

The Australian Christian.

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

Vol. III.—No. 40.

THURSDAY, OCTOBER 4, 1900.

Subscription, 5s. per annum.

VISIONS OF THE CHRIST.



The Son of the Widow of Nain.

Luke 7 : 11-15.

R. G. CAMERON.

He speaks, and, listening to his voice,
New life the dead receive ;
The mournful, broken hearts rejoice,
The humble poor believe.

" Women received their dead by a resurrection."—
Heb. 11 : 35. (R.V.)

This was probably the first instance in which Jesus had performed the stupendous, awe-inspiring miracle of raising the dead to life, and, in view of it, it is not surprising that (to quote Luke's expressive language) "fear took hold of all, and they glorified God, saying, 'A great Prophet is arisen among us.'" The marvel to us is that they did not recognise in him *more* than a Prophet; that they were so blind that they did not see in this triumphant destroyer of the power of

death their long expected Messiah. But Jesus of Nazareth did not fulfil their preconceived and erroneous ideas of the Christ, and so, while many of them were ready to acknowledge with Nicodemus that he was "a teacher sent from God," that he was "a great prophet," and that his presence among them was proof "that God had visited his people," yet they were not willing to acknowledge the lowly Nazarene as their Messiah.

The day before his visit to Nain Jesus had been at Capernaum, where he had healed, without seeing him and by a word, the sick servant of a Roman Centurion, and now a journey of twenty-seven miles had brought him to the gate of the little city of Nain.

Nain means fair, pleasant. "And its situation," says Farrar, "near Endor—nestling picturesquely on the hill slopes of the graceful mountain (Little Hermon), and in full view of Tabor and the heights of Lebulun—justifies the flattering title." It is located, too, in a historic region. Near by is Endor, where King Saul once consulted a witch. From its position on the mountain side it commanded a view of the fertile valley of Jezreel, famous in the time of Elijah. Not far away was Zarephath, where the Prophet had raised to life the dead son of a woman who was a widow. While on the other side of the mountain was Shunem, where the Prophet Elisha had restored to life and to his mother's arms the little son of "a great woman" of that place, who with her husband had hospitably entertained the prophet.

It is said that the pathway traversed by Jesus on his way from Capernaum to Nain lies through a mountain pass so narrow and confined that it may be said of it, with such certainty as cannot now be said of any other highway in Palestine, that the feet of the Son of God trod this path. Nain, it should be observed, was evidently a walled city, since Luke speaks of our Lord "drawing near to the gate of the city" (7 : 12).

It was the custom to bury the dead outside the city walls, and so it was, that as Jesus "drew near to the gate of the city," followed by his disciples, "and a great multitude"; an eager, excited, expectant, and jubilant throng; who had been witnesses of the mighty works which he had done in Capernaum, he met, coming through the city gate, another procession, of a very different character. Preceded by a "bier," upon which lay the corpse of a young man, followed by a weeping woman, and "much people of the city," it was wending its mournful way to the place of interment, just outside the city walls, with loud wailing, cries, and lamentations, and all the usual concomitants of an Oriental funeral. Was it a mere coincidence that Jesus reached the city gate just at that moment, or is there not room for the conjecture, that he who knew of the sickness and death of his friend Lazarus, before any

message could reach him from the sorrowing sisters of Bethany, knew also of the decease of this young man, and so timed his arrival at Nain, as to meet the funeral cortege as it passed through the gate? "The only son of his mother, and she was a widow." This is all the information the narrative gives us of the sorrowing woman and her dead son. We do not even know the name they bore. It is one of the striking features of the gospel stories that they "a simple, unvarnished tale unfold" of naked facts. There is no attempt at elaboration, or embellishment. They relate the marvellous events which are crowded into their narratives in such simple and matter-of-fact way, as to compel conviction of their honesty. They evidently believed the things they wrote of, and as evidently expected others to believe their testimony. And so, the story of this mighty miracle is told in a few brief sentences, and the subject of it, together with his mother, immediately pass out of view, and so far as we know—unless in other guise than that of the widow of Nain and her Son—never again appear on the page of history.

But though the words by which these two are introduced to us are few, what a world of meaning do they express. In any country, among any people save the most degraded, where is there to be found a greater grief, a profounder sorrow, than that which wrings the heart of the widowed mother who is called upon to close in death the eyes of her beloved only son? Her only earthly stay and comfort, whom she tenderly nursed in infancy, instructed in boyhood, and whose developing manhood she had watched with tender solicitude mingled with maternal pride. For him she had lived, and toiled, and suffered, and in him centered all her earthly hopes. But suddenly—it matters not though death in such cases be preceded by long and lingering sickness, the end always comes suddenly—the blow falls, and the poor heart broken and now childless widow finds herself bereft of all that had remained to make life for her worth living. "A widow indeed." And if such a bereavement be a grief to any woman so circumstanced, to a Jewish woman it was much more so. The supreme hope and ambition of a Hebrew woman was, to be a mother of a son or sons. To be a wife and childless was a reproach and a grief; to have children and no son was a disappointment; but to be left in childless widowhood, was a calamity than which no greater could overtake a daughter of Abraham. And it was one so stricken, following with streaming eyes and bleeding heart to their last resting place, the remains of her beloved son—that our blessed Lord met at the gate of Nain.

One glance at the weeping woman, and the compassionate heart of Jesus was moved with tender pity, and pausing only to bid the woman dry her tears, he stepped to the side of the bier, and laying his hand upon it, "the bearers stood still." There must have been something majestic in the very appearance of Christ—an air of authority and power which commanded respect, and awed men into submission to his will, even when that will found no expression in words. And so, though no word of command was spoken, as Jesus touched the bier the sorrowful procession

came to a standstill, and as the people gathered round in open-eyed wonder and eager expectancy, and when every other voice was stilled, there rang out upon the silent air with startling clearness the voice of Jesus saying, "Young man, I say unto thee arise, and he that was dead sat up, and began to speak, and he delivered him to his mother.

Luke makes no attempt to paint the scene. We are left to imagine the intense thrill of excited wonder that the multitude doubtless experienced as they witnessed this wondrous manifestation of divine power. Those who had accompanied Jesus from Capernaum, as they saw all the mighty miracles he had performed in their city—eclipsed by this one of restoring the dead to life; and the inhabitants of Nain, as they recalled, as doubtless many of them would recall, the ancient cognate miracles of Zarephath and Shunem. While imagination fails to picture the overwhelming joy of the mother of the resurrected youth, as she once more clasped to her bosom the living form of her erstwhile dead son, weeping over him no longer tears of grief, but of joy and gladness. "And fear took hold on all, and they glorified God, saying, a great prophet has arisen among us, and God has visited his people." And so the brief narrative closes.

What are the lessons which this vision of the Christ teaches us? For the unbeliever, of course, it has no lessons, but to the reverent believer, who sees in it additional evidence of the divine character and Christhood of Jesus, it speaks trumpet-tongued of two heart-cheering truths.

1. *The abiding sympathy of Christ with human sorrow.*

The tender, sympathetic regard for suffering humanity is one of the sweetest and most beautiful features in the character of our Divine Lord as it is unfolded to us in the Gospel narratives. We marvel at his unwearied patience, we admire his dauntless courage and unequalled wisdom, but his unflinching sympathy and loving pity for human woe wins our hearts and makes us love him. And he is "the same yesterday, and to-day, and for ever." Though no longer moving among men in visible form, though no longer does he heal by word or touch the afflicted sons of earth, nor recalls to life those whom death has snatched from our embrace, yet, in his sympathy with us in our griefs and woes, he is still the same as when he bade the weeping widow of Nain dry her tears, or when he himself wept in loving sympathy with the sorrowing, bereaved sisters of Lazarus.

2. *The power of Christ over death.*

While we rejoice in the sympathy of Christ, we rejoice still more in the knowledge of his power. Sympathy that is weak and impotent is of little value. When sympathy and power are combined, as they are combined in Christ, then may we well rejoice to know that powerful sympathy is ours. But Christ has power over death, and while the grim monster exercises his power among men, while yet his sting remains, and hearts are torn with anguish, and homes are rendered desolate by his ravages, yet have we assurance that through him who raised to life the widow's son, and who himself "tasted death" that "he might through death bring to nought

him that had the power of death, that is, the devil, and might deliver all them who through fear of death were all their lifetime subject to bondage," that through him we shall one day be able to exclaim: "Death is swallowed up in victory. O death, where is thy sting? O death, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

The Querist.

Avoid foolish questions . . . for they are unprofitable and vain. —Titus 3:9

By G.B.M.

Will you please explain Mark 16:17? If the promise of salvation to the baptized believer in ch. 16 applies to all time, does not the statement that miraculous powers shall follow "them that believe" hold good for the same period also?

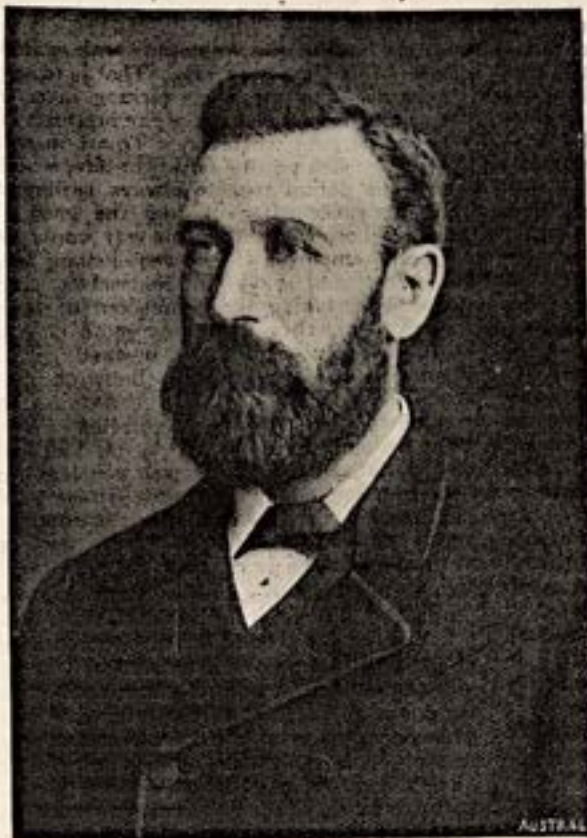
REPLY.—The verse in question reads as follows:—"And these signs shall follow them that believe: in my name they shall cast out demons; they shall speak in new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

The late David King understood the words "them that believe" to refer to those who believed on the personal testimony of the apostles—them that believe you apostles shall have the powers referred to as a special seal and endorsement of the apostolic ministry. This, of course, limited the possession of the powers named to the age of those who heard the apostles.

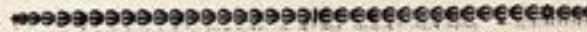
Another view widely accepted is that expressed by Dr. Albert Barnes as follows: "The promise is fulfilled if it can be shown that these signs followed in the case of any who believed, and it is not necessary to suppose that they would follow in all. The meaning is that they should be the result of faith, or belief of the gospel. And it is true that they were."

The statement in question must be considered in the light of the facts of its fulfilment; and on referring to those facts as related in the Acts and Epistles, we find that supernatural powers, though common, were not universal. See 1 Cor. 12:8-11, 28-30; Heb. 2:4. Not every member possessed these gifts, for there were "purate" or "unlearned" members in even the church at Corinth, of whose wealth in this respect we have the fullest account. In the second place, there is no evidence that these charismata were given to any save through the laying on of apostles' hands. From Acts 8:6-17 we learn that Philip, though able to work miracles was unable to impart miraculous power to his converts; and the apostles Peter and John came down for that purpose. From Acts 19:1-7 we find that the first fruits of Ephesus received their gifts in the same way. A similar fact is probably referred to in Gal. 3:5. The fulfilment, then, of the promise in Mark 16:17 depends upon an unexpressed condition, viz., "They that believe, and submit to the laying on of your hands, shall possess the following powers." That a condition like this should be unexpressed in Mark's very brief and

summary account is not surprising. In naming the terms of salvation in verse 16, he mentions neither repentance or confession, and in the last verse, comprising only four lines, he sums up the labor of the apostles for years. Indeed, if we are to take "saved" in verse 16 in its largest sense, as probably we should, then an essential condition after baptism, as well as before, is omitted; for it is only he that is faithful to the end that shall be finally and fully saved. And the same omission is seen in connection with the terms of condemnation, for it is not he that disbelieves just now that shall be finally condemned, but he that disbelieves and continues in disbelief, that shall suffer that fate. And in disbelief, that shall suffer that fate. And finally, as a somewhat parallel case, in John the Baptist's prophecy concerning the baptism of the Holy Spirit, we have an apparently universal promise, but which the facts of its fulfilment show to be limited in its application. See Matt. 3:11; comp. Acts 2 and 10. We conclude, then, that the powers promised in Mark 16:17 were not universally enjoyed, even in the days of the apostles, and that when the last of these died the indispensable condition of their extension ceased. That the conditions and promise of verse 16 apply to all time, we conclude from the fact that they are implied or expressed in every case of conversion mentioned in the book of Acts; and in no instance in apostolic times did the fulfilment of the promise depend upon conditions, expressed or implied, which cannot be fully complied with in the present day.



R. G. CAMERON,



institution, and we hope to hear that those Dorcas Societies that fortunately have no poor in their own churches will take up either work for the hospitals or help those Societies that are in populous but poor districts. There is an abundant room for all those willing to work, and need, alas! for all that can be done.

On Wednesday, 5th September, we had our monthly rally for the Burwood Boys' Home. Ten ladies attended, and the work bag was so full that all could not be furnished, so the sisters decided to give another evening this week to return the clothes all mended. One good sister from Doncaster kindly took some shirts away with her to make, setting a good example, which, we trust, some sister will follow. Another good worker took home a bundle of pieces, kindly given the Home to arrange and cut into knickerbockers to be made next meeting. This same sister last meeting took some samples of serge donated, made them into nice jackets, and brought them finished. Another good example. We trust there will be a larger attendance next month. This is a very needful work, and surely a day a month, or even part of a day, is not too much for earnest women to set aside to help destitute children.

E. DAVIES.

July 4/1900.

BELoved EXECUTIVE.—Greeting!
Here we are in mid-summer heat, with the fire-crackers popping off out on the streets,

the boom of larger explosives heard every now and then, flags flying, picnic parties on every car, and our young people off for a beautiful outing at Ohio Pyle. The people of the house have chosen a boat excursion, to which we were urged to go; but it was the "home mail day," and, if you please, we would rather spend it letter-talking to the dear ones in Australia. How welcome the dear letters are! It makes "the glorious fourth" very joyous to us to get the good tidings that came this morning—All well; the work going on bravely. I call it patriotism to rejoice in the prosperity of your home-land. What a very pleasant meeting at your Executive, when the two faithful secretaries were so beautifully remembered. Our Master noticed the ministry of affection. Again we are glad to welcome Sister J. A. Davies among our corps of workers. Also dear Sister Henshaw. May her visit be of much benefit.

How I should have enjoyed that social cup of tea. Although it is July, the breathing spell has not come yet, for on Monday we had our United Auxiliary meeting out at Bro. Addy's lawn, and while we thought to have 115 ladies at Central in June, we had there 200 sisters and such a fine meeting under the lovely shade trees of this dear old home. It speaks well for the missionary en-

thusiasm of our women. One helpful thing at our Roll Call of auxiliaries (or churches represented) all the members of the auxiliary stand. If only a few, and the next one numbers 18, when they stand up, the other feels a bit sorry to be so poorly represented. It certainly makes a pleasant competition amongst us.

We are all deeply interested in India and China at present, and loving prayers are offered for their relief. On Friday of this week our Bible School picnic comes off, and when that is over, we really will get a vacation—by the beautiful sea I trust. Mr. Thurgood and I had a very happy service at the "Bethesda Home" for fallen women last week. We were so much reminded of the "Rescue Home," and our dear Sister Pittman's brave effort, and we wondered if they had cheery helpers coming in every week to bring some new thought or hope to brighten the Home. Let us not forget, sisters,—“Be swift to love: make haste to be kind.”

“Righteousness exalteth a nation, but sin is a reproach to any people.”

God be with you till we meet again. Your loving sister,
A. K. THURGOOD.

Correspondence.

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

The Presbyterian Church in New Zealand and the Liquor Traffic.

In your leader of 23rd August you say, "The Presbyterian Church in New Zealand

Sisters' Department.

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

Dorcas.

After our busy month of July with the Indian Famine Relief Work, we seem to have little to report. You will be pleased to hear we have several parcels of clothing to forward with Miss Thompson, that have been sent since our boxes left, and that the Dorcas Committee have also to report more money to date. We have received and paid to Mr. R. Lyall, treasurer of Foreign Mission Committee, the sum of £72 1s. 7d.; cash in hand, £3 9s. 6d.; Total to date, £75 11s. 1d.

On Wednesday, 8th, your committee took tea and refreshments with them to Burwood Boys' Home, and shared our good things with the boys. Our sister Mary Thompson kindly came with us and gave them an interesting talk on her work in India, and also an idea of the people among whom she labored. As you know the boys kindly gave their mite to help the starving Indian children and so were specially interested. On Thursday, 18th, we visited the Dorcas Society at South Melbourne. They were busy with "aid work," working up a sale of gifts to refund some money that had been advanced to the church.

On Tuesday, 21st, we visited the Dorcas Society in connection with the Fitzroy Tabernacle. They rejoiced our hearts by seeing them working for the Alfred Hospital. Swanston-street and Lygon-street have also been working this last month for the same

has declared itself to be on friendly terms with the liquor trade." In the words "If this be true" a little further on some doubt on the point is admitted. If I mistake not, the pamphlet reviewed, *i.e.*, "The New Heresy," is three or four years old. I think it appeared before our Local Option Poll in 1896. I have pleasure in forwarding you the latest official deliverances of the Presbyterian Churches in New Zealand on the matter in question:—

At Christchurch in February last the General Assembly of the Presbyterian Church of New Zealand passed the following resolution unanimously: "Express gratitude to God for the progress of Temperance; urge on members and office-bearers the necessity of carefully instructing the young in temperance truths; express gratification at the progress of the No License movement, as shown at the last Option Poll; and adopt the recommendation that a Temperance sermon be preached in November." In October, 1899, the Synod of the Presbyterian Church of Otago and Southland delivered itself as follows: "Express gratitude to God for the evidence manifested of increasing interest in Temperance; declare their firm and reasonable conviction that in view of the evils of intemperance their policy can only be, and is, that of 'No License'; enjoin upon all the necessity for continued and increased effort, and express the hope that at the approaching Local Option Poll God's people will be found using alike their vote and influence on the side of righteousness."

Add to these the fact that many of the most earnest Temperance workers in our colony are Presbyterians, and the implications of that part of your leader referred to must be most emphatically denied. Trusting you will give this the publicity it deserves.

Auckland, 5th Sept. THOS. J. BULL.

Original Contributions.

Seek that ye may excel in the edifying of the church.
—1 Corinthians 14: 12.

Fraternal Duties.

In the Christian Scriptures the term brethren is very frequently used, and is applied to all baptized believers in Jesus who are addressed as such in the letters written to the churches. As brethren they are all equal, and have the same honors, privileges and blessings, and have mutual interests to look after and care for, and also fraternal duties to perform, but sometimes these are neglected, as is evident from the many exhortations given in the apostolic writings, inculcating those things which are due to one another as brethren. This was not only necessary in the infant days of the church, but it is also as needful now as ever it was, because the baptized in Christ do not realise their filial relation to one another as fully as they ought, for if they did it is more than likely that some at least would speak of and treat them in a more brotherly way than they do, and as a consequence more peace and harmony would prevail among them than we sometimes see. To elucidate our subject we proceed to consider a few things

fitted to impress our minds with its great importance.

1. As brethren we are not to speak against one another (James 4: 11). That is to say, we are not to be ever busy picking holes in the character and conduct of the brethren for no good purpose whatever. To act in this way is just like putting fat in the fire, which keeps the pot of trouble always boiling to the annoyance of many and the good of none. Those who act in this way would be far better employed if they were looking less to others and more to themselves, and engaged in taking the beams out of their own eyes that they might see more clearly to take the motes of their brother's eyes. Fault-finding is a very unbrotherly occupation, and has not a single good thing to commend it as worthy of imitation, for it lacks the spirit of Christ, works mischief and destroys that unity of the spirit which is the bond of peace. May the injurious results of evil speaking lead us on to use our tongues wisely and for the edification of one another as brethren in the Lord.

2. As brethren we are to bear one another's burdens, and so fulfil the law of Christ (Gal. 6: 2). The burdens which are here spoken of are, we think, those troubles, trials and afflictions which sometimes come upon us in the course of life, and whose weight presses so heavily upon us that we are almost ready to sink under them, and will do so if left alone to bear them without the timely sympathy and help of the brethren according to need and circumstances. When this is rendered the law of Christ is fulfilled in the love that it manifests, which never fails to lighten the burden of the burdened ones, and enable them with a cheerful heart and nimble step to travel successfully their heavenly way. He who treats brethren thus is a useful member of the Church of Christ.

3. As brethren we are to esteem each other better than ourselves (Phil. 2: 3). Not absolutely, but with some qualification. To reckon everyone who is called a brother better than ourselves is neither taught nor required of anyone, and would be very unreasonable, because it would be to place ourselves sometimes in a very low condition, such as ought not to be filled by anyone. Who does not know that there are brethren simply in name, and who are neither one thing or another, with one foot in the church and the other in the world? Are we to count such better than ourselves? Not unless we are worse than they are; and if that is so we are in a most pitiable condition, and should get out of it at once and be better. When the Apostle exhorts us to esteem each other better than ourselves he by no means desires us to place ourselves in an inferior position, but is simply giving us a lesson against self-conceit, pride, love of prominence—most hateful things and inconsistent with a name and place among the holy brethren. Attention to this duty is one of the ways of being useful as members of the Church of Christ.

4. As brethren we are in honor to prefer one another (Romans 12: 10). This does not mean that we are to decline honorable positions in the Church of God, and prefer others to fill them that we ourselves may escape the work and responsibilities belong-

ing to them and have a easy time of it. These words have no such a mean and lazy signification, for they clearly teach us that in action we are to go before one another, and thus lead the way in every good word and work. He who attends to this duty is a worthy and useful member of the one body whose head is the Christ.

5. As brethren we are to forbear one another in love (Eph. 4: 2). This does not mean that we are to put up with anything which we find among the brethren, and pass over everything which is of a mischievous character, such as erroneous theories of Scriptural teaching and gross inconsistencies of conduct, which are at variance with the good confession. The forbearance inculcated by the apostle is quite different from this, for it has to do with those errors, weaknesses, or shortcomings, of which we are more or less guilty, and which will never be got entirely rid of as long as we are here in the flesh. The exercise of such forbearance never fails to be a source of peace among the brethren.

6. As brethren we are to forgive one another. This duty is very finely and tersely expressed and laid down by our apostle, with the reason annexed: "Let all bitterness and wrath and anger and clamor and railing be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving each other even as God also in Christ forgave you" (Eph. 4: 31, 32). "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also forgive ye" (Col. 3: 12, 13). "If ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 14, 15). The duty here inculcated is without doubt a very important one, and demands the most careful and constant attention of us all, because of the consequences of its neglect.

7. As brethren we are to do all in our power for the building up of the one body of which Jesus Christ is the Supreme Head, so that it may grow into an holy temple in the Lord. This duty does not belong exclusively to evangelists, elders or deacons, but to all obedient believers in Jesus, whether old or young in the faith. This is so, because all can in some way or another contribute their share in the accomplishment of this work. What is that share? Just doing what they can, whether it be much or little. But many will not do anything at all because they cannot do much. Such would do well to look up the doom of the man who neglected the use of his one talent, and take warning (Matt. 25: 24-30).

8. As brethren we are to love one another, and do so without dissimulation, and with pure hearts, fervently. Thus to love is to do so as brethren, and where there is this love all the fraternal duties will be faithfully observed; for wherever it is there will be no such a thing to be found as evil speaking to a brother's hurt, nor seeking for pre-eminence at the expense of another, nor callous indifference to the burdens of others; for love

is ever ready to tender to all their due, and lead the way in every good word and work, to the glory of God and our Saviour, and the well being of the church. Love is evidently the principal thing, therefore, in all our requirements. We are to see to it that we are not without it, for its absence from the heart, and its non-manifestation in the life as well as well as towards the brethren, clearly indicate that we are nothing in the Christian import of the term, and have no evidence that is of any value that we have passed from death into life (1 Cor. 13 : 1-3, John 3 : 14).

From what we have said, we see most distinctly that to be a brother in the gospel sense of the word is a very honorable title when it is honorably worn; and this is the case when all the duties wrapt up in it are faithfully discharged. When this is so, we are not only better for the church, but the church is also better for us.

Dunedin, N.Z. SAMUEL ELBORN.

Sunday School.

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

LESSON FOR OCTOBER 21.

The Lost Sheep and Lost Coin.

LUKE 15 : 1-10.

GOLDEN TEXT.—"There is joy in the presence of the angels of God over one sinner that repenteth."
—Luke 15 : 7-10.



Most likely this parable belongs to the Perea ministry, and was spoken late in the year A.D. 29. Christ's teaching and practice created a dislike in the heart of Pharisee and Scribe for Jesus. The Pharisees, the proudest, vainest and strictest sect among the Jews in observing rites and ceremonies; and the scribes, those who not only wrote but were also the copyists and expounders of the law, were the first to murmur at Christ's work. Jesus loved those whom no one else loved; mixed up with those whom no one else would mix up with; received tenderly and kindly those whom the Pharisee and scribe thought beneath their patronage and compassion. Jesus was the friend of sinners, the friend that sticketh closer than a brother. To justify, if it were necessary, his actions, Jesus narrates the well-known parables of the lost sheep and lost coin. To understand the true position of an eastern shepherd, we must remember that he knew his sheep intimately; he lead instead of driving; he called the wanderer by name instead of send-

ing the dog after it. All his relationship to the sheep was nothing but tenderness and gentleness. Such a shepherd, though with ninety and nine in the fold, seeks diligently for the wayward obstinate wanderer, and when found, brings it back tenderly, and invites his friends to join him in rejoicing over the lost sheep found. In like manner the "good shepherd" says, "there is joy in heaven over one sinner that repenteth more than over the ninety and nine righteous persons which need no repentance. Immediately followed the parable of the lost coin. The woman of the East had a head-dress of silver coins, which was of great importance to their attire. To lose one of them would mar the beauty of the whole, hence the diligent and careful search for its recovery. All the means that were possible were employed, and when found she calls her neighbors to rejoice with her over the find. She desires to share her joy and good fortune with her friends. Again Jesus assures his hearers that in like manner there is joy in the presence of the angels of God over one sinner that repenteth. No one should doubt this, for it comes from the son of God himself. The salvation of the lost is the principle theme in each parable, and the consummation is joy in heaven, created by a wanderer's return.

JAS. JOHNSTON.

The Home.

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

Heart-Cry of a Motherless Boy.

It's the loneliest house you ever saw—
This big gray house where I stay;
I don't call it livin' at all, at all,
Since my mother went away.

Four long weeks ago—and it seems a year:
"Gone home," so the preacher said,
An' I ache in my breast with wantin' her,
An' my eyes are always red.

I stay out-of-doors till I'm almost froze,
'Cause every corner and room
Seems empty enough to frighten a boy,
An' filled to the doors with gloom.

I hate them to call me into my meals:
Sometimes I think I can't bear
To swallow a mouthful of anythin',
And her not sitting up there,

A-pourin' the tea, an' passin' the things,
And laughin' to see me take
Two big lumps of sugar instead of one,
An' more than my share of cake.

There's no one to go to when things go wrong:
'She was always so safe an' sure;
Why, not a trouble could tackle a boy
That she couldn't up an' cure.

I'm too big to be kissed, I used to say,
But somehow I don't feel right,
Crawlin' into bed as still as a mouse,
Nobody sayin' good-night,

An' tuckin' the clothes up under my chin,
An' pushin' my hair back so:—
Things a boy makes fun of before his chums,
But things that he likes, you know.

I can't make it out for the life of me
Why she should have to go,
And her boy left here in this old gray house,
A-needin' an' wantin' her so.

There are lots of women, it seems to me,
That wouldn't be missed so much—
Women whose boys are about all grown up,
An' old maid aunties, and such.

I tell you the very loneliest thing
In this big world to-day,
Is a boy of ten whose heart is broke
'Cause his mother is gone away. *Toronto Globe.*

Story-Telling.

To a child, a grandfather with an endless stock of stories related without stint is an ideal personage. None of us in younger days have been insensible to the story-teller, and while the topic may not be strictly a religious one, commonly viewed, there is a religious turn to it that I want to call attention to.

The story-teller nowadays is not so far removed from our children as he was from us, and whether for good or evil, more power is brought to bear. A common form of teaching the primary or infant class in our best graded schools includes regular hours for telling stories, and nothing sinks deeper in the young mind for all time than the stories heard. There is nothing unnatural in teaching by story-telling, and the result finally in character forming depends upon the nature of what is told.

Now, a fact to be impressed is that every parent, and everyone who has the formation of character in charge, has almost unlimited power in this method of educating. Anyone can, with slight practice, tell stories that will be absorbed eagerly by children. More than that, it is not in vain, for nothing else clings all through life like the stories heard in childhood, and their influence is according to their character.

It is not presumed by the writer that any of us, as a deeply religious people, would lightly choose the kind of stories we relate to children, whether in the family circle or in the Sunday School. They must be selected with the idea of forming permanent and correct character, and the best stories for this are not fiction. The Bible is an endless mine for the religious story-teller, and everyone can tell the stories. You only pick up the facts given in the Bible, and give them out in simple language. There is the story of the creation of mankind that holds the breathless attention of any child; and yet how many children in our own homes know only the catechism—"Who made you?" "God." The Bible narratives, though thrilling and impressive to the mature mind, are as cold facts to the child; but they can be presented by the teacher as living pictures. And the beauty of it is—the colors never fade. The bowed pilgrim of three score and ten sees the Bible pictures of childhood with all the clearness of the first vision. The pity that more pictures were not then painted on the soul to brighten life's pathway and shine through the gates into the future.

The nature of Bible scenes or incidents is peculiarly impressive upon the young mind, and there is no necessity of the parent or Sunday School teacher going elsewhere for instructive narratives. In no way can the deep truths of the Bible be better taught to children than in story form. And the hearers never grow tired; the same story will bear being told over and over again. Even the ordinances of the church may thus be rooted and grounded at an early age, and be assured that the early days of childhood are the sowing time for church life in maturer years. A firm church in the distant future may be best assured by broadcasting the seeds of truth upon the richest of all soils—the innocent heart. And, hark you, sower, spare not the sowing.

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street, Melbourne.

A. B. Manton Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:
The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be,
For the truth, 'gainst superstition,
For the faith, 'gainst tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

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

The Second Blessing.

Although we belong to that class of people who believe that the Christian Church is of a better stamp than it has been—say, for the last ten centuries, yet we also belong to that class who believe that it is a piety that stands in need of a great awakening and improvement. One of the saddest things in history is the slow progress of mankind towards higher things. The Church herself climbs slowly upward, with many a slip backward, so that we sometimes despair of her ever reaching the summit. Instead of leaving the world far behind her, she stops by the way, and allows the world to stay her progress to the infinite detriment of both. Any effort, therefore, that seems to be in the direction of accelerated movement Zionward is a matter for congratulation and rejoicing. Of late, such efforts have been of frequent occurrence, though it is to be feared that their operations have not extended over a very wide field. It is something, however, to know that various sections of the religious world feel the need of a spiritual revival, and are doing something to bring about a better state of things. True, all the methods adopted for this end are not such as to meet with unqualified approval, but that they are genuine and praiseworthy in intention goes without saying. The great movement inaugurated by Wesley in the 18th century was doubtless open to criticism from many points of view, but as a successful effort in rousing the religious world to a deeper sense of spiritual things, it was a mighty agency for good. In like manner, in our own day, we may recognise in the Keswick and kindred

movements, certain influences that make for righteousness.

In our own province—to use the word "colony" in these days of federation would not be quite up-to-date—such a movement has been in operation for the past nine years. It is spoken of as the "Geelong Convention," and was originally inaugurated by Mr. Grubb on the occasion of his visit to these shores. During the last month it held its tenth annual meeting, and was attended by representatives from all parts of Victoria, and others from New South Wales and Tasmania. We are told by the *Southern Cross* that it was a distinctly representative gathering. "Prominent evangelists and open-air workers were noticeable in the throng; and ministers of all denominations were seen mingling together in a way that suggested that the motto in front of the platform, 'All one in Christ Jesus,' was at convention time at least, the expression of a grand spiritual fact." The subject for the year was "Pentecostal Christianity," which seems to have been dealt with more particularly in its relation to the work of the Holy Spirit in the hearts and lives of Christian men and women. Special prominence was given to the baptism of the Holy Spirit as the needed desideratum for the revival of Pentecostal holiness and zeal. This they spoke of as the "second blessing," and it was explained that "the phrase was only accurate when Christians commenced their spiritual lives by believing only half the gospel. Many believed in Christ as the Lamb of God, which 'taketh away the sin of the world,' but did not go on to believe in him as the one 'that baptiseth with the Holy Ghost.' The object of the Convention was to proclaim the other half of the gospel, and its reception was to many a second blessing. Every Christian possessed the Spirit of God, but some were possessed and filled by the Spirit." Another speaker dwelt upon the lack of earnestness and power in Christian life and service. He contended that "this lack could be supplied by the Pentecostal effusion of the Spirit." He quoted Joel's words, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." It was thus the Spirit of God worked in old times, and the same operation was needed to-day." At the close of the Thursday's session "a remarkable scene was witnessed, when scores of persons all over the building, with deep emotion, stood up to declare their desire to fully surrender their lives to God, and to be filled with the Spirit. The venerable president was evidently filled with joy as he cried, 'Pentecost has come! Pentecost has come! Pentecost has come to Geelong!'"

A little while ago, a number of our leading

brethren contributed articles to this journal on the best way of promoting spiritual life, but we saw nothing in any of them approaching to the above. Apparently it never occurred to a single one of them that the secret of attaining to excellence in the Christian life was by the "baptism of the Holy Spirit." These brethren we know to be honest, sincere and godly men who would not withhold any good thing likely to secure the best results in the service of the Master. Some of them now are urging that our great need is a spiritual awakening, and 'desire that blessing of God there might be a deepening of the spiritual life of the members of the churches of Christ. This being so, we can only conclude that the reason why they did not urge the necessity of being "baptised with the Holy Spirit" was because their convictions of truth prevented them doing so. Consequently we are led to ask the question, Who is right? Have we missed the truth, and all this time been preaching only half the gospel? This is a serious question and one that cannot be ignored. In answering it our only desire to get the truth and, if possible, live up to it. First of all, we may inquire if there is a correspondence with the alleged baptism of the Holy Spirit at Geelong with that which occurred on the day of Pentecost. If there is, then our Geelong friends have gone a long way in the direction of sustaining their position, but not otherwise. So far as the teaching of the New Testament is concerned, it seems to distinguish between the baptism of the Holy Spirit, and the gift of the Holy Spirit. Of the first only two cases are recorded. One on the day of Pentecost, when the gospel was first introduced to the Jews; and the second at Ceserea when the gospel was first proclaimed to the Gentiles through Cornelius. "It both places, the proclamation of the gospel was inaugurated by visible miraculous manifestations, in harmony with the fact that is the opening of any new dispensation—physical or moral—the Almighty made use of extraordinary power: but after the inauguration of the special dispensation, the Lord invariably employed ordinary means for the accomplishment of his ends." Certain effects followed the baptism of the Spirit in the two instances mentioned, (1) A sound from heaven as of the rushing of a mighty wind, (2) the sound filled the room where the apostles were sitting (3) cloven tongues as of fire sat upon each one of the apostles (4) the apostles spake with tongues. So far as we can learn none of these phenomena occurred at the Geelong Convention, and if they did not, there could have been no baptism of the Holy Spirit like that which took place on

the day of Pentecost. This being so, there is no evidence before us that the baptism of the Spirit as witnessed on the Day of Pentecost is essential to the deepening of Spiritual life.

It is further evident that our Geelong friends preach something that is not gospel, when they make the words of John the Baptist, in reference to the one "that baptiseth with the Holy Ghost," refer to the present day. Peter, in referring to the case of Cornelius, when rehearsing the matter before his Jewish brethren (Acts 11) said, "and as I began to speak, the Holy Spirit fell on them as on us at the beginning. Then remembered I the word of the Lord how that he said, John indeed baptised you with water, but ye shall be baptised with the Holy Spirit." This baptism, thus identified with that of Pentecost, is clearly not for Christians in the present day, and therefore it would be wrong to lead them to expect it. As we have said the baptism of the Holy Spirit is one thing—the gift of the Holy Spirit is another. The first was accompanied by miraculous manifestations, and was limited in its application—the second was for all and was not accompanied by miracles. Indeed the gift of the Holy Spirit is not something that is granted sometime during the Christian career, but is something that is granted in and consequent upon baptism. Baptism, however, has been put so much out of place by our religious neighbors, that there is little wonder that they should be wrong upon the question of the Holy Spirit, and should speak of it as a "second blessing." The New Testament view of the question indicates the indwelling of the Holy Spirit from the start of the Christian life. The extent of this indwelling will depend upon personal communion with Christ—with a deep and wide knowledge of his teaching expressed in holy thought and action. We can well understand a company of earnest, devoted brethren, under the influence of godly discourse, praise and prayer, feeling very deeply the presence of the Spirit of God. Our Geelong friends made a mistake in terms and phrases, and not in facts. What is wanted to make the power of the Holy Spirit manifest in the churches, is the more frequent communion of saints, the ever present consciousness of the nearness to God, and the drinking of deep draughts from the well of everlasting truth. Just as these things abound in us, just to that extent shall we enjoy "fulness of blessing," and not otherwise.

Have you seen the "Relation of Baptism to the Blood of Christ?" It is one of the most powerful presentations of the Relation of Baptism to Salvation we have ever seen. We shall be most happy to send a sample free to any one writing us. 25 copies, 1/6; 50 copies, 2/6; 100, 4/6. Post free.

Editorial Notes.

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

Four Lectures.

The issue of the *Bible Advocate* (England) for 10th August is wholly taken up with four lectures by the editor, which were delivered in Birmingham, on "The Faith and Practice of Certain Churches of Christ." The first is entitled, "Agreement with Parties Called Evangelical"; the second, "Points of Disagreement with Parties Called Evangelical"; the third, "Points Wherein We Agree with Some, but not with All, of the Parties Called Evangelical"; the fourth, "Position in Reference to Christian Union." The lectures are well thought out, and are an able presentation of the position occupied by those pleading for Apostolic Christianity. It is possible that on some minor points exception might be taken by some of our readers, but as a whole they are excellent. These lectures in pamphlet form would prove valuable to loan to thoughtful outsiders, or to place in the hands of young brethren.

The Indignation Meetings.

The enormous meetings held in Sydney last week in response to Archbishop Redwood's attack on Protestantism indicate the indignation aroused. Long before the time thousands collected in front of the Town Hall, and, according to the daily papers, never before were so many people crowded into the building, which was just packed with 6000 enthusiastic Protestants. An overflow meeting, held in the spacious Congregational Church, was also crowded out, hundreds being turned away. Similar meetings were held in Newcastle and other towns of N.S.W. Probably the statement that Protestantism "desecrated the home, polluted the nuptial bed and lowered the dignity of womankind" was responsible for much of the deep indignation displayed. From the Roman Catholic standpoint matrimony is a "sacrament," and as sacraments must only be dispensed or administered by priests, those not married by a priest are really not married at all, and are living in sin. Doubtless this was the idea in the archbishop's mind when he so grossly insulted our Protestant womanhood, and the lame explanation tendered later that the reference was to the frequency of divorce has not met with acceptance. The meetings were also an evidence of the unity of sentiment among Protestants, and indicate what a power Protestantism would be if in all matters its advocates were united. Were all Christians united in one body the

influence of Roman Catholicism would scarcely be felt. There is no doubt but that the archbishop's sermon has proved a great help to the Protestant cause. Attention has been prominently drawn to the fact that a church which supplies 25 per cent. of the population of the province and 46 per cent. of its criminals can scarcely throw stones at other churches. It is significant that all the daily papers—even those which are supposed to favor Roman Catholicism—condemned Dr. Redwood's uncalled for attack on Protestantism.

Honor to Whom Honor is Due.

Real Christians always rejoice at the success of the gospel. There is joy in the presence of the saints on earth as well as the angels in heaven over repenting sinners. When our Conference Reports are read, the missions, where good progress has been made, are congratulated on their success, the evangelist receiving the commendation which is justly his due. We have sometimes thought, however, that some of those to whom much of the prosperity of the church is owing, are apt to be overlooked. When a teacher goes to a struggling church and after a few months' earnest labor, there is a good ingathering of souls, our attention is attracted to the work recently done—the visible results built upon a foundation which had been previously laid. But it is well to remember those who for long weary years have toiled with little visible success, and have borne the burden and heat of the day in face of many discouragements. They have kept the sacred fire alight on the altar which has afterwards illuminated the whole neighborhood. Scattered throughout the land are many of God's chosen ones who have kept the cause of primitive Christianity alive at the cost of much self-sacrifice. Week after week, month after month, and year after year they have, through good report and evil report, remained faithful to the church. Their zeal has not been quickened by the inspiration of numbers, nor the frequency of conversions. They have to deplore the defection of weakened brethren and sisters, and while on Lord's day evenings they have held forth to the faithful handful, with, perhaps, an occasional "stranger," they have been painfully depressed by the fact that some of the members are attending the more fashionable churches of the neighborhood. But they have "held the fort" until preachers have been sent to their aid. The success of Roberts and Kitchener has called forth the congratulations of the British nation, but the heroes of Ladysmith, and Kimberly, and Mafeking must not be forgotten. And so while we rejoice in the prosperity of the cause in some of our centres, let us not over-

look the quiet-plodding continuous efforts of those whose 'abor in the past has made success possible in the present.

Our Missions.

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

Among the Kanakas.

A. M. Ludbrook, at present visiting north, writes:—"Have now been five days at Childers. The chapel, which I understand is the committee's property, is a fine commodious building, and seems well kept. There were four meetings there on Lord's day, in all of which I took part, speaking (as simply as I could) three times. There were about 60 at the 11 a.m. Gospel meeting; 100, including some 8 females, at the 3 p.m. 'breaking of bread' service; and nearly as many at the evening service. It was a novelty to me for three black brethren to act as president and deacons at the Lord's table, but Bro. T. gets the boys themselves to do as much as possible. They make a joyful noise, though they do not keep strictly to the printed music, and they sometimes agree with remarkable unanimity to differ therefrom. They are not trained to stand or kneel during prayer, which rather surprised me, and they always repeat in unison the benediction. They were very attentive, and seemed quite in earnest. Some of them seemed fairly intelligent.

Altogether I am pleased with the Mission. There are not many Kanakas in the District now, and some 40 of our own boys have gone north to the islands, and there is an expectation that with the advent of Federation the Kanaka brethren labor will in a few years be stopped. It seems to me, therefore, that the important thing is "make hay while the sun shines," to do everything possible in confirming our boys in the faith, and in training them so that when they return to their islands they may be efficient light-bearers and earnest proclaimers of the gospel. Of course there are prayer-meetings held at the different plantations during the week in which the boys themselves take a large part.

Helpful.

Multiplying By Sharing.

A newsboy was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to his business and of a temperament not easily daunted. The train started while he was making change and the conductor, passing him, laughed. "Caught this time, Joe!" he said. "You'll have to run to 14th street."

"Don't care," laughed Joe, in return. "I can sell all the way back again." A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. There was a younger brother to be supported, it seemed "Jimmy" was lame, and "couldn't earn much hisself." "Ah, I see! That makes it hard—you could do better alone." The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant. "No, I couldn't! Jim's somebody to go home to—he's lots of help. What would be the good of havin' luck if nobody was glad, or of gettin' things if there was nobody to divide with?" "14th St.!" called the conductor, and as the newsboy plunged into the gathering dusk, the old gentleman remarked, to nobody in particular: "I've heard many a poorer sermon than that."

Sympathy.

In the Zoological Garden at Paris a notable occurrence took place the other day. Professor A. Milne-Edwards, the eminent naturalist, witnessed it and made it the subject of an article which has just appeared in the *French Scientific Journal*. Two sun birds, popularly known as Japanese nightingales, though their home is in India and China, were disturbed by a grey cardinal which got into their cage, and at once picked a quarrel. One of the sun birds lost almost all its feathers, and was grievously wounded. The poor creature found itself crippled and unable to sit on the perch. Furthermore, its feathers being gone, it suffered from cold. Marvellous was the sympathy manifested by its companion. Every evening it gathered moss and hay, with which it made a warm bed for the invalid. Every night it perched beside the sufferer on the cold floor, its wings being spread out to warm its companion as much as possible. For several nights it played the part of the Good Samaritan. All its efforts were unavailing, and the wounded bird died. Thereupon the other literally grieved to death. God, whose heart is full of sympathy, has put it into all the creatures he has made, and most of all into his children, and there can be nothing more unnatural and inhuman than a man and woman without sympathy. Sympathy is so divine a thing that we ought never to hold it back from expression when we feel its sacred throb.

God's World V. Man's World.

Dr. George H. Hepworth, preaching in the New York Herald on the text, "Love worketh no ill to his neighbor," declares that a world made by selfishness for purely selfish and greedy purposes does not in any way resemble a world made by brotherly love for the good of all. He calls attention to the sad fact that up to the present we are largely living in a world of selfishness, and that all around us old hearts are breaking and young hearts are aching. There are hungry mouths, frail bodies chilled by the winter cold, and eyes that are weeping in utter despair. There are men whom a word of kindly encouragement would save, and women who are forced by dire necessity to choose between death and bartering their honor for food and clothing. There are

tragedies every day in the year in every town in the land which would make any one who has a heart quiver with pitying sympathy. The cure for all this can only be found in flooding the world with brotherly affection. In that way we will drown out nearly every vice. The lowly will respect the high and the high will cheer the lowly. The stone of poverty will blaze with good cheer, and the larder will never be wholly empty. They who struggle will find a helping hand when Christ comes to tell us how best to live, and they who weep will hear the voice of a ready sympathy.

From The Field.

The field is the world.—Matthew 13: 38

South Australia.

MILANG.—September 23rd, we celebrated our first Sunday School Anniversary. In the afternoon had a service for scholars, parents and friends. Special singing by scholars was much appreciated. Prizes were distributed and report read which showed an increase for the year of 11 scholars. In the evening the gospel service was conducted by J. E. Thomas, when the chapel was crowded. Special singing by scholars was rendered. On Tuesday we had our first annual picnic, about five miles from the town. Teachers, scholars and friends to the number of about 200 were conveyed out in waggons and traps. Various games were indulged in, and after a hearty meal all returned home at 5.30, having spent a very enjoyable day.

A. J. R. OSSELBY.

UNLEY.—The anniversary services in connection with the Park St. church, were held on Lord's Day, Sept. 23. In the morning T. J. Gore spoke, and in the evening, to a crowded congregation, H. D. Smith preached, ending with an impassioned appeal to those who had not confessed their faith in Christ. One young woman, who, during the day was baptised, was received into the church. On Wednesday a public tea was given, followed by a public meeting, which was presided over by W. Burford. Addresses were given by Dr. J. C. Verco, Hon. K. W. Dennis, M.L.C., A. C. Rankine and F. Pittman. The secretary read the report, which showed a membership of 307, an increase of 41 during the year. The finances were in a good condition, the balance in hand being £9 11s. 8d. The Endeavour society was reorganized about three months ago, under the presidency of Bro. Gore; it has thirty (30) members, and has been well attended. Altogether the report showed that God has blessed our efforts during the past year. At the close of the meeting, Bro. Gore proposed a comprehensive vote of thanks. The church was profusely decorated, and the Choir, under the able leadership of F. Charlick, assisted by Miss Baker as organist, rendered several excellent selections at each gathering.

Sept. 29th.

PERCY T. G. STUART.

PORT PHILIP.—Bro. Moffit preached here to-night, and we had the joy of seeing a man make the good confession. He had been under conviction for some time.

Sept. 30th.

W.C.O.

Victoria.

WEDDERBURN.—We have had a visit from Bro. Hagger. He made good use of the time available for the Master's service. Preaching four nights in succession; addressing the church and Sunday

School (afternoon) besides. The meetings were well attended; the final meeting (Sunday night) being crowded, at the close of which, one came out and made the good confession, and was baptised the same hour.

C. McD.

ASCOOT VALE.—For eight years the brethren in this suburb have worked together. For the purpose of celebrating the 9th anniversary and of enjoying themselves, the members had a social evening on the 26th Sept. A programme was gone through which proved very interesting, as also did a cup of tea which was creditably partaken of. Interested audiences listen to Bro. Scambler every Sunday evening, and it is to be hoped some will soon respond to the gospel call. P.

SHEPPARTON.—We held a very successful social in connection with our Sunday School anniversary, on Friday, Sept. 28th. The Superintendent, Bro. Kittle, occupied the chair. The report disclosed satisfactory work and increased interest during the year. A senior Bible Class having been started, and which is steadily improving. It was also shown that during the year four of the scholars had obeyed the Master, and been added to the saved. There were numerous recitations, anthems, solos, &c. by the scholars, also an address by Bro. Burgess, after which came the distribution of prizes, and the pleasure of partaking of the sisters' hospitality. Great credit is due to our Sister Lucy Dudley, for the excellency of the singing, &c. One recently added by letter.

Oct. 1.

K.

S. S. U. RAROO.—Brunswick school keeps well up as regards numbers, the average being 150, but owing to the removal from the place of quite a number of workers the classes are overcrowded. If there are any brethren or sisters disengaged at present I hope they will go to the help of Brunswick. Another drawback is the limited accommodation for the Bible and infant classes. They have hopes of making arrangements to meet in the Town Hall, as the gospel meetings are also much increased.

Sept. 23rd.

M. R. H.

RAWTHORN.—At the mid-week meeting two married ladies confessed, and were last night baptised, and also received into the fellowship of the church at the sabbath meeting for the "breaking of bread," along with several others who had been previously baptised.

M. R. H.

S. S. U. RAROO, 29th Sept.—Spent a very pleasant hour at Ascot Vale this afternoon. The school I found in its usual very efficient condition. The average attendance is 150 (somewhat less than on my previous visit), and they have a good staff of teachers. One feature especially pleasing to me, is that the infant class is well cared for. The little ones meet in a well lighted, well ventilated, well seated apartment, and the teacher is properly supplied with beautiful picture sheets. Two large Bible classes are taught respectively by Brethren Conning and F. Martin. At my request the whole school, are taking up the learning of the books of the Bible, several of the classes having already started.

M. R. H., VISITOR.

New South Wales.

MERRIWETHER.—On Tuesday evening at the prayer meeting a young lady confessed her faith in the Saviour, and was baptised. I may state we anticipate a large gathering at our forthcoming anniversary, also to celebrate the clearing off of the remainder of the debt on the chapel. We thank our Bro. Taylor for enabling us to say we have a chapel of our own. Our brother purchased the building and handed it over to the brethren without interest. D. A. Ewers will speak at our special services on the 7th, and other brethren from Sydney are expected.

Sept. 29.

C. N.

West Australia.

FREMANTLE.—The Band of Hope in connection with the church of Christ Fremantle, celebrated their first Anniversary on September 13th, by a tea and public meeting. A splendid programme was provided by the members. The treasurer's report showed a balance of £3 8s. 5d. up till the 13th. We have a membership of 80. During the evening a number of handsome prizes were distributed among the members by the President Mr. Clegg.

Sept. 24.

F. P. WHELAN.

New Zealand.

INVERCARGILL.—Two additions since last report, one by faith and obedience, and one restored. We recently had a welcome visit from J. J. Franklyn, Oamaru, and Geo. Mansford, Christchurch, spending in all five weeks with us, labouring in word and deed. At a well attended business meeting last week, J. Greenhill was unanimously re-engaged for a further term of twelve months to labour in Invercargill. The past year has been one of peace, harmony and good work, 15 having been immersed into Christ and one restored, and others not far from the kingdom.

Sept. 18.

R. BELL.

Queensland.

GYMPIE.—E. T. Ball, late of M'cree, preached to good audiences yesterday afternoon at Eel Creek, when to the great surprise of his father, grandfather and all present, a little boy under twelve years of age went forward to the table, carrying his own Bible in his hand, with a tear in his eye, signified his desire to confess Christ, and in answer to the usual question, with a little sob, he said, yes! How easy we could fancy the joy bells of heaven were set ringing; but the joy of the father, grandfather, and many others, silently gave expression to their joy by the tears that ran down their faces. In the evening, at the Tabernacle, Gympie, two more came out and made the good confession.

Sept. 24.

A. H.

WALLUMBILLA.—The Brethren here made a special move during August to raise a little help towards the distress of the Famine sufferers in India. On Saturday, August 18th, a Lantern Picture Entertainment was given by the writer, and a coffee supper provided by brethren, sisters, and friends. The pictures were of a high order of merit, the light of a first class up to date kind, and the lantern good enough for the Enmore Tabernacle. The coffee and cakes provided, were as heartily enjoyed, as the first part of the entertainment, though not in the same way. The writer spent five days among the people, visiting, and preaching to the comfort and expressed satisfaction of the disciples. The financial result has been sent on to the treasurer.

ROBERT C. GILMOUR.

Here and There.

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

One confession at Polkemmet on September 23rd.

At Bendigo the wife of one of the members made the good confession on Sunday night.

The 37th Anniversary of the Lord's Day School Lygon-St. will take place. Oct. 21 and 23. See Coming Events.

Good meeting on Sunday night at Balmals-street mission, Bro. Salisbury of North Richmond preaching. At the close two young women made the good confession.

R. G. Gilmour, Roma, Q. takes six copies of the CHRISTIAN to give to those whom he desires to interest in the things of Christ.

A record morning meeting at Lygon-street again, there being a large increase over any previous Sunday. There was one confession at night.

Since his return to Melbourne, Bro. Isaac Selby has taken the Temperance Hall, Russell street, where he is delivering a series of Sunday Evening Christian Evidence lectures.

A very interesting meeting of the preachers was held on Monday. Forty additions were reported for the past month, this being twenty-four less than the previous month.

The church in South Yarra, after meeting for some years in a small hall, at corner of Toorak and Surrey Roads, have taken the South Yarra Hall, near the South Yarra Station. This is a much larger and more convenient place of meeting in every way. They meet there for the first time next Sunday, October 7.

W. C. Morro's class in the gospels having completed that work, Bro. Morro is bringing this to a completion with a few lectures on special topics. Monday Oct. 8th, at 4 o'clock the topic will be "Was Christ's Last Supper the Regular Jewish Passover." Any who are interested in this question are invited to be present at the study, Lygon-St.

There were nine confessions and one baptised believer added during the protracted meeting at the Tabernacle, Fitzroy. The Sunday night audiences have almost filled the building. The week night meetings were fairly well attended. Through the special effort the work has been brought prominently before the people of the community.

On another page will be found the particulars of the New Zealand number of the CHRISTIAN. Since this notice first appeared, subscribers in Australia have written us, asking if they could be supplied on same terms. In answer to all, we say that we will send this number anywhere at prices quoted. It will be a splendid thing to distribute anywhere.

From the Tabernacle, Dunedin, we hear that on Foreign Mission Sunday the sum of £14 9s. 5d. was raised. Besides this the sum of £7 12s. was raised for the Famine Fund by a lecture on "Our Great Indian Empire," given by Bro. Wait, and a collection the following Sunday evening. Last Lord's day morning another immersed believer was received into fellowship.

"Mr. and Mrs. R. Smyth, of Oxley Flats, had a providential escape from what threatened to be a most serious casualty on Monday. Driving towards the railway gates, the horse took fright at an incoming train and bolted. After crossing the line the horse got entirely beyond control, the critical situation increasing through Mrs. Smyth also seizing the reins. She was, however, induced to let go, and Mr. Smyth was then enabled to turn and head the horse directly against the railway fence, which, in the circumstances, he did not care to negotiate and was brought to a rather ignominious halt."—*Wanganui Chronicle*.

We spent last Sunday with the church at Barker's Creek, and had sweet fellowship with the friends there. E. Griffiths, one of the evangelists of the Home Mission Committee, labors there. The morning meeting was well attended. Most of the church bring their dinners and make a day of it. The school, under the superintendency of O. Owen, is one of the best country schools we have ever seen in Australia. The night meeting was large and interesting. It would have been much better but for a crowd of larrikins on the outside who much disturbed both the preacher and the audience. The brethren at Barker's Creek are a long-suffering lot or they would not stand it.

From the *Christian Standard* of the U.S.A. we take following notice:—"It is with deep regret that we learn of the sudden death of C. A. Thomas, preacher for the Broadway church, Louisville, Ky. His body was taken to Lexington for burial. The *Standard* joins a host of friends and brethren in extending the sincerest sympathy to his devoted wife, and to the church where he so efficiently labored. No doubt a suitable obituary will be furnished for our columns." Bro. Thomas went from North Melbourne church some years ago to the Bible College, Lexington.

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 We do not want those who do not owe us to lose any sleep over our affairs, but we desire those who owe us either for the CHRISTIAN or for other things to know that this is the lean part of the year with us, and that if they would pay up it would help us much. Write at once.  
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C. A. Moore of Nashville, Tennessee, writes us privately:—"For the past two weeks Paul and I have been on our summer vacation of a month and about two weeks of it have gone. We are about 70 miles East of Nashville at Pylant Springs, one of the many watering places of Tenn. This is one of the quiet watering places where worn and weary travellers can rest. All that is here is one long single-room hotel built about 50 or 60 years ago on the old Tenn. architectural plan with more porch than house. It is about 7 miles from the rail-road, away off in the woods down in a deep valley by a stream made clear as crystal from the springs that come out of the hill sides of a free-stone nature. But the water that is the attraction is the Black Sulphur. We are enjoying the water and the quiet very much, and the natural country scenery. It reminds me of some of the Blue Mountains of New South Wales and my delightful stay with Bro. Stimpson near Sydney. Do you send him your paper? I would be delighted to write him a letter because of his kindness and friendship to me. You remember my parting from him when we sailed away from Sydney for Tasmania. I do not write you this because I have any special news to report, only to say that Paul and I are working along in our usual way. Paul is moving right along in his studies and growing every day more like his mother. The church work through the hot months is rather slow."

Obituary.

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

MCGREGOR.—Bro. McGregor arrived in S.A. about 1855 and settled in Nypunga, where he heard the truth and embraced its teaching about forty years ago. A few years later, he moved with his family North to the Alma district, where his wife departed to be with Jesus. He remained here till his youngest daughter married, when he removed to Lochiel to reside with his son, and where he has remained since. His health remained fairly good up till Wednesday, 5th inst., when he suddenly, though not altogether unexpectedly, fell asleep in Jesus, at the ripe age of 86 years. He remained a faithful follower of the Master without being prominent, being always quiet and reserved, but was always found in his place in the Lord's house and at the Lord's Table even at his great age whenever possible, the last time being on

August 25th. On Friday the 7th inst. we laid his mortal remains to rest in the Lochiel cemetery, in the presence of a large number of friends, there to await the trump of God. May all who surrounded that open tomb be also ready for the Messenger, for we know not what a day or an hour may bring forth.

Asleep in Jesus! peaceful rest!
 Whose waking is supremely blest,
 No fear—no woe, shall dim the hour
 That manifests the Saviour's power.

Balaklava. J. SELWOOD.

DOWN.—Sister Gracie Downs passed to be with Christ on Saturday, September 1st. Gracie confessed her faith in Jesus, and was baptised by the writer at Shepparton on March 10th, 1900. The angel of death came to her in the bloom of youth and of health. On Lord's day, August 12th, our young sister drove 14 miles from her home in Nolinga to Cosgrove church, to remember her Master. Little did we think that it would be the last time we would meet on earth. The following week she took cold, which resulted in pneumonia, and she passed away, trusting in the Saviour whom she loved so well.

It was a great pleasure for Gracie to attend the meetings, and to engage in service for Christ. Our sympathies go out to the bereaved parents, sisters and brother. May the Lord of all comfort console them, and in Gracie's departure may they see another link uniting them to heaven.

Oh! call it not death—it is life begun,
 For the waters are passed and the home is won;
 The ransomed spirit hath reached the shore,
 Where they weep, and suffer, and sin no more.
 She is safe in the Father's home above,
 In the place prepared by her Saviour's love;
 To depart from a world of sin and strife,
 And to be with Jesus, yes, this is life."
 Shepparton. W.B.

SLACK.—William Thomas Slack, aged 54 years, fell asleep in Jesus on Lord's day afternoon, in the hospital, Roma. He was buried in baptism some years ago by Bro. J. Paradise. During his life he suffered much from ill health, and consequent inability to labor. About eight or nine weeks before his death, he met with an injury that made it necessary for him to seek admission to the institution in which he remained till the end came. He has been known during his life, to have walked twelve miles in to the meeting, to unite with the church in the feast of Sacred Memorial. He was always willing to lend a hand to help on the work. When well enough, he was seldom absent, and seldom late.

Roma, Q. ROBERT C. GILMOUR.

CUTHBERTSON.—It is ours to report the loss of our Sister R. Cuthbertson, who fell asleep in Jesus on Sept. 8th, at the age of 51. Our sister had been a constant sufferer for a number of years, but it was not until just a week before the end that her condition became serious. She had been a member in the church in Kaitangata almost constantly, from the time of its inception 14 years ago till the time of her departure, having been immersed by C. A. Moore. She was a loving and devoted wife and mother, and, moreover, one who rejoiced in the knowledge of the redemption that is in Christ Jesus. Her favorite hymn was, "Fade, fade, each earthly joy, Jesus is mine, etc.," and among her last words she said she was "going home."

And now she has gone, and we write "Blessed are the dead which die in the Lord," and look for a happy reunion at his coming.

C. Watt of Dunedin conducted the burial service, and conducted a memorial service in the chapel the same evening.

Kaitangata, N.Z. A. ROV.

VICTORIAN MISSION FUND.

Church, Doncaster, per Sis. M. Gill ..	£1 18 7
" Cheltenham, per Sis. Gould-thorpe ..	1 4 9
" Swanston-street ..	12 10 0
" Lygon-street, per Sis. S. G. Dickson ..	5 5 0
Three Subscribers at Croydon ..	0 3 0
	£21 1 4

J. A. DAVIES, Treas., "Milford," Church-st., Hawthorn.
 M. McLELLAN, Sec., 233 Drummond-st., Carlton.

Coming Events.

Observe the time of their coming.—Jeremiah 8: 13.

OCT. 7.—Look out for the Norwood Church Anniversary on October 7th. Tea and Public meetings on October 11th. Large meetings expected. Come and rejoice with us.

OCT. 7.—Fitzroy Tabernacle Twelfth S.S. Anniversary. Speakers, T. Hagger in the afternoon, H. G. Harward in the evening. Come. Special singing and decorations.

OCT. 9.—Fitzroy Tabernacle. Tea for scholars at 6.30 p.m. Public demonstration at 8 p.m. A good programme. New hymns from America. Everyone welcome.

OCT. 10 and 11.—Sale of Work and Concert in the Christian Chapel, North Fitzroy. Sale of Work opens in the afternoon at 2, and in the evening at 7. Concert at 8. Admission Free.

OCT. 10.—North Melbourne Church Anniversary and re-opening of Chapel. Tea and public meeting Reserve this date. See future announcements.

OCT. 14 & 16.—Petersham Anniversary, Sunday and Tuesday. Tea (sixpence) and Public Meeting. Don't miss it.

OCT. 15.—Burwood Boys' Home Annual Demonstration. High Class Concert, Monday, October 15, 8 p.m. Artists:—Miss Fanny Lyndhurst, Miss Nellie McClelland, Miss Ethel Benson, Miss Annie Cook, St. Paul's Cathedral Quartette Party, Messrs. W. F. Wyatt, A. J. Pallett, F. Drake, and H. Rofe. Admission, 1/-; Reserved Seats, 2/-.

OCT. 21 and 23.—Surrey Hills Sunday School Anniversary. Good singing by the children.

OCT. 26.—Don't forget the date, Friday, Oct. 26 The Second Annual Concert of the Chetwynd Cricket Club, Nth. Melbourne, in the U.F.S. Hall, Queensberry-street, near the chapel. Tickets, 6d.; a few reserved seats, 1/-. Secretaries, kindly note this date. W. McCANCE, Sec.

OCT. 21, 23, 25.—Christian Sunday School, Lygon-st., Carlton; 37th Anniversary. Sunday, Oct. 21st; Address in afternoon at 3 o'clock; Flower Service at 7 p.m., Special Address by W. C. Morro, B.A.; Subject, "The Glory of the Cross." Tuesday, Oct. 23rd; Grand Entertainment at 7.45 p.m. Thursday, Oct. 25th; Service of Song, "Only a Wife." Tea: Children, 9d.; Adults, 1/-.

WANTED.

Missing! Hebrew Bible and Grammar, loaned some years ago to a preacher. Reply to A. T. Magary, Adelaide.

Improver to the Blacksmithing trade, "Country." Able to shoe. Would prefer a church member. Write to J. C. Skinner, Blacksmith, Rockville P.O.

MARRIAGE.

SELWOOD—ADANIS.—At BYTON-street, North Melbourne, on 22nd September, 1895, by Mr. M. W. Green, J. Selwood, to Beatrice Adanis, now of Balaklava, S.A. Silver Wedding.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney. Geo. Arnott, Treasurer, 30 Point Piper Road, Paddington.

Baptismal Trousers

We have just received a small shipment of the above from the Goodyear Rubber Co. of New York. They are the very best thing of the kind made, solid rubber boot with leg coming down to the bottom of heel looking when on the baptist like a seal pair of black trousers and polished boots. Jas. Johnston has a pair of these trousers which he has used constantly for six years, and they are now as good as ever, and the church in Collingwood has a pair which they have had for at least twelve years, and they are still good and being constantly used. With fair treatment these trousers will last for many years. We have only a few pairs by way of trial, with following sized boots 5, 6, 9, and 10. We can most heartily recommend these trousers. Price at office £4 10s.; by post or carriage in Victoria £4 12s. 6d.; outside of Victoria £4 15s. Austral Co.

Printed and Published by the Austral Publishing Co. 528 Elizabeth-street, Melbourne.