimony of history, baptism was not applied until after the fall of Jerusalem" (Commentary on Luke 3 : 3). Meyer says: "The baptism of John has been erroneously regarded as a modified application of the Jewish baptism of proselytes. For the baptism of proselytes, the oldest testimony to which occurs in the *Genera Babyl. Jebamoth* 46 : 2, and regarding which Philo, Josephus, and the more ancient Targumists are altogether silent, did not arise till after the destruction of Jerusalem. The reception of proselytes was accomplished, so long as the temple stood, by means of circumcision, and the presentation of a sacrifice, which was preceded, like every sacrifice, by a lustration, which the proselyte performed on himself" (Commentary on Matt. 3 : 5). These two authorities represent the voice of scholarship generally, and sufficiently prove the utter worthlessness of any argument in favor of infant baptism based on the initiation of Gentiles into the Jewish theocracy.

Before entering upon the New Testament phase of the question, it might be well to notice that the earliest Christian document in possession of the church at the present time, knows nothing of the practice of infant baptism. The *Didache* or Teaching of the Twelve, whose date may be put down between 120-140, is the most important piece of Christian literature belonging to sub-apostolic times that we have in our possession. It was a manual in use among the churches of that day, and more clearly than any other extant document of a like character reflects apostolic teaching and practice. If infant baptism should be found anywhere, it should be found here. The fact that it is not strong presumptive evidence of its non-existence. From the *Didache* itself we learn that the first part of it was used as a sort of text-book for the instruction of candidates for baptism. In this, the only persons contemplated as subjects for baptism are those capable of being taught. This fact in itself is sufficient proof that infant baptism was not in vogue at that time, for it is impossible to think that such a document would have been silent upon the question if the position of things had been otherwise. In this ancient Directory, dealing with the ordinances, government, worship and discipline of the church, it is an essential prerequisite that candidates for baptism shall be capable of receiving instruction, thus precluding unconscious infants. Indeed, there is not the remotest hint in the direction of infant baptism or any of its necessary accompaniments.

Having ascertained the value of attempts to justify infant baptism on the grounds of proselyte baptism and the authority of the "Fathers," it remains to be seen if the New Testament itself affords any evidence of its existence or authorises its practice. For after all, this is the crucial test. It is in vain that we attempt to establish a Christian doctrine or practice from either the Old Testament or the writings of non-apostolic men alone. The law-book of the Christian church is the New Testament, and the New Testament only. Whatever is not included therein, is thereby excluded. If, therefore, no authority is found in the New Testament for the practice of infant baptism, it ought to have no place in any church which professes to acknowledge Christ as the supreme Law-giver. It would perhaps avail but little if we were to make the simple declaration that the New Testament contains no such authority; it is therefore best to let those speak on the question whose scholarship is recognised all the world over: moreover, to let those speak whose doctrinal interests would prompt them to avail themselves of any scintilla of evidence found in the pages of the New Testament. We can only give a few of these, but those we give will be found to be in the front rank of Biblical scholars. Dean Alford (Episcopalian) says: "The language of the Bible is against them; and, on their own ground, this is a very sore perplexity. There is one escape, and that a perfectly effectual one; but they are unwilling to avail themselves of its assistance. They might declare, and they ought to declare, that infant baptism was a practice unknown to the apostles; that not only does the New Testament not give one single expression which plainly and necessarily implies that infants were baptised in the apostolic churches, but it can be fairly argued from a passage in chapter 7 of 1 Corinthians that such a practice could not have existed in Corinth. The recognition that the baptism of adults was the only baptism known to the apostles would clear every difficulty out of the way of the Low Churchmen." It may be noted by the way that the passage referred to by Alford is the oft-quoted one in favor of infant baptism, found in verse 14, about the children being holy. On the authority of Alford, this is declared to be against the practice and not in favor of it. Indeed, only an ignorant or strongly biased interpretation could make it otherwise. J. Agar Beet (Wesleyan) says: "It must be at once admitted that the New Testament contains no clear proof that infants were baptised in the days of the apostles." And he adds that nothing can be proved from household baptisms, about which, he says, "we have no clearer references in the New Testament." Obviously, then, if these are the clearest references, and do not prove anything in regard to the matter, infant baptism is in a very poor case. H. A. W. Meyer (Lutheran) says: "The baptism of the children of Christians, of which no trace is found in the New Testament, is not to be held an apostolic ordinance, as, indeed, it encountered early and long resistance; but it is an institution of the church, which gradually arose in post-apostolic times in connection with the develop-

ment of ecclesiastical life and of doctrinal teaching, not certainly attested before Tertullian, and by him still decidedly opposed, and, though already defended by Cyprian, only becoming general after the time of Augustine in virtue of that connection." And here it is that Meyer solves the problem. Infant baptism is an *institution of the church*, but not the church of the New Testament. It is an outgrowth of ecclesiasticism, like many other errors that exist in the present day. Beyschlag (Lutheran), Professor of Theology in the University of Halle, says: "The New Testament contains neither command for, nor example of, infant baptism. The apostolic baptism in every instance requires that it shall be preceded by preaching and faith." Jacobi (Lutheran) says in an article on baptism in Kitto's Cyclopedia, which article is specially endorsed by Neander: "Infant baptism was established by neither Christ nor his apostles. In all places where we find the necessity of baptism notified, either in a dogmatic or historical point of view, it is evident that it was only meant for those who were capable of comprehending the word preached, and of being converted to Christianity by an act of their own will. A pretty sure testimony of its non-existence in the apostolic age may be inferred from 1 Cor. 7: 14, since Paul would certainly have referred to the baptism of children for their holiness." But why multiply citations from authorities, when the fact is well known that practically all scholars of established repute speak precisely in the same way? It seems to us a most pitiable thing that anyone should be called upon in these days to refute the stock arguments in favor of infant baptism, when these have been refuted times without number. Certainly we should not have thought it worth while to do so now, were it not for the fact that the name of Professor Rentoul would lend weight to the misstatements he has made—misstatements that can only be refuted by citations from authorities which are not accessible to everyone. Furnished with these, our readers will be able to successfully meet those who flourish before them the biased and misleading statements of the Ormond College Professor.

Missions and Our Plea—continued.

and to the foolish." So, with our plea, we are debtors to the rich as well as to the poor, to the educated as well as to the unlearned, and when we have reached that class, they will enable us to do more for the poor, more for missions at home and abroad.

THIRD. MISSIONS IN THE LOCAL FIELDS.

This is our work as individual congregations. A most commendable addition to past methods is the successful effort being made in special evangelistic work. Chiefly by means of tent missions have we come to see what can be done in that direction. The need is for men with the special talents and training for this particular work. We are indebted to one preacher and his assistant singer, more than anyone else, for leading in the way and showing what can be done in this work. Others are partly entering, and more could doubtless be found to do a similar

work if they could be spared from local fields. If then the Australasian churches can only spare two such men, preacher and singer, from purely local duties, trained, qualified and successful, in this special kind of mission work, then I venture the opinion, that they ought to belong to the whole of Australasia, and not to one particular State. Such brethren ought to labor in the largest towns and cities of all the States, where the results of their labor could be held and developed. It is a comparative waste of time and money to put such men in scattered districts and villages where there is little prospect of maintaining regular preaching after they have gone. The best men available should be used to the very best advantage, for the good of the whole brotherhood. Our congregationalism is weak when we preserve State lines and preferences, and lose sight of the general good. Such brethren going in and out of all our leading churches would do a good work in combining our forces for large and effective Christian enterprises.

But there are not enough tents and tent preachers for every congregation to have a mission of this kind. Shall those left out have no protracted evangelistic meetings? Certainly. I would suggest the holding of more special services, even if conducted entirely by home forces. Such missions have distinct advantages. True the building may not attract as many people as the tent, but they are tied to the place of worship better, and there is an air of solemnity which is difficult to secure under canvas; furthermore there is a greater probability of holding the converts after the mission has closed. The results may not be as large but they will be as enduring, and not only will souls be saved but the whole church will be revived and strengthened by these special efforts.

In conclusion, we have no escape from being a missionary people. Our very existence as a distinct body of Christians demands that we shall be heart and soul in all that will advance the interests of the church of Christ. No people since the days of the apostles ever had a purer, better, grander, or more needed message to give the world. This places upon us a tremendous responsibility to use our privileges to the best advantage; to be intensely missionary, and to employ the very best methods most suited to the times and country in which we live. Let us lay aside everything that is small and sectarian in teaching and spirit. While granting to all freedom of thought, speech and action upon mere matters of opinion; let us, as a united, harmonious people, magnify and exalt the great essentials of Christianity; the great bonds of union, the divine truths upon which alone all believers in Christ can be united; pressing forward at home and abroad to take the world for Christ, and bring together into one great family, all who believe in our common Lord and Master.

We need to guard against the tendency to exalt private opinions into tests of fellowship and conditions of union, a far too common custom in the religious world. In the spirit of love and earnestness we should emphasise most strongly the great truths upon which we are all united. Christian union will be nearer accomplishment when greater recog-

nition is given to points of agreement. A fruitful cause of division is the failure to distinguish the divine essentials of Christianity from those things which a wise providence has left to the wisdom and grace of his church to determine. "In things essential unity, in things non-essential liberty, in all things charity."

Furthermore we must not be satisfied to be simply correct in doctrine and practice, but add to them the manifestation of the spiritual graces of Jesus Christ. We may have the form, and lose the spirit. We may preserve the outward signs of a church of Christ, and the spiritual life within be dead. Even doctrines and ordinances, great and important as they are, without the spirit and power of the Master behind them are bereft of saving grace. So the plea of any people, grand and noble in its purpose, may degenerate into a mere set of propositions, lifeless and dead, unless the spirit of Christ is carefully conserved, and churches built upon such a plea become "clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots." Therefore exalt the things which bind, the things which save and make for peace—"Whatsoever things are true, honorable, just, pure, lovely, of good report, if there be any virtue, and if there be any praise, take account of these things." We stand for the spirit as well as the form, the life as well as the ordinances, the ideals of the New Testament church as well as its organisation, the purity of Christ's life and character as well as the doctrines of Paul. Fidelity to our glorious plea means the emphasis of one as much as the other. I like the spirit of J. H. Garrison's poem entitled "What We Stand For"—

For the Christ of Galilee,
For the truth which makes men free,
For the bond of unity
Which makes God's children one.

For the love which shines in deeds,
For the life which this world needs,
For the church whose triumph speeds
The prayer: "Thy will be done."

For the right against the wrong,
For the weak against the strong,
For the poor who've waited long
For the brighter age to be.

For the faith against tradition,
For the truth 'gainst superstition,
For the hope whose glad fruition
Our waiting eyes shall see.

For the city God is rearing,
For the New Earth now appearing,
For the heaven above us clearing,
And the song of victory.

Fortieth Anniversary

Of the Opening of Lygon St. Chapel.

Lord's day morning, 22nd October, 1905, will linger long in the hearts of those whose privilege it was to be present at the Lygon-st. chapel and to join in the memorial feast. The attendance was exceptionally large, 408 actually partaking of the Supper. The personnel of those present was remarkable, some being foundation members, and many others being those who joined in the early sixties. The highly devotional character of

the meeting was most stimulating, a feeling of the presence and power of the Spirit being very evident, while the praise and supplications manifested a deep sense of thankfulness for the many mercies granted during the past 40 years. The service was an "old members'" one, being conducted throughout by those whose association with the membership dated back to the early times; but the usual order of worship was observed. Many of those present who had not seen one another for years met once again, and the influence of the past, the deep earnestness of those who took part, lent a pathetic feeling to the service.

Thos. Cowley presided over this memorable gathering. After singing "Our God, our help in ages past," and before the breaking of bread, he spoke of the guiding hand of God during the 40 years that had elapsed, the faithfulness of his followers, the joy and happiness in seeing so many dear old brethren and sisters meeting around the table of redeeming love to remember Jesus.

W. Forbes exhorted the church from 1 Cor. 15: 51 to end. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." The speaker said that they could enter into the earnestness of the apostle when they realised the glorious possibilities of their faith in connection with the stupendous act of re-creation involved in the resurrection. The need of giving heed to the apostle's exhortation was as necessary to-day as it was when the apostle penned it. He referred to the insidious attempts of the sceptics of the day not only to undermine the belief in the resurrection, but also to deride Christ and his claims generally. The word of warning, while applicable to all, was especially urgent in the case of the young believer. The best weapon to repel the assault was the sword of the Spirit, the word of God. The readers were Chas. Lawson sen. (Psalm 103) and Andrew Haddow sen. (1 Cor. 3), prayer and thanks being voiced by Alan Stewart, Martin Zelius and Geo. Exley, while A. Millis and W. C. Thurgood announced the hymns. The emblems were served by Thomas Coles, J. Fraser, Alan Stewart and J. R. Allan. Besides those names already mentioned and seated upon the platform were F. Payne, W. Brothie, W. Chambers, E. Powrie, J. Johnston. During the meeting one of the hymns sung at the opening service in the chapel, and having a peculiar metre, was gone through. It is said to have been sung almost as a solo by H. S. Earl, our first evangelist, but on this occasion was ably sung by those present.

Bro. Craigie expressed the joy it gave the church in seeing so many present, and was sure that a great blessing would follow the meeting that morning. The closing prayer was offered by Percy A. Davey, our missionary from Japan, and who was previously a member of the Lygon-st. church. Such a meeting of those present will not take place again until we meet around the great white throne, where we shall see all the loved ones who have gone before, never to part again.

The afternoon meeting, presided over by W. C. Thurgood, superintendent, was devoted to the Sunday School. B. Huntsman opened

with prayer, and the children were addressed by D. R. Hall, of Sydney, on "The Drawing Power of Christ," interestingly illustrating his remarks by means of a magnet and several metal articles. Some musical selections were very creditably rendered by the children under the leadership of Nat Haddow, with Miss Jeannie Dickens and Miss Marion Benson as accompanists, while a solo by Mrs. McClelland was greatly appreciated. A. B. Maston closed with prayer.

In the evening there was again a very large assemblage. Jas. Johnston preached a most earnest and helpful sermon on the words, "Consider the lilies how they grow." The pieces rendered by the choir and children added greatly to the pleasure and benefit of the evening's worship. Amongst the visitors in the evening was an old Lygon-st. scholar and Adelphian now preaching for the Baptists in New Zealand—John Martin. We also had with us Bro. and Sister Overland, from Port Pirie, S.A., and Bro. and Sister D. R. Hall, of Sydney.

The ladies of the Dorcas Society very thoughtfully provided dinner and tea for those who came from a distance, a kindly consideration which contributed in no small degree to the very successful character of the day's meetings.

We hope next week to be able to give a report of the other meetings which are to follow, and will close this rather lengthy report with the words of the hymn which was sung on Lord's day morning—

"Hail, sweetest, dearest tie that binds
Our glowing hearts in one!
Hail, sacred hope, that tunes our minds
To harmony divine.
It is the hope, the blissful hope,
Which Jesus' grace has given—
The hope, when days and years are past,
We all shall meet in heaven.

J. McC.

From the Field

The field is the world.—Matt. 13 : 38

Queensland

BOONAH.—One more confession last night, making 16 additions for three months. Interest good.
Oct. 16. W. G. ALCORN.

Tasmania

HOBART.—Splendid meetings yesterday. In the morning we had the pleasure of having with us a large number of members from churches in N.S.W., S.A. and Victoria, who are over in connection with the Christian Endeavor Convention. G. T. Walden gave a stirring exhortation, taking as his text Jer. 48 : 10, "Cursed be he that doeth the work of the Lord negligently." In the evening the chapel was crowded. J. Johnston was the preacher, and gave a most impressive address. A short song service, conducted by Bro. Johnston, preceded the gospel meeting. We are praying and looking for great results from the mission, which commences on Sunday night next in the Town Hall, Bro. Walden being the missionary.
Oct. 16.

J. A.

West Australia

COLLIE.—We report the first addition since R. W. Ewers has been working amongst us. Several have been added by letter, and we have received a baptised believer.

Oct. 9.

H. D.

FREMANTLE.—One young man made the good confession on Sunday, Oct. 1st., and was received into fellowship with us last Lord's day. Bro Smedley is preaching to good audiences.

Oct. 14.

JAS. VINICOMBE.

New Zealand

S DUNEDIN.—Since last report we have had four additions by letter. J. Inglis Wright has occupied the platform on Lord's day evenings since S. J. Mathison left to take up work with the church at Gore. A good interest is being maintained, and a good attendance of strangers is seen at our meetings.

Oct. 15

K. H. KIPPENBERGER.

MORNINGTON.—To-night the Sunshine Band in connection with the S.S. was brought to a close. The chapel was filled with children, it having been previously announced that every child would receive a bag of lollies. After the scholars had contributed a few songs and recitations, a most successful lantern entertainment was given. The pictures, which the children enjoyed immensely, were shown by Bro. Morton.

Oct. 13.

J. L. S. W.

AUCKLAND.—It is such a long time since you have had any notes from this part of the world that it is not to be wondered at if you have forgotten that we exist at all. However, we have again come to light, and are more lively than ever. We have been holding a protracted meeting under the leadership of John T. Brown, M.A., of Louisville, Kentucky. He is on a tour of inspection around the world, and turned up here in the same steamer that brought Sister Maston to these shores. He has been holding the meeting for just on three weeks, and closes it on next Lord's day. It has been a great success. At the first the weather was very wet and cold, which did not tend to help things, but in spite of this the meetings grew in interest, and we now rejoice in the fact that as the result of his labors there have been twenty-five confessions, and we look for more on Sunday evening, which closes the mission. In Bro. Brown we have a workman that needeth not to be ashamed. He knows his Bible and the plan of salvation from A to Z, and has done a lot to build up the church as well as make converts. We are just now in the throes of our triennial No-License campaign, and Bro. Brown, being a strenuous fighter in this cause, has taken a hand in the fight. The result is that the N.Z. Alliance have engaged him to go about the country between this and the polling day lecturing on No-License as it appears in America. He takes this work up on Tuesday next, and will be on it for about six weeks, excepting one week, which is to be devoted to meetings in the church at Mount Roskill. We have not had a very long time in which to make our brother's acquaintance, but it has been long enough to show us that he is one of the right sort, and any Australian church looking out for anyone to hold meetings for them could hardly go wrong in securing him. But we want it to be known that should he make up his mind to come back to the colonies for a few years Auckland reckons on having the first claim on his services. Apart from the above we have nothing startling to report. All the branches of

church work are alive and growing. Charles Watt has steadily and steadfastly proclaimed the "good news" to large audiences, and has been useful in other branches of church work. It is doubtful if this church has ever been more awake to its duties and responsibilities than at the present time, for which we thank God and take courage.

H.N.B.

Victoria

BRIGHTON.—The closing meeting of a splendid series in the tent with Brethren Harward and Pittman on Sunday night was one of the best we have ever been in. The tent was thronged with people. On Monday, 16th, we had a happy time, with members new and old, a giving of thanks and final exhortation to steadfastness and to abound in the Lord's work. The old members of the church and the new ones wore distinctive badges so as to help in making acquaintance one with the other. F. M. Ludbrook presided, Bro. Pittman sang, Bro. Harward spoke, and then we all had a cup of tea and a general talk together. The results of the mission, so far as they could be counted in figures, are as follows:—52. By faith and obedience, 47; previously baptised, 5; made up as follows—4 lads and 13 girls in their teens, 6 men and 29 women. Your brethren at Brighton thank God through Jesus Christ, and you also, our brethren, who by your offerings to this great work made it possible for Bren. Harward and Pittman to come into our midst and so powerfully tell the old, old story.

T.R.M.

New South Wales

PADDINGTON.—Since Mr. Bagley left for the Home Mission field, we have been depending upon local supply with the assistance of Bren. Williams, Goode and Browne, and are pleased to report that every department of the church work has been wonderfully well maintained. The gospel meetings have been well attended, and four have been added to the church by faith and obedience. Bro. Hagger and his good wife will arrive here on Friday, 3rd Nov. He will commence his ministry on Sunday, 5th. On Tuesday, 7th, a public welcome is being arranged. We are exceedingly glad the waiting time is drawing to a close, and since reading last week's **CHRISTIAN** are all the more anxious to see and hear our brother. The heartiest of receptions awaits Mr. and Mrs. Hagger, not only from the church at Paddington, but from many local non-members and the whole of the brotherhood in Sydney.

Oct. 23.

R. K. WHATELY.

Here and There

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

T. Bagley begins a mission at Inverell this week. The Burwood Dorcas Rally will be held November 1st in Swanston-st. Lecture Hall, from 10 a.m.

Cheltenham S.S. will hold its anniversary on Sunday and Wednesday, Nov. 5 and 8. All are invited.

There were 6 confessions in the recent brief mission at Hindmarsh (S.A.), 5 of whom were young men.

Much church news and other matter had to be left over this week. Next week things may come right.

The Victorian Sisters' Conference Executive will meet 3rd. prox., when a full attendance is requested.

Harward and Pittman commenced the Bendigo mission on Sunday, and were greeted with a crowded tent.

"Missions and Our Plea," the article beginning on the first page of this issue, was read at the S.A. Conference in September.

Crowded meeting and one confession at North Richmond on Sunday evening last, Thos. Hagger preaching.

G. T. Walden has been elected President of the Australasian Christian Endeavor Union, and Jas. Johnston Vice-president.

B. W. Huntsman has resigned his work in Grote-st., and is returning to the United States at the beginning of the year.

"In the Tabernacle, Dunedin, N.Z., on the 5th, there were four baptisms; on the 8th, one confession; and on the 11th, three marriages."

A representative gathering of sisters met at Swanston-st. to listen to P. A. Davey. Mrs. Huntsman presided. Refreshments were served in the lecture Hall.

While Bro. Quick was preaching last Sunday night week in Bendigo on the text "Occupy till I come," the burglars broke into his house and carried off some of his effects.

Bro. Whately, of the Paddington church, N.S.W., asks us by telegraph to announce that Thos. Hagger will begin his work there on Nov. 5, and that the public welcome will take place on Nov. 7.

It is politely requested that all ticket money in connection with the Home Missionary re-union be sent to Miss Hill, 23 Blenheim-st., Balacava, at once, as the Committee desire to prepare a balance-sheet.

The S.S.U. of Victoria will hold their annual picnic in the Survey Paddock on Monday, 13th Nov. (King's Birthday). Trains run every few minutes to Bur. ley. S.S. workers and all members interested therein are requested to bear this in mind. Hot water and milk provided.

"Chinese members of Sydney church held a meeting for breaking of bread last Lord's day week, which they will continue to do in future. Good meeting at night, Bro. Sing preaching. One made the good confession at the close. More are expected shortly. The Mission is in need of an organ. Who will help us?" H. J. GILMOUR."

J. W. Masters has taken up the preaching work at Barker's Creek in place of W. McCance, who had to retire on account of bad health. The church at Barker's Creek presented Bro. McCance with a purse of sovereigns, thus showing their love and generosity. Bro. McCance has now gone to Mildura to try to recruit his health.

Next week we are bringing out our special "Penny-a-Week Number" of the "Christian." By direction of the Victorian Home Mission Committee we are sending some extra copies to our Victorian agents for distribution amongst non-subscribers. Will they please see that they are distributed? We may send a few extra copies in parcels out of Victoria.

"An 'Olde London Faire' will be held at Princes Court, Princes Bridge, on the afternoon and evening of Saturday, Dec. 2nd, in aid of the work of the Burwood Boys' Home. A large and influential committee has been formed to run the 'Faire,' and a decided success is anticipated. The readers of the **CHRISTIAN** and friends of the Home are very kindly requested to help on the 'Faire' by donations of goods, fancy and plain work, produce of all kinds from the farm or dairy, and everything of a saleable nature which our kind-hearted friends can see their way to send. Donations sent to Railway Station, Melbourne, c/o Edwards & Co., Flinders-st., or Burwood Boys' Home, Surrey Hills Station, will be promptly acknowledged."

Harward's "Evangelistic Sermons" should prove a valuable addition to our literature, especially for those who use our books to disseminate the truth and win men for Christ. The sermons are *readable* (and this cannot always be said of sermons). Bro. H. sustains his positions with a wealth of Scripture quotation; the logic is convincing; the illustrations apt; the occasional gleam of humor refreshing; and the truth is applied with a directness which cannot fail to strike home. Place this book in the hands of enquirers, or of those who are mystified with regard to the plan of salvation—it will do good.

—T. H. SCAMBLER.

The Victorian Sisters' Executive organised and brought to a successful issue a Home Missionary Re-union of church members. It was held in Lygon-st. chapel on Tuesday evening, the 10th inst. About 350 were provided with refreshments, and the after meeting was a large and representative gathering, filling the chapel. F. M. Ludbrook, Conference president, was chairman and gave a suitable introductory address. Missionary speeches were delivered by Mrs. Chown, F. G. Dunn and A. L. Gibson. Solos were rendered by Mrs. McClelland and Mrs. Roy Thompson. The Lygon-st. quartet party also gave several items. It is expected that the funds will benefit to the extent of about £70. The H.M. Committee is under great obligation to the sisters for the splendid assistance thus given.

Coming Events

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

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 on Monday, 30th Oct., at 8 p.m. All delegates requested to attend.

J. Y. POTTS.

NOV. 2.—Conference Temperance Committee will hold a Demonstration at Balmain-st., Sth. Richmond, on Thursday, Nov. 2. E. J. Waters expected to speak. P. J. Pond chairman.

WANTED.

C. J. Hunt's time as evangelist with the church at Port Pirie ends on Nov. 5. He would be glad to hear of another church requiring an evangelist. Address—C. J. Hunt, Main-st., York, Kilkenny, S.A.

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Dangerous Indulgence.

TOPIC FOR NOVEMBER 13.

SUGGESTED SUBJECTS AND READINGS.

Nabal's indulgence 1 Sam. 25: 36-38
Benhadad's 1 Kgs. 20: 12-21
Nadab and Abihu's Lev. 10: 1-11
Belshazzar's Dan. 5: 1-9
Herod's Matt. 14: 1-12
A motive for sobriety...	... 1 Peter 4: 1-4
The dangers of indulgence	{ Prov. 23: 29-35; Isa. 5: 22-25

(A Temperance Meeting.)

THE Scriptures continually warn against self-indulgence. While our topic looks rather to indulgence in alcoholic liquors, there are many other applications to be made. One must curb his desires and impulses, be self-controlled, temperate. "A man is full of passions and impulses, of faculties and powers. The one question with him is whether these are a mob or an army, and who is the general, the controlling power. All sin is the breaking away of some of these forces from the right control of conscience and reason, and God as the source of both. It is the mob rule of the internal forces that ruins men. The drunkard is one whose appetites have broken away from due control. The perfect man is one who is perfectly self-controlled; all his powers are subject to his will, submissive to God, and guided by reason and conscience."

Plato defined self-control as "a controlling of certain pleasures and desires, as is shown by the saying that a man is *master of himself*, an expression which seems to mean that in the man's soul there are two elements, a better and a worse, and when the better controls the worse, then he is said to be master of himself." (Republic, IV.) "Similarly Aristotle tells us that the lowest bodily pleasures are the sphere in which this virtue of self-control is specially displayed."

"According to the Eastern fable, a certain king once permitted the devil to kiss him on the shoulders. Instantly two serpents grew out from the spots, which, furious with hunger, attacked his head and attempted to get at his brain. The king pulled them away, tore them with his nails, fought them desperately, but soon saw, with indescribable horror, that they had become parts of himself, and that in wounding them he was lacerating his own flesh. Appetite and lust are such serpents. In a little time strong men become their slaves; and does not the sight of temptation inflame these appetites?—C. E. World.

There is a chapter in that splendid little book with the wonderfully long title, "Advice to 20th Century Business Juniors," etc., that is good enough to quote from at length:

"Shun the *sin of self-indulgence* and scorn to be its victim.

"This injunction is of vital importance, as affecting a robust character and manhood. It covers a wide area, and must therefore be to a large extent self-applied. Space does not admit of my making

a categorical reference to its various forms, and precisely the act which would be self-indulgence in one may not be so in another.

"Some people think only of self-indulgence in some of the vulgar forms of it, such as gluttony in eating and drinking, smoking to excess, and other distinctly demoralising pleasures or vices. But this evil has more subtle forms; many habits short of these extremes are self-indulgent. In fact, any weakly yielding to the temptation to do something short of what you *ought* to be doing at a given time, may arise from a self-indulgent habit of mind. To prefer the easier course when you ought to be at something harder or better; to be playing in any shape or form when you ought to be working; to be enjoying when you should be employing yourself; to be following some useless bent at a moment when you should have obeyed the call of duty, is self-indulgence *in you*, though not necessarily wrong in itself.

"Being in bed when you ought to be up; excess of leisure in proportion to activity; having *too much* of what was *intended* for recreation and relaxation, when you should be energetically applying yourself to some worthier aim; being absorbed in any pleasure, pastime, hobby, or other pursuit which detracts from a more useful employment of your talents; at some '*sport*' when you should be *at some task*—all these are acts of self-indulgence which tend to the degeneration of manhood and womanhood.

"Equally so, the young lady who lazily lolls and lounges about on easy chairs or sofas by the fire; reading sensational novels—and not even taking in what essential teaching there may be in *them*—and this at a time when she ought to be busily employed in household duties, or devoted to some other member of the family, or otherwise engaged for the improvement of her mind; she is yielding to the evil of self-indulgence and of wasting time, for which she is responsible.

"There are, too, I believe, young men in the world, who—but before I say it, 'tell it not in Gath, publish it not in the streets of Ascalon!' in fact, don't *whisper* it outside yourself, gentle reader—*young men* who actually want their mothers or sisters to give them a cup of tea or coffee before they get out of bed, and this habitually. There is possible damnation in that cup—for *this* life at any rate. The young fellow at from sixteen to twenty-one who wants tea before he gets up in the morning will probably want rum-and-milk or brandy-and-soda before he is thirty. . . .

"All such habits, as well as the more extreme forms of this vice, tend to the sapping of moral strength and the paralysis of power of will; they are so many drains and leakages to weaken force of character, and impair the energy and resolution for determined effort. Don't soften what metal may be in you by yielding to this vice of self-indulgence; one of the biggest enemies of mankind, and one of the subtlest by-paths to the downward road,

"Young men! don't molly-coddle yourselves; and

thus deteriorate into soft, flabby, muscleless invalidism and moral nonentity.

"Young women! don't drift into being aimless, purposeless, and inane; sheer impracticable inutilities, like *moderately* animated dolls; languidly indulging in society pastimes, or, as mere dummies, displaying dress.

"Be something; do something; fulfil the purpose of your being; and to this end, steer clear of all forms of self-indulgence."

A Cluster of Quotations.

Death deposes intemperance to do the work of age.—*Young*.

Those men who destroy a healthful constitution of body by intemperance as manifestly kill themselves as those who hang, or poison, or drown themselves.—*Sherlock*.

Temperance is a bridle of gold, and he that can use it aright is liker a god than a man: for as it will transform a beast to a man again, so it will make a man a god.—*Burton*.

Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back and vigor in the body.—*Dr. Franklin*.

When the cup of any sensual pleasure is drained to the bottom, there is always poison in the dregs. Anacreon himself declares that "The flowers swim at the top of the bowl!"—*Jane Porter*.

Every inordinate cup is unblessed, and the ingredient is a devil.—*Shakespeare*.

Were I to commence my administration again, the first question I would ask respecting a candidate for office would be, "Does he use ardent spirits?"—*Jefferson*.

When I behold a fashionable table, set out in all its magnificence, I fancy I see gout and dropsies, fevers and lethargies, and other innumerable distempers, lying in ambush among the dishes. Nature delights in the most plain and simple diet. Every animal but man keeps to one dish. Herbs are the food of this species, fish of that, and flesh of a third. Man falls upon everything that comes in his way; not the smallest fruit or excrescence of the earth, scarce a berry or a mushroom escapes him.—*Addison*.

Thoughts.

When we say "once more—and this is positively the last time," it is *not* the last time.

When we indulge in any sin, let us remember that it is not an indulgence of ourselves alone, it is an indulgence of Satan.

The danger of any sin is not in the possibility of greater sin, but in the sin itself, which may fix us in evil.

The indulgence of the mind, of desire and brooding, is as perilous as the indulgence of the deed itself.

The man who tried how close to the precipice he could drive discovered that the precipice was undermined at the edge.

The chains of habit are forged by the blows of time—every hour in sin is a new hammer-stroke.

To-morrow's reform is no reform. "By the street of By-and-bye one arrived at the house of Never."—*The Endeavorer's Daily Companion*.

W.A. Home Missions.

STATE EVANGELIST.—Thos. Hagger finished the mission at Maylands on Sunday, 1st Oct. There were 23 additions, 16 by faith and baptism, and 7 who had been formerly immersed. A farewell meeting to Bro. and Sister Hagger was held in the Lake-st. chapel, Oct. 2nd. The house was full and the platform was alive with enthusiastic speakers, all anxious to talk of the work done by the State evangelist during his stay in this State. We will miss Bro. Hagger from this State, for he has been a hard worker and very enthusiastic.

KALGOORLIE, COOLGARDIE AND MENZIES.—D. M. McCrackett has been in Coolgardie twice during the month, and has arranged for the following brethren from Kalgoorlie to preach at Coolgardie:—Geo. Banks, Johnson and Grant. The Menzies church have asked the Committee if Bro. McCrackett could visit them, and Bro. Organ came down from Menzies to Kalgoorlie to see him, and they have arranged for Bro. McCrackett to visit Menzies during the month. We hope that the work in Menzies will go on and that the brethren there will be the means of leading many from darkness to light. The meetings in Kalgoorlie are improving. The work there needs a great measure of grace, wisdom and strength, and our brother asks for the prayers of all for the work there.

BUNBURY.—T. H. Scambler reports meetings at Bunbury good. Changed places with R. W. Ewers at Collie one Sunday. The Bunbury brethren will be starting a tent mission in the old tent next month. We hope the tent will last for the mission, for it is getting considerably the worse for wear.

COLLIE.—R. W. Ewers reports one confession, a lady, who was immersed in the river. The work is getting along well at Collie. Bro. Ewers visited Donnybrook on Sept. 3rd.

NORTHAM AND YORK.—Alan Price went to Northam last Sunday. H. J. Banks will be there all the month of November.

COASTAL CHURCHES.—The Coastal churches who are worked under the plan system have been supplied with speakers. Leederville.—

Bro. Garland preached all last month, and Bro. Yelland is now preaching there. Midland.—Brethren King and Stone have been there during the month. Maylands.—D. A. Ewers is now at Maylands following up the tent mission, and we trust his work will be blessed by God. Claremont.—H. J. Banks was there for 2 Sundays and Bro. Brockway, the town clerk of Claremont, is now preaching there. May God add his blessing on his labors.

ISOLATED MEMBERS.—Owing to Bro. Hagger having left the State, Bro. Scambler of Bunbury has taken up the work of corresponding with these.

GENERAL EVANGELIST.—The Home Mission Committee have offered D. A. Ewers an engagement for 12 months as general evangelist.

Obituary

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

WILKENNING.—On the 13th October, at the age of 28 years, after a short illness, Fred. Wilkenning "fell asleep." Quiet and unobtrusive in life, our brother laid his faith deep in God's eternal promises, so that when the summons came he went home with a calm and blessed sense of the power of the finished work of Jesus Christ as a resting place for the soul in the last great crisis of human life. He was laid away to rest in the Kew Cemetery on the 15th October.
North Fitzroy. J. W. BAKER.

JEWELL.—On the 11th Oct. our Sister Jewell fell asleep in Jesus, aged 84 years. She was a fine type of a Christian woman. About thirty years ago our late sister was baptised in Grote-street by Bro. Gore. Her husband, who also united with the church there, died several years ago. Sister Jewell resided in Norwood, and finding it too far to continue going to Grote-street, was transferred to the church at Norwood some three years ago, with her niece, Miss Johnston, who lived with her. Sister Jewell was a mother to our esteemed W. L. Johnston, the secretary of Unley church. Our sister loved the church of Christ and its associations. We shall miss her from our gatherings. But she suffered for several months before she died, and we are thankful she is now free from sorrow and pain. Bro. Gore and the writer conducted the burial service, assisted by Bro. Huntsman. We extend our Christian sympathy to all the relatives.
Norwood, S.A. A. C. RANKINE.

row and pain. Bro. Gore and the writer conducted the burial service, assisted by Bro. Huntsman. We extend our Christian sympathy to all the relatives.
Norwood, S.A. A. C. RANKINE.

LEWER.—Our aged Bro. Lewer fell asleep in Jesus on Oct. 3rd, on the River Murray Village Settlement, whither he went some sixteen years ago. He was eighty-one years old. Bro. Lewer was one of the pioneers of Norwood church, and helped to build the old chapel by moonlight. He was a sterling Christian man, and loved to meet with God's people. May God comfort all his bereaved family.
Norwood, S.A. A. C. RANKINE.

KOENIG.—At Johannesburg, South Africa, on the 26th of September, there passed away a brother who for 28 years was closely identified with the cause of Christ in the Emerald, Victoria, district. Hienrick Koenig was immersed at Prahlan in the year 1873, afterwards coming to reside at Emerald. During a visit from J. A. Hamill to the district in the year 1877 our brother, with a few other disciples, met together for New Testament worship, and continued steadfast, and so planted the seed of primitive Christianity here. He was a humble servant of the Lord, a regular attendant at the Lord's table, and has left behind him a testimony of strong faith in Christ. Some two and a half years ago our brother went to South Africa, where, we learn by cable, he received the sudden call to "come up higher." We know that he was ready to obey. He leaves behind a wife and family.
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From Lexington.

Another session of the College of the Bible has opened most favorably. I believe there will be more men in the College this year than there have been any other year in its history. The Garth Fund for the assistance of indigent students is now being used, and many splendid young men will be able to avail themselves of this means of securing a good liberal education.

The opening of College is always an enjoyable time. Students greet their fellows of former years, and old friendships and acquaintances are renewed. It does one good to see the old boys introducing themselves to the new comers, making friends, and giving all the assistance within their power. One is reminded of his own advent at the University, and of the kindly reception extended to him. May be some of the American boys from far-away States have the same tender feelings for home and loved ones that we Australian pilgrims experience. At such a time one needs friends, and he cares not if they waive the formalities of an introduction.


All of the Australians have not yet put in an appearance, but most of them have matriculated and settled down to solid work. Many of the boys have spent considerable time during this vacation with the churches for which they minister. I notice in the current number of the *Christian Standard* several reports of the special meetings conducted with the churches they serve, and all are good. I had the great pleasure of working for some two weeks side by side with the much beloved Mark Collis of the Broadway Christian church, Lexington. He was enjoying a well-earned vacation when I was in search of a good man to conduct a series of meetings at Ford. I approached him on the subject and he consented to undertake the work. The name of Bro. Collis is familiar to many of your readers, and especially to those in South Australia, where he spent a score of years in his earlier life. I found him to be a splendid yokefellow; an earnest, consecrated, Christian man; and an able proclaimer of the truth. God richly blessed his efforts at Ford, and as a result thirty-four were added to the church by faith and obedience, some came from other churches, and others were reclaimed. The people learned to love Bro. Collis, and both preacher and congregation look forward to another visit in the coming days.

Our numbers have been increased by the coming of Gif. Gordon and wife, and Will. Ewers. I feel sure they will prove a great acquisition to the Australian forces at K.U. With stout hearts we have taken up the work of the new session. The prospects for a successful year's work are very bright, and I trust that we shall be able to give a good account of ourselves when the figures go on record.

On behalf of the Australian Club,

Lexington, Ky.,
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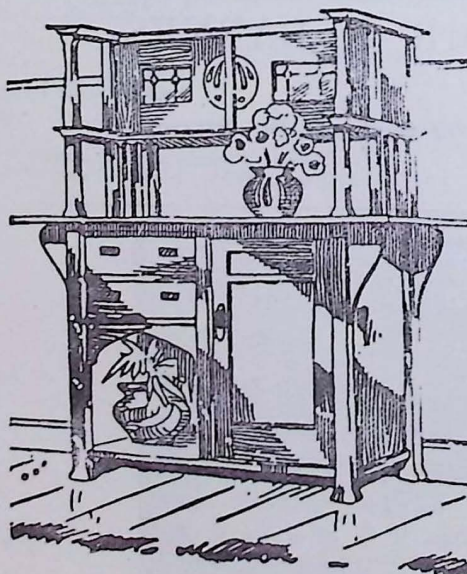
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Echoes from the British Annual Meeting.

The prevailing notes still echoing in the ears of those present at the Diamond Jubilee Meeting at Leeds are those of thanksgiving for notable marks of encouragement vouchsafed, and deliberate optimism for the future.

The "cry of the children" was indeed woeful in its intensity, as Laurie Grinstead retold yet again both facts and figures from slums and schools, and as he gave evidences from men like Dr. Barnardo and the heads of the Children's Society (N.S.P.C.C.), as to the overwhelming percentage of cases of poverty, neglect and cruelty caused by the indulgence of alcoholic liquors. He pleaded earnestly for more advanced laws from Parliament preventing temptation and contamination to the young, and for the followers of Jesus to open their buildings on winter evenings and their hearts all the year round to provide bright social hours, healthy reading and recreative clubs, and Christian fellowship for these "least" of his brethren.

It was a striking remark from H. E. Tickle at the public temperance meeting which he quoted from a well-known Scotch M.P.—Mr. Cameron Corbett—that in all his experience of elections, never in all or any of them had any heckler suggested such a question as to whether he would favor the repeal of the "Sunday closing" of licensed houses. What a stimulus to such as desire and work for such a result in these southern and any other benighted regions where still may be obtained both dinner beer and supper ale for many hours on the day when all things done thereon should relate to the Lord, and be to his praise!

Time and space fail me to speak of all the good things said at that and many gatherings; let us hasten on.

On Tuesday morning the voice of welcome from the Leeds brethren speaking through John Crockatt was warm and hearty in its clearness, as he promised their very best in love and service, which was indeed freely given and highly appreciated.

The chairman won notes of glad gratulation by his specially cheerful review and forecast. An interesting observation to students of "numbers" related to the fact that since statistics were properly collected, the disciples of Christ in the United Kingdom have become about doubled in every twenty years. He noted the various surrounding influences in our countries favorable to the spread of the restored early faith, e.g., the growth of the democratic idea of government, the spread of education (always a force making for liberty). He remarked on the great asset of the numbers of young men, able and consecrated, freely devoting spare time to the work of the gospel. He called indeed for more to give up all their time and labor to this work, and suggested some means of insurance—jointly between the evangelist and that committee who may be the agency of their support—as necessary to reasonably brighten the outlook for the latter days of themselves and families regarding the needs of this life. Later in the meeting this was incarnated in the appointing of a committee to specially discuss and report at

next Annual Meeting as to its practicability and so on. He noted with pardonable satisfaction that his grandfather (and ours) had presided over previous Conferences in the fifties; his own father (who had only the previous month passed away to rest from his works) had fulfilled the same duties in 1873, and his late elder brother Sydney in '97. "Instead of the fathers shall be the sons."

John Wycliffe Black, as one of his first duties as chairman, welcomed Australian and South African visitors, on behalf of all assembled. This was done with great gusto, and the pleasure of the brethren as each received his right hand, and afterwards replied to his words, was very evident. From the Transvaal came John Potts junior and Bro. Wood, both Englishmen, and interesting were their first-hand statements of the churches yonder. Alex. C. Perkins expressed his sense of thanks for all the kindness received since he came, about eight weeks earlier, an entire stranger to London; both from the brethren at Twynholm and at other places; he spoke hopefully of the work in New Zealand, and the fact that in his native place, Maitland, the church of Christ is the strongest body, was quite a new kind

of statement, a fact *sui generis* in these islands! W. Morrow, of Port Pirie, was also very warm in his appreciation of kind fellowship experienced, and regretted that Australia had only imported a few samples of British brethren instead of taking them in "gross quantities." The poverty and squalor of some of the large towns and cities had saddened him; he would prefer his own loved little ones should die rather than be brought up amid such evil influences! Bro. Morrow left on the following day, amid the sincere prayers of those present, *en route* for Paris, Palestine and Port Pirie.

The Home Committee had the gratifying report to give that no less than thirteen hundred and eighty-nine persons had become obedient to the faith during the twelve preceding months.

A little later the Sunday School Committee gleefully claimed six hundred and forty-nine of these to be from the elder ones in the Schools; so that with isolated believers we total above fourteen thousand souls. But meditation says, "What are these among so many?" But if we are brought to the Lord for his blessing (as were the things forming the first subject of this question), shall not

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our usefulness be spread amongst the thousands and myriads around us, to the praise of the glory of his grace?

A message of greeting was cabled to the missionaries in Burma and Siam, with the added information to the latter (A. E. Hudson and P. Clark), "both sisters coming soon," viz., Mrs. Hudson, and Miss Denley, from Birmingham. A few weeks of travelling for these, and waiting for those, and patience will be swallowed up in joyful fellowship, as heart joins heart, and hand joins hand.

From South Africa comes the request for another laborer, as Bro. Cowin nobly intends entering some occupation in Johannesburg while still helping the church there all he can, the money so liberated to support another one.

May we refer to the Report of Correspondence with Isolated Members, as carried on by Sisters Mrs. Oliver and Miss Ainsworth, and—where desirable—by L. Oliver. When members move to where there is no church of Christ, they or the secretary acquaint one of the above of the fact of their removal and present address. As these three are appointed to keep in touch with all such, they are often able to acquaint scattered ones of other scattered ones who live near them, and so meetings to break bread are often arranged, and sometimes churches grow from such beginnings. Cheery letters sent from one of these three to those isolated are welcome strangers, and the wanderer is made to feel not quite so far from his brethren as would otherwise be the case.

The work of the training brethren at Birmingham was warmly commended upon, who instruct young men who go thither for a period. The brethren (L. Oliver and J. McCartney) also conduct correspondence classes in the winter months, and thus help three or four hundred at least in the greater knowledge of the truth, and ability to take the bread and meat as well as the milk of the Word.

And so after all the words spoken in meetings, and between and after and before meetings, after the social fellowship at the Friday picnic, after hearing some of the best known speakers preaching the gospel on Wednesday evening, or talking for ten minutes each on the Thursday—in the home and at the meeting place, we leave one another to go and shine, "you in your small corner and I in mine," confident that our light will be brighter for the contact with the light of other minds, sure that our hearts will always be warmer for the brotherliness of other hearts, and asking that the good Lord will bless everything and everybody concerned to his own glory.

With greetings to everyone,

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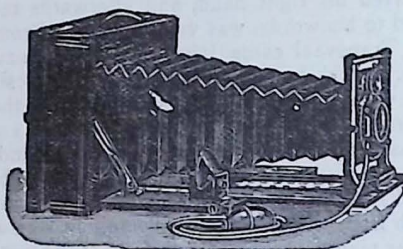
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