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VISIONS OF THE CHRIST.



THE PRAYER IN SECRET.

(H. G. HARWARD)

"In the secret of his presence, how my soul delights to hide!
Oh, how precious are the lessons that I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Jesus comes to tempt me, to the secret place I go."

"We may lay it down as an elemental principle of religion, that no large growth in holiness was ever attained by one who did not take time to be often and long alone with God. This kind goeth out not without prayer or fasting. No otherwise can the great central idea of God enter into a man's life, and dwell there supreme."
AUSTIN PHELPS.

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father, which seeth in secret shall recompense thee." Matt. 6: 6.

Jesus spent much time in prayer. To be alone with God was his constant delight and resource. In his busiest periods, when worn and wearied with the labors of the day, he would escape away from the crowds and from his disciples, and upon some lonely mountain top spend the night in quiet communion with the Father. Thus was he strengthened. Before his twelve ambassadors were chosen—"Jesus went up into a mountain to pray, and continued all night in prayer to God." When the multitude which followed for the loaves and fishes—would come and take him by force to make him king, Jesus departed again into a mountain himself alone." After a busy day in Galilee, healing disease and casting out devils—"in the morning, rising up a great while before day, he went out, and departed into a solitary place and there prayed." He never took any important step without such a night. The glorious scene of the Transfiguration was the culmination of a season of quiet intercourse with God. And in those hours when all the world was against him; when the burden of the world's sin weighed him down; when the cup of suffering must be drunk to the bitter dregs; when he was so terribly alone—prayer brought to him the victory. "Among the deep shadows of the gardens, and upon the summit of Olivet, he sought the unfailing resource of other and less troubled days, and found it still in his dire need."

The life of Christ is the best commentary on his teaching. His practice is the best interpretation of his precepts. What he commands is made luminous by what he did. In all things he has "given us an example." This is true in regard to prayer. He not only presents to us the model prayer, and specific directions to govern us in approaching the Mercy-seat, but he also gives to us the holy example of his own life, that we may be inspired to come with boldness to the Throne of grace.

"While Jesus was praying in a certain place, one of his disciples said to him, 'Lord, teach us to pray as John also taught his disciples.' This request was a recognition of his own need. The great teacher could best give him the instruction he required. Would that more of the disciples of Christ were anxious to learn the same lesson! It is one of our greatest needs. 'One thing thou lackest' may be said of us in regard to this means of grace. We have not spent enough time with Jesus in the 'school of Prayer.' Not less of exhortation, but more of application is needed in the upbuilding of our Christian lives. Throughout the psalms there breathes a spirit of prayer and devotion which many of us have not imbibed. 'My voice shalt thou hear in the morning, Oh Lord; in the morning I will direct my prayer unto thee, and will look up.' 'My soul wait thou only upon God, for my expectation is from him.' 'As

the hart panteth after the water brooks, so panteth my soul after Thee, Oh God." "My soul thirsteth for God, for the living God." True spiritual life can never be maintained without much prayer. As the praying spirit evaporates true spirituality disappears.

Much of our praying is mechanical. We have the *form* but not the *spirit* of prayer. We use "vain repetitions," and pray as if we were heard for our "much speaking." Many professed Christians seem to have no faith in prayer. To them it has only a subjective influence; it is a sort of spiritual exercise that makes people better but in no way affects God. This is not a scriptural view of this important subject. It is not in harmony with Christ's teaching about prayer. To believe in God as the rewarder of them that diligently seek him, is to believe in prayer as a positive spiritual force in the universe. All Bible examples represent prayer as asking God for what we need—an intensely practical thing. As one writer expresses it,—“Prayer has, and God has *determined* that it should have a positive and appreciable influence in directing the course of a human life. It is, and God has *purposed* that it should be a link of connection between human mind and divine mind, by which, through his infinite condescension, we may actually move his will. It is, and God has *decreed*, that it should be a *power* in the universe, as distinct, as real, as natural, and as uniform as the power of gravitation, or of light or of electricity. A man may use it as trustingly and as soberly as he would either of these. It is as truly the dictate of good sense that a man should expect to achieve something by praying as it is that he should expect to achieve something by a telescope or the mariner's compass, or the electric telegraph.”

Divine love and wisdom have made all necessary provision for our spiritual welfare. No good thing has God withheld from us. "All your need" has its supply in the "riches in glory by Christ Jesus." With all this fullness at our disposal, spiritual famine and death are prevalent among God's children—simply because of our failure to appropriate the blessing. We fail to ask, seek, knock. We feed on husks or starve, while the Father's barns are full. How many are living poor, lean, unspiritual lives, without any real relish for God's word or for prayer, because of their habitual neglect of private meditation, and secret communings with God? We are of too royal birth to be satisfied with anything less than what God gives us. He alone can "satisfy the longing soul and fill the hungry soul with goodness." To this end God calls us to the holy mount of prayer. He invites us into the quiet of His presence. He waits to manifest His glory, as we leave the camp below to be "ALONE WITH GOD." Oh the inexpressible joy of the silent hour, when we retire awhile to solitude, and give ourselves to meditation and prayer! This is one of "the purest and sweetest pleasures of the Christian in this life." Have we learned to love it? In the great Cathedral at Rome, are ranged a number of confessionals, closets of carved wood, for penitents in every language. Here the father confessor is waiting in secret to hear the secret of penitence. How infinitely superior "the religion of that suppliant who, when his heart is breaking,

has no need to wait until he can kneel on some consecrated pavement, no need to wait until he can prepare language, no need to wait until he can reach a distant priest, whose soul may be more ignorant, stained, or troubled than his own; but who, in every hour of every night and day, in every spot on sea or land, may find a closet in which the Infinite Father is listening for whatever the overburdened heart may murmur, speak in whatever tongue it may—a Father who not only hears the spoken prayer but sees the prayer which is too deep for speech." Let there be a Holy of Holies in every life—a place of retirement where we can meet with God, and breathe out our soul longings with prayer and supplication.

We need the silent hour. The whole tendency of the times is destructive of spirituality. We are so engrossed in the pursuit of material things, that the finer sensibilities of our nature are deadened, our spirits are impoverished. Their influences can only be counter-balanced by seasons of quiet communion with the invisible God. "God speaks to the soul in its moments of reverential silence. Seldom find we a soul still enough to hear God speak." The habit of reverent intimacy with God imparts that spirited tone, that sensitiveness of conscience, that realization of the divine presence so essential to moral beauty and symmetry of character. Let us—

"Take time to be holy,
The world rushes on;
Spend much time in secret,
With Jesus alone."

"It is not lost time waiting upon God." Only in this way can we come into Sympathy with the purposes of our Father. Only through this means can we breathe freely the Spirit of the Master. It is in the calm of God's presence that the soul has its best opportunity for self-examination. Without this there can be little growth in the divine life. We must "take our bearings or we will surely miss our course." Here we "obtain mercy and find grace to help in time of need." God is always waiting to give audience to us. We do not have to wait His convenience. How inspiring the thought that he just waits on our need. As we draw near to him in weakness, he draws nigh with his strength. Before we speak, He answers. Let us keep the altar fires burning! Let no neglect or indifference or sin quench them! The cultivation of the habit of "prayer in secret" would be the means of a much-needed reformation in many lives. God would be nearer; Jesus Christ more real; service sweeter; sacrifice more willing; worship purer; life holier; and success greater. Heaven is not far from earth to him who loves communion with the Father, and who finds fullness of joy in His presence.

Let us increase our faithfulness in "continuing steadfastly in prayer" with our brethren. Let us not fail to erect the family altar in our homes. But above all, let us see that the calendar of our daily duties has upon it the *lone hour* with God. May our ears be attentive, our hearts responsive to the invitation—

"Come ye yourselves apart and rest awhile.
Weary, I know it, of the press and throng;
Wipe from your brow the sweat and dust of toil,
And in my quiet strength again be strong."

Poets' Corner.

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

War.

The Man of Peace came back again one night,
Passed slowly down a shell-torn battle height,
Whereon a noise of purple victory,
A whirl of war, had scarcely ceased to be.

And harried homes had sent their piteous yield
Of brother hating brother to that field,
Hot, choking fumes across the hilltops sweep,
Where late the little bands of flowers had kept
An open house for friendly wandering bees,
While leaves had lisping gossip in the trees.

And wild, wet bloodmarks splashed the broken
ground,

And birds with knowing eyes were circling round,
Praising and cheering in their skirling reel
These men who die that birds may have a meal.

Bleared bodies stretched them at the white Christ's
feet
Not men bent there the living God to meet,
But hurled and heaped in hurricane of rage,
And in their mouths a bite of dust for wage.

And they had starved and sweat and cursed and died
To soothe some swaggering lordling's huffy pride,
For some poor plume in the cap, some whimsy chance,
Some braggart's boast, some strutting circumstance.
Yea, homes must feed the vultures, and must feed
The huckster statesmen in their crawling greed.

And then I heard the tender Christ make moan,
The Mothering One who makes all grief his own.
His face was drawn with pain; I heard him say:
"And after all the ages, this to-day!
Bloodshed and blare and blaze of battle flame,
Ravage and rage, and yet they take my name!"

—Catherine Markham.

Selected Articles.

Wise men lay up knowledge.—*Proverbs 10: 14*

Eternal Judgment.

She stood in the felon's dock, and was being tried for murder. The witnesses were called, and each gave his or her evidence. The judge, with strict impartiality, summed up, and the jury retired to consider their verdict. They did not need long, the evidence had been too clear and conclusive to admit of much hesitation. The court was filled with spectators, who became intensely interested as the jury returned to court. And, as the foreman told the judge the verdict, there was breathless attention. No sooner had the word "guilty" been pronounced than a scream, never to be forgotten by those who heard it, pierced the assembly. Sad and pitiable, indeed, it was that such a verdict must be returned. But that was not an eternal judgment which was pronounced in the sentence of the judge. No! for it was changed to imprisonment.

Eternal judgment is a judgment unchangeable—irrevocable—eternal in its results.

Eternal judgment is one of the principles of the doctrine of Christ, and as redemption by the blood of the Cross is eternal in its results, so also is the judgment, which follows death and resurrection from the

grave. "It is appointed unto men once to die, but after this the judgment."
 Ah! yes, if death ended all, if death, as declared at the French Revolution were an "eternal sleep," then many would sin with impunity. The language of the glutton would be "Let us eat and drink, for to-morrow we die." But death is only the jailer, he binds his victims with chains of darkness, to be reserved unto judgment.

The blast of the trumpets which announces the entrance of the judge into the Assize Courts fills with dread the hearts of those who know their guilt, and apprehend their conviction and punishment of it. "Rejoice, O young man in thy youth, and let thy heart cheer thee, in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment."

When Paul visited the metropolis of Athens, he called the attention of the Athenians to their idolatry, reasoned with them about it, declared unto them the unknown God, and delivered the message which he had received from God, namely, that all men everywhere should repent; "Because," said the preacher, "He hath appointed a day, in the which, He will judge the world in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Some of his hearers might mock, and some may to-day repeat their folly; but Christ will just as certainly come and judge the world, as that He will come and save with an everlasting salvation, those who have fallen asleep in Him, and those who are looking for Him.

The promises and threats of God are equally certain of fulfilment. In connection with a certain battle under the command of the Duke of Wellington, the General told an officer that he must have the provisions at a certain place on the following day at nine o'clock. The officer said, "It is impossible." The General said, "It must be done." The officer again urged, "It is impossible." The General said, "If those provisions are not at the place at nine o'clock to-morrow morning, I will hang you." The officer, in a great rage, went to the Commander-in-Chief, and told him what the General had said. "Did he say he would hang you? Are you sure he said that?" asked the Duke. "He did, sir; those were his very words," said the indignant officer. "Then," said the Duke, "if I were you, I would have the provisions there, for you may depend upon it, the General is a man of his word."

If without irreverence I may write it, the Lord of hosts is a man of His word. He will fulfil to the very letter every promise He has made; but He will fulfil His threats too. "It is a fearful thing to fall into the hands of the living God." "Knowing, therefore, the terrors of the Lord, we persuade men." "As though God did beseech you by us—be you reconciled unto God."

Human judgment is often wrong, because it is not possible to obtain all the facts of a case. "God shall judge the secrets of men." "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." The sins of the

sensualist, and the sins of the sweater, shall alike come before God for judgment.

And from that judgment there can be no appeal. Some cases tried in our law courts are carried to higher courts, and in some instances the judgments are reversed. There is no higher court than that in which Jesus the Christ shall sit. And, surely, it will be no small aggravation of the sinner's grief to remember that He who now says "Depart, you cursed," once said in tones of most affectionate persuasion, "Come unto Me all you that labor, and are heavy laden, and I will give you rest."

But His persuasions have been in vain. Light has been rejected in favor of darkness, and now "The blackness of darkness for ever" is the doom of those who "hated knowledge, and did not choose the fear of the Lord." "Because I have called, and you have refused; I have stretched out my hand, and no man regarded; but you have set at nought all My counsels, and would have none of My reproof; I also will laugh at your calamity, I will mock when your fear cometh." "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

Reader, learn what the love of Jesus is, that you may love Him in return. Perfect love casts out all fear. "Herein is our love made perfect, that we may have boldness in the day of judgment."

"Bold shall I stand in that great day,
 For, who ought to my charge shall lay?
 Fully absolved from these I am—
 From sin and fear, from guilt and shame."

J. GRINSTEAD.

The Home.

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

A Mother's Longing.

There is something very tender and sweet in Theodosia Garrison's song of the longing of a mother's heart to meet the child lost out of her arms on earth, unchanged in the reunion of heaven. Under the title of "Her Mother," she writes these exquisite lines that throb with pathos:

I cannot think of her as one of his
 Exquisite angels, fair, and very wise
 In all the many ways of perfect bliss,
 Treading the flowered fields of paradise.

Nay, she is still the little child that knew
 No thing beyond my arm's warm tenderness,
 That spoke no word, my little child who drew
 My love by very strength of helplessness.

Lord, when before the doorway of thy house,
 A timid, new-born soul, I trembling stand,
 Let her not come with glory on her brows,
 A fair, strong angel, bearing thy command;

But let mine own, my child, look up at me
 With the same eyes that need me, crave me.
 And draw me across thy threshold tenderly
 With her own hand—her little, tender hand.

The Crown of Maternity.

"Stabat mater" touches some organic cord. It is a picture so majestic and sacred, and withal so common, that even art approaches it timidly. Who can translate or even limn the slow martyrdom of maternity? You can remember the blacksmith's

widow of Jeremy Taylor; "poor, patient, resigned, her old heart a passion flower bearing within the crown of thorns and the cross of Christ. Her ideas of heaven were few and simple. For her it was a place of repose where she might work no more, but sit in a clean white apron and sing psalms."

That homely bit of characterization owes its enduring beauty to the persistence and prevalence of the type in every community. The humble mother still stands in common life mysterious and majestic, the saddest and noblest of human wrecks. You have encountered her in her old black silk dress, making the shadowy back ground in some humble social gathering. She is furrowed, care-worn and placid. Her wrinkled hands are crossed on her lap. She has given away the better part of her life ungrudgingly, and now lies stranded and waiting on this bleak coast. Is there any other monogram of God that spells the vicarious like this in the running web of life? Where are the sons into whom she drained all her love? The very conditions of existence seem to demand that they shall neglect, if they do not forget her. Nature, with a hard utility, has decreed that they shall turn all the affection that she watered with her tears into other channels. She is forever looking backward with watery eyes that do not complain, but only wonder at the barrenness that remains after such incredible sowing and nurturing. No one has ever drawn the veil from the mother's heart. The sacred penetralia, peopled with sorrows, but sturdy with faith, has left its key with God. It is only when those of us, prodigals and castaways, come back to see the old wrinkled hands tied together with a ribbon at the wrists, and stare down for the last time into the dear familiar face, upon which the "heralds of the pale repose" have gathered, that there surges up in us all the sweet waters that were fed by a living fountain. And then we remember the mother with tears. If we could take the pathos out of maternity, we would rob it of its sovereignty.—*New York Evening Post.*

Biographical.

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

Life of Elder John Smith.

Just before the adjournment, on Saturday, the Moderator announced to the messengers and strangers present, that the people of the neighborhood were all prepared to entertain them; and that they must feel free to go wherever they wished, for they could find a Christian welcome everywhere. Elder Chennault's residence was only about half a mile from Cane Spring—in fact, the meeting-house was on his farm—and Smith, supposing that his more influential opponents would lodge with him, resolved to go and spend the night with them. He thought that it would be better for the cause to go with his enemies than to stay and enjoy the company of his friends. He had learned, also, that certain brethren from Cumberland and Wayne, who had come as corresponding messengers, would be at the elder's house that night, and he wished to talk with them about his pre-

sent religious views, before they returned home. He said to his wife, therefore, who still sat in the meeting house with her friends, while the crowd were slowly dispersing in the yard:

"Nancy, several brethren are here from our old home, and they are all going to Brother David's to-night, and I intend to go there too."

"They do not want you to go, Mr. Smith," said his wife.

"I know it, Nancy," replied he, "and that is one reason why I want to go."

"But," she replied, "I have not been invited, and, of course, they will not expect me."

Here was an unexpected dilemma. He could not ask his wife to do what her sense of propriety forbade; and yet, duty to himself and the cause required him to be, for the night at least, a guest of the Moderator.

But John Smith never cared for dilemmas. "Will you go," said he, "if Brother Chenault invites you?"

"Certainly I will," said his wife.

He went immediately to the door, and, looking over the crowd that still filled the yard, discovered the Moderator just passing out through the gate. Standing on the steps, he called, with a voice which all the people heard:

"Brother Chenault, I am going to your house, to-night; but my wife here says that she is unwilling to go unless you invite her."

"Come along, sister; come along!" said he; "we have nothing against you."

"There, Nancy!" said he, turning to his wife, "Brother Davy says you must come along. Now, let us go."

And to David Chenault's they went, and of course, they were most kindly received.

He met his opponents, as he expected; and there, too, he found messengers from the Cumberland River Association, whose esteem he wished, if possible, to retain.

The afternoon was warm, and chairs were brought out and placed under the shade-trees in the yard. When all were seated, he began:

"Brother Collier, and you other brethren from the Cumberland River Association, from what you heard to-day you must think I have gone wild in religious matters. Here around me sit the very brethren who have accused me; and now I beg them, as they love truth and justice, to name the errors that I have committed. Here, at least, I may have the liberty of speaking in my own defence."

To these words there was no reply, and he continued:

"Concerning my reading of the New Translation, perhaps enough was said to-day. But I have been accused also of changing the formulary words of baptism. Brethren, as all authority was given to the Son, and as the apostles went forth by that authority to teach the gospel and immerse, is it repugnant to good sense, or to the word of God, to say, now, that we baptize by the authority of Jesus Christ? Will you, who condemn me, tell me, too, if you can, the difference between baptizing and immersing? And, finally, is not a *ghost* the spirit of a dead man? Is it not a term unfit to be applied to the Holy Spirit? Do you say that a man must be born of water and of the *ghost*? Or, that God is a *ghost*, and we must worship him as such?"

He discussed these points fully, but he could elicit nothing in reply.

He then spoke of his manner of distributing the loaf, and showed that it was consonant with scripture and reason for the disciples themselves to break the loaf, which is but an emblem of the body that was broken for them. John Taylor, who was present, and had sat an attentive listener all the time, now remarked with emphasis:

"Brethren, I believe that on this point Brother Smith is right, and I shall introduce his mode of breaking bread among my own churches."

Stephen Collier also approved; but the rest were silent. Smith then turned to his opposers, and earnestly entreated them to point out a single departure that he had made from Baptist usage, except where Baptist usage had departed from the word of God. Still they made him no reply.

"Then, brethren of the Cumberland Association," said he, with earnest dignity of manner, "you may go home, and tell those who knew me there, and whom I still love as I did, *exactly where I stand.*"

Literature.

Of making many books there is no end.—Ecc. 12: 12.

Our Library.

R. G. CAMERON.

This is a utilitarian age, and the crucial test of the value of any product of the human brain, is its utility. This is as true of books as of other things. The book that serves some useful purpose is the book that lives. With books, even more than men, it is the fittest that survive. In this age of books, there are large numbers that have a merely ephemeral existence—they are here to-day, and to-morrow they are cast into oblivion as they deserve to be. There are others that are all but immortal—they live and will continue to live, because of their useful character. Probably never before, in the history of literature, have so many books been produced, the chief design of which is to be useful and helpful to teachers and students. One of the latest of this class that has come under our notice is "The Self-interpreting New Testament, compiled and arranged by Ashley S. Johnson, LL.D., of Tenn, U.S.A." It is a volume of 426 pages, neatly bound in cloth, well printed on good paper, and in good type. The plan of the book is simple—so simple that one wonders some one did not think of it and put it into form long ago; and its purpose is so obvious that no preface or introduction was necessary, and none appears. There is not a line in the book, save on the title page, that is from the pen of Bro. Johnson. He has simply "compiled and arranged" it. It has been compiled upon the principle that "the Bible is its own best interpreter,"—that the best way to ascertain the meaning, and understand the force of Scripture, is to compare it with Scripture. It is an extension or elaboration of the leading idea of the ordinary reference Bible, but instead of merely giving book, chapter and verse of references, it quotes the full text of them. There is also this important difference:—The references are to *subjects* and not

to mere words, and they are germane to the subject. This last consideration will be appreciated by those who have been accustomed to use the ordinary reference Bible, or Concordance, and who know what it is to turn to passage after passage, only to find that many of them have not the remotest connection with the subject of the text from which the references are made.

In order that the reader may get an idea of the general plan and design of the book, I give as an example the 16th verse in the 1st chapter of Romans, with the references:—

16 For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

"Whosoever therefore shall be ashamed of me and of my word in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels (Mark 8: 38)."

"And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should bear the word of the gospel and believe (Acts 15: 7)."

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God (1 Cor. 1: 18, 21-24)."

"I am not sent but to the lost sheep of the house of Israel (Matt. 15: 24)."

"But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles (Acts 13: 45, 46)."

The leading thought in the above text is, the gospel "the power of God unto salvation" for both Jew and Gentile, and the references all have a direct bearing upon that subject, and serve to amplify and illustrate it—and so throughout the book—while the reader has the advantage of having before him all the passages bearing directly upon the subject of the text, without the trouble of searching for them, together with book, chapter and verse. This means a great saving of time and labour. Preachers, Sunday School teachers, and all Bible students will find this book an invaluable aid in their work and studies.

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Sisters' Department.

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

EXECUTIVE.

The meeting held on 7th inst., was under the presidency of Mrs. Maston, who drew our attention to the necessity of studying the Bible and grounding the children in Bible knowledge.

It was resolved to have a quarterly collec-

tion in aid of our jubilee celebrations; also to send greetings to the Adelaide sisterhood per our treasurer, Mrs. B. J. Kemp.

Temperance was verbally reported by Mrs. Millis, who gave a report of the "Alliance" meetings, and the temperance meeting held during the month at South Melbourne. Doncaster reported a quarterly temperance address in the Sunday School.

Prayer meeting reports from Prahran and Malvern.

Splendid reports of Home Mission work at Richmond and Hawthorn. Resolved we hold a special Home Missionary meeting during the month.

The following additions were reported from schools. Footscray, 1; Doncaster, 4; N. Richmond, 10; Hawthorn, 10; Lygon St., 9.

We had much pleasure in welcoming Sisters Mrs. Colvin (E. Stubbin's mother), and Miss Pfrunder to our meeting. The latter spoke a few words to the sisters and asked for our prayers.

The sisters formed themselves into a "sewing bee," working for the Boys Home.

At 6 o'clock informal tea was partaken of, and the meeting adjourned to the Missionary meeting upstairs.

HOME MISSION REPORT.

On August 22nd we had a special meeting of collectors. After tea, we had a pleasant and profitable evening together. The Home Missionary Committee each gave a short address with words of encouragement to the collectors. "If every member gave a penny per week, we should be able to do much more than we are doing." "We think our preachers should educate the members to give according to their conscience." It was suggested that we have more collectors, each collector to have 35 to collect from. The deficit is £31 10s. 9d. Total number of additions by faith and baptism, 25.

C.H.K., Supt.

Sunday School.

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

LESSON FOR OCTOBER 14.

Parable of the Great Supper.

LUKE 14: 15-24.

GOLDEN TEXT.—Come for all things are now ready.
—Luke 14: 17.



There is every reason to believe that this lesson is closely related to the last one, and would therefore belong to the same place and time in the Lord's ministry. One who sat at meat with Jesus, after hearing the words of Jesus, gives expression to the feelings of his heart. He, evidently, was one of those Jews who was looking and waiting for the kingdom of God. Jesus takes his words as a text upon which to build a parable to show that the Jews would refuse the feast of the kingdom, and that others, far off, would be called to enjoy its privileges. A wealthy citizen makes a great feast, and having sent out invitations for it, as was the custom, he now sends to those who were bidden, telling them to come; for all things are now ready. Those who were bidden begin to excuse themselves, and can't come. This breach of etiquette makes the guest justly angry, and in order that the feast should not be spoiled, he sends his servants out into the streets and lanes of the city to bring in the lame and the blind. This being done, still there is room. Now the servants are sent out into the surrounding country—the highways and hedges—to compel the wanderers to come. The feast prepared for the specially invited few, is now utilized by the hurredly invited many. The Jews were the specially invited few, but as one found the things of this world of more importance than the feast, preferred to look at his property instead; another was so much occupied with business transactions that he had no time for feasting; and the other had social connections which he regretted to leave for the feast. In all—the willingness to accept was easily covered by an excuse. By rejecting the invitation they forfeited their claims, while the others, by accepting the invitation, became the recipients of all that had been prepared.

JAS. JOHNSTON.

Temperance.

Wine is a mocker.—Proverbs 20: 1.

The annual meetings of the Victorian Alliance took place on September 6th, and were attended by a large number of temperance workers representative of the organisations throughout Victoria. The proceedings began with the annual breakfast in the two independent halls, Russell-street, when about 500 guests assembled. An adjournment was then made to the church for the annual Conference. Joseph Nicholson introduced the subject of the Alliance platform for the general election. The platform includes three planks as follows:—

1. The power of the direct veto (local option) over all licenses, of every sort, and club permits to be placed in the hands of the men and women of each district.

2. The payment of compensation to cease three years after the passing of an Act providing for this.

3. The amendment of the Licensing Act to secure the better enforcement of Sunday closing.

Mr. Nicholson put the case for the Alliance in a very lucid and forcible manner. G. Tait, M.A., of South Yarra, advocated the inclusion of the option of public management. He contended that inasmuch as under the

Alliance plan the people could, if they desired, retain the liquor traffic, there would be no sacrifice of principle in allowing them to conduct it in the best way. F. W. Greenwood, of Doncaster, testified from New Zealand experience as to the success of prohibition and woman's suffrage in that colony. John Vale, replying to Mr. Tait, said that his personal view was that if a bill were introduced in Parliament giving the option of prohibition plus the option of public management it would be their duty to accept the bill, and then if it were passed to use the option of prohibition. The aim of the Alliance was to destroy the liquor traffic, and it was no part of their work to educate the people in favor of carrying it on. Eventually the platform, as introduced by Mr. Nicholson, was adopted. The following resolution was carried unanimously on the motion of A. B. Rofe, viz:

"That this conference protests against the carrying out of the recommendations of the Cool Storage and Wine Cellar Commission to extend further aid from the public funds to the subsidised wineries; to establish a central wine cellar in Melbourne and a Government wine depot in London at the public expense; and to appropriate a sum of £5000 for the purpose of advertising Victorian wines in the United Kingdom, and also, against any further expenditure of public money in attempts to bolster the wine traffic in any way whatever; and that a copy of this resolution be sent to the Treasurer and to the Minister of Agriculture."

At the afternoon sitting of the Conference, the following subjects were dealt with:— "Christian Citizenship Association," opener, C. H. Bradbury; "Temperance Work in Christian Endeavor Societies," opener, Mr. S. Creaton; "The Band of Hope in the Sunday School," opener, Miss Phoebe Mills.

In the evening a great demonstration was held in the Town Hall. J. W. Hunt presided, and addresses were delivered by John Vale, Major Reay, A. N. Marshall, B.A., and A. R. Edgar. A resolution endorsing the Alliance platform was carried unanimously.

The Temperance Demonstration at Colliwood on Tuesday last brought together a fairly good audience. Three pledges were secured. On Tuesday next, 3rd October, the Temperance Committee will hold a meeting at the Finsbury-street Chapel, Newmarket, at 8 p.m. Bro. T. M. Ghent will preside, and in addition to a fine musical programme arranged by Nat. Haddow, Bros. Meekison and H. Peacock will give addresses. In view of the approaching Federal and other elections, these meetings should be well attended and interest in the questions of the drink be aroused by all Christians.

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/-, by post 1/2. Paper Covers, 6d., by post, 8d.

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The Leader.

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

The Influence of the Modern Theatre.

It may be freely granted that man is an animal who requires to be entertained. That he possesses certain faculties of a mental and physical nature that require some kind of exercise other than that which is essential to the keeping of his place in the struggle for existence. In other words, he is entitled to a certain amount of mental and physical recreation. "All work and no play makes Jack a dull boy" is only the popular way of expressing the same idea. The question, however, that we desire to consider, is not so much the fact that man is entitled to mental and physical recreation, but rather as to the quality and quantity of that recreation. For instance, it is one thing to admit that athletics are a proper exercise for the development of man's physical nature, but it is quite another thing to concur in the proposition that they are the only things in the world for which life is worth living. It is quite true

that some men take to athletics as an avocation in life by which they purpose to earn their daily bread, and while the ideal may not be a very high one, there is nothing about it that is distinctly objectionable. It is recorded of one of the English cricketers who visited these shores, and gave our Australian bowlers a taste of his quality which was not at all to their liking, that he had previously followed the calling of a publican, but having "experienced religion," concluded that it was not the kind of business in which he could serve God, and so abandoned it. In announcing his intention of becoming a professional cricketer, he declared that if he found he could not serve God in that capacity he would give it up also. As he has not yet retired from the cricket field, it is almost certain that he did not find the task an impossible one. It would not be safe, however, from this one example to conclude that the cricket field is as conducive to piety as it is to muscular development. Like other forms of athletic sports it has its proper place in the economy of things, and it and they are only out of place when they are found to interfere with our service to God.

In all questions relating to mental and physical recreation there cannot be a better test applied than that applied by the sturdy cricketer to whom reference has been made. Does this or that form of recreation or amusement interfere with our serving God? Particularly, we desire on this occasion to apply this test to that form of recreation involved in theatre going. Is the theatre favorable or unfavorable to the development of spiritual life? Is it even favorable to the development of morality? In answering these questions we do not propose to speak of the theatre as it might possibly be, but, as it actually is. To look at it as an influence, and ask what is its general tendency. And here, probably, those who desire to offer some defence for the modern theatre will remind us that it has endeavored to do good service for the church by producing such plays as "The Christian" and "The Sign of the Cross." We have not the slightest doubt that theatrical managers would rather give the public such dramas as would elevate and refine, if by doing so, the cash returns were as satisfactory as under other conditions. As it is, the chief thought in the theatrical manager's mind is not what will elevate, but what will pay. Occasionally, a powerfully dramatic work of religious fiction, like that of Hall Caine's Christian, will pay for reproduction in a dramatized form and is accordingly placed upon the stage. It is doubtful, however, if the rendering of such plays confers any substantial benefit upon the public. In the first place, it has to be settled whether or not the book itself is a distinct gain to the

religious side of the question. If this question is answered in the negative, then it is difficult to see how the play can do any real or lasting good. "The Christian," like all Caine's works, is a powerfully written story, but is very far from conveying to the mind what the Christian of the New Testament really is. In the language of one of the dramatic critics of the secular press, "The Christian is nothing more now than the memory of one of those fashions in thought that have their day and are discarded with the same indifference as the triumphs of the modiste and the milliner." But even were it otherwise, the stage, as a religious educator, must always be a failure. The sense of unreality about it would always be disastrous. In religion the personal factor always counts for much, and the preacher himself must be religious before he can produce a lasting impression on his audience.

Plays of the character of "The Christian" are, however, the exception. They do not form the ordinary pabulum provided for the regular theatre-goer. And it is the ordinary fare provided that determines the character and influence of the stage. Here, of course, we cannot speak from actual experience. Nor is it necessary that we should do so. In matters of this kind one can get quite enough information from the daily press and the weekly pictorial newspapers to form a fair conclusion as to the moral or immoral influence of the modern theatre. But even with this data to go upon, we prefer that others, not supposed to have any bias, should determine whether the influence of the theatre is for good or evil. The religious mind is supposed to view these matters from the standpoint of the bigot and consequently is put out of court by those who stand up in defence of the stage. It is better, therefore, to call in witnesses whose connection with the stage would dispose them to take the most favorable view of the situation. It is amongst this class of people that we find the question of the present position of the stage fully discussed. One section of them tells us that the drama has degenerated, whilst another, is equally confident that it has not, but on the contrary, that it has very much improved. If the latter contention be correct, the only point clearly sustained is, that if the present condition be an improvement on the past, then that past must have been deplorable indeed. The dramatic critic of the *Westminster Gazette*, in an article on "The Degeneracy of our Drama," says:—"Now at present the drama occupies a far more important position than ever before. Theatres and play-goers increase in number more rapidly than of old; the newspapers devote a steadily increasing and grossly disproportionate space to matters

theatrical; photographs of our players almost monopolise the shop windows where photographs are shown at all; and actors and actresses have taken a place in society hitherto denied them. Whether this be good or bad is a question that can only be answered, in my opinion, by considering the quality of the theatrical entertainments actually given. I assume that the theatre is neither good or bad in itself. . . . From an artistic and aesthetic point of view there has been an advance, accompanied, alas! by a degeneracy in the moral standard." In making this statement, the writer does not take into account the question of immorality involved in the exhibition of the female form—that he regards as bad enough—but in the tendency of the sentiments expressed in many modern plays. Another critic writing some years earlier, says, "If we consider the most successful plays of the last dozen years, we shall find that they have for the most part been adaptations of foreign works, melodramas of the crudest and most unnatural kind, farcical comedies built upon the lines of Palais-Royal farces, or so-called comic operas whose comedy has frequently consisted in the production of a large number of pretty girls, as over and under-dressed as the Lord Chamberlain would permit."

Much more under the same head might be adduced as showing that the general tendency of the modern theatre is in the direction of evil and not of good. This is the verdict of men of the world who are in a position to know, and, if biassed at all, are biassed in its favour. This verdict must be endorsed by all professing Christians, whose sense of right and wrong is not clouded by selfishness. This being so, the question arises as to whether Christians are at liberty to regard the theatre as providing proper material for their mental entertainment? Are they at liberty to countenance—by even occasional patronage—an institution whose influence generally is on the side of evil? In our opinion they are not. An enlightened Christianity will always make its influence felt against evil and in favor of good. It will seek to promote the spiritual growth of the community by an example, the influence of which is on the side of righteousness. It will pronounce against the theatre, because it is an institution that is distinctly adverse to the development of the Christian life.

Editorial Notes.

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

Cardinal Moran.

As we anticipated, Cardinal Moran, in his opening address at the R. C. Congress in

Sydney, waxed eloquent in his usual spread-eagle style, on the glorious progress of Roman Catholicism, quoting figures freely to establish his position. Here is an example: "In the beginning of the century the number of Catholics in England and Wales was about 70,000; since then the population of Great Britain has doubled, but the Catholics in England and Wales are more than two millions." Now, the wise man tells us "he that is first in his own cause seemeth just, but his neighbor cometh and searcheth him." W. H. Beale, president of the Wesleyan Conference, has acted the neighbor's part on this occasion. While the Cardinal quotes no authorities for his statement, Mr. Beale points out that Nulhall, an acknowledged authority, "gives the number of Roman Catholics in Great Britain—which is throwing Scotland in with England and Wales—as 1,384,000. Of these 318,000 are in Scotland which very handsomely discounts the Cardinals figures for England and Wales." Again, he quotes Dr. Dorchester "one of the greatest of living authorities in the field of ecclesiastical statistics," who in his "Problems of Religious Progress" gives the following figures of the position of Roman Catholicism in England, Wales and Ireland during the last 50 years: 1841, No. of adherents, 6,958,737, being 28.8 per cent. of the population; 1851, adherents, 6,137,749 or 25.1 per cent.; 1871, 5,141,933 or 18.2 per cent.; 1891, 5,047,307 or 14.9 per cent. Mr. Beale also quotes from several R.C. authorities to show that this cause is relatively losing ground in England and deals with the Cardinals statistics of other countries. But enough has been quoted to indicate how utterly untrustworthy that dignitary is upon matters of fact and figures. One of the results of the Congress has been the establishment of a "Catholic Truth Society," and it is certainly needed.

Zionism.

To students of prophecy, and indeed to all Christians, the Zionist movement among the Jews must be of great interest. The avowed object of the Zionists is the restoration of the Jews to Palestine. The persecutions of the ancient people of God in Russia, Germany, and other countries led to the publication of a stirring pamphlet on "The Jewish State," by Dr. Theodor Herzl, in 1896, and the outcome was that early in 1897 a summons was issued for a congress to discuss the question. This was held in Basle, and the Zionist movement was thus fairly launched. Since then a congress has been held annually, the last being in London in August. It is evident that Dr. Herzl, Dr. Max Nordau, and their co-leaders are very enthusiastic and hopeful, but it is significant that so far most

of the wealthy Jews are holding aloof from the movement. A number of the more thoughtful do not consider the project practicable in view of the firm grip of Palestine held by the Sultan of Turkey. In the meantime, however, the fascinating idea of once more occupying the land of their fathers is making headway among the children of Judah, and each congress shows a decided step in advance, that just held in London being by far the largest and most enthusiastic. Over 7,000 gathered at the inaugural meeting from almost all parts of the world. It may be that the hand of God is in this movement and that it will develop into the fulfilment of prophecy.

An Ecclesiastical Thunderstorm.

The religious atmosphere has been somewhat electrical in Sydney during the last two or three weeks. The published sermon of Archbishop Redwood stated that "Protestantism covered Europe with blood and ruins in the sixteenth century, and has ever since been the helper and instrument of the worst foes of Christianity. It desecrated the home, it polluted the nuptial bed, it lowered the dignity of womanhood, it devastated the school, and stopped the progress of science." This has roused a storm of indignation from the Protestant community in general, and the daily papers have published letters from prominent men in which comparisons not flattering to Romanism have been drawn between the morality, intelligence and prosperity of Protestant and Papist countries, and the attitude of Rome toward science as shown in her treatment of Galileo, and just recently of Mivart, has been held up to public gaze. Before this is published a monster meeting will have been held in the Sydney Town Hall to protest against the unfounded and bitter statements in the published sermon, and also to protest against the presence of the representative of the Queen at High Mass, seeing that the Queen herself is prohibited by her oath from being present at such idolatrous worship. Altogether things are lively indeed, but it is safe to say that Protestantism has all to gain and Romanism all to lose by the free ventilation and discussion of the insulting statements in the Archbishop's dedication sermon. Meanwhile the Roman Catholic organ, the *Catholic Press*, defends Dr. Redwood, and in a leading article says, "That there was anything in the statements contrary to hard facts no reasonable man will deny;" the Protestant indignation meeting in the Town Hall is a "demoniac demonstration," and the editor gravely tells us that "outside the Catholic Church infidelity generally prevails"!!!

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.

Our Missions.

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

VICTORIAN.

From the various reports received by the Home Missionary Committee, we find that Bros. Browne, Moysey, Connor, Griffiths, Leng, are busily engaged in their respective fields. At Dunmunkle special anniversary services were begun and at the time of report one decision for Christ; also one decision in the Kaniva district, at the Carew church. Bro. Moysey has commenced preaching at Rosebrook, near Port Fairy. With regard to the finances we regret that they are considerably in arrears. The sum of £75 is required every month to meet our expenses, and a glance at the acknowledgments will show that we are generally far short of that amount. In addition to that there is one circuit, viz., Wedderburn, which is at present without a preacher. We are under promise to the churches in that district to do our best to secure the services of a suitable brother. When we succeed that will further increase our financial responsibilities. We therefore very earnestly appeal to brethren and sisters to keep us supplied with the necessary means to carry on the good work in our Home fields. On behalf of the Home Missionary Committee,
M. McLELLAN, Sec.

From The Field.

The field is the world.—Matthew 13: 38

Queensland.

BRISBANE.—After a period of mourning, and under God's blessing, our mourning has been turned into joy, by one of our Sunday Scholars, a pupil of our beloved Sister Patrick, and daughter of our esteemed brother and Sister Moffat, stepping forward and confessing Christ, and was buried with him in baptism, on Lord's day, September 2nd, and on Lord's day, Sept. 9th, at the close of the gospel service, two young ladies came out and made the good confession, Bro. Deaham preaching on both occasions.

Sept. 9.

ALF. S. WATERFIELD.

QUEENSLAND NOTES.—After Rosewood and Vernon, my third Lord's day in the sugar-cane colony was spent in beautiful Brisbane. Spoke three times. The morning meeting was small, the evening fair. I hope the brethren will soon get an efficient evangelist to "push the battle to the gate." Lectured at Zillmere and sampled Bro. Carl Fischer's pine-apples, custard-apples, and guavas; also at Gympie, where Bro. Bell, of Moree, is now laboring acceptably. An evening in Maryborough was spent at Bro. O'Brien's, where about twenty brethren gathered and a time of sweet refreshing was experienced. Bro. and Sister O'Brien have seen the cause in Maryborough grow from two members to about 50. There is a great work to be done in that town. The next First day was spent in Childers, but as I have sent a report to others, through whom some items may reach the A.C., I need say little here. I was interested and pleased with the work among the Kanakas. My fifth Lord's day was divided between Gympie and Eel Creek. At the latter place nearly a dozen brethren assembled at Bro. Pittell's house to keep holy day, and in the afternoon we preached the gospel of the love of God there. In the former place at night we discoursed to a fair congregation. Gympie is a fine field, if only the brethren will unitedly and heartily co-operate in the work.

Sept. 11.

A. M. LUDSBROOK.

South Australia.

STRATHALBYN.—On Sept. 9th, the church here held its anniversary services. In the afternoon Brother Harris gave a chart service in the Institute, which was filled. Throw Out the Lifeline was sung by Bro. Harris, Sister Braid, and Bro. A. A. Verco from Adelaide, who kindly came up to assist us. Solos were also rendered by Brothers Harris and Verco. In the evening the chapel was packed, and at the close of the service one confessed Christ. On Monday, 10th, we held our tea meeting, which was a great success. At the evening meeting, addresses were given by Brethren Gore, Keay, Thomas, Harris, and Cross. The chapel was packed. After supper had been partaken of, the people dispersed to their homes. We are pleased to report that A. J. Harris is stationed here now, and a social was given last night in the house of Isaac Cross, to welcome him into our midst. Good meetings again. One confession at close of evening service on the 23rd. There was good attendance at the meetings. Another confession at close of evening service.

Sept. 24.

J. M. GORDON.

UNLEY.—Splendid meetings all day yesterday. In the morning A. B. Maston from Melbourne delivered an address. In the afternoon W. C. Morro, also from Melbourne, gave an address, speaking principally to the children of the Sunday School. The chapel was full.

Sept. 17th.

PERCY STOKER.

NORWOOD.—A brother and sister were received by transfer from the Christian church, Stepney, yesterday morning. Last night, at the gospel service, a young man yielded to the claims of the gospel and confessed Christ as his Saviour.

Sept. 24.

A. C. RANKINE.

HINDMARSH.—Yesterday morning at our usual service for worship, Frances James, of the church, Unley, was received into fellowship here. After the evening meeting three persons confessed their faith in the Lord Jesus. Subject of sermon by Bro. Pittman, "The Mission of Pain." There was a very large meeting.

Sept. 24.

A. G.

West Australia.

SUBIACO.—The Subiaco church building is steadily progressing, and we hope to be in it early in October. Good meetings and, many are enquiring. We expect good results soon.

J. E. L.

Victoria.

MEREDITH.—Twenty-two disciples gather round the Lord's table each Lord's day. We had Bro. Lawson with us three Lord's days and he has strengthened us in the faith very much. Our brother preached the gospel many times to good and attentive audiences. Bro. Allan of Ballarat, was with us on Lord's day, 9th—exhorted the brethren in the morning and preached to a large audience in the evening. The interest here is still running high, many being almost persuaded. But we want assistance, and again appeal to the city churches to assist us with the loan of their preachers. Our desire is to obtain a preacher once a month from the city, say for a Lord's Day and one or two week-night meetings. The other three Lord's days we could arrange for from other sources. Our desire is to keep the cause moving, till we come to some definite arrangement about a preacher. If any of the churches are willing to assist us in this way, and communicate with the writer, their assistance will be most gratefully received by the brethren. We will pay the travelling expenses of

any brother who comes, and do the best we can for him while with us. Trusting this appeal will meet with a response from some of the churches, Yours, in the Master's service.

T. POTTER.

NORTH YANAC.—We held our anniversary services on Sunday, September 9th, M. Wood Green being present with us, and in the morning gave a very helpful exhortation to a goodly number of members. In the afternoon and evening Bro. Green preached the gospel to large and very attentive audiences. On the Monday evening following our brother delivered a temperance lecture, which was greatly appreciated by all present. At our tea on the Wednesday, the attendance was smaller than usual on account of rainy weather; but those who came appeared to find ample compensation in a well-provided tea and a very orderly and apparently much enjoyed public meeting. Addresses were given by Bro. Green and Leng. On Thursday evening we held a pleasant little meeting, when we had the pleasure of witnessing the burial with Christ in baptism, of a young man, the youngest son of Brother and Sister Pitt. To-day, Sunday, 16, Bro. Green again addressed the church at North Yanac. In the morning he addressed the Sunday School and afterwards preached the gospel in the afternoon, and in the evening, upon the invitation of some Methodist friends at Broughton, preached in their chapel to a large and deeply interested audience. At the close of the service a very intelligent young woman, who had been previously led to love the Saviour, decided to obey him in his own appointed way, and is to be baptised on Sunday next. To-morrow evening, Bro. Green lectures at Kaniva on Temperance, illustrated with colored diagrams. This will be the twelfth address he has delivered in our midst during his visit of nine days.

Sept. 16.

W. C. MCCALLUM.

CHINESE MISSION.—The teachers and scholars of the above held a very pleasant social evening on Monday, the 10th inst. The meeting was held in the Lecture Hall of the Lygon-st. Christian Chapel. The appearance of the Hall was improved by the removal of the usual seats and the substitution of small round tables and chairs. The object of the meeting was mainly to enable the teachers to become better acquainted with each other and so much time was afforded for conversation. Several recitations and songs were rendered during the evening, and the meeting broke up about 10 o'clock, everyone feeling that the object of the meeting had been gained. A liberally supplied refreshment table conducted to the enjoyment.

Sept. 10.

E. M. SIMMONDS, Sec.

FOOTSCRAY.—We are pleased to report one confession at Footscray, Bro. Saunders preaching Subject, "The Witness of Jesus." Very large audience. We rejoice and know that there are others near to the kingdom.

Sept. 22.

H. H. STREADER.

BENDIGO.—The Railway Picnic gave us at least 15 visitors to our meetings yesterday. Bro. Lockhead gave the church a wholesome address. One made the confession last night and one the previous Lord's day.

Sept. 24.

JAMES COOK.

KANIVA.—We were very pleased to have Mary Thompson with us on Lord's day, the 16th. Sister Thompson addressed two large meetings, one at Lillimur, and one at Kaniva, and created a very favorable impression on the minds of her hearers. Her visit has done much to stimulate the interest in Foreign Missions here, our only regret being that we could not have Sister Thompson here for a few days to visit the different parts of the district.

Aug. 17.

H. LENG.

HAWTHORN.—Another splendid meeting at Hawthorn, notwithstanding a counter attraction close by.

Bro. Palmer's sermon was one grand appeal for right living, and total abstinence from intoxicating liquors, and other evils. "At the close one married lady and a young girl made the confession. Tracts were distributed at the door.

Sept. 23.

M.R.H.

S.S.U. REPORT.—What a bright, active, working school we have at North Richmond. It is always my idea that the school takes its tone from its officers, but more especially from the Superintendent, and, taking this view, we may say that Bro. S. Brice is the "right man in the right place." Active himself, and with all his wits about him, he keeps all—young and old—up to the mark. The average attendance is 192 with 16 teachers, showing an increase of 49 over last year. I spent a little time in Bro. T. Hagger's Bible Class, which is largely composed of male members. Bro. H. encourages the class to speak their minds on the subject in hand, and they all showed great interest in the lesson. I was sorry to see how the infant class (about 30) were accommodated. But as the church is about to enlarge the building, it is to be hoped they will not neglect this most important class. The reading, singing, order and attention were all good.

Sept. 16.

M.R.H., Visitor.

New Zealand.

AUCKLAND.—Last night before a large congregation a young man was baptised into Christ. A week ago a young man made the good confession, and will be immersed shortly.

Sept. 10.

T. J. BULL.

AUCKLAND.—Last night a young believer put on Christ in baptism, and at the close of the meeting another intimated her desire to obey the Lord Jesus.

Sept. 17.

T. J. B.

TABERNAACLE, DUNEDIN.—We are having splendid meetings with a fine interest. Lord's day week one brother was received into fellowship. Bro. Watt spent a fortnight at Oamaru, his place being filled by G. Manifold from Christchurch. Bro. Selby paid us a visit. He preached one Sunday evening in the Tabernacle, and the following Sunday evening in the Congregational Church. He gave two addresses on Lord's day mornings, that were highly appreciated. Our churches in South Dunedin, Mornington, Roslyn and the North East Valley are holding on and moving on.

J. LOWE.

New South Wales.

SYDNEY—CITY TEMPLE.—The annual tea and public meeting in connection with the above took place on Tuesday, September 11th, upwards of 200 having partaken of tea. Bro. Leck presiding over the after-meeting, which consisted of addresses by the Evangelist, and several musical items. We are pleased to report that the City Temple, on which a debt of £2,000 has existed since its purchase by the church, has, by the disposal of its property in Elizabeth Street for the sum of £1,200, with £300 contributed by the church, been reduced by £1,500, thus leaving the total indebtedness on the City Temple at £500, which we trust to have paid off within the next three years.

Sept. 16.

F.N.

CONFERENCE NOTES.—Sept. 17.—To Conference Promise, 5/6; Marrickville Church, £6/4/7; Sydney Collectors, £3/4/3; Woollahra Church, 4/2; Donation from Campbell Edwards, £10; Dr. Balance forward, £73/18/11; Total, £93/17/5. Aug. 20.—By Dr. Balance, £64/1/5; Sept. 17.—By Salaries to date, £29/5 Exchange, 2/-; Cheque Book, 4/-; Bank Charge 10 30th June, 5/-; Total, £93/17/5.

While recognising the liberality of some of the brethren, we are inclined to believe that the importance of the H.M. work is not sufficiently realised. A great deal has been done lately for the foreign fields, and the Indian Famine Fund has been taken up with enthusiasm, for which the Lord be praised! But the fact remains that the Home Mission is stranded, and we have decided to at once bring our disbursements and receipts into line. As the committee have not a "philosopher's stone," this can only be done by a hearty response to this appeal or the reduction of our liabilities. God grant that no work in the field may be stopped! We realise the difficulties in the way of an appeal at the present, but if we are to be a power for good in the land with our perfect plea there must be no lack of prosecuting the warfare against sin into the enemy's camp, and how better can this be accom-

plished than by supporting the base of operations in the Missionary Committee.—G. AMOTT.

Here and There.

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

See Coming Events.

Two confessions at Petersham on Sunday night.

On a recent Sunday there was another confession at Lismore, N.S.W.

A full house and two confessions at Woollahra last Sunday night.

Full house at Brighton Sunday night, and two more desiring to confess Christ.

Brighton anniversary, like the Feast of Tabernacles, lasts through eight days. See Coming Events.

At Berwick last Sunday night there was a good meeting, and at the close one confessed Christ.

The 12th anniversary of the school at the Tabernacle, Fitzroy, will be celebrated October 7th and 9th.

Two confessions on Lord's Day evening at North Richmond; two baptised believers united same day.

One more confession and baptism at Doncaster last week—the mother of our late Bro. Cripps of Gippsland.

The anniversary of the church and S.S. at Bayswater will take place on October 11th. Tea and public meeting.

A. R. Main has accepted a twelve months' engagement with the church at Brisbane, Q., and begins his work there in November.

Please remember that our only order for American Sunday-school Commentaries closes on October 8th.

T. G. Storer has been appointed treasurer to the Evangelistic Committee of S.A., to whom donations can be sent. Address, Weller-st., Goodwood.

Bro. J. Johnston's afternoon class in elocution will be open for anyone wishing to begin that study, on Wednesday, 3rd October, at 5 o'clock, in Swanston-st. Lecture Hall.

The hymns to be sung at the Fitzroy Tabernacle School Anniversary are the latest from the American brethren, and will be heard for the first time in Australia. 7th and 9th October.

Bro. and Sister John Bardsley, of Sydney, are in Melbourne this week on a brief visit. They expect to meet their son, Dr. Bardsley, here in a few days on his return from England.

The rally for Burwood Boys will be held this month at the "Home" on Wednesday, the 3rd October. Train leaves Princes Bridge at 9.50 for Surrey Hills. A large gathering is hoped for.

The annual celebration in connection with the Burwood Boys' Home, in the form of a high class concert, will take place in the Athenaeum Hall, Collins-st., on Monday, Oct. 15. Reserve that night.

The Hawthorn church, at a church meeting held on Monday, 17th inst., re-engaged Bro. Palmer for 12 months. The meeting was most unanimous and enthusiastic, and the church intends to continue the good work.

We have received a pleasant little letter from one we know must be a very nice little girl at Strathalbyn, S.A., Miss H. Hoppood by name, in which she tells all about the good work Bro. Harris is doing there. When she grows a little older we shall be glad to give her letters a place in our news columns.

Bro. Chapple, well-known among the Sydney churches through his preaching ability, concluding it was not good for man to be alone, on Saturday, Sept. 15th, took unto himself a wife in the person of Miss

Edith Fancourt. The spacious room at the home of the bride's parents were well suited for the occasion. The ceremony was performed by T. Bagley, assisted by P. A. Dickson. The bride presented a beautiful appearance. A bounteous breakfast was provided, at the conclusion of which, the company by the usual toasts expressed their best wishes and hearty congratulations. The happy pair then, amidst showers of rice and confection left for Katoomba.

The church in North Adelaide, S.A., sent an invitation to Percy Pittman, of London, to labour with them in the work of preaching the gospel, which invitation he has accepted, and will reach these shores the first week in December on the S.S. "Omrah." We are glad of this, another addition to our preaching ranks.

Over one million four-page tracts are now in stock at the Austral office, among which are the following new ones:—

The Test of Discipleship.

Did Jesus Rise Again?

Scriptural View of Repentance.

Scriptural View of the Good Confession.

Scriptural View of Faith.

Remission of Sins.

The Words for Baptism.

What Church He Belonged to.

While it is true that what these tracts contain may have been said many times before, it is at the same time true that what is here said may reach some minds which other statements of the same truths have failed to do. A large number of samples are being sent out, but if you do not see them ask the secretary of your church about it, or send to us for a copy of samples.

The demonstration of the students under W. C. Morro and Jas. Johnston at Lygon street last Wednesday night was a great success. The brethren generally showed their appreciation of the effort being made by attending in large numbers, the chapel being full. The various speakers acquitted themselves splendidly. The class is under obligations to Miss Nellie McClelland, Mrs. Craigie, Miss McCall, and Messrs. J. Thurgood, Johns, and S. Barker, for adding much to the enjoyment of the evening with their singing, and to F. Gladish, for providing the audience with a nicely printed programme. There was really no chairman, but W. C. Morro made a few opening remarks and Jas. Johnston gave a splendid recitation, as did Miss Ettie Griffiths. Any of the brethren who want to help in this movement can send their contributions to A. B. Maston. Every penny of the money goes directly to the students to aid them in pursuing their studies.

Geo. T. Walden writes:—"As I prepared my lesson the thought occurred to me that not only the Sunday School scholars but the church members and outsiders would be helped by such a course of sermons. Suppose churches were to arrange a three months' series of sermons taking the subjects of the book and let the preachers stick as nearly as they can to the form of the subject presented in the book,—then at the close give each one of the audience a leaflet of the particular subject so that they may go home and study the matter further and refresh their memories, or instead of the three months arrange for a two weeks' protracted meeting and give out the leaflets either the night the sermon is preached or the night before? I feel like trying it at Enmore. We should need 500 leaflets of each subject, 6000 in all. I have talked to Bro. Dickson, and we think if we kept one Sunday ahead of the teachers we would have the whole church studying 'First Principles.' You can think this over. It may be under a heading such as 'Uses of the Lessons.' You might get the churches to work along this line." If any of the churches wish to try this work in this way we will send the four page leaflet, post paid, for 7/- per 1000. Suppose that 100 of each kind were wanted; this would total 1300, and the cost of the whole would be at the rate of 7/- per 1000. We do think that no better work could be done by all our churches than to call attention in this way to these great themes.

Obituary.

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

HADDOW.—The Lygon Street Church has again been called upon to mourn the death of one of its old and revered members. Sister Madeline Haddow, wife of Bro. Andrew Haddow, passed quietly to her eternal rest about six o'clock on Friday, Sept. 7. She had reached the ripe age of 78. For some years she had been in the decline that comes with old age, and her death had been in a measure expected at any time. About a year ago she had so severe an attack of the influenza, that for a time her condition was critical. She rallied, however, and seemed to be in good health, considering her advanced years. Yet her death came suddenly and with scarcely any warning. Quietly and peacefully she passed to her heavenly home. The wonderful mechanism of the human system had in her case gone to its utmost limit. It ceased through exhaustion of power, and life ebbed away. Death came not like the dreaded power, but like a gentle sleep. Her life had been a long and fruitful one. In her earlier days she was a member of the Presbyterian church, but was immersed into the name of Jesus Christ more than fifty-two years ago, and about a year later was married. It is now 48 years since they came to Australia, and ever since have made Melbourne their home. They were together received into the fellowship of the congregation that met in the old Temperance Hall, and with that congregation removed to the present Lygon St. chapel thirty-five years ago. Here Brother and Sister Haddow remained until the present to bless with their Christian lives both the church and the community. Her work was finished and full of years she had been gathered to her reward; she was a woman of great faith. Across her mind came not even a shadow of doubt concerning the Lord she trusted. Her life was a simple one, but it was full of blessings. Whatever her task in life, she did it well, and in this way she richly blessed the world. She was one of God's noble women, and many a tear was shed at her departure. A large concourse assembled at the Melbourne General Cemetery, on Sunday afternoon, Sept. 9, to pay their last tribute of respect to our departed friend and fellow-servant of God. She leaves one daughter and four sons. Her life still bears fruit in the lives of her children, for in the church they are earnest, faithful workers. Bro. James Haddow is located at an isolated point in the country, and the sad news did not reach him until nine days after his mother's death. Every foot, whether it treads the path of glory or obscurity is travelling towards a grave digged among the waving grass. God grant that when we come to death, we may be prepared as she was. Peace be unto her, Amen.

W. C. MORRO, B.A.

WANTED.

A Situation by a young man in a grocer's or store of any kind. Can drive horses and is perfectly reliable. Apply to W. C. Thurgood, Swanston-street.

Reliable, steady boy to work in machine room at the Austral office.

An Evangelist for the church in Launceston,—a brother who could fill up time at own trade preferred. Salary and particulars from T. G. Prior, Secretary, 41 Galvin-street, Launceston.

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

Bro. G. H. Browne has resigned his position as Evangelist for the H. M. Committee, and is now open for engagement. Any church requiring the services of an Evangelist are requested to write to him at Brim, or to the Austral Office.

Coming Events.

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

SEPT. 30, OCT. 3 & 7.—Brighton S.S. Anniversary. Sun., Sept. 30: 3 p.m., Mr. Harward; 7 p.m., Service of Song. Wed. Oct. 3: Tea Meeting, 9d. All above at Masonic Hall, Middle Brighton. Sun., Oct. 7: 3 p.m., "Hearts and Snakes"; 7 p.m., "Our new S.S. Motto"; F. M. Ludbrook.

OCT. 5.—Friday, Swanston-street, 8 p.m. Grand Endeavor Rally by United Societies of Churches of Christ. Chairman, Mr. Thos. Hagger. Speakers, Messrs. Johnston and Harward. Responses from Societies.

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. 26.—Do you want to spend an enjoyable evening? If so, keep Friday, 26th October, free. The Second Annual Concert of the Chetwynd Cricket Club, Nth. Melbourne, in the U.F.S. Hall, Queensberry-street. Secretaries are kindly asked to note this date. W. McCANCE, Sec.

FOREIGN MISSION FUND.

Amounts received as under—

VICTORIA.	
Church, Ballarat East ..	£0 18 0
SOUTH AUSTRALIA	
Per A. C. Rankine—	
Williamstown F.M. Auxiliary ..	0 12 0
Norwood F.M. Society (Salary of Bhogona, India) ..	5 0 0
NEW ZEALAND.	
Church, Dunedin Tabernacle ..	14 4 9
J. P. Muir, Ross ..	1 0 0

INDIAN FAMINE FUND.

SOUTH AUSTRALIA.	
Per A. C. Rankine—	
Collected by Gillies-st. S.S. ..	1 3 10
" Grote-st. do. (add.) ..	10 16 2
" Prospect do. ..	0 18 6
" Glenelg do. ..	1 0 1
" Port Pirie do. ..	5 5 6
" Point Sturt do. ..	1 16 7
" Norwood do. (add.) ..	0 10 0 1/2
" Stirling East S.S. ..	7 11 2
Church, Broken Hill ..	1 7 6
Church, Alma ..	2 2 3
Miss Eva Gordon, Milang ..	1 9 3
A Friend ..	0 3 0
Per R. K. Spotswood, Buckingham ..	1 0 3
Donation, Sis. A. J. Greenwood, Croydon ..	0 7 6
Ruby Baker, Mallala ..	0 2 3
Per Sister Johnson, Norwood ..	1 1 6
Anonymous ..	0 8 0
School, Norwood (add.) ..	0 6 3

VICTORIA.

Collecting by the following:	
School, North Melbourne ..	2 0 6
Per F. B. Eaton, Maryborough—	
Miss Bennett ..	0 1 0
Three Collections ..	1 0 2
Coll. Cards ..	0 4 2
M. A. Kennedy, Sidonia ..	1 3 1
Church, Ballarat East ..	2 5 0
Church, St. Kilda ..	0 15 0
School, St. Kilda ..	1 8 4
Church, Sarrey Hills ..	0 13 9
School, Newmarket ..	4 15 1

School, Glenferrie ..	5 8 6
Church, Mount Clear ..	1 10 1
Church, Kerang East ..	0 10 1
A. Murray, Kyabram ..	0 11 6
School, Fitzroy Tabernacle (add.) ..	0 3 0
School, Brunswick ..	0 10 3
School, South Yarra ..	0 7 0
School, Lygon-street, Carlton ..	1 3 0
A. Eastwood, Minyip ..	5 3 0
Willie, Ernle, and Sissie, Cheltenham ..	5 0 0
Two little girls of Bendigo ..	0 5 3
Ethel Chenn, Leoor ..	0 10 0
Church, Berwick (add.) ..	0 5 0
School, Brunswick (add.) ..	0 5 0

NEW ZEALAND.

Church, Hoteo North, Auckland ..	3 0 0
Church, Pukakoha ..	1 7 0
Mrs. Stratford, Greymouth ..	0 5 6
T.S.C., Kaitangata ..	1 15 0
School, Nelson ..	0 13 7
Church, Nelson, Coll. at gospel meeting ..	2 17 3
School, Oamaru ..	0 10 0
Proceeds lecture at Oamaru by Bro. Greenhill of Invercargill ..	3 0 6
Coll. by F. Phillips, Warkworth ..	0 8 0
M.A.B., Hunterville ..	0 5 0
Collected by J. P. Muir, Ross ..	10 11 3

WESTERN AUSTRALIA.

F. Willholz ..	0 5 8
A Sister ..	0 17 0
Church, Coolgardie, per G. O. Barchill ..	9 1 0
Church, Kalgoorlie ..	1 1 0

NEW SOUTH WALES.

A Friend, Moree ..	1 1 0
Per R. Wright, Greenmount—	
D. Brodie ..	1 0 0
M. Brodie ..	1 0 0
Collected by Miss J. Cowan ..	0 5 6
" Miss M. Cowan ..	1 3 6
" Mrs. Forsyth ..	1 2 6
" Mrs. Doyle ..	0 8 6
" Mrs. Simpson ..	0 5 2
TASMANIA.	
Church, Gormanston ..	1 0 0

QUEENSLAND.

Collected by—	
Lily Gordon, Brisbane ..	1 1 0
Winnie Dickson, do. ..	0 9 1
Jane Dingwall, do. ..	0 13 3
Violet Moffat, do. ..	0 7 6
Edith Waterfield, do. ..	0 4 9
Essie McGavin ..	0 4 6
Church, Yingerbay ..	1 15 6
Coll. by Nellie Eadie, Bundamba ..	0 17 0
John Dunshant, Mt. Whitestone ..	0 10 0
Coll. by Miss Jones, Paddington, Brisbane ..	0 5 9

VICTORIA.

Received by Dorcas Committee, Melbourne—	
Church, Runnymede ..	0 7 6
Mrs. Beguin ..	0 2 6
W. Cosen ..	0 1 0
G. Vickers ..	0 1 0
J. R. Dickens ..	0 3 0
W. Dickens ..	0 2 6
Doncaster Evening Collection ..	1 3 6
M. A. Hopkins, Collecting Card ..	0 5 6
Mrs. James Haddow, per Mrs. Craigie ..	1 0 0
Miss Rose E. Charman, Coll. Card ..	0 14 6

£4 4 0

A parcel of garments from South Yarra, also one parcel from Collingwood. We have packed a third box and sent it per Miss Thompson.

"Milford," Church-st., Hawthorn. E. DAVIES, Superintendent.

NOTE.—This week the committee are sending draft for £130 to India, making total now sent since last Easter £1045.

121 Collins-st. F. M. LUDBROOK, Sec.
39 Leveson-st. ROBERT LYALL, Treas.
Nth. Melbourne.

To Subscribers.

L. Graham, 1/-; A. E. Seedsman, 1/-; H. Risson, 3/-; H. J. Ward, 6/-; H. Crouch, 7/-; D. A. Lewis, 7/6; S. Smith, 8/9; H. Butler, 9/6.

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

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