

The Australian Christian.

Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. III.—No. 20.

THURSDAY, MAY 17, 1900.

Subscription, 5s. per annum.

If Christ should Come To-day.

HELEN A. BEARD.

If Christ should come to-day!
If we could find him on the broad highway
Or city street,
O, would we crowd to touch his garment's hem
Or kiss his feet?

If he should come to-day!
If the All-searching One should find us out,
And call our name;
Would we press forward toward the outstretched hand,
Or sink in shame?

If he should come to-day!
The Prince of Peace amidst the clang of war
And battle heat;
O, would we haste to lay our weapons down
Before his feet?

If he should come to-day!
Above all honors and the paltry things
That men call great,
Is he enshrined, and have we kept our faith
Inviolatè?

O, poor and weak and blind!
Living for self, we make our petty plans,
Map out each year;
Forgetting in an hour we know not of
He may appear.

O gentle, pitying Christ!
Delay thy coming to the weary soul
So sick of sin;
Draw close thy cords of love until his heart
Shall take thee in.

Then come at morn or eve!
Whether in manhood, youth or feeble age,
Thy visit fall;
To him who loves thee all is well, since Christ
Is all in all.

—Topeka Daily Capital.

From Abroad.

As cold water to a thirsty soul, so is good news from a far country.—Proverbs 25: 25.

Wanderings in Debatable Land.

ISAAC SELBY.

America is distinguished from most of the other great powers, by its form of Government, and my notes on America would be incomplete without some reference to it. I came here believing in the Republic. It seemed to me that it would be just as reasonable to make the office of Admiral or General hereditary as that of our chief ruler. The opponents of popular government challenge its administration rather than its principles. The American preacher acts similarly towards "mutual edification." They say "How does it work?" But the real question is not "how does it work?" but "Is it right?" If it does not work it is because we have not discriminated in the selection of speakers. So the working of the democratic institutions have often been hampered by unclean social influences. Great issues have been observed by party interests. This is of all lands a land of political parties. The two great parties are the Republican and the Democratic, an Englishman sees but very little difference between these terms, and when he studies the issues he finds the same confusion. A little time ago the Democrat believed in a low tariff, and now he earnestly contends for the free coinage of silver. But I have known Republicans to argue from both these positions; and in New England I met a Democrat who strongly contended for a Gold Standard. Perhaps the reason of this is the will of the American people, and parties are engaged not so much in moulding public opinion as in seeking to know the wish of the majority, and by voicing it gain the place of power. Thus in spite of all political corruption the voice of the people has generally been triumphant. I knew the Republican party in Literature, Garrison, Greely, Parker, Lincoln, and Mrs. Beecher Stowe have taught me to love it. But when I got here the war with Spain had broken out, and some of my friends wanted to throw pictures of warships on the canvass at the close of my illustrative lectures, and I was opposed to nations settling their differences by war. Later the seizure of the Philippine Islands impressed me as uncalled for and calculated to weaken the influence of the Monro doctrine on the public mind. Thus I, in common with many, halted between two opinions. However, the Democrats were as the Republicans, and William Jennings Bryan, their present leader, became a Colonel in the army.

The Republicans trace their lineage back to Hamilton, and the Democrats theirs to Jefferson. Hamilton affirmed the sovereignty of the Union, and Jefferson contended for the

conservation of State rights. These positions are compatible with each other, and the one should be a support to the other. At the civil war, however, they were divorced and came into collision. The slave-owners seized on Jefferson's plea to justify certain States perpetually holding slaves. Lincoln, on the other hand, taking Hamilton's position, resolved to defend the Union, and declared that a nation could not "permanently endure half slave and half free." Thus the Republicans stood for freedom, and the Democrats for slavery. Lincoln, the father of this party, was a typical American. He was a brawny wrestler from Kentucky, six feet four inches high. He had graduated in God's great college of work and warfare, and was the personification of justice and mercy. He loved the South, for his kindred were there, but his conscience made him realise that justice was with the North. Fred. Douglass said he was the only man who made him forget that he was a negro. From the beginning of the war Lincoln was opposed to slavery. When a youth he visited New Orleans, and, standing in the slave market, saw a young colored girl put up for sale, heard the coarse jokes of the auctioneer, and the cruel gibes of the bidders. Turning in indignation to his comrades, he said, "Boys, if ever I have a chance to hit slavery, by God, I'll hit hard." That chance came, and Lincoln struck so hard that the slave was not only emancipated but ultimately made an American citizen. When Lincoln was first elected he did not put abolition to the front. Like a wise general he refused to be hurried by Garrison or Greely. He aimed if possible to accomplish the great work without the shedding of blood. Although thus resolute he was as emotional as a woman. A woman once came sobbing to him, praying for the release of her husband. Lincoln asked, "Is he intemperate? Does he abuse the children and beat you?" "No, no!" said the wife; "he is a good man, a good husband, he loves me, and he loves the children; the only trouble is, he is a fool about politics." "Well," said Lincoln, "I will pardon your husband and turn him over to you for safe keeping." She burst into tears. "My dear woman," said Lincoln, "if I had known how it was going to make you feel, I never would have pardoned him." "You do not understand me," she cried, her face all streaming with tears. "Yes I do," said the President, "But if you do not go away I shall be crying with you." This man, in whom laughter was mingled with tears, and courage and justice was blended with mercy, was the stalwart parent of woe. Republicanism represented Freedom, and Democracy, Slavery, as the words were then used.

William Jennings Bryan to-day stands forth as the greatest personal force in the democratic party. He gained his position by a powerful and persistent advocacy of the free coinage of silver. I have read many of his speeches, and he impresses me as being an orator rather than a statesman. My first impression was that the free coinage of silver would take the control of money out of the hands of the few and place it in those of the many, but after reading more extensively I could see clearly that it would not do so, but on the other hand the State would be burying fifty cents of silver for a dollar, and the people

would be paying the difference to the silver mine owner. We would be enriching the great mine owners at the expense of the people. If the cornering of money is to be checked, it strikes me it must be done in some other way.

Many social questions are yet in their infancy here. You own all your railways—here they are owned by great corporations. The first attempt at a great national work is that initiated by the present government—the building of the Nicaraguan Canal. America is rapidly coming face to face with the problem of "poverty and progress." The municipal ownership of public utilities is being agitated here, but it has been put in practice in Great Britain, and Glasgow and Birmingham own their street tramways.

The sins of America are the sins of liberty. Madame Roland when being taken to the scaffold, lifted her eyes towards the statue of Liberty, and cried, "Liberty! liberty! what crimes have been committed in thy name!" Since I have been here, there has been a lynching once a week—some of them savage and barbarous. Three negroes have been burned to death. We have noted other exhibitions of lawlessness. The Governor of Kentucky has been shot, and a free fight took place in the City Hall, San Francisco between office seekers. Of course among 70 millions of people you expect some excesses. I heard Dr. Abbott, the successor of Henry Ward Beecher, try to palliate American lawlessness by enumerating some of the riots in England. There are also cases in British communities of men being punished without a trial. In Queensland during a labour war between the pastoralists and shearers, men were seized and put in prison on suspicion. In British communities these ebullitions of lawlessness are less frequent than in America. The Magna Charta provided that a man should be judged by his peers, and that justice is alike for black and white. Americans have said to me that there are as many innocent people hanged in England as lynched in America. This is only an assertion to palliate a crime, and is unsustainable until the lynched person has been tried and found guilty. Surely the central Government should be strong enough to enforce justice.

There is a desire to bring America into an alliance with Britain, but some of the methods being employed seem just now to be alienating rather than helping that alliance. The daughters of American Plutocrats are marrying English Aristocrats. Many Americans believe that these unions are destroying the financial independence of America. A true alliance must be built on the affections of the two peoples. As Victor Hugo said, "England as an aristocracy must fall, but England as a nation is immortal." It is not for the Motherland to engraft her caste on America, but by the spread of literature to enlighten her own people on the true principles of government. Already there is an alliance in letters. Have we read the Review of Reviews and other English Magazines. The American unites with the Britisher in fighting intemperance, in Evangelising the world, and in other civil enterprises. Let this work grow and be glorified.

San Francisco.

March 20th.

Symposium.

The Relation of Christian Progress to Spiritual Development and Growth.

R. G. CAMERON.

There is a very close and vital relationship between Christian progress and spiritual growth. In direct ratio to spiritual development within the church, will be the progress of Christianity in the world. I am not prepared to go so far as to say that these things stand in the relation of cause and effect, but I believe it may be safely affirmed that generally speaking, the higher the degree of spiritual life in the church, the greater will be the rate of Christian progress. Is not this position sustained by the experience of the past? Is it not a fact that at no period of its history has Christianity made such rapid progress as during the first century? And while it must be conceded that there were potent influences operating in that age which have never been in force since. Still it must be acknowledged that that period was characterised by a greater degree of spiritual life than any other century has witnessed.

Christianity is essentially a spiritual religion, it was inaugurated by the immersion of its first disciples in the Holy Spirit, and it is impossible to intelligently read the subsequent history of the church, so far as it is recorded in the New Testament, and fail to see that spirituality of a high and pure order was a conspicuous feature of it as a whole, and that, that fact had much to do with the success and progress of Christianity during that age, is I think beyond the region of reasonable doubt. And through all the centuries of Christian history the experience has been the same. In all the great religious awakenings, when the people of God have been living in closer harmony with, and conformity to his will. Then has a larger measure of success attended the preaching of the gospel, and the rate of Christian progress has been accelerated.

Then again, the relation of Christian progress to spiritual growth will be apparent if we consider some of the things which a high degree of spiritual life involves.

1. It involves the enlistment and active exercise of all the powers and energies, material and physical, mental and moral at the command of the church, and for the accomplishment of its work. And such a consecration and concentration of forces must make for success and progress. On the other hand, spiritual stagnation means indifference to the claims and needs of the unsaved millions of the earth's populations, but a very languid interest in the success of the gospel, and the welfare of the church, and partial paralysis of the energies and forces of the church, which can only result in checking to a very serious extent the progress of Christianity in the world.

2. Spiritual development involves the maintenance of peace within the borders of Zion. The internal broils, petty dissensions, and personal animosities that so often disturb the peace of churches, and cripple their energies, could not be co-existent with a high degree of spiritual life and activity. The atmosphere which is conducive to spiritual growth is uncongenial to the noxious weeds

of discord and strife. Only when spirituality is at a low level do these evils flourish in a church, and do their deadly destructive work, and as nothing hinders Christian progress so much as divisions in the ranks of Christians, so in proportion to the cultivation of unity and peace will be the advancement of Christianity.

3. Once more, spiritual life means the suppression of the spirit of worldliness, that is unhappily so prominently a feature of the church life of to-day. How often is it said, and with truth, that the line of demarcation between the church and the world is scarcely discernible?

The religion of Christ is brought into contempt, and the scoffing sceptic is given occasion to voice his sneers, while the church is dishonored and its influence for good largely because so many of its members, seem to find their greatest happiness in the pleasures and amusements of this world, the result being that spiritual life is paralysed if not destroyed, and the progress of the gospel hindered. Let the church rise to the high level of spiritual life, and these evils will vanish as mists before the sunlight. And with all her energies consecrated to the service of the Lord, the wheels of Christian Progress will receive such an impetus, as has not been experienced for many a long day past.

Correspondence.

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

In your Editorial of May 3rd, re N.S.W. Conference report for year, it is stated that the one unfavorable point was a deficit of £74. It is only fair to explain that previous years were answerable for £40 of that, £33 being actual debit for year. But anyone who will take the trouble to peruse carefully and compare our report with Victorian Home Mission Report, will wonder why they kept a credit balance in the bank, when so little from a practical standpoint was accomplished, as against the real solid work in N. S. Wales with a debit balance. We trust this will not be taken as an odious comparison, but as a brotherly criticism.

The fact is, the N.S.W. Committee of the past two years have kept before the churches assisted the thought—"Self-supporting as soon as possible, or approach it as near as you can." This should be the aim of all Committees in Australia. We would commend the latter part of Editorial on Stationary Mission Fields, in May 3rd issue, to all churches assisted. We actually heard of some small churches with less than £100 debt on building, while paying that off asking for evangelistic assistance from Committee whose funds come principally from churches with £1000 and £2000 mortgage on building, who simply paid interest and gave, in some instances, £60 a year to Home Missions. We are thankful to say that the assisted churches in N.S.W. are responding heartily in self help, and we feel sure that if the matter is put before them in a kind, practical, plain way, they will rise to the occasion. We in N.S.W. have found it so. What is wanted is the Committee to shew a personal interest in the fields by an occasional visit. Wool-

lahra is an example of this, so is Merewether, and we anticipate visits to other fields in the near future.

I trust that this letter will be taken as an effort to advance the cause of primitive Christianity in Australia on a solid basis under God.

R. STEER.

Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22: 16.

Dr. Guinness Rogers sent a greeting to all Christian Endeavorers in the form of a letter published in the *Christian Endeavor*, the organ of the C.E. Union of Great Britain and Ireland.

MY DEAR FRIENDS,—It is impossible for anyone who is given to the service of Christ not to be interested in your work. You represent the young guard of the church, and to you, if you are truly inspired and wisely guided, its future must very largely belong. I am not forgetting the vanity of all human wishes and the futility of all human attempts apart from the divine blessing. But while it is essentially true that "Paul planteth, Apollos watereth, God giveth the increase," this certainly does not mean that the manner of the planting and watering is of no importance. The part of the work which the young have to do will really be a strength or a weakness according to the spirit by which it is prompted and the wisdom and energy with which it is executed. Every generation dreams the same dream in its turn, and has lived to find its illusion dispelled, but even so, has for the most part contributed something to the onward march of the gospel. It is for you to do the same in your day. You have great opportunities, and "from them to whom much is given, much will be required." The primary essential to success is absolute consecration to the work of Christ. The more simple and absolute your obedience to him, the freer will you be from the disturbing influences, either of personal ambition or factious temper.

If we desire to bring about an answer to the prayer, "O Lord, revive thy work in the midst of the years," absolute consecration is an essential precedent, and it is only, as Dr. Rogers says, under such circumstances that success will follow the proclamation of the gospel.

"One day long ago," writes Mr. James Mursell of London, "a man was writing a letter to some Christian friends. In it he wrote, 'Christ liveth in me.' It was a great thing to say, yet it was one that every Endeavorer should with humility and truthfulness be able to say for himself. 'Christ in us' is the starting point of every Christian Endeavorer. Unless he is in us our endeavors will be futile, never successes, and before long even the endeavor will be resigned, because the power to make it is lacking. Christ living in us means that we live out Christ. It was the man who said, 'Christ liveth in me,' who went on to say, 'For me to live is Christ.' Christ in the heart means Christ in the conduct. That is one of our great needs to-day. The world will accept Christ as its King when it sees that he is Christ as its King when it sees that he is ours. The convincing power of Christian

conduct is beyond all calculation. It is not by sermons but by lives in which Christ lives, that the nations will be converted unto God. 'The earnest expectation of the creation waiteth for the manifestation of the sons of God.'"

A consecrated life is a Christ-like life, bearing Christ-like fruit. We read in a recent number of the *Christian Endeavor* that the church of Christ Society at Southampton has given a tea to 36 old people from the slums, followed by a C.E. meeting; 24 parcels of groceries were also distributed amongst other poor people.

Lord, what wilt thou have US to do?

Sunday School.

Then were there brought unto him little children.

—Matthew 19: 13.

SUNDAY, JUNE 3.

The Twelve Sent Forth.

Matt. 9: 35-10: 8.

GODDEN TEXT—"It is not ye that speak, but th spirit of your Father which speaketh in you."—Matt. 10: 20



Jesus found the field of his operation almost beyond his human ability to reach, and was forced to exclaim: "The harvest truly is plenteous, but the laborers are few." The more Jesus went about from city to city, and from village to village, the more the needs of the multitudes appealed to his sensitive and compassionate nature. But now, having had a continuous following by a few chosen men, gathering experience and receiving tuition, Jesus divides the honor of labor among the twelve disciples. The place in Galilee from which the chosen were sent out is not known, but we know it was about the winter of A.D. 29 when they received their commission. Their master takes the precaution to delegate to them credentials of such a nature that men would at once concede to their authority and listen to their preaching. The spirit and disposition of their Teacher would be stamped upon them, an education of the highest value. They are sent forth not only armed with divine authority over unclean spirits, and all manner of sickness and disease, but with a certain restriction placed upon them. The limitation of their field of operation is shown in the command: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel." Evidently the time had not yet come for the transition of the

Gospel to the Gentiles, for as yet Jesus and his disciples were under the law and obliged to observe it. If they had gone to the Gentiles it would have retarded the work among the Jews, and for what we know, might have frustrated the universal scheme of redemption which in the near future was to be carried all over the world. Their instructions were specific as to what they had to do. "As ye go, preach, saying, 'the kingdom of heaven is at hand.' They could preach nothing else, for the kingdom was not yet set up. What they had to do now was preparatory, but when the great commission was given it was complete and comprehensive: "Go ye into all the world." This mission of the twelve was a foretaste of the greater and mightier work in store for them. Now they are the special students of the Lord Jesus, having had three years in the divinity school of Christ; and this mission was a kind of a graduation in order to begin work in real earnest after their teacher had been glorified.

JAS. JOHNSTON.

Our Missions.

Go ye into all the world and preach the gospel to the whole creation.—Mark 16: 15 (N.V.)

C. DRUMMOND writes:—The work moves on as usual. Last Monday evening five of the inmates of the leper asylum were baptised. Others asked for baptism, but we considered them not well enough taught yet. I am having much medical work to do just now. We have eleven patients in the hospital. The famine increases the amount of sickness. People do not have proper food, and hence cannot keep in good health. The water supply is getting low, and it is two months yet before the rainy season. About five million people are now on famine relief work. Beggars are very numerous. People bring us children and ask us to buy them.

One man offered us his boy about six years old, for eight annas about eight pence in English money. The plague in Bombay and Calcutta is increasing and it is spreading to other colonies. The small pox has been very bad in many places. Many have died from this disease in Hurda. The children of two of our native Christians died with this disease. Surely this is an afflicted land. Our English work moves on very well. The attendance at the Sunday School and preaching service is good. Interest in the YPSCE is also good. We are all in our usual health.

July 1st.

The first Sunday in July is July the first. This is our Foreign Missionary Sunday throughout Australia.

"Let us provoke one another to love and good works."

Last year we endeavored to raise £900 for F. M. work, and received £650. This year we are aiming at £800—the same—with a difference. We must, by the grace of God and the brethren, ACHIEVE IT.

Nathoo Lal is no longer working under the

direction of Dr. C. Drummond, and as our agent. Instead, however, two other Native helpers are being employed, Gopal and Gunpat. We trust to hear good news of them from time to time.

Many a Salvationist lassie with only a pittance for wages, gives more each week to the "Army" than numbers of us during a whole year give to the Foreign Mission work. "She that is forgiven much loveth much."

We want £800 for the F. M. enterprise this year. Are you enterprising enough in his enterprise? "The king's business requireth haste." Let the army of the Lord move on.

If you will put by in store every week for six Sundays (till July 1st) a silver coin for F. M. work, we will get not £800, but £1000.

The F. M. Committee records its pleasure at the results of Bro. Jno. Thompson's lantern missionary tour in South Queensland. £18 to the Famine Fund was one happy outcome.

Sister Mary Thompson reports a warm welcome in the Western District, at Colac, Warrnambool and Port Fairy, both these latter churches have acknowledged the visit by sending donations to the fund.

Preachers, Teachers, and Prayer Leaders, everywhere are requested to remember the great missionary cause, and make it their theme up to July 1st. "Stir up the gift that is in thee."

As workers are being raised up for the work, we will heed to raise the funds to send them. It is now decided to send (D.V.) Bro. W. Ahgan and his sister to Shanghai, China. We are only waiting a letter to invite from Bro. Jas. Ware before sending our first missionaries from Australia to China.

We shall also want £80 or £100 as our quota, for the support of a preacher in South Africa. We are writing the English Conference to supply an able, commanding, consecrated brother to that field, in the hope that he may be enabled to place the New Testament plea before the people as to speedily lift the cause into merited prominence, much as did H. S. Earl in Australia years ago.

The North Richmond friends are early in the field with their gift for the South African preacher. Many thanks. Who will be the next?

Also thanks to Port Fairy friends for individual gifts (for expenses) to Sister Mary Thompson, not to appear in our donation list. The Saviour knows.

F. M. envelopes will be again issued. We hope also to send out another F. M. picture gallery even better than last year's. One for you! We want an offering from every church—a gift from every member.

Talymancon. The name of the Kanaka brother engaged to assist Bro. Jno. Thomp-

son is Talymancon. He is practically articulated—and the legal document duly signed and sealed as between Talymancon—the Childers Mission—and the Queensland Government, is now in Melbourne. We believe this Kanaka to be the first allowed by the Government to act as a missionary.

Miss Mary Thompson is due at Footscray, Brighton, Cheltenham and Berwick. Write for c/o Mr. Harward, McKean-st., North Fitzroy.

Biographical.

A good name is rather to be chosen than great riches.—Proverbs 22: 1.

Life of Elder John Smith.

CHAPTER X.

His first care, after his return to Stockton⁵ Valley, was to make arrangements for bringing his children to Kentucky. His brother, Jonathan having offered to take them, he went down for them early in September, and brought them back in his own waggon, which he left in Hickory Flats.

He sold his waggon and horses for a good price, and leaving his children well cared for with his brother, he went up to Wayne again, and invested his little means in some wild land, near his old neighborhood, on the Little South Fork. He seems to have had a wish to retrace his steps as far as he could, and to correct the first sad blunder of his life.

He was now in the thirtieth year of his age, and, with the exception of a slight palsy, which sometimes shook his arms after any severe labor, he was as robust as ever. He worked as he had always done, and preached through the country with even more acceptance than before. He continued to examine the Scriptural grounds for the doctrine of personal and unconditional election, which had not ceased to trouble him since the death of his children.

About the close of the year, John Smith's friends, seeing him still much depressed in mind, began to urge him, with the utmost delicacy and kindness, for his own sake, and that of his children, to marry again. In fact, his mental conflict with Calvinism, his painful struggles with himself in his loneliness, and his too busy memory, continued to cast over his spirit, at times, the deepest gloom.

There lived in the neighbourhood a worthy and substantial family, whose friendly offices he had often employed. The Hurts were an industrious and frugal people, distinguished for their quiet temper, and robust, common sense. Nancy Hurt combined these qualities in her own character, and had, besides, one of the kindest hearts in the world: but she was poor. Smith, whose growing popularity as a preacher, had awakened ambitious hopes in the minds of some of his friends, was urged to marry rich: and to this end he was advised to go and preach among the wealthy churches, and there seek a wife that would endow him with both love and fortune.

He set out, in December following, on a tour through the wealthier counties of the State. None but Nancy Hurt knew the real purpose of his journey; for, before he left, he

had promised her to come back at Christmas—and she had plighted her word to become his wife.

He went from home to shun officious counsel, and to escape the impertinence of idle tongues. With a prudence that well harmonised with the slimness of his purse, he made no preparations for his marriage; he did not even order a wedding suit, so that his neighbors had no suspicion of his design. They idly speculated, sometimes in the hearing of Nancy Hurt herself, on the probable issue of his matrimonial tour; and they made his sky gorgeous with their own vain dreamings. The gossips of the Little South Fork were all at fault, and pleased with the thought he started off on his tour to Northern Kentucky.

At Nicholasville, in Jessamine country, he was met and embraced again by Jacob Creath. An appointment had been made for him at that place, and many had come together to hear him. He preached from a part of 2 Cor. 1: 10: "Who delivered us from so great a death, and doth deliver." From this fragment of Holy Writ he extracted, by some ingenious process of his own, the doctrine that the Holy Ghost works directly, and with irresistible power, on the heart of a dead sinner, in order to give him life. The deliverance of which the apostle speaks, he aimed to show was a joyous liberation from a spiritual death, and was accomplished by God alone, who delivers us from so great a death." The doctrine of his text he proceeded to confirm by his own religious experience; his struggles at dawn, in the spice-wood thicket, and the hope that then came like a gleam of starlight into his soul, were used to illustrate the mode of that deliverance.

The people were astonished. Jacob Creath, who had purposed to follow him in a second discourse that morning, arose, and, in his peculiar manner, said:

"Brethren, I can not attempt to preach this morning, after such a display of light and learning. To do so, would only be to put out, perhaps, the light-house which the brother has erected for the guidance of the people. But I will preach this evening."

John Taylor, an eminent and somewhat eccentric preacher at the time, was present; and being called on to close the meeting, earnestly prayed:

Lord, we thank thee, that while so many of us are growing old, thou has raised up this young man from the hill country. He is now thirty-two years old. Lord, grant that he may live yet thirty-two years longer.

From Nicholasville Creath and Smith travelled together through the adjacent countries, visiting and confirming the churches. At David's Fork, near Lexington, Smith again met Vardeman, who could not, it seems, forget either the misfortunes or the gifts of his young friend from the hill country. He kindly remonstrated with him for continuing to hide his Lord's talent, and again urged him to seek a more inviting field of labor. On Sunday, after Smith had preached to the congregation, Vardeman, whose kindness was always manifested in some substantial, if not delicate manner, referred to his brother's history, and begged a contribution for him. Smith, though he felt that it was no disgrace

to be either poor or unfortunate, burned all over with shame at the thought of appearing as a travelling mendicant of the church. He turned his face homeward, toward the Little South Fork, and preaching as he went, reached home on the 23rd of December. On Christmas day he married Nancy Hurt; and the New Year dawned upon him a wiser and happier man.

The Home.

As for me and my house, we will serve the Lord.
—Joshua 24: 15.

A Drowning Man.

"Mr. Lazy" is the name applied to a man who once worked on a fruit farm on a bar of the treacherous Snake River. His character is well indicated by his title.

One Saturday evening all the boys on the farm took a plunge in an eddy of the river. Directly below this eddy the water was swift; the bank steep and almost destitute of brush.

After the swimmers had been in for some time Mr. Lazy floated to the lower end of the eddy where he was taken suddenly with cramps. He sank, and on rising started to scream for help, but on remembering that a person rises three times before sinking for good, he thought he would postpone calling for help until he rose the third time. On rising the third time he became strangled and could not speak. To his surprise he came up again. "Well," he thought, "a fellow is not gone when he sinks the third time." Then he remembered once hearing that a person drowning in swift and shallow water will rise not less than eight times. Just as this entered his mind he came up the fifth time. He was yet so strangled that he could not speak, and he was too lazy to cough the water from his lungs, but he was in easy reach of a willow which projected into the water near him. He started to reach for it, but thinking he had three times more to rise, he did not exert himself to reach for the twig.

As Mr. Lazy rose the seventh time he was still near the willow, but some distance yet from the shore, and he thought, "Well, I guess I'll have to grab the bush the next time I'll come up or I'll be down sure." But when he came up the eighth time, he was out of reach of the willow, and he sank to never rise again.

Is not he who postpones to accept Christ, playing in reality even a more dangerous game of neglect than was Mr. Lazy? He cut off but a few years of fretful life by his indolence, while he loses Christ while postponing to accept him, cuts off an eternity of joy divine.

Set the Clock Right.

A story is told of a colored man who came to a watchmaker, and gave him the two hands of a clock, saying:

"I want yer to fix up dese han's. Dey jess doan keep no mo' kerec' time for mo' den six munfs."

"Where is the clock?" answered the watchmaker.

"Out at de house on Injun Creek."

"But I must have the clock."

"Didn't I tell yer dar's noffin de matter wid the clock 'ceptin' de han'd? and I done brought 'em to you. You 'ess want de clock so you kin tinker wid it and charge me a big price. Gimme back dem han's."

And, so saying, he went off to find some reasonable watchmaker.

Foolish as he was, his action was very like that of those who try to regulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their hearts. They are sure that it is not the clock but the hands that are out of order. They know no more of the need of a change in their spiritual condition than the poor negro did of the works of his clock. They are unwilling to give themselves over into the hands of the great Artificer, who will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the incorrect time of the world. And their reason for not putting themselves into the hand of the Lord is very similar to the reason the colored man gave; they are afraid the price will be too great. They say, "We only wish to avoid this or that bad habit." But the great Clockmaker says: "I cannot regulate the hands unless I have the clock. I must have the clock."—Selected.

How Teddy Won The Battle.

Teddy had had a severe cold for a week, and had been looking forward to the next week when he could go out and coast on the hill with the other boys.

Monday morning broke clear and bright, but Teddy awoke with a cough that sounded like croup.

"No coasting to-day" father said, and father was a doctor, and knew what was best for little boys.

Teddy stood in the hall, his hands thrust deep into his trousers' pockets.

"No coasting!" he exclaimed, and tears of disappointment shone in his eyes.

"Not to-day," father replied, as he went out.

Not a sound came from the hall after that, and mother turned at length, wondering if her son was crying his sorrows out alone, for he always came to her for comfort.

"You just keep still, you old Satan. You needn't think you're going to beat Jesus. I guess not. You tempted Jesus once and he wouldn't yield. And I'm trying to be like him, and I'm not to yield either. I will not sneak out and take a ride. Mamma would look so sorry, and would always remember how I disobeyed father. No, sir! I'm not going to listen, so hush up."

This is what mother heard as she reached the hall door, and she slipped quietly away.—Selected.

The debate between Alexander Campbell and Bishop Purcell is the only book of its kind in existence. Never before or since has a representative of Rome been induced to meet in public debate a representative of Protestantism. The book is valuable not only because of its uniqueness, but because both of the disputants were experts; the debate is often called the battle of the giants. It is a book of 360 closely printed pages. In order that this book may have a much larger sale, the American publishers have reduced the price to 4s. 2d., so that it can now be obtained at the Austral for 4s., or by post 4s. 6d.

THE
Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. MASON - - - Managing Editor.

All Communications should be addressed to **The Austral Publishing Co., 528 Elizabeth-st., Carlton.** Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 4s words, 6d.; each additional 4s words or fraction thereof, 6d. Wanted Advs., 1s. To insure insertion this must be paid in advance.

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The Leader.

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

Wrongs Done To Christianity.

The Christianity of the New Testament was intended to be an attractive power; and what it was intended to be it really is, when properly translated. It is in the process of translation that it loses much of its attractive power. In its purity, as seen in the life and teaching of its great Founder, it commands the admiration of all classes and conditions of men. Infidels themselves admit that Christianity gives to the world the highest morality. Such writers as Rousseau in speaking of Jesus, are led to exclaim: "What sweetness, what purity in his manner! What an affecting gracefulness in his instructions! What sublimity in his maxims! What presence of mind! What subtlety, what fitness in his replies! How great his command over the passions! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation?" And so it is with all men

whose minds are not morally twisted. Men may speak ill of the churches and stand apart from them, but not because they think ill of the Christianity of Christ, but because what has been well called Churchianity has repulsed them. Not all who hold themselves aloof from the churches are to be reckoned among the foes of Christianity. They admire true Christianity, but are not themselves strong enough to go into the ranks and take their stand along with those who are doing what they can to represent and not misrepresent it. This attitude is, of course, far from being admirable—there is too much unconscionable pharisaism about it for anyone to regard it with unqualified approval. It is certain, if they acted in the same way towards other things, they would have to stand very severely alone. Nevertheless it has to be admitted that some modern expressions of Christianity have their unlovely side.

Referring to this phase of the question a writer in the *Southern Cross* says:—"That the Christian religion has survived its own teachers is an overwhelming proof of its divine origin. It has been perverted, misrepresented, put in quarrel with reason, translated into forms which are an offence to the human conscience: and yet it survives! That persecution did not kill it is not wonderful. Persecution is but a tonic to faith. The most deadly source of peril to Christianity is not the hatred of its enemies, but the perversions of its ignorant and mistaken friends." In the opinion of this writer the greatest wrongs to Christianity have been committed—and are still being committed—by the church which claims to be the sole representative of and spokesman of Christianity. He tells us, that "the Church of Rome is but one vast and long-enduring caricature of Christian truth. To the instructed and reverent mind merely to state many of its doctrines is to refute them." As a case in point he refers us to the teaching of the Church of Rome on the subject of Christian baptism. This teaching is found in the columns of the official journal of the Romish Church in this city, the *Austral Light and Sword of St. Michael*. This magazine, we are told, is published by ecclesiastical authority, and is written chiefly by priests, Archbishop Carr being its most diligent contributor. The article under consideration is written by the Archbishop himself, and in some of its aspects is quite unfit for publication—that portion of it which treats of "the moral condition of the human fœtus" particularly so. In this deliverance we have presented to us the extremest view of the doctrine of baptismal regeneration. As an example of how Christianity can be distorted and made incredible to human reason, it is, perhaps, without a parallel. The dissertation

on the essential conditions of baptism is probably the least objectionable, so we give the following extract from it:—"To 'baptise' means to 'wash,' and the least to verify the process of washing is that the water should flow on what is to be cleansed. Those, therefore, who merely sprinkle a few drops of water on the face of the child do not baptise it; they certainly expose the sacrament to the greatest danger of nullity, and the child to exclusion from the kingdom of God. To verify the form "I baptise thee," etc., the waters must flow on the head or other principal part of the person to be baptised. Should the water touch only the hair, or some unimportant part of the body, or any covering in which the body may be enveloped, the validity of the baptism would be doubtful and the baptism should, if possible, be repeated conditionally." Provision is even made for the child in process of being born, but this phase of the question can only be dismissed as an offence against decency. The whole of it, however, is a pertinent example of how teachers of Christianity can distort and render hideous any given form of scripture teaching. It is safe to say that if any such teaching as that given by Archbishop Carr on the subject of baptism were found in the pages of the New Testament, it would go a long way towards discrediting that volume as a revelation of the will of heaven. That it, or anything approaching to it, is not to be found there, goes without saying. The deliverance is purely the invention of men who regard themselves as authorised to supersede, and alter at will, any portion of God's word. Their unfitness for the task is abundantly seen in the specimen of priestly theology we have already cited.

Another curious illustration of the strange doctrines invented, by what Professor Mivart calls "the church of petrification," is afforded by its teachings regarding "Thesaurus Ecclesiae." This is defined in the following terms:—"The teaching of the church is that the superfluous satisfactions of the large army of saints, the long line of martyrs, the mother of God, and the 'man of sorrows,' form what is called the 'Thesaurus Ecclesiae'—the treasury of the church; and from that treasury are drawn indulgences to supply the spiritual wants of the poorer members of Christ's flock. But, like the treasury in every well constituted government, not every one can unlock the spiritual treasury of the greatest of Christian commonwealths—the Catholic Church." According to the "Austral Light" mankind is divided into three classes: (1) The morally bankrupt, (2) those who have sufficient satisfaction to cover their own debts, and (3) persons of heroic sanctity and almost superhuman mortification, who

have more merit than they require to discharge their own spiritual debts." The philosophy of all this is, that those belonging to class 1 may obtain what they lack from class 3—for a consideration. Smart men of the world will see in this a considerable amount of business sanity, the morality of which is not wholly free from suspicion. The sale of indulgences has long been a profitable business in the Romish Church. It was this that was the main factor in bringing about the reformation. It will be this and kindred things that will finally bring about the downfall of Rome. Professor Mivart, however, held the opinion that the Church of Rome would not easily be broken by these things. "However clearly," he says, "the fact may be demonstrated that Roman Catholicism is founded on absolute falsehood as regards Scripture, and is intellectually untenable, no marked results are likely to follow that demonstration, because the religion of the majority of mankind reposes not on reason, but on feeling."

But though it may be demonstrated that in the wrongs done to Christianity the Romish Church is the chief offender, it must not be forgotten that Protestantism has much to answer for in this direction also. Not so great a sinner, but a sinner all the same. The Church of England follows fast on the heels of Rome, whilst other Protestant bodies bring up the rear. The only redeeming feature about Rome is its consistency in error. In effect it claims to be superior to revelation, or, what is the same thing, claims the right to interpret it as it pleases. Protestantism, repudiates the idea of infallibility, and the right to make the church superior to revelation. Yet, in a lesser degree, it commits similar errors to the Romish hierarchy. It maintains that "the Bible and the Bible alone" is its rule of faith and practice, and yet in numerous instances it sets at naught this maxim. While these things continue the wrongs done to Christianity will be perpetuated, and as a consequence its onward progress will be delayed. Only when the church gives out, in life and in doctrine, a faithful representation of the divine ideal, will these wrongs cease and the attractive power of Christianity be fully manifested.

Editorial Notes.

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

A Seventh Day Adventist Sophistry.

D. M. Canright, whose able and unanswerable work on "Seventh Day Adventism Renounced" has done so much to improve the sophistries of the sect he was so long

connected with, is still doing good work. The S.D.A. people are never tired of asserting that the Church of Rome changed the Sabbath, and quote largely from R.C. works in proof of their contention. Mrs. White herself received a revelation to the effect that "The Pope has changed the day of rest from the seventh to the first day." But what are the facts of the case? It is true that R.C. writers claim that their church changed the day, but it is also true, which the Seventh Day Adventists carefully conceal, that the Roman Catholic authorities claim the change was made in the days of the apostles. They believe and affirm that the apostolic church was the Roman Catholic Church, and teach, just as Protestants do, that the first day of the week was observed by apostolic sanction from the commencement of the Christian Church. But the Seventh Day Adventists seek to convey the idea that the change was made hundreds of years after the death of the apostles. Mr. Canright has a couple of able articles in recent issues of the *Christian Standard*, in which the R.C. position is clearly stated by R.C. authorities, including Cardinal Gibbon, Bishop Richter and others, who indignantly repudiate the false conclusions of the Adventists, and deny that any change was made by the church after apostolic times. The Catechism of the Council of Trent and other catechisms are also quoted to show that Roman Catholic writers are agreed that the first day has been observed from the days of the apostles and by their instruction. The question turns on the origin of the R.C. Church. The Adventists affirm, with Protestants, that it came into existence hundreds of years after primitive Christianity was instituted, and then they triumphantly quote Romanist authorities to prove that the R.C. Church changed the day. But the Roman Catholics believe their church dates from the time of Christ, and when they say the church changed the day, they mean the primitive church. The sophistry is plain, and yet thousands of Adventists are misled by it, and others are puzzled when brought face to face with quotations from R.C. Catechisms to the effect that the Catholic Church made the change.

The Sheldon Newspaper Experiment.

Mr. Sheldon of "In His Steps" fame, edited an American paper for one week to show his conception of "how Jesus would do it." From one standpoint at least the attempt has proved a gigantic success. From 350 to 400,000 special subscriptions were sent in for that week's issue, and as the enterprising proprietor charged 25 cents (about one shilling), or double the usual price, at least £18,000 into his treasury. No one accuses Mr. Sheldon of making any pecuniary profit, but

the proprietor appears to have a fair share of Yankee cuteness. The large demand may be considered an evidence of the public desire to patronise a newspaper run on distinctively religious lines, and it is said the publisher has been so impressed with this conviction that he intends to make the *Topeka Capital*, for the future a paper on the Sheldon principle. One of the "Yellow" papers moved with envy announced that for a time it would be edited as "as the devil would do it," but it is said that no change was found necessary. Mr. Sheldon has been much criticised, and his effort has failed to fully please even the religious. It was considered too "preachy," too many religious articles and not enough news, however, it was a brave attempt, and if it leads the public press of America or even a portion of it to a higher conception of the position which the newspaper should occupy, Mr. Sheldon's work will not have been in vain.

Latest American Figures.

The example of the *Independent* of New York, in publishing annual statistics of the churches is being followed by the *Christian Advocate*, in which Dr. H. K. Carroll presents the latest figures. According to these there are in the United States 151,771 ministers, 188,496 churches and 26,971,933 communicants, a gain for the year of 2,228 ministers, 1,661 churches, and 348,230 communicants. The statistics are compared with those of the last American census, showing the largest per cent. of gain to be by the disciples of Christ, 71 per cent, the next being the next being the Lutheran Synodical Conference, a long way behind with 52 per cent. The statistics do not materially differ from those of the *Independent* of two or three months earlier.

A Great Alarm.

The largest Protestant church in the United States is the Methodist Episcopal. It is also probable the most influential, although the Baptist is not far behind. But of late years the Methodist success has not been at all satisfactory, and last year there was an actual net decrease of 21,713 members. This has alarmed the authorities of the church and the bishops have published an address to their people on the subject. In stating their case they say:—"To-day our Methodism confronts a serious situation. Our statistics for the year show a decrease in the numbers of our members. The year before last our advance was checked. Last year our advance column was forced back a little. The lost ground is paved with the dead. We are confronted by powerful enemies. The attack is on every side. It is high time for every Methodist to take himself or herself to prayer; to call mightily on

God for help, that each may know for himself that he is accepted of God, and that in this testing-time each one may hear the Lord say, 'Be of good cheer, thy sins are forgiven thee.' The bishops proceed to say, "What is needed is a revival of the spirit of Methodism and the teaching of Wesley. Possibly the strength of Methodism—its exaltation and the doctrine and practices of the first Wesleyans—is really its weakness." It may be that if the cry was "Back to Christ," instead of "Back to Wesley" they would find their true solution of their ecclesiastical problems. The fact is we live in an age when the mysterious mental and emotional expressions upon which Methodists have been wont to rely for an assurance of forgiveness, have not the influence they once had. Men begin to realise that they must depend rather upon the written word of God than upon their feelings, and unless Methodists are prepared to do this they must expect to decrease. It is only by the exaltation of Christ, and obedience to him as revealed in the New Testament that we can hold our own and make headway. The Salvation Army has vainly tried to revive the emotionalism of early Methodism, and were it not for its social work, the army would be already in the cities what is already become in the small towns, a rapidly dying force. Methodism has been a power for good, but if it is to grow in spiritual power it must become more truly primitive Methodist.

Sisters' Department.

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

"Self forgetting, seeking only Empty cups of love to fill."

EXECUTIVE.

The Melbourne Sisters' Executive met May 4th. The Acting President, Mrs. P. Ludbrook, presided. After the usual devotional exercises, the new delegates were warmly received. The minutes and correspondence were received. Mrs. Pittman and Miss Hill were appointed to Jubilee Celebration Committee. A very cordial vote of thanks was passed to the Hiring and Catering Committee, and to workers who assisted at Conference, and a special vote to Miss Rometsch for her secretarial assistance. Next meeting, June 1st.

The following committees were appointed:

Home Mission.—Superintendent, Mrs. A. Kemp, Spencer-st., Melbourne; Committee, Mrs. Morro, 644 Lygon-st., Carlton; Mrs. Forbes, 172 Holden-st., Fitzroy; Miss Jerrens, Lennox-st., Richmond; Mrs. J. A. Davies, "Milford," Church-st., Hawthorn; Mrs. Pittman, Airlie-av., Armadale; Mrs. McLellan, 233 Drummond-st., Carlton.

Foreign Mission.—Superintendent, Mrs. Maston, Story-st., Parkville.

Temperance Committee.—Superintendent, Mrs. Millis, Alfred-cres., N. Fitzroy; Committee, Mrs. Huntsman, Stanhope-st., Malvern; Miss Rometsch, Danks-st., Albert Park; Mrs. Prior, Racecourse-rd., Newmarket; Mrs. Forbes, 172 Holden-st., N. Fitzroy; Mrs. Murray; Mrs. Dale, Dryburgh-st., N. Melbourne.

Sunday School.—Superintendent, Mrs. Schofield, Byron-st., Footscray.

Prayer Meeting.—Superintd., Mrs. Chown, Delbridge-st., N. Fitzroy; Committee, Mrs. Trinnick; Mrs. Harward, 97 McKean-st., N. Fitzroy; Mrs. Lee, Clara-st., S. Yarra.

Dorcas.—Superintendent, Mrs. J. A. Davies, "Milford," Church-st., Hawthorn; Committee, Mrs. Lyall senr., Levison-st., N. Melbourne; Mrs. Craigie, Camberwell; Mrs. Moysey, Madeline-st., Carlton; Mrs. Pittman; Mrs. McLellan; Mrs. E. Dickson, 23 Fitzgibbon-st., Parkville.

Hospital Visitation.—Superintendent, Mrs. Lee, 23 Clara-st., S. Yarra; Visitors, Sisters Holdsworth, Murphy, Railton, Robinson.

It was resolved to ask permission to hold a temperance meeting at South Yarra during the month.

MRS. THURGOOD'S LETTER.

"Not unto all the tuneful lips are given
The ready tongue, the words so strong and sweet;
Yet all may turn with humble, willing feet,
And bear to darkened souls the light of heaven."

BELOVED EXECUTIVE SISTERS,—Rejoice with us, and again I say unto you, rejoice! In the last four weeks, from February 11th until March 10th, a wonderful work has been going on among us at the Central Christian church, whereof we are glad; 237 precious souls have been added to the church of such as are being saved. Praise the Lord! To him be all the glory and honor for ever and ever. Amen.

It was like this:—For two weeks before the coming of evangelist Scoville and singer Bro. Wilson, Mr. Thurgood was preparing the church for its mighty blessing. He had a large map of Pittsburgh, with the streets and blocks of the district very clearly marked out, and hung on the wall. He called each worker (not shirker) up and showed them their street and block, to leave door-knob cards of invitation, and to stop and tell them if so desired, of the meetings to come. We had 2500 cards printed, and they were not enough for our crowded district. Every department at their own expense had cards of invitation printed to give to the people as they passed out. The Y.P.S.C.E. had theirs, the Bible School theirs, the Primary Class had special ones, as well as the Brigade, the Missionary Society—indeed, no one was left out had a heart to work. The chief usher had the boys of the Brigade in full uniform to act as ushers, and, praise God! about 22 of those fine fellows came out on the Lord's side. The Baptismal Committee of three ladies and three men sat near the chapel door at the back, with the candidates, so they could retire without disturbing the great audience. The Welcoming Committee also with many of the members sat near the door,

that sinners and strangers might have the front seats. We had two choruses or choirs, one on each side of the platform, and their sweet voices were powerful sermons. Bro. Scoville is a large, fine-looking man, with an earnest, sincere, forceful manner, and with his fine charts, clear exposition, and intense earnestness, is a powerful adversary against the devil, and a wonderful winner for Christ, our dear Master.

I wish you could have been with us in our Bible School of 300 scholars when 28 came forward to the joy of the teachers. Again 24 came from the school, whole classes of young ladies. The teachers of three classes are saying, "Only one more, and my entire class will be for Jesus." Fathers and mothers have followed their children, young men and maidens have come to, and several new families are rejoicing in the new life—thus prayer and personal effort have had its effect in the upbuilding of the church. Last Saturday our dear Brethren Scoville and Wilson left us to begin their service at the East End Christian Church, and on Lord's Day, March 11th, 17 came forward at the Central, so you see the end is not yet, and we are full of praises and thanksgiving. We are this week trying to marshal the forces and get them into line for a vigorous service all the year through. Sisters, I wish Bro. Scoville could go out to Australia to strengthen our churches. One sermon on "The Glory of God," having for its basis the 19th Psalm, was so fine that it made me feel how small we are in comparison with the Infinite. Life seemed all too short to serve so great a Father. Please read that Psalm over and over again, stopping at each verse to get its wonderful meaning. We are reciting it in our Junior Endeavor. Another fine sermon on the unpardonable sin, which was, in his opinion, the rejection of Christ, so clearly set forth by the Scriptures. He told the children the way to grow—go right on working—and indeed it is true for all of us. He was always clear, true, and Scriptural.

The Lord be with you all, is the prayer of
Yours in tenderest affections for everyone,
ANTOINETTE K. THURGOOD,
1931 Fifth Avenue, Pittsburgh, Pa.

From The Field.

The field is the world.—Matthew 13: 38

Queensland.

QUEENSLAND.—A good meeting last night. The young girl who made the good confession at Mr. Nixon's last meeting on the 9th was buried with Christ. She is the eldest daughter of Sister Lloyd of Toowoomba, and had been on a visit to the writer for a few weeks. Bro. Chaplain gave a very excellent address, which was listened to with marked attention. Mr. Nixon left here on Friday *en route* for Hobart, having received a cable announcing his engagement before leaving.

May 7.

S.O.B.

SISTERS' CONFERENCE, QUEENSLAND.—The second annual Conference was held at Mt. Walker on Good Friday, April 13th. After devotional exercises, the president, Sister Houston gave a welcome to the sisters. The sum of £7 10s. 7d. by penny per week collection was received, £2 being further contributed

by F. Sechtling and Adderman. Sister Keble read a most interesting essay on "Be not weary in well doing." Sister Houston spoke upon our duty as Christians in furthering the gospel of Christ. Resolved that this year with God's help to double our collection by a penny per week. The officers appointed were the same as last year, viz., President, Sister Houston, Marburg; Vice-President, Sister Gray, Milbong; Treasurer, Sister Sealy, Marburg; Secretary, Sister Bessie Gray, Milbong; Essayist, Sister Keble, Mt. Walker.

New Zealand.

CHRISTCHURCH.—On Lord's day, April 22nd, in the absence of G. Mansfield at Oamaru, S. Judd occupied the preaching platform. At the close the wife of a newly married member signified her intention of following Christ, and was baptised the following Wednesday evening.

Ap. 22.

W.C.

AUCKLAND.—The second annual meeting of the church of Christ Bible School Union in the Auckland province was held in the school-room, Ponsonby-road, on Saturday evening, April 14th, 1900. There was a splendid attendance of delegates from country schools, teachers and residents of the town known to be interested in S.S. work. Splendid and inspiring addresses were given by the President, Bro. Vickery, and Bro. Bell. The reports, especially the treasurer's, were most satisfactory, the latter showing a good credit balance in hand. Fruit, cakes, and coffee handed round, brought a most enjoyable meeting to a close, and all present wished for a successful and profitable year for the Bible School Union.

May 5th.

A. R. PERKINS.

West Australia.

COOLGARDIE.—Since last report we have had good meetings. On Sunday, May 9th, we had one confession, H. J. Banks preaching. He has returned from Perth, after an absence of three weeks, attending the Conference. We are pleased to report that the Home Missionary Committee has decided to engage another evangelist immediately. He is to be stationed at Kalgoorlie. There is a great field for work. Our Sunday School continues to increase in numbers, and a gracious work is to be done in this branch of the Master's work.

G.O.B.

PERTH.—The Sunday School anniversary services were commenced on Sunday, 29th April. The building was nicely decorated, and there was some singing by the children and a special address to them, with their parents and friends, by C. F. Hawkins on "Temptation." In the evening Bro. Hawkins preached to one of the largest audiences ever seen here, and at the close a young lady was immersed. The large number of people who turned out on Wednesday evening, notwithstanding the heavy rain and stormy weather, showed what the meeting would have been had the weather been at all favorable. The superintendent (Bro. Garland) presided, C. F. Hawkins gave an address, there was some good singing by the children, and A. E. Illingworth distributed the prizes. Bro. Hawkins is doing good work here.

H.

New South Wales.

MEREWETHER.—We have to report two confessions at to-night's gospel service. P. J. Pond, the evangelist, appealed to the hearts of the people. We feel that this is only like the dropping before a great shower. Our school anniversary takes place next

Lord's day, when we anticipate a great time. We are promised a visit from the President of the Conference, and others from Sydney. Monday evening is the public meeting and tea, so we expect to have a real good time.

May 13.

C.N.

MOREE.—D. A. Ewers, who is staying here for a few weeks for the benefit of his health, concluded a week's gospel mission on Lord's day evening, the 6th inst. At the close of the last meeting a member of the Bible class made the good confession. She will be baptised into Christ next Lord's day evening. Bro. Ewers gave the church here two stirring exhortations at the morning meetings. A good number of the country members had the pleasure of being present, being in town to attend the annual Agricultural Show. A collection on behalf of the Rescue Home was taken at the morning and evening services held on the 6th, and realised the sum of £2 5s. Bro. Ewers hopes to be in Mungindi next Sunday. The trip has greatly benefitted his health, and he hopes soon to be able to return to his own work at Petersham.

March 7.

E. T. BALL.

South Australia.

NORTH ADELAIDE (Kermode-street).—The church meeting here has accepted, with profound regret, the resignation of Bro. A. M. Ludbrook as evangelist, his connection with the church terminating at the end of June.

V.B.T.

PORT PIRIE.—Good audience, interest maintained, and prospects encouraging. Good meeting to-night, conducted by Bren. Moffit and Morrow. Three baptisms at the close, husband, wife and daughter, all Bible students.

May 13.

J.L.

Victoria.

CHRELTENHAM.—At the close of the school on Lord's day afternoon, the supt., Boo. Penny, on behalf of the Bible Class, presented Bro. M. W. Green, with a handsome teapot as a parting memento, on his closing his labors with the class, to which Bro. Green most feelingly responded.

R.W.T.

DONCASTER.—The Foreign Mission Band celebrated its seventh anniversary on the 9th inst. In the afternoon a picnic was held at Bro. Greenwood's, when all present joined heartily in a number of out door games. About thirty members of the Band were entertained to tea by Bro. and Sister Greenwood who regretted that others had not been able to come. After tea parlor games were indulged in for an hour and then all retired to the chapel, where a public meeting was held. Bro. Taylor presided, and a good programme of songs, recitations, and choruses was rendered. Addresses were delivered by Bros. Harward and Greenwood on Mission Work. The chapel was well filled, and the audience seemed to catch the spirit of the meeting. A collection was taken up for the Indian Famine Fund, and realised £2 6s. There is a strong feeling in our Mission Band to make our regular monthly meetings more successful this year than ever, so that greater good may be accomplished, and to this end some of the members have doubled their subscriptions.

W. Burgess spoke at Emerald last Sunday to a good meeting.

Concentrated united effort for missions in N.S.W. means success.

Good meeting at Woolahra last Sunday night and one confession.

July 1st is Foreign Mission Sunday. All about it in the F.M. Column.

Dr. Jas. Cook of Bendigo paid a flying visit to Melbourne this week.

H. G. Harward will speak in Bendigo each evening from May 28th to June 1st.

Another good meeting at Brighton, Sunday evening. Several are coming to a decision.

There was a full house at Hawthorn on Sunday night last. One confession and others inquiring.

Bro. Nixon, of Maryborough, Queensland, has gone to Hobart, Tasmania, on a short engagement.

All correspondents should put full name and address on every letter. Some do not, a serious omission.

Usual full house at Brunswick on Sunday night and two more confessions, one being baptised the same hour.

Next Thursday being a holiday, the Queen's birthday, the CHRISTIAN will be published on Wednesday, the 23rd.

W. S. Houchins is creating considerable interest at Corowa, and the friends there are expecting a great harvest soon.

N.S.W. Conference Committee will meet May 29th. Items of interest gladly received by Sec., 25 Ferry-st., Marrickville.

Prahan Sunday School will hold their anniversary on Thursday, 24th May (Queen's birthday). Tea meeting and entertainment.

On our front page we give a poem which appeared in a prominent place on the front page of the *Tepeka Capital*, the paper run for one week by Mr. Sheldon.

On the 20th, at the Prahan S.S. anniversary, F. M. Ludbrook gives an object lesson "Hearts and Snakes" in the afternoon. Get your friends in the district to come.

We have a few copies of Selby's "Atheism and Christianity" in paper. This is a splendid book containing good argument and sound sense put in a most readable manner. Price 1/-, by post 1/3

S. Beckwith, of Subiaco, W.A., writes:—"We are having splendid meetings here, Bro. A. E. Illingworth speaking. We have started an Improvement Class for the younger members of the church."

There was a fine congregation at Prahan on Lord's Day evening last, who listened with profound attention to a discourse by J. Pittman on "The Conversion of a Minister of State." At the close one lady made the good confession.

Last Sunday night Jas. Johnston gave a lantern address on "The Dark Side of City Life," in Swanston-street. The meeting was large and interesting, and at the close a collection amounting to £6 was taken up for the Rescue Home.

Last Monday week there was a nice social meeting at the North Carlton chapel, in connection with the Swanston-st. mission held there. A large number of friends were present, and a pleasant evening was spent. This work is looking up.

Bro. Greenwood is having splendid meetings at Doncaster, the seating capacity of the chapel being taxed several times lately. Bro. Mahon spent the day there last Sunday, speaking both morning and night. He made several pleasant visits to old friends during his stay.

Here and There.

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

Two confessions last Thursday evening at North Richmond.

Special Wednesday evening evangelistic meetings will be commenced in the St. Kilda chapel, Pakington-st., on 23rd inst. The Preachers' Meeting is arranging for the supply of speakers. Members of neighboring churches are invited to support the forward movement by their presence and prayers.

A very cordial invite is extended to the members of sister churches and their friends to the Prahran Sunday School anniversary. F. M. Ludbrook will address the school on Lord's Day afternoon, May 20th. On Queen's birthday the tea and prize distribution will take place. A large gathering is expected.

Bro. J. Selwood, who is now laboring in the Bala-klava District, South Australia, on his return to Bendigo for a few days to settle some necessary business, contracted a severe attack of Pleurisy and Pneumonia. He is now convalescent, and the brethren will rejoice to know that in a few days he will be fit to recommence his work.

In remitting money to us by means of P.O.O. care should be taken to keep the number of the order and the date it is sent. In this way, in case it goes astray, it can be traced. If our agents will get letters containing money registered, and deduct expense from the amount, we will take all responsibility. Those remitting money for books etc., must take their own risks. But if a P.O.O. is obtained and crossed, it is perfectly safe whether registered or not.

The Annual business meeting of the Sunday School Union of our churches in Victoria, will be held, (p.v.), in Swanston-st. chapel on Tuesday evening the 22nd inst., at 8 o'clock. [A special meeting of Executive Committee at 7.30]. Business: to Receive Report and Balance Sheet, and to discuss Notices of Motion tabled by Newmarket School, re Subscriptions to Union; also that of Bro. T. Gole, regarding the name of the Union, etc. Election of Officers for ensuing year, and General.

Mrs. W. C. Morro writes as follows:—"At a recent meeting the Dorcas Committee decided to go to the Burwood Boys' Home on the first Wednesday in each month, to assist in the mending. The ladies of all the Dorcas Societies are requested to accompany them. It has been decided to leave by the 10.29 train, each one taking her own lunch. The advantage of going by this train will be an early return. This work is badly needed, and it is to be hoped that the sisters will respond well to the call."

The annual demonstration of the Victorian Sunday School Union will be held (p.v.) in the Lygon Street chapel, on Wednesday evening the 30th inst., at 8 o'clock, when prizes, etc., will be presented. A very attractive programme is in course of preparation by the various schools of the Union, and a pleasant evening should be assured to all who favor us with their sympathy and attendance. In one of our items the audience will be invited to heartily assist (the collection) while Bro. Ernest Pittman's Fife and Drum Band supplies the music.

A. M. Ludbrook writes as follows:—"Subscriptions towards the South African Evangelistic Fund are now beginning to come in, though rather slowly. With what ease and expedition tens of thousands of pounds were raised for the Patriotic Fund! Should disciples of Christ be less earnest in seeking to extend Christ's kingdom, less generous in helping to save souls? Especially does every brother who has been to South Africa (or intends going), and every member who has friends there, owe it to that country and to God to do something towards the evangelisation of its people. In many cases a church collection might be devoted, in whole or in part, to this object. Send along your contributions to your Foreign Mission Committee brethren. See to it 'straightway.'"

J. S. McIntosh writes: "The following corrections in connection with results of our recent examinations require to be made: In Senior Teachers Division it transpires that Bro. J. Collings had not, as we stated, previously obtained a 1st prize, and consequently is entitled to take, for the second time, the 2nd prize in this division. The name published last week will therefore rank as Certificate of Merit, having secured the excellent per centage of 91. We much regret that this mistake, a purely secretarial one, has occurred, and that we did not write to Bro. Collings and ascertain as to the certainty of our information before publishing the error. In the Junior Teachers Division, we shall in all likelihood be able to account for the name of an uncertain competitor in next issue. The name Prinner, Shepparton, should read as Pinner; Maggie Clarey, Malvern, should read South Yarra; Adie Craigie, Lygon-st., should read Jeanie Craigie.

A tea and public meeting was held at North Fitzroy on Tuesday evening last to welcome to the gospel ministry at that place M. W. Green, who will commence his labors there next Sunday. The tea was provided in the Temperance hall, Rae-street, by W. C. Thurgood. There was a good attendance. At the after meeting in the chapel the building was fairly full. W. Collings presided, and brief addresses were delivered by H. G. Harward, James Johnston, C. D. Nixon, A. Millis and M. W. Green. During the evening there was some fine singing by the choir, and two or three solos were given. North Fitzroy is famous for its gospel singing, which in itself is enough to attract and interest an audience. Much of this is due to the efficient service rendered for years by J. T. Tinkler, the leader of the song service in the church there. We wish for Bro. Green and the church in North Fitzroy a long, prosperous, and happy union.

Coming Events.

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

MAY 20, 21.—The Swanston-street S. School Anniversary will be held on above dates. H. G. Harward will address scholars and friends at 3 o'clock on Sunday, and Jas. Johnston will speak at 7. On Monday evening at 8 the usual demonstration will take place.

MAY 20 & 24.—High-st., Prahran, Sunday School ANNIVERSARY will be held on the above dates. Sunday, 20th, Bro. Ludbrook lectures at 3 p.m. Thursday, 24th, Tea Meeting at 6 p.m.; Public Meeting 7.30, Bro. Pittman in chair. ALL WELCOME.

MAY 24.—Social tea for scholars and parents. A public entertainment at 8 p.m. Come and celebrate Queen's Birthday, May 24th. Lygon-street Christian Sunday School, Carlton. A.Z.C., Sec.

MAY 25.—STEREOPTICAN LECTURE ON HIRAM COLLEGE, Ohio, U.S.A., one of America's most progressive institutions of higher learning among the disciples of Christ, will be given in Swanston-st. Christian chapel on Friday night, May 25th, by James Johnston, Litt. B. 62 views in all. The purpose of the Lecture is to send a donation to the College on the occasion of the Jubilee Anniversary, as a token of appreciation of, and co-operation in the work done, from the brethren of Victoria. Remember the night! Friday, May 25th. Admission Sixpence.

MAY 27, 29.—Ascot Vale Sunday School 9th Anniversary Services will be held in the Chapel, St. Leonard's Road. Sunday, May 27th, afternoon 3 p.m., speaker, Thos. Hagger; 7 p.m., Wm. Wilson. Tuesday, 29th, Annual Demonstration and Distribution of Prizes, good programme by scholars. All welcome, no collections.

JUNE 3 and 5.—North Melbourne Sunday School Anniversary Services. June 3rd, 3 p.m., Service of Song, "A Child of Jesus"; reader, H. Hanslow; collection. Evening at 7, Children's Service by R. G. Cameron. Tuesday, 5th, Tea at 6.30; tickets, 1/-, Entertainment at 8; Distribution of Prizes; recitations, dialogues, &c. Collection.

MAY 27, 29.—Footscray Church of Christ Sunday School Anniversary. Sunday, May 27th, Children's Service at 3 p.m.; special gospel address at 7. Tuesday, 29th, 8 p.m., Public Meeting, prizes, singing, recitations. Come, and welcome.

Acknowledgments.

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

RESCUE HOME.

Thankfully received:—

Church, Malvern	£0 15 0
Bayswater	0 15 0
Brighton	4 5 0
Castlemaine	0 10 0
North Fitzroy	2 15 4
Bet Bet	3 2 0
Murrumbidgee	0 13 3
Dunmunkle	1 3 0
Croydon	0 15 3
Bairnsdale	0 7 6
St. Kilda	1 0 0
Maryborough	0 6 9
Berwick	1 12 4
Pakenham	0 10 6
Geelong	3 5 0
Taradale	0 10 6
Horsham	0 13 5
Minyip	0 7 0
Greenmount, Q.	1 2 0
Marrickville, N.S.W. ..	1 11 11
Moree, N.S.W.	2 4 4
Carew, S.A.	0 14 0
Two Friends, Prahran ..	0 3 0
W.C.C.	5 0 0
Mr. M. H. Cederman, Oxford, N.Z.	0 4 0
Mr. B. Hill, St. Kilda ..	0 10 0
Mr. Greenhill, Invercargill, N.Z. (Lecture)	1 3 0

Airlie Avenue, Armadale. J. PITTMAN.

BURWOOD BOYS' HOME.

Contributions during April—

Per Collector	£3 14 0
Sales of Produce	2 14 3
Boys' Maintenance	5 2 0
Sale of Gifts	1 0 9
Mr. Davis, West Melbourne ..	0 7 0
Mr. Jas. Styles, Croydon ..	0 5 0

IN MEMORIAM.

FARMER.—In loving memory of Margaret Farmer, wife of Aba W. Farmer, who departed this life at Boulder City, W.A., on May 12th, 1899. We miss her much in our work, but we are constantly reminded that though dead she still speaks, her loving words and kindly deeds remaining. We look forward to a joyous reunion. J.

QUIRE.—In fond and loving remembrance of my dear wife, Mary Quire, who was called home on May 17th, 1899.

Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And then sometime we'll understand.

We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun;
'Tis there sometime we'll understand.

—Inserted by Henry E. Quire, May 17th, 1900.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney; J. T. Hunter, Treasurer, 95 Elizabeth-st., Sydney.

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