

The Australian Christian.

Circulating amongst Churches of Christ in Australian Colonies, New Zealand and Tasmania.

Vol. IV.—No. 12.

THURSDAY, MARCH 28, 1900.

Subscription, 5s. per annum.

VISIONS OF THE CHRIST.



The Parable of the Ten Virgins.

MATT 25 : 1-13.

W. C. MORRO B.A.

Had the "when"—the day and the hour of his coming been known, the peculiar attitude of the church: with loins girt for work, since the time was short, and the Lord might come at any moment; with her hands busy; her mind faithful; her bearing self denying and devoted; her heart full of loving expectancy; her face upturned towards the Sun that

was so soon to rise and her ear strained to catch the first notes of heaven's song of triumph—all this would have been lost! What has sustained the church during the night of sorrow these many centuries; what has nerved her with courage for the battle, with steadfastness to bear, with love to work, with patience and joy in disappointments—would all have been lost. The church would not have been that of the New Testament, had she known the mystery of that day and hour, and not ever waited as for the immediate Coming of her Lord and Bridegroom.—*Edersheim.*

Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them; and they shall not escape.—
1 Thes. 5 : 2-3.

The parable of the Ten Virgins is one of the last parables, and is likewise a parable of the last things. The story itself is a rare gem. Set amid the festivities of a wedding, the issue is nevertheless both pathetic and tragic. Ten maidens, invited to a wedding, are eager to be present, on the *qui vive* of expectancy, and are waiting the coveted opportunity of taking their place in the bridal procession. Yet, at the very moment of the fulfilment of their desires, by an unforeseen and annoying circumstance, half of their number are so disconcerted and their plans so deranged that they are prevented from enjoying the longed-for festivities, and for no other reason than that they are a *little too late!*

"The occasion is so happy, the agents so interesting, the issue so tragic." The arts have greatly ministered to the illustration of the parable, and travellers in the unchanging East have confirmed the details of the story by narratives of identical incidents in modern times.

The parable has probably been allegorized more than any other, though the real meaning is comparatively easy to determine. But this real and apparent lesson has been buried mountain deep beneath countless fancied lessons. To every character, to every incident, and to almost every word, a meaning and a lesson has been assigned. The Catholic writer, Meldonatus, counts no less than fifteen parts having spiritual meanings, and even then cautiously suggests that in all probability the going to purchase oil is only an ornament. The practical question about the wisdom of the wise and the foolishness of the foolish is neglected almost entirely in the speculative discussion as to what the oil represents. A recent writer, commenting on the divergence in opinion on this point, says, "The oil is faith, charity, almsgiving, desire for the praise of God rather than the praise of men, good work; in general, the Holy Spirit, diligence in the culture of grace, religious joy. In short, it is anything you please. Each conjecture is purely arbitrary, one is as legitimate as another, and the multiplicity of opinions justify the inference that they are all alike illegitimate."

The previous chapter should be read in connection with this parable, for the latter is but a continuation of the discourse found in the former. Jesus, sitting upon the slope of Olivet, gazing upon the fated city bathed in the rays of the setting sun, discoursed long and with increasing earnestness upon the coming destruction of Jerusalem, his second coming and the end of the world. After giving the signs which were to herald these

events, Jesus dwells with emphatic reiteration upon the uncertainty of the time of their fulfillment. The signs that are to herald his coming are near, "even at the doors." Yet in no less than six different ways he teaches the uncertainty and man's ignorance of the time of his approach. God alone knows the time of his coming. As the flood came upon the world unprepared, so shall the day of the Lord come unexpected. Eternal and perpetual vigilance can alone take the place of our lack of knowledge. No man knowing that a thief is coming to plunder his house would refrain from diligent watching. Even so should we watch for Christ's coming. The need is constant readiness, for in such an hour as ye think not the Son of Man cometh. Finally, be like a wise servant, who in his Master's absence, is constant in his duties, and ever prepared for his Lord's return.

But deeming these repeated warnings as insufficient, he further teaches life's great uncertainty and man's need of a constant state of preparation by the parable of the Ten Virgins. In accordance with Oriental custom, the bridegroom goes to the house of his bride, and thence escorts her to their future home. They are accompanied by a procession of friends bearing lamps or torches. Among these are Ten Virgins, probably bridesmaids. Did these maidens go to the home of the bride, and there await the bridegroom's coming? Did they go forth to meet the bridegroom, accompanying him to the bride, and with the happy couple return to the new home? Or did they take up their station at an intermediate point and await the coming of the bridal party? Wiseacres have disputed these points learnedly, but the acceptance of any one and the rejection of the others will not materially affect the lesson of the parable. Five of these maidens are honored with the adjective *wise*, while the others are called *foolish*. The terms wisdom and folly in the Bible are not so generally used of the possession or lack of intellectual powers, as is now common in our ordinary speech. It is conduct and that alone which entitles one to be enrolled in the ranks of the wise. What constituted the folly of one part and the wisdom of the other, will be determined later. Assembling at the proper rendezvous, these damsels await the bridal procession. Each was bearing a lamp. The average reader of the parable will probably unquestioningly infer that all the lamps were filled with oil, though Goebel, Edersheim and others ingeniously argue that the foolish had neglected altogether to provide themselves with this very necessary article.

If this be correct, the certainty of their foolishness grows doubly sure. The five wise virgins also bore vessels with an additional supply of oil in case that their lamps became exhausted. Thus accoutered, they waited. But the bridegroom delayed his coming. The hours dragged slowly on, and the maidens quelled their impatience in slumber. It was not till the hour of midnight that the cry arose, "Behold the bridegroom cometh; go ye out to meet him." At once the slumbering maidens awoke to activity. They arose; the wicks were snuffed; the flame of the lamp was brightened; and all made such preparations as were necessary to join the bridal party. Then

appeared the foolishness of the five. The dying flame of their lamps indicated that their oil was exhausted. They sought a distribution of the supply provided by the foresight of the wise. "Give us of your oil; for our lamps are going out." But they are met with refusal—"No, lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves." A strange proposal to make at the hour of midnight, when all shops would be closed. But it was probably the best that could be made under the circumstances. In any event, it was acted upon. During their absence, however, the bridal party came up, was joined by the wise, and had gone on to the wedding festivities. The five foolish hurry after the procession, but are too late. *The door is closed.* They knock and plead for admittance, but are answered by the cold response, "I know you not." An inexorable, unyielding response! A stern refusal! An unhappy fate!

It is not the province of this parable to teach that the church gathers both good and bad. Nor does the parable teach anything about the proportionate number of the classes, half being wise and half foolish. In truth, the virgins do not represent the church but individuals. The parable was not to be fulfilled in the destruction of Jerusalem. It alludes to the second coming of the Lord, for Jesus enforces its lesson by saying, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

The foolishness of the five was not in their sleeping, for the wise shared their slumber. Many need the wholesome lesson "not to sleep as do others, but to watch and be sober;" but it is not taught by the parable of the Ten Virgins. It is also manifest that the warning of the parable was not for sinners but for Christians. It was addressed to the disciples, and in its application he made it apply especially to them. But even a stronger reason for regarding it as not applicable to sinners is that some preparation was made even by the foolish virgins. In truth, the reason for their failure was inadequate preparation. This, then, not only identifies the persons to whom the parable is applicable, but even anticipates the lesson taught—the failure to make sufficient preparation.

Having eliminated at least a part of the possible, but manifestly wrong, constructions put upon the parable, we shall now pass to the determination of the true lesson. It may be well here to emphasise two excellent points to be considered in the interpretation of every parable. (1) Each parable is intended to teach one and only one lesson. The teaching of Jesus was pointed and definite. He was not diffuse. When he preached, like swift arrows his utterances came direct to the hearts and conduct of men. So his parables are not to be scattered over the whole gamut of human conduct, but are single-pointed. For example, the parable of the Mustard Seed taught how rapidly the gospel would spread, the parable of the Tares the final destiny of the good and evil, while the parable of the Ten Virgins teaches the need of constant preparation. (2) Since Jesus knew the meaning of every parable best, any explanation or suggested clue from him should be accepted as of the highest authority. Two parables Jesus explains fully.

These explanations should be accepted as final and exhaustive. In others he suggests a clue to the intended meaning. Such is the closing sentence in this parable, "Watch, therefore, for you know neither the day nor the hour wherein the Son of Man cometh." The fulfilment of the parable will be when the Son of God comes again. Then the moments for preparation will be forever past. The door will close, and every knock will meet with refusal. But the opportunity for preparation ends at death. So, as far as practical results are concerned, the Son of Man comes to each of us at the hour of our death. That hour is as uncertain as is the one in which the Lord will come.

But why were the five denied admittance? Because they were too late. But why too late? Because they were foolish. Their foolishness detained them. During the earlier stages of the evening the conduct of the wise and the foolish was identical. The bridegroom was expected at an early hour. Had his coming been as expected, the foolishness of the five would never been known. In their preparation, they did not even think that the bridegroom might be belated. But that unexpected, that which could scarcely happen, was the very thing which did come to pass. "The bridegroom tarried." Had he come at an earlier hour, the ill-supplied lamps of the virgins would nevertheless have lighted them to the scene of the festivities, and the narrow risk they ran would have been a sealed secret. No man could have praised the conduct of one more than the others. In fact the wise would have been open to the gibes of their companions for their needless anxiety and trouble. But instead of this happy issue, the bridegroom tarried! Upon this one word hangs the whole sad calamity. They made no provision for a delay and so their folly was unmasked.

Applied to life this tarrying represents the uncertainty in which we are placed. "No man knows the hour." It may be soon or late. Scant preparation may suffice, if the coming be soon. But who dare run the risk? The foolish, for they are foolish who dare risk it. The wise think of delay, and provide for this possible contingency. The Lord does indeed delay his coming. Some early began to say, "where is the promise of his coming?" They still base their security upon the continuance of all things as they were from the beginning of creation. But his coming will be as a thief in the night. It will be unexpected, and how many that now pass as wise will be revealed as fools.

Life possesses much of uncertainty, far more than of certainty. We begin the day, not aware of what it will bring us. On the morrow shall we live and do this or that? The Apostle teaches us to say, "If the Lord will." What of next year? That is a possibility only. Standing in the present moment and glancing to the future, of how many facts may we be absolutely certain? Two only. Two certainties await every soul. The first is death. "It is appointed unto man once to die." The other is the judgment. The rest of our existence is an uncertain, unexplored sea. But even these points have their element of uncertainty. We can not forecast the day of their approach. We are sailing on a long

voyage. Two ports are to be made, yet no one knows how far they are, or when their lighthouses may be seen. It is an understanding of this uncertainty and the provision for it, that is taught by the parable. The wise are those who show foresight; the foolish are those who run the risk. There is need for prudence in every walk of life. A vessel starts upon a voyage that in favorable weather may be made in two months. Wisdom says: "Delays may occur; equip for a three months' sail." Folly says: "It has been done in two months; it can be done again." Returning from the recent Christian Endeavor Convention at London, nearly 400 persons were stranded in New York city owing to exhausted funds. They

should have taken "oil in their vessels with their lamps." Settlers in a new land may hope for a crop within twelve months, but wisdom cautions, drouth or other mishap may cause a failure. Make more ample provision. The wise of the parable are those who equip themselves against all of life's uncertainties; the foolish are those who, though members of the church and have the profession, proclaiming themselves as ready to go forth and expecting to share the joys of heaven, yet are neglecting personal preparations, and individual holiness, trusting that these will not be needed or that they will be supplied from the common stock. The voice of wisdom says, "Be ye personally prepared; be ye prepared for any length of time; be ye prepared to go to him directly."

Now we may fairly ask, "Why is this?" What is the explanation of this wholesale ignoring of one of the most prominent ordinances amongst professed followers of the Lord Jesus?

The true explanation is not far to seek. Owing to the wider and higher education of the masses, the people are now too enlightened, too accustomed to think for themselves, to exercise the divine right of private judgment, to any longer regard informal sprinkling as other than it is; a mere human relic of the dark ages, a purely human invention, a practice without even the semblance of New Testament sanction. Hence infant baptism they rightly reject. At present they are halting; they do not yet see whither to turn. Having laid aside the human innovation, they do not yet grasp the value of the Master's own command, the divinely ordained reality. They will not for very long remain in the dark and undecided. People are not satisfied with this condition of things. They are searching, thinking, reasoning more earnestly than their religious leaders at all realise. The days of the peoples emancipation are drawing nearer. The scales are falling from their eyes; their spiritual fetters, worn so patiently, will soon be broken, and they will become, indeed, free men in Christ Jesus. The voices even now are calling out to them, "Go ye to the New Testament, and there it shall be told you by the Holy Spirit himself what you must do."

Light will come in—is coming in now—from that very unexpected quarter, the world's great mission fields. The eyes of the God-fearing ones of earth are turned to-day more and more towards the world's great mission work in the fields of China, Japan, Africa, and India. In India especially they are face to face with the great object lesson, as to baptism; an Oriental people, possessing Oriental ideas, familiar with Oriental custom, receiving immersion at the hands of our missionaries in its genuine eastern and scriptural preciseness.

The great, powerful, and beneficent British and Foreign Bible Society is amongst our modern Apolloses, and will have to learn the way of the Lord more perfectly and give to the English-speaking race the English equivalent for the Greek word *baptizo* in our English Bibles. This Society has in India advanced so far along the more perfect way as to give the people a version in which the word *baptizo* is translated into a Hindoo word conveying to the Hindoo mind its correct idea of "immerse."

As the English-speaking religious world recognises this fact and fully grasps its meaning, it too will realise that the Society has need of advance, and will demand a version which will translate the word and supply the English equivalent, "immerse."

This baptism difficulty, more than any other, is at the root of existing sectarian division, strife and distrust. It is a powerful bar to the progress of the gospel. Lovers of the Lord Jesus should realise their responsibility here, and leave no right step untried to remove the barrier.

With this question of baptism settled, and that long-standing human barrier removed, an immensely important movement towards union will begin. People will then find

OUR MODERN APOLLOSES.—Acts 18 : 24-26.

A. T. MAGAREY.

"... and being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the immersion of John: . . . But when Priscilla and Aquila heard him, they took him unto them, and expounded unto him the way of God more accurately."

The gospel is God's message of love to humanity. It is God's wish that all men should receive his message. The world's greatest need, to-day, is God's message, heard, believed, and obeyed.

Owing to ignorance on the part of many, and to unfaithfulness in presenting it on the part of some, the gospel message as God sent it is not known in its original simplicity and purity as it ought to be known; is not proclaimed simply as the apostles proclaimed it!

Confusion, division and strife have been brought about through human presentations of part truths, human alterations and substitutions for the simple word. If the word of God alone had been presented, there would have been peace, concord, good will, and good work.

Here, even in our own land of Australia, where old world wrongs ought never to have been introduced, we find religious party, jealousy, and distrust, amongst many of them who earnestly love the Saviour. In the light of Paul's admonition to the Corinthians—"I beseech you brethren by the name of the Lord Jesus Christ (notice the earnestness of the appeal) that ye all speak the same thing, . . . that ye be perfectly joined together in the same mind."—how far away have the lovers of Jesus strayed, that they not only willingly continue this deplorable state of things, but they contend for them, and even misquote scripture to try to justify them! Unquestionably in the eye of the Holy Spirit such division is sin, and the reason is that the voice of Jesus has no weight; his teaching upon this subject is rejected.

With those who profess to love and follow him the supreme question to-day is not (as it ought to be), "What does Jesus say?" Were this the test question (as it ought to be), and were Jesus allowed to speak, and he alone, the truth would quickly revolutionise humanity.

There are round about us many thousands like Apollos of Acts 18 : 24-26. They love the Lord Jesus. They are well acquainted with the scriptures. They earnestly and diligently serve him. Nevertheless, as respects the teaching of Jesus, they have need to learn something still—just as Apollos lacked knowledge—simply because they know the way of the Lord imperfectly.

This imperfect knowledge of his will is due to various causes. One is that far too much heed is paid to fallible human teachers! Their simple statements are too readily accepted (even though called in question by those outsiders who are better informed), and the people refuse, through a false sense of loyalty to their human leaders, to search for themselves the scriptures to learn if these things really are so.

Again, very many sincere Apolloses are misled by men teachers, who maintain merely human inventions, the commandments of men; and who actually oppose the idea of unswerving loyalty to the simple truth of the Lord Jesus. Notice the persistent attitude of opposition on the part of most of the religious teachers to the plea for the restoration of the pure New Testament order, as it was at the beginning.

The present position of the Pædo-baptist churches with respect to infant baptism is of interest. It is a fact, bewailed far and wide amongst them, that their members are now failing to present their infants for baptism. Ministers exhort and beseech their people to bring their children to the ordinance, but the parents turn a deaf ear—they simply do not come. Ministers now realise that the generation now rising up is growing into manhood and womanhood unbaptised—that amongst the mass of their members infant baptism has become a dead ordinance, and baptism at all is now practically an abandoned command.

themselves nearer to Christ, nearer to the New Testament ideal, and nearer to each other. Then shall be felt the Christian world's heart-throb for Jesus. Christians will find themselves stronger in their fight against the world and its sin, mightier in the mission fields to win the teeming millions for Christ, because in Christ Jesus they are united.

The British Empire, and, indeed, the civilised world, is mourning the loss of our good Queen Victoria. Victoria was beloved because she was a good woman, a good wife, a good mother, a good Queen! She was all these, because she loved the Master.

It was her heart's wish that she might be a helpful example, not alone to her own people, but to all peoples. Her heart was moved to compassion and sympathy by the troubles alike of Russian serfs, African slaves, Armenian victims and Soudanese bondsmen. Her life was a model of purity—of high aim. The undesirable, the profligate, were always banished from her presence. She was an honor to womanhood; a noble model for all women. She placed her life in the hands of her God in her maiden youth, and committed herself and her all to him all her life through.

From the New Testament point of view she stood with Apollos. Aquila and Priscilla could have shown her the way of God more perfectly. But her love and work for the Saviour we cannot question. Her life, her splendid influence for good are bound to elevate, to enrich the world.

We have with us many Apolloses—good men, good women—who earnestly love the Saviour, but who as yet do not see all along the path trodden by his feet.

How are we to treat these? How are we to win these? Not without love, not without courtesy and sympathy. It has been the custom, very unfortunately and very disastrously with some amongst us, to treat these Apolloses with uncouth harshness, with Pharisaical self-righteousness. Yes, even contempt. Oh, the pity of it! Hearts that loved the Saviour have been hurt, repelled, where they ought to have been met with consideration, courtesy, love. They might have been attracted and won simply by speaking to them the truth in love (Eph. 4:15). Steadfast adherence to the simple truth, and uncompromising championship of it, are perfectly consistent with such patient, loving behaviour towards those whom we desire to influence for the Master. "Be pitiful, be courteous!" It is high time that kindly courtesy to others should be generally practised. Yes, insisted upon! Boorishness was well enough in its day, but its day is behind us—1901 is here!

Jesus was always gentle and never rude.

Let that fact suffice for the Christian. Continual harping upon "baptism," and "nag," "nagging" will tend to repel, not to win. Present the truth as occasion offers, courteously, and then patiently wait. Jesus "draws," he does not "drag."

Now, how may we win these people for Jesus? Speak to them kindly. Learn what are their "lions in the path." They often have difficulties to contend with; early training, inborn prejudice, undue clerical in-

fluence. A friendly presentation of the truth as it is in Jesus is the only right way. If possible seek to induce them to search God's word for themselves. Get them to think for themselves, to lay aside their own ideas, and go to the scriptures with open minds to learn there just what the Holy Spirit does teach, and then reject all other teaching they may have received.

Generously estimate at full value all their efforts to do good to others, to lead good useful lives. Encourage them, put heart into them. Let them learn that you care for them and their best interests.

If we show ourselves friendly we shall gain friends, and be better able to influence them for Christ.

We have the perfect plea of "The Bible alone: its faith in its purity, its practice without change." Let us do as Priscilla and Aquila did—teach the way of God more perfectly; but do all this in love.

We want success in spreading the truth? here is the true pathway to success. We wish to win them for Christ, wholly, perfectly? let us show to them the love of Christ dwelling always in us!

We can only win the love of others as we ourselves are found of them, living in the thirteenth chapter of First Corinthians. "And now abideth faith, hope, love, these three; and the greatest of these is love."

Sisters' Department.

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

Some Women who Lived in the Past Century.

[Read at the United Sisters' Meeting, City Temple, Sydney, by E.J.]

As we welcome with glad hearts and bright hopes the birth of a new century as well as a united Australia, we cannot help but feel how great a responsibility rests upon the women and mothers of to-day, whose influence must tell upon the coming years not only in the home but in the public and national life of the people. Time in its flight has hastened the wheels of many reforms and made much advancement during the century that has just closed, and in nothing has it more fulfilled the destiny and will of God than in the uplifting and educating of women. From the day when our Lord Jesus Christ recognised the claims and used the gifts of the women amongst whom he labored, there has been a marked and steady appreciation of her power and ability, and under the Christian dispensation she has been acknowledged and recognised as the comrade and friend of man to be used and made useful for God's glory and the carrying out of the grand purpose of his almighty love.

With these thoughts in our minds it is good to look back upon the century just closed, and note some of the many advances and reforms which God has allowed to be the direct outcome of woman's enlightenment and faithful earnest effort.

Let us glance first at the wonderful strides and improvement in the nursing of the sick compared with that of the early years of the century. We thank God for a Florence

Nightingale, who in 1854 left England with a staff of 37 nurses, and rendered invaluable service to the British army in the Crimea. Returning to London in 1856, imbued with the idea of doing something to improve existing conditions, she organised a meeting to raise funds to establish an institution for training nurses and attendants, and other hospital improvements, which resulted in no less a sum than £44,039 being raised by subscription for the purpose. The fruits of that enterprise our hospitals with their almost perfect arrangement at the present time do testify. What a loss to the world this woman's life had been had she been content to live for her own and not for others interest.

From the army we turn to the navy, and once more recognise the power of a woman in the life and devotion of Miss Agnes Weston. Those who go down to the sea in ships she has uplifted, and made them realise that they have some real aim in life. The grand institutions which exist in nearly all seaports are the outcome of the labours of this great hearted woman. It is true that her tongue and pen have cheered and encouraged thousands of sailors o'er the mighty deep, and it is also true that a great many testify to her good influence wherever they go.

We direct our attention to the terrible curse of slavery existing throughout the Southern States of America well on past the middle of the century. It had been denounced from the pulpit and by the press, but till it had been dealt with by the true and powerful pen of Harriet Beecher Stowe it still existed in all its horror and misery. In her "Uncle Tom's Cabin" she clearly and in a most fascinating manner portrays the condition of the chattel slave. It is universally accorded to her having roused Christian nations to abolish such a thing from amongst them. With all a woman's love and sympathy stirred to the very depths, she was not ashamed to use her talents against the politics of the day, and to devote her intelligence to the good of her country and the welfare of her fellow creatures.

Another bright star shines out in the darkness, and surely the world has been much the better for the life and influence of Elizabeth Fry. Brought up surrounded with all the luxuries that wealth could give, in her early womanhood she was brought to consider these things as naught if not used in the service of her Divine Master and for the good of her fellow-beings. Throughout her long life she allowed herself very little rest or indulgence. At first she devoted herself to the education of about seventy poor children, who met in her father's house. Eventually she visited nearly all the prisons in England, and was the means of bringing about a great many reforms in the prison system.

Of women who during the past century devoted all their love and energy to the good of others, few shine out so splendidly as Frances E. Willard, and we may believe that her name and her influence will never be forgotten. She herself said, "My life is a vow," and truly that vow was righteously and faithfully fulfilled. It might seem superfluous to those who are already acquainted with her virtues to enumerate her many splendid qualities, but we might take the liberty of quoting what a celebrated divine of

Chicago has said of her: "She encircled the world with the pure light of her reformatory spirit. We know her culture and enlightenment paved the way for her far-reaching influence, and made the forces for good stronger and the forces for evil weaker, because she dared to come out and be separated for God, home, and humanity."

She had rare discernment and power of organising. She could quickly discover any useful talent in the most retiring of her followers. To her talent and energy is due the organising of the world-wide-known Women's Christian Temperance Union. She had the gift of holding the largest gatherings of people spellbound while they listened to her logic and her earnest appeals on behalf of the down trodden and the fallen from whatever cause. Her platform was temperance; her religion was spreading around as much as she could the Divine Christ over unwholesome lives. "My life is a vow," and when the world knew it was finished nations in different languages joined in one common grief.

During a great portion of the past century the people have received a great gift from the writings of George Elliot or Georgina Evans, and it is no stretch of imagination to say that her works will be well received for many centuries to come. Who have not felt their tears fall and their hearts sore when they heard the story of poor Hetty in Adam Bede, and felt better by the lesson it teaches? Then too in the field of fiction we have had Mrs. Craik, who we feel would have done enough had she only written John Halifax, Gentleman. Then we have Annie Swan and Mrs. Henry Wood's writings, who have proved themselves delightful companions for a leisure hour.

In the higher flights of literature, women poets shine out in the persons of Mrs. Hemans, Mrs. Browning, and one who has charmed many, Frances Ridley Havergal.

As further enumerating the brilliant and gifted women of the past century, Elizabeth Thompson who painted the famous pictures, The Roll Call and Quatre Bras, may be mentioned, also Rosa Bonheur, who could paint a lion that might cause the stoutest some timidity to look on. Indeed, the grand display of accomplished and intellectual women of the past century may well make us all feel proud.

No reference to woman's improved condition would be complete without some reference to our late beloved Queen, who has done more for the advancement of her sex than any other living woman. Our Queen has shewn us how wisely a woman can rule; had she been vain and frivolous, it would have made a vast difference in the condition of womanhood, but God endowed her with wisdom and she has been a great blessing to her people.

Now we pray that God will work in the hearts of women, that they may be forward in the good cause until sin and intemperance will cease, and God's kingdom be on earth.

The little worries which we meet each day
May lie like stumbling-blocks across our way,
Or we may make them stepping-stones to be
Of grace, O Lord, to Thee.

Sunday School.

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

LESSON FOR APRIL 14TH.

Jesus Appears to Mary.

John 20: 11-18.

GOLDEN TEXT: "Behold, I am alive for evermore."
Rev. 1: 18.



with its accompaniments, we are not surprised at the sorrow that filled the hearts of the disciples. The thought of Christ arrested, Christ tried, Christ mocked, Christ crucified, Christ dead, Christ buried, and now, probably, Christ stolen; and all taking place hard upon one another would be great cause for grief. Peter and John had been at the tomb, and had satisfied themselves of its emptiness, but not as to its significance. Mary, who had been cured of a demoniacal possession, tarried behind to look into the sepulchre in order to convince her own mind that Jesus had gone. But Mary saw more than an empty tomb, for there, one at the head and one at the foot of the grave where Jesus had lain, were two shining angels.

SEEING ANGELS

was an experience few had, and one that a person might long to have. Mary's experience, however, went further than a mere sight—the angels addressed themselves to her. Their message was the very thing she most desired. How true it was that God had given his angels charge over Christ! Why weepst thou? asked the angels, for they had seen that she was weeping. Love for her Lord had cast out fear, for few would care to be ushered into angels' company unawares or unprepared unless prompted by love. Behind her, as at all times in the life of the disciple, stood the one for whom she was weeping, conscious of all her feelings, doubts and fears. When most sorrowful or most forsaken Jesus stands nearest. Turning round she saw Jesus standing near, but knew him not.

SEEING JESUS

was the end of Mary's sorrow and the beginning of great joy. The same question is asked, and asked in a disguised voice. She, supposing him to be the gardener, makes inquiry as to where the body of Jesus has been laid. Now in a familiar tone Jesus speaks one word—Mary. All sorrow flees as the mist before the sun, and she would fain worship him, but she is restricted and given a glorious message to carry to the

disciples concerning her Lord and his ascension to his Father and their Father, his God and their God. With palpitating heart and hurried step Mary leaves the garden to tell her experience and carry the Lord's message to the brethren.

JAS. JOHNSTON.

The Home.

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

Below is a copy of "The Creed of Integral Christianity," framed by Jas. Cook:—

"I believe in the Ten Commandments;
And in the Nine Beatitudes;
And in the Seven Petitions of the Lord's Prayer;

And in the Four 'Alls' of the Great Commission;
And in the Six 'Whatsoevers' of the Apostle;

And in the strictly Self-evident Truths in the *caus* and *can not*s of the Holy Word and of the Nature of Things;

And that it is HE who was, and is, and is to come,

Both Exhaustless Love and Consuming Fire;

Father, Son and Holy Ghost;

ONE GOD.

Infinite and unchangeable in every Excellence;

Of whom the Universe is the Autograph,
And the Conscience of Man the Immortal Abode;

And the Character and Cross of Christ the most glorious Self-manifestation;

OUR SAVIOUR AND LORD,

To whom be adoration and dominion, without end. Amen."

This is a great improvement over the historic human creed, and yet falls far short of the simplicity and comprehensiveness of the divine creed. Instead of selecting certain portions of the Bible and saying that he believed in them, why did not the author comprehend it all and say that he believed in the word of God? Better still, why not take the New Testament teaching and say, "I believe that Jesus is the Christ, the Son of the living God," and thus include all the truth that is in his suggested statement, and comprehend all there is in the revelation of God to man. Every attempt of even the most gifted men to frame a summarized statement of faith is fore-doomed to failure. A divinely ordained summary is in the person of the Lord Jesus Christ. When we believe in him, we have the faith that saves us from our sins, and gives fellowship with all who have been redeemed by his blood.—*Christian Standard.*

Beautiful it is to understand and know that a thought did never yet die; that as thou, the originator thereof, hast gathered it and created it from the whole past, so thou wilt transmit it to the whole future.—*Carlyle.*

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

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

All Communications should be addressed to the Austral Publishing Co., 528 Elizabeth-st., Carlton. Articles, etc., of any length intended for next issue should be in hand not later than first post on Monday. Short News Items, Coming Events, Wanted, etc., received as late as Wednesday morning. Births, Marriages and Deaths, 6d. each. Coming Events, 45 words, 6d.; each additional 45 words or fraction thereof, 6d. Wanted Advt., 1/- To insure insertion this must be paid in advance.

We do not hold ourselves responsible for any views or opinions expressed in the communications of our correspondents.

Terms.—In Victoria, 2 copies or more in one wrapper, 5/- each, post paid. Other colonies, 4 copies or more in one wrapper, 5/- each, post paid. Single subscribers in Victoria can secure their copy for 5/- by having it sent fortnightly. Single subscribers in the other colonies may secure their copy for 5/- by having it sent monthly. Or when two copies are taken in the other colonies they may be obtained for 5/- each by having them sent fortnightly. Single copy, to any part of the world, 7/-.

Printer's Copy, and correspondence pertaining to Publication, should be on separate sheets of paper from any correspondence concerning Books, Tracts, or other business in connection with the Austral Co. This will save confusion and possible delay.

Cheques must include 6d. exchange from country and 1/- from other colonies. When payment is made from other colonies in postal notes, the original cost of the note must be added in stamps for exchange. Payment of small sums in stamps will be received, but where outside of Victoria 10% must be added for exchange.

No Notice can be taken of anonymous communications. Whatever is intended for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith.

Persons desiring the return of their manuscript, if not accepted, should send stamps. We cannot, however, even in that case, hold ourselves responsible for its return. Authors should preserve a copy.

Subscribers should be careful to give their correct post office address, and when desiring it changed be sure to mention the former address.

If you desire to please the compositor and prevent annoying mistakes, write plainly, especially names of persons and places, and on one side of the paper only.

Remember that the Publishers must be notified by letter when a subscriber wishes his paper stopped. After having received the paper with the terms published regularly until you owe for 2 or 3 years, to order it off without saying anything about the pay does not make a very favorable impression.

Cheques, P.O. Orders, etc., made payable to the Austral Publishing Co., will be right, but to prevent confusion and delay, and ensure greater safety, Cheques, P.O. Orders, etc., should be crossed and made payable to A. B. Maston.

If the above Notices are carefully observed it will conduce to the happiness of all concerned.

Doing business with our advertisers you will do us great good and yourself no harm by mentioning this paper

The Leader.

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

The Federation of the Protestant Churches in Australia.

From a Sydney correspondent we have received two clippings from the secular press of that city, in which two important religious organisations make declarations in favor of the union of all the Protestant churches in Australia. These declarations in the direction of union emanate from the Sydney Presbytery on the one hand, and the Wesleyan Conference on the other. That which gives these declarations special importance is the fact that they express views of deliberative and representative assemblies, whose position in the religious world is such as to command the respect and attention of the community generally—a respect and attention which will in nowise suffer because the subject which they speak about is one of unity. On this subject they may legitimately claim to be heard from the

fact that they have given ample proof that their interest in the matter is not only theoretical, but practical as well. It unfortunately happens that in the majority of instances anything in the direction of real unity seldom gets beyond a sudden burst of more or less enthusiastic declamation. This charge, however, cannot be brought against the Presbyterian and Wesleyan organisations. They, at least, have taken one important step towards the realisation of unity. They have become united amongst themselves. It is not so long ago since the Wesleyans were a very much divided community—split up into different sections, and rejoicing in names which made the divisions clear and patent to everybody. Now, practically, these divisions no longer exist. The union spirit was so strong that it swept away all the difficulties which stood in the way of realising the desired end. These difficulties were neither few nor simple, and the removal of them gives the Methodists the right of being heard when the subject upon which they speak is that of unity.

The Presbyterians, in like manner, have earned the right to occupy a place of honour as advocates for Christian unity. In Australia the union of their forces was consummated long ago. In Great Britain a similar union has only just been effected. It was a great day in the history of the Scottish Church when the moderators of the two great sections of a divided Presbyterianism gave the hand of fellowship and union to each other. It was worth travelling many miles to witness that great gathering. No wonder the great lights of other Protestant Churches found the occasion one in which they could express their sympathy by presence and speech. Those who have read "Ian Maclaren's" sketches of Presbyterian Church life, with their graphic descriptions of the chasm that divided the two great sections of the church, will understand what such a union meeting meant to the average Scotchman. It meant trampling in the dust traditions as dear almost as life itself. When such men speak of union, it means something more than mere words. They have a right to speak and be heard, for they have given proof of their sincerity by deeds that speak louder than words. And yet though the occasion of the coming together again of these two branches of the Presbyterian Church forms a notable incident in church history, it is possible that the event of 50 years ago which culminated in the "disruption," was the more notable of the two. The "disruption" was a splendid protest against State interference in religious matters. And the four or five hundred ministers who gave up their livings and

many things that were dear and sacred to them for the sake of principle, were just as noble, and equally to be admired as those, who, in our own day have come together again in the interest of Christian unity. Happily the cause of division had been removed, so that no principle was sacrificed in the union which has been so recently consummated.

Turning now to the declarations referred to in the beginning of our article, we find that the two bodies are in substantial agreement in their views on the union question. The Wesleyan deliverance is the more concise of the two, and runs as follows:—"In view of the practical unity of doctrine of the several Protestant churches in Australia, and also of the growing sympathy between them, this conference declares its willingness to consider suggestions made for the purpose of devising a scheme for their federation." The Presbyterian document expresses precisely the same sentiment, but, in addition, urges certain reasons as to the desirability of union. These are—(1) Increased effectiveness in country work, and conservation of energy and means; (2) that a church with a united front would be more powerful in its efforts to overthrow the strongholds of unbelief and sin; (3) that there would be an immense gain to the mental and spiritual improvement of the church by the frequent exchange of pulpits. It is proposed that this deliverance should be referred to the General Assembly of Australia for consideration, and that it should "appoint an influential committee to devise a scheme for the federation of as many as possible of the Protestant churches of Australia, with power to confer with the representatives of other churches, so as to promote closer fellowship and organised co-operation with a view to the ultimate formation of one grand church of Australia." We need scarcely say that our entire sympathy goes out to these friends in their evidently sincere desire to secure the union of all the people of God in Australia in church life and work. Remembering that as a people it has been our distinguished privilege to be the pioneers in modern times of such a unity, we cannot be otherwise than friendly to any attempt made in the same direction. There is, however, one great distinction between our views of unity and those which we have just cited. In our case we are always careful to insist that any contemplated unity should have a solid basis to rest upon. We cannot, as they do, take for granted that there is a practical unity of doctrine in the several Protestant churches of Australia. For, while gladly admitting that there are many

important and fundamental points in which there is practical agreement, it is unfortunately the case that there are others on which there is not agreement. It is the latter of these which are the cause of disunity, and it appears to us that the removal of these differences is the one essential step towards a unity that shall be something more than unity in name. A policy that proposes to ignore real and substantial difficulties can never be a wise one. If, as undoubtedly is the case, there are churches in the Protestant world which are divided on questions which are to them real and vital, it is quite useless to think that they can fall into line with any proposed scheme of unity which does not take into account these vital questions. All that such a scheme can hope to accomplish is the union of those churches that have no legitimate reason for a continuance of disunity. In non-conformist and non-immersionist churches there are some who, while at one time they may have had some solid reason to urge for their separate and distinct existence, have no such reason now. As in the case of the United and Free Presbyterian Churches, the causes that led to division in the first place have been removed, consequently there remains no valid reason against their coming together again. And, probably, this will be the first stage in the development of Christian unity, viz, a union of those churches which are divided for reasons which had some force in the past, but which cannot be said to have any now. And this, we venture to think, would be a substantial gain to the religious world. Such a union would lead to a desire for the consummation of a more extended one. This in turn would mean the consideration of those things which form a barrier to the realisation of the greater unity. Probably then it would dawn upon the religious world, that the word of God itself furnishes the only basis upon which any real unity can be consummated.

There would be no difficulty in formulating such a basis. Let it once be understood that the unity of apostolic times was the only authoritative unity possible, there would be no difficulty at all in the matter. Sweep away all the accretions to Primitive Christianity which have been accumulated by a divided church, and get back to the bed rock itself and the way is made clear. At present it does not appear as if such a reasonable course is likely to be adopted. It may be, however, that in the distant future the force of circumstances will compel the Protestant organisations to look the matter fearlessly in the face and with one voice exclaim, that all the unity they ask for, and the only one they will

have, is that of which the Holy Spirit is the Author. As years pass on and it is found that a divided church is increasingly a symbol of weakness, and powerless to cope effectually against the united forces of evil, it will be borne home to them that the unity of God is better than the unity of men. When this thought is realised in all its fulness and strength, the church of God will rise in all its power and glory, and the forces of evil will fall back in terror and dismay.

Editorial Notes.

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

Is It a Proof?

One of the most common fallacies of denominational advocates is the contention that numerical progress is a proof of divine approval. The president of the Wesleyan Conference in N.S.W., in his presidential address, saw in the increase of Methodism unquestionable evidence that it had been "distinguished by tokens of Divine blessing and approval." Mr. Beale is not singular in this conclusion. Cardinal Moran is never tired of demonstrating by the aid of figures that the "Divine blessing and approval" rests on the Roman Catholic body. To the Mormon the fact that over 300,000 believe in Joseph Smith is evidence that he was a true prophet. The Salvationist, in the rapid growth of his "Army," recognises the blessing and approval of God. J. A. Dowie points to the mushroom growth of the "Christian Catholic" church as an indication of God's favor, and the Christian Scientists use the same argument. But surely such conflicting doctrines are not all "distinguished by tokens of Divine blessing and approval!" If numbers and progress are proofs of divine favor, what are we to say of Mahometanism and Confucianism? The Pagans outnumber all forms of Christianity combined by more than two to one, but this is no evidence that Paganism is watered by the blessing of God. It must be a source of satisfaction to any man to realise that the church he is associated with is making rapid headway, and he is justified in drawing attention to the fact. But to claim this as a proof of "Divine blessing and approval" is to occupy an indefensible position. The one important thing is for a man to be right. The standard of right is the word of God. Led by this any church can be sure of "Divine blessing and approval," whatever the numerical progress may be. Of course, no church can be satisfied to remain stationary, and progress along New Testament lines is to be confidently looked for, but the fact of increase in numbers is not, in itself, any proof of Divine blessing.

"A Moral Effect."

Cardinal Moran was a witness in the great Coningham divorce case in Sydney. The respondent and co-respondent were associated with others in arranging for the production of the Passion play to raise church funds. In his evidence the cardinal said: "I think Mr. Bentley got up the Passion play. It was a monetary failure. I said it was a huge success as a moral effect. It was a complete failure from a financial point of view." In further examination, he said that "On the first occasion the play failed through the drunkenness of those connected with it." The cardinal gave Mr. Bentley a cheque for £30. It is not clear from the evidence whether the drunkenness which led to the failure of the play was on the part of the good Catholics who got it up or of the actors who engaged in it. In any case, we are assured on the testimony of his Eminence that "it was a huge success as a moral effect." We are told that ancient Spartans made their slaves drunk before their children to produce a "moral effect" against drunkenness. Possibly the witness had this in his mind. But what a confession! Here is a play representing the sacred dying passion of our Saviour presented for the sake of money a "complete failure" through the drunkenness of those connected with it. The drunkenness was to be regretted because it spoiled the financial success, but it did not at all detract from its "huge success as a moral effect."

United Free Church Mission.

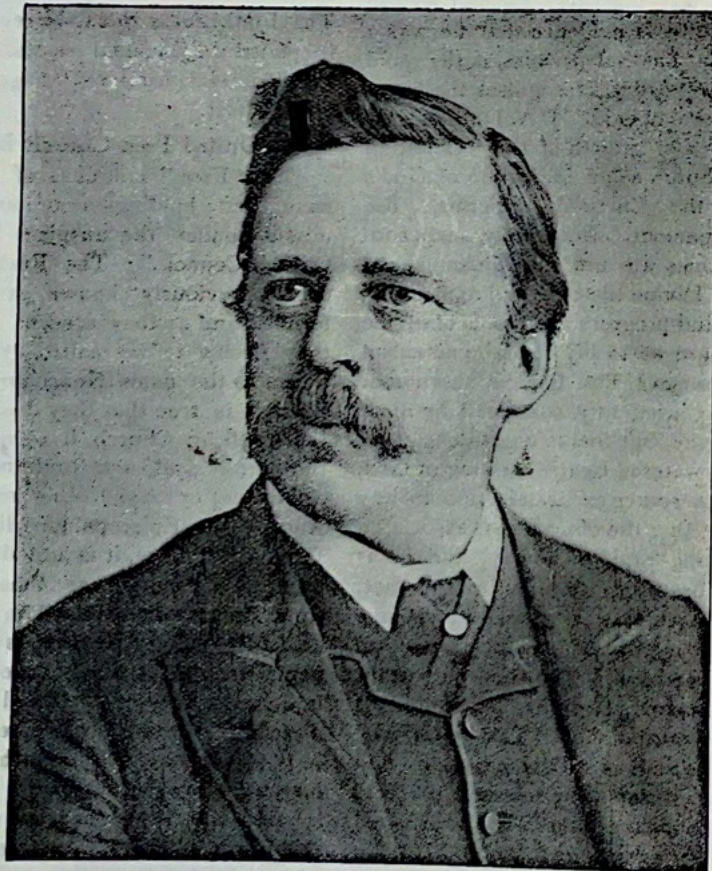
The "Free" churches of Great Britain have been holding a united evangelistic mission under the auspices of the "Free Church Council." The Free churches are those previously known as the Nonconformist, and as they are free from the State they desire to be called "Free." They object to the name Nonconformist because, while it is true that they do not conform to the Anglican Church, it is equally true that the latter does not conform to the New Testament or to the other religious bodies. And as the Episcopalians dissent from the Roman Catholics, it is urged that they are as truly dissenters as those who dissent from Episcopalianism. The Free churches evidently realise that there is something in a name after all. Most of them have united in a confederation for mutual help, which is directed by a council of representatives, and it is by this council that the simultaneous mission all over England is held. The mission was preceded by a meeting of 120 prominent workers, called together by Mr. Meyer, in Exeter Hall, for prayer and consultation. So far as the number of names is concerned, the work started on the old

Jerusalem and Pentecostal lines. Among the missionaries we notice such well known names as Dr. Parker, Dr. Horton, Dr. Brook, Hugh Price Hughes, Henry Varley, John McNeil, Gipsy Smith and others. Dr. Parker preached in the Guild Hall, London, before the Lord Mayor, at the invitation of the latter. It is too early yet to estimate the results of this most remarkable effort of modern times, but it is evident that a great devotional revival is taking place, and the fact of this being a united work must tell on the public generally. Anything that tends to draw people nearer to Christ, we should suppose, must to that extent meet with the sympathy of all who desire the progress of Christianity. But, strange to say, the *Church Times* has nothing but fault to find. The missionaries are "proselyting hordes," and their work an "upsetting of beliefs." This Episcopalian paper can see nothing but an "amazing impertinence" in the council assuming, "even for a short period, the spiritual oversight of the whole realm." Twenty-four preachers from different denominations have each contributed a

sermon supposed to be delivered during the mission, and which form a book, "The Call of God." These may be taken as a fair sample of the best discourses delivered. Commenting on this book, the *Christian Commonwealth*, a popular London weekly, says: "In looking through the sermons one is struck by two things—(1) The earnest desire on the part of the missionaries to convict of sin and lead souls to Christ, and (2) the almost complete absence of scriptural teaching. It would be difficult to find a series of sermons where reason and sentiment is used to better advantage towards the conviction of sin. Up to a certain point most of these sermons are admirable, and then most of them fail lamentably. Not once is the commission under which these evangelists are empowered to preach mentioned. Not once is there given the scriptural answer to the question, 'Men and brethren, what must we do to be saved?'" The defect pointed out by the *Commonwealth* is to be regretted, but it is not in England alone that the Saviour's Great Commission and the directions to the Pentecostal inquirers are ignored.

The Late Dr. Magarey.

The announcement we make to-day of the premature death of Dr. S. J. Magarey will excite general regret. Though, as he possessed much individuality and was animated by strong convictions, his life was largely one of conflict, he commanded the respect even of opponents. This was the tribute that character-exacts. Of his transparent sincerity, the absolute purity of his motives, his absorbing desire to be of use to his fellow-creatures, none could entertain a doubt. His entrance into public life involved a sacrifice. Politics impose too heavy a burden upon a physician with a large practice to attend to, but he felt that he was needed, and gave time, ability, and energy to his Parliamentary work. The excessive strain to which he subjected himself unquestionably shortened his life. He spared himself in nothing which he took in hand. His labors in the cause of temperance were, as everybody knows, especially arduous and severe, and in this direction, as in others, he succeeded in leaving his impress on the statute-book. The legislative service he rendered generally was that of a broad-minded and far seeing Liberal. Ameliorative movements, whether political or social, had his warmest sympathy and heartiest support. Had he been fired by mere personal ambition or love of power, Dr. Magarey owned talents which would have enabled him to rise to high Ministerial place. As it was, the prize of office came in his way and he declined it. The honor he felt himself unable to accept was offered to one who was as far as possible removed from mere office-seeking. His was not an accommodating disposition, nor was the spirit of compromise which leads to material success in politics to his liking. Some who were impressed by the deep earnestness which marked his utterances on public questions may have fancied that he took life too seriously. His early death will appear as confirmation of that view. But, for all his seriousness, the late Dr. Magarey was not without the salt of humor. He assigned it to its true place as a condiment, but he had a dry vein of his own, which occasionally gave an unexpected relish to his speeches. Unhappily he over-worked himself, and his retirement was too long postponed to enable him to effect a complete recovery of shattered health. He will be remembered with gratitude as one who, if not careful of himself, gave of his best to mankind, and in a responsible public position served his native State faithfully and well.—*Adelaide Paper.*



The Late Dr. S. J. MAGAREY.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

MORNINGTON.—Three more have been added to our numbers since our last report, one by faith and baptism, one by letter and one restored, and good interest is being roused in the meetings. We have purchased a section in the same street in which we are now holding our meetings, a few chains further up, and as soon as the deeds of the property are in order, the members intend considering the matter of building. It is felt by all that a building of our own

would be of great assistance in the work, and we intend, therefore, to have one with as little delay as possible. Brethren F. L. Hadfield, T. M. Turner and J. M. Innes are at present conducting the gospel meetings, and we pray that by their efforts much good may be done for the Master in this district.
March 10. M.G.

SOUTH WELLINGTON.—Pleased to report two more additions—one, a young man who has been a regular attendant at our meetings for some time, having signified his faith by his obedience, was received into the church. At the same time a sister from Christ-church received the right hand of Christian fellowship.
March 12th. S. McIVER.

Queensland.

CAIRNS.—A church of Christ has been started here. Seven of us sat down at the Lord's table yesterday. Myself and wife, and a Bro. Clark from Charters Towers, who has been instrumental in the formation of the church. Bro. Clarke took the confession and baptised the other four a week ago, thus making up the total to seven. There are others here who we believe will come out in a very short time. We shall be delighted to see any speaking or other brethren who may be passing this way. A. COWPER.

WEST MORETON.—The Annual Conference of the combined churches of Christ in West Moreton was held at Vernon on March 16. The various churches in the combination were respectively represented by one or two delegates, with the exception of two, who, being unavoidably absent, sent fraternal letters of greeting. The President, Bro. Wm. Watkins, occupied the chair, and after devotional exercise the usual business was proceeded with. Bro. J. Paradine (our evangelist) gave a full report of his labors since our last meeting, held on November 9th, 1900, showing that he has travelled some 1128 miles, almost all on horseback. Thus it is evident that an evangelist in our district is kept moving. One of the most encouraging features of the day's proceedings was a statement from the Sisters' Conference—£9/17/9 having been collected by the penny-a-week contributions. Much praise is due to them for their arduous in the past, and I trust that churches where the sisters' penny-a-week system has not been adopted will give it their prayerful consideration at once. A very enjoyable meeting was held in the evening. Bro. Watkins was again in the chair, and some excellent addresses were delivered by the chairman, O. Adderson, W. Pond and our evangelist, interspersed with some excellent vocal music by the Marburg and Vernor choirs. In connection with the election of officers, Bro. Baills was duly elected as Secretary, but subsequently resigned in favor of Bro. F. G. Pates, Mount Whitestone, Grantham. An excellent essay was read by Sister Keeble, from the Sisters' Conference.
March 21. F. G. PATES.

Victoria.

COSGROVE.—We had a visit from H. G. Harward, who stayed with us from the 13th March to Monday night the 18th, preaching six times. We are happy to be able to report three confessions, and we expect another next Lord's Day. Although the good that we expected is not apparent, yet Bro. Harward has opened up the way for us to go on. We know that many are convinced as to the right way, but need to be brought out. We are thankful for Bro. Harward's visit among us; he did us much good by his exhortation on Lord's Day morning.
March 18th. LEB. FROST.

SWANSTON-STREET, MELBOURNE.—We had good meetings all day Sunday. The morning service was well attended, and the evening meeting was a very interesting one. One confession. R.L.

COSGROVE.—Good meeting last night. Confessions from two young ones. Bro. Burgess preaching.
March 25th. LEB FROST.

South Australia.

KADINA.—To-night's was the largest attendance to date. A gentleman (a superintendent of one of the local Sunday Schools) came out with his wife, and made the good confession. Continually increasing audiences and deepening interest are the blessed clouds that betoken the coming rain; "mercy drops round us are falling, but for the showers we plead," and we believe they are just at hand. We are giving the people the old Jerusalem gospel STRAIGHT, and they come back for more and bring others with them.
March 24th. G. B. MOYSEY.

SUNDAY SCHOOL UNION.—It was with pleasure we received last week, an application from the Sunday School at Stirling East for admission to the S. S. Union. The visitors for the year, are those brethren and sisters who visited the schools last year, viz., Brethren McPhee, of Grote-street; G. Smith, of Unley; A. Redman and Laurie, of Norwood; and Sisters Mrs. Milne, Miss McGregor, of Hindmarsh.
March 25. W. JACKSON.

WILLIAMSTOWN.—The past two Lord's Days we have had the pleasure of hearing Brethren Rose and Crosby from Adelaide. The meetings are fairly well attended. The general outlook is more hopeful. For the past four months we have been struggling along against many difficulties. Some of our members have left the church, and in other ways our fight has been made more difficult.
March 18. W.G.P.

HINDMARSH.—The church here, together with the brotherhood are deeply moved at the announcement of the death of Bro. Dr. Sylvanus James Magarey, who in early life, with his parents, was in fellowship with the Robert Street church; indeed, he was one of its earliest members, and for a number of years did much to help on the cause of the Master, and although removed for some years to the city always showed a practical interest in his first spiritual home. We beg to tender our warmest sympathy to all the bereaved ones, directing them to the re-union above, and in the meantime to the Father of all consolation and comfort.
A G.

New South Wales.

COROWA.—Last Sunday evening the chapel was crowded to hear Bro. Houchins deliver an address on "My impressions of Corowa and its people." This is the largest meeting we have yet known in the chapel—quite a number had to remain outside, being unable to find seats. We believe the address will result in good being done towards raising the standard of morality in the community. A number have already commended Bro. H. for his outspoken remarks on evils that are existing in the town. We expect a big meeting on next Sunday, when Bro. Houchins will preach his farewell sermon, and also on the following Sunday to hear for the first time Bro. Collins.
E. J. W.

ENMORE.—I am very glad to report that four came forward and made the good confession at the Tabernacle last night.
March 25th. E. J. HILDER.

Here and There.

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

Full house and one confession at Woollahra last Sunday night.

A. R. Main recently paid a visit to Zillmere, where he spoke three times to good audiences.

W. S. Houchins will preach his farewell sermon Corowa next Sunday.

N.S.W. Conference: Thursday, April 4th, Foreign Mission Meeting in City Temple.

We call special attention to J. Donelly's advertisement in the "WANTED" Column.

N.S.W. Conference: A reunion of members and friends will take place on Easter Monday, at Rose Bay.

D. C. McCallum writes that on March 17th, at Moree, they had one baptism, and that the meetings are good and improving.

If you want a Sunday School Lesson Commentary for the rest of 1901, do not forget that we have a supply on hand.

"A meeting of the churches and scattered brethren in the Horsham district is to be held on Monday, April 1st, commencing at 2.30."

Will churches in N.S.W. send Annual Fee before Conference Meeting Churches of 100 members, £1. Under 100, 10/-, to E. Gole, Castlereagh St., Sydney.

Next week we shall publish a list of the churches in Australasia corrected as far as we know up to date. Those wishing to make any use of this list during the next three months had better preserve the same.

The Hawthorn Mission is commanding splendid audiences and so far five have been baptised. On Sunday night last there was a great crowd. The friends there are expecting good results from this effort.

N.S.W. Conference:—Wednesday, April 3rd, Essay by Bro. Colbourne, in City Temple, and discussion, Subject: The Prospective View of the Cause of Primitive Christianity in N.S.W., its Hindrances and Agencies.

THE CENSUS.—For the sake of uniformity all brethren are urged to use the term "CHURCH OF CHRIST" in designating the Religion of themselves and families.

N.S.W. Conference: Good Friday. All day Conference in City Temple. Luncheon to delegates by sisters, 1 to 2 p.m. A tea in the evening at 6 p.m. Admission 6d. All members cordially invited; especially to Tea.

We learn with regret that Bro. Dr. Magarey of Adelaide died at his home in that city on Sunday last. No doubt a suitable obituary notice will be sent us for publication. We are under obligations to Bro. Jas. Manning for the newspaper extract.

We have received £2 from Bro. Thos. Rodger, Dunedin, N.Z. to be placed to credit of our FREE List. We send out a good many copies to aged and other brethren who are really unable to pay for the paper, and we are always glad of a little help in this direction.

Bro. James Lowe, the secretary of the church meeting in the Tabernacle, Dunedin, N.Z., two weeks ago reached his 76th birthday. He says that he is as well and hearty as he ever was in his life. The CHRISTIAN wishes him many happy returns of the day.

Will all our readers kindly bear in mind that no cards are necessary for admission to the After

Meeting at the Town Hall on April 4th, and do all in their power to induce as many as possible to attend. We hope to see it the largest gathering of our brethren ever held in Australasia.

The Annual Examination of the New South Wales Sunday School Union takes place on Saturday, April 20th. Entries close on April 1st. School Secretaries should see that all names are in before that date, and full lists of competitors sent to the Union Secretary as soon as possible after. By attending promptly to this the work of the Committee will be greatly facilitated.

For the SENATE give one vote to
J. G. BARRETT.

For the Yarra Electorate in the House of Representatives vote for

WM. WILSON.

For the Northern Melbourne Electorate in the House of Representatives vote for

ISAAC SELBY.

"Inquirer" asks: "Is it in accordance with the teaching of the New Testament or of the disciples to collect money from the public for renovating the place of public worship?" All we can say is that it certainly is not in harmony with the teaching of the disciples in Australasia, and this is so because they do not believe it to be in harmony with the New Testament.

The Annual Examinations in connection with our Victorian Sunday School Union will be held on Monday evening, 15th April, at the various centres as arranged, commencing at 7.30 sharp. On this occasion teachers and scholars will BOTH be examined on the same night. All country schools will arrange for holding the examination in their districts, whilst city and suburban schools with more than 10 competitors may have same held locally as arranged.

We are requested to point out to all holders of tickets for the "President's At Home" that it will be absolutely necessary to present the tickets at the door of the Town Hall in order to admission to the Reception and Tea. If you forget your card and leave it at home you had just as well go back and get it as you will not get in without the large card bearing your name. This is absolutely necessary for the protection of the caterers, Bro. Davies and all concerned. No cards or tickets of any kind are necessary for admission to the After Meeting.

On Tuesday evening last a pleasant social was held by the church in North Melbourne, occasion being taken to say good-bye to Bro. and Sister R. G. Cameron, Bro. and Sister Fred Collins and Sister McGivern. H. Hanslow presided, and short addresses were delivered by W. C. Morro and A. B. Maston. During the evening the chairman presented an illuminated address to Bro. and Sister Collins, a silver sugar bowl to Miss McGivern, and a purse of sovereigns to Bro. Cameron. F. Collins replied on behalf of himself and wife, R. G. Cameron on his own and wife's behalf, and W. J. Woodbridge said a few words of thanks for Miss McGivern. R. G. and Mrs. Cameron go in about two weeks time to Barker's Creek. Next week Bro. and Sister Collins leave for Corowa, N.S.W., and Miss McGivern goes to New Zealand. The evening was concluded with light refreshments. A most enjoyable time was spent.

The Dorcas Committee gratefully acknowledge the receipt of the following money, new material and clothing for the relief of those left destitute by the war in Africa:—From A Helper, 3/-; Mrs. Darnley, 1/-; Mrs. Varcoe, 3/-; Mrs. Railton, jun., 2/-; Mrs. Gladish, 5/-; Mrs. Webster, 5/-; Mrs. Sherwood, 5/-; A Friend, £1/-; total, £2/3/-. Parcels of clothing

from Brighton Sewing Class, Mrs. and Miss Quilliam, Mrs. E. Dickens, Mrs. Craigie; parcels of material from Mrs. H. Lyall, Mrs. Arland, Mrs. J. A. Davies, Mrs. Morris; new material made up from Prahran Dorcas Society, Mrs. Zeliuss, Mrs. G. Dickson, Mrs. Sherwood, Ascot Vale Dorcas Society. To all of those sisters we are grateful, and also to the many sisters who have attended those special rallies which have been held weekly since 23rd January and given us generous help in our work. We send in our box 231 garments.—ELIZABETH DAVIES.

Coming Events.

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

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.

WEDNESDAY, APRIL 3.—Lygon Street Chapel. Sisters' Annual Conference: Afternoon, 2.30; Evening, 7.30. All Sisters are earnestly invited. Reports of work, Election of officers, Papers by Mrs. M. W. Green, senr. and Mrs. J. A. Davies, Essay by Mrs. F. M. Ludbrook, "The New Life." Tea will be provided in the schoolroom at charge of 6d.

VICTORIAN CONFERENCE ARRANGEMENTS.

APRIL 3—SISTERS' CONFERENCE.

2.30 and 7.30 p.m.

APRIL 4—President's "AT HOME" in the MELBOURNE TOWN HALL.

The President of the Conference, Mr. J. A. Davies, and Mrs. Davies will be "At Home." Reception from 5.30 p.m. until 6.30 p.m., after which Tea will be served.

PUBLIC MEETING (Open to All)

at 7.45 p.m. Speakers: Brethren Gore, Walden and Johnston. A large choir, under the leadership of Mr. N. Haddow, will render a fine Musical Programme. Soloists, Miss Nellie McClelland and Miss Ethel Benson. Pianist, Miss J. Dickens.

APRIL 5—GENERAL CONFERENCE.

Begins at 10 a.m.

HOME MISSIONARY NIGHT at 7.30 p.m.

Speakers: W. C. Morro, Jas. Johnston, Geo. T. Walden, M. W. Green. Musical Selections.

APRIL 6—CONTINUATION OF CONFERENCE BUSINESS.

Devotional Meeting and Address at 10 a.m.

SUNDAY SCHOOL UNION at 2 p.m.

F. M. Ludbrook will introduce for discussion, the topic "SYSTEMATIC GIVING," on behalf of the Sunday School Union.

3 p.m., CONFERENCE ESSAY, by R. G. Cameron, Subject: "Our Present Opportunities and Obligations in Missionary Enterprise."

7.30 p.m., FOREIGN MISSION MEETING.

Speakers: W. S. Houchins, W. C. Morro, H. G. Harward, F. M. Ludbrook. Other interesting items on the programme.

LORD'S DAY, APRIL 7—CONFERENCE

SERMON at 3 p.m.

Preacher: H. G. Harward. Subject: "The Perfect Life"

EASTER MONDAY—CONFERENCE PICNIC.

Horticultural Society's Grounds.

(Take train to Burnley Station).

7.45 p.m., PUBLIC TEMPERANCE MEETING.

Chairman: W. C. Morro. Speakers: T. J. Gore and G. T. Walden. Attractive musical programme prepared.

MARRIAGE.

QUIRE—DAVIS.—On March 5th, at Dunmunkle, at the residence of the bride's parents, by Henry Leng, evangelist, Henry Edward, eldest son of Ephraim Quire, of Wolseley, S.A., to Annie Elizabeth, eldest daughter of William Davis, of Dunmunkle.

Acknowledgments.

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

FOREIGN MISSION FUND.

VICTORIA.	
Church, Swanston-st., Melbourne	12 3 6
Sister Anderson, Bealiba	0 5 0
Malvern Mission Band	2 2 0
NEW SOUTH WALES.	
Church, Woollahra	1 0 0
" Sydney	3 15 0
" Enmore	3 19 4
" Petersham	1 1 6
121 Collins-st.	F. M. LUDBROOK, Sec.
39 Leveson-st., Nth. Melbourne.	ROBERT LYALL, Treas.

SOUTH AUSTRALIA HOME MISSION FUND	
Alberton Church	0 17 6
Broken Hill	3 0 0
Norwood	6 0 0

65 Gouger-st., Adelaide. T. G. STORER, Treasurer.

VICTORIAN MISSION FUND.

Conference of Mallee Churches	£9 0 0
Church Lygon-st., per, Sister Dickens	1 0 0
" " " " Sister G. Dickson	1 5 0
" Geelong	1 3 6
" Taradale (Conference fee)	0 10 0
" Mooroolbark	0 10 0
" Bendigo	1 0 0
" South Yarra	0 10 0
" Shepparton	0 10 0
Sister C. H. Martin	0 5 0
North Carlton, per Sis. Kelson	0 7 6
Swanston-street, per Sis. Gladish	2 10 0
Mrs. Allan Stewart, Swanston-street	0 5 0
Hawthorn, Conference fee	1 0 0
Ascot Vale, Conference fee	0 10 0

M. McLELLAN, Sec., J. A. DAVIES, Treas.,
233 Drummond-st. "Milford" Church-st.,
Carlton. Hawthorn.

To Subscribers.

J. McGivern, 1/3; Mrs. J. Wark, 2/-; Mrs. J. Shepherd, 2/6; Mrs. Pascoe, 3/6; W. Symes, Mr. Knights, 4/-; H. G. Maston, J. Brownrigg (Mr. Frazer), W. J. Smith, Thos. Rhodes, 5/-; R. B. Haldaur, 5/3; F. Maslin, Jno. Scanegar, Thos. Johnson, Mrs. Orange, A. T. Magarey, Thos. Rodger, M. Glaister, 7/-; Isaac Selby, 9/-; Mrs. J. A. Gray (A. E. Gallop), 10/-; M. Taylor, 11/-; W. T. S. Harris, 11/3; R. Aitken, 15/6; R. H. Bardwell, C. M. F. Fischer, 20/-; Mrs. Quilliam, 21/-; Geo. Dickens, 26/6; Thos. Rodger (free list), 40/-.

WANTED.

N.S.W. CONFERENCE: A VACANCY will occur in Merewether field at end of April. The Sec., R. Steer, 25 Perry Street, Marrickville, will give all particulars to any EVANGELIST seeking position.

J. DONELLY wants a Driver to drive in the country, young brother preferred. Letters will find him in c/o A. Stern, 144 Flinders-st., Melbourne, until April 9th. Same address will find him in person on April 9th till 12 o'clock midday.

PREACHER WANTED.—G. H. BROWNE having determined to return East, an Evangelist is wanted by the West Australian Committee for the work at Kalgoorlie. A. E. ILLINGWORTH, Newcastle-street, Perth.

MEMORIAM.

In loving memory of our Millie, who fell asleep in Jesus, March 15th, 1899, at Colac.

She "fell asleep" in Christ her Lord:

She gave to him to keep

The soul his great love had redeemed,

Then calmly went to sleep:

And, as a tired bird folds its wings,

Sure of the morning light,

She lay down in trusting faith,

And did not dread the night.

—Inserted by her loving family.

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

Biographical.

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

Life of Elder John Smith.

"Do, then Brother David," said he. "Well, sir, I have thought of an animal that is one-fourth horse, one-fourth hog, one-fourth ox, and one fourth bear. I have no name for it. I never saw or heard of it before. Did you? Have you a name for it?" and he laughed at Smith's philosophy.

"Have you ever seen a bear, Brother David, or an ox?"

"Certainly," replied he; "but have you ever seen my animal?"

"Not the whole of it at once," rejoined Smith; "but I have seen and named every quarter of it. But think now of any thing that you have never seen, and have no word for, and I will surrender."

The Elder, though a man of fine natural sense, found nothing to say in reply.

After breakfast, Smith invited him to go with him over to Cane Spring and hear him preach.

"I will not go," said he; "and, besides, you will not preach there yourself to-day. The principal members of the church, having heard that you were coming, met yesterday, and locked up the meeting-house: they nailed up every window, too, and carried away all the fuel."

Smith was really perplexed; the day was cold, and the ground was covered with snow, and there was neither house nor barn convenient that he could occupy; but he was soon resolved.

"I will go over anyhow," said he. "But it is too cold a day for people to stand out in the snow to hear preaching; the women can not endure it: nor, indeed, can the men. I will go over and see whether we can get in. If not"—and he arose and took his stand at a middle door, between the two rooms, and measured the space around him with his eyes—"If not, I will just come back and stand here, Brother Chenault, and talk to as many as can get into these rooms. I know you will not turn your neighbors out, in such weather as this. Yes, Brother David," continued he, seeing the Elder's looks protesting, "I will do that very thing."

"Lord!" sighed the Elder.

"Yes, Brother Chenault," said Smith, "I can not see them standing out-doors this bitter day. I will go and bring them right here by this great, roaring fire."

When he reached the meeting-house, which was but half a mile distant, he found a congregation of men and women already assembled. The fuel had all been removed; but groups of people were gathered around piles of brushwood, which had been fired in the woods near by, and they were waiting, with much patience, for the preacher that never failed to meet his appointments.

The doors of the house were locked, the windows were securely fastened, and every means of entering, save one, was out of the question. Some, who claimed to have an interest in the house, came to him and proposed to force an entrance; but he would not permit it to be done. Calling a little boy to him, he said:

"Run over to Mr Chenault's, my son, and ask him to be kind enough to send us a key that will unlock the meeting-house. Tell him that the people can not stand in the snow even to hear me preach, and that, if we can not get a key, I must take them to some other place."

A key was sent. The doors were quickly opened, and the house was soon made warm, and John Smith went in and sowed the seeds of an abundant harvest that day from the pulpit of Elder Chenault!

CHAPTER XXV.

The church at Mount Stirling had in 1828, voted out her Covenant, yet she continued to correspond with the Association. Like Sharpsburg, Owingsville, and Spencer, though satisfied that Associations were unauthorized by the Scriptures, she chose to remain in connection with them for awhile, in the hope of soon seeing them converted into general assemblies for the worship of God. They were constrained, too, by their love for Smith, to stand around him, a wall of defence as long as there was a hand or a voice in the Association to be lifted up against him.

It will be remembered that the usual time for the meeting of the North District Association was the fourth Saturday in July, and that Smith had withdrawn from the church at Grassy Lick at its stated meeting in June. He now hastened to present his letter to the church at Mount Sterling, which came together for business on the second Saturday in July, and he was cordially received into their fellowship. They had already appointed their messengers to the Association, however; but when Smith told them that, for certain reasons, he wished to have a voice in the meeting at Unity, they recalled those whom they had appointed, and sent him, with three others, in their place.

In the meantime, the Disciples that had withdrawn from Grassy Lick, met together again, and resolved to build a meeting-house as soon as practicable. Until the house was completed, they continued to worship in the grove, where they had erected a rude stand, and rolled the logs together for seats. They met at first monthly, on the third Sunday; for Smith had promised to be with them, on that day, as long as he could. They had no elders for some time; but David Badger and Franklin Taylor were chosen deacons; afterward, when they began to meet weekly, Philip Hathaway, Newton Lane, David Cassady, and Samuel Carrington were ordained elders. The church continued to grow in influence and in numbers, and faithfully tried to conform, in all respects, to the Ancient and Apostolic order of things.

The following words from the lips of Elder Smith, have special interest in this connection:

I have sometimes been asked why I left the Baptist Church, and I have, on several occasions, answered, in substance, as follows:

I. I did not believe the doctrines of the Philadelphia Confession of Faith to be in accordance with the Word of God; and, of course, I could not conscientiously teach them.

II. I could not find such a thing as a Baptist Church named in the Bible.

To be continued.

McIntyre Bros.



McIntyre Bros. 1/3 Tea.

The wonderfully high quality of McINTYRE BROS. 1/3 TEA is maintained without interruption year in and year out. The faultless system under which this favorite Tea is handed to you leaves absolutely no loophole for imperfections of any kind. McINTYRE BROS. control its production and control its distribution. No agents handle it. No travellers sell it. From the day the Tea leaf is picked and shipped to the day it is passed over the counter or delivered to your home, McINTYRE BROS. alone are responsible for it. Write for Samples.

Obtainable ONLY from
McIntyre Bros. } 105 ELIZABETH STREET, (near
Tea warehouse, } Collins Street MELBOURNE.

—; And Branches:—
208 Smith-st, near Johnston-st., Collingwood; 206 Chapel-st. near High-st, Prahran; 182 Clarendon-st., near Dorcas-st., S. Melb. 87 Swan-st., near Lennox-st., Richmond; 44 Bridge-st., Ballarat Next the Shamrock, Bendigo No Agents or Travellers

OWEN'S

Phosphorine

IS THE BEST TONIC

FOR THE
BRAIN AND NERVES.

OWEN'S PHOSPHORINE
Prevents Colds, Influenza, &c.

For Loss of Appetite, take
OWEN'S PHOSPHORINE.

Owen's Phosphorine } Cures Headache,
Price: } Neuralgia, and All
1/6, 2/6 & 4/6 } Affections of the
per Bottle. } Nervous System.

PREPARED ONLY BY

EDWARD G. OWEN,
HOMŒOPATHIC CHEMIST,
189 Collins street, Melbourne.

Contractor for the supply of Medicines to the
Melbourne Homœopathic Hospital.

New South Wales Conference.—R. Steer, Secretary, 25 Perry-st., Marrickville, Sydney. E. Gole, Treasurer, 28 Castlereagh-st. Sydney.

Federal Parliament.

House of Representatives.

YARRA YARRA ELECTORATE.

WILLIAM WILSON,

The Liberal and Protectionist Candidate.

RESPECTFULLY SOLICITS YOUR VOTE AND INTEREST.

Vote for **William Wilson.**

This Volume contains all the very best things ever written by the lamented

STEPHEN CHEEK

In his spicy little paper which he conducted between 1880 and 1882. Anyone who ever saw the journal referred to will at once acknowledge that it was correctly named the

MORE THAN 200 PAGES.



IT IS
ATTRACTIVELY
PRINTED
AND BOUND.



IT CONTAINS
ENTERTAINING
READING FOR
ALL CLASSES.



OVER 100 ARTICLES.

Because Truth it does contain, and certainly it is put in a most Christ-like spirit.

— * PRICES * —

PAPER—Single Copy, 1/-; Six, 5/-; Twelve, 8/6. CLOTH—Single Copy, 1/6; Six, 8/-; Twelve, 15/-
Post Free to any part of the World.

Send to AUSTRAL PUBLISHING CO., 528 ELIZABETH STREET, MELBOURNE