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This is the ship of pearl, which, poets feign,
Sails the unshadowed main,—
The venturous bark that flings
On the sweet summer wind its purpled wings
In gulfs enchanted, where the siren sings,
And coral reefs lie bare,
Where the cold sea-maids rise to sun their streaming hair.

Year after year beheld the silent toil
That spread his lustrous coil;
Still, as the spiral grew,
He left the past year's dwelling for the new,
Stole with soft step its shining archway through,
Built up its idle door,
Stretched in his last-found home, and knew the old no more.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

—*Oliver Wendell Holmes.*

reason. If there are vital questions overlooked by those others which our knowledge of the truth, and our loyalty to Christ, alike requires us to believe and obey, then, at once, for the purpose of putting ourselves right with our Saviour, and of bearing witness to the whole council of God, we are laid under an imperial obligation to withdraw ourselves from all who are not walking faithfully according to the truth, and plead for the whole truth in so far as we have learned it, we have so withdrawn ourselves, and our reason for so doing—sufficient, as we believe, but sufficient or otherwise—is comprised in our distinctive plea.

That plea consists briefly.

1. In an unqualified return to Christianity as it was at first, in spirit, doctrine, practice, and power.

2. In the all sufficiency of the holy Scriptures as a rule of faith and practice.

3. That faith in Christ as the promised Messiah, and obedience to his commandments constitute the only conditions of salvation.

4. That Christian baptism is an immersion in water into the name of the Father, Son, and Holy Spirit.

5. That none but penitent believers are subjects of baptism, and the design of baptism is for the remission of past sins.

6. The organization of the church in accordance with the divine models.

7. The proper observance of the Lord's Supper.

8. The union of all Christians upon the basis of God's word alone.

This outline may serve to illustrate the strength and sublimity of the truths we hold and advocate. The strength lies in their simplicity, and the sublimity of them is shown in the fact, that they are manifestations of God's will, hence must be free from error. Let us now proceed to point out the elements of future success.

First, we remark, that in order to ensure greater success in the future,

WE NEED MORE LOYALTY

towards that plea.

It is impossible to over-estimate the value of loyalty. During the South African war, we have had ocular demonstrations of what loyalty can accomplish. The heart of the great empire, of which we form a part, has been throbbing with loyalty and patriotism to the throne and interests of the nation.

In proof of such feelings, men and money have been freely offered on the altar of the country. The spirit of loyalty is measured by the spirit of sacrifice.

So brethren, when we as a people, are sufficiently enthused in the advocacy of our glorious plea, that we are prepared to evince that earnestness by outward signs of self-sacrifice, and demonstrations of loyalty. Then may we expect a large ingathering of souls. The world will judge our preachings, by the representation of it, as seen by our lives.

The Essayist.

They read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.—Nehemiah 8: 8.

How to Ensure Greater Success in the Lord's Work?

Read at the 5th. Island Conference, Easter April, 13th, 1900.

BY J. J. FRANKLYN.

It is not the design of this paper to attempt an exhaustive answer to the above query, but simply to indicate what to the mind of the writer, are very important factors in securing the desired results. If the several points touched upon, call forth a lively discussion, which will be productive of good, then the object sought has been gained.

Now in the light of actual experience, it may be asserted without fear of successful contradiction, that the people known as "Disciples of Christ," or "Church of Christ," have been signally blest by God, in their

efforts to restore the Bible to its rightful place, viz, as the only infallible pride of faith and practice, also to bring to light the Primitive Church, in its ordinances, worship and ministry.

But great as has been the success of the past, those achievements will not suffice for the future. Onward, upward, and heavenward must ever be the motto of the church of the living God, until Christ returns to receive his church, then he will present it himself a glorious church, not having spot or wrinkle, or any such thing; it will then be holy and without blemish. Then, and only then, may we expect a perfect church.

It is generally known that we have a distinctive plea, which contains the only reason for our separate religious life, if we only held certain great verities in common with our religious neighbors, and nothing more, we could serve the cause of truth better by simply merging ourselves in the religious bodies already in existence. There are already too many jarring and conflicting sects, and to break away from them all, without some absolute necessity, is to place ourselves in the anomalous position of existing without a

If we are eaten up by a cold indifferentism, then we may cease wondering why so few additions are recorded.

If we wish the growth of numbers, there are seven additions necessary in the Christian character, which will manifest themselves in the life of the church. 2nd Peter, 1st, 5 to 8, says:—Add to your faith courage, knowledge, self-control, endurance, godliness, brotherly kindness, love. Let us seek these needful additions. Owing to the fact, that the vast majority of our membership, have come from the various religious bodies, many we fear, being only converted on the baptismal question, and hence have little or no sympathy with the major portion of our pleadings. Being trammelled by the religious teaching received from infancy, they are burdened with an excess of liberalism, which shrinks from thinking or saying, that the greater percentage of Christendom are astray on many vital doctrines of the Christian religion. The presence of these so called "baptised sectarians" in our ranks, has militated somewhat against their advance in these colonies, for without the spirit of whole-hearted loyalty very little can be accomplished. For instance—what would an army engaged in warfare do without loyalty towards the cause for which they are fighting, and the commander under which they fight? The absence of that essential quantity "would cause defeat, disgrace and death. Brethren, in this holy crusade against creëdism, and every form of humanisms, we need in very liberal measure "unflinching loyalty."

There is room for caution, lest in our desires to secure the adherence of these disloyalists, we allow the spirit of compromise to usurp the place of loyalty. If by the advocacy of this one plea, we must be branded as "religious Ishmaels," or as "ecclesiastical firebrands," so be it. But let us not be guilty of smoothing down unsavoury truths, or moving away from the ancient landmarks. Otherwise we yield our position, and cease to be a power in the world, proving thereby our unworthiness of being trusted with the legacy of "religious freedom," the result of hard and consistent effort on the part of the illustrious pioneer of this movement, with which we stand identified.

As soldiers of the cross, entrusted with weapons from God's armory, let us render loving, loyal service to the Captain of our salvation. Win in the face of opposition, created by the world, the flesh and the devil.

To every reflective mind it must be apparent, that one of the great needs of to-day is loyal, courageous advocates. There are too many "jellyfish Christians," who, rather than contend for the faith once delivered to the saints, will capitulate without an effort.

Oh! for the mind of the master, which will enable us to remain steadfast in the work and labour of love. The work we have in hand, must in the very nature of things, cause us to occupy isolated ground, but if we are loyal and zealous, victory in no measured sense must be the result.

THE SPIRIT OF AGGRESSION.

Just prior to Christ's Ascension, he gave his followers their "marching orders," which were as wide as the world. Matt. 28 : 18 to 20. The first Christian sermon, delivered on the Day of Pentecost, set forth the far-

reaching nature of the evangelism. By the Gospel's sound all nations were to be gathered into the newly formed society. The early church soon grasped the truth, "that the world was the field," and owing to a wisely ordered persecution, they went everywhere preaching the word. So, to-day, we need to recognise the fact that no parochial spirit should manifest itself in the churches. The separate churches are only parts of the Great Universal Church. Such being the case, our efforts should be as wide as the world.

The world still needs the old Jerusalem Gospel, and in order that the good news may sounded forth in all its primeval purity and power we must foster a larger missionary spirit. It is certainly a sad sight to see a church, relaxing its efforts for the world's salvation, enjoying its "easy chair" religion, contentedly saying, "If we only keep what we have we shall do well"; others saying the Gospel was only designed to call out a few people, that the Lord's advent and subsequent events will do the rest to secure the world's salvation. This, I make bold to affirm, is not the apostolic conception of the Gospel's aim. Paul in Rom. 1 and 16 distinctly declares "that the Gospel is the power of God unto salvation."

The absence of aggressiveness is caused chiefly by the wrong conception of the duties and responsibilities which devolve upon a Christian and member of his body. Paul, in Rom. 12 and 14, says, "We being many (members) are one body in Christ." The human body, with its many necessary and useful parts, is a very apt and forceful simile of the church. As each member of the body has its own functions to attend to, so each member of Christ's church has some gift to be improved and employed for Christ and his church. There is no room for idlers. There is a work for each member, and if left undone, the responsibility is assuredly ours.

Is it not true that the vast majority of the members of the churches are of the "do nothing" order? They sit down to be fed, until excessive feeding without any exercise produces religious disorder. Oh! the number of "religious dyspeptics" the church has to nurse and doctor until they finally die spiritually, over whose grave might be written in large characters—"Died through overfeeding and laziness." We need to be assured of this fact, that the religion of Christ is positive, not negative. The man in the parable, who had only one talent, did no positive wrong. He safely kept the treasure entrusted to him, and on his master's return restored it. But his condemnation was found in this reason,—he did no good.

When every member of the church realises that the membership carries with it personal duties and responsibilities, then the spirit of aggression will cause us to "enlarge the place of our tents," and like William Carey, India's missionary hero, attempt great things for God, and expect great things from God. May we be apostolic in our large-hearted efforts to save the world for Christ.

Third.—We would mention as the third medium of successful effort,

THE SPIRIT OF PRAYERFULNESS.

The importance of prayer as a means of growth in the divine life may be gauged by

the prominent position it occupies in the word of God. Christ himself prayed. That prayer has been preserved for us by the Holy Spirit; it is recorded in John's Gospel, 17th chapter: "He taught his disciples to pray, Thy kingdom come, thy will be done." The apostle Paul taught the churches to pray without ceasing, to pray always with all prayer and supplication in the Spirit, and to watch thereunto with all perseverance, to come boldly to the Throne of Grace that they might obtain mercy and find grace to help in time of need.

The kingdom of Christ began in a prayer-meeting, and the early disciples continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayer. All great onward movements of the church have started in prayer. "Pray to the Lord of the harvest," says Christ, "that he may send forth more laborers into his harvest." Paul, the greatest of Christian leaders, began his service praying, and over and over again appealed to the churches, "Brethren, pray for us, that the word of God may have free course and be glorified." The long line of illustrious reformers were mighty in prayer. It is said that Queen Mary feared the prayer of John Knox more than an army of 10,000 men.

As the Christian communes with God, he becomes like God. Prayer in accord with the teachings of the Holy Spirit is one of God's indispensable agencies for the upbuilding of the kingdom of Christ among men. It is the hand of God's child laying hold of the hand of his Father, lifting himself, and being lifted into a serener atmosphere of happier fellowship and nobler achievement. Now prayer may be divided into three departments.

I.—PRIVATE PRAYER.

To be alone with God, free from distraction, is to enjoy the most favorable condition of communion. The very nature of prayer demands the simple, honest expression of the soul's need. When we pray, let it not be an eloquent address to the Deity, but the request for needed blessings. Anything short of that is not prayer. Prayer has been well-defined as "the soul's sincere desire." Nothing can compensate for the loss of these times of refreshing from the Lord's presence.

Brethren, let us make time to engage in private devotion. "No time to-day," says the engine-driver as he flies past the watering station. But before the end of the journey is reached he repents of his folly. Too many Christians rise in the morning, and the multiplicity of duties crowd out the demands of the soul. "No time to-day" is practically uttered, and off to the shop or office, or engaging in domestic duties, without seeking grace for daily need. It is no wonder that the church is filled with weak, impotent, useless professors. They have starved themselves to death.

Growth and development are the necessary consequences of life. A healthy spiritual life craves for congenial food. To speak to God through his appointed medium, "our great High Priest," is to derive God's help which will prove our sufficiency.

Let us be giants in prayer. Then, as Enoch walked with God, so we shall live, move and have our being in the source of all spiritual strength, growth and usefulness.

2—FAMILY PRAYER.

The word of God and prayer, are life's moral safeguards; in the former God speaks to us, in the latter we speak to him. We cannot overrate the vital importance of family reading and prayer—we would, Oh how willingly! run to the rescue of our children in peril, and yet greater by far are the moral perils which beset the minds and hearts of our children, yet some deliberately neglect what might be the saving of them. How can such, expect their children to be preserved from evil, if not fenced round by the scriptures and prayer? Why send them out to the world defenceless? Such thoughtlessness on the part of Christian parents, is simply digging the moral grave for the child; they send them into the world to battle with the devil without God. It is an unequal contest, and no wonder that the children are not saved, yea, if they sow their wild oats, at whose door will the blame lie?

Then step into a prayerless household, how everything goes wrong, jar, discord, and impatience characterizing its daily life. What a change there would be, were the word of God read, what a controlling power it would exert. Then the united supplications for help for guidance, for preservation during the day, with the spreading before him of individual wants and family necessities, would exert its influence for one and all.

The high aim of every Christian parent should be the salvation of every member of the household, followed by a career of Christian usefulness and activity.

We cannot roll our responsibilities on to the shoulders of the teachers of the Lord's-Day school. They may help to impart saving knowledge, but the home should be the centre of religious light and influence. Oh! for more home religion, then the church life would be largely influenced for good.

3.—PUBLIC PRAYER.

Public prayer is the church's united supplication; the source by which she grows and becomes increasingly useful. The charge has been repeatedly levelled at us that "we are not a praying people," and judging by the attendance at meetings called for that purpose, there seems to be some truth in the assertion. The prayer-meeting is an unerring test, as to the spiritual vitality of the church. It is a sad sight to see a few attending a meeting for prayer out of a membership of hundreds; but a concert or magic lantern show will suffice to secure a large attendance. Surely, brethren, this is an evidence of decadence.

Prayerfulness is the secret power that undermines the church's life and usefulness. On one occasion, a bridge that was to all appearance thoroughly strong, was washed away during a flood; upon examination, they found that the piles supporting the bridge, had been eaten away by white ants, leaving only the crust of the wood. This story may illustrate, why so many are not "steadfast," but more away from God and goodness.

They allow prayerlessness, the non-observance of the ordinances of God's house, worldliness, lack of love for the Bible, and others evil influences, to eat out the spiritual supports of the Christian character, leaving only the outward veneer of profession, and when the force of moral opposition is felt, away goes the whole structure. Beware of

these spiritual "white ants." We may rest assured that a prayerless church is a powerless one.

If we as a people, intend to impress the world with our plea, we must be apostolic in practice. The world is looking for apostolic fruit. Let us see then what the early church thought about the power and importance of prayer.

Peter's zeal for the gospel of Christ, caused him to proclaim it in the face of a prohibition order, issued by Herod. As a result of this violation of human law, Peter was apprehended and cast into prison. Now, instead of the church trying to secure some influential person to appeal for Peter's release, they organized a "real live" prayer meeting, and they besought the Lord to liberate Peter, and while they were praying, God was working, and before the meeting ended Peter was there with them, joining in the doxology.

Let us reinstate prayer to its proper place, it is the power that moves the arm that moves the world. May we have in large measure, the spirit of private, family, and public prayer. Then the power of omnipotence, will be the power by which we will have greater success in the future.

Fourth and lastly, I would mention as an indisputable factor in success,

THE SPIRIT OF ENTIRE CONSECRATION.

By this term we mean just what Paul meant when he wrote to the Romans (12 : 1) —"I beseech you therefore, brethren, by the evidences of God's grace, that you present your bodies a living sacrifice." This is your reasonable service. It is not enough that we give our souls to God; he wants our bodies, for they are temples of the Holy Spirit.

There are too many who declare they are with the church in spirit, it not in bodily presence. But the body is kept for their own uses, to gratify a carnal mind. This is Christianised spiritualism.

Let us briefly notice a few New Testament examples of entire consecration.

1.—*Dorcas.* She was full of, or wholly occupied with good works and almsdeeds which she did. Her death was a public calamity; her best monument, the works of mercy which she had executed while living. Here was entire consecration in relation to social conditions and needs.

2.—*The Churches of Macedonia.* 1. They gave their own selves to the Lord. 2. They gave themselves to the apostles for service. 3. They gave of their means, up to and beyond their power, to the furtherance of the Lord's work. Here was entire consecration in relation to the enterprise of the kingdom.

3.—*Paul.* Paul's consecration is seen from his sacrifice and service. 1. Paul was well-born—a Hebrew of the Hebrews. He was formerly trained a Pharisee, and was exceedingly jealous. He was eminently successful, a shining light and a recognised leader in his generation. These three things were a fortune to Saul of Tarsus. He counted them loss for Christ, and actually suffered the loss of all things that he might serve Christ. 2. In place of the things sacrificed came hardships and privations, to which the biographies of the ages scarcely furnish a parallel. Let down the wall in a basket, eight times beaten, once stoned, three times

shipwrecked, a night and a day in the deep; in perils of rivers, robbers, Jews, Gentiles, false brethren; in city, in wilderness, and sea, travel, watchings, hunger, thirst, fastings, cold, nakedness; in labors and prisons abundantly, in stripes above measure, in deaths oft. He carried about a thorn in the flesh; he fought with beasts at Ephesus; he had constant anxiety for all the churches; he died daily. 3. His life was a perpetual sacrifice on the altar of Christ. He lived, yet not he, but Christ in him. He was in labors more abundant than all the apostles; he preached Christ in season and out of season. He rejoiced in the preaching of Christ, though it were done in envy, and added afflictions to his bonds. He wanted Christ magnified in his body, whether by life or by death. For him to die would be gain, and his personal preference was to depart and be with Christ, which would be far better for him. But for him to live is Christ, and since that was more needful for the people and came of Christ, he was willing to live, though it involved continual suffering for him.

Here was a life out of which every fibre of selfishness had been eliminated, a spotless offering on the altar of Christ. Here was entire consecration in relation to the extension of Christ's kingdom among men.

Could Dorcas be duplicated by the number of Christian women in our churches, in loving devotion to the personal and social needs of others;—could the churches of Macedonia be duplicated by the churches of Christ to-day, in unselfish, spontaneous and generous support of God's word;—could Paul be duplicated by the number of Christian men in the churches, in absolute consecration to the work of extending the kingdom! Then it would be but a short time before this world would feel the ministry of Christ as it has never felt it, and be saved from its misery and sin.

And why should this not be? If we are not our own but are bought with a price, entire consecration to the Master's use is the only consistent life. The life hid with Christ in God is seen again in consecrated service for God and others. One of the best results of this conference would be the offering up of ourselves as "living sacrifices" for God and his cause. Then let us return to the respective churches and encourage the brethren to be whole-hearted for God and the truth. The spirit of consecration is found in those beautiful lines from the pen of Miss Frances R. Havergal—

Take my life and let it be, consecrated, Lord, to thee;
Take my moments and my days: let them flow in
ceaseless praise.

Take my love; my Lord, I pour, at thy feet it's
treasure's store.

Take my self, and I will be, ever, only, all for thee.

Brethren, may this be our experience and the ages will bless us.

In conclusion, let me again say that this paper was intended to be suggestive, not exhaustive; simple, not profound; practical, not doctrinal. Our presence here to-day is an evidence that we desire increased success in the Lord's work, and I feel confident that attention to the four points touched upon will ensure the desired results.

Brethren, if we wish success to attend the advocacy of our plea, then let us practice it; by our lives recommend it. Then by apos-

tolic word and life, the work dear to our hearts will prosper in our hands. Then, after the life of earnest endeavor for God's glory and the salvation of our fellow men, we shall win the imperishable laurels of everlasting victory. May it be so. Amen.

The Home.

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

Saddle-Bags, or Incidents and Accidents in the Life of a Mountain Evangelist.

I am requested to write some of my experiences, while doing the work of an evangelist in this mission field, for the public. I do so willingly, trusting that they will profit some and interest all who read them.

This is certainly not "a feather-bed and a fried-chicken circuit." Dude or kid-glove preachers would be as much out of their zone here as a hairless Mexican dog would be in Alaska.

I will begin with my labors in last September. While these will not be "as rich" as some others, they will better convey the idea I wish to impress, that the day has not dawned whose sun will set on "pioneer work."

Some people live and die in India and never see a tiger. Yet there are tigers in abundance there, of the regular, old-fashioned man-eating kind. A man never fails to find tigers there who hunts for them.

In September, I left Grayson for the "annual meeting of the Ashland District." The district is composed of the counties of Lawrence, Boyd, Carter, Lewis and Greenup. The meeting was to be held with the church at Sand Hill, Lawrence County.

I went to Willard on the train. There I borrowed a big grey horse to finish the trip. There are "horses and horses." A mountain evangelist soon learns this lesson in a way never to forget it. This was, no doubt, a good horse of its kind. Certainly it was not the kind of a horse I would commend to a preacher for a ride on a hot day, along a dusty road, to an annual meeting, without I wanted him to either fail in his performance or to play the part of Josh Billings's hornet after he got there—"break up the meeting."

A man who can make up an address, or frame a sermon, astride of such a horse, jogging along over a road he had never travelled, to a place he had never been, under a broil-sun, accompanied by a cloud of sneezing dust, in the right frame of mind and spirit, is a master workman, and surpasses me.

Reached Sand Hill at last. It is an old-fashioned house, in the country, right on the tip-top of a high, steep hill that would make a "billy goat" pant, on a frosty day, to climb it. Once up, the site is beautiful. A nearby grove and a never-failing spring increase its value.

The old log-house, I understand, over thirty years old. It looked every whit that old. There was no fence around it, no lock on the door, and broken window-lights gave all the ventilation needed. I was personally unknown to the elders and preachers present, and preserved my incognito purposely until Bro. Stambaugh reported, and I hugely enjoyed a

few things that happened before he got on the ground.

At first, prospects were gloomy for any kind of a meeting. But this soon changed, and we had a very good meeting. J. M. Riffe was elected chairman. There was not a chair in the house or a bench of any kind in the pulpit. Bro. Stambaugh solved the problem by lifting a short bench from one of the "amen corners," and, as it was too long, setting it "kinder catawanipus" across the pulpit platform. This was the chairman's "chair."

I was elected secretary. There was not a stand or table of any kind in the house—no pen, no paper, no ink. I happened to have a stub of a pencil and a fragment of an old "Simmons' Liver Regulator" memorandum book in my pocket. My knee answered for a table. A doctor delegate came to my aid with several sheets of a blank "prescription pad." On these I kept the "minutes of the meeting."

At noon, returning from dinner, as I walked up the aisle, with my macintosh thrown over my right shoulder, I felt a commotion on my neck and on the back part of my head. Thinking from the cold, clammy feeling that it was caused by the gum collar of my coat, I shifted it to my right arm. The commotion increased and got farther up on my head. I made a quick and powerful swipe with my left hand, and something hit the floor with the dull, yet sharp sound of a flipped batter-cake. I looked, and saw a most indignant-looking lizard. It was about six inches long and a very pretty specimen of the saurian tribe. An old mountaineer remarked, "had that lizard been on my head, this congregation would have been *deesturbed*." I did not know what it was, or without a doubt I would have been disturbed, and might have disturbed others. As it was, I got great credit for coolness by simply saying, as I took my seat, "that's my lizard; please do not disturb it."

A full account of the meeting does not come within the zone of this paper. I may give an account of it hereafter. I will if it is pretty generally desired. My purpose just now is to recount "the haps and mishaps" of a mountain evangelist.

Saturday, at noon, I spoke in the grove. The house would not near hold all the people. After preaching I had to mount my old gray horse and hurry back to Willard to connect with the evening train for my regular appointment at Grayson. I was tired. After preaching Sunday morning I was called upon by a young friend to ride about five miles to seal a marriage compact for him. Returned in time for evening services. It was a horse-back trip.

I was called to Denton to try to antidote the spread of Mormonism in and around this pretty little ville. It was my first visit there. We have no church at this point. There is not a church-house of any kind in it. They have a modern school building, up to date, with Grotius heaters, etc. It will be a good point to cultivate. If we have a member of the church there I do not know of it.

As Denton is on the A. I. & C. Railway, I left my horse, rigged up in my best clothes, and took E. K. train for the junction, expecting to transfer to a C. & O. train and be there on time. The agent would not sell me a

ticket to Denton; and when I tackled the conductor of the train to know if he would "slow up" for me to jump off at Denton, he refused.

Just before this two C. & O. trains, passenger trains, going in opposite directions, had tried to pass each other, under a full head of steam, on the same track at Denton, with the usual result of wrecked engines and loss of life. This perhaps had something to do with the new rule, "not to stop at Denton."

My pluck was on trial. A hot day, a big grip loaded with anti-Mormon weapons, and a hurting corn on my right foot. To go, or not to go, was the question. I was tempted to go back home on the next E. K. train—for it was a "thank you" job—and go after Mormonism there "some more convenient season." But I put all such thoughts "behind me," pulled off my coat, threw it over my left arm, picked up my grip, and pulled out on a "tie ticket" for Denton. Before I got there I would have gladly welcomed "the old gray horse." Got there on time for appointment at night, and preached twice the next day. Four "elders" were on the street that afternoon. They were taking observations, and I also made surveys of the situation, and am booked for Denton again as soon as I have the time.

Home, Monday. Have to turn into the "bungalow" once in a while to get changes of raiment. Tuesday, started for Trough Camp. Had never been there. Took train for the E. K. Junction, and changed to C. & O. for Olive Hill. No one there to meet me, and the shades of evening coming on. Some one said, "a fire-clay wagon is your only chance to get to Trough Camp to-night."

I hailed one with a pair of the limberest mules I ever saw hitched to it. The driver was standing up, and he seemed to be limber-legged to. He stopped the team, and I tossed in my grip and climbed on board. There was no seat of any kind in the wagon. It was not rigged for passengers. I perched on the hind-gate board. Hadn't gone but a few yards before I was bounced over a foot high. *One time was 9.5. of that.* I was in a dilemma. Didn't know what to do. A lady friend, in a near house, seemed to comprehend my fix, and cried out, "don't you want a piece of carpet?" I said, "Madam, I need a feather bed." All the while the mules were going and getting up steam. They seemed wound up. I got in a squatting position, with one hand on each side of the wagon-bed. The driver turned his head, and seeing my uncomfortable position, kindly said, "It's easier to ride a-standing up." Like Randolph of Roanoke, with the "tea or coffee," I was ready for anything "for a change." I tried "standing up," but soon found it far "easier" for me to sit down, with an emphasis that no italic type can represent. I didn't even try to get up.

(To be Continued.)

THE GREAT REVIVAL

And the Little Tent Meeting Created Universal Interest when published in THE CHRISTIAN. Believing as we do that its large circulation will do much good we printed off a large edition in pamphlet form. The booklet has just 50 pages with an attractive cover. Single copy 2d.; 25 copies 1/6; 50, 3/-; 100, 9/-.

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A church that is not a missionary church will prove a missing church.

The United States supports 229 workers away from home, and means to raise £40,000 this year.

If we who plead the commission are not emphatically a missionary people, we are the greatest religious impertinence the world has ever known.

"Have mercy upon me, Buddha." In Japan, in praying, they go over this same prayer for anything and everything. It is either used to appease the wrath of their god, or to obtain some temporal blessing. The majority pray for wealth and knowledge. They know no thanksgiving, no love, no praise. The Lord hasten the day when these dark places shall see the light!

JNO. THOMPSON WRITES:—When leaving Childers for the South of Queensland I had a threefold object in view. First, to take Mrs. Thompson away for a change to try and recruit her health. Second, to try and bring about a unity of the two Conferences—the General Conference and the West Moreton Conference. This I am happy to say has been accomplished. The third object was to try and arouse the sympathy of the churches on behalf of the famine stricken places where our missionaries are laboring in India. By giving a Magic Lantern Lecture on the Martyrs and Missionaries and their work in the New Hebrides, illustrated from fifty views photographed from life, I am pleased to be able to remit the sum of £18 1s. To all the brethren and sisters who so kindly helped me with the

lend of their vehicles and horses, and whose hospitality I received, I tender my sincere thanks. Mrs. Thompson returned home after going as far as Rosewood. I was pleased to hear from her that the work at home has been carried on well by the Kanaka brother, Taby Man Con, who I had left in charge when leaving. The Kanaka brethren gave him all the help they could. I was in hopes that if rain came, although it was late in the season, that it might save the cane crops. There has been no wet season and the cane crops are a total failure in the Isis, Bundaberg and Port Mackay districts. Some of our Kanaka brethren have been out of work four months. Some three hundred have left the Bundaberg district for the plantations in the north of Queensland where they have the usual wet season on which all tropical produce is dependent for growth. Many of our Kanaka brethren who are married and have families will feel the pinch of poverty before the winter is over.

VICTORIAN.

At the late Victorian Conference the question of making the Circuits self-supporting was introduced, some members expressing themselves strongly on the subject. The Home Missionary Committee at their last meeting took the matter into consideration. The result being that copies of the following circular have been sent for distribution amongst the church members in the various "districts" occupied by evangelists under the Committee:—

DEAR BRETHREN,

The Missionary Committee, in considering the claims of the various districts in the colony, deemed it advisable to place before the churches in the respective circuits some thoughts which were regarded as requiring more earnest attention at the hands of the brotherhood. These are chiefly as follows:

1. That the aim of the Committee is the gradual evangelisation of the whole colony, by means of forming convenient circuits of churches which can be efficiently worked.

2. The progress in this direction up to the present has not been in accordance with the wishes of the Committee, and they ask the assistance and co-operation of the churches in making a forward movement to accomplish the purpose we have in view.

3. It is therefore desired that existing circuits in the colony, which have received help for some years past, should now make special effort to become self-supporting, so that the Committee would be able to commence work in many other important centres in Victoria.

4. It is not suggested that when existing circuits become self-supporting they should work independently of the Committee, as the co-operation has many advantages in keeping the country churches in harmonious relationship with the town brethren, and strength is gained by united effort.

5. As existing circuits become able to meet their own expenses, it should be the aim of the country to emulate the example set them by many of our city and suburban churches, which are not only self-supporting, but materially assist in carrying on the work in your and other districts.

6. In view of these things, the Committee considers itself justified in asking that during the present year you should make a strenuous effort to reach the self-supporting stage, as a preliminary to sending assistance to those parts of the colony which have been without evangelistic help for so many years.

Yours fraternally,

On behalf of the Home Missionary Committee.

M. McLELLAN, Secretary.

Sunday School.

Then were there brought unto him little children.
—Matthew 19: 13.

SUNDAY, JUNE 17.

"The Feeding of Five Thousand."

JOHN 6: 5-14.

GOLDEN TEXT.—"Give us this day our daily bread."
—Matt. 6: 11.

Following close upon the murder of John the Baptist, by the order of Herod, comes the incident of this lesson. The popularity of Jesus is becoming more apparent. Multitudes are continually waiting upon him wherever he goes. After being employed teaching and healing all day, Jesus sought rest, but found it impossible to get away from the crowd. So eager were they to be near him, that all thoughts of nourishment escaped their attention. Feeling his own temporal weakness, and beholding the vast audience which had accompanied him all day, he felt a deep compassion for the multitude which was demonstrated by his concern for their welfare. No food was available among the disciples, but a young lad in the audience had five barley loaves and two fishes. Andrew knew this and acquainted the master, who ordered the men to be seated in companies. The people sat down on the grass on a plain, on the east side of Jordan, near Bethsaida. As was the custom among the Jews, Jesus returned thanks to the Father in heaven for the loaves and fishes, then began to distribute to his disciples, and they to the multitude. The Jews believed that he who partook of anything without giving thanks to God, acted as if he were stealing from God. When the multitude had satisfied its hunger, Jesus teaches the all-important lesson of carefulness in small things. God nowhere allows wastefulness. Nature does not waste an ounce of matter, all is utilised. It is waste that most often causes want. So Christ not only bids his disciples gather up the fragments, that nothing be lost, but by example would impress the lesson of carefulness in saving the fragments all through life. When the miracle had become apparent to the disciples and multitude, they naturally concluded that he who had performed it, was the prophet for whom they all had been looking and waiting. Such compassion and such power to help created a profound desire in the hearts of the people to make this Jesus of Nazareth king over Israel. From their well-meant efforts, and enthusiastic fervor, Jesus withdrew to a mountain alone.

JAS. JOHNSTON.

THE Australian Christian.

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The Leader.

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

The War and Some of Its Lessons.

A religious journal, when attempting to deal with the war problem, finds itself confronted with certain difficulties. On the one hand there is the Christian sentiment which is opposed to war, and on the other, there is the world spirit which regards war as thoroughly legitimate. In view of these the question naturally arises as to how far a religious journal is justified in occupying a position of strict neutrality? So far as we are concerned it seems, when the important issues at stake are taken into consideration, that a neutral position is not defensible. In all great questions there are phases that are susceptible to Christian influence. Not to use this influence would be equivalent to unfaithfulness or moral cowardice. And, so, when war is in active operation—war especially that comes home to us very closely—is it not demanded that the Christian press shall make itself heard? And in making

itself heard what position should it take? Is it to assume that war under no circumstances is justifiable, or assert that there are conditions under which it cannot be legitimately avoided? Whatever position we adopt, it ought to be one that will bear the strain of being pressed to its legitimate conclusion. If, for instance, it is asserted that war is not justifiable under any circumstances, then the position is assumed that nations and individuals have no right to defend themselves against the aggressions of unprincipled men, whose only motto is "might is right." It would even be wrong for an assaulted person to defend himself or call in the aid of a policeman. Manifestly, the position will not bear this strain, but breaks down from its inherent weakness. The Quaker, in "Uncle Tom's Cabin" affords an illustration. He would not fight, for that was against his principles; but when brought to bay at the top of a rocky height, he felt quite justified in thrusting the pursuing slave hunter over the edge, saying at the same time, by way of explanation: "Friend, thee's not wanted here." We have never yet heard anyone say that the action of Phineas, the Quaker, was not, under the circumstances, perfectly justifiable. Even, Mr. Stead, the greatest advocate of peace, in modern times, is forced to admit that, in the event of a Federation of Peace becoming an accomplished fact, it would be necessary to maintain a standing army to act as the world's police force. Discipline in nations is just as necessary as discipline in individuals.

Admitting this much, it nevertheless is quite true that the Christian sentiment properly expressed is against war. Under any circumstances, even the most justifiable, it is bound to regard an appeal to force as but a crude way of effecting the desired object. Like some of the laws of Mosaic times, it is only permitted, because of the hardness of men's hearts. It is bound to lift up its voice and proclaim that peace and not war is the natural and proper condition of things. It is bound to assert with no uncertain sound, that arbitration, not force, is the proper means of adjusting the quarrels of mankind. Meantime, the world is not prepared to receive this gospel. For while the nations of the earth have received some of the leaven of Christianity, the whole of the lump is far from being permeated by it. It may be, however, that amongst the great nations of the world the era of peace is nearer at hand than we have thought. And this, not because of the growth of peace loving principles but because other factors are presenting themselves and demanding attention. What these factors are, we are told, by Jean de Bloch, the great military expert, in the pages of the current number of the *Contemporary*

Review. In his great book on war, he prophesied that the advent of quick firing guns would render war impossible. Immediately after, the war between the British and the Boers broke out—apparently giving the lie to his prediction. In explanation, however, he says that when he spoke, he did not have in his mind such states as are represented by the Boer Republics, but rather the Great Powers of the continent of Europe. "I maintain, he says, that a war between two Great Powers, or groups of Great Powers, is much less feasible than hostilities between the Boers and the British, or between, say, any two Republics of South America. And it was of the Great Powers that I spoke when I laid down the proposition." Further more, he asserts, that the Transvaal war has furnished lessons which go a long way in support of his statement. It has been demonstrated, for instance, that "modern warfare is undergoing a process of evolution so rapid and so radical as to resemble a revolution." Under the new condition of things it has been proved that the defence is superior to the attack, that the mere question of numbers is a matter of comparatively little importance. This is evidenced by the successful stands made by the garrisons of Kimberley, Ladysmith, and Mafeking. And the obvious lesson is, that Great Powers, in the light of these things, will give a long pause ere they venture to attack each other.

Not only this, but it looks as if the existence of great standing armies will, eventually, be things of the past. For the Transvaal war has certainly revealed the fact that, behind entrenchments, half-trained recruits armed with contemporary rifles can successfully withstand the attack of a vastly superior force of well-disciplined and well-officered soldiers. And, in the future, if battles are to be fought, they will be fought behind earthworks. Consequently, if, under the new conditions, the half-trained recruit is as good as the trained soldier, the millions of trained soldiers that now eat the bread of idleness and cumber the earth, ought to soon disappear. Doubtless, as soon as the great mass of the people realise all this, they will refuse to continue paying the exorbitant taxation which the maintenance of these bodies necessarily entail. They will soon learn that, not only is a vast standing army a costly toy, but a menace to the peace and well-being of the country. It may be that the peoples of the continent of Europe may learn before long that the prosperity of the Briton, whom they hate because of his prosperity, is largely owing to the fact that he does not carry on his shoulders a burden such as the continental army system involves. Speaking of this system, Jean de Bloch says:—"England owes her present

prosperity to a variety of causes. Chief among these is the exemption of her youth from the necessity of sacrificing the best years of their lives to an unproductive study of the way of killing people methodically, and in conformity to the rules of military art. The nation's wealth flowed, and still flows, to a large extent from the same source, and also exemption from the ruinous expenses which the empire would demand if governed on the continental system. The money thus saved materially contributed to render England the wealthiest country in the world."

In this prosperity of the British Empire, coupled as it is with the attested bravery of her sons, we may rejoice, but in our rejoicing we should not forget the price that is paid for victory. There are times, perhaps, when it is scarcely possible to think of ought else but of triumph, but these occasions are of rare occurrence. The Relief of Mafeking may be cited as one in which the certainty of deliverance and victory, shut out, for the time being, all the horrors of war, and caused the people throughout the Empire to go wild in their enthusiasm. Any subject of the Empire that did not feel this enthusiasm thrill through him, may well be described as "wooden-headed or shallow-hearted." At such a time it is worst than useless to indulge in philosophical disquisitions, but, afterwards, our sober common-sense should remind us that nothing becomes the victor so well as moderation and modesty. Indeed, at this juncture, the finest words ever penned by Rudyard Kipling, and which are found in his "Recessional," may well come home to us:—

The tumult and the shouting dies,
The Captains and the Kings depart;
Still stands thine ancient sacrifice,
As humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Editorial Notes.

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

S.A. Baptists and Christian Union.

The Union Sentiment has reached our Baptist brethren. At the half-yearly meeting of the N.S.W. Union, the president delivered a vigorous address on the Union of Christians, and now we find the Baptists in S.A. moving in this matter. The *Southern Baptist* says in an Editorial Note:—

"UNION WITH OTHER SECTIONS of the Christian Church was suggested at our half-yearly meetings. The speaker mentioned particularly the Disciples or 'Church of Christ,' and the 'Christians.' Some one else suggested the Congregationalists. A

committee was asked to make enquiry, and see if anything could be done in the matter. Such union is desirable, but we are not hopeful that it will be accomplished in the near future. If the Christians were willing to call themselves Baptised Christians, a union with them would be possible at once. There would be greater difficulties with the others; and, we fear, the time has not yet come for these difficulties to be removed. Union cannot be forced. As all parties are under the leading of the same Spirit they will be brought to see eye to eye, and will then unite."

Baptised Christians.

There are about Adelaide a few churches of believers known simply as Christians. In their congregational polity, and in the action and subjects of baptism, they are one with the Baptists, and with those Christians generally known as disciples or churches of Christ. In their rejection of unscriptural or sectarian names, their weekly celebration of the Lord's Supper, and their restriction of membership to the immersed they resemble the disciples; in their teaching of the importance or designs of baptism we understand they resemble the Baptists, while in the prominence they give the second advent of Christ they probably resemble the primitive Christians more than either. The pastor of one of these churches was baptised by Alexander Campbell at Bethany, Virginia, and another much respected pastor, now retired from active service, we hear, often worships with those among whom this paper circulates. These are the Christians referred to in the Editorial Note of our *Baptist Contemporary*. It is probable they will prefer the name they are at present known by to that suggested. In the New Testament all Christians were baptised persons and only those who were "baptised into the name of the Lord Jesus" wore his name. "The disciples were called Christians," not "Baptised Believers." It would be as reasonable to designate disciples as "Believing Christians" or "Penitent Christians" as "Baptised Christians." The very word Christian, from a New Testament standpoint necessarily implies that its wearer has believed in the Saviour, repented of his sins, and been baptised into the name of Christ. Whether the followers of Christ are known as the disciples of Christ or as Christians is a matter of little importance, but when they adopt as a distinguishing appellation the name "Baptists" or "Baptised Christians" they step aside from the old paths and erect a barrier to Union with those who are content to walk therein.

Baptists and Disciples of Christ.

The appointment by the S.A. Baptists of

a committee "to see if anything could be done in the matter" of union with Christians and disciples of Christ indicates the kindly feeling and desire which must necessarily precede organic union and we have no doubt but that any overtures which may be made by our Baptist brethren will be met in a most fraternal spirit. So far as disciples are concerned the editor does not seem very hopeful and fears "the time has not yet come for these difficulties to be removed," and we are afraid his fears are justified. One of the chief difficulties, as it appears to us is the existing differences among Baptists themselves. There are Baptists and Baptists. For example: The President of the N.S.W. Baptist Union in his presidential address a few months ago on "Baptism as it relates to the pardon of sin," stated: "If baptism is a non-essential I do not see how we can defend ourselves in making a division where our Lord asks and prays for unity. The affirmation that baptism is a non-essential does not fit even badly with such scriptures as 'He that believeth and is baptised shall be saved.' 'Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins.' 'Arise and be baptised and wash away thy sin, calling upon the name of the Lord.' 'The like figure whereunto baptism doth also now save us.'" He also affirmed: "This doctrine is responsible for much failure and mischief. There are numbers of Baptists who are in active membership in Pædo-Baptist Churches, and they are there because they think baptism to be a non-essential. There are ministers who acknowledge that the Baptists have the truth on baptism, and men who have been Baptist ministers now in the ministry of Pædo-Baptist churches because they have come to believe that baptism is a non-essential. If I believed baptism to be a non-essential then I would follow them." Side by side with this read the following from the A. S. Wilson, vice-president of the W.A. Baptist Union, in a speech at the half-yearly Union meeting in Perth, on "The Attitude of Baptists to their fellow Christians," and reported in the issue of the *Southern Baptist* now before us:—"What true Baptist there that night would say that baptism was essential to salvation? Not one. Why, then, make what was admitted a non-essential a basis of membership, especially when God had laid upon the church forever the duty of tolerance to the weak and erring?" Mr. Wilson says: "If God extended salvation we should make no terms of membership which were not terms of salvation." Dr. Porter says:—"If it be a question as to what is enjoined as conditions of salvation we are bound to say baptism is a condition." If Mr. Wilson is right the N.S.W. President is not a "true

Baptist" and yet he is certainly the most popular and influential Baptist minister in that colony. Such an important difference as that existing between these two Baptist ministers make the question of Union with them from our standpoint very difficult. Again: some Australian Baptist Churches are "close communion," others are "open communion" but "close membership," while others again are both "open communion" and "open membership." These cannot all be scriptural and yet surely on such practical matters they should all speak the same thing." But, while not very hopeful of any immediate visible result as the outcome of the desire on both sides for Union, yet if that desire should lead all concerned to seek for a Scriptural Basis of Union, it would be an important step toward "a consummation devoutly to be wished."

N.S.W. Sunday School Union.

EXAMINATION RESULTS.

SCHOLARS UNDER 10 YEARS.

1st prize, Nellie Morton, Enmore.
2nd prize, Gordon Riddell, Sydney.
Certificates of Merit, Arthur Horsley, Enmore; Mabel Morton, Enmore; Pearl Morton, Enmore; Edith Moad, Petersham.

Certificates, Herbert Fuller, Sydney; Annie Sumner, Sydney; Ethel Stoddy, Sydney; Milton Hunter, Enmore; Elsie Western, Enmore.

SCHOLARS 10 TO 12.

1st prize, May Owen, Petersham.
2nd prize, ties, Norman Clarkson and Harry James, Enmore.
3rd prize, ties, Lilly James, Petersham, and Fred Horsley, Enmore.

Certificates of merit, Fred Lambert, Millie Baker, Albert Fuller, Connie Foster, Fred Newby, Florrie Roberts, Sydney school; Charles Furlonger, Lismore; Hilda Tindale, George Morton, Vera Martin, Minnie Hunt, Frank Bryant, Petersham school; Bertha Verco, Annie Albertson, Oswald Higginson, Alf. K. Morton, Dora Clemson, Lilly Taylor, Alf. E. Morton, Sarah Salnty, Topsey Matthews, Eva Steer, Alf. Harford, Jack Adler, Enmore school.

Pass certificates, Hilda Way, Lilly Walker, Gertie Wotherispoo, Lismore; Annie Hall, William Hall, Sydney; Winnie Owen, Emma Minnis, Alf. Whitelaw, Petersham; Christina Pearce, May Barratt, Florrie Skelton, Enmore.

SCHOLARS 12 TO 15.

1st prize, all gained 100 marks, Valarie Kingsbury, Enmore; Gertie Morton, Enmore; Lewis Baker, Sydney.

2nd prize, ties, Alberto Evans, Enmore; Lilian Horsley, Enmore.

3rd prize, all gained 95 marks, Gordon Stimson, Sydney; Minnie Pike, Petersham; Percy Lever, Petersham; Oscar Schact, Enmore; Charley Harper, Enmore.

Certificates of merit, Jeannie M'Glashen, Maggie M'Glashen, James Hall, Ruth Gole, Elva Riddell, Queenie Ashwood, Nellie Ryder, Elsie Dixon, Oscar Foster, Amy Jones, Jessie Ryder, Sydney; Stanley Way, Maud Bostock, Lismore; Minnie Tindale, Andrew Arnott, Lizzie Whitelaw, Frances Raven, Annie Mills, Petersham; Mabel Steer, Cyril Tolly, Daisy

Barratt, Reg. Nightman, Wm. Jeffreys, Bertha Salnty, Wm. Minty, Linda Bradley, Florrie Barratt, Enmore School; E. Sayer, Rookwood.

Pass certificates, Ella Litton, Rupert Thompson, Wm. Alexander, Enmore; Florrie Hunt, Wm. Bryant, Ernie Denford, Ida Pearce, Petersham; Miriam Furlonger, Lismore.

SCHOLARS 15 TO 18.

1st prize, Linda Kingsbury, Enmore.
2nd prize, all gained 99 marks, Muriel Stimson, Sydney; Hannah Albertson, Enmore; Fitzroy Barratt, Enmore.

Certificates of merit, May Ashwood, Arthur Fuller, Nellie Morrison, Essie Riddell, Sydney; Elizabeth James, John Ewers, William Ewers, Petersham; Ewan Jeffreys, Clara Spencer, Ellie Verco, Enmore; Elizabeth Walker, Lismore.

Pass certificates, Robert Brown, Gertie Garratt, Enmore; J. Arthur, Rookwood.

SCHOLARS OVER 18.

1st prize, Sydney Gole, Sydney.
2nd prize, ties, Mary James, Petersham; Horace Kingsbury, Enmore.

Certificate of merit, S. G. Triglone, Sydney; Blanche Minnis, Petersham; Standin, Enmore.

Pass certificate, Kate Elliot, Sydney.

T. SMITH } Joint Secretaries.
F. P. BEER }

From The Field.

The field is the world.—Matthew 13: 38.

Victoria.

PORT FAIRY.—During the month we have been favored with a visit from Sister Thompson, *re* the work in India. As the result of her interesting and instructive address on The People, and the Work Carried On There, our interest in foreign missions has been very much deepened. Our "Singing Evangelist," G. B. Moysey, has also been in our midst, and conducted two week-night services. Sunday morning he addressed the church and in the evening preached the gospel. A special feature in connection with the meetings was the hymns sung by Bro. Moysey—the gospel in song, and judging by the increasing attendance at each meeting it was much appreciated. Sunday evening our seating accommodation was too limited, and we were compelled to go and seek for chairs to provide for the people that came along. A good, impressive address was delivered, which we believe will bear fruit in the near future. J. GRAY.

PRARRAN.—F. M. Ludbrook spoke to the scholars and parents on Sunday, 20th, 3 p.m., his subject being "Hearts and Snakes." It was very instructive and interesting. At the close of his lecture he offered prizes to the scholars who remembered the most of what he was speaking about; they are to write it out. On the 24th, about 300 guests sat down to an excellent tea. Good attendance at the public meeting, over which Bro. Pittman presided. We had Bro. Picton on the platform, one of the few remaining who planted the church years ago. We went through a splendid programme, and thanks is due to Bro. Sid. Pittman, who led the singing. Bro. Wheat distributed the prizes, and the meeting was brought to a close about 10 p.m.

May 28.

CHAS. NAYLER.

BENDIGO.—The Sunday School here held its anniversary on Sunday the 20th and Wednesday, May 23rd. Dr. Cook preached Sunday afternoon to the children and a large audience on the text, "Fight the Good Fight." In the evening he again preached on

the text "I am the Good Shepherd." Long before the appointed time the hall was filled to overflowing and crowds could not obtain admission. On Wednesday the anniversary was continued by a tea meeting when over a hundred sat down. At 8 p.m. the public meeting was opened by our superintendent, Bro. J. Southwick, when the programme was rendered by the children. The Secretary's Report still shows a prosperous and increasing school. The prizes were distributed to those who had merited them by Dr. Cook. In the recent Sunday School Union Examination our Sunday School had the honor of securing the first prize (Miss L. Dickens) while several obtained certificates, of whom we all feel proud. The hall was beautifully decorated with flowers and flags for the occasion. Our most successful anniversary was brought to a close by singing the National Anthem. Next week Bro. Harward is to be with us preaching and we are expecting great blessings.

May 26.

J. ELLIS.

LILLIMUR.—Bro. Leng was with us to-day, preaching at Dinyarrak. There was a good attendance, while Bro. Leng delivered a splendid address.

At the close of the meeting one young man came forward and confessed his faith in Christ. He is to be immersed at Kaniva on Wednesday. This is the first who has come forward for a long time here.

May 27.

J. W. McCALLUM.

New South Wales.

COROWA.—The Christian Literary Society held its first social on Tuesday, May 22nd, when it presented an extended programme of twenty-four items and refreshments to a big crowd. The announcement of the death of Mr. George, who was one of the fathers of our society, was received with sincere regret. A motion to that effect and adjourning the following Tuesday-night meeting was carried. Each item was received with hearty applause. Several notified us of their intention to become members. The result was a credit balance of £2 8s., and a very favorable impression on the public. The proceedings closed with three cheers for Baden Powell and the National Anthem.

May 28.

WILL. J. COWEN.

MARRICKVILLE.—A continuous effort has just been made to bring this neighborhood under the influence of the pure gospel. On the 7th inst., G. T. Walden, commenced a series of lectures, copiously illustrated by lantern views, and finished with an interesting address to the Sunday School the following Lord's Day, and a gospel address at night. The results are not yet apparent, beyond the fact, that a young man has signified his belief in the Lord Jesus, but evidently needs further enlightenment. P. A. Dickson, then followed with a series of gospel addresses till the 18th inst. Unsettled weather somewhat interfered with the attendance of some, but those who did attend were rewarded by an earnest and faithful presentation of the truth, which must have impressed the strangers present.

May 21.

ALAN PRICE.

MERREWEATHER.—Our school anniversary was held on the 20th. The singing of the various pieces reflected great credit on the conductor, Mr. West, also Miss Morgan. The reciting of the numerous pieces by the children was very creditable. On the Monday night, the tea and public meeting was held, and another great success, upwards of two hundred (200) must have partaken of the tea, the after meeting was presided over by Bro. Wright, the superintendent, and a lengthy programme was again gone through. We wish to thank Bros. Jones, Hunter, and Walker for their assistance in helping to make such a grand success of our anniversary. (Later). Sunday night

our hearts were rejoiced by three confessing Christ and obeying him in the ordinance of baptism, two from the school, and one an elderly man. The chapel was crowded to overflowing, who listened to Bro. Pond deliver an address on baptism. We pray that many of them may have been impressed with the desire to follow Christ all the way.

E.N.

May 27.

ROOSEWOOD.—On Sunday, May 20th we paid a visit to Roosewood, in accord with our plan of visiting Mission Fields. We arrived just as the school was closing. It is gratifying to note the increased numbers attending, about 90 scholars being present, and the outlook of further increase. L. A. Williams is certainly very active in this department, and he has a Bible Class of 30 with an average of 20 members, they have found it necessary to erect a special room for the class and we are told that it is expected that before long the harvest will be reaped. The gospel meeting in the evening was very well attended. The meeting was assisted by a very nicely organised choir.

We were glad to hear after the meeting that two baptised believers who were present had decided to join with the church. Altogether we were pleased at the decided signs of activity shown. They have also a Band of Hope, and occasionally arrange social meetings for the young people. E. Andrews and family who have held the fort so long seem pleased at the increased interest and they certainly deserve assistance for the sacrifice they have made. The work is just picking up and it is to be hoped that it will be assisted to retain its evangelist for the work for some considerable time.

R. STEER.

West Australia.

PERTH.—On Sunday evening, 20th inst., we were pleased to see three confess their faith in the Saviour. Bro. Hawkins continues preaching to good audiences, and on Wednesday evenings is delivering a series of interesting lectures on "Prophecy" to members of the church and many strangers. There have been about twenty additional scholars at the Sunday School each Sunday since the anniversary, and things generally appear very bright.

H.

COOLGARDIE.—Have increased attendances at all meetings. One more confession on May 13th. Bro. H. J. Banks speaking on "The Obedience of Faith," with members working together in unity and love. We are expecting great things for Christ.

May 16.

G.O.B.

Queensland.

WEST MORETON.—The writer commenced his evangelistic labors in West Moreton on May 12th. The places first visited were Mount Walker and Rosevale. Fine meeting and interest at Mount Walker on the morning of the 13th, and a fair attendance and interest at gospel meeting at night. Bro. Albert Hinrichsen drove me to Rosevale in the afternoon. There were only about a dozen present, but it was good to be there. Before leaving there Bro. August Hinrichsen gave me (as Conference treasurer, *pro tem.*) the sum of £3, being a first instalment of £5 promised by him at the late Conference at Mount Walker. Sister Christensen gave the writer the sum of £4. This dear sister intends giving £5 also for the Conference year, the above amount being first instalment thereof. May the good Lord richly bless the generous givers! If all the brethren in West Moreton who can give, were to give in proportion to their means, as these two live Christians have given, there could be three men put in this great field right away. Some churches object

to contributing for evangelising purposes before an evangelist is actually engaged to labor with them, entirely forgetting that if it were known that funds were available for the support of preachers there would be no difficulty in securing the services of able, faithful men for evangelistic work. Perhaps this remark might apply with equal force to churches outside Queensland.

Splendid rains have fallen this week, interrupting evangelistic labors, but cheering the hearts of the farmers, for which we sincerely give thanks to God.

Rosewood, May 14.

JOHN PARADINE.

South Australia.

WILLIAMSTOWN.—At the opening services in connection with our new chapel which took place to-day, good audiences were present at the three meetings. Bro. Rankine was present with us, and in the presence of a crowded audience seven confessed Christ. The tea and opening services will take place to-morrow, and a full report of further proceedings will (p.v.) appear in a subsequent issue.

May 20.

W. G. PAPPIN.

QUEENSTOWN.—We had the pleasure of welcoming to our membership a sister who was immersed at the age of 84 years. Although certain as to her duty in regard to baptism, she had allowed the strong objections of her relatives to restrain her for some time. However, she determined at last to obey God.

We have formed a Band of Hope, and trust it may encourage our young people to fight against the terrible curse of drink.

May 30.

R.H.

YORK.—Are pleased to report a full house again, Bro. Campbell speaking from Matt. 12: 41, pleading earnestly that those present and out of Christ would repent even as those of Nineveh repented at the preaching of Jonah for behold a Greater than Jonas is Here. At the close two came forward and confessed Christ. We thank God for these, as they are much loved and take courage knowing that others are ready to follow the good example. The church has also started a Mutual Improvement Society. 21 joined the first meeting, and this also promises much good in the work of the Master under the presidency of our evangelist, Bro. Campbell. Prayer Meetings Sunday mornings and evenings well attended. T. BURK.

THE GILLES STREET MISSION.—Our anniversary was celebrated on Sunday, April 29th. Special services were given in the afternoon and evening, both of which were well attended. The afternoon service and address was specially arranged for children. A. M. Ludbrook, of North Adelaide Church, officiated as speaker, delivering an interesting discourse. He took for his text, John 3: 16. A song service took place in the evening. Our little hall was packed. A pleasant and profitable evening was spent. Bro. McPhee read and enlarged upon passages of scripture between the songs selected for the occasion. On Wednesday evening, May 3rd, we held a social in the Grote Street lecture hall, to assist the above mission. Refreshments were provided by members of the church and teachers of the Gilles Street Mission. The programme was witnessed and the refreshments partaken of by a large and enthusiastic gathering.

E. R. S. PUTLAND.

ADELAIDE (Grote-street).—We held our quarterly meeting, and a happy one it proved. H. D. Smith was asked to remain and labor with the church. The request was hearty and unanimous. During his two years' service the spirit of love and concord has been among us. As a faithful preacher and teacher he has zealously ministered for the glory of God and the health of souls. Bro. Smith, in a wise and discreet

speech, thanked the church for its hearty goodwill and assured them that to diligently seek the good of the church and to bring the wanderers home to God was the ambition of his life.

At our Sunday School Anniversary services the attendances were large. The chapel was prettily decorated with foliage and flowers. A Service of Song, "The Whispering Angels," was the chief charm, and all concerned are to be congratulated on the result of their efforts to instill, by music and song, the lessons of temperance and piety. Perhaps the tea meeting will be the one thing best remembered by the children, the expression on their faces being very joyful as they partook of the good things provided with glad hearts.

When the parents and friends were told we wanted some money to clean up the school and class rooms, they kindly gave us over £8.

Special evangelistic services are being held by Bro. Harris (formerly a Wesleyan minister) who was lately baptised at Grote-street. R.V.

HINDMARSH.—We intimated a short time ago our intentions of repairing, cleaning and generally renovating the chapel buildings. This is now an accomplished fact, and the reopening services commenced yesterday, at which our band of singers helped us materially. Bro. Thomas, from the Unley church, a student of the Bible College conducted by Brethren Gore and Rankine, addressed the church in the morning with much acceptance. We predict a bright future as a church worker for our brother.

F. Pittman preached a most excellent sermon, and one confessed Christ at the close. Douglas and Miss Pittman are over on a holiday from Victoria, and communed with us.

The work of renovation, which has taken quite a month, has been the work of mechanics and artists in fellowship with the church here, reflecting great credit on their skill and workmanship. David Battersby contracted for the painting, and R. B. Scarce for the gas fitting and plumbing, new incandescent lights having been supplied. Bro. England did the plastering needed. The whole cost will total about £30, which has been the voluntary offerings of the brotherhood as a whole.

May 21.

A.G.

HINDMARSH.—A most successful tea and public meeting was held on Tuesday evening. Tea was placed on the tables at six o'clock by the ladies, who did their own catering. There was a large number of our own members, as also members of the sister churches, in attendance. W. Charlick, of Unley, ably filled the chair, and for speakers on his right hand and left were H. D. Smith, F. Pittman, and Thomas Lees. T. J. Gore and Wm. Burford could not be present, owing to other important engagements, but sent their greetings and good wishes. The addresses were capital, and will long be remembered for the pleasant reminiscences of the past, the declarations of our present position, and the reaching out in anticipation of future achievements and blessings. H. D. Smith was thoroughly at home, and his remarkable stimulative address cannot fail to incite the church to do mighty things for God and expect great things from him. Our singers mustered in full force, rendering some beautiful anthems during the meeting. On the motion of T. H. Brooker, a vote of thanks was accorded all concerned.

May 23.

A.G.

"Will the President or Secretary of each Dorcas Society in Melbourne or suburbs please inform me as soon as possible of the time and place of meeting.—Mrs. W. C. Morro, Secretary of Dorcas Committee, 834 Lygon Street, North Carlton.

Here and There.

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

July 1st is Foreign Mission Sunday.

One confession at Woollahra on May 20th, splendid meeting.

Another confession at Brighton and a full house Sunday night.

P. J. Food's address is now Mitchell Street, Merewether, N.S.W.

A little learning is a dangerous thing, but even a little is better than none at all.

Miss Mary Thompson is in Melbourne at present; write to her to address your church.

A grand meeting and one confession at North Richmond on Lord's day evening last.

E. Griffiths is expected to commence work in his new field at Barker's Creek on June 10th.

W. A. Keay, of Adelaide, paid a brief visit to Melbourne, and this week returned to his work at Glenelg.

Miss Thompson had good meetings at Berwick on Sunday and Monday. Visits St. Kilda, South Yarra, and Broadmeadows on early dates.

We have received an interesting letter from our "special correspondent," C. H. Mitchell, from Ceylon, which will appear next week.

Let the ladies of the Dorcas Societies reserve next Wednesday, June 6th, for the Burwood Boys' Home. Train leaves Princess Bridge Station 10.20 a.m.

We are pleased to note that K. W. Duncan, our faithful agent at Port Pirie, S.A., has been elected a member of the Legislative Council of that colony. The CHRISTIAN extends its congratulations.

John Paradine writes from Rosewood, Queensland: "At a gospel meeting held here by the writer a fortnight ago one young man confessed Christ, and last night a young girl made the good confession. We 'thank God and take courage.' Arrangements are to be made as soon as convenient for the immersion of these two."

Any of our readers who may be troubled should have a copy of "Seventh Day Adventism Renounced." It is a book of 414 pages and contains a complete refutation of the Seventh Day doctrines. Nicely bound in cloth, 4/-; by post, 4/6. In addition to this, some of our Anti Seventh Day tracts should be obtained for general distribution.

North Melbourne Sunday School anniversary will be celebrated next Sunday and Tuesday. A Service of Song will be given on Sunday afternoon at 3 o'clock, and in the evening R. G. Cameron will conduct a special service for young people. On Tuesday evening the usual children's tea and entertainment will be held, and prizes distributed. All friends invited.

This week the Foreign Mission Secretary is sending out Postcards asking speaking and preaching brethren to address their various audiences on Mission work on June 24th. Following are a few topics which may prove helpful:—"The Gospel a Universal Message"; "Nineteen Centuries of Beginnings"; "Is the Heroic Age past?" "God's War Taxes"; "Who is Responsible for Retrenchment?" "The Famine in India—want of food and want of Christ."

We have received from W. R. P. a communication of 23 closely written sheets, which would fill over two pages of the CHRISTIAN, on "The Church of Christ; What Is It?" For a number of reasons we can not publish it. 1. It is too long. 2. He discusses almost everything but the subject. It is supposed to be a review of what J. Pittman and we have said on the subject, but he discusses baptism for the remission of sins and a lot of other things. 3. He uses such choice

expressions as "stupid," "stupidity," and "mad," in reference to some of our brethren, which in itself would prohibit the publication of his article. 4. We have said over and over again in this discussion that, in our judgment, the only way to get into the church of Christ or into Christ is by baptism. Yet this brother brings that up and charges us with it again. For these reasons we cannot publish his article.

Protestant writes:—"The statement that the debate between Alexander Campbell and Bishop Purcell is the only one which has taken place between a Protestant and a Roman Catholic, is not at all correct. Two important debates took place in Ireland in the '50's between a Father Maguire and a Church of England minister named Pope. It was agreed on all sides that Maguire got the best of the argument through Pope allowing himself to be carried away from Scripture into the intricacies of theology. Dr. Tresham Gregg, then an eminent scholar of Trinity College, Dublin, challenged Maguire and turned the tables with crushing effect. Those debates were published and circulated for many years after, Tresham Gregg was a brother of the orator John Gregg, Bishop of Cork, and may be remembered by some Irish Protestants in the colonies. The Campbell v. Purcell debate is a *great* book, all the same."

Lygon Street Lord's Day School gave their winter tea and demonstration, Wednesday evening, May 24. The tea was good and plenty of it; the scholars being asked by the superintendent, W. C. Thurgood, to take their time and eat plenty. There was a sprinkling of older people at the tea, who seemed determined in spite of the wet weather to eat plenty. The after meeting was well attended, and the programme good. It was largely a young people's meeting, they having the right of way. Some 20 boys and girls gave an action song, entitled True Hearts, which greatly pleased all present. Alic McCall, in his "Desirable Combination," received a recall. Edie Craigie gave a splendid recitation, telling of an editor's woes brought on by publishing original poetry; we were much moved by the theme. If we were to publish in the CHRISTIAN some original poems now in our office, we feel sure we would have to take a holiday. During the evening W. C. Morro, the chairman, on behalf of the teachers and a few friends in the church, presented Miss Dickens with a gold bracelet. George Dickens responded on behalf of his sister. We were glad to note this mark of appreciation, as Miss Dickens is deserving of great praise for her many and constant services, not only to the church and school in Lygon Street, but to the Melbourne churches generally. A most enjoyable evening was brought to a close a little before 10 o'clock. A. L. Crichton, the secretary, informed us that the school in Lygon St., is on the up grade, and greater efforts are to be made to reach others now uninfluenced by Christianity. We were glad to note the signs of all round improvement in the Lygon Street School.

In W. Brown the church and school at Ascot Vale has an artist who knows something of all the fine points of decorating a chapel on anniversary and other occasions, and as a result the chapel at that place on Tuesday night last presented a perfect picture. We have seen nothing to excel it and but few its equal. To say the house was full is to draw it mild. Just how any more could have got in we don't know, unless they had adopted the gallery principle. Bro. Brown is not only an artist in decorations, but the recitations which he had in charge were far above the average, being well selected and for the most part splendidly given, some of the best being by Wilmot Stephen, Willie Workman, Alice Auld, Fergus Minahan, Fred Southgate, Harry Park, Nellie Elder, and Sydney Southgate. The singing, under the

guidance of Thos. Minahan, was very good. The two action songs by a number of little girls were fine. From the secretary's report we learned that there are 192 scholars on the roll and 18 teachers, with an average attendance of 139 and 17 teachers. During the year 5 of the scholars have accepted Christ. The increase in churches in Melbourne has its drawbacks, but it has its commendable qualities as well. In Ascot Vale, for instance, are nearly 200 children who hear the gospel weekly, many of whom would never be reached but for this school and the church which supports it. Besides, it provides an outlet for the consecrated energies of a lot of noble men and women who otherwise would be idle. If the church in Ascot Vale does nothing more than influence for good the crowd of boys and girls which we saw there on Tuesday night, it will have much to rejoice over at the great day of God.

Acknowledgments.

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

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Coming Events.

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

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.

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

WANTED.

Applications are invited for the Position of Evangelist to the Ann Street church of Christ, Brisbane, Queensland.

Applications to state Salary required and be ready to take up the work early in July, 1900. Address ALF. S. WATERFIELD, Secretary, Prospect Street, Kangaroo Pt., Brisbane.

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This book contains many of the best thoughts of the late Stephen Cheek, and is made up of short articles on a great variety of subjects bearing on Christian life and doctrine.

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