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## Divine Healing.

J. H. MOHORTER.

The subject of divine healing is one of great importance. It is important because of the number and character of its adherents, and because it is a question destined to work good or ill to the church of Christ. For the sake of those who conscientiously believe in this doctrine, it should be calmly, lovingly and prayerfully considered. It is a subject upon which our light is limited, upon which that which we do not know is in excess of that which we know. Therefore, our attitude must be that of the student.

Paul says: "Prove all things; hold fast that which is good." This suggests a perfect standard of authority by which we are to test all things, and that which accords with this standard is worthy to be retained. In this study the word of God must be the standard by which value is determined.

You will notice that I have used "Divine Healing" in place of the commonly used title "Faith Cure." I do this out of respect for the feelings of the adherents of this doctrine, who object to the term "faith cure," because it fixes the attention upon the human, when it is the divine that should be emphasised. Rev. A. B. Simpson says: "You might as well talk of eating the tray on which your dinner is served as to talk of being cured by faith."

It will be necessary to reveal, if possible, the foundation upon which this doctrine rests in order to test it by that standard which must determine all matters of faith and practice. In this, I fear, I have almost a hopeless task, since the "Divine Healers" themselves are far from agreement.

First we define the doctrine in the language of one prominent in its advocacy. "Divine healing is a healing wrought by God in answer to prayer, independent of all human agencies and means, physicians, drugs and changes of climate, or remedies external or internal. It is the supernatural divine power of God, without human intervention, infused into human bodies, renewing their strength and replacing the weakness of

suffering human frames by the life and power of God. It is the transmission of his life into our veins." This proposition rests upon a number of arguments which we shall consider in order. Where space will permit, these have been quoted; when not quoted care has been used to preserve the thought.

1. "The cause of disease is, in general, the devil. All sickness is the result, directly or indirectly, of sin. Sin is the tree of which sickness and disease are the fruits. And since sin is indigenous to humanity, sickness and disease must remain connected with the human body."

CHRIST must reign until he has put all Enemies under his feet. His complete triumph waits on a converted, consecrated, united and aggressive church. In planning for spiritual conquest we must Estimate our Elements of Strength and of Weakness. First and foremost as an essential condition of success the church must see to it that Christ's cause is its cause, and that its triumph means the triumph of his kingdom. The church was intended to be Christ's organized working force to realize his ideals. In so far as it has departed from this sublime mission, there must be repentance and reformation. This means a vast unloading of cherished dogmas, traditions, creeds, hierarchies, customs, worldly ambitions, unsanctified aims and methods. It means, also, the surrender of party names, party spirit, party platforms and partisan divisions in order to a closer union with Christ and among its own members. The church cannot cope with the forces of evil loaded down with useless impediments and divided into warring factions. Nor can it stand the test of an age made critical by the growth of science and the diffusion of knowledge until its faith be purified from superstition and error. Reformation, Unification, Consecration, Education, Evangelization, Edification—these are the great key-words of success in the church of the twentieth century.

—Christian Evangelist.

Few, if any, will seriously dispute the truthfulness of this proposition in its attempt to account for human ills. The religious world is almost a unit in recognising sickness and disease as results, in some way, of sin.

2. "Christ came into the world for the purpose of destroying the works of the devil. He came to save from sin and all its consequences. The healing of sickness and disease is a part of Christ's redemptive work. He came to save the physical man as well as

the spiritual man. Therefore, we have the same grounds for claiming and expecting one as we have for the other."

All intelligent Christians believe that the redemptive work of Christ includes both sin and its consequences. All agree that Christ was made manifest that he might destroy the works of the devil. But this proposition requires us to believe that his redemption guarantees to us salvation from sin and all its consequences, in our bodies, in the present life. The scriptures clearly teach that not until after the resurrection may we expect the full redemption of our bodies. Paul

says: "We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." Again he says: "Ye know how through the infirmity of the flesh I have preached unto you." If Christ's salvation saves us from sickness and disease in this life, why did Paul suffer from them? and why are we burdened by them? If we are to enjoy complete physical redemption, if we are to have the life of Christ in our veins, why did Paul speak of this vile body; of the body being sown in corruption, shame and dishonor? If we are to be saved from all the consequences of sin in this life we must be saved from accident, poverty and death. If disease is included in Christ's redemptive work, why not these? By what authority are some of the consequences of sin included in Christ's redemptive work and others excluded, unless it be that some one is deluded? I notice that the most ardent advocates of this doctrine suffer from poverty and death as well as other mortals. Christ taught us that we might expect poverty and death in this life. "For ye have the poor always with you."

3. "The blessing of health, provided in Christ, is made available to the needy body in the same way in which salvation is secured by the needy soul—by faith and acceptance. In order that man may enjoy this divinely purchased gift, he must believe it is for him, accept it as his own and act as though he possessed it before any evidence is given. As health of soul is sustained by the exercise of faith, so health of body is maintained by a constantly active faith."



If the recovery of health depends upon the presence or absence of faith on the part of the afflicted, it would seem that believers should have a monopoly on health, while upon the unbelievers would fall the heavy burden of bearing the world's ills. But facts do not seem to warrant such a conclusion. The unbelieving often enjoy the speedy recovery from their afflictions, while many of the most pious and *faithful* are left in their misery. Why is this, if physical redemption is ours in this life and can be enjoyed by the exercise of faith? My attention is called to the fact that not every one that hears the gospel message exercises faith to his conversion, and so not every one who hears the gospel of physical healing has faith to the salvation of his body. True, but in the question of conversion we have the factors of human *desire* and *will*, while these do not enter into the problem of bodily healing. In the latter case there is the most vehement desire and a perfect willingness to do anything to obtain the blessing. The difference between these two cases seems to be the difference between "won't" and "can't."

Again it is urged that these persons are not healed because their faith is not large enough. This was the answer given the writer when, in a "Divine Healing" conference, he ventured to call the attention of the leader to the presence of seven invalid-chairs, with their occupants, in the meeting. Healing, then, depends upon the size of a man's faith. Men and women with faith enough to leave friends and home and to go as missionaries, men and women with faith enough to sacrifice everything, even to life, for Christ, have not been able to enter into these joys, while others with faith enough for little more than their own comfort, have rejoiced in the delights of this rare blessing. How is it that men of such faith as Luther, Wesley, Carey, Judson and Livingstone, and a multitude of others of like faith, knew nothing of this gift?

The idea that healing depends upon the size of faith is contrary to the general teaching of the scriptures on the subject of faith. In this doctrine a mountain of faith is required to remove a mustard seed, while Jesus taught that faith as a mustard seed will remove mountains. Does it require more faith to patch the casket than to polish the diamond? Does it require a greater exercise of this divine gift to save the body than it does the soul? So it would seem.

If the salvation of the body is to be obtained and maintained in the same way in which the salvation of the soul is obtained and maintained, why should there be clearness and simplicity with respect to one while darkness and mystery surround the other? If men need both, and they are gifts for him prompted by divine benevolence, why was the way left so obscure that but few could find it? The way of salvation is so clear that "the wayfaring men, though fools, shall not err therein." In the way to bodily healing, many who are standing studying the way, and whose intelligence forbids their being classed as fools, have found it impossible to read the signboard and so have failed to reach the goal.

4. The fourth proposition is that "true faith will decline to employ any agencies, whatever. To accept any other assistance

than that which comes from God directly is to distrust God. God never intended medicines to be used, and any temptation to use them is from the devil and should be resisted."

As to the temptation to employ remedies being a work of the devil, the sequel of their use reflects seriously upon the wisdom of Satan, whose sagacity is not generally questioned, and we all concede that even "the devil should have his due." Many specific remedies and preventatives are now in use, the value of which is beyond question; anti-toxin and vaccination, for instance. Dr. Shauffler says: "If smallpox is the work of the devil, and if to use vaccine is yielding to a temptation of the devil, it is a case of the devil tempting man to destroy the work of the devil. A kingdom divided against itself must fall."

If I have not made a mistake in reading the scriptures, they clearly teach the use of means. God, in dealing with men, seems to hide himself behind some means or agency employed, thus teaching man that while trusting in God, he must not be idle in his own behalf. When Hezekiah was sick, he was directed to use a poultice of figs for his recovery. Paul recommended Timothy to use grape juice for his infirm stomach. Jesus used clay and spittle for the eyes of the blind man. When Paul and Silas were suffering from the injuries of their beating at Philippi, their wounds were dressed by washing. James counsels the Christians of his day to use oil, in sickness, a commonly used remedy at that time, in addition to their prayers of faith. Paul calls Luke the beloved physician. Christ figuratively used the term, "The whole need not the physician, but them that are sick." The Word of God seems to recognise the use of such means as present themselves. God's plan is to have men co-operate with him in their own behalf. He is constantly calling upon us to do our part. Faith is never demonstrated by laziness or idleness, but by works. The apostle who is used as an authority for the faith-alone theory is the one who makes the strongest statement as to the value of works as an evidence of faith. He declares that "faith without works is dead." His apparently obscure statement about faith alone must be interpreted in the light of his clear teaching on the union of faith and works.

It is explained that in certain cases, under certain circumstances, certain remedies might have some value. In such cases it might be well to employ these remedies. The writer asked the leader of a "divine healing" meeting what he would do if he should suffer a fractured limb or a serious flesh wound. He replied: "If I had a splinter in my hand I would pull it out as quickly as you would. I would use my common sense." I suggested that if common sense was good in one case it would be good in all cases, if we only had sense enough to use it. Common sense is God-given sense, and a man who has not sense enough to use it has not sense enough to have any sense. Rev. A. B. Simpson says: "We have nothing to say against remedies for those who are not ready to trust their bodies fully to the Lord. For them it is well to use the helps which nature and science have given, and we cheerfully admit that

remedies have value." If remedies are good for the unbeliever, why are they not as good, if not better for the believer, since God has provided the blessings of nature for his children? No one claims that Christianity changes or in any way modifies the human system. Then, by what logic or authority do we recommend helps to one man and deny them to another?

5. It is claimed that "Divine Healing" is identical with the miraculous healings of Christ and his apostles. "The power that heals a man in Chicago, Boston or Beulah Park is the same as that which healed Jairus' daughter or the lame man at the beautiful gate of the temple."

In view of this claim of identity, it will be interesting to compare these modern miracles with those of our Lord.

a. Christ healed all manner of diseases, cast out devils and raised the dead. There seemed to be no limit to his power. The "Healer" is limited to the ills which he can treat. He cannot give sight to those born blind, nor hearing and speech to the deaf and dumb. He cannot give reason to the idiotic, nor health to the leper. He has not presumed to lay claim to possessing the power to raise the dead. If Jesus healed all manner of diseases, and it is the same power that is used now, and for the same purpose, why is that power now so limited?

b. Jesus not only healed all manner of diseases, but he healed all who came to him.

The "Healer" must admit the existence of cases of the same disease, in which cures have been claimed, over which he can exercise no control whatever. This fact impressed me while in a "Divine Healing" camp-meeting. There I heard people claiming cures for various diseases, while others, suffering from the same maladies, were anxiously and prayerfully waiting to step into the pool, "when the waters were troubled," but there was no one to put them into the healing fountain and so their suffering was increased by adding disappointment to pain.

c. The cures which the Saviour wrought were instantaneous. It did not take him a day or a week to lift the burden of pain from a suffering soul. It was but a touch or a word, and the work of mercy was complete. He spake the word, and Lazarus came forth. He said: "Daughter, arise!" and straightway she arose up and walked." With the "Healer" it frequently takes time to realise the benefits of the cure. The work of restoration is slow, requiring the patient to be, indeed, patient, to wait believing he is healed, whether he has the evidence or not.

d. The healings of Christ were complete. There was always at hand indisputable evidence of the thoroughness of work done. A man took up his bed and walked away with it. The fever-stricken got up and ministered at once to her household, after being healed. The lame man "leaped and walked," and followed the disciples. Among the adherents of this doctrine their work is incomplete. In many cases, which have come under my notice, they can not agree among themselves as to the success of a cure. The patient is left without palpable evidence. He must believe, think and act as though he were healed, before the slightest evidence is given. This comes pretty near being healed



"in your mind." It reminds me of the Christian scientist who, upon meeting a friend, asked: "How is your father?" The friend replied: "He is very sick." The scientist replied: "He is not ill; he only thinks he is ill." A few days later they met again, when the "scientist" said: "How is your father to-day?" The answer came: "He thinks he is dead; we buried him yesterday."

Dr. J. M. Buckley tells of a young missionary to Africa who refused medicine when his fever was standing at 105, because he was trusting in the Lord for healing. He died.

In the work of healing which Jesus did we never read of any cases lapsing, while in "divine healing" many cases, where cures are claimed, lapse, and die of the same disease from which they claim to have been cured. It is asserted upon excellent authority that fully two-thirds of those who have claimed miraculous cures die in a short time of the same malady. I had an uncle who claimed to have been cured by faith of a serious malady, who, in less than three months after the cure, was worse than ever he had been, and never recovered. He at last concluded that he might have been mistaken about his supposed cure. Such relapses as this, and they are legion, show that the alleged "healing" of modern times is a sorry counterfeit of the miraculous healing wrought by Christ and his inspired apostles.

BOSTON, Mass.

(To be continued.)

## Original Contributions.

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

### Christ the Truth.

P. J. POND.

"He is a freeman whom the TRUTH makes free,  
And all are slaves beside."

"Pilate said unto him, What is TRUTH?"—JOHN  
18: 38.

"If ye continue in my word, then ye are my disciples, and ye shall know the TRUTH, and the TRUTH shall make you free."—CHRIST.

The scene presented to our mind in the 18th chapter of John is the Prince of Peace, Christ Jesus, apparently defenceless, standing before the haughty Roman Governor, Pontius Pilate, in the court-house at Jerusalem some 1900 years ago, while outside a frenzied crowd surge—wealthy gentlemen in fine spun material stand alongside men of the poorer class clad in coarser laboring attire. The scum of the city are there in force, and the surging sea of upturned faces is continually being swelled by travel-stained pilgrims from various parts of the world, who have journeyed to Jerusalem to take part in the great yearly feast of the Jews, which was taking place at that time. Noticeable in the crowd are men who strenuously and vehemently urge the mob to raise that cry of savage, blood-thirsty brutality, "Crucify him, crucify him!" They are Jewish leaders, and priests of the most high and merciful God. They consider themselves too righteous to enter

into the court-house and thus defile themselves, yet they thirst for the blood of this gentle looking prisoner, of whom it was said, "He went about doing good." But what is the crime that the prisoner is charged with? In answer to the judge's questions he says, "For this cause came I into the world, that I should bear witness unto the TRUTH. Every one that is of the TRUTH heareth my voice" (John 18: 37).

The words the prisoner had voiced were directly opposite to the accepted teachings of the time, and consequently a great storm of opposition had arisen against him. For thirty long years he had seen the wrongs which he had come to redress, and which burned into his soul, then he came forward to help the oppressed and bring light to those in darkness and despair. The common people had heard him gladly, and yearning hearts drank in his words of love and hope, but the natural order of things was not to be checked without a struggle. The hosts of evil gather for a battle, and men and devils oppose the Deliverer. Now they have him bound, they spit upon him and mock him; his own friends all forsake him. He is taken out to die, and Simon, a black man from Africa, helps carry the cross he is to be nailed to. His efforts to deliver humanity appear to have failed. Poor crushed friend of humanity, is there no help for thee now? no hope for the world's wrongs? Yes! for as by its very bruising the violet yields its rich fragrant perfume, so the machinations of darkness, which seek to crush the world's only Deliverer, are to be turned to the furtherance of the very object they aimed to thwart, and the curses are turned to rich blessings, for a merciful providence rules.

Although there are many now, as then, who prefer a delusion to the truth, and darkness rather than light, yet I take it that the reader is not one of these. I am inclined to believe that if you, courteous reader, saw a coin lying on the road, you would stoop to pick it up. Then surely you do not count truth of so little value that you will not make an earnest effort to obtain it. It is necessary for you to obtain it, for

WITHOUT TRUTH THERE IS NO REAL GOODNESS.

It is contrary both to reason and fact to say, "As long as we act up to what we believe, it is all right." Let us see—these Jewish fanatics who with wicked hands crucified and killed the King of glory, thought they were doing right. Do you believe they were? We read of Saul of Tarsus helping at the stoning to death of Stephen, the first martyr, and of him "haling men and women, committing them to prison." Do you commend him for that? Later, the Puritans of America imprisoned and hanged the Quakers, the consciences of all upholding them in the belief that in acting thus they were serving God. But were they, even though they were in earnest? No! for in thinking of it we can say, "O God, what crimes have been done in thy name."

CONSCIENCE THEN IS NOT TO BE DEPENDED ON; it has murdered hundreds beneath the wheels of Juggernaut; it has caused the tender mother to tear from her breast the child she loved more than life, and toss it into the River Ganges to be seized by the cruel maw

of the crocodile; it has burned and tortured many an innocent person to death. Conscience then needs educating aright. You need a guide, and

YOUR GUIDE SHOULD BE THE WORD OF GOD.

It is necessary for you to search the scripture to get understanding, for ignorance is the handmaiden to superstition and error. Use the faculties and reasoning powers that God has given you in the study of the Bible, for the idea that faith and reason are antagonistic is fast disappearing. Any doctrine that will not stand criticism is not truth. When Galileo nearly 300 years ago announced that the earth revolved round the sun it was said that such teachings would upset Christianity; but one truth can never overthrow another truth. It is for us to "prove all things and hold fast that which is good." Christianity as summed up by the Apostle Paul is, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." This then is the outcome of Christianity, while the bloodshed and rapine of the old days of persecution were the work of Satan.

In your research for truth, however, it is imperative that you bear well in mind that

KNOWLEDGE OF TRUTH, IF NOT ACTED UPON,  
IS USELESS.

Only as truth finds lodgment in the mind, reflecting and showing in your life, will you be benefited by it. Therefore, in your search of truth, when you find in God's Word a truth to be received, if you refuse to act according to that truth prescribed, you cannot expect benefit from it. You will learn from Acts 8: 37 that you must BELIEVE that "Jesus is the Christ the Son of God," and in Acts 16: 31 you read "BELIEVE on the Lord Jesus Christ, and thou shalt be saved." Thus you learn the truth that *faith* is essential to salvation.

You read further and find that besides believing in Christ you are to *confess* him, as in 1 John 4: 15, "Whosoever shall CONFESS that Jesus is the Son of God, God dwelleth in him;" and in Rom. 10: 10, "with the heart man believeth unto righteousness, and with the mouth CONFESSION is made unto salvation." That you must confess Christ in order to salvation is therefore a truth to be learned.

In further study of the scripture you learn that *repentance* is also necessary. In Mark 1: 15 we read that Jesus preached "REPENT and be baptised, every one of you"; also in Acts 3: 19, "REPENT ye therefore and be converted." *Repentance* is therefore a truth not to be ignored.

You also come across the last sayings of Jesus in the last chapter of Mark's gospel, and read in the 16th verse, "He that believeth and is BAPTISED shall be saved." You also notice the instructions in Acts 2: 38, "Repent and be BAPTISED every one of you"; also in Acts 2: 41, "Then they that gladly received his word were BAPTISED," and many other such passages. Here, then, is a truth just as plainly commanded by God as the other truths, yet, strange to say, many contradict Christ in denying its necessity. Christ says of BAPTISM, "Thus it



becometh us to fulfil all righteousness" (Read Matt. 3 : 13-17), yet some men coolly affirm that it does nothing of the kind. I take it, however, that you, kind reader, prefer to believe God, not what men say. It will not do for you or me to pick out passages of the Bible just to suit ourselves. We must either accept the whole truth, or disbelieve it all.

You will also learn from 1 Cor., 3rd chap., that

#### DENOMINATIONAL NAMES ARE CARNAL.

Amongst other verses in that chapter bearing on this, one reads, "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" And for anyone to affirm, in the face of Christ's prayer "That all might be one" (See John 17 : 11, 20, 22), that God in his wisdom has raised up the different sects, it is presumption and, I may say, blasphemy. Consideration of space prevents more being written, but as a parting word I remind you that to gain salvation you must give heed to the injunction—"BE THOU FAITHFUL UNTIL DEATH."

## D. M. Canright.

[Our Seventh Day Adventist friends do not like the writings of D. M. Canright, and when they fail to meet his arguments they try to get rid of him by saying hard things of his character. Recently H. G. Picton was in controversy with some Seventh Day Adventists, when the same old charges which have been refuted dozens of times were brought up. Mr. Picton wrote to Mr. Canright, and below is his reply.—ED.]

Grand Rapids, Mich., Nov. 26, 1900.

H. G. PICTON.

Dear Brother,—Your letter is at hand, and I will reply briefly about my leaving the Adventists. They exhausted all their efforts to keep me with them as long as possible. When I did finally withdraw, we parted in the most friendly manner, and they gave me a high commendation as to my character while with them. Quotations from these you may read in preface to my book, p. 17, from the *Advent Review*. I often visit Battle Creek and am received in the most friendly manner by my old friends who are the leaders there. But away off in some part of the world where they think I can never answer them, some third rate preachers will circulate such slanderous statements as you mention.

Soon after leaving the Adventists I united with the Baptists and was ordained a minister. I have remained a minister in good standing in that church ever since. I have lived in Grand Rapids ten years. I organized the Berean Baptist Church here and was one of the charter members, and am so now. Time and again this church and the Baptist ministers of the city have given me written testimonials as to my character and standing here as a minister and Christian, to meet such falsehoods as you report to me. I mail you a tract giving some of these. Any of these ministers or officers can be written to now if my statements are questioned.

Working on the railroad, am I? I read that statement to my family, and they had a

big laugh over it. The only way I work on the railroad is to ride on it, of which I do a good deal, generally to lecture on Adventism where I am called.

Now as to my quotations from Mrs. White on the Reform Dress, I made no mistake in my quotation nor references. You will find them in her book just as I quoted her, and on the pages there given. I have the book before me now. It is "Testimonies to the Church," by Mrs. E. G. White, Vol. I., published at Battle Creek, Mich., 1885. Look at my book, page 149. Then turn to the pages as I give them there, and you will find every word just as I quoted them. If they deny this they are deceiving you. Demand the book and look for yourself. If you do not find all as I give it on pages named, then they have another edition paged differently. Look at the title page and see date of printing. If paged differently then you will find the quotations in the same book (Vol. 1) in another way. Ask for "Testimony to the Church," Vol. 12 (twelve). Read the article, "The Reform Dress." Here you will find what I quoted and they deny. You will find a lot more in that article that will interest you.

You quote Mr. Davis as saying that it was after Mrs. White visited the "home" of Dr. Jackson that she condemned the short dress, as I quoted from her Testimonies, Vol. 1, pp. 421-424. His statement is false, as is easily proved. On page 713 of Vol. 1, from which I quote, is given the date when each "Testimony" was published. You will see there that "Testimony," Vol. 10, was published in 1863. Then look at the top of each page, 421-424, and you will see "Vol. 10." This settles the date, but Mrs. White did not go to the "home" of Dr. Jackson till September, 1864. Many of her books prove this. Here is one—"How to Live," by James White (her husband), published at Battle Creek, 1865. On page 12 he says: "'Our Home,' or Three Weeks at Danville, N.Y. In the month of September, 1864, Mrs. White and self spent three weeks at the health institution at Dansville, Liv. C., N.Y., called 'Our Home.'" Then follows an account of their first visit there.

This you will see was one year after she wrote against the short dress, and one year before she changed her mind and wrote in favor of it. Rather, she changed her mind while there, and soon after wrote in favor of it as I quoted. So you see how Davis is trying to deny facts and falsify to save his inspired prophetess. It may work there, but it will not do here where the facts are all well known.

Are you sure they deny there that Mrs. White and the Advent women here ever wore the short dress with pants? It cannot be that they dare make such a statement either in print or publicly. Send me such a statement if you possibly can. I would like to publish it here. Mrs. White herself wore it for many years in private, in public, on the streets and in the desk preaching. I have seen her with it on hundreds of times. Thousands of the sisters wore it. My own wife wore it for eight years. Then deny that they ever wore it! God pity such deluded souls. The fact is they are so ashamed of their past record that to cover it

up they unblushingly deny it where they dare to.

If you are to meet the Adventists much, there are two books of theirs you ought by all means to obtain and study. One is "Early Writings," by Mrs. White, and the other "Testimonies to the Church," Vol. 1. These would give you so much information as to their early history that you ought to know to meet them successfully. Some one can get them of the Adventists for you.

I will mail you samples of some tracts I have. Shall be glad to hear from you again.—Fraternally,

D. M. CANRIGHT.

## Poets' Corner.

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

ORIGINAL.

### Christianity.

I.

Sail on! thou noble Christian barque,  
Upon the stormy seas of life;  
With pride the Master's eye will mark  
Thy victory amid the strife.

II.

Though rocks of sin beneath thee lie,  
And winds of opposition roar,  
Fear not, thy strength can both defy:  
Steer onward to the heavenly shore.

III.

Depart not from thy beaten track,  
Though fierce ahead the tumult rolls;  
Once having launched thee, turn not back:  
Thy cargo is of precious souls.

IV.

Though controversy's clouds arise,  
And darken o'er with doubt thy way,  
'Tis but the tempter in disguise;  
None but the Master's voice obey.

V.

And when temptation waits for thee  
In treach'rous calm and smiling skies;  
Bear on thy course unheedingly:  
In calm too often danger lies.

VI.

Loose proudly from thy straining mast  
The gospel banner to the wind—  
That flag shall triumph at the last,  
And leave the pangs of death behind.

VII.

Sail on with thine eternal freight,  
Through calm and storm sail grandly on!  
What raptures on thy landing wait!  
What golden crowns will there be won!

VIII.

Sail on, sail on to Zion's strand,  
There endless life is thy reward!  
The God of Hosts is in command—  
Thy Pilot he is Christ the Lord!

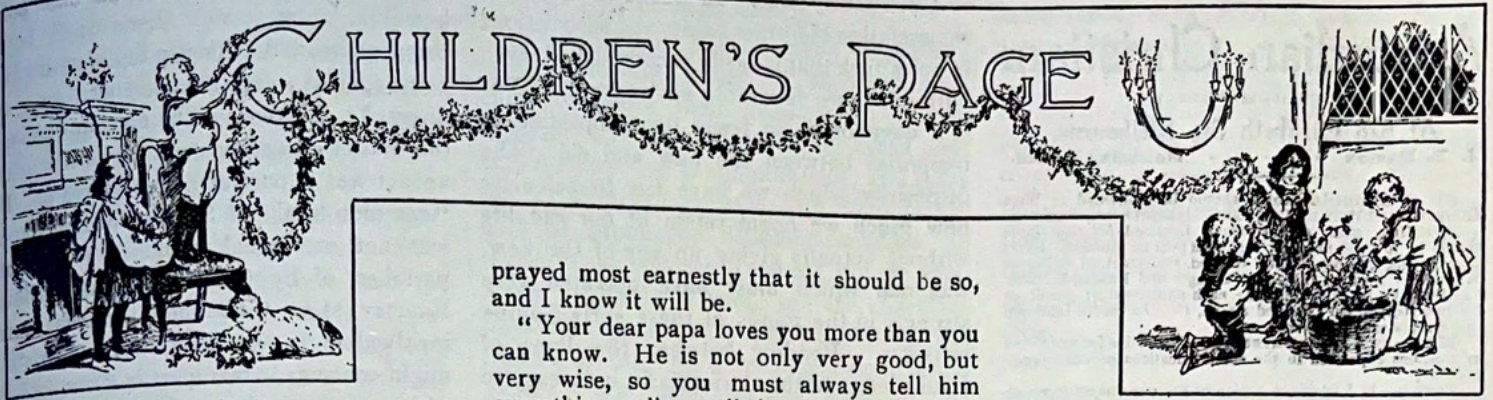
—W. JARVIS.

## ELEMENTS OF THE GOSPEL.

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Austral Printers, Melbourne.





### A Sleepy-time Thought.

MRS. A. B. WADE

We sat on the porch, in the twilight—  
A dear little girlie and I—  
Watching the stars as they twinkled,  
Like diamonds above, in the sky.  
"Tell me 'bout heaven, p'ease, auntie"—  
And I told her, as best I could,  
Of that beautiful place where dwelleth  
Only the pure and the good.  
Where sickness and death can not enter;  
Where the skies forever are fair;  
And always and always 'tis daytime,  
For the darkness never comes there.  
"But don't dey have beds up dere, auntie?"  
She asked, with a bit of a nod;  
"Me finks dey'd want beds fen dere seepy,  
In dat nice, pitty home of Dod."  
"No, dear little one. I believe not;  
They never grow weary up there,  
And so have no need of sleep, love,  
To rest them from play or from care."  
"But, auntie," she murmured, while lower  
And lower still sank her head,  
"If me was up dere—me finks—-auntie,  
Me—surely—would—want—a—bed!"

—Christian Standard.

### Letter from a Dying Mother.

February 10.

To my dear little Edward and Loos, my darling  
Boys:



**A** S I expect to-morrow to go through an operation which may possibly terminate fatally, I feel that I must leave you a message of loving counsel.

"O, my dear, dear children, how I love you, and how my heart

goes out to you, being left motherless so young. But my loving Heavenly Father is yours, too, and he has never left me nor forsaken me all my lifetime, and I have perfect faith that he will watch over you, too, and guide you all your life long. I have

prayed most earnestly that it should be so, and I know it will be.

"Your dear papa loves you more than you can know. He is not only very good, but very wise, so you must always tell him everything—all your little sorrows, and great ones—and if he has to go away and leave you, be sure to write to him every week, as soon as you learn to write, and before that get some one else to write for you. Your aunt, Lou Campbell, will probably be your mamma after I am gone, and she and Uncle John love you very much, and you will love them, I know, and obey them in everything, and try to please them, for it is very kind of them to take care of you, and I know that God will bless them for it. God has given you such good grandmas and grandpas and uncles and aunts, and they all love you, and I hope that you will always listen to their advice and be kind and respectful to them. But remember that, after all, your Heavenly Father is your best friend, and so is the dear Jesus, whom I have taught you to love. O, my dear children, I want you to learn to love Jesus more and more every day, and to try to be like him, and then you will grow up to be good men and useful to the world, and when you die you will come to meet and see mamma again in heaven, and then we shall never be parted any more.

"I have prayed to God, too, that you, my two dear little boys, will love one another and be kind to one another, and help each other. If you hurt each other even accidentally, be sure to ask each other's forgiveness. Never forget to pray morning and night; tell Jesus everything, and he will be with you and comfort you; and when you can, I want you to read your Bible every day. As you grow older I hope you will be a great help and comfort to your dear papa, who has never thought anything too much to do for his dear little boys. Now, good-bye, my darling children; when I kiss you good-bye to-day, you will not know that it may be for the last time, but I know it. If I die my thoughts will be loving ones of your dear papa and my two dear little boys. You must think of mamma as very happy up in heaven beyond the blue sky, waiting till you all come up to meet me. Perhaps God will let mamma watch you from day to day as you draw pictures, and go to school, and play, or whatever you do, all your life long till you come to me in heaven. May God bless you, and keep you, and lead you in the path of right, until we meet again in heaven, is the prayer of your loving mamma."—CARRIE LOOS WILLIAMS.

(Isa. 66: 13; Matt. 5: 8; I Jno. 4: 8; Ecc. 12: 13; Dan. 12: 13.)

[Mrs. Williams died a few days after, and never saw her children after the parting spoken of.—Ed.]

### Willie I-Won't-Play.

Wilful Willie I-Won't-Play  
Always wants to have his way.  
With him it is *I or me*  
Whatso'er the sport may be—  
Prisoner's Goal or Pull-away—  
Wilful Willie I-Won't-Play.

If another faster run,  
Though the game be just begun,  
Then he'll pout and sulk and scowl,  
Gloomy as a day-caught owl,  
Spoil the whole glad holiday—  
Wilful Willie I-Won't-Play.

Where's the boy would be like him,  
Stout of arm and strong of limb,  
Hearty as a sailor, yet  
Ever in a selfish pet?  
Shame upon his head, I say—  
Wilful Willie I-Won't-Play.

—Clinton Scollard.

### Not Guilty.

The following story makes one think of the old proverb about a "guilty conscience" and "no accuser":

"Now, boys," said the patient Sunday School teacher, "surely some one of you can tell me who carried off the gates of Gaza. Speak up, William."

"I never touched 'em!" said the indignant William, with a suspicion of tears in his youthful voice. "I don't see why folks always think when things get carried off that I've had something to do with it!"—*Youth's Companion.*

"What's the matter, Johnnie, you seem to be feeling good?" asked one of his father's neighbors.

"Great! We got Christian Science over to our house," said the boy, as he munched one doughnut and waved a second in the air.

"Christian Science? What do you mean?" inquired the puzzled neighbor.

"It's just immense!" cried the boy. "Best thing that ever happened. It's just the boss, I tell you!"

"I have heard that it sometimes did wonders," observed the neighbor, "but I didn't suppose boys knew much about it. Has it benefited you, Johnnie?"

"Benefited me!" echoed Johnnie. "You just bet it has! It's great! When you're Christian Science, you know, you ain't never sick. Benefited me? I should say it had. I kin slosh around in the snow all day now and eat fourteen doughnuts and nix never says a word, fer I can't be sick—see? I just can't be sick!"—*Harper's Bazaar.*



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## The Leader.

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

### The Daemon and the Christ.

As we have seen in our previous article, the great danger that threatened the Gentile portion of the Christian church was their old associations in pagan worship. The transition from a system of religion that was essentially sensual in the worst meaning of the word to one from which the idea of sensuality was eliminated, was an ordeal sufficiently hard to test the stability of the strongest and most resolute. To give up a religion which sanctioned immorality and made it part of its ritual, for another which was as pure as the snow on the everlasting hills, was in the first place difficult enough, but it was harder still to live up to the standard of the new ideal. Certainly the only chance the new converts had was to break away at once and for ever from the old entanglements. It is only when one thinks of this that he realises how great the triumph

of Christianity was. In our own day, the renunciation of former habits and associations is not a task that is easily accomplished, even with our more favorable environment. Nor is it easy for us to resist the temptation to temporise between the new and old. The disposition which we have felt to calculate how much we could retain of our old life without actually giving up any of the new, was one which must have operated very strongly in the minds of these early Gentile converts. Reading between the lines of Paul's letter to the Corinthians, it is easy to perceive that some were disposed to think that it was not necessary to break away from all the associations of their pagan religious life. Their argument evidently was that their new and superior knowledge enabled them to regard the elements of their former worship as being without force or meaning. An idol was nothing, said they, and the things offered to it were none the worse for being so offered. In the same way they would speak of their club membership. This attitude, however, was one which could not receive apostolic approval. It was one that was fraught with danger to the well-being of the Christian community, and judging by the letters to the seven churches of Asia, proved disastrous to the well-being of many of them. Dalliance with the world means, in the long run, the destruction of the church.

In all probability some of us have regarded the apostolic decree (Acts 15: 29) given at Jerusalem commanding Gentile Christians to abstain from meats sacrificed to idols as a somewhat trivial matter. Such a view, however, is no longer possible when we understand the gravity of the situation. In all likelihood it was this decree that was under discussion in the Corinthian church at the time under consideration. It was a decree that raised many difficulties as society was then constituted, and required some explanation as to its practical working. Was the Christian bound to enquire carefully and find out whether every piece of meat offered for sale in a shop was sacrificial? If he omitted to ask, and bought and ate such meat, had he been guilty of sin? If he were eating in the house of a non-Christian friend or relative, was he bound to ask about the previous history of every dish on the table, outraging all courtesy thereby, and often putting questions the host would be really unable to answer? These were questions that would naturally arise, and which were answered by Paul in the simplest manner possible. No questions were to be asked about meats sold in the open market or about those partaken of in the house of a friend, the only limitation imposed being that courtesy should be shown to the scruples of

weaker brethren. There was one point, however, about which there could be no compromise, and evidently this was the main point against which the apostolic decree was directed. There could be no compromise in the matter of eating such meats when such an act was a part of pagan worship. The "common meal" of the club or idol's house was not one which could be consistently partaken of by Christians. As Professor Ramsay says, "The most serious matter involved in it was whether the Christians might continue to take part in those societies which were united in a fellowship of pagan ritual. A common ritual is a great power over the minds of men; and the apostles were unanimous in refusing to permit paganism to exercise that power over the minds of the young converts. In both Pergamos and Thyatira some of the Christians still clung to their membership of the pagan associations and shared in the fellowship of the ritual meal; and if that evil were not burned out, the whole loose spirit of pagan society, its impurity and its idolatry, would continue to rule in the congregation."

With these ideas before us, we are better able to understand Paul's allusions to the pagan ritual meal and the Lord's Supper. "Wherefore, beloved," he says, "flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread we break, is it not a communion of the body of Christ? Seeing that there is one bread, we who are many are one body; for we all partake of the one bread. . . . Ye cannot drink the cup of the Lord and the cup of dæmons; ye cannot partake of the table of the Lord and the table of dæmons." Here there could be no compromise, for compromise meant disaster and ruin. It meant that they should come out boldly from the camp of paganism and take their stand by the side of Jesus. They must realise in life and conduct what is meant by oneness in Christ. There is *one* bread, Paul insists, not *two*. There is not, so far as the Christian is concerned, the bread of dæmons and the bread of Christ. Fellowship in the former is an act that is destructive of fellowship in the latter. And here Paul is not insisting on the shape or quantity of bread, as some would have us think, but on the kind or quality. There are two kinds of bread in the mind of the apostle, the bread dedicated to dæmons and the bread dedicated to Christ. The Corinthian Christians must decide which they will have, for the Lord of heaven and earth will not tolerate a divided service. The same thought is continued by Paul in his further remarks on the Lord's Supper, when



he insists on their discerning the Lord's body. The banqueting associated with the meal of the pagan ritual had found its way into the Lord's house and had prostituted the Lord's Supper. "When therefore," he says, "ye assemble yourselves together it is not possible to eat the Lord's Supper." The simple meal of the Lord's house had degenerated into a pagan orgie. The dæmon of the idol's house stood between them and the body of their Lord. Their vision was so dimmed by their idolatrous feasting and rioting that they could not discern that body which had been offered in sacrifice for them. The dæmon shut out the vision of the Christ.

In these latter days it is not possible for us to lose the vision of the Christ in precisely the same way as did the Corinthians of old. Our idolatry assumes a different shape. The idols that divide our loyalty are now called by other names; nevertheless, they may be equally effective in producing spiritual blindness. Now, as then, the one supreme thing in the Christian life is to let nothing stand between us and Christ. Not priest nor archbishop even, may stand between the child of God and his Redeemer. With open vision, therefore, let us gaze into the face of Jesus.

## Editorial Notes.

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

### Books and Drink.

A writer in the *British Weekly*, as the result of a careful calculation, concludes that the British people spend between two and three millions pounds sterling a year on books. The annual drink bill is one hundred and sixty millions sterling. For every shilling expended to cultivate the mind over £3 is spent in intoxicants, which too often becloud it. And yet the British are regarded as an intelligent race!

### An American Criticism.

In commending the work of an American evangelist, J. W. Zachary, in one of our American papers, Clark Braden adds the qualifying statement—"If he would realise that doing a thing half an hour after it was promised does not enable him to do more work, and would cease to annoy by tardiness, and would not try to preach two sermons in one service, thus detaining the audience too long, and would be more careful to ask what the audience needs rather than to preach on favorite themes, it would materially add to his success." We wonder how far these criticisms would apply to any of our Australian preachers.

### Human Creeds.

One of the most hopeful signs of the day is the growing unrest of denominational churches under their bondage to human creeds. Every movement along creed lines is in the direction of simplification, and there are not wanting indications of a desire on the part of prominent denominationalists to revise these modern symbols out of existence. Alison Wilcox, in the *Christian Standard*, quotes the following from the *Interior*, of Chicago, a leading Presbyterian paper: "All apologies for divisions are apologies for known sin, for known disregard of the command of Christ. The apostles heard that command and obeyed it with such fidelity that to them division and sectarian organisations could by no possibility be regarded as Christian. Their 'One Lord, one faith, one baptism,' meant, and meant only, the acceptance of salvation by Christ and the public confession of his name. The Christian church was built on the rock, Peter's confession, 'Thou art the Christ, the Son of the Living God.' Whatever community of believers rests upon this rock is a church of Christ." Such expressions from the pen of A. Campbell seventy years ago met with the most emphatic condemnation from all directions. Even twenty years back no leading sectarian paper could have editorially published such sentiments. The truth is marching grandly on, and the pioneers of the plea for a return to the ancient creed may well realise that

"Where the vanguard rests to-day,  
The rear shall camp to-morrow."

### The Platform of Union.

We are often told that "union is in the air," and may well believe it. Smaller nations are gradually being absorbed in the larger ones, States are federating, co-operation in commerce is coming to the front, men are uniting in industrial and other combinations, and in religious circles the signs are numerous of the desire for closer union. Various branches of Presbyterians have reunited, Methodists are amalgamating, General and Particular Baptists have in most places broken down the middle wall of partition, the two large Congregational bodies (Independents and Baptists) are drawing closer together, and there is even a tendency on the part of some Episcopalians for union with the Roman Catholics. Christian sentiment, however, growing impatient of the tardiness of the movement toward organic union among the sects, has boldly overleaped denominational barriers, and in a variety of modern movements has satisfied, in part at least, its longings for religious fellowship among all who love Christ. This

rally accounts in a large measure for the success of the Y.M.C.A., the W.C.T.U., the Y.P.S.C.E., and various other undenominational or rather interdenominational organisations. On such platforms believers may co-operate in Christian work, which in reality is church work. Here, face to face, they learn to appreciate each others Christianity, to magnify the points on which they agree and to minimise those on which they differ. And so such movements tend to render them increasingly impatient at the denominational distinctions and restrictions still existing. As this restlessness grows, sectarian bias must decrease, and the organic union of many of the large Protestant bodies may be nearer than most of us suppose. The past has been a time of sapping and mining, the full result of which has yet to be seen in the downfall of ancient walls of division, and this downfall may at the last be as sudden as it is complete. As those who for three-quarters of a century have been pleading for Christian union, disciples of Christ must necessarily take a keen interest in all movements in that direction. The great consideration is on what basis union shall take place. It may be bought too dearly. But side by side with the desire for union there is evident a growing desire to dispense with human creeds. If these can be simplified and revised out of existence, we can heartily rejoice at the union of all who love Christ. With the New Testament as the only rule of faith and practice, a platform may be found sufficiently broad to include all who ought to unite and sufficiently narrow to exclude all teaching that is not found in the only true guide. Errors may continue for a while, but must ultimately be eliminated under such conditions. If the right platform be adopted, we can afford to wait for the right building to be erected—the church of the New Testament.

## Sisters' Department.

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

President, Mrs. J. A. Davies, Church-st., Hawthorn.

V. P.'s, Mrs. Huntsman, Mrs. Maston, Mrs. Pittman, Mrs. F. M. Ludbrook.

"The love of Christ constraineth us."

EXECUTIVE.

The meeting held on 5th inst. was presided over by Mrs. Pittman. The death of Sister Mrs. W. C. Thurgood was feelingly referred to, and a resolution of sympathy was passed to Bro. Thurgood and family.

Minutes of previous meeting were received and confirmed, and correspondence dealt



with. It was resolved to hold a social evening with Miss Tonkin on her return from N.S.W.

Mrs. Chown reported four sisters' prayer meetings held at North Fitzroy with much profit to all who attended.

The Sunday School report told of nine ad lions from Lygon-st. school.

The hospitals have been regularly visited.

After a collection for Foreign Missions, the meeting adjourned to listen to addresses from Miss Hartnett and Mr. Shepherd, of the City Mission.

Next Executive meeting, August 2nd, when the Dorcas and Sunday School Committees are asked to remain.

#### HOME MISSION REPORT.

The committee have visited Collingwood and North Fitzroy during the month. At the former place we were greatly helped and cheered by Miss Tonkin, who pleaded eloquently the claims of China. Bro. J. A. Davies was present, and urged all to be co-workers with Christ in the great work of saving souls. The friends seemed very pleased to have us present.

The sisters at North Fitzroy arranged a drawing-room meeting in aid of Home Missions. Sister Forbes presided, and gave a nice address. Mrs. J. A. Davies and Miss Tonkin also addressed those present. Solos sweetly sung added greatly to our pleasure. The sum of £1/6/2 was collected in the room.

L. PITTMAN, Supt.

#### DORCAS.

The Executive Committee Sewing Class held their first meeting at Lygon-st on 20th June. There were nineteen sisters present. In response to an appeal in the *Herald*, seventeen garments were made and sent to the Old Colonists' Home. We received donations of flannelette, haberdashery, and a parcel of children's garments for distribution from Brighton Dorcas Class. We also received several cash donations.

July 3rd our usual monthly rally for the Burwood Boys' Home was held. Twenty sisters attended. Thirty-eight garments and sixteen pairs of socks were repaired. A number of garments were received as donations. The committee visited the North Richmond class this month.

M. CRAIGIE, Supt.

#### MRS. THURGOOD'S LETTER.

"Lo! the winter's past,  
Sky, brooks and flowers, and birds that sing,  
All help to make up the beautiful spring."

May, 1901.

Beloved Executive, Greeting! What a splendid Conference you have held! I have just finished reading every word of it. We rejoice with exceeding great joy at the progress and prosperity that each year presents, and as the presiding officer suggests, let us go forward into the 20th century with strong purpose to do better work than ever before. It was truly a step in advance for the new century for Bro. and Sister Davies to entertain the great Convention gathering, at such an enjoyable "love feast" as was held at the Town Hall, all to honor the Master "whom we are and whom we serve." We send a welcome across the seas to the new officers and faithful workers, and pray for them "the

blessing of the Lord that maketh rich, and addeth no sorrow therewith." We note with pleasure the Dorcas Committee holds the banner for work done. How good a thing it is to provide for the distressed and "to cause the widow's heart to sing for joy." We have another good work here that might be added to your labor of love—the Ministerial Relief Fund for aged and invalid preachers, worn out in the loving service. We had a fine address on this subject at our Conference, May 14, 15, 16. The preachers were urged to each give at least \$1 to this fund, as well as to take up an annual collection in the church. To read the letters from those helped—full of tender gratitude and pathos—went to the heart of each one of us. Another thing in our Conference that was most helpful, and voted unanimously to be continued, was the yearly programme prepared for each monthly meeting, and given out to the sisters in order to keep them interested and attracted to attend. We like to hear them say, "I couldn't miss THAT meeting!" of each one held, and to so arrange their duties that nothing may prevent their coming. Again, may we urge work among the children specially for the new century? It is such beautiful work, and the returns are so full, so blessed. And there are so many lines—the waifs on the street, the foreign population in our midst, the children whose mothers "work out"—all to be gathered into some loving fold, and gently trained for future usefulness. Letters are coming to us from far-away districts asking for plans, etc. For dear Australia we would suggest, *singing* and *servoing* taught, as attractions irresistible. The reports, with the familiar names of each committee, touched us to tears, and we felt like saying, "God bless you, dear sisters, and spare you to many years of sweet service for the King." With best love and prayers, your fellow-worker,

ANTOINETTE K. THURGOOD.

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## From The Field.

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

### Victoria.

MELBOURNE (Swanston-street) — Our meetings have been very fair of late, the prevailing cold weather and sickness preventing many attending. Last Lord's day morning we had an enjoyable meeting. Bro J. T. T. Harding presided, and Bro. J. Pittman gave an interesting address on the morning New Testament lesson. Last Lord's day evening week we had one confession. Bro Johnston has just concluded a series of evening addresses on "New Things," which have been interesting and instructive.

July 16.

R. LYALL.

BRIM.—On May 19th Bro. Burgess commenced his work with us. We are pleased to report an improvement in the meetings. We had been without an evangelist since November 4th, when Bro. Browne left us, the preaching since that time being done by Bren. White, Oram and Howard, Bro. White doing the chief part of it. There being no regular evangelist to devote the whole of his time to the work, the consequence is that in some of the churches the work has lost ground, and it will take some time and labor to get the churches in good working order again. However, we believe that Bro. Burgess is the man fitted for the work. Since his arrival here, I believe that he has visited every member in his circuit. On the evening of June 3rd we held a social tea in the chapel at Brim to give our brother a welcome, when an enjoyable time was spent. A number of recitations and songs were well rendered, and Bro. Burgess addressed the meeting. On June 26th we held our church meeting to arrange for our anniversary, when 32 members were present. It was decided to hold the anniversary on August 18, and the tea on the 21st, and we are looking forward to a visit from Bro. Johnston, who has promised to be with us and assist us in proclaiming the old Jerusalem gospel. We decided to buy a gig and harness for the use of our preacher during his stay with us. Since Bro. Burgess arrived he has visited the church at Warmer West on two Lord's days, and on each occasion had good meetings. On his last visit he held two week-night services, when three persons made the good confession. On last Lord's day we held a baptismal service at Brim, when one of the above-mentioned obeyed his Lord in baptism before a full house. On Wednesday evening last we held a temperance meeting, which was presided over by Bro. Burgess. We had a crowded house, and a good programme, consisting of recitations, solos and dialogues.

July 5.

HENRY E. QUIRE.

CHELLENHAM.—Bro. Mahon is preaching to crowded houses, the meetings being the largest the writer has seen for years. Two confessions lately. Bro. Mahon has been granted leave of absence and intends spending his holidays in Adelaide the beginning of September.

R.W.T.

MARYBOROUGH.—One more added to our number by confession and baptism, this being a daughter of Bro. Higgs. Sister Crump, from Lygon-street, has come to reside here; also Bro. John Little, from Homebush.

BERWICK.—The attendances at the morning and evening meetings on the Lord's day keep up well. Bro. R. J. Clow has been preaching the Word in this district for some time. His services have been much appreciated, and we are looking forward to an ingathering. Since he has been with us, Bro. Clow has visited Gembrook, where he held a few gospel meet-



ings; he has also visited Pakenham, and has made arrangements with them to hold a fortnight's special services in their chapel next month. We would like to build again the connection which existed between Berwick and Pakenham, so that the strong might help the weak. We are to have a church social at Berwick on the 31st of this month, when we expect to have with us a few brethren from Melbourne.

J. RICHARDSON.

July 15th.

MOOROOLBARK.—On Lord's day, July 14th, we had good meetings, morning and evening. In the morning Bro. Howard addressed the meeting, and in the evening Bro. McCallum preached a good sermon to one of the best meetings we have had since Bro. McCallum has been laboring with us. At the close our hearts were gladdened to see one young man decide for Christ. The brethren here are hopeful, and their prayer is that others may soon follow the example set them to-night.

ROBT. LANGLEY.

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### Tasmania.

HOBART.—Last Sunday evening, before a crowded audience, we had the pleasure of witnessing a young lad, one of the Sunday School scholars, step out boldly and make the good confession. We are having fine meetings here, and trust very soon to be able to inform you of other additions.

July 6th.

T.W.S.

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### New South Wales.

S.S. UNION.—The annual distribution of prizes took place on Tuesday evening, 2nd July, at Enmore Tabernacle. It was regretted that both Bros. J. Kingsbury and T. Beer, the retiring president and secretary respectively, were unavoidably absent, the former through indisposition. Under the circumstances the chair was occupied by Bro. Gole, who stepped into the breach at very short notice, and performed his part very creditably. From the report, which was read by Bro. T. Walker, it was gathered that 97 children sat this year for examination with the following results:—1st prizes were obtained by 7; 2nd prizes by 7; 3rd prizes by 3; 4th prize by 1; honor certificates by 37; ordinary certificates, 21; total, 76.

Analysis.—Enmore: 43 examined, 12 prizes, 19 honor certificates and 6 ordinary certificates. Petersham: 24 examined, 4 prizes, 10 honor certificates and 6 ordinary certificates. Sydney: 22 examined, 2 prizes, 6 honor certificates and 7 ordinary certificates. Lismore: 8 examined, 2 honor certificates and 2 ordinary certificates.

A special word of praise was given to the latter school, which, although so distant, each year sends competitors. It was also reported that during the year 39 had been added to the churches affiliated with the Union through faith and obedience to the Lord's will. Altogether a very pleasant evening was spent, for in addition to the distribution of prizes and certificates to the smiling recipients, some neat little addresses were given, and last, but not least, the programme was interspersed with various choruses, recitations, a dialogue, solos, &c., rendered nicely by the children from schools represented.

C. J. LEA.

MOREE.—On Sunday afternoon, June 30th, we held a special service for the children, when the writer addressed a numerous and attentive audience of scholars and adults on "The Parting of the Way." Rewards were distributed to all the scholars in the Sunday School, and a collection amounting to £1 was taken up for the Burwood Boys' Home. Our school has been in existence almost six months. We have thirty-four scholars on the roll, with a good average attend-

ance. Yesterday morning £17/6 was collected for Foreign Missions. This sum will be materially increased by the contributions of isolated members.

July 8th.

D. C. McCALLUM.

MEREWETHER.—Last Sunday evening we had the pleasure of seeing a lady buried with her Lord, in baptism, which cheered our hearts and encouraged us to go on. L. A. Williams, from Rookwood, has accepted an engagement to labor at Merewether for six months, commencing the first Lord's day in August.

July 13.

C.N.

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### Queensland.

BOONAH.—The writer recently paid a visit to Boonah on the invitation of the brethren there to conduct the immersion of some believers. A very happy time was spent from Thursday to Saturday evening of the first week in July, visiting brethren at Boonah, Milford, Sugarloaf and Coochin. On Sunday afternoon, two put on Christ, one being the second son of Bro. W. Alcorn, of Coochin, whose eldest son is gaining favor as an evangelist in West Moreton. At the worship meeting held in Bro. Stubbin's house in the evening, a very pleasant time was experienced by those present, the two who had just been immersed being received into fellowship in a very hearty manner. It being F.M. Sunday, a sum of £2/1/0 was contributed for Foreign Mission work. When the new chapel is built, and a system of house to house visitation and frequent gospel services entered upon, there should be fine progress made, as Boonah is the rising centre of a fine agricultural district. The brethren intend to put up a building 30ft. by 20ft. on a piece of land in a splendid situation. They have most earnestly sought to help themselves so far as raising money for the above purpose is concerned, having contributed amongst themselves nearly £100 during the last year and nine months. This for a membership of twenty one, several of whom are in anything but good circumstances, is remarkably good. Sister Colvin, of Rosewood, has worked energetically in canvassing for money for land and building, and has raised a total of £38 for that purpose. The land cost £60, and although the brethren are intending to start almost immediately with the building, they have not nearly sufficient money in hand to enable them to open it free of debt, as the land and building will cost about £190. Lack of funds, too, will prevent them from using any but second-class timber for the building, and also from having a baptistery put in. If any generous brother or church wishes to help a most worthy cause, and invest money in a venture where a harvest of souls is expected, they cannot do better than send a sum of money as soon as possible in order to assist the Boonah brethren. Who will help? Any contributions for this purpose will be thankfully received by the secretary, Bro. T. F. Stubbin.

July 8th.

JOHN PARADINE.

ROMA.—On the last Lord's day in June we had the pleasure of giving an official welcome to Sister Mrs. Blackwood. On 7th July we took up a special collection for the F.M. Fund. It was wet, cold and the roads were muddy. There will be over £12 sent from this church.

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### South Australia.

PORT PIRIE.—A very fair number of the brethren and friends turned out on Thursday evening, July 4, to a social held in the chapel for the purpose of bidding good-bye and God-speed to our much beloved Bro. and Sister Liddle, who purpose settling down in Adelaide. K. W. Duncan presided, and referred to

the "great loss" the cause would sustain through our brother's departure from the Port, mentioning the fact that our Bro. Liddle was one of the founders of the church in Port Pirie twenty-five years ago, during which time he had been an active worker in the church, both on and off the platform. Brethren Pelham, Morrow, Lawrie, and Brushrhan also spoke testifying to the faithful services rendered to the church by our brother. Bro. Moffit then presented Sister Liddle with an E.P. teapot, and Bro. Liddle with a Bible and a handsome travelling bag. Replying to all the kind things said about him, our Bro. said he regretted very much the breaking away from the church and its associations, and recalled the many happy gatherings he had been privileged to attend in the little chapel. Solos were pleasingly rendered by Sisters T. Ryan and Mudge, and a duet by Bro. and Sister Lawrie. Light refreshments were provided by the sisters and a very pleasant evening, interspersed by appropriate hymns, was spent. In conclusion I would like to add that our Bro. has held the following positions in the church, namely:—Deacon, Trustee and Treasurer. One consolation we have is, that our loss will be another's gain.

W.C.O.

KADINA.—Splendid meetings to-day. We received into fellowship the four brethren who were baptised last Sunday night. At Bible Class this afternoon, seventeen men and boys and eleven women present—the finest class I have had for many years. This evening a grand house. Two, a young man and lad, were baptised, and three others—a lady and two gentlemen, one of them a prominent business man in the town—made the good confession. Another lady—a mother in Israel—has decided for Christ. That is ten decisions (all adults save one) this month to date. Our school now numbers 100.

July 14th.

G. E. MOYSEY.

YORK.—On Lord's day, July 7, a golden offering was taken up by the church for the purpose of helping in the erection of two vestries and other necessary repairs to the present building. We are pleased to know they that offered did it willingly to the Lord, £30/10/- being the sum. This, with the sum of £50 already collected by the penny-a-week system, has proved so successful that the church has decided to start the building as soon as plans and specifications are prepared by the committee appointed. At the close of the evening's service another young man from the Sunday School confessed Christ. Others are almost persuaded to become Christians. This evening (July 14) a large audience assembled, when Bro. Campbell spoke earnestly. At the close the ordinance of believers' baptism was observed, three young men being buried with Christ in baptism.

July 14.

T. BURT.

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### New Zealand.

MORNINGTON.—Since last report we have been moving steadily, and have pleasure in reporting two additions by faith and baptism, a young man and a young woman. Last Lord's Day evening Bro. J. Greenhill of Invercargill preached here, the audience being the largest we have ever had. The Lord's Day School is now under the superintendence of Bro. A. H. Smith, lately removed here from Oamaru, and is progressing favourably. On Friday week it held its anniversary tea meeting, and at the entertainment given by the scholars a collection was taken up in aid of the Burwood Boys' Home, £1 being raised. The tea meeting was very successful in every way.

M.G.

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### West Australia.

COOLGARDIE.—Four more confessions on Sunday, 23rd June, making six for the month. Last Sunday we had a record for the breaking of bread, 39 persons



sitting down to the table. Our Bro. Banks is leaving after next Sunday for the Boulder. We are indeed sorry to lose him.  
July 2. G. A. BURCHELL.

## Here and There.

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

One confession Sunday night City Temple Campbell-street, Sydney.

Two (husband and wife) made the good confession and were baptised on Lord's day evening at North Richmond.

F. Pittman has commenced his fourth year at Hindmarsh, S.A., with an increase of salary. The audiences are large, additions frequent, and outlook excellent.

SUNDAY SCHOOL UNION.—Delegates meet Lygon-street, Monday, July 29, at 8. Business:—Finances, picnic, appointment visitor, Conference resolutions, etc.—THOS GOLE, Hon Sec.

We regret to hear of the very serious illness of Mrs. G. H. Bishop, of Kyabram, a life-long member of the church of God. Mrs. Bishop is held in very high esteem by the church and people of Kyabram.

Sisters forming the Executive will please bear in mind the meeting in Swanston street lecture hall, on Monday evening, 22nd inst., at 8 p.m. for the purpose of wishing Miss Tonkin God-speed on her mission of love to China, and of bidding her a formal good-bye.

We have a few copies of "Martyred Missionaries of the China Inland Mission," for sale, the book mentioned in our Editorial Notes a few weeks ago. This is a book of 328 pages, profusely illustrated, and has two very useful maps. It is intensely interesting, relating the story of the martyred missionaries in the late Boxer rising. Price, 5/-; by post, 5/6.

We have often had enquiries for something better than our 4/6 hymn book—something suitable for a very nice present, or for anyone desiring a specially tasty and durable book. We have, as will be seen by our advertisement of the new edition of our hymn book, tried to supply that want. They are certainly fine samples of the binder's art, and we can recommend them as good value.

At the monthly meeting of preachers in Adelaide last week, there were present:—H. D. Smith, R. K. Finlayson, T. J. Gore, A. Smith, F. Pittman, P. Pittman, D. Ewers, Jacob Abbott, and A. C. Rankine. Three baptisms were reported at Norwood, 2 in Grote-street, 1 in Poulteney-street, and 2 in North Adelaide, residents of Salisbury. P. Pittman read a very interesting paper on "Movements Outside the Churches," devoting attention especially to the Keswick Conference, the Y.P.S.C.E., the W.C.T.U., the Temperance, the Second Advent, Zionist, and Union movements. The writer discussed what should be the attitude of the Christian churches toward these movements, and received a hearty vote of thanks for his original paper, the hope being expressed that it would appear in print.

The CHRISTIAN does not claim to be a children's paper, or even a family paper, but we have tried from time to time to get as much matter in our columns of a general nature as our limited space would allow, thinking that the younger portion of our readers in looking at that might become interested in other things. As will be seen this week, we have a children's page, and we propose to repeat this as often as we can find room and carefully selected matter to fill it. We shall try to make this page strictly religious without going into things of the goody-goody kind. Parents in whose homes other reading matter for children may be found might do their children a good service by encouraging them to read this page from time to time, and in this way get them interested in other parts of the paper. Any of our readers interested in children having matter, either original or selected, suitable for this department of the CHRISTIAN would do us a service by forwarding it to this office.

We are asked to insert the following from the Associated churches of Christ, New South Wales, Sisters' Conference Committee:—"Dear Sister,—During the month of December next a sale of work will be held in or near Sydney, by which we hope to inaugurate a fund to enable us to branch out into social and rescue work, and so help the many needy cases of extreme want and poverty which continually come under our notice. We do not purpose confining our help to the needy in the church only. We now ask your hearty co-operation to make this forward movement a success. Sunday Schools, Endeavor Societies and Dorcas Classes are kindly invited to assist in this movement. The brethren may help us monetarily, and by their earnest prayers. Parcels of any description may be sent to Miss Smith, 179 Oxford-street, Sydney. All money will be received by Mrs. H. Lee, "Arlington," Carey-street, Marrickville, Sydney. This appeal is made to all, both old and young. We want your help and your prayers.—E. E. LEE, Superintendent.

## Obituary.

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

THURGOOD.—On June 12, Sister Thurgood, the wife of Bro. W. C. Thurgood, was taken from her home to a private hospital to undergo an operation. We could only hope and pray that she might recover and return to her home, but her most sanguine friends feared the result owing to her advanced age. She lingered on, evidently growing weaker and weaker, until the early morning of July 4th, when she followed her Master down into that valley which is no longer dark, but which is lighted all the way by the face of him who is the Light of the world. She was received into the fellowship of the Lygon-street congregation almost exactly thirty-four years ago, and during the years that intervened between her baptism and her death she lived an earnest, consistent, Christian life. Her conduct was known to the world, and all could bear witness that both her life and her prayers were for a closer walk with God. Her efforts were to be a true Dorcas; she sought to be one of that noble band of women who in all ages have ministered to the poor, realizing that by so doing they were ministering to the Lord himself. Many can now bear witness to her loving ministrations. The poor, the sick, the aged were her especial care. The officers found that many times she could tell the location and condition of some who had not been attending the church very regularly, and who were lost to all others. She was the mother of six children, two dying in infancy, and a daughter while quite young. Three of her children survive her, two of whom, William and Jabez, are at present in Melbourne. The other is Bro. C. L. Thurgood, of Pittsburg, Penn. It was her earnest wish that she might see this son before she died, and the hearts of all his friends go out to him in his bereavement, the knowledge of which must be so long delayed.

I will mention one incident referred to in the funeral service conducted at her home. It was a conversation I had with her on the day she was carried to the hospital. She told me she had promised to visit some of the aged and sick of the congregation but had been prevented from fulfilling her promise by the attack of illness. Her words were, "They will have to wait a little while." She recurred to it again once when I visited her in the hospital and regretted her inability to hunt them up and minister to their wants. It seemed as though, just as she stood on the border of the dark valley, before she followed her Leader all the way, she took one look back, and the wish in that moment was that she might do more. May our last look back not be a disobedient one like that of Lot's wife, but a wish to do more for Christ's little ones.

The sympathy of all their friends go out to the bereaved husband and family. Her death is a loss to the church; many friends will mourn and miss her, but it is an inexpressible gain to her, an acquisition to heaven. The Lord regards her death and the death of all his saints with quite different feeling to those which fill our breasts. She is safe now. Satan's rage is vain. "Precious in the Lord's sight is the death of his saints."

"Safe in the arms of Jesus,  
Safe on his gently breast,  
There by his love o'ershadowed,  
Sweetly her soul shall rest.

W. C. MORRO, B.A.

## FOREIGN MISSION FUND. JULY COLLECTIONS. VICTORIA.

Churches—		
Newstead, per J. Scambler ..	£6	1 0
Emerald, per J. Balduan ..	2	0 0
Taradale, per J. Sargent ..	0	10 0
Warragul, per W. Pond ..	0	15 0
French Island, per J. Bond ..	0	10 0
Pitfield Plains, per C. Burton ..	0	10 0
South Yarra, per Bro. Giles ..	2	14 8
Wedderburn, per W. Hendry ..	0	10 0
Wedderburn ..	4	1 6
Bayswater, per Bro. Clements ..	0	16 3
Shepparton ..	1	13 0
Meredith, per T. Potter ..	3	6 0
Surrey Hills, per W. Cust ..	2	6 6
Fernihurst, per W. Pattison ..	1	10 0
Maidavale, per W. Smith ..	2	6 0
Dunmunkle, per W. Inglis ..	3	11 0
Dunmunkle, per Lillie Eastwood ..	0	14 1
Carlton, Lygon-st., per W. C. Thurgood ..	27	1 3
Melbourne, Swanston-st., per B. J. Kemp ..	1	13 6
St. Kilda, per Bro. Hill ..	0	18 0
Brighton ..	4	7 6
Geelong, per V. Hester ..	1	8 0
Bet Bet, per J. Patterson ..	4	0 0
Kyabram, per P. Bryce ..	2	6 6
Hawthorn, per W. Finger ..	6	18 1
Warrnambool, per Miss McCullough ..	1	7 0
Horsham, per Miss Annie Miller ..	1	3 3
Korumburra, per B. A. McLelland ..	0	15 0
Warmer West, per G. Goudie ..	4	0 0
North Fitzroy (quarterly collection) ..	4	0 3
Lake Rowan ..	4	7 6
Bairnsdale ..	0	13 5
Mystic Park ..	1	7 0
Port Fairy ..	2	14 10
Galaquil ..	3	0 0
Barker's Creek ..	3	1 7
Elmshurst ..	1	0 0
North Yanac, per W. C. McCallum ..	1	3 3
South Lillimur, per John Thacker ..	1	1 8
Mildura, per C. A. Faulkner ..	2	3 6
Malvern ..	1	15 6
Fitzroy Tabernacle, per H. Swain ..	9	2 0
Ascot Vale ..	4	5 6
Berwick, per G. Funston ..	7	5 6
Sundry Contributions—		
E. and A., Thorpdale ..	0	5 0
I. C. Symes ..	0	15 0
"Inasmuch," per N.S. ..	2	10 0
S. Trigg, Bacchus Marsh ..	0	10 6
Mrs. and Mrs. J. Gilmour, Tallarook ..	1	0 0
Mrs. Mrs. Chapman, Gordon ..	0	10 0

TASMANIA.

W.H.T.B. ..	2	0 0
NEW ZEALAND.		
Church, Greymouth ..	1	0 0

## VICTORIAN MISSION FUND.

Barker's Creek ..	£2	0 0
Church, Hawthorn, per Sister Somerville ..	3	0 0
Fitzroy Tabernacle, per Sister Clydesdale ..	2	3 0
North Fitzroy, per Sisters Forbes & Gracie ..	2	15 8
Prahran, per Sister Holdsworth ..	0	7 6
"Inasmuch," per N.S. ..	2	10 0
Malvern Church ..	0	8 8
North Richmond Church ..	1	6 6
Church, Bet Bet, per Sister Readhead ..	2	7 0
South Yarra, per Sister Craig ..	1	13 3
Swanston-st., per Sister A. R. Lyall ..	2	10 6
Mr. J. J. Booty, Brisbane, Queensland ..	5	0 0

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

## Coming Events.

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

AUG. 11, 13.—South Yarra Church and Sunday School Anniversary services will be held at the South Yarra Hall, opposite station. Tuesday, 13th, Tea and Public Meeting. Splendid Programme. Tickets for Tea, Adults, 1/-, Children, 6d. Reserve these dates.

## WANTED.

A Respectable Middle-aged WOMAN, as Cook and for House-work. W. C. Thurgood, 357 Swanston-st., Melbourne.



## Biographical.

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

## Life of Elder John Smith.

"Do you believe, too," asked Smith, "that the Holy Spirit always speaks the truth?"

"Why, John, you know that the Spirit can't say anything but what is true."

"But you say," continued Smith, "that the Spirit assured you that evening, as you sat disconsolate on the steps by the door, that God could not pardon you and be just; and yet, on the next day, you got relief, and the same Spirit then assured you that God had pardoned you, and was just! If he really told you these things, did he not contradict himself?"

At this the old man bowed his gray head in thought, and his eyes, still moist with the remembrances of his own conversion, rested musingly on the floor. Lifting up at length his honest face, he said:

"Brethren, you may be sure that the good Spirit never talks two ways."

"But, my brother," continued Smith, "the Spirit told you that you were the greatest sinner in the world; now, have you ever stolen anything, or murdered anybody?"

"Why, John," he replied, "I never did such things in my life!"

"But there are men, you know, that do commit these, and even worse crimes. Were you a greater sinner than they? Besides, the same Spirit told the brother sitting by you that he was the greatest sinner in the world; and he told the same thing to the next brother there; and he told me, too, that I was the very worst of sinners. Now, how could each one of us have been the worst of all?"

"Brethren," said the old man solemnly, "rest assured the Holy Spirit never contradicts itself."

"Brother John," said another of them, whose harder features betrayed the greater sternness of his prejudice, "I have often said that if you should ever prove to be no Christian, I would give up religion as a dream. But I see now that you have never known what true religion is. You seem to be utterly in the dark!"

Smith saw that it would be vain to attempt by further argument to remove the scales from their eyes. They had been blinded by their early religious education; they were now all well advanced in years; and he could not even disturb, much less remove, the prejudice of half a century's growth.

While indulging in this reflection, he suddenly met his old pastor, Isaac Denton, in the road. He was then on his way to Wayne County, where he had an appointment to preach. After much cordial greeting they dismounted, and, hitching their horses on the roadside, sat down together on a log, and entered into conversation.

"I suppose, Brother Denton," said Smith, "that you have heard many unfavorable things about me concerning my departures

from the faith, and the errors into which I have run."

"I have, Bro. John," said Denton, "and I was grieved—deeply grieved—to hear them."

"Bro. Denton, you always professed to believe that I was candid and truthful, even when a boy."

"I have always believed that, John."

"I hope, then," said Smith, "that you will think I am candid now, and that I will tell you the whole truth about my departure from the faith."

"Yes," replied Denton; "Satan has never tempted me to doubt that you were a Christian from the day that I baptised you to the present moment. But you are gone—you are gone, John!"

"Where to, Bro. Denton?" quickly asked Smith.

"From the faith of the Baptists," as quickly rejoined Denton.

"Well," said Smith, "I will tell you truthfully the whole route I have travelled: I have gone from the Philadelphia Confession of Faith to the Bible as my only guide in matters of religion."

"I have set down Alexander Campbell, John, as the most erroneous and corrupt man in the world," said Denton.

Smith, by no means diverted from his purpose by this denunciation, remarked: "I have heard, Bro. Denton, that the doors of old Clear Fork meeting-house, where I told my experience many years ago, and where you received me into the church, have been closed against me!"

"Yes, they are," said he; "you will not be allowed to speak there."

"I am on my way to the Valley," said Smith, "and I expect to talk to the people; and now I ask you whether it will be agreeable to your feelings for me to preach in the house? I have often done so in times past, and I would like to do so in the future, whenever I may come down to visit my friends."

"The church will not expect you to preach in their house, Bro. John; and I think, myself, that you had better not do it."

"Bro. Denton, you say that you have no doubt that I am a Christian; now, as you do not believe in falling from grace, I may have only gone into some error from which I may be brought back again."

"But I fear," replied he, "that you will do great injury to the cause before you are brought back."

"Will you not, then, turn, and go with me to the Valley?" asked Smith. "Let me preach in the house, and I will confess all my departures from the Baptist faith, and give my reasons for every change. When I am done, I will take it as the part of a father, if you will then get up and tell me wherein I have made any departure from the Word of God."

"No, no, Bro. John, such a course would get us into controversy."

"Well, the controversy shall be friendly," said Smith; "and, my dear brother, it may convert me from the error of my way."

"You well know, John, that you can out-talk me."

"Were you standing on gospel ground, Bro. Denton, I have not the vanity to suppose such a thing; but, to tell you the truth, I do believe that I can out-talk any man, within five hundred miles of the place where we now sit, that will attempt to defend the ground you occupy."

"I must now go," said Denton; "but do not attempt to preach at Clear Fork meeting-house!"

And thus these old friends parted—each to his appointment—grieved that they could not part as brethren, after so many years of pleasant fellowship. Nor did they ever look upon each other's face till, having laid aside the flesh, they met in that world where love, and not opinion, is the bond of union, and where deeds, not dogmas, are the tests of love!

On Monday, Smith went on into Overton County, to the house of a married sister—Mrs. Matlock—with whom his mother was at that time living. The old matron saw him coming, and, with all the alacrity of childish joy, tottered out to meet him. She hung upon him in her doting fondness, and poured her tears into his bosom. All the years of his manhood rolled back in a moment as he felt the pressure of her palsied arms around him. He was a child, a tender-hearted boy again, and he wept his pious tears upon her head. He led her gently into the house, but when the greetings were over, her heart turned to its distress.

"They tell me, John, that you have left us! They say that you deny the good Spirit that once gave you peace, and that you tell poor sinners that water can wash away their sins! For a long time I would not believe them; but why didn't you wait till your poor old mother was dead and gone?"

"Mother," said he, "I confess that my mind has undergone some change in reference to the doctrines that I once held as true; but many of the things that you have heard about me are idle tales. I do not teach nor believe such things. I have never denied the Spirit, nor taught that water can wash away sins."

"But, if you had only lived and preached as you once did, a few years longer, John, it would not have hurt me; I could have died so much happier"; and she burst into a flood of complaining tears.

He tried, with all his art, to assuage her grief, but his words were powerless. He continued to sit by her side in silence, painfully conscious that he had not the address to wipe away her tears.

"Mother, on your account," said he, at length, "I would be glad if I were still a Baptist; but I could not, then, be true to my convictions of duty. It pains me, beyond expression, to wound the feelings of my mother; and I will now make you, as I regard it, a fair proposition: I will turn back and preach Calvinism as faithfully as I ever did, so long as you live, should I survive you, provided you will agree to answer for me, in the day of judgment, should I be found wrong in so doing."

"Ah, John," she replied, "I can't do that. I shall have to answer for myself in that

DRINK FRY'S COCOA IT IS THE BEST.



day, and so must you, my poor boy!"

"Well," said he, "if I must answer for myself *then*, do you think, mother, that I ought to believe and act for myself *now*?"

She mused for some time, and then, wiping her eyes, replied:

"I suppose you are right, Johnny; you ought to think for yourself. But you will have to account for it in the great day."

Thus she was reconciled; and from that time, she did not cease to vindicate her boy to the day of her death. She could not, indeed, comprehend the nature or the ground of his apostasy; but she always said that she, at least, was not responsible for it—that John ought to be left free, for to his own Master he had to stand or fall.

Some of his old friends, however, could not be so easily conciliated, and they openly and abruptly cast him off. Meeting a prominent Calvinist of the South Concord Association, whom he had long known and loved, he greeted him cordially:

"Bro. Floyd," said he, "I am glad to see you once more; how do you do?"

"Don't call me *brother* any more, Mr. Smith," said he, with repulsive solemnity.

"What have they turned *you* out of the church for?" replied Smith, with much surprise of manner. "What is it that you have done?"

"I have done nothing, sir!" said he.

"Well, but when I last saw you," persisted Smith, "you were in good standing with the brethren, and I called you brother; what in the world have you done that it makes it wrong for me to call you brother now?"

While on this visit to his mother, he felt a desire to go and see his friends in Alabama again; and, leaving the seed which he had scattered around Clear Fork to spring up in its season, he mounted his horse, and, like a pilgrim, went to look once more upon the spot where the rod of his Father's love had chastened him. He could never forget his friends in the Hickory Flats; the memory of their kindness lay on his heart through life like a heavy, but precious, burden, which he felt that he could never repay, yet which he always loved to acknowledge by these grateful pilgrimages to their firesides.

On his way back home, he resolved to stop again at Monticello, and to lay siege to that place, if by any means he might deliver from bondage those dear old Calvinists, whose contradictory experiences, he hoped, had led them, by this time, to reflect on the ground of their confidence before God. Although weary from his long journey and incessant labors, he rallied his exhausted energies, and, for eight days and nights, he taught the people of Monticello in public, and from house to house. They received him kindly, and listened to his doctrine with respectful attention; but no one received it, though some said they would examine whether it was from God or man.

He departed, at last, much worn down by his severe but fruitless toils. He left his old Calvinistic brethren as he found them; and they saw him go away with no less concern for his spiritual condition than when he came; for they were now more than ever persuaded that he knew but little or nothing about genuine, heartfelt, experimental religion.

As he rode along homeward that morning, dejected in spirit and worn down by labor and loss of sleep, he became so nearly exhausted before noon that he could hardly continue his journey. He almost sank from his horse in a blind and heavy stupor. While passing through the edge of a forest, he paused, intending to spread his saddle-blanket on the roadside and lie down for an hour's blessed sleep. "But suppose," thought he, "that while I am sleeping here, some Calvinist should pass by and find me thus?" and, shaking the slumber from his eyelids at the thought, he spurred forward, determined to keep awake till night. But even while fixed in this prudent purpose, he moved along for miles as unconscious as a statue; for nature had prevailed by stealth, and he had fallen asleep as he rode, upright in his saddle.

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### Acknowledgments.

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

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Cosgrove ..	..	0	16	3
Sydney (City Temple), N.S.W.	..	3	0	0
Port Fairy ..	..	1	2	0
Christchurch, N.Z.	..	4	10	0
Thornton, Q.	..	0	10	0
Brim ..	..	1	18	1
Mr. James Saunders, Roma, Q.	..	3	3	0
"Dorcas" ..	..	0	10	0
Mr. and Mrs. F. P. Duncan, Gisborne, N.Z.	..	0	15	0
Mrs. McGregor, Malvern ..	..	0	10	0
Mr. John Silvester, Coolgardie, W.A.	..	0	10	0
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