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## VISIONS OF THE CHRIST.



### Healing of the Man Born Blind.

T. J. GORE.

JOHN 9.

"You have a world of light,  
Where love in the loved rejoices;  
But the blind man's home is the house of night,  
And its beings are empty voices."

"Our souls have holy light within,  
And every form of grief and sin  
Shall see and feel its fire."

"I am the light of the world."—JESUS.

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."—JOHN.

How pleasant it is when we look upon man in his need to see close by the Lord in his plenitude of power and blessing. What matters the sightless eye if the Lord of light be near. What matters the darkened soul

if the Lord of glory comes to bless. The blind man knew not that the Lord of glory and the light of the world was near by. Man in his blindness of sin refuses to acknowledge the presence of him who is willing to bless. The Lord knew that this darkened life was near him, and fixed his eyes upon him. The Lord was looking for such as he, and found him, and he found the Lord. The Lord saw him. He saw not the Lord. He heard him. He felt that touch which in the magnificence of power and softness of blessing can come only from the Lord of life and glory. He heard a voice he never heard before—a voice that thrilled him with a new and wonderful feeling, which lit up his darkened soul with a light radiant and beautiful.

When the Lord's words, "I am the light of the world," fell on the heart in the darkness, a faith wreathed round with blessed hope must have sprung up, which made his whole being reach out to the blessing now so near at hand. Here, under the shadow of the great temple and surrounded with all the associations of the Hebrew faith, there seemed to be no blessing for the sightless one. Jesus, and Jesus only, had for him all he needed or could wish for. This is but typical of the great need of the world. All are helpless, all are blind, and need the help and sight which one alone can give. In the great systems of world religions, which emanate from the brain, there may be many beautiful creations of reason and fancy, but the power to confer real and lasting blessing is not to be found. In the spiritual, as well as natural, world we need to see. The Lord Jesus, and he alone, can give us that light.

The religious world of to-day feel the need more and more of returning to Christ, and of realising that it is not so much a system of religion man wants, but the personal Christ in all his power and sympathetic tenderness. It is Jesus in his personal manifestation in the soul that is required. We need to think as he thought; to love as he loved; to work as he worked. As to the soul's salvation, and as to the Christian life, the light that illumines our path comes from him who is "the light of the world."

1. Let us first inquire what the Lord said and did when he came into contact with this poor, needy and helpless man. Christ had come to bless. Will he bless as one who came from above—as the Lord of all? Will he bestow a great and precious blessing? What the Lord said—what he taught—his blessed word constitutes one great and splendid portion of the revelation of God. God has spoken unto us by his Son. This would be a dreary world if its silence had never been broken by the voice of God. If Jesus had not come as the Word of God—the Divine Messenger—then truly had man

been without the brightest light of eternity. Christ spoke in the presence of blindness—of darkness—and said, "I am the light of the world." What a wonderful, full and expressive oracle of God. Do we want light—do we want truth? Let us come to Christ?

The Lord spoke; the Lord worked. His blessed work constitutes another great and splendid portion of God's revelation. We may note that the Lord has a few words to say to his disciples. They say, "Who did sin, this man or his parents, that he was born blind?" These religious people about the temple had the prevalent conception about sin, and the only one which had fastened itself on the heart of man—that we needed only to look at suffering as the direct result of some sin. Hence the point of inquiry with them was whether this man or his parents had sinned. This question had been pondered under the stars of Chaldea generations before. The man of God overtaken by calamity in those distant days was a great puzzle to the wisest and most religious of men. Job, in the estimation of his friends, could only be a great sinner, a great transgressor of the laws of God, or else he would not be so great a sufferer. The Lord must have the questioners think of the glory of God, which may and does shine through the darkness of affliction. He would say "that the work of God should be made manifest in him." Through affliction shines the glory of God. The Lord Jesus himself "learned obedience by the things which he suffered." Had no dispensation of darkness fallen on Milton we should probably have never had the splendid visions of *Paradise Lost*. Had Bunyan never been within the dark and gloomy walls of Bedford jail, we had never had the radiant light upon the pilgrim's way from earth to heaven. Had no dark cloud of affliction enveloped the great heart of a Paul, we had never, in such sublimity of feeling and blessing, had before us the magnificent uses of adversity. All hearts have ever been thrilled by that splendid outburst of a chastened heart.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4: 17-18.

The Lord turns the attention from a superficial view of a great question to one of great power and intense blessing. Suffering may be for the glory of God. So all souls may regard it, and so live through it that the glory and blessing of God may be manifest. In fact, as the heart of the parent comes nearer to the child's affliction, so the Great Heart comes nearer as the shadow becomes darker.

We may now come to the particular action of our blessed Lord in this particular case. This man needed his eyes restored, so that he might have a blessing—the best in the world on the physical side, and one he had never had before. From his birth he had been in the darkness. No doubt he had often longed to see the beautiful things about him, of which his friends had so often spoken. One is here now to do for him what

no man could do. Will he send the glorious light into those sightless eyes? What will he do? Wonderful to say, Jesus by his first action seems to make the eyes, if possible, worse still. If there was a glimmer before, the day could shut out even this. We read: "He spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay." Human reason, which so delights to trace cause and effect, must retire into the background, and allow the Lord of glory and light of the world to give this man a blessing in the way he may choose. No one can for one moment suppose that this clay had any curative power on eyes which had never seen. This action of Jesus was evidently intended to be a preparation for the calling into action of the man's own powers, to stir up within him that faith which could appropriate the blessing when offered. Many of the Saviour's actions are to the human understanding inexplicable. The greatest of all truth—the atonement of Christ is of this kind—that Christ died for our sins, the just for the unjust, that thus we might have remission of sins. Yet some intellects stumble at this. This great truth on which our hopes are built, and which sets forth most unmistakably another, the divinity of Christ, is acceptable to us by faith. By faith we receive it. What the Lord does should be done. Christ died for our sins. This was necessary, and the only way by which sinners could be saved. When the Saviour put the clay on the blind eyes there was the beginning of the great blessing which he would bestow on the blind man.

2. He now commands him to go and wash in the pool of Siloam. Hence we now come to what the blind man himself does. First we have the Lord's work, and after that man's work. In looking at the divine blessing we have to remember the two chapters God's revelation—the divine and human. The two are necessary. "We are co-workers with God." God does not do for us what we can do for ourselves. The Lord had to give the eyes sight. The blind man could not give himself sight. He could go to the pool and wash. Jesus chose, prior to exercising his power to heal, to put clay on the eyes. He then lays on the man a certain command, and makes his healing depend on his action in the obedience to this command. There is nothing more beautiful than the unhesitating and unquestioning obedience of this man. His helplessness was fully realised. Hence his obedience was immediate. When Saul of Tarsus realised his utter helplessness, and faith in Jesus was formed, obedience began. When the blind man came to faith in the one who spoke to him, he at once entered on obedience. He might have asked many questions. He might naturally have questioned the use of any means at all in his cure. Had he reasoned as some he would have thought that the right way to glorify God would have been for him to be healed without any means. But his faith is simple and his obedience unquestioning, and so he rises up and moves along that path he had so often trod. He leaves the temple and gropes his way to the pool of Siloam.

He goes simply because the Lord commands. The Lord did not even tell him he would heal him. He made him no promises.

Yet he, by faith, went. Many, though commanded of God, and have a promise attached, yet do not obey. The blind man was going in search of sight, and the way was plain and simple. When the soul goes in search for the remission of sins the way is just as plain and simple. When the blind man reached the water "he washed and came seeing." The blessing was as immediate as the obedience. The Lord will never let his word fail. He will never fail to reward the obedience of faith. He got the blessing he went for, and it was a glorious blessing to him. The divine power touched and healed him. The co-operation on his part in the washing of Siloam only made the blessing greater and more fully realised. A full submission makes the blessing full. In God's way of salvation there are commandments, obedience to which bring the fulness to divine blessing, and when kept in their place are a source of great happiness. Christian baptism and the Lord's Supper, two positive commandments under the Christian dispensation, have attached to them a special blessing. When kept in the place where the Lord put them, they have the divine blessing resting on them.

3. We may now briefly direct attention to the result of the healing of the blind man. He lost his place as the consequence of his accepting of the Lord's work. He was cast out of the synagogue. Doing right, obeying the Lord, sometimes brings at first loss. Yet he found his sight. He found a greater blessing. When Jesus found they had cast him out he went to look for him, and found him. Jesus did not forsake him. He never forsakes those whom he blesses. Jesus brought him to the fulness of faith. He said, "Lord, I believe." We leave the living man with his living faith in the Son of the living God.

## Biographical.

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

### Life of Elder John Smith.

#### CHAPTER XXII.

But the Calvinists of Lulbeugrud and Cane Spring were unaffected by the revival which he had excited. They looked upon it as an unholy passion, which bad zeal had stirred up, and with which the Good Spirit had nothing to do. They had hoped that the errors into which he had fallen would pass away with the year, and that he would then stand up before his brethren and honestly renounce them all. But the year was almost gone; the meeting of the association was near at hand, and *Campbellism* not only lived, but was widespread and rank throughout the land. They had neglected to crush the germ, and had nursed it in the very bosom of the church; but now they would rise up in the strength of the united churches and destroy it for ever!

Lulbeugrud was still aggrieved because the association had temporized with Smith's heresy in 1827, and had not duly hearkened to her complaints. But now it was agreed that the blunder committed at Cane Spring

should be corrected, and that Lulbehrud herself should be satisfied.

According to Baptist custom, an introductory address was delivered before the association at each annual session by some minister appointed to that honor the year before. That there might be no disappointment or confusion, another was always selected to take his place should he be absent; to him the honor of introductory for the ensuing year was always awarded. In 1826 John Smith had received such a provisory appointment, and he would have preached at Cane Spring in 1827 had not the principal, Thomas Boone, been present. It was his duty, therefore, according to Baptist usage, to deliver the opening address to the association in 1828. But the Calvinists of Lulbehrud and Cane Spring took counsel together how to silence Smith should he propose to preach in the face of the offended churches. But they could do nothing; for they dare not disregard the old established custom themselves, and afterwards seek to cut him off from their fellowship for a similar offence; for he had been arraigned, and was now soon to be judged for alleged departures from Baptist usages. Satisfied that the charges already brought would be held to be good ground for his excision, and knowing that accusations of heresy in doctrine could be sustained, if necessary, they concluded, rather than to incur the charge of inconsistency themselves, to let him introduce the exercises of the association, if, indeed, under the circumstances, he could feel any inclination to do so.

The time for the churches to prepare the usual letters and to select their messengers came on. The church at Spencer's Creek reported one hundred and sixty-seven baptisms during the year; Grassy Lick reported one hundred and two baptisms; Mount Sterling, one hundred and fourteen; in fine, a general report would have shown that during the year, and mainly during the six months from January to July, nearly nine hundred members had been received into the churches of the association, the greater part of whom had been immersed by Smith; five new churches also had been constituted on the Bible alone; so that the North District now comprised about twenty-four churches, with an aggregate membership of more than two thousand souls.

The fourth Saturday in July came. Ministers, and messengers and excited brethren crowded the meeting-house at Lulbehrud, or gathered in the groves without. Spencer, Mount Sterling, Grassy Lick and other churches favorable to the restoration not only sent their full complement of messengers, but followed on in masses to the spot. Lulbehrud, with all her adverse influence, was present in a body, demanding that her complaints should now be heard. Thither came also crowds of zealous Calvinists from Cane Spring, Goshen and Howard's Creek. Messengers from corresponding associations in due time arrived; but Smith saw with mortification that those foreign brethren, whose counsel and support he had hoped to have, were not among them. It was the first great organised struggle in the State for Primitive Order, and he was a most alone. Boone's Creek, it is true, had

sent William Morton, and Elkhorn had accredited Vardeman and Creath, but they did not come; neither did Jesse Holton nor Walter Warder, from Bracken. On the other hand, John Taylor came, representing the Calvinism of the Franklin Association, and Ryland T. Dillard, the Hyper-Calvinism of Licking. Others were with them, not gifted with speech, it is true, but firmly set against innovation and darkly frowning at heresy. The messengers of the newly-planted churches were there, but doubting whether they would be received; they had no creed or covenant to exhibit, and were reputed to be rank with heresy. But the opposition saw that to reject them because their only creed or constitution was the Scriptures would dissolve the union of 1801, and would give just cause of offence to many separate churches that, like Spencer, had from the beginning known no other creed but the Word of God. They concluded, therefore, to receive the new churches into fellowship, though they felt at the time it was a dangerous policy to do so.

When the hour came Smith arose to deliver the introductory discourse. The house, though large, could not contain the people, and he went into the grove and preached from the stand. Solemnly conscious of his responsibility, he arose with dignity, and, in a voice that hushed every whisper, read:

"You see your calling, brethren, that not many wise men, according to the flesh, not many mighty, not many noble call you. But God has chosen the foolish things of the world, that he may bring to shame the wise; and the weak things of the world has God chosen, that he may put to shame the strong; and the ignoble things of the world, and the things that are despised has God chosen, and the things that are not, that he might bring to naught things that are: that no flesh should glory in his presence.

And I, brethren, when I came to you, came not with excellence of speech or of wisdom, disclosing to you the testimony of God. For I determined not to know anything among you but Jesus Christ and him crucified. And I was with you in weakness and in fear, and in much trembling; and my speech and my preaching were not in persuasive words of man's wisdom, but in demonstration of the Spirit and of power, that your faith might not be in the wisdom of men, but in the power of God.

The natural man receives not the things of the Spirit of God, for they are foolishness to him; neither can he know them, for they are spiritually discerned. But the spiritual man discerns all things, yet he is himself discerned by no one. For who has known the mind of the Lord that he might instruct him? But we have the mind of Christ."—1 Corinthians.

"Ow much do you charge for pulling out a tooth, dentist?"

"One shilling—and five shillings with gas."

"Five shillings with gas! Then I'll come again to-morrow, when it's daylight."

## Poets' Corner.

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

### Books of the Bible.

Genesis first in order stands,  
Exodus gives the ten commands,  
In Leviticus and Numbers see,  
That Deuteronomy next will be.  
Joshua, Judges, Ruth, each dwells,  
Before Samuel, Kings and Chronicles.  
Ezra, Nehemiah, then  
To Esther points the pious queen.  
Job, Psalms, and Proverbs next appear,  
With Ecclesiastes while we hear  
The song of Solomon, declare  
What beauties in the Saviour are.  
Isaiah, speaks in sweetest strains,  
Of Christ, and tells us of his pains;  
While Jeremiah weeping bears,  
His lamentation to our ears.  
Ezekiel, Daniel, then will come,  
Hosea, Joel, here find room.  
Amos, Obadiah, too,  
Jonah, Micah, stands in view.  
Nahum and Habakkuk make their way,  
To Zephaniah and Haggai.  
In Zechariah's book we see,  
That Malachi concludes with E.

(New Test.)

This is the way the gospels run,  
Matthew, Mark, Luke and John;  
Then comes the Acts inviting you,  
The Apostolic church to view.  
Romans and Corinthians were,  
To cities sent renowned afar.  
Galatians and Ephesians then,  
Wrote by that same inspired pen.  
Philippians and Colossians stand,  
While Thessalonians near to hand.  
Timothy leads to Titus on,  
Which brings us down to Philemon.  
The Hebrews then we gladly find,  
That of St. James came close behind.  
To Peter, now our thoughts we give,  
With loving John we wish to life.  
Solemn Jude will pierce the soul,  
And Revelations close the whole.

H.L.

## The Essayist.

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

### The Duties of Men.

In considering the duties of men, it is necessary to remember that there are two distinct classes of men—married and single—and that each class has its own separate and peculiar duties. For instance, if you defined one of the duties of men as that of minding the baby, that would not apply in the case of a single man, neither would one of the duties of a married man be to amuse his parents, sisters and younger brothers, for in this case, what is to become of his own wife and perhaps family?

Let us consider first—as being the section of more absorbing interest—the unmarried man. One of the primary duties of a young and single man is to educate himself up to that standard which will enable him to

secure a comfortable sufficiency to support those he may one day have dependent on him. I do not want you to understand, or to misunderstand, by that sentence that every man is to educate himself up to the professional standard. Everyone cannot be a lawyer, a doctor, or a clergyman, and we must have mechanics. This is a country of democrats, and a mechanic or a skilful tradesman has as much right to respect as if he were a member of any of the professions.

Again, you will find that young men are generally very willing to amuse sisters. I say sisters, without any possessive pronoun, advisedly, for if you will take a cursory glance into particulars, I think it will generally be found that the sisters are of no blood relationship to the young man you may have in mind. This last is not intended to be personal.

A single man should then consider his own home is worthy of his presence for at least three nights out of five, under ordinary circumstances, and the company of his own kindred as congenial as that of others. However, a little laxity may be allowed in some cases, where the man is in love, for over severity is never advisable.

Coming to the subject of married men. I feel a little diffident, having had, as yet, no definite experience in that direction: however, the attempt must be made on my part, and the will taken for the deed on yours.

First, it is decidedly the man's place, if he be a true man, to get up early each morning and light the fire (if no servant be engaged). Also, if his wife is used to a cup of tea before rising, it would not be out of place for him to offer it. He should remember that "Man works from sun to sun, but that woman's work is never done." What matter if tea is a nerve-shattering beverage; if she wants it, she should have it.

Again, when the baby—allowing that such article be kept in the house—is undergoing teething, or some such domestic custom, he should not lie grunting, but should get up uncomplainingly and soothe the child by any of the approved methods. If he cannot find the matches in the dark, he should not say things he will be sorry for afterwards. No! he should do his duty without murmuring, remembering that he is doing his wife a service and leaving himself a good margin in which to be considered a martyr.

On his return from business in the evening he should not sit down to read the paper, selfishly, but should engage in conversation with his wife, remembering how glad he would have been of the opportunity before he was married; and if the cooking be not exactly ambrosial, it must not be considered his stern duty to allude to its imperfection and dyspeptic tendencies. He should remember that we must all learn, and that learners must have something to practice on.

Lastly, let the husband, if he wish to go out in the evening, take his wife with him. It is seldom necessary to go to places where he would not take his wife, and he will find that his consideration will be appreciated.

How often does the fresh-faced girl develop into the tired eyed, hard voiced woman, greatly through the instrumentality of a husband's neglect and selfishness. Let every man then, who, looking on his wife as a light hearted girl, would have her so as long as

possible, remember that the choice lies largely on his own hands to make or mar; that if wifely love be met by the husbands coldness and indifference, he may find, after a time that nothing more of the original remains than if it had been a "phantom woman that drew him from the way he meant to go." (Signed) FAIRY ROSE.

## Sunday School.

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

LESSON FOR FEBRUARY 24TH.

Jesus in Gethsemane.

Matt. 26: 36-46.

GOLDEN TEXT.—"Not my will, but thine, be done."  
Luke 22: 42.



AFTER the supper and having sung a hymn Jesus and his disciples make their way to the Mount of Olives, which lay close to Jerusalem, only separated by the brook Kedron. Near the base of the mount nestled the garden of Gethsemane. There is no spot in or around Jerusalem which can be definitely fixed upon as having been visited by Jesus more than this garden. Here with his eleven disciples Jesus comes to pray. Eight are left, probably, at the entrance to guard the way, while three, Peter, James and John, are taken further apart where they, in turn, are left and Jesus penetrates still further the recesses of the garden. Now we have

JESUS LEFT ALONE.

It is now that he seeks communion with his Father in prayer. Whatever the burden was that Jesus bore on his soul, it was a very heavy one. Its presence made him very sorrowful, and while he craves human sympathy yet he craves more earnestly divine assistance. This agony which drew from him sweat like great drops of blood must have been very weakening. He petitioned his Father to remove the cup—the sense of what might be inflicted upon him for the sins of man. Returning to his three disciples he finds them asleep. No doubt the heavy sorrow, which was increasing, caused them to slumber even though the spirit was willing to remain awake and watch. We have now

A SECOND LONELINESS.

In Christ's second prayer there seems to be a note of victory. He does not ask for the cup to be removed, but for God's will to be done rather than his own. Again he comes to his three disciples for human sympathy but again, alas! finds them asleep. It would be folly for us to judge the disciples for we can only guess at the trial and the

circumstances of this great and wonderful occasion. Christ now has

A THIRD LONELINESS.

Without awakening the disciples Jesus leaves them to intercede again at the throne of grace, repeating the same words. Whatever may have been the struggle that Jesus endured, the glorious fact remains that he came off victoriously. The victory made it easier for him to face the fearful trial that was to follow, and the agony of the cross. But more wonderful than all—he endured it all for us, that we too might get the victory. Returning he found the disciples still asleep, and the approach of the betrayer close at hand.

JAS. JOHNSTON.

## First Principles.

LESSON FOR FEBRUARY 10TH.

"Repentance and Confession."  
ILLUSTRATIVE.

—:O:—

REPENTANCE—BREVITIES.

Repentance begins in the humiliation of the heart, and ends in the reformation of the life.—Mason.

Real repentance consists in the heart being broken for sin, and from sin.—Nevins.

You cannot repent too soon, because you know not how soon it may be too late.—Fuller.

In the Rabbinical books there is a story of one of their teachers, Eliezer, that when his disciples asked him when a man should repent, he said, "The day before his death." And when in surprise they asked how could a man know when he would die, he replied, "Therefore he should repent to-day, for it is written, 'To-day if ye will hear his voice.'"

FRUITS OF REPENTANCE.

Frank Teabout, a liquor seller of Decorah, Iowa, during a religious revival in that place, made up his mind to lead a new life. He had a fine lot of liquor on hand, but did not sell off the bad beverage by the wholesale, or send it elsewhere to do its mischief and so remunerate himself for his outlay, but he carted the whole stock down in front of the meeting house, and there he made a bonfire of it.

The Emperor Sigismund, having made promises of amendment in a fit of sickness, asked the Archbishop of Cologne how he might know if his repentance was sincere. He answered: "If you are as careful to perform in health as you are forward to promise in your sickness, you may safely draw that inference."

CONFESSION.

A minister of Brooklyn was once called upon by a business man, who said, "I come, sir, to enquire if Jesus Christ will take me into the concern as a silent partner." "Why do you ask?" said the minister. "Because I wish to be a member of the firm, and do not wish anybody to know it," said the man. The reply was, "Christ takes no silent partners. The firm must be 'Jesus Christ & Co.,' and the names of the Co., though they may occupy a subordinate place, must all be written on the signboard."

Auxensius was a great commander under Lycinius. Lycinius came one day into the

court of his palace, where there was a great bath, and some vines growing about it, with the image of Bacchus set up among the vines. The Emperor commanded Auxensius to draw his sword and cut off a bunch of grapes, which as soon as he had done, he ordered him to offer it at the feet of Bacchus, which was as much as to acknowledge him to be a God. Auxensius answered, "I am a Christian, I will not do it." "What, not do it at my command! said the Emperor;" "then you must quit your place." With all my heart, sir, said the Christian soldier, and in token of it took off his belt, which was the same as giving up his commission, and departed rejoicing that he was enabled to resist temptation.

R. G. CAMERON.

## Original Contributions.

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

### "Mirrors."

ALAN PRICE.

"We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."—2 Cor. 3 : 18.

These words, quoted from the Revised Version as the more correct rendering, conclude a chapter largely taken up with contrasting the position of the apostles of the New Covenant with that of Moses, the apostle of the Old.

Moses inscribed "the ministration of death" on the tablets of stone. Paul wrote the gospel of love on hearts of flesh. Moses veiled his face to hide its fading glory, symbolising the fact that gross darkness covered the heart of Israel. Paul and all "the Israel of God," with unveiled face and heart reflecting like mirrors the character of Christ, became transformed more and more into the same glorious character themselves.

Some would limit the application of the passage to the apostles and their fellow-workers, but the grammatical construction of the sentence is against such limitation. Paul naturally writes of himself and his associates as "we," the church at Corinth as "you," but all three in conjunction as "we all." Take the tenth verse of the fifth chapter, "We must all be made manifest before the judgment-seat of Christ." Can this be limited to apostles only, or to the church at Corinth only, as a matter of that? It is, like our text, an all-embracing statement.

Let us call in nature to illustrate the subject. The moon is but a mirror, reflecting or bending back upon our vision—the rays of light emanating from the sun. It matters not if fifty reflections from mirror to mirror intervene, the ray is still the sun's. So long as "the Sun of Righteousness" shone upon the earth there was little need for lesser apostolic lights, but when he "set" in glory they continued his work of enlightenment. In the writings of the apostles we have a faithful representation of the character and teaching of Christ, and exhortations to reproduce that character within ourselves.

Come with me to a peaceful lake, and watch the moon's reflection on the surface. The water is invisible, but let a puff of wind disturb it, and the moon is gone, while the water is aglow with fiery ripples. Just so the Christian, dwelling calmly in the light of truth, may in a measure represent the character of Jesus Christ; but, impelled to selfish pride or anger by the praise or blame of men, lose that image in making *himself* evident.

Again, we may cast a stone into the waters; with a splash it sinks and calm is soon restored. So the stone of trouble or persecution may mar for the moment a Christian character and move to hasty words or acts. Ultimately, however, such trials may result in greater power to reflect, by disturbing the scum of lethargy and self-satisfaction.

Who has not admired the rainbow, stretching in all its grandeur across the heavens. It is but a great co-operation of myriads of rain drops, working in groups. The foremost refract the sun's rays, dividing them into the component colors of the spectrum. Those behind catch the refracted rays and reflect them back to us, otherwise the beautiful colours would be lost to view. So in the church there are those who can "rightly divide the word of truth," applying it in its different aspects to different circumstances and individuals. All need not be refractors, all must be reflectors, or the words of the teachers will be lost in the air. The truth must be lived, must be reflected by the lives of the individual members of the church. Each must apply to himself that truth suited to his case, be he old or young, rich or poor, master or servant, and all working in harmony should exhibit the diversity and beauty of a community enlightened by the word of God.

Men as a rule do not read that word to learn of Christ. They judge him by our representation of him—and what a caricature that sometimes is! Take a spoon and look upon its obverse side; you see yourself reduced and distorted. Look inside; you are equally bad and upside down. Thus in our petty lives, we minimise or exaggerate those points in Christ's character which go to form that perfect harmony of divinity and humanity. Nay, we may even reverse the character and do the opposite of what he would under the same circumstances.

Once I bought a mirror for my sister. Thinking more of quantity than quality I chose a large one, only to find my gift unacceptable; the glass was inferior and gave a watery representation of the original face. Do we not also at times strive to make a grand display without due care to faithfully portray the image of the Master.

The lighthouse, as it warns of danger and guides the mariner to his haven, derives its power largely from the bright reflectors behind the lamp, which co-operate in throwing the rays in parallel lines across the horizon. If one reflector is omitted the light is weakened to that extent.

Each member of the church has a gap to fill, a testimony to give. Do not let any suppose because their sphere is small and of less importance than their neighbour's that their work is useless. Yours may be the

little ray that catches the eye of the wandering mariner on life's sea, and leads him out of danger to salvation. A piece of broken glass among the pebbles may send a ray of light into the face of a passer-by, which the sun in all its splendour cannot do, so some down-trodden Christian may bring brightness to the souls of men too much engrossed in worldly things to seek the light of heaven.

"The path of the just is as a shining light, that shineth more and more unto the perfect day." "From glory to glory," from brightness unto greater brightness; transformed into his image. Like him in *suffering* here, in *honor* there. Lights of the world now; then "shall they shine forth as the sun in the kingdom of their Father."

(Substance of an address at Petersham, by request.)

## Correspondence.

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

Bro. Gore's recent article on the discipline of the church was very fine. I only know Bro. Gore by his contributions to our paper, and, as far as my judgment goes, I have always found him sound on our plea, but I should like a little further information regarding the re-admission of members by proxy. Quite recently I heard of a case where a brother was restored who had been withdrawn from two years ago. The usual efforts were made to bring about an understanding at the time, but the officers were insulted and turned out of the house. A few days afterwards I witnessed a further insult to one of those officers by the same individual. Now, after a lapse of two years or more, this man goes to another brother (a man after T. J. Gore's own heart), and expresses sorrow to him, and asks to be restored, which was done. Now, whilst agreeing with Bro. G. that we should not make a repentant brother's burden greater than he can bear, neither should it be made so light as to encourage a repetition of the offence.

Had the brother been really sorry, and wishing to do right, he would have come forward and said so himself. Then I think the church should receive him without administering the castigation referred to by Bro. Gore. Apart from Christianity, it would be the only honorable way, and somewhat of a guarantee against its repetition. I hold that when an offence is committed *before* the church, the apology should be made in the same way. However, I suppose it is because I am so accustomed to apologise myself for offences real and imaginary (invariably imaginary) that I have got to almost like humble pie, and my experience is that the lower a man is down in the Christian scale, the harder it is to get him to do right.

NORTHERN COMET.

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## The Leader.

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

### Religion and the Citizen.

At the present time Australia is busy with the new duties and responsibilities belonging to her nationhood. By-and-by, when she has done the initial work, and has settled down into proper working order, we will be better able to perceive our proper relation to the Commonwealth as a whole, and also our relation to the particular State in which our lot happens to be cast. And as we perceive and understand what these relations are, we shall be learning some useful and important lessons. The chief lesson that will be impressed upon us will be the fact that our horizon has been widened. That being compelled to look beyond the borders of our own State, we learn as perhaps we should not otherwise have done, that the consideration of other interests than our own is not only a religious precept, but a political necessity as well. The insular or local spirit which has no unselfish thought for others beyond the

borders of a particular State, is a relic of those old savage days when tribe fought against tribe, and might was omnipotent against right. The federation of States, on the other hand, is an evidence of the working of the leaven of the Christian sentiment, which inculcates the brotherhood of man and which makes the interests of the individual subservient to the interests of all. Not that the interests of the individual are to be neglected, but rather, that they are reduced to their proper proportions in the scheme of things for the benefit of the commonweal. For, in our view, the two interests—that of the society and that of the individual are factors that must exist and must be considered while the world lasts. And no scheme of things which seeks to remove individualism—to blot it out, for an imaginary benefit to society, can be of any permanent gain, inasmuch as it seems to do violence to a recognised law of nature. The individual must occupy his legitimate place in society, whatever that is which his qualities best fit him for, while on the other hand, it must be the care of society that he does not usurp functions inimical to the general interests. To reduce men to a dead level of uniformity, in which natural or acquired ability shall count for nothing, is neither gospel or commonsense.

Leaving this phase of the question, however, it seems to us that the institution of the Commonwealth will give the several States into which it is divided more time for the consideration of what may be termed their domestic affairs. Social questions affecting the interests of the State must demand and receive a greater amount of attention than they have done in the past. The removal of questions relating to the fiscal policy, defence and other matters, from the State to the Commonwealth, should leave our State legislators at greater liberty to deal with questions which have to do more directly with the social and moral well-being of the community. It is, of course, only such questions as these that come within the scope of a religious journal, and it is because they do, that we think ourselves at liberty to point out that the new order of things is favourable to their consideration, and to urge that it is the duty of the Christian citizen to make his influence felt in helping on the work of social and moral reformation. Dean Farrar in speaking of "Religion and the Citizen," says, "It is one of the worst aspects of this terrible triumph of evil over good, that governments and countries become familiarised with evil, and most fatally callous to it. Statesmen tolerate the existence of hideous wrongs because powerful interests are concerned in the continuance of those wrongs; and because, when men

have suffered familiarity to stultify and warp their consciences, they regard everyone as a mere fanatic whose heart bleeds at the need- less injuries inflicted on his fellow-men. This impenetrable hardness and self-induced blindness of the human conscience have been evinced again and again in human history, and there are awfully glaring illustrations of them in the present day." Nor is this stultifying and warping of the conscience confined to statesmen alone. To a greater or lesser extent it is common to the majority of all citizens in every land. Evils that are like festering sores in the community are spoken of as necessary evils. The respectable citizen is satisfied if he is not confronted with them too obtrusively. From the knowledge that these things exist he cannot escape, but prefers to forget that such things are, lest the memory of them should disturb his peace and comfort. It is from this state of dangerous tranquility that the citizen, and more especially the Christian citizen requires to be awakened. He should be aroused to the importance of making his influence felt in the making, and especially in the enforcement of laws which are intended for the well-being of the community.

It may be urged, as frequently it has been, that men cannot be made moral by act of Parliament. But we are not aware that anyone has made such a claim. All that is urged is that acts of Parliament may help men to be moral. Distinguished statesmen have given us two political maxims, which are recognised as legislative ideals. They are—(1) To legislate for the greatest good of the greatest number, and (2) to make it easy for men to do right and difficult to do wrong. And this is the end and aim of all moral reformers who are invoking the aid of the legislature. They find that their attempts to do good and save men from evil are frustrated by others, who, for the sake of mere gain, place temptation in the way. They ask that the Government should put it beyond the power of these unscrupulous men to do these things. Moreover, they find that evil is done because of the facilities afforded by law for doing it. They ask that these facilities should be removed, and that the high policy of all true legislation, which makes it easy for men to do right and difficult to do wrong, should be carried out instead. If we are asked to specify an evil against which the Christian citizen may lift his voice and demand the assistance of the State in mitigating, we would mention the drink trade. If the testimony of judges and others competent to know is worth anything, this evil ranks first in magnitude of them all. It is the parent of many vices, and the fruitful source of many evils. Day by day it is growing in power and influence. It is

the one giant evil before which statesmen bow their heads. True, they talk much of controlling it, but that is a mistake—it controls them. They dare not affront it, because it is the greatest political organisation of modern times. It is one, and undivided. A theocracy—one god—the DRINK TRADE.

And yet, who shall say that this and other evils may not be slain? Dean Farrar says:—"These deadly evils assuredly can be cured, for, in the course of human history, similar wrongs have again and again been conquered and expelled. Let one instance suffice. Almost within the living memory, England was entangled in the shameless infamies of the slave trade; now she has shaken off the incubus of this odious crime against humanity, and there is scarcely any living person who would defend it. In our own generation America has followed her example. Why has this been? The first opponents of the slave trade were ridiculed and persecuted as hopeless fanatics and disagreeable faddists, and the supporters of the trade which stole human beings from their homes and subjected them to horrible barbarities had so entirely drugged and sophisticated their own consciences as to declare that to suppress the trade would be to hinder the progress of the Christian religion, and to shut the gates of mercy on mankind. The opposition to the slave trade did not come from a somnolent church, smitten with the apoplexy of immoral custom and the shamelsss sophisms of greedy self-interest, but from the clearer insight and deeper sincerity of previously unknown laymen, who, at the cost of their own peace—and amid the abuse and hatred of conventional religionists, whose god was practically their belly—succeeded at last in arousing the national conscience to recognise the guilt of the hideous crime in which the nation was so complacently engaged." In this great struggle the names of a few men like Clarkson and Wilberforce stand pre-eminent; and when we look back at the fight they fought and the victory they won, we need hardly despair of the ultimate triumph of any righteous cause, no matter how great the odds are against it.

And though in the crusade waged so successfully against the slave trade the church, as an institution, does not appear to have borne an honorable part, yet it is only right to say that the men who were foremost in the fight were God inspired—their hearts being filled with the true religion of Jesus Christ. These sons of the church helped to wipe away the stigma arising from her indifference and unfaithfulness. And it is the religion of Jesus Christ in the hearts

of men and women to-day that must impel them to do mighty deeds against existing evils. The preaching of the Gospel, as the first and mightiest agent, must first of all crush out the selfishness of men, and thus create a Christian citizenship that will never rest until the laws under which they live are made in righteousness and administered with fearless integrity. Undoubtedly the Christian has a duty to perform, both to the church and to the State. In the first, he has to uphold its honor by loyalty to truth and the manifestation of a Christ-like spirit; and, in the second, he has to see to it that the influence of his religion is doing something to ameliorate the condition of the men and women by whom he is surrounded. His religion, if it is worth anything, will always count morals of higher value than mere party cries, and afford a practical illustration of his belief in the fact that it is righteousness that exalteth the nation.

## Editorial Notes.

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

### Infidelity in Australia.

What has become of organised infidelity in Australia? At one time it boasted flourishing societies in Adelaide, Melbourne, Sydney, Brisbane, Newcastle, and various towns in New Zealand, while a number of lecturers were supported to abuse Christianity, and halls were erected for the advocacy of their negatived principles. If there is a single one of these organisations still in active existence, we are not aware of it. One lone lecturer yet remains to address miserable audiences in Melbourne, and to lament the decadence of the cause and the stinginess of its few remaining adherents. The splendid hall in Sydney had to be sold to the Church of Christ, as the infidels were too few or too mean to pay the interest on the debt; and for the same reason the halls in Dunedin and Newcastle have been lost to freethought. Judging from past records and present prospects, it will be a long time before infidelity triumphs over Christianity in the Southern Hemisphere.

### Infidelity in America.

It does not appear that in England or America infidelity is in a much more healthy state than in Australia. The mantles of Bradlaugh and Ingersoll have fallen upon no successors. From the *Christian Standard* of Cincinnati, we learn that the Twenty-fourth Annual Congress of the American Secular Union and Freethought Federation, has recently been held in that city. The sessions lasted three days, and were very poorly

attended, and attracted but little attention. At the second session, on Friday afternoon, not one hundred people were present, and not enough speakers to fill up the time. The complete voting power of the congress was twenty seven. The total receipts for this year of this pretentiously named society, amounted to the magnificent sum of £320. At a memorial service held for Colonel Ingersoll, one of their number, Mr. Darrow, a lawyer of Chicago, denounced him in scathing terms, stating that he had always pandered to the rich, and been against the poor; and, although he had wonderful powers of oratory, it was used only for selfish ends, and not to help the struggling masses of humanity. Thus ended this great (?) convention. On Monday morning at our preachers' meeting, more additions were reported to our own churches alone in this city on the previous day than they had members of the National Convention assembled at their twenty-fourth annual gathering. Here is a problem for some of them to solve. How long, at the present rate of increase, until they will overthrow Christianity and the powers of Christ in this country?"

### D. M. Canright.

It has been industriously reported both in Victoria and N.S.W. that Elder D. M. Canright, whose trenchant criticisms have done so much harm to Seventh Day Adventism, had sought to be received back into the S.D.A. Church, that he had been discredited among the Baptists, etc. We have been shown a letter just received by Mr. H. G. Picton from Mr. Canright in reply to enquiries as to the truth of this and other statements circulated about him in Australia. Mr. Canright says, "I have been living in Grand Rapids, Michigan, ten years. I organised the Berean Baptist Church here, and was one of the charter members. Time and again this church and the Baptist ministers of the city have given me written testimonials as to my character and standing here as a minister and a Christian to meet such falsehoods as you report to me. Any of these ministers or officers can be written to if my statements are questioned." Mrs. White's "revelation" about the "reform" or "rational" dress for ladies having been denied, Mr. Canright gives proof upon proof of his statements from Mrs. White's own writings, and adds, "I have seen Mrs. White wear it hundreds of times; thousands of the sisters wore it; my own wife wore it for eight years. They deny in Australia that they ever wore it! God pity such poor deluded souls. The fact is they are so ashamed of their past record that to cover it up they unblushingly deny it where they dare to." Mr. Canright is endorsed by the nine Baptist ministers

and our own preacher at Grand Rapids, and our readers can rely upon it that the assertions made about him in Australia by the Adventists are absolutely false. His books and tracts may be obtained at the Austral Publishing Company, and we know of nothing better adapted to expose the sophistries of Seventh Day Adventism. His tracts should be circulated by thousands wherever the Adventists are at work.

## Endeavor.

Arise, therefore, and be doing, and the Lord be with thee.—1 Chronicles 22 : 16.

### C.E. Aims and C.E. Actions.

What are we doing? Nay, let us ask ourselves a more personal question, "What am I doing?" I, who am a professed disciple of Jesus Christ, and who, being an active member of the Christian Endeavor Society have solemnly pledged myself to do "whatever he would have me do, what AM I DOING?"

What are my aims? Nay, more, what are my actions? Are my aims my actions, or am I content with aims alone?

I would like to draw your attention to a small collection of thought, to which we might apply the term

### C.E. AIMS.

"Be noble: and the nobleness that lies in other men sleeping, but never dead, will rise in majesty to meet thine own."—*Lowell*.

"Have a heart that never hardens, and a temper that never tires, and a touch that never hurts."—*Chas. Dickens*.

"Still stands thine ancient sacrifice, a humble and a contrite heart."—*Kipling*.

"Man's reach should be above his grasp, else what's a heaven for."—*Browning*.

But we shall not stop here. Let us enquire what are

### C.E. ACTIONS.

"Do noble deeds, not dream them all day long; and so make life and the vast forever one grand, sweet song."—*Kingsley*.

"It is for active service soldiers are drilled, and trained, and fed, and armed. That is why you and I are in the world—not to prepare to go out of it some day, but to serve God in it now."—*Hy. Drummond*.

"What care I for what you say, when what you do sits over my head and thunders so loud that I cannot hear what you say."—*Emerson*.

"The path of duty is the way to glory."—*Tennyson*.

"That which we do for ourselves is forgotten, that which we do for Christ is immortal."—*Talmage*.

Let us make these aims and actions ours. Is not the field large? Is not the harvest plenteous? Is not the summons urgent? Sin-burdened souls are calling; despair stricken, heart broken men and women are waiting; Christ is pleading. *Shall we respond?*

Grasping the outstretched hand of our Father, let us exclaim:—

"Thou givest strength; lead on!

I cannot sink while Thy right hand upholds,

Nor comfort lack while Thy kind arm enfolds:  
Through all my soul I feel  
A healing influence steal,  
While at Thy feet I kneel.  
Father in lowly trust, lead on!"

H. PEACOCK.

## The Home.

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

### If We Could Know.

If we could know when soft replies  
And smiling lips and tranquil eyes  
Hide hearts that tremble, throb, and ache,  
As silently as they grieve and break  
Beneath their mask of graceful lies,  
We might not deem ourselves so wise  
To measure grief by tears and sighs;  
Some hasty judgment might not make,  
But spare, for hidden sorrow's sake,  
Our friend behind the gay disguise.

If we could only know how in the mines  
Of tenderness the pure gold shines,  
We might not feel the smarting stings  
The longed-for message often brings  
From heart that round our own entwines;  
We'd read, between the formal lines  
And careless words, unerring signs  
Of love that onward, upward springs  
To meet its own on steadfast wings,  
And commune hold on sacred shrines.

—*The Christian Commonwealth*

A gentleman standing by Niagara saw an eagle swoop down upon a frozen lamb incased in a floating piece of ice. The eagle stood upon it as it was "drifting" on towards the rapids. Every now and again the eagle would proudly lift his head into the air to look around him, as much as to say: "I am 'drifting' on towards danger, but I know what I am doing; I will fly away and make good my escape before it is too late."

When he neared the falls he stooped and spread his powerful wings and leaped for his flight; but alas! alas! while he was feasting on that dead carcass his feet had frozen to its fleece. He leaped, and shrieked and beat upon the ice with his wings until the ice-frozen lamb and eagle went down over the Falls, and down into the chasm and darkness below.

This is a graphic picture of the tippler, the sensualist, the embezzler, of any and every man who has begun to do evil, intending to stop before he goes too far.

### WHY PRAYERS ARE NOT ANSWERED.

"How do I know that it is of any use to pray?" repeated Aunt Dorcas, posing her knitting needles, and looking at the questioner. "Did you ever send a telegraph message? Well, how do you know there was anybody at the other end?"

"Because I received an answer."

"Well, that's the same way I know that prayers are heard, because I've had the answer. Maybe, if you had only left your message at the telegraph office, given no address, and gone on your way, without waiting or looking for any reply, you wouldn't

believe in telegrams either. That is the way a good many people send their messages to God, and even when the asked-for blessing comes to them they either forget that they ever prayed for it, or they call it one of the things that would have happened anyway."

## From The Field.

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

### South Australia.

NORWOOD.—Last night week we held a special In Memoriam service for our late beloved Queen. The chapel was filled to overflowing, and the service was a very impressive one. One youth was received yesterday morning into fellowship by faith and obedience. The meetings yesterday were very good.

Feb. 4.

A. C. RANKINE.

CAREW.—We had our monthly visit from H. Leng, January 27. Splendid meetings on Lord's Day, in the evening the house was packed. Three made the "good confession" and were immersed on Monday evening, when we had another very full meeting, some standing. Wednesday, had a very pleasing temperance meeting. The Brethren are cheered, and working in harmony.

February 1st.

R. K. S.

BALAKLAVA.—On Wednesday January 30th, we held a social to bid adieu to our Bro. and Sister Wark, who are leaving here for Edwardstown. After a residence in this town of over 23 years, for which time he has been in membership with the church here, ten years of which he has filled the office of deacon, and then elder, with credit to himself and profit to the brethren. Our meeting was opened by singing and prayer, and the chairman (Bro. Selwood) stated the object of the gathering—that in bidding adieu, we were met to show our love and fidelity to a good soldier of the cross of Christ. Bro. Finlayson, of Owen; gave a cheerful and interesting address; and Bro. Harris, in making a small presentation, which took the form of a purse—and as our brother put it—with something in it, gave a short history of our Bro. Wark's connection with the church and work. We trust this will be but the beginning of many such gatherings—not leave takings—but real socials where we can learn more of each other, is the wish and hope of the writer.

J.S.

PROSPECT.—The Sunday School was visited for the first time by Bro. P. Pittman, on Sunday, Dec. 30th. There was a good attendance of scholars and friends. Singing and an address by Bro. Pittman was an introduction of scholars to preacher and preacher to scholars and teachers. On January 6th we joined the two Methodist and Baptist Sunday Schools, Prospect, in holding an "United Federation Sunday School Service" in the District Hall. The large building was packed. One of our city merchants, C. H. Goode, J.P., leader of the Flinders-street Baptist Bible Class, presided. Several special pieces, led by an orchestra and trained choir, were sung; and W. Gilbert, leader of Tynte-street Baptist Bible Class, and Dr. J. C. Verco, delivered splendid addresses, bearing on Federation from a Christian standpoint. A collection was taken up for the District Trained Nursing Society. We think the afternoon was well spent.

On January 21st we held our annual teachers business meeting, jointly with the Kermodestreet School. The officers were re-arranged. T. B. Fischer was appointed superintendent, A. C. Bekker, secretary; and E. W. Black re-appointed librarian; Sister Newman, school visitor. Sister Ann Whitfield was thanked for her five years work as secretary.



On February 2nd we held a social at Bro. Fischer's residence to farewell Sister Laura Fischer, who has been with us nearly five years in charge of infant class, but is leaving for the country. A very pleasant time was spent, and we were all photographed in groups. During the evening Sister Newman on behalf of the teachers, presented Sister Fischer with a Ladies' Work Companion. We are going to send one of the photos to our first superintendent, Bro. J. C. Dickson, of America, and one to our first infant class teacher, Bro. George Hughes, of West Australia.

It was mentioned that we have all the 14 scholars who were at the opening of the school, with us still—of the teachers we have only three, Sisters Eiseaman A. Whitfield, and A. C. Belcher. We have 95 scholars on the roll, 11 teachers and officers. Since we opened the school, 45 have have left us through removals from the district. We are doing a good work in our school, and expect a big harvest before long. Expecting great things; hoping for great things; working for great things; we cannot fail. We "pride" ourselves a little, in the fact that we won, in conjunction with Kermode-street School, the first prize in Sunday School Union Examination. Had we competed as separate schools, Kermode-street would have been first, and Prospect a very good second. We are going to take first in the great examination bye and bye.

YORK.—Since my last report the church meeting here has engaged our esteemed Bro. W. G. L. Campbell, evangelist, for another 12 months, and are pleased to report that the good seed is being sown earnestly in hope by our Bro., realising that he that goeth forth bearing precious seed shall doubtless come again rejoicing, bringing his sheaves with him. On Lord's day evening (27) the chapel was nearly full, and neatly draped in memory of our beloved Queen, who has gone to her reward. Bro. Campbell spoke of her Majesty's good reign and life from Matt. 6-10. Thy will be done. Having ruled with righteousness she had done what she could. Sorrow filled the hearts of all present, and many wept. So touching the words, so earnest the pleading for all to follow our beloved Queen, that at the close of the service our sorrow was turned into joy in seeing two—a young man and a young woman—come nobly forward and confess Christ as their Saviour.

Jan. 28.

F. BURT.

HINDMARSH.—It was our joy to receive by faith and baptism, at our meeting for worship yesterday morning, Sister Maud Cadman, and our hearts were cheered by the confession of three (one youth and two maidens) at the close of our evening gospel service. There was a very large concourse of people, it being the occasion of an "In Memoriam" service for our late Sisters Annie Day and Ethel Maud Harrison. Bro. Pittman spoke well from the words, "Thou makest the out-goings of the morning and the evening to rejoice." In conjunction with other loyal subjects we mourn the loss of our beloved Queen, and appropriate "In Memoriam" services were held on the 27th January, Bro. Pittman preaching.

February 4th.

A. G.

## Queensland.

WEST MORETON.—Special Home Mission Fund: We beg to acknowledge with grateful thanks £1 from the Boonah church, per T. F. Stubbin.

W. BAILLS.

ROSEWOOD.—On the 13th inst., a son and daughter of Bro. Pfrunder, and a daughter of Bro. Domrow, made the confession, and were baptised on the 27th inst., in the presence of a fairly large and interested assembly. As "Prevention is ever better than cure,"

we are glad to see these young people giving themselves thus early to the Saviour. There will shortly be an exodus of the Pfrunder family from Rosewood, Bro. David Pfrunder having just left for Coolabunia, near Nanango, and the rest of the family expect to be removing to Brisbane shortly. They will be very much missed from Rosewood. There is quite a number of our brethren up Nanango way now. They might try and ascertain each other's whereabouts, and start a meeting.

JOHN PARADINE.

January 29th.

ROSEVALE.—We held our Sunday School picnic on New Year's Day, a large number of parents of the scholars and other friends having assembled. A number of useful and ornamental prizes were distributed to the children in the afternoon by P. J. Pond, whose arrival at Rosevale shortly before dinner had been hailed with great satisfaction. Games were entered into with as much heartiness as the heat would admit of. In the evening, a crowded meeting was held in the chapel, the programme submitted consisting of speeches, recitations, dialogues, and splendid singing. The President of West Moreton Conference, W. Watkins, presided, and P. J. Pond, C. M. F. Fischer, Gambling, C. Dickfos, and the chairman gave suitable addresses. Great credit is due to August Henrichsen, the superintendent of the school, for the painstaking manner in which he has endeavoured to teach the little ones. Some of the parents have not helped the superintendent as they might have done, their apathy in regard to the religious education of their children being often very discouraging, but our brother has the assurance that work well and faithfully done in the Sunday School will eventually bring great reward.

January 30th.

JOHN PARADINE.

## New Zealand.

NELSON.—We regret to say that the church here is suffering a heavy loss through the removal to Wellington of Bro. and Sis. Chant and their family, of which there are nine, three of whom are members with us. Last Wednesday the Endeavor Class took the opportunity of presenting to Sis. B. Chant, through their President (Bro. Clapham), a very handsome plated dressing case. About 60 of the Endeavor Class with their friends were present. Both our young sisters left the following morning for Wellington.

Last night the church met to bid good-bye to our Sis. Chant, when addresses expressive of regret were given by Bro. Page, on behalf of the Sunday School; Bro. Gledhill, for the Endeavor Class; and Sis. Clapham, on behalf of the Sewing Bee. Other brethren and sisters also spoke. During the evening, on behalf of the church, Bro. Clapham presented Sis. Chant with a very handsome silver teapot, to which she suitably responded. Our sister has been a most earnest and devoted worker, and we wish her God-speed. "Nelson's loss will be Wellington's gain."

Bro. Chant intends remaining with us a few weeks longer. The sisters of the Sewing Bee have taken the opportunity of forwarding on to Sis. L. Chant a handsome trinket set for her services to the class.

At the close of the meeting on Jan. 20 a lady confessed Christ.

Jan. 23.

W.T.C.

## West Australia.

FREMANTLE.—We are pleased to report three baptisms on Sunday night, Jan. 13th, also two confessions at the close of Bro. Lucraft's address. Two who were baptised were Sunday School scholars, and two who confessed Christ were also Sunday School

scholars. This makes 13 scholars who have been baptised during the last six months. God is blessing the efforts of the Sunday School. God grant that many more from the school may come forward and confess Christ. The Young Christian's Class is getting into active service, delivering tracts and handbills, and we hope much good will result from our efforts. May God add his blessing to the effort.

Jan. 15.

W. E. VINNICOMBE.

SUBIACO.—At the conclusion of Bro. A. E. Illingworth's address on Lord's Day last, there were three confessions.

January 24th.

G. PAYNE.

COOLGARDIE.—On Sunday last we had the pleasure of receiving into fellowship two (2) who made the good confession, and were baptised on the previous Thursday night. Splendid attendance at all meetings.

Jan. 24.

G. O. BURCHELL.

## Victoria.

MEREDITH.—Bro. Cameron of North Melbourne, has been with us during his holidays, extending over two weeks, during which time he preached the gospel to appreciative audiences at Meredith, Morrison's, Steiglitz, Berremboke, and Cargani, the result being that he has aroused an interest among the people of the surrounding district of Meredith. The immediate result of our Bro.'s preaching, is four additions to the little church at Meredith by faith and obedience. All four were immersed in a creek by our Bro. Cameron. They were buried with their Lord by baptism, and rose to a new life in Christ Jesus. Our prayer is that they may continue steadfast to the end, that they may receive the crown of life that is in keeping for all those that love the Lord and serve him.

T. POTTER.

FAIRFIELD PARK.—We have to report that one confession in the daughter of our esteemed Bro. and Sister Woodgate, of Newmarket, who responded to the invitation on the first Lord's Day of the new century, at the close of the Sunday School. A suggestion for all superintendents to lose no opportunity. One more confessed Christ and was immersed last Lord's Day evening.

F. PHILLIPS.

HAWTHORN.—Much pleased to state that we have Bro. Palmer with us again. A very large audience listened in wrapt attention to his sermon on "The Queen has Crossed the Bar," and at the close three of one family came out and confessed. Bro. Jos. Collings kindly assisted in the preliminary exercises. We hope he will do so again. His reading of the 90th Psalm was very impressive.

Feb. 3.

M.R.H.

MARYBOROUGH.—On January 27th a young woman came forward and made the good confession, and was baptised on the following Thursday, when another who has been for some time undecided determined to submit to the Lord's appointment and will be baptised next Thursday. Last Lord's day morning a young man, who has been attending the meetings regularly of late, expressed his desire to turn to the Lord, and was immersed in the evening, and also a lady from Dunolly.

F.B.E.

## Here and There.

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

We have now a full supply of unfermented wine. Two decisions at the Tabernacle, Fitzroy, February 3rd.

There was one confession at Footscray on Sunday night last at the close of A. J. Saunders' address.

Two young men confessed Christ at Petersham before a good audience last Sunday night. One of them was at once baptised. A lady was also baptised recently.

Bro. Johnston's Elocution Classes will meet as follows:—Next Wednesday afternoon, 5 p.m., and night at 9 o'clock.

Record attendance at Lord's table, and record offering last Lord's day at N. Richmond. One confession (a married man) at night.

In the "Coming Events" there is a full announcement of the demonstration in connection with the Chinese Mission to be held on February 12th. Do not fail to attend.

Our readers will be pleased to know that W. C. Morro received word by cable that Mrs. Morro arrived home safely, on January 30; but reports her father, very ill, with no improvement.

F. W. Greenwood is absent in Gippsland at a place called Bowen, on a brief holiday. Of course he is preaching and teaching nightly and daily as opportunity offers. We have a few sisters there.

We hear that M. Wood Green is beginning a series of short talks on "Britain and the Tribes of Israel," on Wednesday evenings, in the North Fitzroy chapel, at which all who are interested will be welcome.

At all our churches, in and around Sydney, memorial services were held on the evening of January 27th, in connection with the death of the Queen, and in four of them the buildings were suitably draped with mourning.

Bro. Walden's five years engagement at Enmore terminates next June. We understand that at a recently well attended business meeting he was unanimously invited to remain, his salary to be increased £1 per week. We have not yet heard his decision.

D. M. Wilson and family, of Perth, are at present on a visit to friends in Melbourne. Bro. Wilson gave us a very pleasant call, and told us of the work in the great west. We have very pleasant recollections of our visit then, and always hear and think of the brethren with pleasure.

The poetry on the Books of the Bible appearing in another column were furnished us by Bro. H. Leversha of Barkers' Creek Church. He says he learned them over sixty years ago in a Baptist Sunday School in England. He advises all who want to be able to find the Books of the Bible easily to commit it to memory.

The teachers and elder scholars of the Petersham Sunday School held a farewell social, last Thursday night, in connection with the removal of our young sisters E. and L. Bindin, who are going to Hull, England. Each was presented by Bro. Ewens, on behalf of the teachers with an Oxford Bible. Mr. Rush, on behalf of the Church Cricket Club, also presented Mr. J. Bindin, a member of the club, with a Cricket Ball, on which was a shield suitably inscribed. With singing and refreshments, &c., a pleasant evening was spent.

In the December issue of the "NATIONAL WAIFS' MAGAZINE" Dr. Barnardo devotes a good deal of space to a most interesting record of his recent tour in Canada. Out of the 11,591 emigrants sent to Canada and the Colonies under the auspices of the National Waifs' Association, it is claimed that less than two in a hundred have failed, while very many have succeeded to an extent that a few short years ago would have seemed beyond the wildest dreams of the young people themselves. The general contents of the magazine make special appeal at this Christmas season to all who are in sympathy with skilful rescue-work carefully carried on. The Editor pointedly reminds his readers, on behalf of the 5,390 boys and girls, under his care, that he sits at the receipt of custom daily at 18 to 26, Stepney Causeway, London, E.

**AN APPEAL.**—The Dorcas Committee have arranged for a meeting on Wednesday, the 13th, in the lecture hall, Swanston-street, at half-past 2 o'clock, p.m., to form a sewing meeting for the alleviation of the distress of those in South Africa, who have been left destitute by the war. Money and material will be most thankfully received from any who are in sympathy with this helpful movement. Whatever is sent to the care of the Dorcas Committee will be entrusted to brethren in South Africa for distribution wherever the need is sorest. Want and poverty ever follow the path of war, and Christian women must feel their sympathy and love drawn out to the widows and orphans who mourn their dead. We feel sure that the kindness will be appreciated and deeply felt in this, their hour of sorest grief, and it would well best us to give of our plenty, irrespective of nationality or creed, to the women and children who are destitute. Contributions sent to the Dorcas Committee will be gratefully received and acknowledged in the **THE CHRISTIAN**.—Elizabeth Davies, "Milford," Church-street, Hawthorn, Superintendent Dorcas Committee.

The Anniversary service in connection with the North Carlton Sunday School, was held on the 3rd and 4th inst. On Sunday afternoon, before a large audience, Mr. F. M. Ludbrook gave his splendid address on "Hearts and Snakes" which was very much appreciated. Anthems and choruses were very ably rendered by the scholars and friends, under the leadership of Mr. Hickling. In the evening Mr. Selby spoke to another large audience, his subject being "The Place of Christ in the Commonwealth." Although, perhaps not, in some respects a very suitable subject for a Sunday school anniversary, yet Mr. Selby displayed in his old and familiar way his speaking powers and talents. On Monday evening, the anniversary proper was held. Although the programme was not all that could be desired, yet taking all circumstances into consideration the presentation of the same was good. One good feature of the meeting was that it was short, and in this we think that many schools, when holding anniversaries, might well copy. Mr. F. Glidish, superintendent of the Swanston Street Sunday School distributed the prizes, supplementing beforehand, a few remarks. It is almost needless to say that there was a packed house. We feel sure that the anniversary was a great success.

## Coming Events.

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

**FEB. 12.**—**CHINESE MISSION.** The Annual Demonstration of the church of Christ Chinese Mission will be held in the Lygon St. chapel, on Tuesday, 12th inst. Chairman, Mr. W. C. Morro, on speakers, Messrs. Johnston and Harward; soloists, Mrs. Roy Thompson, Miss Wilmot and F. M. Ludbrook; songs, readings and recitations by the pupils. Everyone invited. No collection. To secure seats early attendance is advised.

E. M. SIMMONDS, Sec.

**MARCH 4.**—An interesting lecture on "The Great Parisian Exhibition," illustrated by 70 most excellent views brought from the scene by Thos. Mitchell, will be given at the Swanston-street Chapel by Jas. Johnston, on Monday March 4th, at 8 p.m. Collection in aid of Barwood Boys' Home.

## Acknowledgments.

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

### VICTORIAN MISSION FUND.

Church, Prahran .. ..	£0 8 0
" " per Sister Bryan ..	0 12 0
" North Richmond .. ..	1 1 0
" Malvern, per Sis. E. Robinson ..	0 7 7
" Bet Bet, per Sis. Readhead ..	2 0 0
" Ballendella .. ..	1 0 0
Sister Mrs. Bowen, Colac .. ..	0 4 0
" Mrs. Gray, Colac .. ..	0 3 0
Bro. L. Russell .. ..	0 5 10

### ANNUAL COLLECTIONS.

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" Barker's Creek .. ..	2 1 9
" Ballendella .. ..	0 14 6
" Polkemmett (additional) .. ..	0 5 0
" Galaquil .. ..	5 0 0
" Lygon-street (additional) .. ..	0 1 0
" Minyip (additional) .. ..	0 2 6
" Ascot Vale .. ..	2 0 2
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## ADVERTISEMENT.

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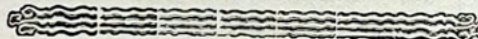
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<b>February 1901</b>						
SUN. MON. TUE. WED. THU. FRI. SAT.						
				1	2	
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28		



### WANTED.

"Applications will be received by J. W. Cosh, Henley Beach, S.A. for the position of Evangelist to work conjointly the churches at Glenelg and Henley Beach (4 miles apart). Engagement at once if possible.

### MARRIAGE.

KONOW-CLOW.—On the 5th of January by Mr. J. K. Henshelwood, William Konow to Margaret Clow, youngest daughter of the late William Clow, niece of the late James Clow, first ordained minister in Melbourne, and first Right Rev. Minister of the Victorian Presbyterian Assembly.

## Sisters' Department.

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

"Tis sweet to think when morning lights the skies,  
And to the daily task from sleep we rise,  
That when the tender light of breaking morn,  
God's love to us on angel's wings is borne;  
To think that wheresoe'er the footstep strays,  
He gives his angels charge o'er all our ways."

BELOVED EXECUTIVE SISTERS GREETING: This is our thanksgiving month, and there is a song of joy in our hearts, for health, and home, and the dear mail, just to hand. All's well in dear Australia. A pretty thought picked up this morning. A good life praised God. How true, kindness to friends, sympathy for strangers, others first, all the beautiful fruits of the spirit in life—praise God. At this blessed season, when we take a little quiet time to meditate upon our mercies, we should not forget our nation's blessings and opportunities, and then see to it, if our lives are in touch with the Most High. I received a picture not long since of two dear ones who are nearing the valley of the shadow, without the Christ life within, and they looked so pathetic it made my heart ache; the beauty of the spiritual that so illumines, was wanting. Oh, let us serve him in the beauty of Holiness, and may the Christ life shine out in our words and actions each day and hour until we are "called up higher." We desire to send special love to our dear Sisters Schofield and Rowles, who were among the first workers of our executive; also to the faithful ones who are holding the fort—it is such a pleasure to note every advancement in the work.

That lovely tea by our Dorcas Oom, was real American (if you please)—in its dainty arrangements, visitor guests, bright program. Our Sister Davis has struck a keynote, in strengthening the social element in our beautiful work for Jesus.—Every month in Pittsburg and vicinity, we have a social meeting with our Missionary Societies, and so great is the interest and enjoyment, that the average attendance is 70, while often we have the inspiration of 100 women at these meetings. I am sending the convention number of our missionary paper; some of the fine addresses will be enjoyed by our dear executive, especially the one "Individual Responsibility," by Mary W. Grant, might be read to the executive. The conventions are all over, and it is our part to carry out all the plans and projects for the 20th century. May the dear Lord be with us in strength and power. Very tenderly and truly, your sister, in blessed service,

ANTOINETTE K. THURGOOD.

## Temperance.

Wine is a mocker.—Proverbs 20: 1.

### Temperance and The Bible

That Temperance needs to be taught as a part of Christian ethics few will deny. That this can be done only by furnishing definite Scriptural declarations seems to be the idea of a large number of people. There are others who look with disfavor upon the too

common practice of wresting Scripture from its connections and labelling it "Temperance Lesson," when both teachers and taught know that the writer did not have in mind the evil which we know by the name of "intemperance."

The Bible has comparatively little to say upon this subject, though it must be acknowledged that if the deliverances of Solomon concerning strong drink were heeded, no man would be anything else than a total abstainer and a prohibitionist.

Again no enlightened man can keep the Christ-given law of brotherly love, and do other than let alone that which, both literally and figuratively, causes his brother to stumble. He knows that when he has considered the effect of liquor-tasting upon himself, he has looked at but one side of the subject. He is in the world as one pledged to concern himself about the welfare of others, as one who will not use his liberty when it may become a means of offence to others. But if there were not a word within the lids of the Bible upon this subject, the man who reads the book of the world about him still finds utterances so extreme that he dare not gainsay them. It needs but a pair of eyes and a brain of average reasoning power to convince a man that total abstinence for himself, and the removal of the temptation from the way of others, is a part of his obligation to the world. He will not need to have found these things written in a book, because he has the testimony of his senses.—*The Lookout*

## Obituary.

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

DAY.—The church here has received frequent communications of late from the King, that certain of his loved ones are needed in the higher and better service. The messenger was again dispatched on Saturday, Jan. 19th, 1901, and this time Sister Annie Day, aged 51, was favoured with the call to go home, "to be with Christ, which, to her, is far better." Our Sister will be the better known to the various churches as "Annie King," sister of the Late Hon. Thomas King, proprietor of the *Advertiser*, and whose mother was also a loved disciple. Sister Annie was baptised many years ago, in the earlier days of the church of Christ, at Strathalbyn, in the Angas River. We are not able to state by whom she was immersed, but impressions are that it was Brother Earl who did so much by way of Evangelisation during the years he resided in South Australia. It matters not who baptised, save only to say that she was indeed "buried by baptism into his death," and that she did "rise to walk in newness of life," as the more than 30 years of her after life fully testified. We find that she was added to the church at Hindmarsh by letter, 16th April, 1876, so that we have a record of nearly 25 years of her splendid Christian life. She was a personal friend of the writer for over 17 years. She was one of the first of the members of Robert St., to whom the writer was introduced when coming to Hindmarsh, and to know her was but to esteem and love her for her worth and excellence of character. Our sister was thoroughly practical in all her dealings, doing everything with a single eye to the honour and glory of God. She was a most liberal soul, and no part of the work of the church lacked her pecuniary assistance, affording as well her sympathy and prayers. Our sister was married somewhat late in life, consequently had no children of her own, but she became a true mother to the numerous family, by a former wife of her husband, Mr. Robert Day. These will all miss her wise motherly council, and noble

Christian virtues and influence. Choice and rare prints are allowed to attain perfection before they are ingathered for use by the proprietor, who shall say that he who hath bestowed so much care and attention in the selection and cultivation of these precious products of his grace, and shall be debarred the right to gather and appropriate that upon which his love has been set? Has he not purchased with himself a people for his own possession? And so although these choice jewels of his has also been invaluable treasures to us, his church and people here militant, and whose loss we shall severely feel. We would not utter one word of complaint at their removal, but would rather rejoice that they, even they, are counted worthy to receive a little while before us, the grand and glorious possessions he himself hath prepared for all who love him. Would that all God's people left such a glorious record as our beloved sister has left, then would there be no doubt as to the sure and certain hope of a glorious resurrection to life immortal. We commend all our beloved mourners to him who alone can comfort and bind up the mourners' hearts.

Hindmarsh, S.A.

A. G.

GRAY.—On the 17th inst I regret to say an old worker in the Master's service, Sister Mrs. Gray, formerly of Lygon street, passed away, aged 71. She was one time an earnest Sunday School worker in her younger days. The church laid her to rest in the local cemetery, Bro. Dr. Cook conducting the service and addressed the brethren assembled, showing that all who prove faithful will reap the same reward our sister has gone to obtain.

Bendigo.

J. ELLIS.

SATCHELL.—On December 15th our aged Sister Satchell passed from earthly service to heavenly reward. For two weeks she had lain in an unconscious condition through a paralytic stroke. Almost her last conscious hours were spent in loving remembrance of her Lord, in the assembly of the saints. This was characteristic of her whole life. Baptized under the ministry of Bro. Surber, in the Foresters' Hall, Collingwood, some thirty years ago, she had ever remained a faithful, consecrated follower of Christ. No one was more faithful to the church than she, or more loyal in support of the cause in Collingwood. For the past year she had attended the meetings at the Tabernacle, Fitzroy, but only removed her membership a few weeks before her death. To know her was to love her. Her life spoke eloquently of love for the Master. We shall miss her here, but wait hopefully the reunion in the life to come. For her 'to live was Christ—' "To die is gain."

H.G.H.

Fitzroy.

CHIPPERFIELD.—On June 2nd, 1895, under the preaching of Bro. Greenhill, at North Richmond, Sister Maud Chipperfield confessed her faith in Christ, a week later she put him in baptism, and still a week later sat down for the first time at the table of the Lord. She was one of those who remembered her Creator in the days of her youth, being only a little over 15 years of age, when she became a Christian. During her discipleship of 5½ years, she was active in the Lord's work, her only regret when she knew she was dying, being that she was so young, and hence had not been able to do so much. But although expressing a desire to live to do more, she was quite submissive to the will of God. A fortnight before her death, several of us broke bread with her on the Lord's Day afternoon, and when asked if we should sing, she replied in the affirmative, and requested that that beautiful hymn, beginning—"In the cross of Christ I glory," should be the one sung. On Dec. 25th, after nearly seven months illness, rest came, and she fell asleep in Jesus. The following

afternoon a large company of relatives, brethren, and friends followed her remains to the Kew cemetery, where we laid the body "In the sure and certain hope of a glorious resurrection." We could look to God and say—

"We bless thee for her every step  
In faithful following thee;  
And for her good fight fought so well,  
And crowned with victory."

N. Richmond.

T. H.

RUSE.—Bro. William Ruse, another old disciple, has gone home. On Dec 25th, his spirit departed to God who gave it. Our brother in early life was a member of the Baptists, but about 36 years ago he joined with the Disciples at Beaumaris. He was a deacon and a Sunday School teacher for many years, and also took an active part in teaching the church. He was a member of the old Moorabbin Road Board, also a Justice of the Peace for many years. Many of the old brethren remember his hospitable home, where, with his good wife, who departed this life about three years ago, visiting brethren were often entertained. They would remember the little chapel that stood on the corner of his land, before the chapel was erected at Cheltenham. For some time he had been in a weak state, but the end came rather suddenly, and to some, unexpectedly. At the age of 75 he reached the terminus, and he has gone to his long home. He leaves a son (Ebenezer), and two daughters, who are sisters in the church at Cheltenham (Mrs. W. R. Fairlam and Mrs. R W Tuck), who bow in submission to God's will. May we all be ready when the Master calls. "Blessed is that servant, whom the Lord when he cometh, finds watching"  
Cheltenham. W. JUDD.

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