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## Poets' Corner.

So will we sing and praise thy power.—Psalm 21: 13

### The Hindu Speaks.

SIR ALFRED A. C. LYALL.

Here in this mystical India,  
The deities hover and swarm,  
Like the wild bee heard in the tree-tops,  
Or the gusts of a gathering storm.

In the air men hear their voices,  
Their feet in the rocks are seen—  
Yet all say, "Whence is the message,  
And what now the wonders mean?"

A million shrines stand open,  
And ever the censer swings,  
As we bow to a mystical symbol  
Or figures of ancient kings.

Pushed by a power we see not,  
Struck by a hand unknown,  
We pray to the trees for shelter  
And press our lips to a stone.

And the myriad idols about us,  
Or the legions of muttering priests,  
The revels of rites unholy,  
The dark, unspeakable feasts.

What have they wrung from the silence?  
Hath even a whisper come  
Of the secret—whence and whither?  
Alas—the gods are dumb!

## Original Contributions.

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

### The New Patch and the Old Bottles. W. C. MORRO.

In no less than four out of the seven sets of questions for the examination recently held by the Sunday School Union, the last question had to deal with Christ's short parables of the new patch and the old garment, and of the new wine and old bottles. I had opportunity of knowing the answers given to this question in two divisions, and the explanation given, with but two exceptions, was that Christ was contrasting the law and the gospel. The old bottle—the law—could not contain the new wine—the gospel; and the old dispensation or the old garment could not bear the new patch of the gospel. I must admit that this is the common explanation, but I have six reasons for considering it an erroneous one.

1. There is nothing in the context to indicate that Jesus was contrasting the law and the gospel, nor is this conversation between Jesus and the disciples of John placed by any one of the three gospel writers in anything like close connection with any paragraph that may be construed into the

semblance of a contrast between the law and the gospel.

2. But on the other hand the context plainly indicates that it is a lesson on fasting. The disciples of John ask Jesus, "why do we and the Pharisees fast oft, but thy disciples fast not?" The parables alluded to are a part of the answer to this question, and consequently the correct interpretation must be a reason why the disciples of Jesus did not fast.

3. This fasting of the Pharisees and disciples of John was not in obedience to a command of the law, for the law commanded but one time of fasting, and that was on the great day of atonement. Others were permitted, but this was the only one that was obligatory. But the fasting under discussion was the Pharisaical custom of fasting twice

old is better." If this passage then be a contrast between the law and the gospel, Jesus expressed his approval not of the new doctrines, but of the old; for he says, "the old is better."

For these reasons I reject the old interpretation, and shall now give briefly what I regard as the correct one. The rule of exegesis which requires every passage to be interpreted in the light of its context, demands that we shall in this instance so construe the passage as to throw light upon the question, why the disciples of Jesus did not fast. The Lord answers this query, as he often did, by stating parallel cases, and leaves his hearers to draw their own conclusion. In the present discussion, he states four of these parallels. The first one is, "can the sons of the bridechamber mourn so long as the bridegroom is with them?" But the days will come when the bridegroom shall be taken from thence, and then will they fast. Fasting should be suitable to the occasion, and the present time, like a wedding, was to the disciples a time of joy, and hence it would be most inappropriate to fast. Not only would fasting at a time of joy, such as a wedding, mar the enjoyment of the occasion, but would also vitiate any good that might result from the fast. The next parallel stated by Jesus is, "no man seweth a piece of undressed cloth on an old garment, or else that which should fill it up taketh from it, the new from the old, and a worse rent is made." This means that as the patch should be suited to the garment, shrunken cloth to a shrunken garment, lest the rent be made worse; so should the fast be suitable to the occasion, or else the former will be thrown away, and the latter will be marred. In the third parallel the same truth is taught; that as a suitable skin must be selected for wine, or else the skin will be rent and the wine spilled; so must a suitable time be selected for a fast, lest the fast be unavailing and the occasion be robbed of all its joy. Finally the fourth parallel teaches that fasting at a time of mirth would be as inappropriate as giving good old wine first, and inferior new wine afterwards.

Before closing, I would anticipate and answer two possible objections to my strictures on the old interpretation. One is that the language of Jesus in respect to the patch and the garment is negative and not positive. He says, "no man puts a patch of undressed cloth on an old garment." So the advocates of the old interpretation say, that instead of Jesus comparing the gospel to a patch, and the law to a garment, he really says his new doctrines can not be a patch upon an old garment. But this objection misses the point of comparison in the mind of Jesus. He is not censuring the patching, as our objector supposes, but the patching with ~~unshrunken~~ cloth. Had shrunken cloth been used on the shrunken garment there would



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a week, and was wholly voluntary. Hence if Jesus was making a contrast, it would not be between the law and the gospel, but between the custom of the Jews and the gospel.

4. If Jesus is making a comparison, the two things compared are represented by a garment and a patch. This involves the incongruity of the law being represented as a garment and the gospel as a mere patch upon it.

5. Christ represents the condition of the garment as being worse for the patching. Can we believe for one moment that the intermixture of the gospel with the law would make the latter any worse.

6. In Luke, Jesus is represented as adding, "no man also having drunk old wine straightway deserveth new, for he saith the

have been nothing to condemn. The interpretation that I have submitted is based upon the incongruity between an unshrunk patch on a shrunken garment, but the old explanation must suppose a negative comparison between the patch and the whole garment, and consequently my fourth objection is well taken.

Another objection is based on my sixth reason for rejecting the old explanation. This reason says our objector, holds with equal force against your own interpretation, for Jesus says, "the old is better." The *old* in this case refers to the practice in which the parties questioned were then, and had been in the past engaged. The *new* was that which they were asked to put in its stead. The question was, "why do not the disciples fast?" Hence their practice was feasting, and instead of it they were asked to fast. Hence in this case the feasting was the *old*, and the fasting was the *new*, and Jesus says, "the old is better."

### The Jordan Ford.

JAS. JOHNSTON.

The old countries abound in fords, around which history clings laden with deeds of valor and of blood, deeds of mercy and of misery, deeds of salvation and of condemnation. If the Jordan ford could utter words, it would take volumes to contain its interesting and fascinating history. It would be unwise to attempt even a synopsis of events in this article. The land along whose border the Jordan meanders, though small, can boast of a wonderfully rich harvest of historical events. And the Jordan river has been prominent in adding many weighty incidents to her store.

Every individual may make history. As the river of life flows on, we find that the crossing places, or fords, are the land-marks of history. If a man has had no fording to do he has made no history. You remember that for 40 years the Israelites traversed the Sinaiatic peninsula before reaching the Jordan. The crossing of that river was an experience in their history never to be forgotten. It was the leaving of old ways, old ideas, old ideals, behind; the embracing of new hopes, new desires, and new aspirations. The Jordan ford was the crossing place. It was fitting, therefore, that Joshua, by the command of God, should select twelve men to erect a memorial in the middle of Jordan as commemorative of that crisis in the national life of the Israelites. The anticipation of entering into new fields of labor, laden with all that man desires in this life, must have been great, but greater must have been the retrospect when their anticipations were powerfully realised. Men like to date events in their life from some great calamity or some brilliant success; from some deep sorrow or some extreme ecstasy. These are the fords in life's river, and become historical.

We have always admired Gibbon, Hallam, Montgomery and others as historians, but have we ever stopped to consider the men who make events? Life's stream, to some, ebbs slowly towards the great ocean of destiny; to others, it speeds on with a Niagara



THE JORDAN FORD.

rush, sweeping all before it. Both have their fords, their history marking periods; both are leaving old vanities for new realities; both are raising memorials to be cherished long in memory's recesses; both are moulding events for time and eternity.

But what about those whose fordings are not embellished with life's sweet realisations? As truly do they make history, but it is that kind which carries with it the atmosphere of King Charles' court—recorded only to be read with regret. But we are living too fast now-a-days for individual history to be recorded. True, but it is none the less history, and there is a book which, like the sensitive cylinder of the phonograph, records events surely and accurately—it is the book of memory. The faster we live, the faster are our deeds impressed. But here and there are crossings which are indicators of many events. Around these fords are clustered numerous historical data which mark our rise to nobler efforts and broader fields of activity. Thus all along the stream of life are found fords, to which belong some special crisis, and around these crises hang the less prominent events in our life.

In one life there may be numerous fords. Places are found along the stream of life which foster rest, pleasure or happiness; others which create pain, toil or sorrow. These are inevitable. But to every individual comes the last great crossing—the fords of death. The realisation of the promised possession looms up in the golden twilight of life's declining day, and buoys us over the river of death, if our deeds are the offspring of Godly parents. What history we have made will be the talisman or dread of our future existence. In this case the Jordan ford—the crossing of the river of death—would mean the leaving behind the old life, and, like the Israelites, the taking up of a

new life under new conditions, which make the fords of death an historical event for every individual. What careful makers of history we ought to be!

## Foreign Missions.

### Among the Preachers.

The real preacher is a leader. The churches are looking for leaders, and they will follow. Give us missionary preachers and we will have missionary churches. The preacher who is not leading is dying. He must either inspire or expire. The preacher must lead if he will live. He must not only talk boldly, but give liberally. This is the eloquence that tells.

WALTER SCOTT says:—"Go" is a verb in the imperative mood. The language is imperial and imperative; it is of authority. "Go ye into all the world, to Europe, to Africa, to America, and to the islands of the sea." Leave your footprints on the snows of the frozen north. Trace out pathways into the flowery pampas of the balmy south. See the setting sun, the wild prairies, and the still wilder men that inhabit them. Search out the land of figs and dates, the land of vines and olives. Go to the ends of the earth, for your success will be in the ratio of your mobility.

MISS MARY THOMPSON:—Are we, who have received so many blessings from a loving Father's hand, doing what we might to make the lives of others bright. Are we doing what we can to bring the glorious gospel of Jesus Christ to those now in heathen darkness, do we think of the weary and heavy laden who have never heard of

him who came to this earth bringing peace and happiness to all who will accept him. God loveth a cheerful giver, and we will receive a rich blessing in our own souls, if we deny ourselves to help those who have been denied the blessings and privileges we enjoy.

**H. PEACOCK:**—Not only is the success of the onward march of Christianity in heathen lands dependent on the activity of the church, but the success of the church is essentially dependent on the missionary spirit that it possesses, and the missionary enterprise that it displays. The spirit of practical Christianity is missionary, and its mission is "the world for Christ."

**BENJAMIN FRANKLIN** says:—The missionary spirit is on the increase just in proportion as the general interests of the cause of Christ are on the increase. We must, with the principles we hold, at no distant period become a great missionary people.

## China and Missions.

### As Others See Us.

A Chinaman who has travelled far from his own land, and has observed civilisation different from that to which he is accustomed, describes Europeans thus:

"They live months without eating a mouthful of rice; they eat bullocks and sheep in enormous quantities; they have to bathe frequently; the men dress all alike and to judge from their appearance they are all coolies; neither are they ever to be seen carrying a fan or an umbrella, for they manifest their ignorant contempt of these insignia of a gentleman by leaving them entirely to women; none of them have finger nails more than an eighth of an inch long; they eat meat with knives and prongs; they never enjoy themselves by sitting quietly on their ancestors' graves, but jump around and kick balls as if paid to do it, and they have no dignity, for they may be found walking with women."

**A Chinaman's View of the Germ Theory.**—I stepped into a tea-house for some tea, and an opportunity to preach. At the table next to me I overheard some elderly men discussing foreigners. Presently, one man said: "They know how to doctor; there is Dr. Macklin, I have seen him at work. Every patient that goes to the hospital is stuck with a pin, and the doctor takes a little of the blood and puts it under the microscope and see just exactly what bug the man has. For," say he, with a very wise look and accent, "everything is caused by a bug, and when they know exactly what bug is in the blood, they know exactly what medicine to give to kill it. It is not guesswork; there can be no mistake. There is a different bug for each disease. Now the malaria bug," he continued, "is a very bad one; the opium bug is very fierce, but the ordinary food bug, causing hunger, does not matter, it's all right."—*Frank Garrett.*

**Miss Mary Kelly: A HUNGRY SOUL.**—We were invited to-day to the home of the sister-in-law of Li Hung Chang. Everything possible in the way of Chinese politeness was

tendered us. What interested us most was one who seemed to grasp clearly the significance of a spiritual religion on hearing it for the first time. She is a friend of the hostess. When we began to speak about the true God she said, "When Lady Tsao told me you were coming here to tell the true doctrine, I asked her if I might not come and listen." She drank in every word most eagerly. She said, "I have no relatives to trust, so I put all my confidence in the idols; I had nothing else to trust but them. My husband died in office years ago; my two sons died, my daughters are married and gone; my father's home is far away; I have only two young grandsons left. So, although I could not deeply believe in the idols, I had nothing else to trust; I burned incense and worshipped them three times a day. You have a way by which your sins may be forgiven; we have none." You should have heard how minutely she inquired the way how to worship God who is spirit, and have seen how greedily she took the gospel of Luke which we gave her. Several times she said, "Now I have found the way." She is a very intelligent woman, and reads well.

**JULY 1ST IS F.M. SUNDAY. SOUTH AFRICA.**—Brethren Renton return to Africa this week—two families in Sydney are going shortly—others follow. We wish all God-speed, and a courage to serve him in the rush of life yonder. Brethren going should let their church secretary and the F.M. committee know what address will find them.

**ISOLATED MEMBERS AND OTHERS.**—We will send post free any number required of last year's and this year's pictorial leaflet (20 pictures in all), and F.M. envelopes. Don't be left out in the cold. Send a card to secretary Gole or Smith or Ludbrook.

**THE PRAYER MEETING** topic for June 27, was a good one. "Missions the heart of church life." Matt. 28, 16-20. Ro. 10: 11-15.

The F.M. committees desire the brethren sending money for a S. African preacher to understand we are not committed to any fixed line of procedure as yet. Send along and trust the brethren to do what seems wisest and best.

There are 12,000 white missionaries and 70,000 native helpers in non-Christian lands. Between 3 and 4 million pounds are given yearly for missions.

In our land every 750 people have one preacher. In heathen lands 200,000 people go to one preacher, that is to say a preacher is 300 times as scarce where most needed, as in our own Bible-lands.

**THE NEWS FROM CHINA** in our daily papers is very disquieting. In and around Peking, the capital city, the mission stations, missionaries and native Christians are suffering severely. Let us pray to the Father for all his children in this land.

**HOW IS IT?** "My dear fellow," said a preacher to his friend, "the people are *always* poor and suffering from hard times when one is making a collection."

## Our Missions.

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

### Victoria.

**G. H. BROWN** has since conference continued his work in the Mallee District with good meetings. He has been encouraged by seeing seven added by faith and baptism; most of these were at Warmer West. On the 27th May there was one decision at Brim. Bro. White preaching.

**A. W. CONNOR** has continued his rounds on the Horsham circuit, preaching at Dunmunkle and Minyip. The meetings for worship well attended, and a spirit of earnestness among the churches. Polkemmett and Horsham have also been visited.

**H. LENG.**—Our brother writes, during the past month have been my usual round, Carew, Border Town, Lillimur, Dinyarrick, Yanac North, Kaniva, Serviceton and Bunyip. One addition during the month, making six by primary obedience since conference report was sent in. Preaching meetings have commenced at Yanac-a-Yanac, 40 present at first meeting, outlook encouraging. Bro. and Sis. Trigg have moved from Serviceton to St. Arnaud.

**E. GRIFFITHS** has gone all round his old district (Wedderburn) prior to taking up the work at Barker's Creek. Held valedictory service at Wedderburn on June 4th, a packed meeting; at the close Mrs. Hansen made the good confession and was baptised the same hour of the night. Others are near the kingdom. This making two additions during the month, the other being at Mystic Park.

**W. BURGESS.**—During Bro. Burgess absence from Echuca District (while at Warrnambool) Bro. Grant kindly took a tour round the circuit. A block of land shall be purchased at Shepparton for £100. Cash and £30 has been collected locally as a nucleus of a building fund. Since report at Conference closed there have been to additions in this circuit, both at Echuca.

**G. B. MOYSEY** has returned from his visit to the churches in the Western District, having called at Colac, Terang, Warrnambool, and Port Fairy, going and returning. Since his return to Melbourne he has preached at Collingwood and St. Kilda.

## From Abroad.

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

### A Trip to Moree and Mungindi.

D. A. EWERS.

On the evening of Easter Monday I took train for Moree, 413 miles N.W. from Sydney, and arrived about noon next day. The first hundred miles of the journey, as far as Newcastle, was enlivened by the companionship of Bro. W. Wright, who was return-

ing home from the Conference. The rest of the trip was anything but pleasant. My fellow-passengers were nearly all smokers, and though we were not in a smoking carriage, indulged in their dirty habit without restraint. Now, I have no objection to a man smoking himself, but I draw the line when he smokes me. However, my feeble protest being disregarded, I endured in silence, reflecting that of all men smokers as a rule are the most intensely selfish. But I must proceed gently here or I may hurt some one's feelings. Lest I should be misunderstood, let me hasten to say that I honestly believe there are smokers who have some regard for the feelings of others. At least I have heard of such cases, and so I do not condemn them as all equally bad. At Moree Brethren Winter and Mahaffey were on the platform to meet me, and the former drove me to the hospitable home of Bro. and Sister Hodson, where a square meal soon dispelled the gloomy reflections of the railway carriage. I felt I could almost forgive the smokers. A drive of 20 miles brought us to Bro. Winter's comfortable residence, "Inglewood Forest," where, surrounded by his flocks and herds, he is monarch of all he surveys. Here I spent some of the happiest and laziest days of my experience, doing little else but eating, reading, and sleeping. I had come up to obtain relief from asthma, and in less than a week it had entirely disappeared, and I was soon feeling restored to health. I may state here that I gained eighteen pounds in weight during my six weeks' visit. My visit to Inglewood will ever stand out as one of the greenest spots in my memory. The thoughtful kindness of Sister Winter, and indeed of all the family, cannot be described. Coming there a stranger, I was treated as a loved son and brother.

I spent two Sundays and the intervening week in Moree, where I was the guest of Sister Hodson. Here, too, I met with kindly attention and genial hospitality. I spoke altogether eight times in Moree. The preaching services were not largely attended. The largest audience did not exceed 40, and the smallest was 16, but the meetings were not well known, and we had to compete with a circus and other special attractions, as it was the annual show times. There are about 30 names on the church roll, but many of these live at a distance. The average attendance at the Lord's table in Moree is about 13, but in addition to these six of the Winter family break the memorial loaf at Inglewood Forest, and two other sons with their wives also meet at their home, "Broxburn," about 50 miles from Moree. These are all members of the Moree church. The brethren have a commodious, though not very ecclesiastical-looking chapel, but it is situated rather far from the centre of the town. The principal speaker is E. T. Ball, who, in addition to his Sunday work, conducts a week-night Bible Class. He keeps a private school a mile or two out of town, and takes a delight in the Lord's work. His sister-wife is a true helpmeet, and assists him in cleaning the chapel and attending to the lamps, all of which is, like the preaching, done gratuitously. Bro. Ball is known to many as a regular writer for *Good News*, published by Bro. Walker of Lismore. Some time ago, in recognition of his labors, the

brethren presented him with a tangible token of esteem in the form of a purse of money. W. Winter goes into Moree once a month to exhort and preach. Strange to say the brethren there have no Sunday School. They have enough children of their own to form one, and with a little trouble could get others, but they lack either the time or the will for the work. A school has been started once or twice, but has fallen through. The members' children are now attending other schools, and will likely unite with other churches. Indeed, while I was there two children of one of the members were confirmed in the Church of England, where they had been attending school. The older I grow, the more profoundly I am convinced of the importance of Sunday School work. The brethren at Moree do not realise that they are thus neglecting the most efficient means at their disposal for the preaching of the gospel.

On the 18th May Bro. Winter started to drive me to Mungindi, a little town on the Queensland border, 74 miles from Moree, and about 55 from Inglewood. We went out of the way to spend a night with a friend, and must have travelled nearly 70 miles. It was a ride long to be remembered. The second day we were 12 hours on the road going about 40 miles. The roads were heavy with recent rains, and the black mud exceedingly affectionate. The last few miles we took it in turns to walk, and gently persuade the weary horses with a whip. We arrived at 10.30 on Saturday night, and were not expected, as the roads were so bad. At Mungindi there are about a dozen members, some of them a distance from town. A few miles in this district is not thought much of. As there was no other service in the town that day, we had, although at short notice, quite a good meeting at night, and a young man who had previously decided confessed Christ. He is a brother of Sylvester Butler, whose wife is a daughter of W. Winter. S. Butler is the leading storekeeper in Mungindi, and his shop would not disgrace any of our large cities. He is an exceedingly man, living at high pressure, and has also a store on the Queensland side of the border. Upon him generally falls the conducting of the Lord's day meeting. Like other brethren here he is very anxious to see a preacher stationed in the district, and like them will assist liberally. From promises made me there will be no difficulty in raising 50/- a week, and I hope the Conference Committee will see their way clear to send them a suitable man before long. Sister Butler conducts a Sunday School, but does not receive the help the work deserves, Sister Kennair being her only assistant. The meetings are held in a small hall built by Bro. Butler at the rear of some shops, and used by the church free of rent. They have a nice organ, and with a resident preacher a good work could be done. The young man referred to was baptised by Bro. Winter on the Tuesday morning in the Barwon River before a few spectators. Delayed by heavy rains, which rendered the roads impassable, we spent a second Lord's day in Mungindi. Our creature comforts were attended to by Sister Butler, who is a worthy daughter of her parents.

Leaving Mungindi on Monday, May 28th,

we managed with three changes of horses to reach Inglewood the same night, and next morning Bro. A. Winter drove me into Moree, whence we went by train to Gravesend, 35 miles on the Inverell line, and visited Bro. H. Cook, one of the Moree members. Bro. and Sister Cook were pleased with our visit, gave substantial help to our Petersham Building Fund, subscribed for the *CHRISTIAN*, and readily promised to assist in supporting a preacher in the district. Leaving there next day, a rail journey of 22 hours brought me back to home and loved ones.

W. Winter is really the founder of the work in these parts, and the bishop of the whole district. He is a quiet man, with a considerable amount of sanctified common sense. He loves the old Book, and his mind is richly stored with its treasures. I greatly enjoyed fellowship with him and his estimable family. I shall never forget the pleasant drives and walks about Inglewood, and the happy talks we had together. The world is the brighter and the church the richer for the existence of such families.

## Sunday School.

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

LESSON FOR JULY 15TH.

The Gentile Woman's Faith.

MARK 7: 24-30.

GOLDEN TEXT.—"Lord Help Me."—Matt. 15: 25.



Within a few weeks of the incidents recorded in last lesson Jesus and his disciples take a missionary tour through Galilee reaching to the cities of Tyre and Sidon. They were the principal cities of Phœnicia, on the Mediterranean coast. Tyre was about 34 miles north from Mount Carmel and about 22 miles south from Sidon. Reaching this region, which was outside the limits of the land of Israel, Jesus seeks quiet and rest in some house, but finds here, as everywhere, he cannot keep himself to himself; and as usual, he is besieged with appeals for help. A woman, whose nationality implies that she was a heathen, comes to the Master with a most earnest prayer for her daughter, who is possessed with an unclean spirit. There is no doubt that not only the inhabitants of Israel believed that human beings were possessed and controlled by evil spirits but that the New Testament writers also believed it, and Jesus seems to indorse that be-

lief. The woman pleads earnestly for assistance, and Jesus apparently does not hear her, while the disciples become indignant and beseech Jesus to send her away. She still persisted in her plea, taking the silence of Jesus as an encouragement. When Jesus answered, it came very severe: "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs." Even though Christ's mission was to the lost sheep of the house of Israel, the woman, an alien, drew near and worshipped him and persisted in her petition, evidencing deep humility. Her faith was powerfully demonstrated in her answer to Jesus. The bread may be for the children but there may also be sufficient crumbs to feed the dogs. For this saying, a saying indicated of great faith manifested by the surmounting of numerous obstacles in her path, she is told to go her way as the devil has gone out of her daughter. She persisted and waited until the Lord had mercy and gave her according to her faith. Returning home she found her daughter better, but weak and lying upon the bed.

"Lord, give us such a faith as this,  
And then whate'er may come,  
We'll take e'en here the hallowed bliss  
Of an eternal home."

## Biographical.

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

### Life of Elder John Smith.

#### CHAPTER XI.

About the beginning of the present century, the Baptists of Kentucky were, for the most part, gathered into two bodies, known as the *Elkhorn* and the *South Kentucky Association*. These two communities differed much in religious temper and doctrine. Elkhorn was rigid in her interpretation of the Creed, and her ministers, under the popular name of *Regular Baptists*, contended, almost without exception, for every jot and tittle of the Philadelphia Confession of Faith.

South Kentucky comprised those more liberal churches that attached comparatively but little importance to creeds, and held the doctrine of a General Atonement, contending sometimes, with all the zeal of Arminians, that Christ tasted death for every man—that the gospel made ample provision for the salvation of all. They were known as *Separate Baptists*.

Pursuant to resolutions adopted in both bodies, two delegates from each of the churches of the Elkhorn and the old South Kentucky Association met in convention, at Howard's Creek, in Clark County, on the second Saturday in October, 1801, and consummated a union by the unanimous ratification of the following

#### TERMS:

We, the Committee of the Elkhorn and South Kentucky Associations, do agree to unite on the following plan:

1. That the Scriptures of the Old and New Testament are the infallible Word of God, and the only rule of faith and practice.

2. That there is only one true God, and in the Godhead, or Divine Essence, there are Father, Son, and Holy Ghost.

3. That by nature we are fallen and depraved creatures.

4. That salvation, regeneration, sanctification, and justification are by the life, death, resurrection, and ascension of Jesus Christ.

5. That the saints will finally persevere through grace to glory.

6. That baptism by immersion is necessary to the receiving of the Lord's Supper.

7. That the salvation of the righteous, and the punishment of the wicked, will be eternal.

8. That it is our duty to be tender and affectionate to each other, and to study the happiness of the children of God in general, and to be engaged singly to promote the honor of God.

9. That the preaching Christ tasted death for every man, shall be no bar to communion.

10. That each may keep up their association and church government, as to them may seem best.

11. That a free correspondence be kept up between the churches thus united.

About an equal number of churches being on each side of the Kentucky River, that stream was made the line, and the Old South Kentucky Association was accordingly divided into the North and the South District. North District, comprising about twenty-three churches, met for the first time in October, 1802, at Unity, in Clark County, and adopted the following

#### CONSTITUTION:

From a long series of experience, we, the Churches of Jesus Christ, being regularly baptised by immersion, upon the profession of our faith in Christ, are convinced of the necessity of a combination of churches, and propose to keep the rules of an Association, according to the following form of government:

1. The Association shall be composed of members sent from the different churches with letters to represent them.

2. In said letters shall be expressed their number in fellowship, those baptised, received by letter, dismissed, excluded, and deceased, since last Association.

3. The Association thus formed shall be a council of advice, and not an authoritative body.

4. The Association shall be governed by a regular decorum.

5. The Association shall have a moderator and clerk, chosen by the suffrage of the members present.

6. Any church may be received which the Association may approve of.

7. Every church in the Union shall be entitled to an equal representation.

8. Every motion made and seconded, shall come under the consideration of the Association, unless withdrawn by the member who made it.

9. The Association shall endeavor to furnish the churches with the minutes of their proceedings, provided the churches will furnish the means.

10. There shall be a book kept wherein the proceedings of every Association shall be regularly recorded by a secretary appointed

for that purpose, who shall receive a compensation yearly for the same.

11. All questions shall be determined by the will of the majority in the Association, as, also, any amendment or alteration of the Constitution.

12. The Association shall have a right to withdraw from any church which they judge to act or to persist in disorder.

13. On the close of business, the minutes shall be read, passed by the Association, signed by the moderator, and attested by the clerk.

Not long after its organisation, the North District Association began to exercise, in a very peculiar way, the functions of an Advisory Council. Charges were preferred against Elder David Barrow, a member of church at Mount Sterling, by the Bracken Association, to the effect that he was disturbing the peace of the churches by his opposition to domestic slavery.

North District, having patiently heard the complaint of the Bracken churches, and David Barrow's defence, expressed the opinion that he had given cause of hurt "by meddling with emancipation;" but that his explanations and apologies were satisfactory. They aimed, however, to provide against such disturbances in future, by advising "that any minister that should propagate unsound doctrines or views, pernicious to peace and good order, might be suspended by any two preachers, until he could be formally tried by a council of five ministers, whose decision ought to be final."

Accordingly, a council of ministers reported at the next Association, which met at Grassy Lick, in Montgomery County, that they had, according to the advice given, dealt with Mr. Barrow for still preaching the doctrine of emancipation, to the hurt and injury of the feelings of the brotherhood. The Association approved the course of this council, and, after hearing the accused again in his own defence, expelled him from his seat; and, at the same time, appointed a committee to prosecute him before his brethren at Mount Sterling.

Questions concerning the moral condition of infants, began also, about this time, to excite some interest among the churches; and the doctrine of infant corruption, and infant damnation, was often discussed. Some of the more amiable, though less orthodox, ministers, ventured to speak a word in behalf of the little ones, causing much dissatisfaction by their presumptuous charity.

"What shall be done with our preachers that thus propagate infant purity?" asked the Bald Eagle Church; and the Northern District answered:

"If they are the preachers within our bounds, we refer you to *advice* already given respecting ministers that propagate unsound doctrines."

To be continued.

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## The Leader.

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

### Religion and Democracy.

There has been much discussion of late as to the possibility of successfully running a daily newspaper on distinctly Christian lines. So far, it has to be confessed, there does not seem much probability of such a venture being seriously undertaken. The world has not yet reached that point in moral progress when such an experiment could hope to succeed. If, however, the fact is borne in mind that the weekly religious newspaper is practically a development of the latter half of the present century, and that their number, power, and influence is constantly on the increase, it does not seem at all utopian to regard these as a prophecy of the advent, in the near future, of the daily paper with a distinctly Christian backbone. There is nothing that would bring about this consummation more speedily than for the present secular daily press to adopt a hostile, or semi-hostile attitude, towards the Christian

religion. As things are, it cannot be said that the daily press of the Australasian colonies is hostile to religion. It is only now and then that one or two of them transgress in this direction, and on these occasions it is quite possible the editors have failed to notice that their leader-writers have said some things that were neither wise nor true. Possibly the sub-leader in the *Age* of last Saturday is a case in point.

In this article we are called upon to admire the transcendent virtues of Democracy, and to deplore the deteriorating effects of Christianity. Democracy is enthroned and religion dethroned. Victorious Democracy is leading the people onward in the paths of peace, plenty and prosperity. Religion, on the other hand, is represented as doing nothing, or if doing anything, actively opposing anything in the direction of ameliorating the condition of mankind. That the case is not overstated may be seen from the following extracts:—

"But the question forces itself how any religion distinguished by all or some of these unlovely qualities can be essential to the well-being of Democracy or anything else."

"In the meantime, the men who have done Democracy the most eminent service have certainly not been the occupants of the pulpit."

"But such appeals would have more effect if it could be shown that the church, or the churches, had usually taken a prominent part in rescuing the helpless masses from their dumb, despairing, political slavery."

"If we turn to the frightful revelations which have been made of the evils of sweating in London and Melbourne: to the perfectly horrible lives led by the very poor of the world's metropolis, in dwellings where neither decency nor health can be so much as aimed at; religion has never more than a few halting words to say of them, and positively no help at all to give."

In reading the above lines one could very well believe that the editorship of the *Age* had, for the time being, been assumed by Mr. Joseph Symes. For the sentiments expressed are quite on a par with many of his libellous and untruthful statements. It may of course be urged by the *Age* that the text which it took for its discourse was furnished by Dr. Strong. This gentleman, it appears, asserted that religion was degraded and perverted by the "cant, hypocrisy, and nonsense so often associated with it." Unfortunately, this is to a large extent true, but standing by itself without the reverse side of the picture, it resolves itself into a hideous caricature. Even Dr. Strong, who is not the most unbiased of witnesses so far as other religious bodies are concerned, knew that there was another side, and expressed it

when he said that "Democracy cannot succeed apart from religion." He might well have gone further and said that Democracy could not have come into existence at all without the aid of Christianity. The first great preacher of Democracy was Jesus Christ. If Democracy means the right of the masses to be heard; that they should not be trodden underfoot by the iron heel of usurped authority; then, Jesus Christ was the greatest Democrat that ever lived. And as was Jesus himself in life, so in principle was the society which he founded. Principal Fairbairn well expresses its scope and grain in the following words:—"Now, the religion of the New Testament is a religion for creating and constituting a new humanity, and it seeks to create and constitute it by its idea of God, and what that idea constitutes and makes manifest. It is not, observe, a religion of anxious individualism, concerned about nothing save isolated souls; careful only to make men contented in life, peaceful in death, and happy in eternity. It may accomplish these, but they are only means, not ends. In its essence it is a mighty plan, splendid in its efficiency and its design, for the construction, from the base upwards, of a humanity or a society that shall, in all its parts, through all its members, in all its relations, express or articulate and accord with the righteous will of God. It is an ideal for the whole of humanity, and a great method for its realisation." This is the true democracy, and any democracy that is not built upon these lines, is not for the good, but for the evil of humanity.

It may be urged that this ideal democracy does not always find practical expression in Christian communities. True; nevertheless, it may be asserted without fear of successful contradiction, that Christianity, even as it is, is doing more for the uplifting of the masses than all the combined secular societies of the world. Take, for instance, the Salvation Army, with its members scattered throughout every quarter of the globe, and all engaged in alleviating the condition of mankind. What organisations of secular democrats are found engaged in like work? Well, what the Salvation Army is doing with the beating of drums and the blowing of trumpets, the churches, or rather the people composing the churches, are doing—individually and through societies—in a quiet way. It is needless, however, to enlarge upon this phase of the question. It is only profound ignorance or bigoted secularism that could say that in the matter of alleviating the condition of the poor, Christianity "had positively no help at all to give." No great journal, careful for its reputation for veracity, should ever have allowed a statement like this to appear in its columns. But our contemporary may

be on safer ground when it is speaking about political liberty! Political liberty, we are told, comes from the politician—meaning, of course, that the politician voices the sentiment of the people he represents. If the people are for freedom, so is the politician. But where did the people get their idea of liberty? To quote from Fairbairn:—"It did not come from antiquity. No oriental monarchy possessed or possesses it. They every one were or are despotic. It did not come from any ancient European state." In Rome and Greece, the majority of the population were slaves. Slavery, indeed, was the lot of the greatest portion of mankind. "No; if you want political freedom, it is to States that have known what it is to believe in the Christian religion that you must go. You go to Holland, as she issues purified from her baptism of blood, strengthened in her faith, and ennobled in her spirit, by the unequal, yet victorious struggle against Spain. You go to England as the Puritans made her. You go to Scotland as she was made by Knox. And underneath all you find that the grand dominant factors are the religious idea—the faith that came through Christ."

Modern Christianity with all its faults, is still the force that makes a true democracy possible. It may be true that some Christians have written and spoken against democracy, but this they have done, not because of their Christianity, but in spite of it. Their Christianity was not strong enough to eliminate the secular spirit within them. Some of the great names which secularists swear by, have been the bitterest foes to democracy. Bolingbroke, Hume, Gibbon and Comte would have none of it. It did not seem to them by any means a lovely thing. And truth to say, democracy, even when spelt with a capital D, has not always been everything that could be desired. If the voice of the people is to be as the voice of God, it must be so, because God is speaking through them. Otherwise, Democracy may be another name for a howling mob without love or justice, but full of hate and greed. To have an ideal Democracy you must have an ideal people. And to have an ideal people you must have a people whose sense of truth, of right and justice, comes from the greatest of all Democrats, the Lord Jesus Christ.

## Editorial Notes.

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

### An Archbishopial Decision.

The English Episcopal fold has been troubled over the question of the "reservation of the sacrament," and the Archbishops of Canterbury and York have finally declared

such reservation illegal. It is a little difficult for a non-Anglican to understand the importance attached to this subject, or to realise the heartburnings occasioned by the Archbishopial decision. The "sacrament" referred to is the Lord's supper; just why it is called a sacrament is not clear. The original meaning of sacrament is an oath, and no such word or idea is ever applied to the Lord's supper in scripture. The observance of the Lord's supper is not an oath, but a commemoration. "Do this in remembrance of me." Believing that the Holy Spirit has selected the most suitable words in which to convey his meaning to our mind, we prefer to use those words to the exclusion of others. "The Lord's supper," or "the breaking of bread" conveys no idea of a sacrament. A return to New Testament nomenclature would be a great step towards a return to New Testament Christianity. We should then never hear of the "sacrament," much less of "the reservation of the sacrament." There would be no "Archbishops" to settle such questions, and even the "Episcopal church" itself would cease to be. When we have to use unscriptural words to express our ideas there is grave reason for suspicion that the ideas themselves are unscriptural. In the Episcopal church the "sacrament is consecrated" by a "priest," certain prescribed words being used by the minister. Without such "consecration" the ordinance is invalid. If sick persons, unable to attend, are to partake some of the bread and wine so consecrated, must be taken to them, or the priest must consecrate some bread and wine at the house. The latter course is that provided by the church of England, but the former in which a portion of the bread and wine is "reserved" is preferred by many ritualists. The evangelical party contend that this is illegal, and now the Archbishops of Canterbury and York have decided that they are right. To most of our readers the question in dispute will appear about as important as that between the Big-endians and the Little-endians of Gulliver's travels. But there is more involved in the dispute than appears on the surface. Before the reformation the practice of reservation was accompanied by the idolatrous worship of the consecrated emblems. It was therefore forbidden by the reformers, and the 28th Article says, "the sacrament of the Lord's supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." Those who advocate reserving the emblems now are the men who, as an English writer says, "value it because it gives an opportunity to this very idolatrous worship, because of which the practice was condemned at the reformation." It is significant that the Archbishops in their ruling do not appeal to the

New Testament. They settle the matter by the prayer-book. The Archbishop of Canterbury, indeed, says, referring to the fact that "reservation" was practiced in the days of Justyn Martyr:—"This shows that such a practice was quite consistent with the Christian faith, and there was nothing in it that was wrong in itself." He clearly, only objects on the ground that it is contrary to the prayer-book. But how he concludes that the mere fact of a thing being done in the second century makes it "consistent with the Christian faith" is not clear to those who take the New Testament alone as a rule of faith and practice.

### Infant Communion.

The Archbishops referred to above, in condemning the "reservation of the sacrament," very rightly say:—"The holy communion is not to be treated as if it worked like a magical charm, without any co-operation on the part of the recipient. The church long ago gave up the practice of administering it to infants." When, owing to the doctrine of "original sin," infants were regarded as in a state of condemnation, and infant baptism was therefore introduced to save them from hell; infant communion followed as a logical matter of course, and is still practiced in the Greek or Russian church, indeed, the man who administers baptism to an infant and withholds the bread and wine is grossly inconsistent. There is just as much, or as little "magical charm" about the one as the other. If the baptism can be legally attended to "without any co-operation on the part of the recipient," why not the supper? There is certainly as much scripture for the latter as the former; that is to say, there is not the slightest hint in the New Testament of either. If it be urged that the infant cannot understand the ordinance of the breaking of bread, and is therefore unfitted to partake, the same applies to baptism! Some, in modern times, abandoning the original ground for pædo baptism—the utter depravity of the infant—now contend that an infant is a fit subject for baptism because of its innocence and purity. If so, why should the innocence and purity be ignored at the Lord's table? And, indeed, if it is a fitting subject for baptism, and is thus introduced into the church, why should it not enjoy all the privileges of church membership? The whole question of infant baptism is involved in hopeless absurdity, and it is not therefore surprising that it steadily loses favor with intelligent men and women.

### The Outlook in China.

How will the Chinese Puzzle be solved? He would be a clever man who could foretell the future of that unwieldy empire for the next ten years, or even the next twelve

months. Its 400 millions of people, welded firmly together and drilled and officered by Europeans could defy the world. But its disunion is its weakness and like a mighty whale stranded on the beach, it appears to be the helpless prey of its opponents. Whatever the future may have in store for China, it is clearly destined to be opened more freely to the influence of Occidental civilization. The clock of time cannot be put back, and the conservatism of the Boxers and their sympathizers are powerless to prevent the rising tide of progress. Out of all this strife and bloodshed God is evolving that which will tend to the ultimate good of that unhappy land and to the diffusion of his holy religion. In the meanwhile we hear and expect to hear of missionaries being murdered, and of hundreds of native Christians sealing their testimony with their blood. It is interesting to know that the missionaries of our American brethren are laboring at some distance from the present disturbance, but in all probability it will soon reach them. We can only pray for them, and that out of this strife in China there may be evolved for millions of its inhabitants the beneficent rule of the Prince of Peace.

## Sisters' Department.

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

### EXECUTIVE.

The Victorian Sisters' Executive met on the 1st inst., Mrs. Pittman presiding.

Sister Mrs. Henshaw of Adelaide kindly gave the Bible lesson. She drew our attention to the "Letters" of the Bible, especially those of Paul, and spoke very earnestly from the 3rd verse.

Minutes and correspondence having been dealt with, the financial statement in connection with Conference was received. We have a credit balance of £3 2s. 8d. Miss Rometsch was appointed minute secretary. It was resolved to hold a missionary meeting at Prahran during the month (with permission of church officers).

Successful temperance meetings were reported, that at South Yarra being arranged by Sisters Temperance Committee. The secretaries had a pleasant surprise, Mrs. Maston presenting Mrs. Collins with a dainty tea-set and Miss Hill a pretty brooch. Successful S.S. anniversaries were reported at Swanston-street, Ascot Vale, Footscray and Prahran.

We were pleased to have Misses Kingsbury and Thompson in our meeting. After closing exercises we had a social cup of tea. Next meeting—July 6th.

### DORCAS.

We had a meeting on the 11th of April, when we added the name of Sister Morro to our Committee, and she kindly consented to act as secretary. We talked over our work,

and we decided that Dorcas work was understood to mean only work for the poor and helpless. Any other work the sisters did in their various churches would come under the nature of aid or guild work, and would not be reported as Dorcas work.

We also decided to write to each church asking the time and place of their Dorcas meetings. Some of those written to have responded, but your committee would be grateful if the sisters here now would give us the information we wrote for, as the committee desire to visit each society, and also to form societies in any church not having a Dorcas Society, and to help them till they get a fair start. They also decided to make a visit to the Burwood Boys' Home on the first Wednesday in each month, to help the matron with her heavy burden of sewing, giving the whole day. Hoping, needless to say, that as many sisters who can spare the time will join the committee. We intend to take the train leaving Princes Bridge station at 10.20 for Surrey Hills, each taking their own lunch. Tea for same will be provided, and, as a favor, all travelling second class. The committee desire it to be understood that all are welcome, but for the sake of method we would suggest that one or more societies would volunteer for a set day. We will arrange the matter and give each ample notice when their turn falls in. We have now 13 societies on the list, so turns would come often, and we could rely on some workers.

The committee also understanding that the Burwood Boys' Home and the Rescue Home were in need of sheets and towels, considered it was too much to ask from any one society, so decided to collect money from Lygon-street, North Fitzroy, and Swanston-street churches, and they were successful in receiving from the sisters in those churches the sum of £3 10s. in cash, and the gift of a dozen towels. The money was spent in sheeting and towels, the Boys' Home receiving the "lion's" share.

A number of the Committee met on Tuesday, the 23rd, at Lygon-street, where there were a few sisters engaged, partly in Dorcas work, and partly in work for the Guild or Aid Society. They spent a very pleasant afternoon, and heard with great pleasure of one feature of their society, which is greatly to be admired, and we trust followed, viz., that out of their number they have formed a visiting committee, who will visit, in stated districts, two and two together, each member of the church, especially those members who are sick and in need of any help, and report all such cases to the church officers or evangelist.

E. DAVIES, Supt.

The American brethren have bought the property owned by the Methodist Episcopal Church in Hurda. The Methodists have signed an agreement not to enter that field.

CHINA.—The workers are greatly encouraged at the prospects before them. Dr. Os-good says: "The year has opened very auspiciously and it looks as if the saving for the past ten years is soon to be rewarded." Fifteen baptisms are reported Chow Chow since the beginning of the year.

AN AGED CONVERT.—Last month, James Ware, of China, baptised a man seventy-nine years of age. He was brought into the church by his younger brother, who is seventy-six years old. The latter was baptised in the canal, near his home. At his baptism he told the people on the banks that at last, after a long life of sin and unrest, he had found peace in Jesus.—*Missionary Intelligence*.

W. R. HUNT writes:—"We are reaping the fruits of long and patient sowing besides all waters. In the villages we are doing more systematic evangelization. We have two colporteurs that are working under the auspices of the Bible Society. I expect to receive one of the bright boys from the college in Nankin as a preacher soon. He is brilliant and genuine. I can help him to grow up in the work with us. We cry to God daily for true preachers."

## From The Field.

The field is the world.—Matthew 13: 38

### South Australia.

NORWOOD.—Last night we as a church concluded a week's special gospel mission services. Bro. Harris, Cornish evangelist, formerly with the Wesleyan church, and who has become identified with the church of Christ, was with us, and did the preaching. We began on June 10th. Every evening some of us went out with our lamp, and held a short service in the open air in various parts of our district, and invited the people to come. The week night meetings were very well attended, and two or three evenings we had about two hundred people in attendance. On Monday, June 11th, two made the good confession, and on Friday evening three more confessed Christ. Yesterday was a great day, we received two by letter, and one by faith and obedience. In the evening the chapel was thronged, platform and all. Bro. Harris illustrated his subject, "what comes after death" with a large chart. As a result of our pleadings six souls crushed their way to the front and confessed Christ as their Saviour and Lord. Altogether fourteen have accepted Christ during the mission. The gospel is still the power of God unto salvation to every one that believeth. Praise the Lord. Some of the above number are from the Sunday school. Sowers and reapers rejoice together.

June 18.

A. C. RANKINE.

QUEENSTOWN.—The opening of our Temperance Band proved a great success. The hall was nicely filled. Bro. Ludbrook and others were tendered a vote of thanks for making it the success it was. At the close 40 signed the pledge book. We trust it may influence the young people for good.

R. H.

### New Zealand.

CHRISTCHURCH.—On June 13th a very successful church rally was held here, conducted by Bro. G. Manifold, who had sent kindly letters of invitation to every member, and who either responded personally or sent their greetings by another in the form of a choice passage of scripture or hymn. The meeting was interspersed with short addresses and hymns. The gathering also took the form of a social cup, as a send-off to Bro. Crowe, who is leaving for a six or seven months' trip to the old country for the benefit



of his health. The teachers of the S. School, combined with the church in presenting Bro. Crowe as superintendent, with a nice folding easy deck chair, for his comfort on the voyage. Bro. Crowe feelingly and suitably responded. The hymn, "God be with you," brought a very enjoyable evening to a close.

Victoria.

**BARKER'S CREEK.**—A very enjoyable evening was spent here on Wednesday. The meeting took the form of a social and coffee supper. There were over a hundred present. Bro. Leversha on behalf of the church, welcomed Bro. Griffiths as a fellow-labourer with the church here. The choir under Bro. and Sis. Owens, rendered some very appropriate selections. Bro. Normington gave the rise and progress of the church here. Bro. J. Hogarth gave an address on church unity. Recitations by Bro. F. Pritchard (Amen Corner), which was well received. Bro. Griffiths was well pleased with the kind reception accorded him, and prayed their labors together will be abundantly blessed by the great head of the church.

June 22. H.L.

**GEELONG.**—On Saturday, the 16th inst., we held a special meeting in our chapel for the purpose of baptizing two men and a woman who came from Meredith to obey the Lord's command. They are the result of Bro. Hale's faithfulness. He travels round this district attending to his business, and always endeavors to speak a word for Christ and primitive Christianity. Four others from Meredith were immersed at Ballarat recently, and with the three baptised at Geelong and Bro. Potter, making eight in all, will break bread in Meredith. We believe this place would be worth attention from the Home Mission Committee.

June 24. A.E.S.

**FRENCH ISLAND.**—Our quarterly social was held on June 13th, at Bro. Harrop's house. After the usual tea had been partaken of, various items of business were disposed of, and then a good programme of singing, reciting, etc., was gone through and a very pleasant evening was spent.

J. BOND.

New South Wales.

**ROSEWOOD.**—Am pleased to report that we had two confessions this evening, L. A. Williams preaching.

June 24. W. H. MORTON.

**EMMOCK.**—One confession June 24th. Collection in Sunday School for Indian Famine Fund realised £4 13s. Daisy Hindle, one of our little scholars, held a very successful Sale of Work on Saturday, June 16, in aid of the Indian Famine Fund, and realised £4 4s. This from the efforts of a little girl 10 years of age will be hard to beat.

G.T.W.

West Australia.

**BOULDER.**—The opening services of the Christian chapel, Moran St., Boulder, W.A., on Sunday, June 4th, 1900, were a great success. The services were conducted by F. Illingworth, M.L.A., who had kindly come to the fields especially for the purpose. We had the pleasure of receiving into our fellowship two brethren from sister churches. In the evening the subject was the great commission. In the afternoon a discourse was given on our position as Christians. All the services were well attended, that at night being especially so. On Monday a tea and public meeting was held, at which there was a good attendance of members and friends. The public meeting at 8 p.m. Bro. Shacklock in the chair. H. J. Banks,

A. Shaw, J. Grant, J. Gibson, gave addresses. The speaking was interspersed with solos and anthems, and a splendid recitation by Miss Clipston. The chapel was crowded, and many were unable to obtain seats. After a very enjoyable time to all, the meeting closed by singing. The chapel cost to build about £175. F. Illingworth secured the land from the government on a long term of lease. A brother in Perth donated £50, a brother in Coolgardie £10. The Boulder brethren about £60, and the balance we borrow for a short term. The chapel provides a neat and comfortable meeting place, holding about 100 persons. Our Bro. Moore of the Boulder church built it, and the substantial and efficient manner which it is built does him great credit. The population of the Boulder is about 20,000; it is nearly four miles from Kalgoorlie, 12 miles from Kanowna, and 25 miles from Coolgardie. Size of building, 25 x 30; size of land, 66 x 165. We have a membership of about 40. We anticipate ere long to have to enlarge our chapel.

WILLIAM POND.

Here and There.

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

Two decisions at Berwick Sunday night.

Three confessions at Brunswick last Sunday evening.

There was one more confession last Sunday night at Bendigo.

We have a supply of Joseph King's Sermons which we sell for 6/- by post 6/6.

Good meetings at Fitzroy Tabernacle Sunday night and three confessions.

N.S.W. Conference Treasurer now is G. Arnott, 30 Point Piper Road, Paddington.

J. T. Hunter resigned owing to accepting a professional engagement in New Zealand.

Good meeting at Prahran and one confession last Sunday evening, J. Pittman preaching.

R. J. Clow baptised a lady at Hawthorn last Thursday night, the result of the mission, Balmain-street, Richmond.

Let all our readers keep in mind the temperance rally at North Fitzroy chapel on Thursday night next. Invite your drinking friends to attend with you.

N.S.W. Sisters' Conference Committee will meet at the Tabernacle, Enmore, on Friday afternoon, at three o'clock, July 6th. Good attendance requested.

J. J. Franklyn of Oamaru, N.Z., is assisting the Missionary Committee of the South Island, while his place is being supplied by G. Manifold, C. Watt, and T. Matheson.

The money acknowledged as having been collected by D. Anderson for the Indian Famine Fund should have been acknowledged as collected by the Mystic Park church.

Sister Main, senior, of the church at North Richmond, passed peacefully to rest on Lord's day morning last, at the ripe age of 83 years. A suitable obituary will appear shortly.

Last week we sent out accounts to most of our subscribers in arrears. This is a trouble and expense and should not be necessary. Our contract is to be paid in advance. Will those receiving accounts please settle at once.

A crowded house and people turned away on Lord's day evening at North Richmond. Two confessions. A fine meeting in the morning when two received a welcome, one by letter from Kaniva, and the other as a baptized believer.

T. J. Bull writes us from Auckland, N.Z., that Isaac Selby is in that city. It is Bro. Selby's intention to lecture throughout New Zealand. We give him a hearty welcome home.

Bro. and Sister Woff, of Cheltenham, have been called upon to part by death with their little son, Herbert, aged three years. Much sympathy is felt for them in their sad and sudden loss.

We are asked, by Mrs. J. A. Davies, to intimate that the sisters will please meet in the Lecture Hall, Swanston Street, for the Burwood Boys' Home rally on Wednesday, July 4th, at 10 a.m.

The officers for ensuing year of Sunday School Union of New South Wales are: President, John Kingsbury; Vice-President, E. Gole; Treasurer, T. Morton; Secretaries, T. C. Walker, T. P. Beer.

N.S.W. Sunday Schools not affiliated with the Union write to the Secretaries, T. C. Walker, Myrtle Street, Stanmore, Sydney. T. P. Beer, 108 Phillip Street, Sydney. UNITY is strength and prosperity.

The Annual Demonstration and Presentation of Prizes, of the N.S.W. Sunday School Union will be held in the City Temple, Tuesday, July 3rd. Musical programme arranged by T. C. Walker. Chairman, John Kingsbury, President.

Next week we commence our new series of illustrated articles on "Visions of the Christ." We will be pleased to send extra copies to any of our friends who are willing to try to use them in getting new subscribers. If any of our Agents should find a copy or two extra in their parcel, they will know what to do with it.

Bro. W. Crowe of Christchurch, N.Z., gave the Austral a pleasant call this week. He is on his way to the old land, which he left 40 years ago, when he was three years old. We wish him a pleasant voyage and safe return. Bro. Crowe, as so many voyagers to the homeland have done before, fitted himself out with a neat bundle of tracts to be used on his trip.

Bro. Geo. Manifold has been engaged till the end of the present year by the church at Christchurch, but the officers have consented to devote three months of his time to visiting the churches in the South Island, in the interest of Home Missions, the Conference committee arranging for Bro. Edward Lewis to fill Bro. Manifold's place in the meantime.

At Doncaster on Sunday, Bro. Greenwood devoted the day to Foreign Missions. His subject in the morning was "What the development of the missionary idea has demonstrated." In the evening he preached on "The Magna Charta of the Christian church," and at the close of the address two young men came forward and confessed their faith in Christ as their Saviour.

George Russell, in sending payment for year's supply of Bible School Leaflets for 1900, says: "The teachers of the Lord's day school at Bet Bet cannot speak in too high terms of same. We find them of great help in teaching the children. The lessons are set forth in a clear, scriptural way." Our schools not using the Austral leaflets might consider them in making up their plans for 1901.

The preaching at Cheltenham is being carried on by W. Judd, who has been speaking to large, interested audiences, though so far without visible result. Miss Thompson has paid them a visit, and addressed the Lord's day school. The children listened with interest to what she had to tell them of heathen lands. In the evening the church was filled to overflowing, all going away delighted at what they had heard. The Band of Hope conducted by Mrs. McDonald is flourishing, the church being almost filled at the last two public meetings.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom: that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, an his kingdom that which shall not be destroyed (Dan. 7: 13-14).

The Officers and Teachers of the North Fitzroy church of Christ School, cordially invite all members of sister churches interested in Sunday School work to attend, and also to bring their friends with them, to a Teachers' Lesson Class, held in the chapel every Tuesday evening, from 8 till 9, for the purpose of opening up the lesson for the following Sunday, and otherwise generally assisting teachers in the preparation of such lessons. M. W. Green will be the instructor for the month of July.

H. W. Crouch writes:—"In your reply to my letter criticising your leader of 7th inst., you have by eliminating a part of Jer. 3: 18 (not 13) destroyed its significance, which was intended to show the separate condition of the two Houses of Israel and Judah at the present time. With respect to their lost condition the House of Israel were Lo Ammi, not my people (Hosea 1: 4-9)." It shall not be always so (Rom. 11: 9: 26.) If there was anything eliminated Bro. Crouch did it, as it was his quotation, and not ours. Even in the quotation from Hosea, if Bro. Crouch intends it as a quotation, he has eliminated a part. We advise our readers to turn up the passages sighted and read for themselves.

"Ten years ago I preached a gospel sermon one Lord's day evening in the Norwood chapel from the passage of scripture, Rev. 3: 20, "Behold I stand at the door and knock &c." A woman came into the chapel that night heedless and careless about her soul, but ere she left her heart had been pierced by the sword and she surrendered to Christ. Last Friday evening Bro. Harris chose for his text the same passage of scripture, and the eldest son of the above person yielded to Christ, and side by side with his mother who happened to be sitting on the front seat, confessed Christ. Thus in the same place both mother and son were brought to Christ by the same scripture, although ten years intervened."—A. C. Rankine.

The Austral Coy. has published in book form the "Elements of the Gospel," by Isaac Errett, which lately appeared in the CHRISTIAN. This book will be found of great value to put in the hands of seekers after truth or of young converts. It deals mainly with first principles, and that in a lucid, understandable manner. The book consists of 148 pages, similar in size to "On the Rock." It is bound in stiff cloth covers, and well got up. The price is 1/6, by post 1/2. Paper Covers, 6d., by post, 8d.

Robert Smith of Wangaratta writes:—"Would you kindly permit me to criticise briefly Bro Pittman's 'Love a Condition of Acceptance with God.' I fear it is misleading, and liable to hinder the acceptance of God's gracious offers of mercy, pardon, &c., by diffident penitents, and is opposed to many plain texts of Scripture. 'Come now and let us reason together, saith the Lord' (Isaiah 1: 18). 'By faith Moses when he was grown up refused to be called the son of Pharaoh's daughter . . . for he looked unto the recompense of reward' (Hebrews 11: 24-26). 'Come unto me all ye that labor' (Matt. 11: 28-30). 'If any man thirst let him come to me and drink' (John 7: 37). 'Go ye therefore . . . wedding garment' (Matthew 22: 9-12). 'Go out quickly into the streets and lanes of the city and bring in hither the poor . . .

that my house may be filled' (Luke 14: 21-23). These and other passages indicate that in the acceptance of the gospel message love need not play the conspicuous part our brother's article seems to imply; and they do not at all clash with Paul's statements in 1 Corin. 13, being addressed to different classes—these to men, Christ Jesus, those to them that are without. The man-slayer, when he fled for safety to the cities of refuge, needed love neither for the city nor any therein; he simply required a place of shelter from the avenger of blood. I believe him to be an eminent type of those who flee for refuge—to lay hold of the hope set before us (Hebrews 6: 18)."

With this week's "Christian" we are sending out a Poster to be placed in the porches of our meeting places. Will our Agents and friends see that they are posted in conspicuous places. And might we also ask all of those interested in the welfare of our paper to do what they can to increase its circulation. We are sparing no care and, so far as our income from the paper will allow, no expense, to improve the paper, and we ask our friends everywhere to help us.

Last Thursday evening we made it our business to attend the 29th Anniversary Demonstration of the Melbourne Young Men's Christian Association in the Town Hall. The tea was at six. We arrived one minute before, but were too late as the place was found full. We got in eventually, but— Everything commenced on time to the tick; with this we were immensely pleased. At 7 o'clock there was a fine gymnastic display. It made us tired to look at them. We only hope that all the young fellows are as strong on the spiritual side of their nature as the physical side. Archdeacon Langley presided over an immense audience. He is a good chairman, and but for that peculiar rig out of his, he would look the great man that he really is. He talked of "the church" in a way which commended itself to our judgment. W. M. Oatts, representative of the British National Y.M.C.A. Council, gave a magnificent and enthusiastic address and reasons why the Y.M.C.A. in Melbourne should be kept alive. S. P. Carey, M.A. the new preacher of the Baptist church Collins St., a grandson of the great Missionary Carey, gave a fine, funny and scholarly address. His story about the London working man and the parson hit mighty hard some folks near him on the platform. The man was asked by a visitor to the church if the gentleman on the platform was his parson. "No! he's no parson, he's a man!" Mr. Carey made us all laugh, while some of his remarks made us wonder how a man of his culture and scholarship could see some things as he does, and speak of them as he did. He is a great lover of denominationalism. "I love" he declared, "my denomination much, but the kingdom of God more." Such remarks from such a source in this enlightened age simply made us shudder. Miss Nellie McClelland delighted the immense crowd with her singing of "I Will Extol Thee." We were glad to see on the platform, Jas. Johnston, R. G. Cameron, T. H. Scambler, and W. Wilson. Amongst the singers we noticed Mrs. Spence of North

Melbourne, Thos. Minahan and W. Park of Ascot Vale, and the Misses Kemp of Swanston St., while in the audience were representatives of the most of our city and suburban churches. We think it a good thing to mix up with all people who are striving for the elevation of the race, so long as no principal is violated.

## Obituary.

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

HILLHOUSE.—Bro. Robert Hillhouse fell asleep in Jesus on 7th June, aged 81 years. A native of Kilmarnock, Scotland. He came to the colony with his wife in 1853. Following the lead of his faithful wife, he obeyed the gospel, and became a member of the church, Swanston Street. For years on account of weakness and distance he had been unable to meet there, and went with his sister-wife to the Tabernacle, Johnston Street, Fitzroy. He was quiet and unassuming in his Christian life, but loved the truth. He was weak and not well for years, but was cheerfully nursed by his sister-wife. They enjoyed many years of domestic happiness, and were not long divided by death, for he survived her, under the nursing care of his eldest son and daughter-in-law, only five weeks and three days, and was laid in the same grave in the sure hope of the resurrection at the coming of the Lord.

O may we be reunited  
To the spirit of the just,  
Leaving all that sin has blighted  
With corruption in the past.

## Coming Events.

Observe the time of their coming.—Jeremiah 23: 7.

JULY 8 and 10.—At Christian chapel, Hawthorn, July 8, special sermon for the young, entitled, "Whom shall these be." Special singing by the choir, assisted by the Sunday School scholars. Tuesday 10, half-yearly Sunday School gathering. Tea for the children at 5.30. Entertainment for all at 8 o'clock. A splendid programme will be given by the scholars: recitations, dialogues, solos and choruses. Admission free. Collection. All welcome.

## Acknowledgments.

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

### To Subscribers.

D. McInnes, V. Jones, 2/6; D. A. Lewis, 3/6; R. Russell, A. R. Benn, 5/-; H. Butler, 6/3; E. Fisher, W. Hurst, C. Sutcliffe, 7/-; D. Battersby, A. Clissold, 7/6; M. Burt, 8/9; R. C. Gilmour, 9/-; A. W. Shearston, 10/-; A. Carmichael, 14/-; J. T. Paul, 15/-; W. T. S. Harris, 20/-; E. A. Riches, 22/6.

### BIRTH.

WOODBRIDGE.—On 17th June, at "Abingdon," Haides St., North Melbourne, the wife of W. J. Woodbridge of a daughter.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Syd. Coy; Bro. Geo. Arnott, 30 Point Piper Road, Paddington.

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# WOOLLAHRA BUILDING FUND.



## Receipts to Date.

WOOLLAHRA CHURCH.		
Mr. Hill .. ..	.. ..	£5 0 0
Mr. Hill .. ..	.. ..	5 0 0
Mrs. Edwards .. ..	.. ..	6 0 0
Mrs. Barwick .. ..	.. ..	6 0 0
Madam Kessel .. ..	.. ..	1 0 0
Miss Emerson .. ..	.. ..	0 3 6
Mr. Chapple .. ..	.. ..	7 2 0
Mrs. Mather .. ..	.. ..	0 10 0
Miss Dunn .. ..	.. ..	1 0 0
Miss Hawkins .. ..	.. ..	0 10 0
Miss M. A. Hawkins .. ..	.. ..	0 10 0
A Sister .. ..	.. ..	0 10 0
R. Whately .. ..	.. ..	1 10 0
Mr. Fancourt, senr. .. ..	.. ..	16 0 0
Mr. Fancourt .. ..	.. ..	2 2 0
Mrs. Fancourt .. ..	.. ..	2 2 0
R. Fancourt .. ..	.. ..	2 0 0
J. Lewis .. ..	.. ..	0 10 0
Miss M. A. Lewis .. ..	.. ..	0 10 0
E. Lewis .. ..	.. ..	1 0 0
L. Lewis .. ..	.. ..	0 10 0
R. Lewis .. ..	.. ..	0 5 0
Mrs. Dingwell .. ..	.. ..	0 5 0
G. Bagley .. ..	.. ..	7 2 0
T. Bagley .. ..	.. ..	7 2 0
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Mrs. Mitchell .. ..	.. ..	1 10 6
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Mrs. Laws .. ..	.. ..	0 5 0
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Mr. Stockbridge .. ..	.. ..	3 0 0
Miss Ryall .. ..	.. ..	1 1 0
Mrs. Espuler .. ..	.. ..	0 7 0
Church Choir .. ..	.. ..	3 5 0
Church Collections—		
Madam Kessel .. ..	.. ..	1 6 0
Miss Stockbridge .. ..	.. ..	1 13 6
Miss Bagley .. ..	.. ..	4 6 6
Miss Fancourt .. ..	.. ..	3 10 0
Miss Lewis .. ..	.. ..	1 16 6
Interest on Account .. ..	.. ..	1 15 2
Special Church Effort .. ..	.. ..	53 9 0
		£184 6 11
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Mrs. Cotens .. ..	.. ..	10 10 0
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Mrs. Page .. ..	.. ..	1 0 0
Mrs. Hunter .. ..	.. ..	5 0 0
Mrs. Raywood .. ..	.. ..	0 5 0
Mr. Walden's Lecture including 10/- from Mr. Raywood .. ..	.. ..	5 0 0
Mr. Edwards .. ..	.. ..	1 0 0
Mr. Bardsley .. ..	.. ..	5 0 0
C. T. Forcutt .. ..	.. ..	1 1 0
A Sister .. ..	.. ..	10 0 0
		£65 4 0

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T. Walker .. ..	.. ..	1 0 0
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Mr. Grocock .. ..	.. ..	5 0 0
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J. Stimson .. ..	.. ..	1 0 0
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		£33 6 6

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		£31 15 0

## VICTORIA.

Campbell Edwards .. ..	.. ..	£30 0 0
Mr. Coles .. ..	.. ..	1 0 0
North Fitzroy Church .. ..	.. ..	3 0 0
Two members, North Fitzroy .. ..	.. ..	1 0 0
W. Bagley .. ..	.. ..	1 0 0

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P. B. McMaster .. ..	.. ..	0 10 0
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A Sister .. ..	.. ..	2 2 0

## LYGON STREET.

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J. Thurgood .. ..	.. ..	0 10 0
A. L. Crichton .. ..	.. ..	0 5 0
Mrs. Rees .. ..	.. ..	0 2 6
Mrs. Trivett .. ..	.. ..	0 2 0
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E. Wilson .. ..	.. ..	1 0 0
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Mrs. Williamson .. ..	.. ..	0 10 0
John Tully .. ..	.. ..	1 0 0

Fitzroy Tabernacle .. ..	.. ..	5 0 0
A Brother and Sister, Esroa .. ..	.. ..	0 10 0
A Sister .. ..	.. ..	0 10 0
		£60 15 0

## A Brother, South Australia .. ..

		0 5 0
QUEENSLAND		
A Sister .. ..	.. ..	0 12 6
R. C. Gilmour (Roma) .. ..	.. ..	1 0 0
		£1 17 6

Grand Total .. .. £382 4 11

## Expenditure.

Printing, 5/-; Postage, 34/-; Writing .. ..	.. ..	2 5 0
Material, 6/- .. ..	.. ..	5 0 0
Victorian Travelling Expenses .. ..	.. ..	5 0 0
Rates and Taxes on Land .. ..	.. ..	3 0 0
Solicitor .. ..	.. ..	5 9 0
		£15 14 0
Land .. ..	.. ..	360 0 0
		£375 14 0
Cash Balance .. ..	.. ..	6 10 11
		£382 4 11

The church at Woollahra desire to sincerely thank all who have so kindly assisted in this fund. Without you help this grand result could not have been attained.

## History of Church at Woollahra.

About eight years ago the cause was started as a mission from the Sydney church. It continued to prosper for about two years; but from that time it began to flag until two years ago, when only a few faithful ones were left, and reconsidered the advisability or otherwise of disbanding and returning to the mother church. At this critical stage, the Conference (with the liberal help of private members of Sydney church) resolved for final test of the field to station an evangelist among us for six months. Bro. T. Bagley was appointed, and commenced work on June 1st, 1898. Since that time the work has so prospered that we have been able to relieve the Sydney church and Conference of their large financial support, and become entirely self-supporting. In two years our membership has grown to 138, and toward the above fund it has contributed £184 6s. 11d.

A. SHEARSTON, Church Sec.

## What We Propose Doing.

1. With the money received we have been enabled to purchase a magnificent site for a church property 60 x 105 feet in one of the best streets of Paddington, and in the midst of a dense population. Distance from G.P.O. Sydney, only one mile and a-half.

2. We desire to erect a building in keeping with the locality that will accommodate 400 people. As the ground is excavated 7 feet below the footpath (which makes it admirably suited for a church property), it will be necessary to erect a building with a large school-room underneath. This can be done at a cost of £1500.

3. We cannot borrow this amount, nor would it be wise if we could to saddle a small church with such a debt; but we propose to raise £500 more, and borrow the remaining £1000. It will cost us but a trifle more weekly than we now pay for rent, and we will have the use of a proper building for as many meetings as we desire to hold.

4. To raise this large sum we must depend greatly upon the brotherhood of Australia. We are too weak in number and in pocket to face it all; but as we have done our best in the past, we will continue to do so. We therefore beg your co-operation. Our success will

be your success, and when our plans shall be completed, and the cause of God prospers in this place, you will rejoice greatly with us.

We beg to submit the above plan for future work to the brethren of Australia. We need hardly mention the absolute need of a church building; this will be too well known to all. We cannot afford to hire the hall three or four nights a week; nor could it be secured if we were in a position to do so.

On this occasion we are unable to hold many meetings which are so necessary in connection with a live and growing church, such as Y.P.S.C. Endeavors, Temperance Meetings, Prayer Meetings, Young Men's Class for Bible Study and Literary work etc. We rent the hall for prayer meeting services on Wednesday nights, and sometimes while we are singing and praying, the sound of a different music and the step from the giddy dance is heard from beneath. We are confident that with a building of our own, the Lord's work in this community would prosper perhaps to an extent beyond our expectations.

The past success and the present prospect quite justifies us in making such strenuous efforts to secure a building, and we will not hesitate to effect a loan and commence operations as soon as £500 can be raised. We believe there is no brighter prospect in Australia than at Woollahra and Paddington. We therefore, beg your help and return our thanks to those who have helped us hitherto, and at the same time we hope they too, will make a special effort to repeat their gifts and thus see to a close the good work they have begun.

G. ARNOTT } Land  
R. FANCOURT } Trustees.  
W. STEPHENSON  
G. BAGLEY  
J. CHAPPLE  
G. HAWKES  
A. SHEARSTON, Ch. Sec.  
T. BAGLEY, Evangelist.

Signed by the  
officers of the  
church.

#### Query?

The question has been asked by several subscribers, "Whether I would remain with the church after the completion of the building and see it out of difficulty?"

#### Answer.

Providing the church and I continue to work as harmoniously and successfully in the future as during the past two years, other things being equal, I should certainly desire to remain as long as I believe it to be for the good of the church. Under no circumstance would I see the church left in difficulty, and would rather sacrifice the last shilling I possessed to do so.

Signed THOS BAGLEY.

#### Testimonials from the Evangelists of Sydney.

I have much pleasure in endorsing the above appeal of Bro. Thos. Bagley and the Woollahra church. There is no finer field in all Australia. And the church has done and is doing all it can. For 138 people to contribute £185 to the land fund while paying the preachers salary and rent of hall is a splendid work. It is said God helps those who help themselves. Will not the Aus-

tralian brotherhood imitate God in this respect?

GEO. T. WALDEN.

Knowing all the circumstances of the case I heartily commend the above appeal to the brotherhood.

D. A. EWERS.

I have on several occasions visited the church at Woollahra, and can testify that the brethren are working most harmoniously and whole-heartedly together. Their great desire is to erect a suitable building on the splendid site of land already purchased and paid for. The hall in which they now meet is not suitable for them to carry on the work. Were the brethren in the colonies to assist them to attain their object, I believe the cause would make rapid progress, for it is a most promising field of labor.

J. COLBOURNE.

I knew the cause at Woollahra before Bro. Bagley began his work there, and have been intimately associated with it ever since, and I have no hesitation in saying that it is one of the most promising evangelistic fields in all the colonies. The brethren at Woollahra have made a noble effort, and ought to be helped in this general appeal. This will reach city, country and isolated brethren, and it is to be hoped that a hearty response will be the result.

P. A. DICKSON.

Kindly forward donations to T. Bagley, Evangelist and Building Fund Secretary, 80 Windsor-street, Paddington, Sydney.

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