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VISIONS OF THE CHRIST.



Departure of the Prodigal Son.

GEO. T. WALDEN.

The parable of the Prodigal Son has been fitly described as the pearl and crown of Christ's parables. No more beautiful story of a father's love has ever appeared in our literature. As you read it you feel how truly it was said of Christ that no man spoke like this man. The most attractive feature to me is that the Prodigal's Father is a picture of

the good Father, God. The artist is his own Son, the one who was in the bosom with the Father, and who came to reveal that Father to us. This he has done in many ways—in none more attractively than in this parable.

The Saviour had drawn the publicans and sinners to him, and with some of them he had eaten. This caused the Pharisees and Scribes to murmur at him, and the three parables of the lost sheep, lost piece of silver and Prodigal Son are an answer to them and a

vindication of himself. Jesus assumes what the Pharisees would readily admit, viz., that the publicans and sinners were lost. He then shows that if a shepherd had lost a sheep, or a woman a piece of silver, they would consider no effort too great to find the lost, and when the lost was found among the owner and his friends great rejoicing would result. In the parable of the Prodigal Son Christ shows that the Father was ever ready to receive him back, poor, and ragged and sinning though he might be, and that when he was a great way off he ran and fell on his neck and kissed him. Now Christ would say, just as the owner of the sheep and coin, and the father of the son are anxious to find the lost, and rejoice when they are found, so I, as representing the Owner and Father of these publicans and sinners, can only truly represent him by using every effort to save them, and rejoicing when those efforts are successful. It is easily seen how crushing and unanswerable a reply to their fault finding these parables are. The parables form a climax in the first—the shepherd loses one sheep out of a hundred; the woman loses one piece of silver out of ten, but the Father one of two sons. In the first it is the heedless sheep wanders away; the careless woman loses her silver; and the wilful son goes away. The first two represent God seeking man; the last man seeking God.

"And the youngest son said to his Father, Give me the portion of the goods that fall to me, and he divided to them his living." He was tired of home! As well might the angels tire of heaven, as a son tire of the companionship of a father, such as Christ here pictures. He created a separate interest apart from his Father; he wanted to enjoy life without its necessary discipline. He went away first in his heart—so do we all wander away from God. He wanted his freedom, poor fool, not knowing that he was forging chains of a great and bitter slavery. It is the old story of Eden over again. With all the delights of home, and father and mother, yet he wanted to eat of the forbidden tree. Why did the Father grant him his request? You ask the greatest question ever propounded. Why did not God make us machines? Why endow us with free will? Why did Eve and Adam have the power to desire, and eat of the forbidden fruit? I cannot tell.

When God gives us power of speech, song, brain, muscle, do not these possessions expose us to many temptations, and lay upon us heavy responsibilities? The dumb man never says unkind, blasphemous words. The paralysed man never beats his wife. The idiot does not write infidel books. But while these endowments of God bring liability to temptation, they also make possible nobility of character. No man can enter into true life except through the portal of trial. "Who

are these arrayed in white? Whence came they? These are they who have come through great tribulation." God gives us of himself. We can use it to his glory, or we can use it to oppose and grieve him.

The Prodigal Son "not many days after gathered all together and took his journey into a far country." Our artist represents him saying his last good-bye; the mother, overcome with grief, leans against the wall; the father clings to the son, who seems impatient to get on the horse the servant is holding, and thus he left the shelter and love of home. It was unkind to treat his father thus. Sinners in departing from God often forget that their sinning hurts God, grieves God. Love always feels alienation, and God is love. The son went into a far country. He seemed desirous of putting as much space as possible between himself and his father. When he once started he did not know where to stop. He felt the centrifugal power of sin driving him farther and farther from his true centre—a father's home and heart. He soon wasted the substance that his father had gathered through many years of effort. During the spending he had many companions and enjoyed the pleasures of sin for a season. There is pleasure in sin, or men would not indulge in it, but the pleasures are short lived, as Byron says:

"My days are in the yellow leaf,
The flowers and fruits of love are gone;
The worm, the canker and the grief
Are mine alone.
Count o'er the joys thine hours have seen,
Count o'er the days from anguish free;
And know, whatever thou hast been,
'Tis something better not to be."

He soon began to be in want. It is impossible to feed the soul permanently on the world's food. Freedom of enjoyment is not unlimited, as the sinner delights to imagine. "What a picture of the downward progress of a soul that has estranged itself from the one source of happiness and joy. It is not at the first moment that the wretchedness of this is discovered. The world has its attractions, and the flesh its pleasures. The affections are not all at once laid waste, nor the springs of natural delight drawn dry in an instant. But to this spiritual bankruptcy the sinner is more or less rapidly hastening; and the time inevitably arrives when he comes to an end of all the satisfaction which the creature can give him; and he, too, finds out that there is a *mighty famine* in the land where he has chosen to dwell—a famine of truth and love, and of all whereby the spirit of man indeed lives. That it is an evil thing, and bitter to have forsaken the fountain of living waters, and hewn out for himself broken cisterns that hold no water (Jeremiah 2: 13; 17: 5; 6: 13). They need no outward distresses, though these often will not be wanting to bring on a sense of this famine. A man's worldly possessions may stand in their fulness, may go on abounding more and more, all his eternal helps to felicity may remain in their strength, while yet in the true riches he may have run through all, and may be beginning to be in want. The famine of which Christ here speaks presides often at the sumptuous tables of rich men. It finds its way into the palaces

of kings. In these palaces, at those tables, the mortal soul may be famishing, yea, ready to *perish with hunger*. Yea, and often has so done. Men say to their souls, You have much goods laid up for many years; eat, drink, be merry. But it is a barn feast. The soul can find its satisfaction only in God. When we go to the *far country* one of two things must happen—(1) Either our soul atrophies and does not miss God, we become as the Psalmist says, fools; "God is not in our thoughts"; or (2) We experience a great famine. The soul cries out after God, and refuses to be satisfied except with God. "My soul longeth after God." "When shall I see God?" That was it with the Prodigal Son. He felt soul hunger; he thought of the bread in his Father's house.

"What have I gained by sin, he said,
But hunger, shame and fear;
My Father's house abounds in bread
While I am starving here,
I'll not pine here for bread, he cries,
Nor starve in foreign lands;
My Father's house has large supplies,
And bounteous are his hands."

The Traveller.

A. M. LUDBROOK.

Arrived at Colombo on Wednesday, Jan. 2nd, and immediately "fell among" friends! Among the latter, are the McClay brothers and sister; Mr. Hicbe, the Y.M.C.A. secretary; and Mr. Jansz, an active temperance worker. Am staying at Mr. Kaules, Turret Lodge, Colpaty, a nice, quiet, comfortable boarding house.

Have now concluded a very pleasant week in Ceylon. There is so much of interest, that one could well spend a month in this beautiful island. Let me briefly describe two days' doings. Last Friday I did the Kandy trip. The line passes through some of the most enchanting scenery in the world. Paddy (rice) fields, palm groves, tea plantations and all sorts of luxuriant vegetation. As we ascend the hill country around Kandy, we look hundreds of feet sheer down upon beautiful vales filled with tropical flora. Here is an elevation known from its shape as "the Camel-back"; here another, termed "the Bible-rock." Then the line hugs the base of a high mountain, down whose precipitous sides persons convicted of treason used to be flung by the Kandyan monarchs. We saw several elephants bathing in the river, and mud-caressing buffaloes without number.

Kandy, the ancient capital, is perhaps the loveliest spot in this loveliest island in the world. It is situated in a basin in the hills, possesses a most beautiful lake, and is surrounded by exquisite scenery. Among the principal objects of interest, is the Temple of the Sacred Truth. Outside is a pond of green, stagnant water with turtles floating, and sacred fish swimming therein. At the entrance are numerous beggars obtruding their deformities. Inside, in addition to sundry images, there is that most precious relic, the tooth of Buddha. It is contained in a series of gold belt-shaped shrines, diminishing in size, and the innermost one forming a sheath for the tooth. It is about an inch and

a half long, and half an inch wide, and is more likely a crocodile's tooth than a human being's.

Some three or four miles from Kandy are the famous Royal Botanic Gardens, at Peredeniya, which I also visited. They are about 150 acres in extent, and "combine to a degree not elsewhere surpassed, if equalled, the picturesqueness of a grand park and the glory of a tropical garden, with the functions of an efficient botanical establishment." All the various spices and fruits may be seen growing here. Among interesting trees is the Kitool Palm, the flowers of which will yield as much as 100 pints of sap daily, which is made into toddy; and when the tree dies sago is extracted from the pith. There is also the Traveller's Tree, so called because the leaf, when pierced, will yield a copious supply of water.

Another day I travelled 17 miles from Colombo to Panadure to visit Mr. C. Wickremasinghe, the assistant postmaster there, and brother to Lionel of that ilk at Perth. He and his wife were very kind, and did their best to make me feel at home. They are Baptists. Mr. W. can speak English, and I had some pleasant converse with him. The family read the scriptures, and sang in Cingalese, and prayed in English.

Panadure is a town of some 5000 inhabitants. While there, I suppose I was the only European in the place. We visited the Buddhist temple, the walls and ceilings of which were most gorgeously painted with scenes in the life of Buddha. Then we visited the Wesleyan church. There were about 30 present. The service was in Cingalese, and the meeting concluded with a "love feast," biscuits and water being partaken of as a sign of fellowship. Then we wound up the day by attending what Mr. W. termed "a native comedy." A temporary stage was erected in an open space in a grove of palms. The back part was occupied by scenery, drawing-rooms, etc.; the front part was lit by half-a-dozen kerosene lamps. The performance looked to me more like "opera." I believe that is the term for a play in which there is only singing and dancing. I have never been to an English theatre, so don't know which do it best. The subject, I was told, was from the Arabian Nights, but it was all Dutch to me. I sat there for five solid hours, and it continued, I believe, for four hours more. But that night's performance was merely the prelude to the play. The latter was to last a week.

An Invitation.

Original.]

J. D. RAWSON.

Oh, sinner, wilt thou still delay?
And still neglect God's offered grace?
Oh, come, and now his word obey.
And he will give thee joy and peace.
Our God is a consuming fire
To all who out of Christ remain;
But now he pleads, "Oh, come to me!"
And shall he plead in vain?
My precious blood was shed for thee,
That thou might live and die forgiven;
Enjoy my favor here below,
And then eternally in heaven.
Then flee to Jesus' wounded side,
There is no condemnation there;
For all who have his blood applied
Are free from danger and from fear.

Latrobe, Tas.

: : PRAYER. : :

P. PITTMAN.

"I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men."—I Timothy 2:1.

First of all, prayers! Paul, through Timothy, exhorts the church at Ephesus, first of all, to pray. When we consider the circumstances, this is not the exhortation we should have expected in the first instance. In the Ephesian Church there were troublesome characters, whose sinful lives and corrupt doctrine were making havoc of the cause of Christ. One would have expected under these circumstances that our text would read: "I exhort therefore, first of all, that these men be crushed! Excommunicate the offenders, root out the heresy!" But no, it seems there is something to be done before we hurl the thunderbolt of the anathema. First of all, prayers!

Divine wisdom is in this injunction. There is a spirit in which alone the combat with error may be successfully waged. We must be able to speak the truth in love. But in order to love the heretic we must first of all pray for him. Jesus recognised the connection between love and prayer when he said, "Love your enemies, and pray for them that persecute you." In contending for the faith we need much prayer. Many a sermon against sectarian error would be more effective if before "breathing out threatenings and slaughter," we first "breathed in" the spirit of divine compassion on our knees.

Most churches, like that at Ephesus, have troublesome characters to deal with from time to time. At such seasons there is a danger of precipitancy, for patience soon gets exhausted. Remember, at these times, the exhortation of our text, "First of all, prayers." There should be a prayer meeting before every church meeting. Before we excommunicate those who are vexing the household of faith, let us pray for them. By our prayers we may even win them to a better state of mind. Let every step in the difficult process of dealing with offenders be preceded by prayer.

It is implied in the text that the troublers themselves are exhorted to pray. In verse 8 they are desired to lift up holy hands without wrath and disputing. The angry and contentious members, then, are first of all to pray. Before we create a disturbance in the church, Paul would have us to pray. Does any member of the church feel aggrieved, and disposed to make a sensation at the next church meeting? First of all, let him pray. Then angry feelings will be calmed, and he may think better of it, or at all events be able to eliminate all personal spite from his share of the controversy.

But the apostle singles out certain individuals to be specially prayed for—"kings, and all that are in high place." Why are these great personages selected as subjects for prayer? Evidently because they, too, were troubling the church. The heretics were harassing the church from within, and kings and rulers were harassing her from

without. Christianity at that season was passing through the fires of persecution. Paul urges Christians to pray for their persecutors. History tells us that they did so, and the blood of the martyrs became the seed of the church, because the martyrs prayed for their tormentors.

We see, then, that the troublers *within* the church are instructed to pray for the troublers *without*. If this exhortation were heeded to-day by all members of the church who are disturbers of the peace, they themselves would speedily be found leading a tranquil life in all godliness and gravity. There are always troublers outside the church, though they cannot send us now to the stake or the arena. So then in times when the spirit of faction creeps into the church, let a special prayer-meeting be called to pray for the outsiders who are ill-disposed toward us. As an invasion will unite the contending states that compose the nation, so the sense of danger from without the church will reconcile the factions within.

But although the apostle singles out kings and rulers as special subjects of prayer, he distinctly directs that prayers are to be made for all men. And why are we to pray for all men? We must connect the "all men" of verse 1 with the "all men" of verse 4, and it will read thus: "I exhort, therefore, that prayers be made for all men, for God willeth that all men should be saved, and come to the knowledge of the truth." We have here, then, a definite command to pray for the salvation of men. Now, this at once raises a difficulty in many thoughtful minds. "How," say they, "can we pray to God for the salvation of souls, when we know that the responsibility does not lie with God, but with men, who can be saved at once if they are willing to turn to God? If we pray for the salvation of souls, will it not seem as though we, like our religious neighbors, are expecting some supernatural, direct operation upon the hearts of men before they are able to be saved?" This is a fair objection, and should be fairly met. It may be answered by three considerations.

First, we must obey even when we cannot understand all about the philosophy of the matter. We are commanded to pray for the salvation of men, and Paul himself sets us an example in praying to God for Israel that they might be saved. Here is both precept and precedent, so "though we cannot see our way, let us trust, and still obey."

Second, if others go too far, that is certainly no reason why we should not go far enough. If our religious neighbors pray for a miracle to enable men to repent and believe, that is no reason why we should abstain from prayer for all men that they may be saved. We must bear fruit, even though others may run to seed.

Third, there are many things our heavenly

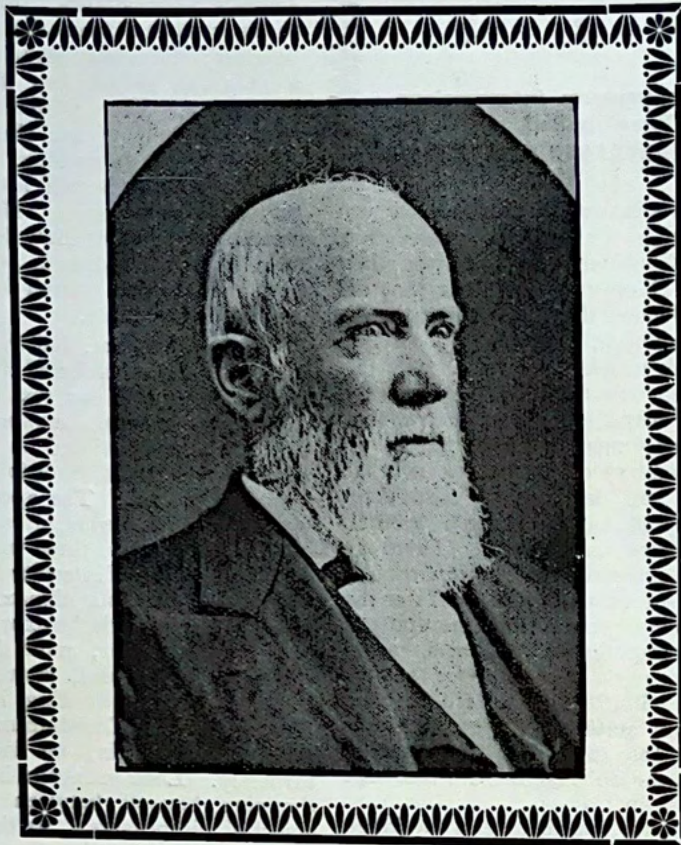
Father may do for the unsaved, in answer to prayer, without interfering with the sinner's responsibility. There are obstacles to be removed from the path of the unbeliever; circumstances to be arranged; and a thousand providences that may lead to repentance. There is also the preacher who needs the help of his Master, for without Christ he can do nothing. And the church needs to pray for herself, lest she stand in the way of seeking souls. The gospel is still preached "with the Holy Spirit sent down from heaven," and it is still "the Lord" who adds to the church day by day those that are being saved.

We see, therefore, that the way is clear to prayer for the salvation of men. And if we look carefully into our text we shall notice that we are to expect answers to our prayers. This is evidently hinted at in the arrangement of the various words indicating different kinds of prayer. The apostle enumerates "supplications, prayers, intercessions, thanksgivings." The first three words seem to emphasise the need of intensity in prayer. They are arranged up to a climax. First, supplications, a general desire expressed. Second, prayers, a stronger, more definite word in the original. Third, intercessions, a still stronger word, indicating intenser feeling. First, we see the Christian making supplication. Look again, he is praying more earnestly. Look yet again, he is interceding, throwing himself between God and the object of his prayers. So the first word is strong, the second stronger, the third strongest. Then there is a break, and the fourth word indicates quite another order of prayer, namely, thanksgiving. The first three words all stand for requests, the last, for gratitude. And why are we to give thanks? Surely, because our prayers are answered. Your petitions, Paul seems to say, are to be deeper and deeper in earnestness, till they reach the climax of intercession. Then they will be answered, and you will be able to break forth into thanksgiving.

So let us pray for men as Moses did when he threw himself on his face at the door of the Tabernacle between the blazing wrath of God and the trembling host of Israel. Nothing short of intercession ought to satisfy us. Nothing short of intercession will bring answers to prayer.

The *Christian Standard* says:—"The AUSTRALIAN CHRISTIAN for December 13 is a Home Mission number, and reflects great credit upon all who are concerned in getting it out. The handsome cover is printed in colors, and the first page presents a map of the continent of Australia, showing the political divisions and the location of the Christian congregations. The flag of the new confederation—evidently a combination of the Union Jack and the Stars and Stripes—is also pictured. The motto underneath all is 'Help us make our new nation the Australian Christian Commonwealth.' We are glad to note the hopeful tone of our brethren in this southern continent, and devoutly pray that all their plans and prayers for the evangelisation of the new nation may be fully realised."

The Austral Co. has a good supply of Tracts on hand, a list of which appears on the second last page.



THE LATE PROFESSOR ROBERT GRAHAM.

W. C. MORRO, B.A.

The last American mail brought the tidings of the death of this godly man, so long connected with the best educational institutions of our American brotherhood. There are two reasons, at least, why his life was so conspicuous, and his death a signal for sorrow. He was one of the pioneers. His life goes back to the earlier days of Campbell and Bethany College. He toiled in the days of struggle, and lived to see the labors of himself and others crowned with success. Then he had been a life-long teacher. He spent 50 years of his life in this work, and those who have been instructed by him are numbered by the thousands. Men, who were students under him, went forth in life's work, and in later years sent their own sons to be instructed by the same Professor. Many American brethren who are closely linked with the history of the Australian brotherhood—such men as Surber, Carr, Haley, to say nothing of those of more recent years—sat at his feet.

Robert Graham was born in Liverpool, England, on the 14th of August, 1822, and was brought up in the communion of the Established Church. His parents early removed to America and settled in Allegheny City, Pennsylvania. In this city he became identified with the Church of Christ. Here also he served his apprenticeship as a carpenter. I have heard him say that he kept the indenture of his apprenticeship in the same case as his diploma, and esteemed the one as highly as the other. He went to labor as a carpenter in the erection of Bethany College, and like the man who saw the piece of scul-

ptured marble and by it was inspired to become a sculptor, so he by the erection of this college was determined to secure a collegiate education. He showed talent, and was assisted by Alexander Campbell to complete his college course. After graduating, he removed to Arkansas and founded what is now Arkansas University, in the city of Fayetteville. Here he remained until the breaking out of the Civil War. He spent a time in San Francisco and Cincinnati, and from the latter place was called to the Chair of English in the Kentucky University. For a time he was President of the Hocker College, now Hamilton College, Lexington, Ky., a school for young ladies. He gave this up to assume the Presidency of the College of the Bible, and Chair of Philosophy, in Kentucky University. He resigned the Presidency of the College in 1895, in favor of J. W. McGarvey. In 1898 he rounded out 50 years of active teaching, and then voluntarily laid his burdens aside and since then has been waiting till the master called him home. At the College Commencement of 1898, he delivered his farewell address. He briefly reviewed his life's work and his connection with the institution he was leaving. Its close found the audience in tears. The writer will always remember the circumstances, for his graduating address came immediately after this speech, and a most trying situation it was. Since then he has lived with different members of his family, and died in Pittsburg, Pa., in his 79th year, at the home of his niece.

Entering Bethany College in 1843 he had

for room mates and college associates, John W. McGarvey and Charles Louis Loos. He was closely connected with these men much of his life, and the two yet remain in Kentucky University. I am confidently expecting a tribute to his life from the pen of one, if not both of these men.

Robert Graham's gifts were many. He was an able preacher, a forcible writer, and a splendid teacher. It was in the last mentioned field that he was best known. He was kind and genial when kindness was needed, but when the occasion demanded he could be most stern. In habits, he was methodical and orderly. Doubtless every one of his students learned this lesson from him, whether they practised it or not. He was a man of gentle, firm dignity, yet withal a humble man. His life was wrapped up in the institution for whose good he had labored so long. Nothing brought him more joy than its prosperity. He was a power in his day and thousands will mourn his death, though he died in the fulness of a good old age. Like a ripe sheaf he has been gathered into the granary of the Lord.

Recently in speaking at the funeral of another venerable servant of God he said:—

"It has pleased God to close the long and useful career of our dear Father Sweeney in great peace and in full hope of a blissful immortality at the advanced age of 92 years, and in his departure I can see little to be deplored; he had finished his course, he had kept the faith, he has gone home to reap the reward of an able and faithful minister of Jesus Christ, loved by his family and the church, and respected by all who knew him."

The same might be said of his life. I do not think I can close more fittingly than by giving another extract from that same address. It is somewhat long, but it is well worth the space:—

"Still, in severing the ties that bind us to one another in this mortal state, we cannot always restrain our tears, and were it not for the assurance of eternal life beyond the grave our grief would indeed be inconsolable; here it is that our holy religion comes to us with its divine proofs of immortality which reconcile us to our lot and arm us to meet the doubts and fears that shrouded the ancients in despair. They could not gather the support the soul needs in the hour of its dissolution by reasoning upon the few and indistinct intimations of a future life drawn from nature in any or all her glorious works in the mineral, vegetable and animal kingdoms around us, or in the more wonderful constitution of the mental and moral nature within us. The analogies of matter and mind yielded only here and there, and to few superior spirits, a ground of inference: but it was only inference, and that, too, drawn through probable reasonings and deductions on the part of logicians and philosophers. The masses of men were unaffected by them; they had no force, or very little, in the formation of character or the purification of life; this was reserved for him who was God manifested in flesh, and who brought life and immortality to light by the gospel.

"Neither from nature nor from reason can those who reject revelation have any well-grounded assurance that death does not end all; and if we turn from these to our moral nature and argue from conscience and the

demands of natural justice, we learn but little more to sustain us in the supreme crisis of life. It is true we have a longing for immortality, and a future life may be necessary to compensate for the hardship and injustice which press so heavily upon millions of our race; still, this also is but an inference, and while it may be reasonable to suppose that our Creator would make provision to satisfy this aspiration of the heart and thus reinforce the teaching of scripture, it remains for the inspiration of prophets and apostles to reveal and the resurrection of Jesus to demonstrate the reality of the life to come. The first we have in the Living Oracles, the last in the words of him who alone could say 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.' And again, 'In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go I will come again and receive you to myself, that where I am you may be also.'

Biographical.

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

Life of Elder John Smith.

The wife of the young man who was immersed that night was a devout Methodist. On the first opportunity, afterward, he went with her and attached himself to the Methodist Church. Her religious friends boasted no little over this unexpected capture of one of John the Dipper's disciples; they indulged in much raillery at the Reformers, who could not, in their chagrin, see any reason for the strange behaviour of their convert, nor any occasion for merriment in their opponents.

On the next visit of the circuit-rider, the young man was appointed class-leader; for he was very pious, and well read in the Scriptures. But he arose and expressed some scruples at accepting an office for which he could find no authority in the Word of God, and which, withal, he felt utterly unqualified to fill; and he drew out a New Testament from his pocket, and asked for the text that authorized such an appointment. The preacher replied that the appointment was strictly in accordance with the discipline of the Church. But the young man persistently refused to accept it. Not long afterward, another was made class-leader in his place; but again he arose, with his New Testament in his hand, and said that no man could lead him in religion; for it was written, "One is your leader, even Christ." And thus it was with every measure that they proposed for which there was no authority in the book; he stood up and respectfully, but firmly, opposed them.

At last, they determined to get rid of him and accordingly arraigned him, on some frivolous charge, before the church. They sat on his trial with doors closed, for they knew that the people sympathized with him. Many of his friends gathered around the house, anxiously awaiting the result, and curious to catch some word or incident of the trial as it progressed. The preacher spoke low and cautiously, that he might not be heard by those without; but the accused,

conscious of the fact that friends were near by, repeated the preacher's questions, and made answer to them in a voice that was distinctly heard in the yard. At last the minister called for the class-rolls, and solemnly erased his name. But now, his wife arose, and strengthened by her love for her husband, said:

"If you thus treat your members for conscientiously adhering to the Word of God, take off my name, too, from your book." And they both went out, and soon afterward united with the Disciples.

About this time, a young man—Curtis J. Smith—who lived in Madison County, and who had recently joined the Presbyterian Church, and received the usual call to the ministry, came to Montgomery County ostensibly to visit some relatives, but really to converse with John Smith. He was soon to enter the Presbyterian College at Danville to fit himself for the ministry; but in the meantime, from his preparatory reading, he had become no little perplexed on the subject of baptism. Smith soon learned that he had reached the neighborhood, and, meeting him one day, cordially invited him to his house. He accepted the invitation and went.

"You feel, no doubt, that you have been divinely and specially called, my young brother, to preach the gospel?" inquired Smith.

"I do," said he.

"Why, then, do you not begin?"

"My brethren," answered he, "say that I must go to college for four or five years first, and qualify myself for the work."

"Do your brethren, then, think," said Smith, "that the Lord has mistaken your qualifications? How can they dare to keep you back five years from doing what the Lord calls you to do now?"

This set the young stranger to thinking, for he did not see how to reconcile the Lord's will and man's decree.

Not long after this, he found the desired opportunity to talk with Smith on the subject of baptism. He was young and modest, but anxious to know the truth. Summoning up the necessary courage one day, he opened the Bible, and reading what Ananias said to Paul, he inquired:

"When it says, 'Arise, and be baptised, and wash away thy sins,' what does it mean, Mr. Smith?"

"It means just what it says, my young brother," replied Smith.

The answer, thus simple and suggestive, was, however, unsatisfactory, and the prejudices of the young man were aroused. He was discouraged, and he determined never to affiliate with a people that, as he supposed, taught that water could wash away sins. But before he returned home, his thoughtful friend put a copy of the New Translation into his hands, for he appreciated his difficulties, and knew how to remove them. That book satisfied his mind fully on the subject of baptism. He soon afterward renounced the faith which he had professed, and became, not only a convert to the Ancient Gospel, but one of its most eloquent and popular proclaimers.

To be continued.

Poets' Corner.

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

"Christ or Diana."

Original.]

E. J. BODLE.

That picture haunts me! Have you seen it, dear?
No! Then I'll tell you of it, sit down here.
"Christ or Diana," so the title read,
The scene, to martyrdom a Christian led;
A helpless girl, in womanhood's first dawn,
Before Diana's altar shrine is borne.
The "image that from Jupiter fell down,"
"Whose fame throughout all Asia is known."
Multitudes adore her! Dare this girl decline,
To offer incense at the goddess' shrine?

The background shows the thronging crowds await
Within the amphitheatre to hear her fate;
Close by, her father sits, with hoary hair,
His face is set in stern yet dumb despair,
Beside him are her sisters, you can trace
Her likeness in each anxious, girlish face;
One holds a box of incense out—would she
But offer incense now and be set free?
The judge sits on her right, with pitying face,
'Twere ill destroy such beauty, youth, and grace!
And there the marble goddess rears her head,
With "eyes that see not" and with hands outspread:
Around the goddess crowd the girl's own friends,
Each face a study! scorn with pity blends,
Some think she is bewitched, some think her mad;
Will she burn incense now and make them glad?
Upon her left the accuser stands to read
Her sentence, for if firm her death's decreed.
Close, close behind her lover has a place,
An agony of passion in his face,
She *must*, she *will* have pity on his pain!
She *must*, she *shall* abjure that hated name!
He seizes with one hand her soft white arm,
The other incense holds—"There is no harm
In scattering *this* upon yon altar fire
To save your precious life from fate so dire;
For Love's sweet sake, Beloved, hear my prayer,
Oh save yourself from death, me from despair!
Hear how the lions roar! Think of the shame!
The horrid torture! Oh, renounce that name!"

Calm and resigned now see the victim stand,
Upon her fluttering heart she's placed her hand,
She dares not, cannot look on each fear face,
She will not gaze around that dreadful place:
From the dumb idol she has turned away,
Her eyes are raised to the bright orb of day,
Her thoughts are fixed on him, the Unseen Friend,
On whom her hopes of yon bright home depend,
On him who agonized and died to save,
Who lives to give her hope beyond the grave.
Christ or Diana? She her choice had made
When she within the watery grave was laid.
Christ or Diana! now, choose which you will?
Firmly she answers, "I'm a Christian still."

Oh, dear one, think! *we* also claim that name,
Not *ours* to face a martyr's death and shame,
'Tis "Christ or this World," we our choice too made
As dead to *it*, we in his grave were laid;
Our part to *live* for him who for us died,
And *daily* to the world be crucified,
A *daily* sacrifice of *self* to make,
A *daily* cross to bear for his dear sake,
Then let the call come to us when it will,
"Faithful till death" may we be *Christians still*,

Auckland, N. Z.

THE Australian Christian.

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The Leader.

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

What is Christianity?

In the current number of the *Spectator*, the question is asked, "What is Christianity?" The reply given to this important question is in the main satisfactory, but in some instances greater clearness and precision of statement would have made it more valuable and complete. The immediate cause of the question being asked seems to have been a deliverance from the Roman Catholic Archbishop, in reference to the church that Christ founded upon earth. Romanism, he asserted, was not guilty of asserting that Christ founded two or more churches, teaching contrary doctrines. An assertion, it may be observed, that is by no means peculiar to Rome, inasmuch as it is endorsed by all the various churches of Christendom. As a statement of fact, it is beyond question that Christ's design was to establish a church

that should be one in faith and doctrine. There is no teaching in the New Testament which is clearer and more emphatic than the essential unity of the Church of Christ. It is quite a different thing, however, to suppose that the Romish Church occupies any ground of advantage in twitting her Protestant neighbours, for their failure to realise the ideal unity of the New Testament. For while it may be true that the Church of Rome, as an organisation, presents an outward form of unity, in contradistinction to a much divided Protestantism, it may happen that this vaunted unity is more to be deplored than the division which it deprecates. Unity, in a religious sense, to be worth anything, must be a unity founded upon truth. Not truth imagined and developed by fallible men, but originated and promulgated by him, who is the source and fountain of truth. Otherwise, there may be a unity in error, a unity infinitely more dangerous to the well being of society than division in error. The first is a powerful factor in the propagation of error, the latter, in the nature of things, cannot be so to the same extent. Therefore, seeing that the Romish Church has so little in common with the church as founded by Jesus Christ, its so-called unity is rather a thing to be guarded against than to be eagerly sought after.

It must be manifestly wrong, however, that Protestants should be very clear-sighted in reference to the errors of Rome, and not equally so in connection with their own. Any attempt to minimise the errors of Protestantism can only be done at the expense of candor and truth. And it is here that the *Spectator* fails to meet the assertion of Archbishop Carr. It is not a sufficient answer to that assertion to say that Protestantism, as a system, is better than Roman Catholicism. In spite of this being the case, it may still be true that Protestantism, if not in theory, practically, at any rate, gives the impression that "Christ founded two or more churches teaching contrary doctrines." Nor is it a sufficient and candid answer to the assertion to say that "all sensible men hold that Christ's church is one, though divided into many sections." Indeed, the answer carries with it its own condemnation. The latter part of it nullifies the first. The "sections" are inconsistent with the idea of oneness. This idea of oneness may be a modern conception of unity, but is very far from being the ideal of Primitive Christianity. Indeed, this modern definition of unity goes very far to justify the Romish charge that Protestants hold that "Christ founded two or more churches teaching contrary doctrines." For it must

be evident, that as these "sections" do teach "contrary doctrines," that there are only two ways in which such an idea can be justified. First, that it was Christ's idea of oneness; or second, that he founded two or more churches. But as neither of these will bear analysis, it follows that the *Spectator's* answer leaves very much to be desired. It would be unwise, however, to suppose that the *Spectator* in this matter represents the best thought of Protestant thinkers in the present day. Those who speak candidly upon the situation know nothing about oneness being consistent with being "divided into many sections." It is these divisions into sections that they deplore as destructive of the ideal unity of the New Testament. It is the existence of these "sections" which dismays those outside, whether in the home land or in foreign fields.

The position assumed by the *Spectator* leads to another error, as the necessary result of the first. In its definition of Christianity it appears to eliminate the idea of doctrine. It says: "Protestants—the highest type of Christians—do not confound a system of doctrines with faith in Jesus. The New Testament is remarkably free from doctrinal definitions, but remarkably insistent upon a true living trust. The Saviour nowhere laid down a law of uniformity in regard to theological opinions. He was divine, and therefore could fall into no such grievous error. All his requirements were of the heart and life. The idea of his people being compelled by thumbscrew and rack to declare their belief in whatever a church centred at Rome or elsewhere taught would have caused him the utmost horror and indignation. Christianity is not a system of doctrines, but a hearty faith in Christ." Here we have a sample of much that is written in the present day in regard to what Christianity is. It is chiefly remarkable for a failure in the matter of definition. It speaks of theological opinions and the doctrines of Christ without making a clear cut distinction between the two. To say that "the Saviour nowhere laid down a law of uniformity in regard to theological opinions" is one thing, but to say that "Christianity is not a system of doctrines, but a hearty faith in Christ," is quite another. To the first we give our hearty assent, because we understand theology to be a system which men form for themselves—their opinions regarding the teaching of Christ. Much of this is valuable, some of it is not, but, whether valuable or not, it is not authoritative. It is liable to error, and because of its errors has been the source of endless division in the Church of Christ. The other statement, however, does not

commend itself to our judgment. Christianity, in our view, is not only a "hearty faith in Christ," but a "system of doctrines" as well. A hearty faith in Christ is not possible without some acquaintance with the doctrine or teaching of Christ. If we understand the meaning of things at all, the New Testament is full of doctrine. Jesus Christ himself gave utterance to the most sublime doctrines the world ever listened to. The most powerful gospel address ever delivered consisted of the doctrine or teaching concerning the Lord Jesus Christ. Those who felt the power of this initial doctrine, are further said to have continued steadfastly in the apostles' doctrine. Jesus, himself, in reply to the Jews, who wondered at his marvellous teaching, said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Paul congratulates the Roman Christians that they had obeyed from the heart that form of doctrine which was delivered unto them. Timothy was instructed that he should charge some at Ephesus, "that they teach no other doctrine." He, himself, is exhorted "to give attendance to reading, to exhortation, to doctrine." It is needless to continue further. The New Testament is full of doctrine, and the importance of keeping it pure and inviolate is frequently insisted upon.

That it should be necessary to insist upon these things is a matter to be regretted. The more so, as those who appear to make little of doctrine, would, if the matter were pressed home, indignantly deny that they so intended. The fact of the matter is, that a loose way of speaking about these things has come somewhat into vogue, and requires to be protested against. Very properly, religious teachers are placing emphasis upon the necessity of right living, and in endeavouring to do this some of them are minimising the necessity for right doctrine. It is, however, a mistake to sacrifice one truth in order to elevate another. One phase of truth may be of more importance than another, but no phase of truth, however humble in its character, can safely be dispensed with. It would not be safe to place right doctrine or teaching in too humble a position, inasmuch as it forms the very foundation of right living. In the long run as men are taught they think and act. Men may know the right and not do it, but the chances of their doing it are increased mightily when they are possessed of the knowledge. The church cannot afford to place doctrine out of sight, for to do so would be to imperil its existence.

Neither can it afford to be ambiguous upon such an important matter. Plain speech and

clear definition are just of as much importance in the religious as in the scientific world. If the church is to keep its place and power, it must give full value to every truth in the Christian system. If, in endeavoring to place special emphasis on faith in a personal Saviour, it neglects or undervalues "the faith" or system of doctrines, of which he was the author, it comes perilously near to undoing with one hand what it is trying to do with the other. What the church and the world require to-day and always is a full Christianity. This, and this alone, will bring men and women into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Editorial Notes.

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

The Coming Election.

The chief point around which controversy rages in connection with the coming Commonwealth election appears to be the tariff question, shall we vote for the advocates of a purely revenue tariff, or for those who urge a moderately protective tariff? But there are other considerations which should influence the Christian voter. Seeing that Roman Catholics are striving for supremacy, and in the light of what history reveals concerning their invariable tactics, is it wise or right to vote them into positions of power? A man may be sound on the fiscal question, but if he is not sound in moral life are we justified in placing him in a position to legislate on moral questions? How can a Christian consistently pray for the righteousness which exalteth a nation while he exalts an unrighteous man to direct national affairs? In our anxiety to place able men in Parliament it will be well to remember that if they are not good men their superior ability simply means superior power for harm. Tariff and labor questions, important as they are, should not be allowed to overshadow moral issues, but this will assuredly be the case if men of unclean record are placed in power.

Women to the Rescue.

A few years ago a band of praying women in one of the small American towns started a crusade against drink. They went from saloon to saloon, and held prayer meetings, urging the publicans to give up the iniquitous trade. Their hymns, prayers and exhortations were in many instances effectual, and the movement spread from town to town till hundreds of saloons were closed. Out of this movement arose the Woman's Christian

Temperance Union, one of the most powerful Temperance organisations in the world. And now we hear of another women's movement against drink, also in America, but on very different lines. Witchita is a town in Kansas where, in spite of the state prohibition law, saloons are allowed to run openly without hindrance from the local authorities. A number of women, indignant that the law was so openly defied, took matters into their own hands a few weeks ago and, headed by Mrs. Nation, they attacked two of the principal saloons, and destroyed about £300 worth of plate glass and mirrors before they could be stopped. The leader and others were arrested and sent to gaol to await trial, and it is said that Mrs. Nation pulled the ears of the sheriff who attempted to arrest her. Commenting on this, the *Christian Evangelist* says: "Mrs. Nation's heroism in facing the law-breakers of Kansas with her hatchet may result in good in arousing the people of that state and of the nation to the lawlessness of the liquor traffic, and in leading them to adopt some measures toward enforcing the law and enacting laws which shall be more effective in suppressing the evil. If this shall prove to be the case, Mrs. Nation's soul will go marching on in the Temperance ranks, but her method will not commend itself to a large number of men and women who are anti-saloon workers."

Congregational Testimony.

It is proposed to hold joint meetings of Baptists and Congregationalists in Great Britain in the spring of this year with a view to union. It is well known that the only points of difference between these bodies are those relating to baptism. The Baptists regard immersion only as baptism, and contend that only believers are fit subjects for ordinance. P. T. Forsyth, D.D., one of the most distinguished of Congregational ministers, has written an article (quoted from in the *Bible Advocate*) with a view to forward the union sentiment. His position is that the baptism of both believers and infants is right, but he admits that the latter has no express warrant in scripture. He contends, however, that in order to union Baptists must concede on their part that infant baptism has a right within the church. While setting out to prove that both Baptist and Pædo-baptist are right, Dr. Forsyth says: "Now, on this head, I, for my part, am driven to an initial concession. I have no authority to speak for any but my single self, but I am obliged to concede with, I believe, the best and most distinguished scholars, that there is no infant baptism in the New Testament *practice* at all, nor for long after; there are only points of attachment for it. I have often said so to

Baptist audiences which I have been privileged to address. I think that any traces of infant baptism in the New Testament usage are not found there, but are imported. . . . I, for one, then, am prepared to recognise the true points. First, the absence of infant baptism in the New Testament; second, the right within the church of adult baptism as individual profession, and the great service done the church by such an object lesson on its spiritual individualism and its distinction from the world." It seems remarkable that after frankly conceding "that there is no infant baptism in the New Testament practice at all," the doctor should still contend for the recognition of infant baptism in order to union! Such a compromise with error would be a virtual abandonment by the Baptists of the position that "the Bible, and the Bible alone, is the religion of Protestants."

The Querist.

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

By G.B.M.

QUERY 1.—Confession of faith in Jesus Christ by a candidate for baptism is a necessity as an act of obedience in order to salvation. It should precede baptism. Does the absence of such confession invalidate his baptism? If so, how does this affect baptised believers coming from the bodies where confession (the word is used in scriptural sense) is unknown, and uniting with us?

REPLY.—I do not think a baptism would be valid where no confession of faith in Christ had been made, but this does not necessarily imply that the confession must be public or before many witnesses. The baptism of the eunuch was valid, though there were no witnesses to his confession save the administrator. And, I presume, in the cases of persons baptised where the confession (technically so named) is unknown, an admission or acknowledgment is always made. It is doubtless a becoming and desirable thing that "the confession" should be made in the presence of "many witnesses," the more the better; but its validity does not depend on that.

QUERY 2.—With the mouth confession is made unto salvation. In some cases in answer to the usual question asked by the preacher there is no spoken assent—perhaps through emotion or nervousness. Would such a confession be valid? If not, would baptism succeeding such confession be valid?

REPLY.—If the confession is audible to the person putting the question, the actual necessities of the case are met. It adds much to the effect on the witnesses, if such confession is made in a voice so clear and firm that all present can hear it, and this desirable end would be almost always secured were the preacher or administrator to say before put-

ting the question, "please answer in an audible voice."

Correspondence.

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

Will you permit me, through the columns of your valuable paper, to enter a brotherly protest against a practice which is becoming too common in some of the churches of Christ. I refer to the habit of sitting during prayer. It is a very painful matter to me, as it seems to savor of a lack of the spirit of true devotion and outwardly, at least, treats our heavenly Father with less respect than we would render to an earthly monarch, or even a humble friend. There are, I am happy to say, some noble exceptions in the case of two churches I have visited, in one of which it is the custom to kneel and in the other to stand. Surely under the glorious gospel dispensation we are not expected to exhibit less reverence than those under the dim twilight of the Mosaic, who were exhorted to bow down and kneel before the Lord, their Maker. I have long waited in hopes that some abler pen than mine would take the matter up, as I am not one of those who rush in where angels would fear to tread. Trusting that my remarks may be taken in the spirit in which they are offered.

AN OLD DISCIPLE.

—:—

To the Brethren of the Dispersion.

To the brethren scattered throughout the Wimmera, where there are no congregations simply Christian. If you wish to speed the day when the old Jerusalem gospel shall be preached in your district, when you will cease to be the ISOLATED BRETHREN, just get into financial touch with the nearest of the three Wimmera circuits. We are rallying the forces for a forward march in 1901-1902, with the object of having four evangelists in the field before next year. Kaniva circuit has led off well with a big advance on last year. Let the other two follow. I know of from 60 to 70 isolated brethren in these districts who are having no fellowship in this work, directly through the local churches. Let the secretaries of the circuits hear from you before the General Conference. You will help us and bless yourselves and children. Let us stand fast for the truth and go forward to proclaim it. The secretaries are:—John Goodwin, Kaniva; A. R. Benn, Minyip; and H. E. Quire, Yellangip North.

Yours in this work,
Horsham, Mar. 11. A. W. CONNOR.

From The Field.

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

South Australia.

KADINA.—Since last report we have had no baptisms, but a lady was received into fellowship this morning who had previously been baptised. The audiences are increasing and the interest growing. Despite great counter attractions our meetings were

not much diminished even in the hottest weather, and last Sunday we had record attendances all day. In the morning 30 broke bread; in the afternoon 23 were in the Bible Class, and at night the largest assembly I had yet seen was present. To-night, however, was the largest crowd of all, and brethren say it is the best attendance up to date. A feature of all our meetings is that they are attended by more men than women. We have completed our baptistry, and are prepared for, and expect an ingathering at any moment.

March 10, 1901.

G. B. MOVSEY.

HENLEY BEACH.—Since our last report we have been strengthened through receiving one by faith and baptism, also Sister Miss Burford from the church at Norwood, and our aged brother and sister, Mr. and Mrs. Poole, from the church at York. Our anniversary was held on Lord's Day, March 3. In the morning the church assembled around the table for worship, after which Bro. W. Matthews gave an address on "My Grace is Sufficient for You." At 2.45 a service of song entitled "Triumph of Truth," was rendered by scholars and friends of the Lord's Day School. Brother Keay gave the connective reading, Brother W. Matthews being conductor, and Sister Alice Lawrie organist. It was the first attempt of the kind by our people here, and was considered to be quite a success, reflecting credit upon Bro. Matthews as conductor. Bro. F. Pittman preached to a good audience in the evening.

On Tuesday, March 6th, the usual tea and public meeting were held, presided over by Bro. Jas. Manning. Addresses were given by Brethren Pittman, Keay and Mr. Steward, of the Grange Baptist Church. The secretary's report showed that all the meetings are being well attended, the church as a whole being in a healthy condition. The number on the roll last year was 48; this year 53. The finances have been just sufficient to meet current expenses. We desire to express our Christian thanks to all the brethren who have done speaking for us during the year, and ask their help for the coming year. On Wednesday at 5.30 the children attending the Sunday School assembled for tea. After ample justice had been done to the good things provided, games were indulged in until 7.30, when an entertainment was given consisting of recitations, songs and duets. Mr. Seymour Fry, of this place, also kindly gave a number of selections on the phonograph. Thus a very successful series of meetings was brought to a close.

G.A.H.

PROSPECT.—The teachers, Young Women's Bible Class and a few friends of the Prospect S.S., at the invitation of the leader of the Bible Class, Sister Miss Eiseman, held a picnic at Largs Bay (about ten miles from the city). It was a beautiful day, a splendid cool change setting in early in the afternoon. The time was spent in games, chats about "old times," coming events, and an informal discussion on "Women's Work in the Church." Sister Eiseman, who is going on a three months' visit to Victoria and Tasmania, has been a faithful worker in our school from its formation, and is taking a well earned holiday. We commend her to the love of the brotherhood in the adjoining States. Two of the teachers from Kermode-street, Sisters the Misses Hume, and Mrs. Haverland are also going the same trip. We know that they will receive a hearty welcome from all Sunday School teachers who meet them. Before leaving for home on Saturday evening several appropriate songs were sung. Sister Dora Turner rendered a recitation. Brethren Percy Pittman and A. C. Belcher, on behalf of the teachers from both schools, bade Sisters Eiseman, Haverland and Hume farewell, a pleasant voyage and a safe return, and in a word of prayer gave them into the

hands of the Father of all mercies to keep them safe until they return to their work. We numbered 24 at the picnic, and had a very pleasant and profitable time together, and were pleased to have with us our Sisters Mrs. Henshaw and Miss M. Jones, from Kermodestreet.

March 11. A.C.B.

POINT STURT.—At the close of the gospel address, March 3rd, another of our S.S. scholars confessed his faith in the Lord, and has since been immersed by Bro. Thomas, and received the right hand of fellowship yesterday. This is the second addition from our Sunday School just recently. We are encouraged, and give God the praise. A.W.P.

New Zealand.

WELLINGTON SOUTH.—The gospel continues to be faithfully proclaimed here, though lately without visible results. The other Sunday our Bro. MacCrackett was compelled to take a rest, and the platform was occupied by Bro. Wright, who once more set forth the "story of the Cross." We are glad to see quite a number of new faces among our evening audiences, and we hope with God's aid to gain some for Christ.

Feb. 24th, 1901. S. McIVER.

Victoria.

The Annual Conference of the church in the West Wimmera district was held on Wednesday, 6th March, in the Kaniva Mechanic's Institute. The President, Bro. E. W. Milne, took the chair. There were three sessions. Delegates from the six churches with glowing reports were present. Eighteen confessions were reported, and also that all the brethren were working in harmony and concord. The church at Mitchem, upon a resolution supported by the meeting, was admitted into the Conference. The Treasurer reported a clean sheet, and promises for the ensuing year were made. By the unanimous voice of the Conference the resolution expressing the desire for Bro. H. Leng's return to the district for another year was recorded. Bro. Jas. Johnston, of the Swanston-street church, Melbourne, and Bro. A. W. Connor from the Horsham field, were the invited guests of the Conference. Each of these brethren addressed the meetings, which were well attended. Papers on vital religious subjects were prepared and read by Brethren Milne, J. W. McCallum and H. Leng. At the evening meeting the president elect, Bro. T. H. Spotswood, took the chair. Several elocutionary and musical items, as well as addresses by Brethren Johnston, Connor and Leng, were presented to a full house. It was said to be the largest religious gathering ever held in Kaniva. This has been by far the best Conference ever held in the West Wimmera. The brethren were enthused and encouraged by the success that attended the effort. Bro. Johnston addressed good meetings on Thursday and Friday evenings in the Kaniva Chapel.

March 8. J. GOODWIN.

BARKER'S CREEK.—Many of the city evangelists will be pleased to hear of the conversion of an aged man who has resided here for many years. Our old brother is the stepfather of our Brethren William, James, Charles and our late Bro. George Symes. A serious accident laid him up in the Castlemaine Hospital for many months. Our Bro. Griffiths during his stay here visited him constantly, and was the one in God's hand who through his blessed word let the truth shine in on his soul. He promised if God would restore to him sufficient strength he would obey the gospel. Bro. Griffiths came from Wedderburn last Friday at his wish and baptised him, assisted by Bro.

Scambler. Our old brother tells those who visit him that he had heard many of the great preachers of the world, but none showed him the truth as did Bro. Griffiths. Our young Bro. Scambler is a real good worker. He visits all the members at their homes. A young man and his wife have attended a few of our gospel meetings. They were invited to witness our morning worship, which they did yesterday morning. Before they left both made the good confession, and last night were buried in baptism. The chapel was fairly packed. To God be the glory.

March 11. H. LEVERSHA.

POLKEMMET.—Anniversary services were commenced on Sunday, Feb. 24th. Although the heat wave was at its height the attendance was good, and Bro. Connor spoke three times. On the following Friday the usual tea and public meeting were held, and the brethren and sisters had their labours crowned by a very successful meeting. As the heat still continued and the crowd was large, the after meeting was held in the open air, much to the comfort of all concerned. Besides the usual aids to a pleasant time, addresses were given by Messrs. May, Stanley, M.L.A., Leng and Connor. On Sunday, March 3rd, Bro. Leng preached to large meetings morning and afternoon, as well as proclaiming the gospel in Horsham at night. Yesterday the meetings were only fair, but one decided for Christ in the afternoon. We pray it may be an indicator of a prosperous year. A.W.C.

GREELONG.—C. Hale preached to a very good house on Sunday Evening. Our Sunday School is increasing by one each Sunday.

March 10. VICTOR HESTER.

CHELTHENHAM.—For some months past our Bro. Wm. Judd has most ably filled the platform of the church here, all meetings have been well attended, and every department of the work kept in good going order, and we take this opportunity of thanking our Bro. Judd for his kindness in helping the church in her time of need. Bro. Mahon has accepted the offer of the brethren to labor with them, and by the interest shown already, his stay will be most profitable.

R.W.T.

NORTH CARLTON.—Last Tuesday evening a nice little social was held at North Carlton by the members, to bid farewell to Bro. F. Collins, who has taken up an engagement with the church at Corowa, N.S.W. Bro. Collins has been with us for eight weeks, and coming to us when we were at a very low ebb, has, in spite of the short time, succeeded in lifting the church up to something like its former position. During his stay four have been added by faith and baptism, and one by letter, and the church has been very greatly benefited spiritually.

When Bro. Collins spoke on the first evening, there were about a dozen present, and it seemed for some time that there would be no meeting at all. But the attendance has greatly increased, and on Sunday night last there was a full house. This speaks well for our brother's powers of speaking and organisation. Solos and recitations were rendered, and addresses were given by Bren. Hollole and Heard, to which Bro. Collins suitably replied, thanking all the brethren for their co-operation. In spite of all the evil prophecies, the church is now better off than it has been for a long time. May God richly bless it, and spare Bro. Collins for a good work in Corowa. This is the prayer of the brethren at North Carlton.

H.G.M.

New South Wales.

ENMORE.—On Tuesday evening, March 5th, a large number of parents and children assembled in the Tabernacle to witness the annual distribution of prizes to the S.S. scholars. All available seats were occu-

ped, and in addition a number of chairs and forms were placed in the aisles, while even the entrance was crowded with a number of spectators who had to be contented with standing room. During the evening a number of choruses were admirably rendered by some of the scholars and a few friends under the conductorship of Mr. J. G. Tingate, ably assisted at the organ by Miss E. Kingsbury, A.L.C.M. A solo entitled, "The Better Land," sung by Miss Jessie Hunter was much appreciated. A recitation by Miss Valerie Kingsbury, entitled, "Not One to Spare," was rendered in a very creditable manner. A trio entitled, "My Jesus Knows," was well rendered by Messrs. G. Verco, E. Jeffery and H. Kingsbury. Bro. G. T. Walden, after an interesting and encouraging address, proceeded to present the prizes to those who, by the number of marks obtained, had evidently worked hard and perseveringly through the year. When the last of the long list had been presented, the platform was cleared, and a number of pretty little girls in white dresses, tastily decked with pale blue, gave a display with silvered hoops. The success of the display was due to the training and supervision of Miss Lily Standen. After another chorus the very enjoyable meeting was brought to a close by the doxology and the benediction. The superintendent, Bro. J. Hunter, presided. E.J.H.

Queensland.

WEST MORETON.—The Fourth Annual Conference of the combined country Churches of Christ in West Moreton will be held at Vernor on 16th March. We hope to see all the churches represented on the above date and help to make the conference a success. We trust that each delegate may come prepared to state the amount his respective church is prepared to contribute to Evangelistic Fund to facilitate business. Will the brethren who have not yet taken up a collection for special Home Mission do so at once, so that our treasury may be replenished before the delegates meet in conference to enable them to attend to a long felt want, viz., another evangelist for this vast field, which is evidently white unto harvest.

Statistical forms have been posted to secretaries of various churches in West Moreton, and we trust they will exercise a little more enthusiasm in preparing same than what has been the case in the past. If brethren would kindly note the instructions on forms—viz., "Kindly fill in this form and return it in ample time to enable us to prepare statistics for conference, etc."—it would greatly facilitate secretarial duties.

Bro. Paradine has labored under the committee of the above churches during the past ten months with more or less success. He has tried his best to advance the kingdom of God's dear Son, our only regret being that there is so much to do, and so little to do it with. (Brethren, please note!) We thankfully acknowledge the material assistance rendered by the Sisters' Conference during the past three years, and pray that God's richest blessings may further crown their efforts.

March 2. W.B.

GYMPIE.—The first half-yearly members' church meeting since the arrival of Bro. Ball, evangelist. After singing "Blest be the Tie that Binds" and devotional exercises, the business meeting, presided over by Bro. Johnson, was commenced. From the secretary's and treasurer's reports the services had been well maintained, the attendances improving both at Gympie and Eel Creek. Finances showed a credit balance on the general church fund account, and, besides, Bro. Ball's lantern lectures had resulted in a credit on account of church building renovating fund, as it is proposed to put an outer wall on the building and to have it painted.

The evangelist's report was very pleasant reading, and it was a matter for devout gratitude to God for the evidence that the Spirit had accompanied the preaching of the gospel. The result of the first half-year's labor was additions to the church by baptism of thirteen at Gympie, three by baptism at Eel Creek, and four by restoration at Gympie. The church had enjoyed a harmonious brotherly love and peace within our borders, and the prayer meetings had frequently been very profitable and enjoyable, and to this Bro. Ball attributed the success of his labors.

The weekly Bible Class had drawn in the young men who had left the Sunday School, and awakened in them a consciousness of their unsaved condition, and being desirous to know the truth, they became attentive hearers at our gospel services, when conviction was followed by confession of faith in Christ. In this way, both from the Sunday School and Bible Class, additions had been made to the church. It is intended to commence a Mutual Improvement Class next week. Our Bro. Ball in a quiet way has been made instrumental in kindling a fire in many hearts which will go out no more for ever.

March 8.

A.H.

Here and There.

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

One confession at North Melbourne on Sunday night.

Two confessions at Brunswick on 24th February, and one more last Sunday.

Fine meeting at Prahran last Lord's day evening and one confession; J. Pittman preaching.

At the close of A. J. Saunders' address at Footscray on Sunday night last one confessed Christ.

R. J. Clow is spending a holiday in the country. Letters addressed to Toolangi, via Yarra Glen, will find him.

H. Adams writes from Merrigum that H. G. Harward spent three nights with them, and three persons made the good confession.

We have been informed in a private letter from Christchurch that there have been five additions to the church, mainly from the Sunday School.

A baptised believer received into membership and one confession at North Richmond on 3rd March. Another confession and baptism last Lord's day.

The *Christian Standard* says: "A. T. Campbell, formerly of Melbourne, Australia, but recently a graduate of the Bible College, Lexington, Ky., has accepted a call to Rowan Avenue, East End, Pittsburg, Pennsylvania."

J. A. Palmer has been indisposed for some weeks, and unable to speak of a Sunday night, but last Lord's day evening he was at his post again and preached to a crowded house. At the close four decided for Christ.

Will secretaries of Bands of Hope or Temperance Societies in connection with the churches in Victoria please send in their reports to the Temperance Superintendent, Mrs. Millis, 69 Alfred Crescent, North Fitzroy, not later than the 26th March.

If the series of articles on the Holy Spirit by W. C. Morro are preserved they will form a valuable source of reference in the future. Cut them out and paste carefully in a blank book, and when the articles are completed you will have a book of great value. The second article will appear next week.

Please read carefully this week's *CHRISTIAN*, and ask yourself if you do not consider it worth your while to try to extend its circulation. The *CHRISTIAN*, you

will notice, is more and more inclined to be made up of original matter, from our own writers, scattered over a wide range of thought and territory.

The conference in connection with the Echuca circuit, held at Merrigum East, Wednesday, was a pronounced success. Bro. Harward gave two stirring addresses which were much appreciated by the brethren. So far four have made a decision for Jesus, one at Echuca and three at Merrigum. Meetings are now being held at Shepparton.

On March 19, the church at Hawthorn will commence a series of special gospel meetings, conducted by Jas. Johnston of Swanston St. The church there is going at this work as if they intended to succeed, in the same way as a business man commences operations when he intends to do something. The brethren from all the churches are asked to co-operate in this great effort.

At the Conference there will be many country visitors in both Sydney and Melbourne. Anybody who has ever had occasion to travel in the country know of the hospitality of the country people. Now when our brethren come to town, especially to our great annual gatherings, let us see that they are fittingly entertained. Bro. J. A. Davies has invited the Victorian brethren to tea in the Town Hall, but while he is large-hearted and has a big house, he can't ask them all home with him. So we trust that all brethren in Melbourne who are prepared to entertain one or more of our country visitors, will send word to Bro. M. McLellan, or leave word at the Austral office.

The *Missionary Intelligencer* says:—Miss Mary Thompson has returned from her furlough in Australia, and has resumed her work in the zenanas. She was accompanied by Miss Pfrunder, a trained nurse, who is also supported by the churches in Australia. Miss Pfrunder will spend the first year in the study of the language. Three boxes of clothing, containing over one thousand garments, have been received from the brethren in Australia, to be given to the poor during the cold season. The Ladies' Aid societies of Australia got the patterns of the garments worn by the Hindus, and so were able to cut and make up the cloth to good advantage.

The *CHRISTIAN* is not a political paper, but for all that we believe that it is the duty of all Christians to use their vote in the right way. We have in Victoria three of our own brethren standing for the Federal Parliament, and the vote of our churches might decide the matter in their favor. J. G. Barrett is a candidate for the Senate, that is, one of the six men to represent Victoria in the Upper House. Brother Barrett has been a member of the North Melbourne Church for more than 28 years, and for many years has been secretary of that church and one of its deacons. If all the members of the churches in Victoria will vote for him, it will be greatly in his favor. Wm. Wilson is standing for one of the seats in the Lower House. Bro. Wilson is a member of the church at Surrey Hills, and for many years in many ways, has rendered noble service for the cause of Christ. If all the members in his electorate will vote for him, it may turn the scale in his favor. Isaac Selby is a candidate for Northern Melbourne, in the Lower House. In this district we have many members, and if all will unite in Bro. Selby's support, they will not only render him a service but will help on the cause of righteous legislation.

To Subscribers.

Mrs. Bingham, J. Jones, 2/6; W. Spurr, Miss M. Brooker, W. Smith, J. H. Wilkins, 5/-; T. Y. Miller, Mrs. Anderson, L. Copeland, Dr. Kingsbury Jr., Mrs. J. McClure, E. Griffiths, 7/-; W. W. Tomlinson, 7/6; Alfred Shaw, 8/2; W. Cubbin, 9/-; T. and J. Stanyer, A. Hutchinson, 10/-; H. Cox, 20/-; Mrs. T. Burt, 85/-.

VICTORIAN MISSION FUND.	
Church, Wedderburn, Conference fee	£1 0 0
" Brighton	0 10 0
" Merrigum	0 10 0
" Maryborough	0 10 0
" Toolamba	0 10 0
Conference of Mallee Churches	1 0 0
Church, Barker's Creek	46 0 0
" Horsham	7 10 0
" Mystic Park	8 0 0
" Dunmunkle	7 19 0
" Minyip	20 10 0
" Polkemmett	0 10 0
" Drummond, Conference fee	7 0 0
Fitzroy Tabernacle, Conference fee, 1900	21 0 0
Church, Shepparton	0 10 0
" Cosgrove, Conference fee	1 10 0
" Kyabram	0 10 0
" Con. fee, 1900 to 1901	1 0 0
Sis. Annie Kemp, Nhill	1 0 0
Sis. Benson, North Fitzroy	2 0 0
Church, Swanston-street	1 0 0
" Merrigum, per Bro. Adams	12 10 0
	6 0 0
	£148 19 0

ANNUAL COLLECTION.	
Church, Ballarat E.	£1 6 6
M. McLELLAN, Sec., 233 Drummond-st. Carlton.	J. A. DAVIES, Treas., "Milford," Church-st., Hawthorn.

RESCUE HOME.

Received with thanks:	
Proceeds of lecture by Mr. J. Johnston at North Richmond	£2 14 2
Church, North Adelaide, S.A.	7 8 10
" Walhalla	0 5 0
" South Melbourne	0 12 6
" Takaka, N.Z.	0 6 0
" Polkemmet	5 0 0
" Yarrowalla	0 10 0
S.S., Hampden, N.Z.	0 8 0
J. A. and E. Davies	1 1 0
Bro. and Sister Plowman, Hurtsville, N.S.W.	1 1 0
A Friend	1 0 0
Mrs. C. H. Shipard	0 10 0
Mrs. Silvester Butler, N.S.W.	1 0 0
Mrs. Morris, Prahran	0 2 6
Mr. and Mrs. Windorf, Killarney, Q.	2 0 0
Mrs. Ludbrook, senr.	1 0 0
Mrs. E. Oakley, Warrnambool	0 5 0
Mr. R. Smith, Wangaratta	0 4 6
Mr. A. Crighton	0 5 0
A Friend, Yarrowalla	0 5 0
Miss McLelland	0 5 0
Armadae.	0 2 6
	J. PITTMAN.

Coming Events.

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

A SIXTEEN DAYS' PROTRACTED MEETING begins at Hawthorn, Tuesday, March 19th. J. Johnston preacher. Churches please note!

MARCH 24-26.—SPECIAL MEETINGS at FITZROY TABERNACLE to inaugurate H. G. HARWARD'S SECOND Year's Engagement with the Church. **MARCH 24:**—Afternoon at 3, Evening at 7. **MARCH 26:**—MONSTER PUBLIC MEETING AT EIGHT P.M. Speakers: W. C. MORRO, H. G. HARWARD, and J. A. JOHNSTON. **SPECIAL SINGING.**

APRIL 1.—All Sisters are invited to the Seventh Annual Sisters' Conference of the Churches of Christ in N.S.W., to be held in the City Temple, Campbell-street, Sydney, on Monday, April 1st, 1901, Mrs. Ewers, President of the Conference, in the chair. Business session, 2.30 to 5.30. Reports, Election of Officers, &c., &c. Tea provided in the Schoolroom, charge 6d. Social session commencing 7.30; solos, recitations, choruses; paper, "Women's influence in the church and the world," Mrs. James. Organist, A. J. Hutchison. Musical Director, I. C. Walker. T. SMITH, Secretary.

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

The Home.

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

Put-Off Town.

Did you ever go to Put-Off Town,
Where the houses are old and tumble-down,
And everything tarries and everything drags,
With dirty streets and people in rags?

On the street of Slow lives Old Man Wait,
And his two little boys named Linger and Late;
With unclean hands and tousled hair,
And a naughty little sister named Don't Care.

Grandmother Growl lives in this town,
With her two little daughters called Fret and Frown;
And Old Man Lazy lives all alone
Around the corner of Street Pospone.

Did you ever go to Put-Off Town
To play with the little girls Fret and Frown,
Or go to the home of Old Man Wait,
And whistle for the boys to come to the gate—

To play all day in Tarry Street,
Leaving your errands for other feet?
To stop, or, shirk, or linger, or frown,
Is the nearest way to this old town.

"Hanging on," to Him.

The city missionary was standing on the corner, waiting for a car. He had been called to see a dying man in the tenement-house district, had stayed with him to the end, and it was now almost midnight.

While he waited an old woman, with a shawl thrown over her head, came across the street, and stood on the corner, as if undecided which way to go. The missionary had often been in the neighborhood, and recognized the old woman as one he had seen before.

"You are out late," he said.

"Yes," she replied, in a troubled tone, "I'm a-lookin' for one, and I can't find him."

"Who is it you're looking for?"

"My grandson. I've been trailin' 'round ever since dark tryin' to find him. I can't bear to go home without him, I'm so afraid he'll get into trouble again."

"Then he has been in trouble?"

"Yes, he's served three months in prison, and him only seventeen! He'd been arrested three times before, but he never got sent to the island but once. I got hold of the money to pay his fines the other times. Some folks think I'm a fool to hang on to him so after the way he's carried on; but I promised his mother when she lay on her death-bed that I'd never give Robert up, an' I aint goin' to. What can you expect of a boy born an' raised here? He's wild an' reckless, an' he does wrong all the time, but that's no reason why I should give him up, an' I don't intend to."

"Where do you think he is to-night?"

"I don't know. He said he would come home by nine o'clock, but he didn't. Mebbe he's in the police-station an' will be sent to jail again; but if he is, I'll still hang on to him when he gets out. I'm his gran'mother you see, an' he's only seventeen."

The car came along and he boarded it and went his way. It was his business to carry help and comfort and good advice to

those in need, but this time, he felt, it was he who had been helped; and now, when loving efforts fail and those whom he seeks to reform go wrong again, he thinks of that faithful old soul on that street corner, and "hangs on."

Sisters' Department.

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

Letter from Miss Thompson.

Sarubia and I returned last week from our second visit to Kadwalla and some of the villages around. We started out all right, but had not gone far before we felt we were going to have some trouble with the boy who was to drive us to our destination. I felt a bit nervous when the bullocks made a rush down an embankment and saw that the boy had not much control over them, but as I had been speaking to our Christian women on Faith, I tried not to appear frightened before Sarubia. One feels bound to try to live up to what they preach, but often feel you come far short. We tried hard to hurry the boy while we had a good road. I did wish I could have had a picture of him as he yelled out to the bullocks, to remember they were bullocks used for driving and not for carrying loads. Then he would throw up his arms and give one a smack on one hip, and the other on the other side; then give each one a dig with his feet, talking more or less all the time. We got on fairly well until we came to the rough road, and he then gave up trying to get the beasts to move quickly. We were very anxious to reach our journey's end before dark, but the boy thought he had worked enough, so he moved slowly on, and I shut my eyes and thought of some of the pleasant drives I had had at home.

Towards evening he met a friend who invited him to spend the night with him, and soon after he said, "the bullocks were too tired to go any farther." We enquired of a man at a village near, if he could get another pair. He said, "No," so we decided to go on. Sarubia whipped up the bullocks and found they would go all right, but the boy did not want them to; so night came on, and we were some distance from our journey's end. The boy was either frightened or pretended to be, and began to cry out loudly, and say he would never come such a journey again. Sarubai told him we would never think of having him again, even if he came for nothing. We were afraid to ride any more, as we did not know what his next performance would be, and had to feel our way, as we knew there was a river near. There was not much water in it, so we took off our shoes (Sarubai had no stockings), and crossed very carefully. I wiped my feet with my stockings, so went the rest of the way without any. Instead of reaching Kadwalla at six o'clock, as he might easily have done, it was eight when we reached Ganpots' house, and found him down with fever. He was to have sent a cart to meet us at the station, but the only man in the village who had a cart fit to ride in, was in great trouble over the loss of a bullock. He thinks some

one has killed and eaten it, and one does not wonder that the people do steal, when you see the condition some of them are in.

I was thankful to have a supply of clothing to take out to these poor people. One morning I woke up very early, and hearing people talking in the houses near, I got up, and after dressing looked at my watch and found that it was not four o'clock. I had called the others and they decided to stay up, as we wanted to make an early start. I asked Granpot why the people got up so early, and he said, "When they get too cold to sleep, they make up a fire to warm themselves, and then go to sleep again."

Fortunately wood is plentiful and cheap there, if water had been as convenient, we would have felt more comfortable.

Nearly all of the Christians came to our meeting on the evening after our arrival, and I was very pleased to see signs of progress. They are the poorest class of people I have yet come across, and it must be "line upon line" with them. The people in the villages near are very easy to reach, and we enjoyed the visits we paid them very much. Some of them are very much scared at present, as there are reports that a tea plantation from Assam is going around kidnapping people. It is true that people are sometimes enticed away, and find when they reach the plantations, that things are very different from what they were represented. The Powers of darkness are fully represented here, and the prayers of God's children everywhere, are needed for these poor people.

Yours with Loving Greetings,
MARY THOMPSON.

:o:

For Our Girls.

A KISS FOR MOTHER.

The young people who have laughed over Eli Perkin's funny speeches, may not find anything to laugh about in this article from his pen, but they will find much to think about:—

I want to speak to you of your mother. It may be that you noticed a careworn look upon her face. Of course, it has not been brought there by an act of yours; still, it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast. When your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face.

Besides, you owe her a kiss or two. Long ago, when you were a little girl, she kissed when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. Through years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little, dirty, chubby hands whenever they were injured in those first skirmishes with the rough old world.

Then the midnight kisses with which she routed so many bad dreams, as she leaned over your restless pillow, have all been out on interest these long years.

Of course, she is not so pretty and kissable as you are: but if had done your share of the work during the last ten years the contrast would not be so marked.

Her face has more wrinkles than yours : and yet, if you were sick, that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be bright wavelets of sunshine chasing each other over the dear face.

She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. These rough, hard hands, which have done so many necessary things for you, will be crossed upon her lifeless breast. Those neglected lips, which gave you your first baby kiss, will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late.

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

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