

The Australian Christian.

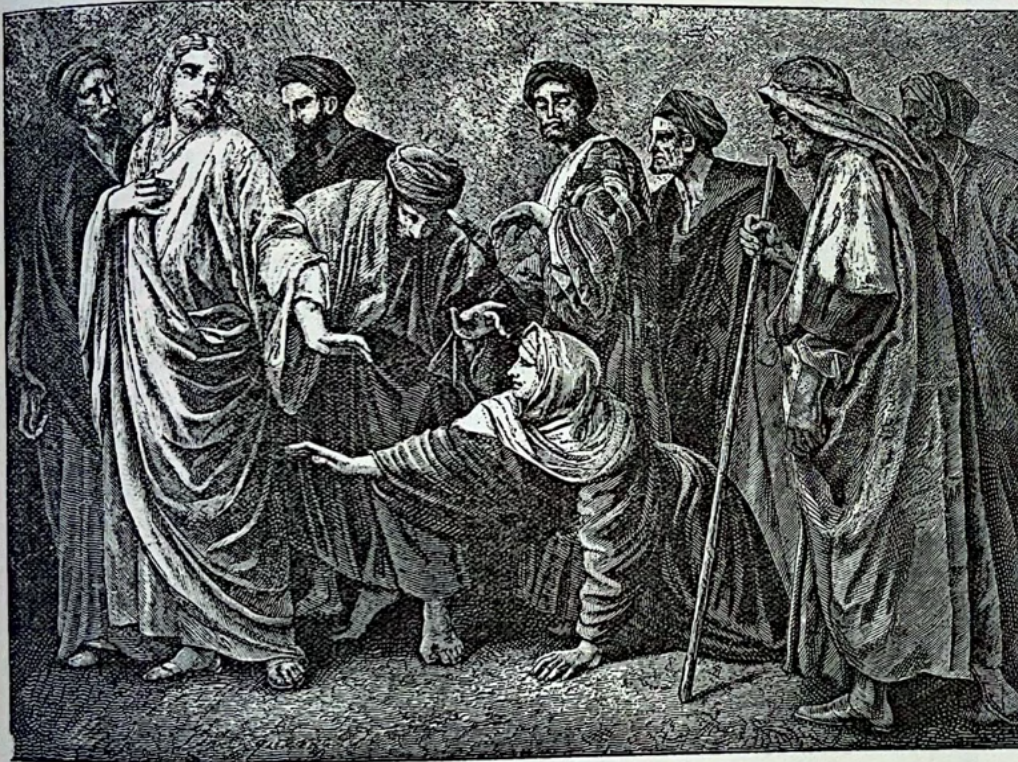
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VISIONS OF THE CHRIST.



Touching the Hem of His Garment.

A. F. TURNER.

"If I may but touch his garment I shall be whole."

MATT. 9 : 21.

She only touched the hem of his garment,
As to his side she stole,
Amid the crowd that gathered around him,
And straightway she was whole.

Just whom this woman was it is difficult to say with any degree of certainty.

According to tradition she was a Gentile and a resident of Caesarea Philippi. She is said to have proclaimed in the presence of Pilate the innocence of Jesus, and wiped his face with her handkerchief as he was on his way to Golgotha. It is also stated that she erected two bronze statues in front of her residence in commemoration of her cure, one of these representing Christ, the other herself in an attitude of supplication.

The complaint from which she suffered was a particularly distressing disease, not only because it unfitted her for some of the most important relationships of life, but because, according to the law of Moses, it made her ceremonially unclean. Added to this, such was regarded by the Jews as one of the consequences of sinful habits; in short, her trouble was such that she was practically excluded from social life, as well as the pleasures and privileges of the religious assembly.

To obtain a remedy for her trouble she had consulted no end of physicians. Luke says she had "spent all her living" upon them, but it was all to no purpose; instead of getting better, she gradually grew worse.

We can easily understand her feelings of despondency as she realised her helpless and hopeless condition.

But one day, as she mingled with a crowd of people, who more out of curiosity than anything else, were following Jesus, she hears

of the wonderful cures which he had already performed, and these too without money and without price; her hope is aroused, and as a last resort she determined to try this great Physician, and see if she cannot be healed of the dreadful disease which for twelve years she had been afflicted with. So, pressing through the crowd, she got behind the Saviour, and thinking to herself that if she could but touch his garment she should be whole, she stretched forth her hand and touched its hem.

In so doing she gave evidence of a very strong faith in the healing power of the Great Teacher of Galilee, and as a reward for it she instantly feels a thrill of health and vigor pass through her body.

Jesus, suddenly realising that a power had gone forth from him, turned round and asked, "Who touched my garments?" The disciples wondered at the question, seeing that there was such an immense throng gathering round. To Peter it was especially surprising, and so he decides to at once put the Master right concerning the matter, so he said, "The multitude throng thee and press thee, and sayest thou, Who touched me?" Jesus replied, "Somebody has touched me, for I perceive that virtue is gone out of me," and at the same time looking round, his eyes caught sight of the woman. She fearing perhaps that he was angry—for the touch of one afflicted as she was caused ceremonial uncleanness—but realising that it would be the height of ingratitude not to acknowledge it, came trembling and in the presence of the people declared for what cause she had touched him, and how she had been immediately healed. Jesus said unto her, "Daughter, thy faith has made thee whole, go in peace and be whole of thy plague." She now understands that the call of this Great Physician was not to chide, but to still further bless her. His asking, "Who touched my clothes?" was not that he was ignorant of what was done, or who it was that did it, but that he might draw her from her obscurity, and that she may acknowledge that she had obtained the healing for which she had sought. Thus too, not only would the new strength which had been given her be owned, but she would be led to realise that instead of her touch polluting him, his had cleansed her.

Now the healing of this woman is typical and illustrative of the plan of salvation which Christ has provided for the human family. Just notice the following points:—

1. *The way in which her faith was received.* The narrative tells us that "she had heard concerning Jesus." Then it came just in the ordinary way.

Paul, in Romans 10 : 17, says, "Faith cometh by hearing," and this is just how hers was received. But while this was so,

you will notice that it did not avail until it was manifested by an overt act. Not until having heard of Jesus she overcame all obstacles, and putting forth her hand she touched the hem of his garment, was she healed of her trouble.

Had her faith not led her to thus act it would have been of no avail. And just so it is in regard to our faith in Jesus, we must not only believe in his power to save us, but our faith must be strong enough to manifest it in an overt act. If it stops short of obedience it is useless, and the healing cannot be ours.

But, you ask, how can we manifest our faith in Jesus by an overt act to-day? We cannot touch the hem of his garment as did this poor woman. We cannot go to Capernaum, and even if we did he would not be found there any more than in Australia.

True, friends, this is so, but let us remember that Jesus is much nearer to us than Capernaum. We can touch the hem of his garment to-day in the ordinances which he has left us. Before ascending to his home above, he said to his disciples, "Go ye into all the world and preach the gospel to every creature," and at the same time promised "He that believeth and is baptised shall be saved." See *Mark 16 : 15-16*.

It is in this ordinance that Christ promises to meet every person who, polluted by sin, desires to be healed. To everyone who believing him to be the Christ the Son of the Living God, and trusting him alone for salvation, obeys him in this ordinance, he says, "Thy faith hath made thee whole."

2. *She fell down before him and told him all the truth.* Why do this? The crowd were not wishing to hear all about her trouble and her faith. They wanted to get to the ruler's house, and see the child restored to life.

Yes, but Christ wanted this woman's faith to be seen of others. He did not wish it to be hid.

And so it is with ours. Jesus wants us to confess with our lips our belief in him as the Christ. To incite us to do so, he says, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven" (*Matt. 10 : 32*).

Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (*Romans 10 : 9-10*).

And why should we not do so? When we think of all he has done for us, and is still willing to do, why should we be ashamed to confess him before men?

3. *Though the crowd pressed on Jesus, they received no healing influence.* Only she who put forth her hand and touched his garment received a blessing. So Christ has untold blessings for us all, but what we receive from him will depend upon the amount of faith and love and trust with which we come to him. Many of us are acquainted with much in the life of Christ. We know much about the historical Jesus, and perhaps are numbered amongst his followers, but do we sufficiently realise our need of him? Do we put forth the hand of a living and devout faith to receive his blessings?

You will notice that it was when this

woman lost her confidence in the physicians to heal her, and in herself to get well, that she was nearest to the complete cure.

And just so it is with us, when we give up the idea that we can get rid of sin ourselves, or by any human devices, that we are nearest to the cure. When we realise that there is no other name under heaven by which we can be saved but his, when we realise that if ever we are to be cured it must be by the Great Physician, and show that we do so by coming to him in his own appointed way, then it is that the joy of salvation floods our souls.

Will you then thus yield yourself to Jesus? Will you bring your diseased and sin stricken soul to him? He is just the Physician you need, and his remedy is just the one you require.

We have within us an ever flowing fount of sin. Our life, like the blood of this woman, is running hopelessly to waste, and for its cure there is only one Being throughout the great universe and but one remedy that can heal us; they are Jesus and his atoning blood. No person can be healed of sin unless by coming to him. No matter whom or what you may try, only in him is healing to be found.

If then, dear reader, you have not already done so, will you come to him and take his salvation according to his directions? You need not be afraid, nor yet need you doubt his ability to save you.

No one who will trust Jesus, and surrender himself or herself to him and his service, will be rejected, no matter how deeply they may be stained with sin.

He will receive and forgive and bless them, for such always touch the chords of his tender and infinite compassion.

Touch then the hem of his garment!
And thou too shalt be free;
His saving power this very hour
Shall give new life to thee!

Selected Articles.

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

How He Came.

J. S. LAMAR.

God's purposes are so far above the plane of human thought that the anticipations of men respecting them are seldom correct. They view divine prophecy from their own low plane of earthiness, and, even with the best intentions, the view is apt to be partial and indistinct, and perhaps colored by local and personal hopes and feelings. The predictions concerning the coming of the Messiah were thus misunderstood, and possibly we misinterpret those relating to his coming again. Nor is it matter of surprise that men failed to penetrate the depths of the divine wisdom, or to understand the thoughts and designs of the divine mind. They are always higher and better than heart of man can conceive.

The Grecian conception of divine incarnations was a caricature of divinity and a false representation of humanity. The products were neither gods nor men, but a sort of commingling of human appetite and passion with superhuman power—a mere deification of the animal man. I do not

know that the Jews had formed any definite conception of the modus of his coming, but if so it was probably suggested by Old Testament theophanies, leading them to anticipate the sudden appearance in a human-angelic form of a mysterious being clothed with divine attributes. But we may well believe that the idea of his coming in a way at once natural and supernatural had never entered their minds. If they thought that he was to be "born"—as their prophets clearly taught—this must have meant to them only that he was to come as a man, and that any divine qualities subsequently manifested were to be superadded. By an apotheosis the man was to be *divinized*, and exalted to the high messianic rank foretold of him.

But the fact was that, though conceived by a woman, it was through spiritual influence alone—the special presence and power of the highest. Miraculous it certainly was, but miraculous only to us—only because extraordinary and abnormal. To profound and reverent thought it was not more wonderful, not more mysterious, involved no more of divine power, than ordinary generation. All children are his children; all men are his sons, deriving their birth and their being from the power of the highest, but Christ was begotten without the intervention of a human father, and was hence, distinctively and by pre-eminence, "the only begotten of the Father." While, therefore, it may be in a lower sense and less indicative of special nearness and immediate intimacy, still in a true sense, we are all his children and may address him in believing prayer, as "Our father which art in heaven."

In limiting the application of the phrase "only begotten" to the one historical begetting in time, I would not be understood as abating in the slightest degree the doctrine of our Saviour's eternal pre-existence. I mean only to exclude the theological language which has come to us in the symbols of the fourth century and later, and which represents him as *eternally begotten*—language which is so remote from human experience and observation, and consequently from the *usus loquandi* of the human race, that it conveys no definite meaning. This is not to say that the doctrine is incomprehensible by finite minds, for that might well be, but that the words themselves, thus used, can not be understood without predicating eternity of the virgin mother, and thus making her a deess. This would not only be absurd in itself and directly contrary to Scripture, but would give up the humanity of Christ. Hence I hold that it is sounder in faith, as well as more wholesome for thought, to speak of the pre-existence in the language of inspiration: "In the beginning was the word, and the word was with God, and the word was God. . . . The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father." This may be too deep for us to fathom, but we can at least perceive that their relation was in the beginning—in eternity—analogous to that of a word to its idea—the expression and revelation of it; the means by which it communicates itself, manifests its nature, exerts its power and accomplishes its objects; and that they are distinct yet one—the word

being in the idea and the idea in the word.

While no human mind could have anticipated his coming thus, now that he has come, we can recognise the infinite wisdom in it—nor can we think of any possible way by which he could, not only have appeared to be, but actually have been, at the same time true and perfect man, and true and perfect God; not merely a divinised man, nor yet humanised God, but essentially and absolutely, in the unity of his being, the God-man.

In sending his only begotten Son into the world, the Father might have selected his birthplace anywhere within it. Royal palaces, luxurious mansions, comfortable homes, the humble houses of the poor and the costly residences of the rich, all were before him, and he could have so directed his providences and have brought them into concurrence, as to have the birth just where he pleased. It was not of necessity therefore, nor by chance, but by deliberate choice and actual preference that he selected out of the whole world perhaps the last place

that human beings would have looked at for such an event—a place too low and mean and wretched to be considered or thought of for a moment—and he constrained the mother to be there at that particular time, and to shelter and shield herself in a miserable stable among brute beasts!—a public stable, with its most offensive filth, its malodorous smells, its gloomy fears, its disturbing and startling noises, its utter cheerlessness—without light, without fire, without the touch of a woman's hand or the sympathy of a woman's heart—far from the loved ones at home, alone in her distress and suffering, miserable and forlorn—it was there that the blessed virgin "brought forth her firstborn son, wrapped him in swaddling clothes, and laid him in a manger."

The world has not forgotten—it can never forget—the unspeakable lowliness and wretchedness of his chosen birthplace. But how truly are God's thoughts higher than ours! Had it been in a palace, or a mansion, or even in a plain, comfortable home of a well-

to-do citizen, it could never have so touched humanity's heart, nor have so called out humanity's grateful sympathies. As it was, the highest genius of art has clothed those humble surroundings with beauty, and glorified that rude manger with a divine halo. Eloquence, poetry and music have drawn inspiration from it. In view of it the children of the world, their parents and friends have sung their glad Christmas songs, and have been drawn into sympathy with the divine heart by the attractions of a scene so humanly repulsive, so divinely fascinating! The door of heaven was also opened and the angelic host sang *gloria in excelsis*, and every inhabitant of the earth—the great, the small, the rich, the poor, the old, the young, the highest monarch, the humblest shepherd, every one for himself may hear the glad message, "To you is born this day a Saviour which is Christ the Lord." Ye shall find the babe in swaddling clothes, lying in a manger—the Son of God—the Son of man.
—*Christian Evangelist.*



Photo by Ernest Gall, Adelaide.

TEACHERS AND SCHOLARS OF CHURCH OF CHRIST CHINESE MISSION, ADELAIDE, S.A

This Mission was started under the auspices of the Foreign Mission Committee on 13th March, 1900. The evening classes are held on Tuesdays and Thursdays. There is also a Bible Class on Sunday afternoons. They are held in the Grote-st. chapel, with Bro. William Jackson as superintendent.

There are twelve scholars attending the classes, and seventeen teachers. The scholars are very persevering and eager to learn, and seem increasingly inclined to read and get instruction from the word of God. Several have expressed a desire to obey their Lord in the institution of baptism, which we hope

will be fulfilled when they fully understand the significance of the ordinance. We believe that our labors among the Chinese will be blessed of the Lord. The Committee will be glad of the help of brethren and sisters who are interested in Mission work.

—ARTHUR A. VERCO, Sec.

Christianity Indestructible.

SAMUEL ELBORN.

Christianity is a good thing. There is nothing better than it anywhere, for it has proved itself the best of all, and experience declares it to be so, and prefers it to any other religion known to us. We do not deny that there is good in all the isms which are in the world, but the Christianity of Christ is all good—good all through, good in the beginning, middle and end. This is not to be wondered at, for God is its author, and everything which originates in his mind and comes from his hand is necessarily good in the superlative degree. Christianity is not only good, but it is also so good as to be indestructible. Notwithstanding this truth, men have attempted and are still attempting to destroy it, but all in vain, as the following facts clearly show:—

I. The Jews tried to do so. They were the betrayers and murderers of the Lord of life and glory. By wicked hands they took and slew and hanged him upon the tree, and by so doing thought that they had nipped in the bud the designs of Jesus and had forever rid the world of him and his influence and teachings. In this act they imagined a vain thing, for he rose from the dead a mighty conqueror over all his enemies. As the Jews persecuted the Master, so did they his servants the apostles. With threats of imprisonment, scourging and death, they commanded them not to speak at all, nor teach in the name of Jesus (Acts 4: 19-20). The infant church at Jerusalem was not long in existence before it was scattered abroad by the hand of the persecuting Jews; but this act of theirs did not ruin Christianity, but rather furthered it (Acts 8: 1-4). So strong was the hatred and determination of the Jews to destroy Christianity that when they could not accomplish their purpose outside the church they entered it by stealth, with the view of spying out the liberty of the brethren and decoying them back to Judaism. In this last effort of the Jews to destroy Christianity they failed, and so it lives to-day, a standing rebuke to their hostility, and a monument of its indestructibility.

II. The Romans did their best to destroy Christianity. This is an historical fact. The persecutions which they waged against it were many, fierce and cruel. Beginning in the days of the apostles, they continued for many years and were so severe that the mildest of them was terrible in the extreme. James was killed with the sword, and Paul was beheaded, and Peter was crucified, and John was banished to the lonely island of Patmos for the word of God and for the testimony of Jesus Christ. The faithful were everywhere mown down like grass by the scythe of the Roman power, and all with the view of sweeping Christianity clean off the face of the earth. So determined was the effort of the Romans to gain this end that nothing can account for its absolute failure except the divine and inherent vitality of Christianity.

III. Infidels of all ranks, classes, and conditions of men and women have done, and are still doing, all they can to destroy Chris-

tianity in the delusive hope that they will yet succeed. The Bolingbokes and the Humes and the Paines have ably written, and the Owens and the Ingersolls and Holyoakes have lectured eloquently against it, and with an ingenuity worthy of a better cause. Publicly and privately, and by pen and tongue, sceptics of all shades of opinion, scholarship and standing in the literary world, have done and are still doing all in their power to destroy Christianity, but the task has hitherto been a fruitless one, and may well be given up as hopeless. No weapon which has been formed against Christianity has ever prospered, but on the contrary has proved itself far too weak to do it any real harm.

Why is Christianity such an indestructible thing? Why has it successfully withstood the virulent assaults of the Jew, Roman, and infidel? Why does it stand forth to-day as a conquering hero over all its enemies? Why does it live after such a chequered history of nineteen centuries and is more influential than ever, and the greatest power on earth? In reply to these pertinent questions we say there are two things at least in it which clearly account for its indestructibility:—

I. Its contents, which are facts clearly enumerated in the order of their occurrence by the pen of the Apostle Paul (1 Cor. 15: 1-4). These facts are the sublimest and most wonderful known to us, and are the product of God's love to man, and when we consider their design and influence upon all who believe them, their indestructibility is perfectly evident.

II. The contents of Christianity are also precepts. While the facts of it are for our faith, the precepts are for our obedience and as conditions of salvation. In the full import of the term they are repentance, confession and baptism, and continuance in the apostles' teaching, fellowship, breaking of bread, and prayers. These are so adapted to man as he is that they cannot be destroyed, and are as indestructible as the facts themselves.

III. Beside the facts and precepts, there are also promises in Christianity which are rich and precious, and so they are, for briefly stated they are forgiveness of sins and reconciliation with God, peace of mind and hope of glory, immortality and eternal life. These promises are enjoyed by all obedient believers in Jesus Christ, and are of such a nature that their destruction is absolutely impossible. Such a Christianity as this, containing as it does such sublime facts and appropriate and necessary precepts and glorious promises, is from its nature indestructible in the face of the most persistent and powerful opposition.

IV. In addition to the contents of Christianity there is also the word of God, which expressly and positively declares its indestructibility, and in language which cannot be mistaken (1 Pet. 1: 24-25; Matt. 16: 13-18). How true are these words the past history of Christianity clearly shows and impresses upon our minds. Up to date they have been literally fulfilled, and from the past we may judge of the future, and be fully assured that all the powers of demons, Satan

and death which have fought against it will never prevail.

When we consider the loving, merciful and gracious design of Christianity—the peace-giving and soul-ennobling and heart-purifying effects of it, and the life which those live and the hope which animates all those who accept it with an obedient faith, its destruction is out of the question. While there are those who oppose Christianity, and would if they could banish it out of the world, there are far too many living under its benign influence to prevent such a dread calamity ever taking place. The blessings of the Christianity of Christ are far too many and valuable, and form the most delightful part of human experience ever to allow anything else to supplant it and take its place in the world. The indestructible nature of Christianity proves its divine origin, and makes it worthy of a strong faith for our own sakes and that of others and the honor of him who is the sum and substance of it.

Sunday School.

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

LESSON FOR JULY 28TH.

“God Calls Abram.”

GEN. 12: 1-9.

GOLDEN TEXT:—“I will bless thee, and make thy name great; and thou shalt be a blessing.—Gen. 12: 1.



HE call of Abram took place about as long before Christ as we are living after Christ. Abram obeyed the call, and thus became the father of the faith-

ful, and the one in whom and through whom God was to bless the world for all time. Though seventy-five years old, Abram, as it were, began life anew by leaving his country, his kindred and home for an unknown country. In the call there was

A COMMAND AND A PROMISE.

Though commanded to leave country, kindred and home, God compensated by a richly laden promise. Abram made a sacrifice, but God blessed him. The sacrifice was small in comparison with the reward. God promised (1) to make him a nation; (2) to bless him; (3) to give him fame; (4) to make him a blessing; (5) to bless his friends; (6) to curse his enemies; and (7) to bless the world through him.

JOURNEY AND ARRIVAL.

Abram, with his wife, Sarai, and Lot, his nephew, with his servants and herds and flocks, started out upon a five hundred mile journey. This trip would undoubtedly have taken several months, for the cattle would

have to graze and rest by the way. Nothing of interest is recorded as happening on the journey. In due time Abram arrives in the land of Canaan with all his belongings. It was long after Abram's time that Canaan was given as a possession to the children of Israel.

APPEARANCE AND SACRIFICE.

At the plain of Moreh, near Shechem, Abram camped. No doubt the trees on this plain afforded shade; while for the cattle grass would be in abundance. Here God appeared to Abram and promised the land of Canaan to his seed. Grateful for a safe journey and safe arrival, Abram acknowledges his gratitude by building an altar to God and offering sacrifice at a place called Bethel, twenty-three miles farther south. He then continues his journey.

JAS. JOHNSTON.

The Home.

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

The New Cookery.

Since Lizzie goes to cookin' school the house don't seem the same:

Most everything we get to eat has got a fancy name, An' none of it is what we like, but what's the use to kick?

I reckon it's all right so long as it don't make us sick. But, somehow, well, I'm gettin' tired of this here "consommay."

An' salads that's as spiritless as last year's crop o' hay. Since Lizzie goes to cookin' school she don't cook like her ma,

She has to have a apron on—the best you ever saw, It's frilled an' puckered here an' there, an' trimmed around with lace;

I reckon Lizzie'll be all right when she has struck the pace.

But, somehow, well, it seems to me I can't just get the hang

Of, when I'm eatin' custard pie, to call it a "merrang."

Since Lizzie goes to cookin' school, we don't get no more mush,

An' when I say I'd like some greens, she says, "Now pa, you hush!"

She holds a fool the'mometer on everything she cooks, An' scolds because the cook stove won't run 'cordin' to the books.

But, somehow, well, the things don't seem good after they are carved,

Since Lizzie goes to cookin' school—why, say, I'm blamed near starved.

—Baltimore American.

The Old Doctor's Advice.

The old doctor took a holiday last winter, and went to New York to visit Perry, one of his college classmates. "There are only we two gray headed old fellows left of all the boys," he said, before he started from the village. "Perry is a very successful man. He gave up business two years ago, and now occupies himself with church and charitable work. It will be a pleasure to meet him, for we shall have plenty of time for talking over the old days."

The doctor gave two days to his visit. Mr. Perry was eager in his welcome, meeting him at the train. "I must ask you," he said, when they were seated in the coupé, "to stop an hour at a temperance conference, I am chairman, and I must be there."

The conference over, they drove home; but one or two committees on civic reform and Armenian relief were waiting for Mr. Perry.

"Come into my study," he said to the doctor. "You'll be interested in these great movements, I'm sure."

The doctor sat listening in silence. There could be no doubt of Mr. Perry's interest. He spoke with a feverish energy on every point as it arose. When the men had gone, he carried the subjects that had been under discussion to the luncheon table, talking incessantly of the need of "immediate action, increasing action" on the part of Christians in divers great efforts now being made. In the afternoon the doctor hoped for a quiet talk or a drive out in the park.

"There's nothing I'd like more!" said Perry. "But I never find time for a quiet, idle hour; and as for the trees and sky, I've almost forgotten what they look like! I have reports of two hospitals, of which I am manager, to audit this afternoon, and to-night I speak at a men's Christian conference. You will come with me?"

The second day passed like the first. The doctor noted his friend's lean, twitching features, his dry lips, his restless glance, his irritable voice.

"When do you rest?" he asked.

"The fact is, I don't rest," said Mr. Perry.

"When I go to bed, my brain is so busy I can't sleep. But what can I do? The world is perishing. It needs Christian effort, and when I went into the work a dozen new ways opened before me every day. I'm not a young man. My time is short. I must serve God while I am here."

The old man looked at him a moment. "The world," he said, solemnly, "was in need of a Saviour. He came. He saw the work that he had to do for all the ages to come, and he knew that it had to be done in three short years. Yet in those three years he never was hurried. He had time to love his friends and be happy with them, to go apart to the mountains, to be alone by the sea, to listen quietly for God's voice everywhere."

"Am I mistaken, then, in doing God's work?" cried Perry, angrily.

"No, but you are mistaken in thinking you can do it all. Do your little share, and rest in God. He will go on with it as he did before you came, and will do after you are gone."

Sister Tonkin communicate at once with F. M. Ludbrook. A monster farewell missionary service will be held in Melbourne during September.

Miss Thompson reports a fairly comfortable hot season. All are waiting anxiously for the rains.

In a recent letter Miss Thompson writes: "I saw a funny thing the other morning. I waited at one place for a while, as I heard a man was to be possessed with a god and would cure the sick that were brought to him. He began to shake all of a sudden and swayed backwards and forwards on his toes, and gasped a little. Then the people came to him, and told him their troubles. I asked some of them what he told them, and it was extremely ridiculous. I pitied the poor people who could believe such things."

Mr. and Mrs. Stubbin are at home at the Mission House, Baidyanath, Deoghur, India. They will be there till Christmas at least. Mrs. Stubbin did not find it too warm to study during the hot season. It was unnecessary for her to go to the hills.

"Baidyanath is a great field for work of all kinds. Here is one of the great shrines of India; and great numbers of pilgrims come here from all parts of the country, so that often there is an opportunity to deliver the message to some who otherwise might never hear it."

MISSIONS.

"See o'er the world wide open doors inviting:

Soldiers of Christ, arise and enter in!

Christians, awake! your forces all uniting,

Send forth the gospel, break the chains of sin!"

Missions—Home and Foreign—are the salvation of the modern church. Missionary zeal characterised the primitive and apostolic church. In fact, when one comes to think of it, the New Testament is emphatically a book of missions. Take missions out of it, and you haven't even a skeleton left.

John the forerunner was a missionary.

Jesus our Lord was a missionary.

The twelve apostles and seventy disciples were missionaries.

The church scattered from Jerusalem by persecution showed the missionary character of its faith by the scattered ones going everywhere preaching the Word.

The Holy Spirit was, and is, a great missionary. The church is the missionary society through which he graciously works.

The first annual offering in the new century ought to mark a distinct forward movement on the part of all the churches in the Foreign Mission enterprise. May God give us eyes to see the "open doors," and the needed grace and courage to go in and possess the lands for his glory.

No church, however small or weak financially, should deny itself the great privilege of partnership in the great missionary cause. The elders should see that every member gets a F.M. envelope for the July collection, and that effective teaching and exhortation precede the day appointed for the offering.

Auckland, N.Z., June 19. T. J. BULL.

Our Missions.

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

Foreign Mission News and Notes.

H. G. HARWARD.

During the past two weeks Miss Tonkin has visited eleven of the Melbourne congregations. Notwithstanding the little time for preparation, good meetings have been held everywhere. Our missionary is spending some time in Sydney, and will return by way of Melbourne to S.A. about the end of July. She will have time for a few more meetings in Victoria. Churches desiring a visit from

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A. B. Maston - - - Managing Editor.

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The Leader.

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

The Gentile Problem.

In estimating the progress made by Christianity in overcoming the forces opposed to it, due consideration must be given to the tremendous odds which confronted it at the beginning, and which, ever since, in a more modified form, have been arrayed against it. In modern warfare we have been learning how difficult it is to dislodge an enemy from a strongly entrenched position. But the strongest defences ever invented by military genius are weak things compared with the solid walls which surround the citadel of custom and prejudice. The thoughts and ideas which have been the result of the slow development of thousands of years are not easily changed. They have become an integral part of the life of the people, and seem as necessary to them as the sunshine and the air. It was this mighty obstacle that stood in the way of Christianity. In the East, this obstacle was represented by Judaism; in the

West, by paganism. That Christianity did not succumb to both, but on the contrary came off victorious, is unquestionable proof of its divine origin. That Judaism and paganism left scars of the conflict upon Christianity is a further proof of the mighty hold which the traditions of the past have upon the people. The leaven of both of these forces can be seen at work as we study the history of the early church, and after a period of nearly two thousand years there are none bold enough to say that the leaven has worked itself out.

In the present paper it is not the Judaic but the pagan difficulty that possesses points of interest for us; and in the pagan difficulty not the wondrous spectacle of the fall of paganism in Europe—in some respects the most astounding event in the world's history—but the difficulty which confronted the first Gentile converts in the maintenance of their Christianity in the midst of their pagan surroundings. The understanding of this difficulty is essential to the understanding of Paul's letters to the Corinthian Christians. These epistles, which it is clearly evident are made up of answers to questions propounded by a perplexed people, reveal in a very distinct manner how hard the fight was between the new Christianity and the old paganism. The Corinthian church in the nature of things could scarcely be expected to be a model one. Professor Ramsay describes it as "a scanty, needy group, almost submerged in the surrounding ocean of paganism, keeping their heads above it only with difficulty, and with a constant tendency to sink again beneath the surface." In considering the condition of the Corinthian converts it should be remembered that environment has much to do with conduct. They had just risen out of the dead level of paganism, and had to learn the very alphabet of Christianity. Paganism surrounded them everywhere. We, with our Christian environment can scarcely appreciate the overwhelming temptations which daily beset the Corinthian Christians. We have grown up, it has been well observed, "amid an atmosphere and spirit in society and in education which Christianity has created. Even those who now most strenuously resist Christianity cannot, if they would, free themselves from what it has planted in them and fashioned around them; in fact, they do not wish to free themselves, for they have never realised that they owe to Christianity much of what they most value in themselves." And if in our day we, with all our advantages, find it difficult to live above the level of our environment, how much more difficult must it have been with Gentile Christians of the first century?

As an illustration of the difficulty in those

days of living up to the highest Christian standard, the question of "meats offered to idols" affords an excellent example. This question was, perhaps, the burning question of the church at Corinth. And here it may be observed, before proceeding further, that the gravity of this question can only be understood by an acquaintance with the manners and customs of Greek and Roman society in the days of the Apostle Paul. Without this we cannot understand Paul's reference to some practices, such as, for instance, "sitting at meat in an idol's temple." And though it may be an excellent maxim which says that "the Bible is its own interpreter," there are times when light from the outside is indispensable to a clear understanding of its meaning. References that were clear enough to contemporaries, may not be so to those living at a distance of nineteen centuries. One of the absurdities of modern criticism is that it judges a book, the latest part of which is nearly two thousand years old, as though it were a book of yesterday. The value of light from outside has been exemplified by Professor Ramsay in his studies of the Acts and Paul's epistles. He has made the times in which Paul lived a special study. He has lived where Paul lived, and has so resurrected the past that the books which Luke and Paul wrote are made to be instinct with new life and meaning. If it is a question of a Christian sitting at meat in an idol's temple, under the new illumination we are able to understand and to sympathise with the Corinthians in their difficulties. In the first place, it is quite clear that "sitting in an idol's temple" did not refer to the participation by Christians in the ordinary regular celebration of the public and recognised pagan ritual. That would have amounted to a public renunciation of Christianity. About this no Corinthian Christian could be in doubt, and they were far too intelligent to trouble Paul by asking questions as to the propriety of such a practice. But if by any chance they could have been so low in the scale of intelligence as to submit such a question to Paul's judgment, it is quite certain that his reply would have assumed a very different shape to what it did.

Professor Ramsay is of opinion that that which is referred to as an "idol's temple" is one of the numerous clubs which abounded throughout the Roman Empire. These clubs represented all kinds of interests, and had become so powerful that the formation of a new one was regarded with disfavor. The Senate, we are told, scrutinised each case for a new club, and gave permission only after receiving Imperial authorisation. The necessary condition was that the new society must serve some useful purpose in the

State. As all clubs had a religious character, each being bound together in the rites of a common worship, the Senate, as holding the control over the public religion, had to be consulted. Benefit societies existed in large numbers, and every trade had its club, membership with which was essential to success in business. We also read of the Emperor Trajan refusing his sanction to the formation of a Fireman's Club. "The spirit of ancient society," says Professor Ramsay, "was represented in its most concentrated form in the associations. To hold aloof from the clubs was to stamp oneself as a low-class person, as a curmudgeon, almost an enemy of society, alien to every generous impulse and friendly feeling towards neighbors." These associations were supposed to be under the presidency of some particular "dæmon." Each was, in fact, an idol's house. A club might be chiefly commercial in its character, and membership therein essential to success in commerce, but at the same time it had its distinctly religious side. In this religious side the "common meal" was the chief feature. Its meats, before being partaken of, were "offered" to the special dæmon of whatever club it might be, and thus members were supposed to be bound together in mystic union with the dæmon and one another. As a matter of necessity, some of the members of the Corinthian church would belong to these clubs, prior to and after their embracing Christianity. The question was, could they consistently with their Christian profession remain members of these clubs? Paul's answer, and the side light which our better knowledge of these things throws upon Paul's remarks concerning the Lord's supper, must form material for another article.

Editorial Notes.

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

Just Another Word!

That Foreign Mission collection. Did you, gentle reader (why are readers always gentle?), attend to it? If not, there is still time. Hand your contribution to the church treasurer or secretary, and tell him it is for Foreign Missions, or post it direct to the F.M. secretary of your State, or to the general secretary, F. M. Ludbrook, Collins-st. East, Melbourne. If that is inconvenient, send it to the office of this paper. Send it anyhow, cash, cheque, bank notes, postal notes, stamps, or any other way, *only send it*, and send it soon. Now is the appointed time.

Presbyterian Creed Revision.

The one hundred and thirteenth General Assembly of the Presbyterian Church in the

United States was held in Philadelphia last May. One of the most interesting reports was that of the committee appointed to compile the returns from the various presbyteries on the subject of creed revision. The report says:—"These returns indicate that it is the mind of the church that the Confession shall be interpreted throughout in harmony with the teaching of scripture, that God is not willing that any should perish, nor is it the decree of God, but the wickedness of their own hearts which shuts some men out from the salvation freely and lovingly offered in Christ Jesus to all sinners." Anyone acquainted with the Westminster Confession of Faith will at once notice the great distinction between this report and the language of the Confession. It is evident that in America as in Australia, the Presbyterians have outgrown their creed. In Australia they have found it necessary to frame a document explaining in what sense they understand the Confession, while in America they see the necessity "that the Confession shall be interpreted throughout in harmony with the teaching of scripture." We fear that after awhile our Presbyterian friends may need another explanatory document to explain the document which explains the Confession which is supposed to explain the scripture, and that the proposed "interpretation" of the Confession will itself in the near future need to be interpreted. How would it do, instead of "interpreting the Confession in harmony with scripture," to come to the scripture direct and let the Confession with all its explanations and interpretations be relegated to a museum of antiquated theological curiosities?

"The Psychology of Religion."

At the annual social of the S.S. Union of churches of Christ in South Australia last week a speaker quoted the words of Prof. Starbuck in reference to early conversion from his recent work on "The Psychology of Religion." The professor's conclusion, based on the evidence of 1265 persons to whom he sent questions, was that "conversion belongs almost exclusively to the years between 10 and 25." "In the rough we may say conversions begin to occur at 7 or 8 years, and increase in number gradually to 10 or 11, and then rapidly to 16; rapidly decline to 20, and gradually fall away after that, and become rare after 30. One may say that *if conversion has not occurred before 20, the chances are small that it will ever be experienced.*" The speaker laid special emphasis on the words we have italicised, and made them the text of his address to the audience of about 200 Sunday School teachers and workers. At the suggestion of the chairman, all present who had become Christians under 20 years of age

were invited to stand, when almost the entire audience arose. Those who had been converted above 20 were then asked to rise, when 17 stood up. At least 90% of that congregation commenced their Christian life under the age of 20 years. This is in harmony with the writer's own family experience. His parents became Christians when young. Their six children who reached adult age were all converted under 20. Of these, four had families. The eight children of the eldest all decided for Christ in their youth. The seven children of the next had the same experience. Four children of a third, all who are old enough, were baptised before they were 14, while information is not to hand concerning the family of the fourth. It would be an interesting experiment for some brother or sister in every church to ascertain from all available members the age at which each gave his or her heart to Christ—not the age at baptism or union with the church, as owing to want of understanding this may have been deferred, but at the time of conscious surrender of the will to the call of the gospel.

Only a Child.

When at the close of a sermon an invitation to confess Christ is responded to by some man who has spent many years in the service of Satan and upon whose soul the scars of debasing sin must ever remain, it is rightly regarded as a triumph of the gospel, and there is rejoicing on earth over one sinner that repenteth. But when a boy of 12 or 14, whose parents are Christians, and who is attending the Sunday School, comes out, some one says that "only a child came forward to-night," and the brethren do not press to the front to grasp *his* hand and congratulate *him* on his decision for Christ. In the one case we have a man who has served the devil all his life and now brings its dregs to the Lord, a man whose past experience must ever clog his spiritual aspirations and cripple his usefulness. In the other we have a child with a whole life before him, with a mind capable of immense possibilities and just at the stage of development to be trained for active service. He has no evil record of the past to drag him down, and no false doctrines to be unlearned. It is singular how ready some of us are to rejoice at "a brand plucked from the burning," while we take so little interest in keeping the brands out of the fire.

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MISS FREDDIE EHRENBERG.

The Lygon Street Meeting.

We asked W. C. Morro and H. G. Harward to write us a short account of the Lygon Street meeting, and the following is the result:—

In every undertaking there are two human forces working for success. (1) The preparation; (2) The execution. In the case of a gospel meeting the main part of the execution is the preaching, and in the recent meeting at Lygon Street this was done by Bro. Harward. And it was well done. The gospel was presented as the power of God for salvation, and it was no attenuated gospel. The cross was presented as the moving force; the blood as the cleansing means. The sermons were typical protracted meeting sermons. Any one who had ever attended such meetings in America would soon have recognised them as shaped in the same mould as those which have moved men so mightily there. But I would especially present the plan of the preparation, believing that it may guide some other churches in their arrangement for similar efforts. There are circumstances which make Lygon Street a difficult place for the holding of such a meeting, but the success of this one proves that in other fields there should be no hesitation in undertaking this work. The difficulty of the field moved us to most thorough preparation.

Many committees were organised. A committee of sisters visited every member of the church, and made free use of special visiting cards. An advertising committee did most thorough work. On the Friday night before the meeting began there were 60 persons distributing cards at one time. A prayer meeting committee did all in its power to awaken the spirit of prayer. About 30 special prayer meetings were held; in addition every service for three weeks before was made a preparatory meeting; 200 large and 500 small posters were used; 600 visiting cards, 5000 cards to hang on the door knobs, and 6300 copies of our local paper, the *Disciple*. Nor should I fail to mention that there were several meetings of the singers for practice, and well was this part of the work done. Every effort was put forth to create a reverent, devotional spirit, and so well was this accomplished that a member of many years

standing told me that he had never seen meetings in this chapel in which this spirit was so noticeable. Constant effort kept the interest maintained till the close. In its interest during two weeks previous and the fortnight it continued, I rode on my bicycle, to say nothing of the train rides and the rainy days I had to walk, 162 miles. I have been in many great meetings where the additions were much more numerous, but none that I enjoyed more, nor that I regarded as a more signal success. W. C. MORRO.

The observer and participator frequently see things from different standpoints. As one of the latter I desire to write a brief message regarding the special meetings just closed at Lygon Street. In every way they were among the most happy and helpful meetings with which I have ever been associated. A successful mission depends upon at least two things. (1) The blessing of God; (2) Careful preparation. An army might just as reasonably expect victory without planning the campaign, as a church getting ready for its holy warfare. The congregation, under the leadership of Bro. Morro, had made the most careful preparation. This consisted of (1) Visitation of members; (2) Special prayer services; (3) Liberal advertising, etc. In the conduct of the meetings several things may be empha-

sised. (1) The reverent prayerful spirit that pervaded the services. The people realised the presence of God. (2) The splendid soul-stirring singing under the leadership of Nat Haddow. I don't know whether it could be much better in the heavenly city. The gospel was sung to the hearts of the people. Among the visible results of the meetings may be mentioned (1) Sinners saved; (2) Saints encouraged and strengthened; (3) The regular attendance of strangers and attentive hearing of the word of life. Both from members and non-members many words have been spoken to me of blessings received through the meetings. I feel that it would be to the interest of the Lord's work generally, if all our congregations conducted a special mission once a year.

H. G. HARWARD.

NEW THINGS.

JAS. JOHNSTON.

The New Name.

Text.—Rev. 2: 17.

At the beginning it may be well to state that the new name is one "which no one knoweth but he that receiveth it." From scripture we may, however, learn many things concerning the giving of new names and their significance, and what is to stop us from pushing our conclusions into heavenly relations?

I. NEW NAMES GIVEN.

There are a few examples of new names given to men in scripture. In each case it meant promotion, and those who received the new names were worthy of promotion, as:

1. Abram to Abraham.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham, for the father of a multitude of nations have I made thee." Gen. 17: 5.

2. Jacob to Israel.

"And he said, Thy name shall be called no more Jacob, but Israel; for thou hast striven with God, and with men, and hast prevailed." Gen. 32: 28.

3. James and John to Boanerges.

"And James and John be surnamed Boanerges, which is, Sons of thunder." Mark 3: 7.

4. Simon to Peter.

"And Simon be surnamed Peter." He was to be the stable one. Mark 3: 6.

II. THEIR SIGNIFICANCE.

These new names meant that the recipients had been taken into a higher, truer life, and that the change of heart was theirs.

1. New blessings.

2. New privileges.

3. New opportunities.

III. THE NEW NAME IN HEAVEN.

1. Those who are worthy—those who overcome—receive the new name in heaven which admits to new and greater:

(a) Blessings—residents in heaven, free from sin, sorrow, sickness and death.

(b) Privileges—mingle with the redeemed, and join in the praises to the Lamb.

(c) Opportunities—worship and seeing Jesus.

IV. ITS SIGNIFICANCE IN HEAVEN.

The new name is of greatest significance in heaven. There is to be a great roll call, and they whose names are written in the book of life and who possess the new name will receive a

1. Reward.

(a) A white garment.. Rev. 3 : 5.

(b) Will be pure and holy. Rev. 21 : 27.

2. But—what a warning to those who do not possess the new name or whose names are not written in the book of life. See Rev. 12 : 15; 20 : 12; Ex. 32 : 33.

Correspondence.

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

Unleavened Bread and the Lord's Supper.

As many of the brethren are aware, I left the communion with Swanston-street for a time owing to my scruples thereabout. Laying the case before Bro. Surber, then in Carlton, he stated that the pronominal adjective "this" did not stand for bread, the genders in Greek being different, but for act (the breaking) or some such notion, "This act is (or represents) my body, &c.," which overcame, to a certain extent, my trouble, but I still believed, and this has strengthened with the years, that there were good grounds for the use of unleavened bread both in the passover and supper. One reason our brother gives for his position is that in the hurry of departure they had not time to let the dough rise, but an examination of Ex. 12 : 1-28 shows that unleavened bread was instituted before the departure. It will perhaps be argued that God foresaw the precipitancy, and arranged accordingly. Is it not more reasonable to suppose God ordained both as a vehicle for some spiritual lesson? Deut. 16 : 3 is quoted, and a contrast stated to exist between "bread of affliction" and the bread used at the supper; but much depends here how we view things. It is usual to call the Friday before Easter "Good Friday," and commemorate by indulgence in "hot cross buns," but the type thereof, "Day of Atonement," was to be honored in a very different manner, a conspicuous feature being "Ye shall afflict your souls" (Lev. 16 : 29; &c.) In Luke 22 : 15 we read: "And he said unto them, With desire I have desired to eat this passover with you before I suffer." If the celebration, therefore, be joyous it should be a chastened joy. As in the celebrations of the victories of Wolfe and Nelson, a minor strain prevails, so our remembrance should recall Gethsemane and Calvary. We have every reason to believe the ordinances of Leviticus were types of the good things to come, and it is remarkable that unleavened bread is always commended to be used in connection with the sacrifices for sin (Lev. 2 : 11). Brown, the commentator, says: "Did not these meat offerings represent Jesus as the fruit of the earth, prepared by the Holy Ghost, and by dolorous sufferings and powerful intercession to be, as Mediator, the eternal delight of Jehovah,

and the delicate provision of his people in a state of holy fellowship with him? Were they not emblems of the saints and their holy services presented to, and accepted by, God through Christ?" There is also a scientific aspect, but your requested brevity forbids further dilation.

R.S.

M. W. Green, in one clause of his article on the use of unleavened bread at the Lord's table, says the passover marked a condition of slavery and the deliverance of the people therefrom. I take it that the Lord's Supper marks the deliverance from slavery also—viz., the slavery of sin. I think we are quite right in using unleavened bread, because of leaven being a type of sin; also because the bread we partake of represents to us the body of one who knew no sin, and, as we who meet around that table of redeeming love have also been freed from past sins, we also profess to be dead to sin. Therefore, I take it to be very fitting and scriptural to use nothing leavened in worshipping the Lord.

A LOVER OF THE LORD JESUS CHRIST.

From The Field.

The field is the world.—Matthew 13 : 38

West Australia.

FREMANTLE.—Yesterday was a day of great rejoicing. At the breaking of bread six received the right hand of fellowship. At the Gospel Meeting C. F. Hawkins gave a very able discourse upon the "God of this World," after which five came forward and made the good confession; then the six that made the good confession on June 16th were immersed.

June 23.

J. H. GIBSON.

Queensland.

MARYBOROUGH.—On June 23rd, Bro. S. O'Brien addressed a good audience upon the Design of Baptism, and was accorded an attentive hearing. Four candidates for "eternal life" were baptised into Christ during the service. We are greatly cheered with these additions to the Master's fold.

South Australia.

UNLEY.—The quarterly social and business meeting was held on Wednesday, July 4th, with Bro. J. Uncle in the chair. The secretary reported good progress during the half year, there being eleven additions to the church. The financial report showed a balance on hand of £3 4s. We are also able to show a good report of the building fund, off of which £30 has been paid. Bro. Doig sent in his resignation of the position as elder, on account of his failing health, which was accepted by the church, which moved that a vote of thanks be given to him for so faithfully carrying out his work as elder. The chief business of the evening was the election of officers, three additional elders and four additional deacons being elected. After a very pleasant time spent at the social part the meeting was closed, with prayers that God would safely guide the church during the coming half year.

July 8th.

PERCY G. STORER.

BALAKLAVA.—On July 2nd, we gave a service of song entitled "Little Motherless Joe," to a very fair audience, the pieces being well rendered. Our hearty

thanks are due and are tendered to our Sister Haldane, who presided at the organ, as well at the practices as at the meeting. She has always been at her post when wanted. Also, to several of our brethren and sisters who came from Owen to lend their aid, and to all who in any way helped to make the service a success. Bro. W. T. S. Harris gave the connective readings in his usually impressive manner, and in no small degree helped on the success of the service. Some of the items were rendered by scholars of the Sunday School—Greta Brebner, aged about 11 years; E. Selwood, 13; and J. Patterson, 15. We are now taking on a Sunday School service for August 21st. This will be the second we shall have held, and I fancy something on the lines suggested in the CHRISTIAN a few weeks ago.

July 5.

S. J.

KADINA.—June 30th, splendid meetings all day. Three young men made the good confession at night. July 7th—Magnificent meeting to-night, crowded to the doors, some standing. Four young men baptised and another made the confession; many were convinced and on the verge, seemingly, of decision. Great rejoicing in the camp to-night.

G. B. MOYSEY.

HINDMARSH.—A few incidents have occurred since our last report, which may prove interesting and profitable to the readers of the CHRISTIAN.

The Dorcas Society has held its annual meeting, Sister Young presiding, and as is the custom kindred societies from the sister churches received a cordial invitation. A large number of sisters from North Adelaide, Grote-st., Norwood, Unley and York were present! Sister Walker read a paper on Dorcas work. Excellent reports were rendered by the secretary and treasurer, and a letter was read from Elder Harkness, who has for over a year been invalided. A number of selections of music, with an address from Bro. Pittman, made up an excellent programme. Our sisters felt stimulated for further work in the future.

Our quarterly meeting was held last Wednesday, and sustained its character for cordiality and pleasantness. Elder Bro. Weeks presided over a good meeting—over 80 being present. Reference was made in the report to the fact that our evangelist had just completed his third year of work. Many expressions of satisfaction were made to this fact during the evening, and good wishes for the future were numerous. The reports were all considered good, especially Foreign Missionary efforts, and the continued—slowly but surely—liquidation of the chapel building debt, which has been reduced another £25 during the quarter just ended and now stands at £199. The treasurer in his report ins'anced how well and successfully the work had been carried on throughout. In a most methodical way the money had been banked each month and drawn upon every six months, and since the inception of the building fund no less than £12/8/7 had been received in interest from the Savings Bank at the low rate of 3%. The additions for the quarter had been only three. Still, the seed had been well and faithfully sown, many of the members bearing testimony to the excellence of the evangelical sermons of Bro. Pittman. We therefore wait patiently for the harvest. Very good audiences are the rule at the gospel meetings, and we hope ere long a rich harvest of souls may be ingathered. The opportunity was taken to show appreciation of the services rendered by Sister Ada Goodall in the praise part of the worship, and on behalf of the church and school in a neat speech Bro. T. H. Brooker presented her with an exquisite gold lever watch. The various items were interspersed with solos, Miss Goodall herself singing "The New Kingdom" and "The Evening Song," "Abide With Me." Refreshments were provided, and a most happy time spent.

Yesterday appropriate addresses were delivered morning and evening by Bro. Pittman, reviewing his past labors with the church and congregation here, and taking a prospective view for the future. May the heavenly blessing be with him and us, using us all and each for his honor and glory.

The special collection for Foreign Mission work was taken up yesterday morning, but we are grieved to report that only £3 was received for this the grandest part of the churches' work. Perhaps this can be accounted for by the fact that we have already a regular system of contributing quarterly by £10/5/- to the support of our own Bro. Strutten. Yet we still think we ought to do much greater things, sacrificing many of the luxuries we now indulge in for the sake of Christ and perishing men.

July 8.

A.G.

Victoria.

SOUTH MELBOURNE.—One confession last Sunday, Bro. Meekison speaking. Gospel meetings largely attended every Sunday evening. Foreign Mission collection, £1 13s. 3d.

July 8.

ALEXANDER DOWNS.

MOOROOLBARK.—On Lord's day, June 30th, we had Bro. McCallum with us all day. In the morning we had a splendid meeting, and our brother gave us an excellent address, speaking from James 2: 5. In the evening we also had a nice meeting, when our brother preached a good sermon, taking for his text the 16th verse of the 3rd chapter of John's gospel. Now is the sowing time with us, and the prayer of the church here is that the reaping time may soon come, when we will be able to rejoice over souls won for the Master.

July 1st.

ROBT. LANGLEY.

LILLIMUR.—I am pleased to report an addition to the church here. The second eldest son of our Bro. and Sister Clipston, who was immersed by our Bro. Leng last week, on the confession of his faith in Christ Jesus, was received into fellowship the following Lord's Day.

July 8.

B.J.L.

COSGROVE.—Brethren Hagger and Scambler conducted special services here during last week, all the meetings being well attended, and although there were no confessions the earnestness with which the message was delivered brought a number to realise their position. We are still looking forward to the time when the harvest of the good sowing shall be reaped. The last meeting of the series was the largest, there being about eighty present, thus showing the growing interest in the preaching of the gospel. The Cosgrove brethren are very thankful for these visits, which they feel confident will bear much fruit.

July 8.

J.C.S.

SUNDAY SCHOOL UNION.—The monthly meeting was held on July 1st. Present, W. C. Thurgood (president), all officers, and 25 delegates representing 17 schools. Votes of thanks were accorded to deacons of Lygon Street church for accommodation provided, to retiring officers for their services, and to editor of CHRISTIAN for insertion of notices, report, etc. during the past year. An estimate of receipts and expenditure for 1901-2 being tabled, the finances were keenly discussed, and these resolutions passed: That the schools be requested to take up a collection annually; that C. W. Mitchell be collector to secure donations; that the delegates push the sale of hon. members cards. Visitation of schools was temporarily left to Sister Maston and the Sec.

KANIVA.—Bro. Leng preached last Lord's day afternoon to a good meeting at South Lillimur, at the close of which one young man, who had come over 30 miles to hear him preach, came forward and made the good confession. On the evening of the same day Bro. Leng again preached to a good meeting at Kaniva, at the close of which a young man from South Lillimur confessed his faith in Christ. These two were baptised at the close of the meeting. Last Tuesday week Bro. Leng baptised the wife of J. Gordon, of South Lillimur, in the presence of a good number of brethren and sisters. Last Wednesday afternoon he also baptised a young man from Dinyarrack.

July 8.

JOHN GOODWIN.

Here and There.

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

If You want to help the Sunday School Union of Victoria become an honorary member by paying One Shilling.

There was one confession at Enmore last Sunday evening.

One confession Sunday night, City Temple, Campbell Street, Sydney.

H. J. Ward, of Kadina, S.A., sends us six new subscribers for the CHRISTIAN.

There were two confessions and baptisms last Sunday night at Tabernacle, Fitzroy.

J. BAUER, Barkers Creek, says:—113 scholars on roll with 11 teachers. Last year 85 scholars; increase 28.

M. McLellan is having a short holiday in Sydney, and spoke last Sunday evening at the Tabernacle, Enmore.

Conference of the churches of Christ in South Australia will be held at Grote Street, Adelaide, on 10th, 11th, and 12th September.

The Executive Dorcas Sewing Meeting is to be held in the Ladies' Room, Lygon Street, on Thursday, 18th July, from 10.30 a.m. to 5 p.m. All sisters invited.

M. CRAIGIE, Supt.

At the close of W. C. Morro's address at Lygon Street last Sunday night, five adults made the good confession, and one formerly immersed decided to join the church in Lygon Street, and one was restored to fellowship.

This week we are sending each of our agents a few "reminder" slips, to help in getting in overdue subscriptions. We hope that agents will use these to the best of their ability, and that all subscribers who owe anything on the paper will pay up promptly to the agents. By attending to this at once the overdue subscriptions will not only make things easier for the agents but will confer a great favor upon us, as we are in need of the money.

SISTER L. DUDLEY, of Shepparton, writes:—"Our School is in good working order. We have a membership of 24 regular scholars. The School is run entirely by sisters. We have never yet succeeded in getting a brother to assist us. Five of our scholars have obeyed the Lord in his own appointed way and united with the church, so our work is encouraging."

A subscriber in writing us on other things, says:—"I feel that I cannot close this without telling you how we have enjoyed reading the two issues of the CHRISTIAN—13th and 27th June—being an enthusiast in Missionary work. It was quite inspiring to me to read them, and I have decided to deny myself a little luxury I intended having, in order to give more liberally to those who need the "gospel and common necessities" far more than I need luxuries.

We are glad to note that Bro. J. Rhodes, of Perth, has taken our advice and has taken to himself a wife in the person of Miss Mary Lacey, formerly of Prahran. The happy occasion was celebrated at the home of Bro. Albany Bell, in Perth, on June 28th, when there was quite a party of old friends. Bros. Albany Bell and A. E. Illingworth made short speeches in which they spoke of the sterling qualities of Bro. Rhodes. We know that nothing they said was too good, as from personal acquaintance we know that all the old friends of Bro. and Sister Rhodes will join us in the best wishes for a long, happy and useful life.

Miss F. Ehrenberg, missionary, working under the direction of the Christian Women's Board of Missions (U.S.A.), is a lady of Jewish extraction. Her people are well known residents of South Melbourne (Vic.) She herself grew up in the old Mosaic religion as being "the religion," but, as she confesses, it was with her pure formalism. When she came to believe in the Christ she allied herself to the Wesleyans. She now so hated the former formalism that she had the greatest repugnance to Christian baptism as being akin to it. Nevertheless, though sprinkled after a time, she was not satisfied, and was finally immersed by the Baptist preacher, Allan Webb, of Geelong. Miss F. Ehrenberg has just lately returned to India on the s.s. Darius, after a short visit here seeing her people.

There died in Melbourne in the early morning of July 4th, in the person of Sister W. C. Thurgood, one of the oldest, best known, and most faithful members of the church in Lygon Street. Mrs. Thurgood was quiet and unobtrusive in her nature, but the church in Lygon Street, and the churches in Melbourne generally, will miss her greatly. All her life long, her chief delight was ministering to the wants of others, and many a weary invalid will miss her kindly presence. Personally we mourn her loss as that of one dear to us. As we stood by the grave last Saturday there came rushing into our minds the great grief which the news of Mrs. Thurgood's death will bring to the hearts of Bro. and Sister C. L. Thurgood, as we know something of their love for each other. Our hearts go out in sympathy with them. We deeply sympathise with Bro. W. C. Thurgood and his two sons in Melbourne, and with the church in Lygon Street. A memorial service will be held next Sunday night in Lygon-street.

We congratulate Bro. Williams, of Broken Hill, who has been returned for Alma, and Bro. D. R. Hall, of the Sydney church, who has been returned for Gunnedah, on their success at the New South Wales General Elections last week. We are, in proportion to our numbers, taking quite a prominent part in politics. In addition to the two just mentioned, we have J. G. Barrett, of Victoria, in the Commonwealth Senate. South Australia sends E. Batchelor to the Commonwealth House of Representatives, while K. W. Duncan, of the Upper House, and T. H. Brooker, of the Lower House, represent us in the South Australian Parliament, and F. Illingworth is an M.P. in West Australia. The two last mentioned are Ministers of the Crown. We have heard it said that "when men get into parliament they get out of the prayer meeting," but we are persuaded better things of these brethren.

Acknowledgments.

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

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Meredith 6 0 0
Conference of Mallee Churches 12 7 3
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MARRIAGE.

MAHONY—HUNT.—On the 29th May, 1901, at the bride's parents' residence, Emerald, by W. Burgess, Evangelist, John T. Mahony, of Thorpdale, Gippsland, to Caroline, only daughter of Mr. and Mrs. E. Hunt, of Emerald.

Biographical.

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

Life of Elder John Smith.

About that time John D. Steele, a man of exemplary piety and integrity, who, for many years, had been a zealous preacher of Calvinism in the valley of Green River, having read the debate between Campbell and McCalla, began, in consequence, to suspect the soundness of his own theological system. There was not at that time, however, in all the country where he lived, a friend that could show him, as he called it, *the way out of Babylon*. Hearing that there were a few Reformers in Lincoln County, he went to see them in order to learn from them, if possible, the way of the Lord more perfectly. He returned home, and honestly declared to his neighbors that he had at last found the "old path," and that he was resolved to walk in it himself, and to make it known to the people.

He soon began to teach that human creeds, miscalled confessions of faith, were in the main but summaries of opinions, and that, consequently, they could not be a proper basis for the union of free and loyal Christians; that they were schismatic in their tendency, and ought to be abolished. He was at once suspected of unsoundness, watched and criticised, till grave heads shook sorrowfully, and restless tongues everywhere whispered against him; at last, they judged him a heretic, and openly called him a *Campbellite*!

In the meantime, he had been appointed to preach the Introductory Discourse at the Russell's Creek Association; but his brethren on that occasion received him coldly. When he reached the place of meeting he saw the messengers gathered in little groups apart, conferring together. Soon one of them arose, and announced to the people that the messengers would forthwith assemble in the house, but that the regular Introductory Address would be dispensed with. But when the messengers had taken their seats, an orthodox preacher, according to some previous arrangement, came forward and addressed the people. Elder Steele bore this treatment in silence; he took a seat unobtrusively in the crowd, and heard the preacher to the close.

"O, Bro'er Steele!" said a good old sister present, grasping his hand, while tears of honest distress streamed down her cheeks, "you are ruined; you have gone off with that Campbell, and are ruined forever! I heard a preacher say once, that he would rather go to hell from any other place than the pulpit!"

The brethren at Union, in Adair County, to whom Steele had long been preaching, patiently bore with him for awhile, but, as he persisted in teaching that the gospel should be obeyed as well as believed—a doctrine which, one of them declared, was not food for his soul—they, too, at last determined to dispense with his services. Accordingly, after some preliminary proceedings, he was formally arraigned on a written charge of having *changed his views respecting the Law, Original*

Sin, the Atonement and the Call to the Ministry. When the indictment was read, he asked that his doctrine might be investigated, promising, that if it should be found to be erroneous, he would teach it no more. But they replied that he was not charged with error in doctrine, and that, consequently, it was unnecessary to enter upon any such investigation. "The simple question is," said they, "have you *changed your views or not?*" Pleading guilty to the charge, without reservation or excuse, he was at once dismissed, though by a small majority.

"Nancy," said John Smith, as he thoughtfully sat one evening at home, not long after these occurrences, "there is a good brother down yonder in the Green River country I heard they are going to kill; I am going down to help him."

He started at once, and taking with him Josephus Hewitt, went on to Columbia, the county-seat of Adair; and, having been joined by Steele, they began boldly to preach everywhere the ancient gospel. The Baptists of Columbia, in the meantime, had sent for Elder John S. Wilson, a moderate Calvinist, but a relentless foe to the Reformation. He came promptly, and stood by his creed, resolutely denying every position of the Reformers. The people became intensely excited, and no house in the place could hold the multitude. A stand was erected for them in the woods, and, on Sunday, it devolved on Smith to meet the crisis. Rising above all controversy, and carrying his audience with him, he discoursed, for hours, of life and immortality through the gospel. The conceits of orthodoxy and the jealousies of party were, for the time, forgotten; these carnal phases of religious zeal paled in the glory of the believer's hope which was now vividly set before them. Creeds and customs were as baubles that no longer amuse, and all differences of opinion were, for the moment, lost in a conscious unity of faith. When the speaker reached the height of his argument, the emotions of the people could find expression only in their tears. Eyes freely wept that never wept such tears before; and hearts, long obdurate and cold, melted in sympathy, penitence or joy. The impression made by that discourse was deep and lasting—the lapse of forty years has not effaced it from the memory and hearts of the people.

From Columbia, Smith went into Green County, having an appointment to preach at Mount Gilead. The day was bad, for a dismal, stormy sky lowered all the morning; yet the house was crowded, and the interest most intense.

"It is an ugly day," he said, on rising, "and I will preach to you just as long as I please."

Having read Heb. 8, he explained the nature of the two covenants, presenting Judaism in contrast with Christianity—the law as opposed to the gospel. The people listened to his long discourse, not only without weariness, but with evident delight; and the power of his preaching was soon made manifest. At a private house in the neighborhood, where many had gathered in to hear him, he pressed the invitation of the gospel, and affectionately urged every penitent

believer to obey it. John Steele, with the wrestling ardor of Jacob, lifted up his voice in prayer, and the whole congregation, trembling with awe, bowed down with him in tearful devotion. The cross triumphed over prejudice, and the first fruits of the ancient gospel in all that region of country were now gathered in. Some of the most influential citizens of the community confessed the Christ, and were baptized for the remission of their sins.

From that place they continued their missionary tour to Mount Pleasant, of which church Steele was a member; thence to Edmonton, and through Barren County to the Dripping Springs. Here they met with Elder Ralph Petty, a staunch Calvinist, who, like John S. Wilson, honestly believed that those who preached the gospel of Alexander Campbell, only "directed sinners to eternal pains!" The progress of these Reformers, thus far, had met with no other hindrance than argument or prejudice; but now they found themselves withstood by bolts and bars. The house at Dripping Springs was closed against them, and the keepers without were faithfully guarding the doors. Smith only smiled at this familiar but ill-devised expedient to stay the progress of truth; and the people, feeling an increased desire to hear a doctrine thus opposed, went, of their own accord, to the woods near by, and built a stand for the preachers, and gathered in crowds to hear them.

Turning southward, they preached through the counties bordering on the Tennessee line, and then Smith returned home by way of Greensburg and other towns in the Valley, leaving John Steele, now cheered and strengthened, to build on the foundation which had thus been laid.

"I believe," says Steele, "that John Smith's influence in the Green River Valley will continue to be felt through all time. He did a work there, which, in my judgment, no other man could have accomplished."

The subsequent history of John D. Steele illustrates well the proscriptive spirit that was everywhere aroused against those who were laboring to restore the ancient faith and order in the church.

He had been preaching monthly, as was the custom among the Baptists, to four influential churches of the Russell's Creek Association, sometimes taking the liberty of changing the day of meeting at any place, by previous notice, when the interests of the community seemed to require it. The preaching of Smith through that country had not only gained many friends to the cause, but had stirred up much bitterness of feeling against Steele. This opposition to him soon culminated in the Mount Pleasant congregation, of which he was a member. On one of their usual days of meeting, he had gone, agreeable to a previous appointment, to preach at another place; but, in his absence, a few members of that church came together, and, claiming authority to act by virtue of their presence on the regular day, proceeded to exclude him, for the alleged offense of "rejecting the principles of the general Union, and other things." This summary proceeding being noised abroad, a great multitude came to-

DRINK FRY'S COCOA IT IS THE BEST.

gether at the next meeting of the church, so that they crowded the house and the yard at Mount Pleasant.

When Steele arrived, the church was already in session, and another preacher was in the Moderator's chair. Steele asked for a full investigation of all matters of difference between them, with a view to reconciliation. He pleaded for it with tears, but he remonstrated and wept in vain. With a manly, but fraternal spirit, he then demanded to be informed respecting the *other things* charged in their bill of accusation, saying that, in time to come, when he should have passed away, good people, reading that language in the old church-book, might be led to suppose that he had been guilty of doing something wrong. This unforeseen demand greatly embarrassed them; and moved by fear of popular censure, or by an awakened sense of justice, they expunged the injurious words from their record. Steele now arose, and holding up a copy of the New Testament, called on all that were willing to take that Book as their rule of faith and practice, to come and unite with him in keeping its ordinances and commandments. Ten persons stepped forth and stood with him on that foundation. At the next meeting, others did likewise, and thus they continued to do from day to day, until the greater part of the church went with him into the reformation.

CHAPTER XXXII.

During the winter and spring of 1831 John Smith, again relieved of all domestic care by the self-sacrificing zeal of his wife, went about among the rejected churches of the North District Association, confirming them in their faith, and setting everything in order. He had but little trouble in persuading most of them to agree to a dissolution of the Association, when they should come together at Somerset in July; for, though originally and constitutionally an advisory body, it had, in its gradual assumption of power, become so proscriptive that it was but an impulse of liberty to the Disciples to declare themselves independent of it.

When the proper public sentiment respecting the proposed revolution had been formed, he began to feel an irrepressible desire to see his friends on the Little South Fork, and especially his old mother, who was living at that time with a son-in-law in Overton County, Tennessee. He had often prayed that he might be spared to preach the Ancient Gospel in every place where he had once taught Calvinism.

Accordingly, he set out in May, and reached the neighborhood of Monticello on Saturday evening, having made an appointment to preach in that village on the following day. That night, in the hospitable cabin of one of his old acquaintances, many that still loved him gathered in to see him, and hear him talk. They questioned him respecting his new faith, and, in their simple-hearted way, besought him, not without tears, to return to the good old paths from which he had wandered.

They had one test by which they judged whether a man was a Christian or not, and that test they now applied to him.

"Brother John," said one of them—an old man—"we would like to hear your experi-

ence again. It has been many a long year since you told it; but we suppose you still remember it." And they all sat together around him to hear it.

"I will give it to you," replied Smith, "but I shall expect each of you to do the same, for I want to know how the Lord has dealt with you all."

He related, with some minuteness, his experience, to which they listened with pleasure and surprise.

"Why," said one of them, "it is the very same that he used to give us years ago!"

"Certainly," said Smith. "I have never forgotten or denied my experience, for it was real, and just what I tell you. But I must now hear yours."

Each, in his turn, told his experience, varying some little in detail, but presenting substantially the same succession of thoughts and feelings. Each had felt that he was the worst of sinners, and that God could not be just and pardon him. When they were done he inquired:

"Do you really believe, brethren, that these discoveries were made to you by the Holy Spirit?"

"Yes, John!" said the same fatherly old Calvinist, whose meek face turned solemnly, but tenderly, upon him; "the good Spirit only could have made these known to us."

(To be continued).

Obituary.

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

NOBLE.—We have to record the death of our sister, Mrs. Noble, who fell asleep in Jesus, April 26, aged 60 years, after a long and painful illness, borne with exemplary Christian patience. She was immersed into Jesus over four years ago, and since then has been a member of the church of Christ, Newmarket, and while able she loved the services of the Lord's house, and when no longer able to attend the church she esteemed it a great privilege when brethren met at her house to break the bread with her, in memory of our Lord. Her faith in Jesus was strong, and she departed this life in the full assurance of a glorious resurrection. J.M.

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MISS VENIE HUNTER has opened a Class for Oil Painting (Landscape, Figure, and Flowers). Class meets Thursday Afternoons, 2 till 5, at Mr. W. R. Furlong's, Royal Arcade. Fee, £1 1s.

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