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## From Abroad.

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

### Wandering in a Land of Diverse Customs.

In a previous article I called attention to the fact that the American people were the products of many nations. Here in San Francisco, we have a striking illustration of this. My landlord is a Spaniard, my room is cleaned by a Chinese, my linen is laundered by a Frenchman, my boots blacked by a German and mended by a Japanese. I am sometimes shaved by a Sicilian, and sometimes by a Slavonian. I frequently dine at a French Italian restaurant, and am waited on by a Swiss. I trade with a Russian and sell to a Jew. I watch the Negro troops march out ready to embark to the Philippines, and buy fruit from a Greek, and later on take coffee in the coffee house of a Swede. I speak on Sunday afternoon at the Y.M.C.A., the secretary of which is of Irish extraction. In my meetings I see friends from Great Britain and Australia, and nearly all states in the union. This is a land of diverse customs, born of the conglomerate material of which it is made, and one of the strongest arguments in favor of the Republic is, that although receiving the expatriated children of all lands, she has welded them into places in the commonwealth. The anthropologist goes to savage lands to study the culture of "primitive" man, he must come here to see growing a new variety of the human race.

Darwin has shown that there is a tendency among the living beings to run away into varieties. New birds and flowers are constantly appearing under the influence of conditions. Pansies with a new arrangement of blue and yellow that you never saw before, and doves with altered plumage, as ladies take on a new fashion. This is not confined to the floral and feathery world. It is a law of the Cosmos—God loves diversity. His mercies are new every day, and so new conditions in the new world are producing a new variety of the human race. Some of its peculiarities I will try and picture.

Language has always indicated type: thus the American dialect calls for some attention. Everyone knows that the American says "I guess," "I calculate," and "I reckon." He has inherited the cautious spirit of Benjamin Franklin, and thus uses phrases that do not commit him as direct affirmatives or negatives would. It is only a guess or a calculation, and allows that a man may be out in his reckoning. The American does not say you are right, but he says "may be" you are right. The caution that in the past defended him against Indians and dangers of a pioneer life, seems to have invaded his language.

Everyone has heard of his hospitality; that, too, is marked in his language. When

I go to see him I find him sitting on his verandah ready to receive me. He does not say "come in"—that might be a doubtful welcome—but he says, "Come right in," and with many other words does he testify that he is glad to see me. As I dine with him I have an opportunity of studying his dialect more closely. I want more cream in my coffee, and he says to the waiter, "lots" of cream. He tells me that he had "lots" of fun the other evening. His wife is "just lovely," and his daughter "the most charming girl" in the world. They do not say they go shopping, but they tell me that they "trade" at the fair—that is just what you would expect a lover of dollars and dimes to say. I take up the conversation. I am bowed down with a grievance. I had a box sent across the continent, which took five weeks to do a week's journey. He says that was "quite a little time," and when I tell him what I had to pay for it, he says it was an "awful sight" more than I ought to have paid. In the first utterance you see the element of caution, and in the second the idea of the dollar. He tells me if a man wants anything in this country he has "to bustle" for it, and sometimes when he gets it "it doesn't amount to much."

The conversation turns on religion. He takes quite a practical view of church work. The minister at their church is a "bright" man. He gave them a "rousing talk" last Sunday. The previous preacher he "had no use for"; he could not tell him what kind of body a man was to have after the resurrection. If anybody came and asked him about his business he could tell them, and he reckoned a preacher ought to be up in all the points of his business. I referred again to myself, doubting the propriety of some extravagant announcements that had been made. He justifies them, and says you have to "boost things up" in this country, or the people think we are apologising for you. I was reflecting on the "come down" after the "boost up." You will observe that there is a terse expressiveness in his words. I say I dine at a luncheon room," but he says he "eats at a restaurant."

I venture to comment on his brogue. He calls a student a "stodent," and Tuesday "Toosday." He makes tomato rhyme with potato, and grass with ass. He admits that he is wrong in doing this, but retaliates by saying that he also calls an "orse" a horse, and he feeds him on oats, not "boats," which he understands is not always the case in England. I then take him on his spelling. Axe is spelt "ax." This is taking the force out of language; it makes the word suggestive of "axing" a young lady to kiss you—rather than chopping down a tree. In spelling certain words phonetically they rob them of their derivative significance; they take the poetry and tradition out of them. Old words are the hieroglyphs of the race, and like moss-grown towers and old cathedrals, takes

us back to historic events. Some expressions I have cited may not be used by learned men. Culture is oft times palid and death-like. It talks the same the world over, and does not let you into the life and feelings of a people.

Let us now turn from the contemplation of his language to look at his hospitable home—a noble house, with high ceilings and big rooms. It faces the street, and is without a fence. The lawn runs down to the street pathway. Anyone who can get past his dog and his shot gun can steal his flowers or even rob his orchard. No high wall surrounds it as in England; this relic of feudal warfare has passed away, or has never come to America. The homes of America is its charm. San Francisco is not America. San Francisco is like a young man prematurely grey with a fast life. Its people live in rooms and eat at restaurants; but that is not typical of America. In New England I found working men with finer homes than most of the business men of Australia possess. Look at his well provided table—not arranged like an English table. My fried chicken is in one dish, my potatoes in another; the various vegetables have each a separate dish. There is a plate of hot biscuits (scones) beside me. The butter is in a little pat in a tiny little plate. The salt is shaken out of a bottle like a pepper box. I realise that I am in a free country. I am like the man who said he ate what he pleased, drank what he pleased, and "didn't care a darn for any man." The American loves liberty, but I believe distinguishes between liberty and license. I have never seen in America a woman serving out drink. In England I seldom saw anybody else doing it. The recent opposition to polygamy among the mormons shows us the nation's abhorrence of sexual license.

The Sun of Liberty may be beclouded at times by the clouds of vested interest, but it is only transient, and in the end the peoples will assert itself. In the South at election times the white man has been known to stand with a gun in his hand at the polling booth and defy the negro to vote, and in the North a banker has been known to stand with an overdraft and thus influence the vote of some. The overdraft had the same effect on the white man that the shot gun had on the black one. The negro problem has been considered one of America's greatest problems. Nature is settling it. The negro is growing white; the master mingled his blood with that of his slave. Slavery gave to the negro industry, and liberty has given him commercial tact. Like the Israelites, he came out of bondage to wander for a time in the wilderness; but the promised land is before him. He is no longer a mere seller of ice-cream and a "shiner" of boots, but in some cases owns a terrace of houses and has a banking account. He imitated the white man, and all intellectual power commences in imitation. Shakespeare re-dressed the

play of others before he created his divine dramas. While in Cincinnati we attended a service at the Allen Temple. The congregation was with the single exception of ourselves colored. No better service was conducted in any church in the city. The music was thrilling, the prayers fervent, and the contributions freely given. The colored "pastor" gave a powerful address on Luke 23: 2. Among his illustrations was one of a flower that grew in the South which opened its petals when the wind blew; so the storms of adversity sometimes revealed the most beautiful traits of Christian character. This gospel was one of good cheer to black and white alike. I felt as I heard it preached by this mulatto that its divine origin was attested by its universal adaptability. The man baffled and defeated in life finds consolation in the contemplation of its promises.

Columbus landed on the island of the Indies, saw the natives adorned with gold, and asked "Where is that land of gold?" they made signs to signify "away there." He wandered in the direction intimated, found other islands, and saw other natives, who still directed him "away there." He made many voyages but never found the land of gold; it was always "away there." Somewhere over the mountains, at last worn and weary he lay down to die in Spain, and from his couch he gets a glimpse of the land of gold with gates of pearl, and he knew that "away there" was the eldorado of the universe. Let us pray this is so for all the countless dead, and that no matter how diverse our customs, yet we can be all one in Christ.

ISAAC SELBY.

## Selected Story.

### Where Love Was Law.

ARTHUR M. GROWDEN.

IN EIGHT CHAPTERS.—CHAPTER I.

It was morning in the Jewish capital. Thousands of every nation had gathered to the great feast. A multitude stood and listened with intense interest to a rugged proclaimer, who declared this Jesus, whom ye crucified, to be both Lord and Christ.

A great cry, such as was never heard in the historic city, was uttered from terrified thousands, who rent their garments and tore their hair, and in anguish smote their breasts, crying, "Men and brethren, what shall we do?"

Just at this point a young girl was seen running in an excited manner toward a large stone house. Gaining an entrance she hurriedly said: "Mother, mother, look at the crowds gathered around that same Peter who sold fish in these streets! But I never heard such words and never had such feelings as to-day, as he spoke and told those people that they had murdered the Son of God, and that God had placed him at his own right hand in the heavens. And instead of these men turning upon him and destroying him, as I was afraid they would, they smote their breasts, crying, 'What shall we do? What shall we do?' It was as though they were held by some mighty power. They did say at first that these men were drunk, but they know now that they are not. They don't

look like gluttons, neither do they talk like wine-bibblers."

At the first pause, the mother calmly replied: "What more did you hear, Ruth?"

"More than I like to tell, dear mother. They say that before this there were cloven tongues that came from heaven, and that they sat upon them, and that the place where they prayed was shaken by a mighty wind, and the same great Spirit took them and speaks through them. I would like to go back, mother, to see what they are going to do."

"Yes, child; but what would your father say if he knew that you, trained so carefully by learned and good teachers, should be found listening to these rude Galilean fishermen? I am sorry that you were found in their company to-day. Your father will be displeased, I fear."

"Yes," said Ruth; "but could he of whom the fisherman spoke have been a bad man? Did his works show a wicked heart?"

"Ruth, my surprise increases as you talk."

"But, patience, dear mother. What became of that body? David's dust is with us to-day, the Nazarene's body was not left in the tomb—it did not see corruption."

"Plainly enough understood, daughter. These men stole away his body, and now say he rose from the dead. We shall yet know where they put it; for rest assured our rabbis know more than we; they know that all of this is not in keeping with the nature of a true Messiah; for when he is come he will restore the kingdom of Israel. He shall put our Roman usurpers beneath his feet. He shall come, not as a carpenter but as a conqueror. He shall dash to pieces his enemies as a potter dashes the imperfect vessel. There shall be no end to the dominion; it shall encompass the rivers and the ends of the earth. Keep to the law and the prophets, child, and let not curiosity lead thee to teach the elders of Israel, lest disgrace come upon thee from thy people. I pray, for thy father's sake, that thou be kept from presumptuous sins, lest they have dominion ever thee. Let those who have studied his holy law teach thee, and continue thou therein all thy days, lest he destroy thee when his anger is kindled but a little. Go thy way."

(To be Continued.)

## Biographical.

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

### Life of Elder John Smith.

CHAPTER V.

John Smith's study of the Scriptures had made him conscious that he was a sinner; and this consciousness, solemnized by his deep, filial sorrow, at length presented the usual symptoms of a spiritual awakening. Willing to believe that he was the subject of a Divine influence, he encouraged those feelings which, he had learned from the experience of others, must be felt in his own heart, before he could claim to be a converted man. He tried to feel, first of all, not merely that he was a sinner, but that he was the chief of sinners; and, although he believed that such a conviction must be produced by

the Holy Ghost, yet he struggled to get this view of his depravity by a strict self-examination. He recalled the indiscretions of his past life, and exaggerated the follies of his boyhood; he impugned the motives of his best acts, and tried to rob himself of every virtue; still he could not feel that he was more wicked than his associates, much less that he was more depraved than those whose evil company he had always shunned.

In vain young Smith tried to feel this depth of depravity. He had never been guilty of any gross immorality, and, though he extenuated no offence that he had ever committed against God or man, he could not, with all his contrition and self-abasement, pronounce against himself a judgment so unjust.

But such a conviction, he had been taught, was a necessary part of all genuine religious experience; and he almost despaired of salvation, simply because he could not feel that he was too wicked to be saved.

At last, in his efforts to abase himself, he thought of the terrible Harpes, a notorious band of outlaws whose atrocities filled his utmost conception of human wickedness. The thought that he was worse than they, was at first false and abhorrent to his soul. But, one day, he reflected that these wretches were as ignorant as they were vicious; while he had been brought up by Christian parents, and instructed in every duty. He, therefore, had sinned against greater light, and was more guilty than murderers, who knew no law but that of the state. Reasoning that knowledge is the measure of responsibility, he finally persuaded himself that he was worse than the Harpes, and, consequently, more wicked than all other men. His fine conscience now ceased to plead in his behalf, and strangely accepted this load of fictitious guilt. He was overwhelmed with the thought of his wickedness, and so tortured with remorse that he sank down in anguish and despair.

He tried to get relief by an earnest and persevering endeavor to abandon his sins and to live a life of gravity and holiness. He resolved, accordingly, to quit the society of the frivolous, and to indulge no more in jests or mirthful songs. His name had recently been placed on the muster-roll of the county, and the usual parade was near at hand. He knew the temptations that awaited him, for the muster would be an occasion of merriment and dissipation. He dreaded the trial, but prepared himself for it. On the appointed day, before entering the field, he went aside to a wood, and there, kneeling down, begged heaven to strengthen him. As he came on the ground, a group of riotous companions greeted him with a noisy welcome. They had often laughed at his wit, and shouted refrains to his merry songs, and now they expected to laugh away the holiday at his jests.

"Come, John," said one of them, seizing his arm, "we are glad you have come; we want some of your best songs to-day."

"Boys," said he, with a solemn emphasis, "I have played the fool for you till I have nearly ruined my soul; I have resolved never to sing for you again while I live."

The reply was unexpected, for they knew nothing of his penitential struggles. They looked at him for a moment with surprise; and then, as if convicted by his words, quietly let go his arm, and withdrew. Firmly he

thus broke friendship with the world, and gained over himself a triumph that saved him afterward from a thousand snares.

But his good works failed to give him peace. His own view of the nature of the process through which he was passing, forbid the thought of any aid or comfort from the scriptures. The Lord, by his Spirit, had brought him to the dust, and only the Lord, by his Spirit, could lift him up. The thought that, humble and penitent as he was, he could arise and be baptized, calling on the name of the Lord, and thus have all his sins washed away, never once obtruded itself among his wildest dreams of relief. That he already believed, he did not once suspect. He supposed that faith was the gift of God, which the sinner could neither reject nor accept at will. He felt willing to obey at any sacrifice; but he had been assured that no obedience would be acceptable, unless it came from the faith which God only could give. The great desire of his heart was to be forgiven, and sealed as a child of God. This was the boon for which he wrestled morning, noon, and night; and, should it ever please God to grant it, he was persuaded that the fact would be made known to him by an audible voice—a significant vision—a well-defined feeling or mental change, that would instantly give him beauty for ashes, and the oil of joy for mourning—that would take away the spirit of heaviness, and clothe him with the garments of praise. For this great change, then, he cried from the secret places of the forest, with all the earnestness of a broken and contrite spirit.

One morning, while it was yet dark, he arose from his sleepless bed, and went out to his favorite place in the spice-wood thicket to pray. He knelt in hope, but arose in despair; his wretchedness and guilt seemed to cleave to him still. He started home through the dusky meadow, the stars still bright above him; but, as he went, a thought, quick and beautiful as a gleam of starlight, glanced into his soul, and dispelled his gloom. It came in the familiar words of Stennet, which suddenly occurred to him with a distinctness and power unknown before:

"Behold, the purple torrents run  
Down from his hands, his head:

The crimson tide puts out the sun,  
His groans awake the dead.

"So great, so vast a sacrifice,  
May well my hope revive;  
If God's own Son thus bleeds and dies,  
The sinner sure may live.

"Oh, that these cords of love divine  
Might draw me, Lord, to thee!  
Thou hast my heart; it shall be thine—  
Thine it shall ever be."

Hopeless of mercy as he had so long been, he was nearly overpowered by the sudden discovery of the boundless love of Jesus. He felt that this change in the direction of his thoughts could only come from above, and for a while he rejoiced.

His mind was so constituted, however, that he could not experience any sudden transition of feeling without some reflection. He stood there in the dim dawn, and thought on this new phase in his experience. He reasoned that if it was wicked to break the

laws of a holy God, as he had done, it was surely ten-fold more heinous to sin against a being of such goodness and love. The Divine love had just been the foundation of a blessed hope; now, it seemed as he reflected on the subject, to be the ground of a more fearful condemnation. The goodness in which he was about to trust, could not save him; for had he not wantonly sinned against it all?

He fled back in terror to his place of prayer, and cast himself on his face in the dust. He poured out his very soul in tears more bitter, and in supplication more piteous than before. Exhausted at last by his long and painful struggles, he sank into the very extreme of prostrate wretchedness. The human heart could bear no more. His intense feeling and frenzied thought relaxed, and the repose of exhaustion succeeded the conflict. His strong mind then reacted, and he lay for some moments in a state of dreamy peace. His heart instinctively threw off its burden, and he seemed to pass in a moment from "death unto life."

He went home, though not yet fully persuaded that he was a converted man. This assurance he was to receive from those who better understood the work of the Spirit than himself. He met his brother William, who had been a member of the church for several years; he told him all that he had felt, and related particularly the experience of the morning.

"You are converted, John," said he, and joy gushed to his eyes; "you are converted at last!" and the brothers embraced, and wept together. John's doubts yielded to the testimony of his pious brother, and he spent the day in serene and cheerful meditation. But after he had slept, his mind and heart recovered their usual tone. He was able to think and feel again, and to struggle once more with despair. His doubts returned, his conscience took up its burden again, and his dream of heaven was over. He immediately sought his brother, and begged him to tell no one of his miserable hope; that it was all a delusion, a lie.

His mother's eye had long watched, in these outward signs, the painful travail of her boy, and she now ventured to inquire, whether he had not experienced the happy change.

"No, mother," said he with emphasis, "I have not; and now I do beseech you, as my best earthly friend, to tell me what more I ought to do; for I would give the whole world to be a Christian."

"Ah! John," said she, and the holiest of human tears were in her eyes, "you must wait the Lord's time."

"Mother," said he, in tones of despair, "I don't believe that the Lord's time will ever come; I shall die and be lost forever!"

Isaac Denton, too, apprised of all his troubles, and anxious for his deliverance, tried to comfort him. But this good man could only tell him to go into secret, and pour out his soul to God—that he could do no more. To secret places he went; but new doubts and temptations assailed him; and he continued to sink and rise in alternate paroxysms of feeling, till nearly two months had worn away. He believed that God had from eternity chosen certain persons for eternal life, whom he would call in due time by

his Spirit and save, and that, too, without any regard to their faith or their works; all others would be left to perish, notwithstanding their struggles for life. The thought that he was, perhaps, one of the reprobate, would sometimes paralyse his heart like a touch of death. At other times he dreamed that, possibly, he was one of the elect, and could not be lost; and with this conceit, he would win a moment's respite from despair. So varied and severe were his trials, that he was at last urged by his brother to go before the church and submit the whole matter to them; they could, perhaps, resolve his doubts, and give him the assurance which he could not obtain from his feelings.

As some experiences were to be related at Clear Fork, on the following Saturday, he determined to go and hear them, in order to see how others had been brought from darkness to light, and to learn in what respect his own experience was imperfect.

He stood in the yard without, at the side of the house, close to a crevice between the logs, through which he could see and hear all that transpired within. An ignorant and simple hearted old man arose in the congregation to tell his experience.

"Do you begin, my brother," said the elder, "where the Lord began with you?"

"One morning," said the man, "I went out into my woods to pray, and I saw the devil!"

There was a pause, and curious listeners leaned forward to hear, among whom there were none more anxious to know the Lord's way of dealing with sinners than the young penitent without, whose sad face peered through the parted logs.

"I saw the devil," repeated the man—"you may all think it was imagination; but I saw him as plainly as I now see Mr. Denton there."

"And how did he look?" asked an old brother, with more of curiosity than doubt.

"He was about the size of a yearlin'," said the man. "When I saw him I could not pray, and so I came home. But I went back the next day to the same place, and he was gone! Then I was happy, for I knew that the Lord had saved me out of his hands."

Young Smith turned away from the house with sorrow and disgust. He prayed the Lord to keep his poor heart from error, and to lead him by the right way into the everlasting kingdom.

So great, finally, was the estimation in which his religious friends held his long and painful experience—so evident was it to them that a work of grace had been wrought in his heart, that they did not hesitate to acknowledge him as a brother, and to urge him to come forward and relate the facts to the congregation.

On Saturday, December 26th, 1804, he went before the church and gave a plain statement of his religious struggles during the past ten months. The Moderator formally submitted his case to the brethren. "All who believe," said he, "that the experience just related is a work of grace, hold up their right hand,"—and every hand in the congregation was raised in testimony of his conversion to God. The next day he was immersed by Isaac Denton in the waters of Clear Fork; and, as soon as the congregation

were seated in the house, the Elder called him forward to the altar, and, praying that he might become a pillar in the temple of the Lord, solemnly laid his hands on his head, and thus received him into the fellowship of the church.

(To be Continued.)

## Symposium.

### How is the Spiritual Life of the Church to be Increased?

M. WOOD GREEN.

In answering the above question it appears as though a preliminary question requires consideration, viz., How may the spiritual life of the believer be increased? for that will form the basis of the increase of the life of the church.

Just prior to the ascension of the Lord, he said to his disciples, "Tarry . . . until ye be endued with power from on high" (Luke 24 : 49), and as the act of ascension was about to take place, he said, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1 : 9).

#### The Apostles Needed Power

to understand clearly the gospel of Christ, and to explain it to others. They needed power, so to speak, to reach the human mind with conviction, and arouse the sympathies of the heart; to overcome the obstacles that would hinder their work. And they also needed power to endure severe sufferings, and to maintain faithfulness to the end. Although our position and work are different from those of the apostles, we need the same kind of power to qualify us to realise our position and to fulfil our work; and just in proportion to our possession of that power will be the strength of the spirit life within us.

When Peter answered the cry of the convicted thousands on the day of Pentecost, he not only told them how they could obtain the pardon of their sins, but he also told them of

#### Their Glorious Birthright

as the children of God; to receive the gift of the Holy Spirit. Just as the apostles were filled with the Spirit on the day of Pentecost to qualify them for their great work, so it is our privilege to be filled with the Spirit, as were the apostles, the hundred and twenty men and women in the upper room, and Stephen—the first martyr; for God gives the Holy Spirit to all who obey him (Acts 5 : 32) and Paul urges all believers "to be filled with the Spirit" (Eph. 5 : 18). When the believer has obtained his birthright, which he is told is

#### The Earnest of His Inheritance,

his desire will be to learn what is the mind of the Spirit, and as the scriptures are the utterances of the Spirit, our duty is to search them, that we may find out what the Spirit seeks to accomplish in us, and to be co-workers with him.

Paul tells us (Rom. 15 : 16) that the way in which we are to become acceptable is by "being sanctified by the Holy Spirit," and

as to be sanctified is to be separated from the world and devoted to the service of God, this is one of the purposes the Spirit seeks to accomplish in us, in the development of our spiritual life. But before we can be fully separated from the world and devoted to God, we need to be cleansed from our sins—our hearts need to be washed; and this, too, is done by the Spirit, for the apostle, after telling the Corinthians what sad characters some of them had been, adds this cheering statement, "but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God." Now, our part in co-operating with the Spirit is to "purge out the old leaven" of evil; to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness [or sanctification] in the fear of God."

As our sanctification is to be perfected by our putting away absolutely all impurity of the flesh and spirit, and as this purity of life is in order that the second part of our sanctification may result in fruit, it follows that our consecration to God's service is that we may spread abroad the knowledge of his name, and lead others to become his servants: thus having fruit unto holiness, the end of which will be eternal life.

If the believer pursues the course above indicated, it must be that spiritual life will largely increase, and there will be a daily growth in grace and in the knowledge of our Lord Jesus Christ. And as God gives the Holy Spirit to those who ask in harmony with his will, it follows that the means whereby the spiritual life of the believer may be increased, is by continual prayer for the constant indwelling of the Spirit, by daily meditation on the teaching of the Spirit as contained in the Word, and by the prompt and faithful carrying out of the instructions given therein.

If the means of the individual believer's increase in spiritual life is correctly given, it will then follow that the way in which the spiritual life of the church may be increased, will be by the frequent assembling of the church for prayer that God would fill every believer with his Spirit, that thus each one may truly be a living stone in the great spiritual temple, by patient and prayerful study of the word of God, and by each one determining to do some special, if humble, work, whereby the harmony and spiritual growth of the church may be secured, and its membership be increased. The means are exceedingly simple, but it is believed that they are most efficacious.

J. PITTMAN.

The question assumes a special need of spiritual awakening. This is not assuming too much. There is grave reason to fear that while Christianity is spreading it is also losing power over the hearts and lives of its professors. The causes of this decline are obvious. The chief of these is, the

#### Fountain of Life

is neglected. The Bible is not read and studied as it should be. The spirit-quicken- ing power is in the word of God. Nothing can atone for its neglect. Singing, prayer, lively services, Endeavor meetings and the

like are very well, but they are not able to supply spiritual power if the soul has a poor supply of the truth. The spiritual life feeds on the word of God, and grows and flourishes thereby. "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." "I have esteemed the words of his mouth more than my necessary food." "Thy word have I hid in my heart that I might not sin against thee." "Thy words were found and I did eat them, and thy word was unto me the joy of my heart." "He that receiveth seed into the good ground is he that heareth the word of God and understandeth it." "Let the word of Christ dwell in you richly in all wisdom." "The word of God is living and powerful." "Every scripture inspired of God is also profitable for teaching, for reproof, for instruction in righteousness, that the man of God may be complete, furnished completely unto every good work." Here is the answer to the question. The secret of spiritual power and growth is in "the word of Christ

#### Dwelling in us Richly."

When we can induce the members of the church to study closely and prayerfully the word of God, then and not till then shall we be on the high road to spiritual advancement. How is this to be brought about? Let our preachers and teachers study with all their might to make Bible readings and expositions interesting and attractive. Let such meetings have greater prominence. Let platform efforts be more of the expository character. A word of exhortation once a week is not enough for the church to live upon. We need building up in our most holy faith. We need to be made "mighty in the scriptures."

#### This is Abiding Strength.

We must bear in mind, however, that this question is one for each Christian to solve for himself. Our gracious God has given each of us the means of spiritual power and development, and holds us responsible for its use. We must "read, mark, learn and inwardly digest" the scriptures ourselves. No one can do it for us. Let us be jealous for the word of God. Let nothing supplant it. Many things, even of a religious character, have a tendency to do so. Our life may be so filled up with meetings and Christian work that we can easily excuse ourselves for giving the Bible so little attention. As well might a man expect to do hard manual labor without eating. Then it is to be feared that more sensuous pleasures, dressed up in the garb of religion, are gaining such a hold upon the young life of the church, that the study of the scriptures has

#### Become Dry and Insipid.

I am persuaded that many of those things which seem to be essential to success in religious work to-day are eating away the heart of the church. Let us be warned; and let us compare the present with apostolic times, and ask the question, What was the secret of the spiritual power of the early church? and our answer must be, "The word of Christ dwelling in the richly." I do not for a moment think that prayer, praise,

and meetings for worship had no place in their spiritual growth—far from it; but what I do think is that the foundation of their strength was in their intellectual and loving grasp of the truth. Doubtless this must be ours also.

### Sunday School.

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

LESSON FOR FEBRUARY 25.

#### "Jesus Rejected at Nazareth."

LUKE 4: 16-30.

GOLDEN TEXT.—"He came unto his own and his own received him not."—John 1-11.



It appears that Jesus remained two days at Sychar, preaching and teaching with great success, then he goes into Galilee and at Cana cures the nobleman's son. About this time, A.D. 28, John the baptist was imprisoned in Machaerus by Herod. Jesus once more takes a trip down to Jerusalem and heals the paralytic at Bethsaida. Again he returns to Galilee, teaching and performing miracles. At Nazareth, the place where Jesus resided from Childhood until the beginning of his ministry, he, as was his custom, finds his way into the Synagogue and stood up to read. The minister in charge hands a scroll to Jesus which happens to be Esaias, and unrolling it he finds the place he desired, or else the place that was allotted to that day, for it was the custom then and now in the Synagogue service to follow a regular plan for scripture reading. When he had finished reading he sat down and all eyes were expectantly fastened upon him. The reader stood up to read while the expounder or teacher sat down. His marvellous work at Capernaum had preceded his visit to Nazareth. All inhabitants knew the Nazarene and repudiated his claim to be a teacher, let alone the Messiah. He opened his mouth and gracious healing and soothing words fell from his lips. His hearers had great cause for astonishment for he attributed the passage read as applying to himself. In this discourse he reveals his mission and work. The further he proceeded the more astonished and enraged his hearers became until they rose and cast him out of the city, bringing him to the brow of the hill on which their city was built intending to cast him down, but he passed through the midst of them unmolested, for his time was not

yet come. In the course of his address he utters a proverb which is always applicable: "No prophet is accepted in his own country." His friends and acquaintances could not conceive of Joseph's son rising above them as a teacher, and when he brought scripture to prove that he was the anointed of God—the Messiah, there anger was kindled and violence was projected but baffled. Unbelief was the root of all opposition.

JAS. JOHNSTON.

### Sisters' Department.

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

#### Report of Enmore (N.S.W.) Dorcas.

The annual meeting was held in the school hall, Metropolitan-rd. A number of friends from Sydney, Petersham, Marrickville and Woollabra were present. Sister Mrs. Walden extended to all a very cordial welcome. Sister T. Campbell read the annual report. Sister Dunn, who for ten years occupied the position of president, has been called to a higher sphere. On March 8th she took her place in the president's chair for the last time. She gradually failed in health, and was called home on November 7th. We miss her kindly advice and loving sympathy, but we rejoice that she has bidden farewell to sin, sorrow and pain. Her home is in heaven with angels above; she joins them in praising the Saviour she loved. It was decided to place a wreath on her grave, as a token of love and respect from our class. We have held 23 meetings, but the average attendance is not quite so good as usual, several sisters being laid aside through severe illness. Our meetings have been characterised by the true Dorcas spirit, full of zeal and love to aid those in need of loving sympathy, remembering "they who give to the poor lend to the Lord." Number of garments made, 67. Box for India, 16; dolls' dresses, 2; dressed dolls, 2. Have given away 3 women's dresses, pair of blankets, stockings, clothing, and 1 doz. print. The treasurer's report was as follows:—

RECEIPTS.		
Sisters .. ..	.. ..	£11 12 3
Money Box .. ..	.. ..	3 15 0
		£15 7 3
EXPENDITURE.		
Given in Cash to Poor Sisters .. ..	.. ..	£7 7 2
Material .. ..	.. ..	2 19 4
Church Curtains .. ..	.. ..	2 3 1
Presentation to Brother .. ..	.. ..	1 0 0
Wreath for Sister Dunn's Grave .. ..	.. ..	0 15 6
To Poor Sister .. ..	.. ..	0 5 0
Balance .. ..	.. ..	0 17 0
		£15 7 3

The president called for responses, Sister Mrs. Elliot responding on behalf of Sydney Dorcas; Mrs. Jones, Marrickville; Mrs. Bagley, Woollabra; Sister Lawson, Petersham; Bren. Walden, Dickson and Ewers. Dr. Jos. Kingsbury addressed the meeting, referring in kindly terms to the labors of love performed by the sisters, and stimulating all to increased exertions, not to be weary in well doing, for we could not tell the outcome of little deeds of kindness.

(Mrs.) ALICE WALDEN, Pres.  
(Mrs.) T. C. CAMPBELL, Sec.

### Correspondence.

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

In your issue of the 18th ult. you reprint a paragraph from the *Southern Baptist* referring to the Mannum church and a man "who used his position to turn away the people from the Baptist faith." As I happen to be the man referred to, and things do not look exactly as they ought, you may permit me to say something on the matter. The facts re Mannum, the "man," and the "Baptist faith" are these: I resigned my position as a member of the S.A. Baptist Union and pastor of the Mannum Baptist church directly I found my convictions respecting truth in conflict with the "Baptist faith." For nearly six months after resigning, as above, I continued my work in the Mannum Baptist chapel, at the request of the brethren there. A serious illness ensued, followed in consequence by my removal to Port Pirie. Bro. W. C. Cook (a Government teacher) at considerable personal self-sacrifice carried on the work, and I remained at Port Pirie. Twelve months later I visited Mannum, and finding the Baptists had taken no steps to save Mannum to the S.A.B.U., advised separation. Nearly eighteen months, therefore, had elapsed between my resignation from the Baptist ministry and the separation movement in Mannum. During twelve months of that time the work was entirely out of my hands, and in charge of Bro. Cook. Considering that Bro. Cook was reared in the church of Christ and has a father (Mr. C. Cook of Bendigo) and two brothers (Dr. J. Cook and Mr. T. J. Cook) in honorable and useful association with the church in Victoria; and considering, further, that I knew little or nothing of the church of Christ before I came to Port Pirie thirteen months ago, it is scarcely fair to Bro. Cook to credit me with the entire move at Mannum. I am pleased to have had part in the work there; but am still more pleased to share the spoils and honors of a good warfare with such a faithful brother in Christ as W. C. Cook. Trusting you will find room for this,

Pt. Pirie, S.A. C. F. HAWKINS.

The December issue of the "National Waifs' Magazine," the organ of Barnardo's Homes, will well repay perusal. It deserves the consideration of one and all interested in social economics. Clearly these wonderful Homes, with their 5,000 inmates and with their record of nearly 39,000 rescues, are doing great things and have a huge task yet to accomplish! Fifty fresh cases are being admitted weekly, it seems; and these young "destitutes" are apparently drawn from as low a stratum as existed thirty years ago. The portraits in the issue before us tell their own tale of squalor and suffering and downright want. "The Waifs' Supper," that wonderful gathering of 2,000 London ragamuffins, is announced for 3rd January next, in the Edinburgh Castle, Limehouse, London, E., and the Young Helpers' League Fete, that equally wonderful display of how interesting, amusing and instructive is a children's entertainment for children and adults alike, for Saturday, 13th January, in the Royal Albert Hall. For other contents we refer our readers to the magazine itself, a copy of which will be sent gratis, and post-free to any address on application to 18 to 26, Stepney Causeway, London, E.

# THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth Street., Melbourne.

A. B. HASTON . . . . . Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

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

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

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

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

For the right against the wrong;

For the weak against the strong;

For the poor who've waited long

For the brighter age to be.

For the truth, 'gainst superstition,

For the faith, against tradition,

For the hope, whose glad fruition

Our waiting eyes shall see.

## The Leader.

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

### Was the Reformation a Mistake?

Was the Reformation a mistake? This is a question asked by a writer in the current number of the *Sunday at Home*. He does not think it was, but believes that a number of people appear to be thinking in that direction. Some, he says, are asking if it "would not be better for England to-day to forget or ignore the work of Wycliffe or Cranmer?" and after forgetting the work of those men, "go to Canossa and, on bended knees, implore the pardon and blessing of the Pope of Rome?" It is hard to conceive, as the writer says, of enlightened Englishmen answering these questions in the affirmative. Such an idea is only conceivable on the assumption of profound ignorance or forgetfulness of the history of the causes which made the Reformation a necessity for the individual and for the nation, and of the principles of scripture truth for which the Reformers contended and suffered. It is indeed surprising how soon people forget some of the lessons learnt by their forefathers under circumstances of the greatest hardship and suffering. Liberty once gained is not prized so highly as it was when it still remained to be gained. The scars left by the iron yoke having disappeared, the yoke is no longer regarded with the same dread as heretofore. It is, therefore, necessary that people should be reminded of the blessings they enjoy and how it came to pass that these blessings were secured to them. More than this, it is necessary that they should have the fact impressed upon them that the old system under which their forefathers groaned, is still in existence, with all the will—but not the power, to exer-

cise its ancient tyranny. In disseminating light upon these matters, good work has been done by the Religious Tract Society. All through the hundred years of its existence, we are told, it has sought, not in the spirit of bigotry or intolerance, but in the love of truth, to give definite teaching on these subjects. The revival of mediævalism and sacerdotalism in our time, and the zealous and undisguised attempt of the Church of Rome to re-establish, if possible, its supremacy in the United Kingdom, have, however, made a fresh statement of the Protestant position an imperative necessity.

To carry out its views, the committee of the society recently offered a prize of £100 for the best essay on the present conflict between evangelicism and sacerdotalism. As a result, a book has been placed before the public which is a "clear and able statement, without bitterness, of the points at issue between Protestants and Roman Catholics." It is always an advantage, in matters of this kind, to bring the points at issue into the smallest possible focus. This the essayist does. He says:—"The issue may be stated in a word. All who believe that Christianity is the divine means for the salvation of the world grant that the true religion must have been preserved. Rome affirms that it has been preserved through the provisions of the organisation which bears her name; and the English high churchmen, of whom Canon Gore is so stout a spokesman, take practically the same position. Evangelicism affirms that such is a mechanical and inadequate theory; Christianity has been perpetuated in those, however named or characterised as to the precise form of doctrine or polity, who have maintained the right spiritual relation with Christ, and held to the principles which he promulgated. And it is more true of the evangelical spiritual line, than of the Roman material line, that it is unbroken." This is a very moderate but true statement of the issue. It resolves itself into the question of whether we are to find the line of continuity in men occupying an unscriptural and anti-scriptural position, a number of whom were men of profligate habits, who would be bounded out of decent society if they lived in the present day, or in the lives of those men who from age to age have approximated most nearly to the will of Jesus Christ, and have proved their apostolic descent, not in any mechanical line, but in the reproduction of apostolic virtues. This latter is the only line of apostolic succession that intelligent and true Protestants can recognise. And here, perhaps, it is well that we should understand what is meant by the words "Protestant" and "evangelical." In reference to the latter, evangelical Christianity is often spoken

of, but many do not understand its precise import. Here, the essayist affords the information to those who need it. He says:—"We are evangelicals in the sense that we take our stand upon *the evangel*—the gospel—not as it may have been systematised and authorised in the dogmas of the church, but as it is revealed by Christ and preserved in the holy scriptures; and in the sense that we derive our Christian life from Christ, not through human intermediaries as the indispensable channels of his grace, but by direct union with him through the Spirit; and we are Protestants in the same sense that we utter our testimonies against such perversions of Christianity as are represented in the Church of Rome, and also in the sense that we *pro-test*, that is, assert before the world, what we believe to be the "truth as it is in Jesus."

Our author lays special stress upon this definition of evangelical Protestantism. He is of opinion that what is wanted most is a rallying cry for the millions of people who have inherited the robust religious instincts of their fathers. This rallying cry, he thinks, "will be found in the re-assertion of the evangelical truths, and the revival of the evangelical life, which have made the moral manhood of the English people, and lifted their empire to its supremacy. And here we find the author, though not one of us, occupying the same ground that we do ourselves. He pleads for the reassertion of "evangelical truths" and the "evangelical life." We plead for precisely the same things—though instead of using the word "evangelical" we use the word "gospel"—the difference is only in spelling, not in meaning. Indeed, the author throughout, in opposing the pretensions of Rome and suggesting the best methods for successfully resisting it, gives in effect the very essence of "our plea" for a return to Christianity as it was at the first. He says, "The simple question then is, Are the holy scriptures a sufficient revelation of the principles and methods for this purpose? Is it ever felt that anything necessary to discover man to himself, to bring home to him the love of God in Christ—to lead him into salvation—any thing necessary for any purpose of the individual or collective Christian life whatsoever—is not provided in the scriptures. Does the reflection come at any point, 'Here the light fails, I must look elsewhere?' Does a man or a church gain anything necessary to salvation by enthroning tradition, or lose anything necessary to salvation by standing solely to the scriptures? Surely not. The Bible gives us Christ; we want no more majestic or alluring revelation of his personality, no clearer setting of his gracious message than is presented in its

pages. . . . The Bible lays down the principles which must rule the church, and govern worship, and guide conduct, with a clearness which leaves ecclesiastical councils nothing to do but to apply them. The Bible presents the "whole council of God," and the man who will build his life upon it, making its virtue his own by the grace of the Holy Spirit, and using the church as his help, not as his tyrannous mistress, will be a man 'thoroughly furnished unto all good works.' Rightly, we think, our author has solved the problem. Solved it, not only as affording the best bulwark against the aggressive instincts of the Romish Church, but as the only solid ground on which Protestantism can stand and present anything like a united front to its enemies. It must be borne in mind that the mainstay of the papacy is the "enthroning of tradition"; take this away and the vast edifice it has built would tumble to the ground. Destroy its tradition and it is no longer the Romish Church but a church of Christ. It was against the traditions of the papacy that the heroes of the Reformation directed their assaults. In so far as they were successful they conferred an immense boon upon the people of their own day and succeeding generations. The Reformation, therefore, was no mistake. It was only a mistake in the fact that it stopped where it did. It only removed some of the props of Romish tradition, the others it kept for its own use. And this is the weakness of the Protestant movement to-day. Theoretically it affirms that tradition is not only worthless but dangerous; practically, it uses tradition whenever it finds it convenient to do so. Hence, Protestantism needs reformation within itself. The principles of Protestantism, as enunciated by our author, are right enough; it is in the practical application of them that the weakness is found. Remove this flaw, and then it will soon be discovered that gospel truth is mighty enough to overturn all the empires of error.

## Editorial Notes.

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

### Francis E. Clark on the Disciples.

Among others who have tried to account for the surprising progress of the disciples of Christ in America is Dr. Francis E. Clark, himself a Congregationalist and the founder of the Christian Endeavor Movement. Mr. Clark was at our Jubilee Convention in Cincinnati. After a highly eulogistic description of the Convention he writes: "The enthusiasm and love of the disciples of Christ for Christian Endeavor cannot be doubted after that splendid demonstration.

Nor can their missionary enthusiasm. And these two enthusiasms for young people and for missions, I believe, accounts in no small degree for the marvellous expansion of their denomination, which, in fifty years, has increased by over a million members, and now ranks among the three or four largest and most aggressive religious bodies in the country. The spirit, the character, the quality, and quantity of this great Convention were beyond all praise."

### Euchre and Religion.

What is described in the New York *Independent* "as the greatest euchre party ever given" was arranged to be held at New York on January 10th. On that date twenty-five hundred players were to take part in a progressive euchre party at the Grand Central Palace, the proceeds to be devoted to a new Roman Catholic Church in that city. Great preparations were made and no doubt the large gambling affair, under the management of a well-known euchre expert, was an immense financial success. It is scarcely possible for the R.C. church to sink any lower in the mud in her efforts to rake in the dollars.

### It's the Same Here.

A Canadian correspondent in the *Christian Standard* in giving reasons for the slow progress of Primitive Christianity in that country, as compared with the United States, says, among other things: "Our young men have to go to American colleges, and, of course, they are all very clever young men who go from these parts; and the American churches and society like clever young men, and as a result many of the clever young men stay there. There are some noble exceptions. If all the provincial preachers now preaching in the United States were preaching here in their own land, we would soon make a showing; but they are not." The above might have been written of Australia. We can sympathise with our Canadian brethren. They are, however, a little ahead of us in coping with the difficulty as they have already established a Bible College at St. Thomas, Ontario, which bids fair to be a great success. We must educate our own young men in our own land. A commencement is being made along this line, and it deserves the hearty support of the brotherhood.

### Roman Catholic Intolerance.

A work has recently been published in America, "Facing the Twentieth Century," an exposure of the political tactics of the Roman Catholics, showing how the Republican's National Platform was secretly changed on a telegram from Archbishop Ireland, and giving several instances of the

Intermeddling of the R. C. hierarchy in affairs of State, etc. This book was extensively advertised in religious and secular papers, upon which the Roman papers commenced a concerted attack, not on the book, but on the secular papers which advertised it. They were given to understand that unless they withdrew the advertisement they would be boycotted. The threat had its effect. The *American Review of Reviews* backed down at once and sent an "ample apology" to the Catholic papers for advertising the work. *Munsey's Magazine*, *McClure's Magazine* and other papers followed suit. They did not enquire into the truthfulness of the statements made, but unreservedly apologised for offending their Roman Catholic readers by advertising the book. As the *Christian Standard* points out, the Roman Catholic authorities will not tolerate a free press, but have the impudence to dictate to the secular journals even what they shall or shall not advertise. Here is a book endorsed by millions of Protestants, but the secular press is so completely under the thumb of Roman Catholic Priesthood, that they dare not even advertise it. The intolerant spirit of Roman Catholicism is everywhere the same. Not long ago the *Catholic Press* of Sydney called upon the readers to boycott the *Sydney Morning Herald*, simply because that paper in its capacity as a news venter published short notices of the crowded meetings of ex-priest Slattery. In England, Mr. St. George Mivart, the only Roman Catholic with any claim to distinction as a scientist in that country, has been solemnly excommunicated because he criticised the action of the Pope in connection with the Dreyfus scandal, which he described as a blunder almost as black as that committed in the case of Galileo. Rome can not tolerate freedom of speech, and it would be well for Australian Protestants to realise that the Roman Catholic church is the greatest menace to religious and political freedom which exists in their country.

## From The Field.

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

### New South Wales.

ENMORE.—The annual meeting of the teachers in the Lord's day school was held in the School hall on Tuesday, Jan. 16th, J. Hunter, supt., in the chair. The reports showed the school to be in an excellent position numerically and financially. The secretary's report showed 500 scholars on the roll, an increase for the year of 55. Of these, Bro. Walden's Bible Class shows an increase of 14, now numbering 60, and the main school an increase of 41—24 boys and 17 girls. The teaching staff number 32, increase 7. During the year we had the joy of seeing eleven from the school added to the church. The treasurer's report showed

total receipts for the year, including £54/11 balance from last year, of £72/8/-, expenditure £67/12/9; balance in hand £4/15/3. During the year the school voted £5 to the Indian Mission, and 10/- to the Burwood Boys' Home, and sent a splendid collection of garments, toys, etc., to India, £4/6/- was spent in additional accommodation, and a considerable sum in Bibles and hymn books, which have been sold to the children at half the cost. The election of officers resulted in the re-election of Bro. Jas. Hunter as supt., Bro. Morton as secretary, and Bro. Martin Verco as librarian; Bro. Horsley was elected treasurer in place of Bro. Steer, who declined nomination on account of other work. A special vote of thanks was accorded Bro. Steer for the valuable work done for the school. After business, a social half-hour was spent, refreshments were handed round and songs, readings and recitations were rendered.

T. MORTON.

**MEREWETHER.**—I am glad to be able to report steady progress in the work here. Although there have been no baptisms for some time yet a good many who have grown careless and indifferent have been aroused to a sense of their danger and responsibility, thanks to untiring labors of our Bro. Lawson, who has been laboring here for the last three months. Our Bro. Pond has taken up his labors here. As a token of the esteem our Bro. Lawson was held in, our brethren and sisters met together on Tuesday evening, January 31st, and spent a pleasant evening. After tea the chairman, Bro. Pond, spoke of the great assistance he had received from Bro. Lawson, and concluded by presenting, on behalf of the church, Bro. Lawson with an illuminated address nicely bound in morocco. Bro. Lawson, in responding, pleaded with the brethren to remain faithful, thanking them very much for their precious gift. Brethren Wright and Nisbet also spoke of the great service our brother had rendered the cause here. During the evening solos were sung by P. J. Pond and Nisbet, Sister Taylor officiating at the organ. A pleasant evening was brought to a close by the chairman pronouncing the benediction. We have started open-air meetings at the Beach Hill on Lord's day afternoons.

The Lord's day School shows a marked improvement of late; so much so that the superintendent, Bro. J. Wright, has had work to get teachers. We have between 80 and 90 scholars on the roll at the present time, so that we anticipate great things for the future. The annual picnic was held on January 26th. The day being fine, the children mustered in full force, and with the good things provided by the brothers and sisters, and the plentiful amusement, enjoyed themselves to their hearts' content. The day was spent in Happy Valley, adjoining Mr. Merewether's residence, and kindly granted by him.

C.N.

## West Australia.

**SUBLAGO.**—On Wednesday evening last we had a crowded meeting to bid farewell to Bro. A. J. Saunders who leaves to-day for Melbourne to receive university and biblical education. A most enjoyable evening was spent, for which we thank the sisters. The church, as a token of their esteem, presented our stirring young brother with a "parallel" Bible, with the recipient's name beautifully illuminated—the work of Sister M. Gould. His Sunday-school class as a memento of happy times, gave him a writing desk.

Jan. 23.

G. P.

**MENZIES.**—I am glad to say that we are still holding 'the fort, some eight or nine of us meeting to break the oaf every Lord's day at Bro. Franzen's house, but we expect to take a progressive and aggressive step shortly, as through F. Illingworth we have got

a block of land and are now busy putting up a building, so you can see we mean business. It is a hard uphill fight here on the goldfields, but the Lord of hosts is with us; the God of Jacob is our refuge.

JOHN R. DON.

## Tasmania.

**HOBART.**—Good meetings still, with keen interest. Cheered again by another confession last Sunday.

Jan. 29.

J. A. P.

## New Zealand.

**AUCKLAND.**—Last night, in the presence of a large assembly, five believers witnessed the good confession and were buried with Christ in baptism. Three of these were young women (two from the Bible School), one the wife of one of our brethren, and one a young man who, by quiet intercourse with brethren extending over some years, and a perusal of "On the Rock," was brought to the reception of the truth in Christ. May "the grace and the knowledge of our Lord Jesus Christ" maintain their attractiveness and power over the hearts and lives of those who have thus given themselves to him.

The wife of the writer arrived safely from her Australian holiday on Monday. Home is home once more.

Jan. 29.

THOS. J. BULL.

## Victoria.

**BALLARAT (Peel-street).**—We are still holding forth the Word of Life to the people. Bros. Davidson and Picton are speaking every Lord's day evening to very good audiences. The subjects are interesting to the people, and we are awaiting good results. The work generally is in a healthy state.

We had one young married man come out and confess his faith in Christ. He was baptised Wednesday evening last by Bro. Picton. His wife is already in the church.

It is with much regret that I have to notify that our Sister Knipe's little boy Herbert died on Friday evening last, and was buried on Saturday. Bro. Picton and myself held a service at the house and at the grave. A little sufferer gone to rest.

W. R.

**COGROVE.**—We have had a visit paid us by Thos. Hagger. On the 1st he conducted a service in the church building assisted by Bro. Burgess, and although none of the good number present accepted the invitation at the close, we have heard that there were some who were brought to exclaim "almost thou persuaded me to be a Christian." Although we are about sixteen miles from Shepparton and the night was dark, a buggy load of six members came out to cheer us, and also two cyclists. Some of the town brethren who have a machine can imagine the spirit that moved these two brethren. Bro. Burgess has requested that the members here assist him in his good work by asking God's blessings every day on his labors in the circuit "his idea being to form a chain of prayer right through his district, all have promised and we have no doubts as to the result if they all perform their part. We also have a request to make, and it is that all the readers of the CHRISTIAN ask God's blessing on the effort that is being put forward here.

J.S.O.

**SHEPPARTON.**—We have had Bro. Hagger with us for four days, and he has delivered three gospel addresses—one at Cogrove and two here, to attentive audiences. At the close of the address on Friday one made the good confession.

Feb. 5.

R.E.D.

**BALLARAT (Dawson-st.).**—I have to report three baptisms on Lord's day, January 28th, one on Wed-

nesday, January 31st, and two on Lord's day, February 4th. The meetings are well attended, and the interest aroused has induced the church to extend the mission of Bro. Mahon for another six weeks, hoping to have still greater results of the presentation of our plea.

F. H. VANSTON.

## Queensland.

**ROMA.**—Since my last report several important movements have taken place here. On Saturday night, January 13th, R. C. Gilmour got his optical lantern to work, and began throwing pictures on a screen hung on the outer edge of the pathway alongside of Bro. Saunders' shop and residence. A great crowd of all classes gathered, when a short service was held, an address delivered, and a cordial invitation given to our meetings on the Lord's day. As a result of this open-air meeting Bro. Gilmour was invited to take part in a patriotic meeting, which he did, his item being received with marked favor. Bro. Gilmour has also visited Zingabay and Wallumbilla, where he has been well received.

On the evening of Saturday, Jan. 22nd, Bro. Gilmour held another open-air meeting. Over 500 people attended and much interest was shown. Our meetings in the chapel have greatly improved.

L. A. HOSKINS.

**BRISBANE.**—On the evening of Jan. 23rd, in the chapel, Ann-street, Brisbane, Sister Clapham was presented with a hand-bag and purse bearing her initials and the date accompanied by the following address:—"Dear Sister Clapham, on this the eve of your departure from amongst us, we the members of the Sisters' Sewing Class, wish you to accept this souvenir as a mark of our esteem. As president of our class, you have borne your part well. Many profitable and pleasant hours have been spent whilst you have led our devotional meetings. You carry with you to your new home our kindest wishes. May you be long spared to carry on the work as faithfully as you have done here. On behalf of the sisters, Yours in the work, M. J. MOFFAT." Mrs. Clapham responded.

**BRISBANE.**—At the annual church meeting, held on January 30th, the following were elected deacons for the year 1906:—Bros. Moore, Swan, Blackwell, Weston, Boyall, Denham, Waterfield.

Feb. 2.

ALF. S. WATERFIELD.

## South Australia.

**GLENELG.**—On Saturday evening the Tea and Public Meeting to inaugurate the opening of the new chapel was held in the chapel. 250 local and visiting members and friends were present with the usual tea meeting enjoyment with the Thormont at 106 Fah. The chapel with its Jarra fence completed was approvingly spoken of by all alike. The tea was good and provided gratuitously by the Sisters of the church, added a like amount to the tea and the laying of the memorial stone, namely £12. Well done sisters, £24 for the cost of the building from the work of your own hands.

Several useful gifts have been made by friends and brethren, namely, Keen's cement for the baptistry—which gives it a beautiful white marble like colour—furnishings for two vestries from the Sunday-school, table cloths from the Dorcas Society, water-bottle and glass, brussels carpets for the centre and two side platforms, cushion for the desk, four dozen Bibles for the use of visitors, and the whole of the fence and gates. The gas fittings were put in by a local tradesman at cost price. I am desired not to mention names of donors; all are thanked for their liberality, and have the reward of a good conscience. We have a



very complete and chapel, built of brick with cement dressings.

After full justice was done to the estates the public meeting was held, presided over by our highly esteemed Bro. A. T. Magarey, president of the conference for 1900. He claimed to be one of the earliest visitors of the Bay, and gave some early reminiscences of his first visit. Addresses were given by Brethren A. C. Rankine, A. Smith, H. D. Smith, H. Sees, W. Campbell, W. Burford, and the evangelist, Bro. Keay.

Special singing by visiting sisters and praise and thanksgiving to our very gracious Heavenly Father made up a very profitable and happy meeting. Hearty votes of thanks were passed to the chairman, ladies, and speakers. We ask for the prayers of our brethren that many souls may be saved and a strong church built up to the glory of God. Bro. Gore sent words of encouragement and best wishes from the West.

Feb. 5. Wm. BURFORD.

Noxwood.—During the last two days we have had excessively hot weather. Yesterday, however, our audiences were very good indeed. Our hearts were again cheered last night when one young woman made the "good confession."

Feb. A. C. RANKINE.

HINDMARSH.—The three young ladies who were baptised on Wednesday evening last were accorded the right hand of fellowship yesterday morning, and one sister, was received by letter at the Breaking of Bread this evening. At the close of the sermon five other young people made confessions of their faith in the Lord Jesus.

A. G.

## Here and There.

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

M. McLellan's address is now 233 Drummond-st., Carlton.

One confession and baptism on Sunday night at Footscray.

John Collidge is now secretary of the church at Wallumbilla, Q.

P. J. Pond's address is now 278 Melville-street, Merewether, N.S.W.

One confession at South Yarra Sunday night, Bro. John Cox preaching.

One confession at Tabernacle, Fitzroy, Sunday evening, Bro. E. Bagley preaching.

There were two confessions at Prahran last Sunday evening, and one the Thursday before.

Two indicated their decision for Christ after the meeting on Sunday night at North Richmond.

Two more confessions at City Temple, Campbell Street; one Sunday night and one on Wednesday night.

We notice by the public press that the little church in Boulder, W.A., is taking steps to secure a sight for a meeting house.

We published the par concerning C. F. Hawkins that he might have an opportunity to explain, which he does in this issue.

Jas. Johnson while at Barkers Creek had the pleasure of baptising one man into Christ. W. C. Morro will preach there on Sunday.

We have the Index for 1899 ready now, and it has been sent out to all ordering it. We have a few more copies which we will send free to anyone requiring them.

From the American *Christian Standard* we learn that H. G. Harward purposed leaving there in January. Letters addressed to G. P. O., Melbourne will reach him on arrival.

Bro. G. H. Harrop, of Bulawayo, in renewing his subscription to the *CHRISTIAN* says:—"The brethren here are well and send greetings. Surrounded by war and rumors of war we are enjoying a great measure of peace."

Bro. Burford requests us to state that the paragraph of last week was not written for publication. We were aware of this, but as there was a reference to it in his report, we did not see how to explain ourselves without printing it.

We have received a copy of the *Auckland Star* of January 16th, containing an outline of an address delivered by T. J. Bull on The Good Samaritan. We are glad to know of the good work Bro. Bull is doing in that city, and the influence he commands.

W. T. Clapham spent a few days in Sydney *en route* from Brisbane to Nelson, N.Z. He made himself useful while in that city, and left on February 3rd for his new field. Mrs. and Miss Clapham will remain in Sydney for awhile.

Bro. H. S. Earl, as many of our readers know, recently lost his wife and one of his sons. In response to a letter of condolence sent from the S. A. conference, our brother writes thanking the brethren for their loving Christian sympathy. He and his six remaining children are all well.

We are glad to state that last Saturday morning Mrs. W. C. Morro received a cable that her mother was much improved, and that she was not to return to America. This has come as a great relief to Bro. and Sister Morro, the church in Lygon-street, and all who love our brother and sister.

The fortnightly meeting of the Chetwynd-st. Band of Hope was held last Thursday, Mr. Anderson in the chair. A good programme was provided by Miss Short and Mr. Anderson. At the close of the meeting eight new members were added to the Society. Next meeting, Thursday, February 15th; all welcome.

Mr. A. W. Baker lectures on Friday night (9th) at Swanston-street Chapel on the Boers and the British, and Missionary Work in South Africa. Mr. Baker has personal knowledge of Messrs. Kruger, Joubert and others, and is in charge of a dozen mission stations on the Rand. Miss McLellan will sing and Mr. J. A. Davies will preside.

At Rookwood, Queensland, Bro. L. A. Williams is inaugurating monthly gospel services at the Government Asylum for men. On Feb. 4th the first one was held, when some 60 listened to the address. At the close nine made the good confession. At the close of the gospel service in the chapel two more confessions were taken. Fine audiences assemble. M.A.

Brethren in different parts of the colonies frequently send us Newspapers with interesting items for the *CHRISTIAN*. We are thankful to them for this, but they would place us under still greater obligations if they mark distinctly the item they wish us to see. We are much occupied, and to hunt through a newspaper with which we are not familiar takes more time than we have at our disposal. Send on your paper marked with a good blue or red pencil.

The secretary of the S. A. Evangelistic Committee writes:—"Just one word more concerning the collection. It may be that in a few churches the special collection was not, for some reason, taken up on February 4th. Well, any other Lord's day this month will answer the purpose. "Better late than never? Where the collection is not taken up, let individual sympathisers send their contributions direct to the treasurer, W. T. Manning, Plympton. It will materially assist the committee if remittances are forwarded without delay."

In the *Age* of January 31st, the following obituary notice appeared:—"Died at sea on the 12th December, on board a.s. "Persic," J. S. Parker, late of Nott-street, Port Melbourne, and a native of Crews, Chester, England." Bro. Jonathan Parker will have been known by many of the older Melbourne brethren. He had not much of the sunshine of the religion of Christ in his soul, but he was a faithful Christian living up to the light as he saw it. He was made of stern, hard stuff, and when he took up a position it was difficult to move him. He had in his life-time accumulated considerable property; in fact, at one time he might have been considered a rich man. In his will, of which J. A. Davies is one of the executors, he has not forgotten the church which he loved in his lifetime, for Home and Foreign Committees, together with Swanston-street and Lygon-street churches, are all named in the will. Bro. Parker was buried at sea.

A "Young People's Institute" was formally opened at Enmore last Tuesday week. It is on Edgeware-rd., immediately behind the Tabernacle. Dr. Spencer presided at the opening. G. T. Walden explained the object of the institute, which is to provide recreation and instruction for young people. Bro. Walden is the originator of the idea. He rented the building, formerly a dancing saloon, and with the financial help of the townspeople has had it fitted up. Classes in German, drawing, and gymnastics are already arranged for, and others are under consideration, such as cookery etc. There will be a reading room with chess, draughts, and other games, and a shower bath. All the instruction will be given free by the teachers, but a nominal charge will be made to the students. The Early Closing Act, just introduced, has given spare evenings to hundreds of young people, who, it is to be hoped, will use them profitably. The movement is not under the supervision of the church, but has its sympathy. Mr. Walden is general overseer and manager.

We are making it our business to visit the various churches in Melbourne and suburbs on Sunday evenings. Of this we are convinced, that things are on the up grade in this city. For eight years we have been terribly depressed financially, and the churches have been much depleted by their members going away to seek for a living in other places; but the tide has turned. On Sunday evening we were present at North Richmond, where Bro. Thos. Hagger preaches. It was a hot, sweltering night, but the house was full. The singing was good, led by a choir on the platform, and the air was charged with a deep spiritual anxiety for the salvation of men. Bro. Hagger preached on repentance, and made it as clear as noonday. A child could not help but understand the message, yet it was manly and vigorous, nothing namby-pamby about it. He quoted verse after verse of scripture, bringing each in the right place, making it tell every time. The appeal was strong. Almost every Sunday some come out for Christ, though there were none on this occasion. At the close two fine young men were baptised into Christ. This part of the service was deeply impressive, the singing especially being so appropriate and well done. It was an ideal baptismal service.

## Obituary.

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

§ SPOTSWOOD.—It is with deep regret we record the death of one of the best known among the disciples of Christ in South Australia. John Spotswood, of Buckingham, in the Tatiara district, died in a private hospital on the 24th January, after a critical operation, from which it was found he could not rally.

His career has a special and instructive interest for struggling Christians, and may act as a stimulus to toilers in our country parts, "not to be weary in well-doing, for in due season, ye shall reap." The parents of John Spotswood lived at Enfield in 1843, in which year he, their first-born son, was given to them. The aged couple, now in their 83rd year, are living at Stirling East. John was educated at Whisham College. He was baptised at Hindmarsh by T. W. Webb in 1867, and became a member among the brethren in Christ, who then worshipped in the Stirling East schoolhouse. He was but 19 years old when he began to give short addresses before the church, and Dr. S. Kidder and others urged him to cultivate his speaking talent. He married Miss Kirby, who was previously one of the active workers of Grote-st. church, Adelaide. For a time they had a home in the Middle N. of our province, occupying themselves with farming. Our brother helped the churches at Dalkey and Alma by preaching and teaching when opportune. In 1883, John took his wife and children to the South East, where he and his brothers Richard and Thomas have been occupied as sheep farmers for many years. The Tatiara is a peculiar strip of good country that runs about 15 or 20 miles wide up through South Australia and Victoria, with undulating and sandy desert on either side. A scattered and hard-working community is here located, which has turned a wilderness into farms and sheep runs. Visiting there a long while ago, I found Bro. Spotswood, wife, and four daughters, in a healthy home. Parents, children and guest, spent a happy time together. Special services were held at Mundulla, Carew and Bordertown, and daily we were grouped in prayer, praise, and Bible study, in our brother's home. There John Spotswood and his household spent 17 eventful years, and there our late brother labored for Christ and saw 47 members added to the Lord. For these he was evangelist, pastor and friend. Some of them died in the Lord, some removed to other homes, yet a large portion "continued steadfast," meeting at the above named places. The growth and educating of four daughters, the years of circumstantial discipline and spiritual activity, developed wisdom, sweetness, and endurance in our brother and his family. Carew was 12 miles from his home, and he longed for a meeting place nearer his home. This was recently accomplished. A chapel, costing £100, and seating about 80, is now erected at Wampooey, near our late brother's home. This was opened for use a few weeks ago. On that occasion some 33 were present of the 49 whom our brother led to Christ—besides others; and it was a time of great joy. Shortly after, Bro. Spotswood's health became so bad, that he visited Semaphore and Adelaide for advice and relief. There, in the presence of those who loved him, he fell asleep in Christ. He was an enthusiastic and self-denying servant of Christ. The Lord's work and interest stood before his own advantages. He was a most devoted spiritual workman. He broke up hard soil, sowing it in tears and prayers with "incorruptible seed," and he delighted to see the gospel of God's grace root, grow, and bring forth fruit in the lives of those who obeyed Christ. He walked by faith. He was led by the Spirit, a cheerful, noble Christ-like man. For 33 years he lived in Christ, and Christ in him. For Christ he toiled. He fell worn out by well-spent service in Christ. And having experienced what it is "to serve and suffer with Christ," he now rests, in full hope of rising and being a "joint heir with Christ in the glory to follow." His body is laid in the Woodville Cemetery, where many relations and friends met in sympathy for those bereaved. "Thanks be unto God who hath given us the victory, through our Lord Jesus Christ."

Adelaide

S.

**LE HUREY.**—ITEM OF NEWS, LONDON.—"Last Lord's day, at Camden Hall, we were cheered by the presence of Brethren William and David Smith on their way from Australia to Ireland. During their passage they labored to communicate the truth as it was in Jesus to their fellow passengers. Two of these, one on his way to the Isle of Wight and the other to Guernsey, accompanied them to our meeting and were immersed into the name of the Father, and of the Son, and of the Holy Spirit." The above is a quotation from the *British Millennial Harbinger*, 1st January, 1859. The brother who was on his way to Guernsey was our Bro. James Le Hurey who passed to rest on Friday, January 19th, after being laid aside for some years. On his return to Australia our brother identified himself with the brotherhood and was zealous for the truth of primitive Christianity. Bro. Le Hurey was well known to the earlier members of Lygon-street, and also to the church in North Fitzroy, he having served as a deacon in both churches. Our brother when in health was noted for his interest in the meetings of the church, and although his knowledge of our language was somewhat imperfect, it could be clearly seen that he had a right understanding of the principles and practice of the New Testament and held faithfully to them. On the day of his funeral an old friend told how Bro. Le Hurey stood up for his Master's cause and was not ashamed to own his Lord. During the past few months our brother was unable to leave his room, but in the solitude of his chamber and a somewhat lonely life, he held fast to the hope of the gospel, and that hope has, we believe, been realised, and that he is now with his Saviour and reaps the reward of his faith and patience.

North Fitzroy.

W. F.

## Acknowledgments.

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

### EVANGELISTIC COMMITTEE, S.A.

Church, Strathalbyn .. .. .	£2 10 0
V. T. Fittell .. .. .	0 2 6
W. T. Hinney .. .. .	2 0 0
Mrs. C. M. Gale .. .. .	0 12 0

Plympton.

W. T. MANNING

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Received with many thanks—

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Mrs. Parr, Rockdale, N.S.W. .. .. .	0 10 0
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M.L., South Yarra .. .. .	0 2 6
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Armadale.

J. PITTMAN.

### BURWOOD BOYS' HOME.

CONTRIBUTIONS FOR JANUARY.

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Burwood Methodist S.S. .. .. .	0 10 0
H. Hill, senr., Burwood .. .. .	0 10 0
Pentzig .. .. .	1 0 0
Refund Clothing .. .. .	1 13 8
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Myer, Mr., Camberwell .. .. .	0 10 0
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Boys' Maintenance .. .. .	0 10 0
M.W., per Age .. .. .	0 5 0

### VICTORIAN MISSION FUND.

Church, Bordertown (S.A.) .. .. .	£1 10 0
Kaniva .. .. .	0 6 0
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Prahran, per Sister Bryan .. .. .	0 10 0
do, New Year's Gift .. .. .	0 7 3
North Fitzroy, per Sister Forbes .. .. .	1 17 4
Bro. F. W. Greenwood .. .. .	1 0 0
Bro. and Sister Chapman, Gordon .. .. .	0 2 6
Sister Miss Francis, per Brighton Church .. .. .	0 3 6
Sister Mrs. M. J. McAlister, Queensland .. .. .	0 5 0
Sister Miss E. Welsh, N.S.W. .. .. .	0 10 0
Sister Anderson .. .. .	0 10 0
Bro. H. Crouch, Jr., Doncaster .. .. .	0 10 0
Sister C. Stevenson, W.A. .. .. .	0 10 0
Sister Bowen, Colac .. .. .	0 4 0

### ANNUAL COLLECTION.

Carew (S.A.) .. .. .	£1 0 0
Brim .. .. .	2 7 3
Ballarat East .. .. .	1 8 0
Dunolly .. .. .	1 4 6
Bangerang North .. .. .	0 11 6
Barker's Creek .. .. .	3 1 6
Dandeeong .. .. .	1 0 0
Colac .. .. .	0 9 6

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## Coming Events.

Observe the time of their coming.—[Jeremiah 8: 1.]

**FEB. 9 (Friday).**—Mr. A. W. Baker, Traveller Lawyer, now Missionary, lectures at Swanston-st. chapel. Collection for Patriotic Fund.

**FEBRUARY 27th.**—The 10th Annual Meeting of the Armadale Rescue and Preventive Home will be held in Lygon-st. Christian Chapel on Tuesday, February 27th, at 8 p.m. Mrs. Harrison Lee has promised to speak on her *NEW ZEALAND TEST*. There will also be a good programme of Choir and Solo Music, etc. Free. Collection for the Home.

### WANTED.

Wanted by the church in Perth, W.A., a Preacher. Applications stating Age, Experience, Qualifications, and Salary, to be addressed to the Secretary, D. M. Wilson, "Inverness," Balwer-street, Perth, W.A.

### A SUMMER RESORT.

**HEALESVILLE.**—GLENARA FARM, prettily situated among the Hills. Trains met if advised. Terms, 25/- per week. J. M. GILMOUR.

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