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VISIONS OF THE CHRIST.



The Last Office for the Dead,

(Matt. 28: 1; Mark 16: 1-4; Luke 24: 1, 2;
John 20: 1.)

THOS. HAGGER.

"Come, see the place where Jesus lay,
And hear angelic watchers say
'He lives, who once was slain:
Why seek the living 'midst the dead?
Remember how the Sav'our said
That he would rise again.'"
—UNKNOWN.

"But now is Christ risen from the dead and become
the first-fruits of them that slept."—PAUL.

"The passionate love of those women who had
lingered latest at the cross made them also the
earliest at the tomb."—FARRAR.

Jesus is dead! The poor disciples have
had the cup of hope rudely snatched from
their lips; they thought that he would have
redeemed Israel, and restored the kingdom;

but he is gone, and their hearts are heavy
with grief. They have lost a friend; they
have lost that One upon whom they had
based all their hopes of national glory.
They knew not that his kingdom was to be a
spiritual one, that he was to go to the throne
by way of the cross. His predictions of his
resurrection apparently had no meaning to
them. They thought that all was o'er.

Joseph of Arimathæa sought the permission
of Pilate to obtain the body of Jesus, which
was granted. Assisted by Nicodemus, the
body was removed from the cross, and
hurriedly prepared for burial. The hurry
was occasioned by the brevity of time; the
Sabbath was drawing on. This work was
watched by certain women—Mary Magdalene,
and Mary the mother of James and Joses,
and Salome (some think these last two were
identical), and Joanna, and other women
from Galilee. Having noticed where the
body was laid, and having seen the stone

rolled to the door of the sepulchre, they
hurried home to prepare spices that they
might return after the Sabbath and complete
the work of embalming. On the first day of
of the week, "very early," "while it was yet
dark," they set out on their mission of love—
the last sad office for the dead. Their hearts
are very heavy with grief, for they knew not
what awaited them. They expected to find
the lifeless body of the Nazarene, but, how
gloriously they were disappointed! As they
journeyed towards the tomb they began to
ask one of another, "Who shall roll away
the stone?" But that stone had already
been removed; on that very morning Jesus
had left the rock-hewn tomb. The message
they received was, "He is not here; he is
risen."

We would notice four things in connection
with this incident of affection:—

1. *The devotion of the women.* They had
lingered last about the cross; they had wit-
nessed his burial; and now come first to the
tomb, to do the last they could possibly do
for their beloved dead. These were only a
few of the disciples; where were the rest?
The same is sadly true to-day; the few are
completely devoted to their Master, the many
are giving their time and attention to other
things.

"Our Lord is now rejected
And by the world disowned,
By the many still neglected,
And by the few enthroned."

Devotion to the Lord cannot be manifested
to-day as these women manifested it. It is
not manifested by erecting magnificent places
of worship, securing fine choirs and profes-
sional singers, and having high-salaried
preachers, the money for which is often
raised by the unscriptural methods of bazaars
and public collections. It is manifested by
preaching the gospel to the unsaved, by
feeding the hungry and clothing the naked,
by comforting the distressed and caring for
the dying, and by regularity and whole-
heartedness in his worship. Oh! for more
devotion among the people of God.

2. *The difficulty before the women faced.* That
stone which had been placed at the door of
the sepulchre was a great difficulty in the
way of those devoted women realising their
heart's desire. But the spices were prepared,
the journey was commenced, the difficulty
was faced. They might very well have
decided that the work was impossible, the
difficulty insurmountable, and remained at
home. They determined to do what they
believed to be right, and trusted that the
difficulty would be overcome, they knew not
how, but still they trusted. On arrival at
the tomb it was found that the stone had
been rolled away. Their difficulty was sur-
mounted in an unexpected way. How often
difficulties appear just ahead of the believer;
and how often he becomes anxious about

evils that he may never have to meet. Let our feet tread constantly the path of duty, and we need have no fear. The stones of hindrance and difficulty—which seem immovable viewed from a distance—will have been rolled away when we reach the place where they were supposed to be found. The believer should "go forward" and trust, and not pause because of supposed difficulties. As Ryle well says, "Let us go boldly forward, and like the women at the tomb, we will find the stone rolled away, and the sepulchre of our fears radiant with hope and life."

3. *Blessings received greater than those anticipated.* The women expected to find the dead body of Jesus, and the only blessings they could expect to receive as a result of their action would be God's smile of approval, and the contentment resulting from a knowledge of duty done. But more than this awaited them. On arrival at the tomb they find that it is empty, but this only intensifies their grief, because they think the body has been removed. But angels have a message, the story of Jesus' triumph over death is told, they learn of the Lord's resurrection. How often it is similar in the believer's experience—duty done with an expectation of receiving only the blessings which the women expected to receive (and they are great) yields much greater and far richer ones.

"I know not what awaits me; God kindly veils mine eyes,
And o'er each step of my onward way he makes new scenes to rise;
And every joy he sends me comes a sweet and glad surprise."

We manifest our devotion to Christ because we love him. And as we journey onward blessings wholly unexpected are showered upon us, and we are told that in the great hereafter such things are being prepared for us as are indescribable.

4. *An evidence of our Lord's resurrection.* The resurrection of Jesus lies at the foundation of Christianity (see Matt. 16 : 13-18, Rom. 1 : 4). And if the infidel can disprove this fact the whole system must sooner or later come to nought. There are many infallible proofs that Jesus was raised from the dead by the Father, and so all the efforts of the infidel school have been unavailing, and Christianity is still gaining triumphs. Now, the women went to the tomb on that Sunday morning, expecting to find a dead body, but they found an empty tomb, and heard a message, which when believed by the disciples, re-created their faith and hope, and perfected it. What became of that body? If the enemies had removed it when the resurrection was preached, it could have been produced, and the error stopped at the beginning. The guard prevented the disciples removing it. He must have been raised from the dead. Such a thing was wholly unexpected, and so the disciples could not have been carried away by their own imagination, and besides what became of the body?

"Vain the stone, the watch, the seal,
Christ has burst the gates of hell;
Death in vain forbids his rise,
Christ hath opened paradise"

"He is not here; for he is risen, as he

said. Come, see the place where the Lord lay."

Our vision of the Christ in this incident is indirect. We see him enthroned in the hearts of those noble women who went with the spices to the tomb on that glorious Lord's day. We see the empty tomb, and know that "he is risen." And yet we did not see with these eyes of ours; it is not a

literal glimpse we get. But we believe it all, and have the hope that because he has been raised from the dead we shall be raised also.

"We stood not by the empty tomb,
Where late thy wounded body lay;
Nor sat within that upper room,
Nor met thee on the open way;
But we believe that angels said,
'Why seek the living with the dead?'"

Place of Safety Useless, unless Entered.

P. J. POND.

Bush fires, which swept through the district had changed the clear, pure air into a hazy atmosphere, and Old Sol, glaring so fiercely all day, now sunk behind the mountains as though subdued by the canopy of smoke that lined the heavens.

The evangelist was due at the settlement that night, and the people gathered to the preaching of New Testament Christianity, in the little chapel nobly erected by a few loving Christians, only a few months before. Nightfall had brought somewhat of a lull, but gleaming lines of fire stretching along the mountains either side the valley were ominous of impending danger. The meeting is brought hurriedly to a close as the dull roar of the devouring element is heard in proximity. No time must be lost if the chapel is to be saved. Preacher and audience rush forward. Sky and forest are lit with lurid flames, which dart forth forked tongues as if defiantly mocking the puny efforts of mortals to stop it. 'Twas a picture of wild nature's awful grandeur. Mile after mile of lines of fire extended, and ever anon as a mighty giant of the forest, hollow with age, ignited, flames would burst out of its far-reaching arms like wide-spreading torches, which fast turn into huge veins of glowing red, that again dissolve, as with thunder-crash above the fierce roar of the flames, it falls prostrate, sending up thousands of stars and sparklets, and hurling flaming brands ahead. The only chance is to let fire meet fire; so a line of fire is lit, and men and women with desperate efforts beat down its inner circle by means of heavy bushes, while the outer line rushes madly onward to meet its kind.

At dawn the charred remains of unfortunate animals, and skeletons of snakes and iguanas, are seen scattered about the black, smoking paddocks; but the chapel in the centre space is safe, untouched because its surroundings had already been swept with fire, thus affording no further lodgment for it.

So also in the midst of irresistible judgment, we must gather for refuge to the cross of Christ. Justice has already wreaked its course there; it cannot enter again. Christ has borne all that. But the fact of there being a place of safety is not the slightest help to you if you do not step into it. Of what use would it have been to our friends if they had been content with assuring one another that there was a safe retreat. They had to get into it. You ask the way into

Christ's circle of safety, and we tell you of Christ's own plan. It is perhaps more popular to tell of the ways and creeds of men, but as it is Christ only that can save, we point you to his way. Beginning then with the glorious promise "He that believeth and is baptised shall be saved" (Mark 16 : 16). We next read of Peter moved by the Holy Spirit, instructing convicted believers to *repent and be baptised*, every one of you in the name of Jesus Christ, *for the remission of sins*" (Acts 2 : 38). Three thousand receive the word gladly, and do so (Acts 2 : 41). The same old way was told to a solitary "man of Ethiopia of great authority, who thereupon, "when they came to a certain water," promptly exclaimed, without any shilly-shallying, "see, here is water, what doth hinder me to be baptised" (Acts 8 : 36). "And they went down into the water, both Philip and the Eunuch, and he baptised him" (Acts 8 : 38). Fierce Paul (Acts 9 : 18 and 22 : 16), devout Cornelius (Acts 10 : 47, 48), God-fearing Lydia (Acts 16 : 14, 15), the trembling jailor (Acts 16 : 33), and hosts of others entered that way. The man who teaches any other way than Christ's, is either a bold, bad man, or is woefully mistaken in taking the way of his own. Reader, how do you stand in the matter?

Our Missions.

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

Foreign Mission News and Notes.

H. G. HARWARD.

Robert Moffat said that merchants and manufacturers owed missionaries a vote of thanks.

Consuls say that wherever missionaries have gone it is easier to sell goods.

General Sickles said the United States could well afford to pay a salary to the missionaries for the secular advantages they brought to that country.

Missionaries minister not only to the spiritual needs of the people, but also contribute largely to their material prosperity and well-being.

The earth's population is 1,500,000,000, of which more than 1,000,000,000 are yet non-Christian, say 800,000,000 heathen and

200,000,000 Mohammedan; 200,000,000 are Roman Catholic and 150,000,000 are Protestant. For the world's redemption Protestants are giving annually about \$15,000,000; sustain a missionary force of 14,200, of whom 4300 are ordained and 3380 are unmarried women; associated with them are 4200 ordained natives; about 80,000 toilers in all. The stations and out-stations occupied exceed 25,000; the communicants are upwards of 1,300,000 and increase at the rate of 75,000 annually; the adherents are estimated at 3,500,000, while almost 1,000,000 children and youth are being educated in the more than 20,000 schools.

"Prof. Drummond saw a savage buried: All his possessions were put into the grave with him. These consisted of a pipe, a rough knife, a mud bowl, his bow and arrows. He stated that one stick, pointed, makes the savage a spear, two sticks rubbed together make him a fire, fifty sticks tied together make him a house, the bark he peels from them makes his clothes, the fruit which hang on them forms his food. Christianised natives demand all the conveniences of civilised life."

One brother writes to the secretary, enquiring the cost of supporting a native worker in India, China, or Japan. Many of our brethren or congregations could support such a representative in a foreign field.

A GRATIFYING CHANGE.

The change which the past five years have wrought has been the most constantly occurring thought to me during the past few weeks. The comparison which I find myself making is not so much with Damoh as it was when we left eighteen months ago, as with Damoh as it was five years ago when we first arrived. Then we had two native huts, with mud walls and thatched roofs, for our orphan boys, and a tent or two for ourselves. Then we were four missionaries and fifty boys. Now we have two solid and commodious bungalows and one thatched bungalow; our orphanage buildings comprise a school chapel, workshed, several brick buildings, and a number of temporary thatched sheds. Our numbers are nine missionaries and 350 orphan boys, and seven native Christians outside the orphanage. At our meetings at the Lord's table each Sunday afternoon the difference strikes one afresh and fills one's heart with thankfulness. Five years ago we gathered, just nine of us, around the Lord's table, and now we meet as a church with sixty-five native Christians. Of these 58 are orphan boys, and nine missionaries. I believe that the change is proportionate in all our work. The comparison has been helpful to me, and should fill us all with fresh courage.

Damoh, India.

J. G. MCGAVRAN.

Importance of Working through Reading Matter.

D. M. CANRIGHT.

Having for many years worked with a people who secured most of their success by distribution of reading matter, largely weekly papers and tracts, I have been impressed with the importance of that branch of religious work. Few persons or churches realise what they could do in this line. Consider a few facts:

Nearly everybody now reads, and most people read much of something. Time was when people depended largely upon the minister in the pulpit, or the political speaker in his field, for their information. But this is no longer so. The speaker, religious or political, finds many of his hearers as well informed as himself. The dailies, weeklies, magazines and books keep them well posted in most questions of general interest. Large numbers who seldom attend church or go to political gatherings, at home read much on both subjects. Hence, if the church of Christ is to keep up with God's opening providence, it must use this channel to reach the people, and not depend altogether upon the meetings of the church, which the great mass never attend.

So, also, the day of heavy volumes and long arguments is past. People are too busy, and there are too many things demanding attention. Small books, pamphlets, tracts and newspaper articles are what the mass of people now read. This fact must be well considered if we hope to secure the attention of persons not specially interested in our views.

It is an encouraging fact that a little money now goes a long way in printed matter. Take a copy of the *Standard*, and turn over thirty-two of its pages, and measure up the reading in one paper. All this is prepared, edited, set in type, corrected, printed, mailed, and laid on your table for three cents! Even this small amount can be lessened to two cents if enough copies are taken. If only one man took the *Standard*, it would cost him several thousand dollars per year, because nearly all the cost comes on the first copy printed. After that it costs little more than the bare paper. So the larger the circulation, the less the cost per paper. Hence every one interested in securing a low-priced paper, should be alive to push up the list as high as possible.

Look at the small cost of a tract. Here is one containing a whole sermon—one cent! Then, if, instead of printing ten or twenty thousand of this tract, a half a million could at once be printed, the price could be lessened one-half. It is the small editions and slow sales which eat up the profits or run up the cost. Hence, if large sales could be secured, the cost to each would be a mere trifle. Consider a moment the great advantages of printed matter over a delivered speech. Sometimes a minister talks when he has little to say; his ideas are disconnected, and his arguments lame. He expects no criticism, and hence is not over-careful. But the man who writes for publication knows he must be careful. He studies his subject thoughtfully; he uses the best language he



Some Curious Chinese Superstitions.

JAMES WARE, SHANGHAI.

At the last monthly Conference of my native helpers in Shanghai, we discussed the question of local superstitions, and how to meet them. There were some very curious customs mentioned which I am sure will interest the readers of the AUSTRALIAN CHRISTIAN.

One curious custom practised near Shanghai is called, "Saluting the corpse." When the head of a family dies, he is dressed in his best clothes, and seated at a table upon which are spread several kinds of food. The family and relatives arrange themselves, and at a given signal prostrate themselves before the corpse. This is to ensure his being respected and treated well in the next world, and also to secure to the worshippers descendants who will likewise care for their spiritual welfare.

At Tseo-sau the coffin is not sealed up for three days, so as to give the dead person a chance of rising again.

At our Tungchow station we wished to open a sunlight in the roof, but the neighbors objected, saying that the reflection from the window would carry bad luck to the surrounding houses. We were also not allowed to build our chimney above the roof, as this would likewise have had a baneful influence,

Hence the smoke from the kitchen fires in Tungchow has its exit through holes in the back walls of the houses.

In Shanghai shops which supply hot water use what are called "tiger stoves." This is a large brick furnace, fitted with iron boilers. These form the head and body of the tiger, while the chimney, usually a wide one, forms the tail. At Soochow, the chief sight of the city is the magnificent "dragon pagoda." The main street of the city is the body of the dragon, and the pagoda, standing at the end of the street, is the tail. The city is said to be prosperous, because the dragon, its guardian angel—or demon—is kept in good humour by regular and costly festivals in its honor.

As regards clairvoyance, divination and other manifestations of the black art, we pointed out some characteristics of those who practised such things, mentioned by Paul:—

Demon-possessed, Acts 16: 16; Children of the devil, Acts 13: 10; Full of cunning and mischief; Enemies of all righteousness; Perverters of the right ways of the Lord.

Such practices abound in China, and the only way for us to deal with them is as Paul dealt with them in his day. No compromise. Preach the truth, and cast out the devils.

can command; he goes over it again and again, correcting, crossing out, adding and improving to the extent of his ability. Then this must all be submitted to a sharp-eyed, critical editor, who often rejects the whole thing as not up to the requisite standard. Much that is accepted is greatly altered, pruned, corrected and improved. If the matter is to be put into permanent form, as a tract, or a book, it is much more rigidly examined, and often by several able men.

Hence the readers of the *Standard* and its publications are sure of the best thoughts of their ablest men, presented in the clearest and most forcible manner. With confidence they can offer this to their friends and neighbors to read, knowing that the matter will be interesting, the argument logical, and the doctrine scriptural. This is worth a great deal, and should be appreciated by all who have the simple gospel message.

There are other advantages in this printed matter. It talks all on one side, for a reader will seldom stop to answer back as he would to a person talking with him. If he should get angry and say hard things, the tract does not retaliate nor lose its temper. If thrown aside, it quietly bides its time till the reader is in a better mood, and then goes right on pleasantly. Or, if rejected by one, it does not lose patience, but quietly waits till another will listen. If the family does not care for it, a visitor may pick it up to read, and be convinced; it may be used as waste paper, packed away for months, carried to a distant State, and then be read and win a soul.

Tracts or papers can reach a class who can not be reached by public preaching. There are many old, feeble or sick people, who can not go to church, or, at most, only seldom. Many of these, if afforded the opportunity, will gladly read at home. Here is a fine field for some active worker to supply them regularly with reading matter. Others do not have interest enough to go to church, however near; but often these will read a tract or paper if requested to do so. Many persons are situated so that it is difficult for them to attend church, such as those who work on railroads, street-cars, in livery barns, engineers and others in factories and mills, clerks in hotels, waiters in lunchrooms and hotels, men who work on vessels, and many others. All these have souls for which Christ died. Many of them have consciences not at rest, hearts not satisfied, longings for a better life. They have leisure hours when they could read, and would gladly accept a good paper, or a tract or book.

Then there are many honest persons so sectarian or creed-bound that they would hardly attend a church not their own; but alone, at home, they would read at least a tract. Often this opens their eyes so they will read more, or even begin to ask for further information.

Again, we all have friends to whom we write. A small tract enclosed with the letter may be an arrow used by the Lord to pierce a heart. So there are a thousand ripe fields to enter with reading-matter, if we can only find the workers who will go.

All the cities, and most of the villages, have libraries and reading-rooms. These are patronised by large numbers of all classes. Any good reading-matter, periodicals, bound books, pamphlets or tracts, are welcomed here. Nearly every town has a railroad depôt, where reading-matter is welcomed in a box put up for that purpose.

So then there is no lack for openings for good reading matter, right at our doors, and all around us. The *Standard* office, at a low price and little cost, is ready to supply the reading in any quantities, small or great. The greatest difficulty is to find self-sacrificing persons who are willing to give a little of their time to do the work. Almost any person who loves the Lord Jesus and wishes to win souls to him can do effective work in this way, if he only will. It does not require much ability to hand a friend a tract, or leave a paper with a neighbor, or put a book in a library, or a leaflet in a letter. Tens of thousands could do this much if they would only think they could, and would try it.

Perhaps in another article we will suggest how this work can best be done.—*Christian Standard*.

Sisters' Department.

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

"The love of Christ constraineth us."

EXECUTIVE.

Sister Maston presided at the meeting held on August 2nd. The usual devotional exercises and minutes were attended to. Correspondence included an interesting letter from Mrs. J. Thompson, Childers, Q. The Dorcas report told that the general Dorcas was busy making carpet slippers for the Homœopathic Hospital, and that a parcel of garments had been sent to Miss Hartnett for distribution among the poor. A verbal report of a visit paid to Miss Hartnett's Mothers' Meeting was given by Mrs. Davies. A successful temperance meeting was held at Ascot Vale. Next meeting, Friday, September 6th.

HOME MISSION REPORT.

Since Conference the sisters have collected £31/4/7. During the month two visits have been paid—viz., Swanston-st. and Footscray.

The brethren and sisters received us very kindly, and gave us an invitation to come again. Our president urged the young members to more active work. Mrs. Chown spoke on "Prayer." The superintendent of Home Missions pleaded for her department of work, and Miss Tonkin spoke on Foreign Mission work, taking as her subject, "Open Doors."

The meeting at Footscray was not so well attended as we would have liked, owing to sickness. Sisters Davies, Chown, Huntsman and Pittman spoke for their several departments of work.—L. PITTMAN, Supt.

SUNDAY SCHOOL.

On July 8th, the school at Ascot Vale was visited. They have an excellent staff of teachers. The scholars are well behaved and attentive. The infant class has a model teacher in Miss Edith Bailey. Collingwood school has always made a special effort to gather in children and young people who were not attending any Sunday School, and to win their scholars for Christ. More young men have gone out as speakers and preachers of the gospel from Collingwood than from any church among our Australian brother-

hood. Sister Rowles has been the faithful teacher of the girls' infant class since the organisation of the school. Many a little girl says with pride, "My Sunday School teacher taught my mother when she was a little girl like me." Additions from schools: Balmain-st., 3; Nth. Richmond, 3; Newmarket, 6.—M. MASTON.

Sunday School.

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

LESSON FOR AUGUST 25TH.

Abraham and Isaac.

GEN. 22: 1-14.

GOLDEN TEXT.—"By faith Abraham, when he was tried, offered up Isaac."—Heb. 11: 17.



HATEVER may be our faith, the faith of Abraham stands pre-eminently above it. There is no wonder when he is called "the father of the faithful." As we follow the growth of

faith in this great patriarch we see an ever-increasing perfection of an already great trust in God. Through it Abraham went even when it cost him dearly. But the climax was not reached until he essayed to offer Isaac. God frequently tries a man in his faith that his faith may be proved and strengthened. Though tested severely, Abraham knew that God would provide a way so that his commands could be executed.

THE TEST COMMAND.

We seldom know our strength until tried. We seldom know our strength of character until brought face to face with some great test. In our lesson for to-day Abraham's faith was tested severely. "Take thine son, thine only son, whom thou lovest," says God, "and offer him for a burnt offering." Here God appeals to the heart and deep affections of his servant in this test command. If he obeys how will all the promises God has made be fulfilled? Abraham answers: "God will provide." Being put to the test, Abraham is equal to it. But this strength was accumulated through the long successive steps of Abraham's life time of trust in God.

THE TEST ENDURED.

With heart and mind set upon obedience to God, Abraham prepares faithfully and fully for the burnt offering as requested. Duty delayed is opportunity lost. Duty begun is duty half ended. The endurance of Abraham's test is made evident by the fact that he had to travel at least two days before he came in sight of Mt. Moriah, the mount selected by God for the sacrifice, which afterward became the mountain upon which the temple of Jerusalem was built. Again, when asked by Isaac as to the lamb for a sacrifice, Abraham answered, "God will provide." With such a father, surely the son would partake of a like faith!

THE TEST APPROVED.

When in the very act of fulfilling God's command an angel stayed the hand of Abraham that held the knife, and assured him of his fidelity to God and of its recognition in heaven. Now came the time for God to provide, which he did, and Isaac was spared. Abraham now gladly and joyfully offers the lamb provided by God, and returns with his dutiful and loving son homeward. What a beautiful picture of God's intervention to meet man's need! God always provides the lamb.

JAS. JOHNSTON.

CHILDREN'S SUPPLEMENT

The Rock-a-By Chair.

Oh the rock-a-by chair is a jolly old ship,
 And mamma's the captain and crew;
 She sings a nice song as we start on our trip,
 Though I never have heard it quite through;
 But it's all about islands and rivers and things,
 And the treasures and dream-people there.
 Oh, that is the song that my dear mamma sings
 In the wonderful rock-a-by chair.

'Tis a wonderful song, but I can't tell the rest,
 As I never have heard it quite all;
 For I cuddle down close to my dear mamma's breast,
 And my eyelids grow heavy and fall;
 But I know that she sings about heaven and God,
 And the angels and everything there,
 As we journey away to the kingdom of Nod,
 In the wonderful rock-a-by chair.

The First Sight of his Mother.



MINISTER living in an Indiana village received a call one night from a parishioner. "Will you go to Indianapolis for me?" he asked.

"We have decided to send Johnnie there for an operation. We have received encouragement that he may yet be made to see."
 Johnnie had been born without sight, and now, a little lad of six, bright and sunny, and hardly realizing that he lacked anything to make life happy, he was facing a future of darkness, little hope having till now been given to the parents that anything could be done for his eyes.
 "Go with my wife and Johnnie," said the father. "I cannot go; I dare not go. But stay with her till it is over, and either rejoice with us or comfort us, and send me word as fast as the lightning can bring it."
 The minister went, and stayed with the lad while the oculist, not overconfident, began his work, and till at last, with a thrill of triumph in his tone, he said, "The boy will see!"
 The glad wire tingled with the message to the father, and the minister, with the overjoyed mother, retired to wait for the time when the bandaged eyes could bear light enough for a first look at the beautiful world.
 At last came the notification of the expected test. In the dimly lighted room the mother

and the minister stood breathless while the doctor carefully raised the shade. The little lad, overwhelmed by the sudden possession of a new sense, cast a bewildered look from one to another of the three.
 "Johnnie," said the minister, "this is your mother."
 The little arms went up and clasped her neck, the happy boy verifying his new sense by those already tested; and caressing the loving face that he saw leaning above him, he said, "O mother! Is this really you, or is it heaven?"
 It was indeed like a glimpse into heaven. "I felt," said the minister, "as if I had witnessed something of the glad bewilderment of a newly translated soul in its first sight of the face of our Heavenly Father."

Good Security.

"Mister, do you lend money here?" asked an earnest young voice at the office door.
 The lawyer turned away from his desk, confronted the clear-eyed, poorly dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.
 The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.
 "What security can you offer?" asked the lawyer.
 The boy's brown hand sought his pocket and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco. As respectfully as if it had been the deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.
 A friend who had watched the transaction with silent amusement laughed as the young borrower departed.
 "You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences or he would not have signed that pledge, and that he does not hold it lightly or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security."

"My Darling."

These words in bright letters stood out in bold relief on the dashboard of a huge four-horse truck in a street blockade. The driver looked as unsentimental as possible; but he was not profane or brutal to his horses. Patiently he waited the loosing of the jam, while his neighbors filled the air with curses. Finding his horses restive, he climbed from his box and soothed them with gentle words and caresses. Then a bystander asked him

why he called his truck "My Darling."
 "Well," he said, "because it keeps the memory of my daughter, little Nellie. She's dead now; but before she died she put her arms around my neck and said:
 "'Papa, I'm going to die and I want you to promise me one thing, because it will make me so happy. Will you promise?'
 "'Yes,' I said, 'I'll promise anything. What is it?'
 "Then, fixing her eyes upon mine, she said: 'Oh, papa, don't be angry, but promise me you will never swear any more, or whip your horses hard, and be kind to mamma.'
 "That's all there is about it, mister; I promised my little girl, and I've kept my word."
 When the blockade was lifted, the big truckman resumed his seat, and was soon lost in the tide of travel.—Unidentified.

Who was Rich?

"If I were only as rich as he is!" muttered a boy that had just found a crust of stale bread in a garbage barrel, as he eyed a poorly dressed boy leaving a baker's shop with a basket of whole, fresh loaves.
 "If I were only as rich as he is!" sighed the boy on the bicycle as another boy rolled past in a pony-cart.
 "If I were only as rich as he is!" grumbled the boy in the pony-cart as he caught sight of a lad on the deck of a beautiful private yacht.
 "If I were only as rich as he is!" this lucky fellow wished as his father's yacht cruised in foreign waters, and he spied one day a young prince attended by a retinue of liveried servants.
 "If I were as free as that boy is!" impatiently growled the young prince, thinking of the boy on the yacht.
 "If I could drive out alone with a pony and nobody to take care of me but myself!" thought the pampered boy on the yacht.
 "If only I could have a good time like that boy on the bicycle!" longed the driver of the pony.
 "How happy that boy with the basket looks!" said the boy on the bike.
 "If I could relish my dinner as that boy does his crust!" said the baker's boy. "I'm sick and tired of bread."
 Which one was rich?—Christian Endeavor World.

"Now, Harry," asked the teacher of the juvenile class, "what is the meal we eat in the morning called?" "Oatmeal," was the little fellow's prompt reply.

A gentleman took his little daughter to a toy shop to buy her a doll. "Now, what sort of a doll would you like, my dear?" said he, as a large assortment was placed on the counter by the shopman. After some hesitation the little miss replied: "I think I'll have twins, please."

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The Leader.

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

"Union in the Air."

The union of the Presbyterian Churches of Australasia, consummated last week, marks an important epoch in the religious life of the people dwelling beneath the Southern Cross. It was an event that deserved to be commemorated in a special manner, and by all accounts the gathering which assembled in St. Stephen's Church, Phillip-st., Sydney, to formally inaugurate the union, was worthy of the occasion. The *Southern Cross*, in speaking of the union, says: "It consisted of 235 representatives drawn from every State in the Commonwealth; and for character, intellect, scholarship and influence there is no other church organisation under Australian skies which can hope to outshine it." Those who know anything of the composition of the Presbyterian Church will heartily endorse this eulogy of a people who have behind them a great past, and before them a great future. The fact that some of

the doctrines taught in the Shorter Catechism of this body are at variance with our conceptions of the teachings of Christianity need not prevent us from admiring the many good things which go to make up the fabric of Presbyterianism, nor from holding in respect the many good and talented men that adorn its ministry and that are found in the rank and file of its membership. Certainly it would be unbecoming on our part, considering the strong position we take on the question of Christian union, if we did not in some special way note with satisfaction the triumphant issue of the long and weary struggle for union which has been going on for the last twenty years among the Presbyterian Churches. Whether the union which has just been consummated is precisely the unity which we have been in the habit of regarding as the ideal one of the New Testament, is a matter which may be open to question. But it is not open to question that the motives which impelled our Presbyterian friends to seek for union were the direct outcome of a better apprehension of the teaching of Jesus Christ on this important subject. Viewed in this light, the union movement, which, apparently, has found a congenial home among Presbyterians, both in these States and elsewhere, is one that we may regard with satisfaction and look upon as a prophecy of greater things to be realised in the future.

The *Church Commonwealth*, the organ of the High Church division of the Anglican community, contributes its quota of commendation, and observes that "the consummation last week in Sydney of the union of the Presbyterian Churches is a matter which gives deep satisfaction to every Christian. Before the great rents of Christendom can be mended the little ones must be made right." The fact, however, that so many difficulties lay in the way of re-union of the Presbyterians among themselves, and which confront the unification of the various Methodist bodies, causes it to be very doubtful if the time is ripe for a definite attempt being made to bring together "the Church and the non-episcopal bodies." Evidently, while the Church of England is prepared to commend the efforts for unity in other religious organisations, it is not prepared to make any real attempt in that direction itself. The assumption that it is "the Church," has, doubtless, something to do with its inactivity in the matter. Like the Church of Rome, the only solution of the union problem that it has to offer, is an invitation to wandering sheep to come back to the fold of the mother church. It is oblivious of the fact that the things which originally caused them to stray away and seek fresh pastures, remain still, insuperable difficulties in the way of return.

Enlightened non conformists only desire union when it can be obtained without the sacrifice of principle, and union which meant the acceptance of the High Church propaganda, would be a constant affront to the solid principles that form the foundation of non conformity. Imagine, if imagination can possibly be carried so far, a Presbyterian or a Baptist recognising as the organ of his religious views such a paper as the *Church Commonwealth*! Take as a sample the articles appearing in its columns on "The Ornaments Rubric." These weighty articles are taken up with the discussion of the appropriate millinery to be worn by "bishops, priests and ministers," and the "ornaments," whatever they may be, to be used in the service of the church. What kind of reading, we ask, would this be for the descendants of John Knox? Evidently, non conformists can find no congenial home in a community that retains so many relics of the Church of Rome. So far as the Episcopal Church is concerned, it is really in no position to offer any substantial contribution to the union question. When it can dispense with its Prayer Book and Acts of Parliament, it may have a proper platform from which to speak, but not till then.

It is curious to note the inconsistency of the *Church Commonwealth*. It quotes with approval the words of Bishop Creighton, viz., "When we talk about unity, we put external structural unity in the first place. Real unity is in Christ; structural unity is another and smaller matter, which will adjust itself to the unity of the Spirit," and yet, after approving of this really fine sentiment, it goes on to say something that is precisely in the opposite direction. "Structural unity," it says, "will come when the Master thinks fit, but apparently that time is not yet." In the meantime, whether the Master thinks fit or not, in the matter of "structural unity Episcopacy is, in the opinion of this church, an essential, and depends not upon the opinion of the inhabitants of the State of New South Wales, as some seem to fancy, but is emphatically laid down as such in her formularies, and more recently twice affirmed by the bishops of the Lambeth Conference." After this remarkable utterance, what more can be said? Notwithstanding, however, the attitude assumed by the Episcopal Church, the friends of Christian unity should not be discouraged but go on courageously with their work. It is gratifying to note that the Presbyterians, having secured union for themselves, are desirous of securing a like blessing for all other religious bodies. In furtherance of this laudable desire, a motion was tabled at the newly-formed General Assembly, "in favor of the

appointment of an influential committee to devise a scheme for the federation of as many as possible of the Protestant churches of Australia, with power to confer with representatives of other churches, so as to promote closer fellowship and organised co-operation, with a view to the ultimate formation of one grand church of Australia." This motion was duly carried, and a large and influential committee formed to give effect to the same. In a previous article we referred to this resolution as being passed by the Sydney Presbytery, but it has now assumed larger proportions, having been assented to by the representatives of the entire body of Presbyterians in Australia.

This is very good, and we feel like saying, "Well done, Presbyterians." More than this, we feel that we should make it our business to be well represented at the proposed Conference. For two reasons the church of Christ should have some say in any congress held for the purpose of promoting unity among the churches. First, because one of the items of its plea is the union of all God's people, of which union on a scriptural basis it has been the consistent advocate for over three-quarters of a century; and, second, because on the question of unity it has a message to convey, which probably no other religious organisation is in a position to give with the same force and clearness. Such a conference would afford an opportunity of our giving clear testimony as to the reason of our existence, and of letting out some light on the proper basis on which real unity should be founded. If "union is in the air," as one of the delegates to the Presbyterian Assembly observed, it should be part of our duty to bring it down to earth and assist in providing for it a solid resting place.

Editorial Notes.

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

Quakers and the Defence Bill.

It is to be hoped that the prayer of the representatives of the Society of Friends, who have sent a petition to the Commonwealth and also formed a deputation to wait on the Premier, will be granted. They ask that persons having religious scruples should be exempt from military service. The Quakers are not the only people who, believing that the spirit and practice of war are diametrically opposed to the teachings of Christ, could not conscientiously engage in it.

Salvation Army Developments.

The opening of the Federal Training Garrison of the Salvation Army in Melbourne by the Countess of Hopetoun was a

brilliant success. While we may not endorse the statement in the *War Cry*, which with characteristic hyperbole affirms that it was "the most impressive and important ceremony that has yet taken place under the Southern Cross," it was undoubtedly a great day in the history of the organisation. The building is conspicuously situated on the Eastern Hill, and with a frontage of 188 feet to the Parade is an impressive structure. Specially designed by an Army architect, and built by an Army contractor, it reflects credit on the body to which it belongs. The Salvation Army has long ceased to be merely a ranting rabble of "blood and fire" evangelistic burlesque. Had it confined its operations to the peculiar performances with which it astonished the public in the days of its youth it would before this have ceased to attract general notice. But the Army soon turned its attention to a work largely neglected by other denominations, the social reclamation of the fallen, and must be congratulated on the success achieved. With all its imperfections and excrescences, it has imbibed so much of the spirit of Christ in dealing with the outcasts of society as to set a noble example to many of the more respectable bodies. The authorities now feel the need of training their officers for effective service, and it is time. The notable failure of the work in many of the smaller towns is doubtless largely owing to the inefficiency of the agents, who may have a zeal indeed, but not according to knowledge. It is painful to listen to the oft-repeated experiences of speakers at Army meetings, which with the irreverent witticisms and piteous appeals at a "fire-away" make up the stock-in-trade of so many officers. This may answer to some extent in cities where there are constantly fresh hearers, though even here it is not a conspicuous success, but in small towns it is difficult to keep up the strength of the soldiers on such thin gruel. More substantial food is required, and the Federal Training Garrison will help to provide this. The great hope of the Army, however, lies in its social department, which is being worked more successfully and economically as the officers gain the requisite experience. In its Christ-like efforts to thus rescue the perishing and care for the fallen, as well as in all that is in harmony with the word of God in its teaching and methods, we heartily wish the Army God-speed.

"What Are We Drinking?"

The report of the Health Commissioner of Queensland last week is one calculated to make drinkers think if anything will. Dr. Ham says: "The specific gravity of beers and stouts was much below the standard of good English ale and stout." Whether this

is really a serious defect our knowledge of the subject is too limited for us to judge, but the statement that "all samples of ale contained salicylic acid, and in the majority of instances 2 gr. per gallon," conveys a more definite idea, and affords food for reflection, while the information that "ten lots of ginger wine contained 112 gr. of salicylic acid to the gallon," is indeed startling. Light is also shed on the composition of some well-known beverages. "The report recommends that the importation of liquids known as essences of whiskey, brandy, rum, gin, and port wine should be prohibited, and the local manufacturers using them should be prosecuted." We are informed by this high authority "that a common method of making whiskey was to dilute essence of whiskey with proof spirit, and then artificially blend the mixture by adding sulphuric acid and oil." It would be interesting to know whether this "common method" is confined to Queensland, or whether the tipplers or moderate drinkers of the other States are also imbibing unlimited supplies of "sulphuric acid and oil," under the more attractive names of whiskey, rum, etc. But a larger proportion of our readers will be personally interested in the statement that "magnetic oxide of iron had been mixed with the tea; dust and sand had been rolled by means of starch into little pellets of various sizes in imitation of genuine teas." This tea, consisting of thirty cases, was ordered to be "destroyed or immediately exported, and the latter course had been taken." Did it come to any of the southern States? It is really almost enough to make one forswear the favorite "cup that cheers, but not inebriates."

Baptists and Congregationalists.

From the *Southern Baptist* we learn that Dr. Clifford, the eminent Baptist, is "evidently favorable to a union of the Baptists with Congregationalists," as he endorses Dr. Parker's recent utterances on the subject. But the Victorian editor of the *Baptist* has no sympathy with this position, and contends that "union with Congregationalists could only be effected by silence upon a question for which their fathers suffered and died." Our contemporary forgets that times have altered since Baptists "suffered and died" for their convictions. Baptists are now not only "open communion" but "open membership." Imagine the Baptists who "suffered and died" freely admitting the unbaptised to church membership! Rightly or wrongly, those grand old champions for the truth had a clear cut conviction along that line. For our part we really see no valid reason why open membership Baptist churches should not unite with Congrega-

tional churches. The latter generally have a considerable proportion of baptised members and the latter of unbaptised. The dividing wall in such cases is only a paper one, and tissue paper at that.

From The Field.

The field is the world.—Matthew 13: 38

Queensland.

WEST MORETON.—W. G. Alcorn and the writer visited Boonah on 24th July for the purpose of baptising a believer and holding a night meeting. A nice meeting was held in the School of Arts at night. Bro. Stubbin told me that the stumps for the new chapel were to be on the ground by the end of the week. He further stated that it was thought advisable to raise a loan of £50 to enable them to pay for the timber for the building as soon as it was placed on the ground. Will churches and individuals try and send along the amount to our worthy Boonah brethren, and so obviate the necessity for raising a loan? Bro. T. F. Stubbin, the secretary, will gladly receive and acknowledge donations.

At the close of the evening service at Vernor on the 28th July a young man made the good confession, and will (D.V.) be immersed in due course. The Vernor S.S. anniversary was held on the 27th, when the children sang suitable hymns and went through some very interesting exercises. The fourth class competed among themselves for a first and second prize—a nice inkstand presented by Bro. O. Adermann, and 5/- presented by another brother. Each one of the nine competitors repeated from memory the golden texts, lesson surroundings, memory verses and poetry connected with nine separate lessons. Kate Burt and Joseph Adermann tied for first place, and received the prizes; while Selina Kennet, Elizabeth Kennet and Annie Bernbagen were equal for second place. Bro. A. Kickbusch put his (the third) class through a similar exercise, little Annie and Willie Kickbusch doing especially well. Taken altogether the children did great credit to their teachers, who may well be pleased with the improvement in the school. C. Adermann and O. Adermann gave very good addresses, and some splendid singing was contributed by the Vernor choir, and by Misses Suchting and E. Adermann (duet), Mr., Mrs. and Miss Suchting, A. Kickbusch and A. Danien. Refreshments in liberal quantity and of fine quality were provided. Prizes were distributed to all the scholars, the first, second and third prizes in the two senior classes being especially valuable and well chosen. O. Adermann was elected superintendent for the next twelve months. Mrs. O. Adermann and Miss Suchting volunteered as teachers, and were gladly accepted. A comprehensive vote of thanks (with special mention of Mrs. O. Adermann and Miss H. Adermann for doing the cooking) having been moved and carried with acclamation, the meeting was closed with doxology and benediction. W. G. Alcorn will continue as evangelist until 9th November next—the date of our half-yearly meeting at Ma Ma Creek (D.V.)—and I am confident he will then be re-engaged for a further term, as he is the right man in the right place, and we all pray that the Lord may richly bless him.

July 29.

JOHN PARADINE.

GYMPIE.—The church has with the greatest cordiality invited our evangelist, E. T. Ball, to remain with us another twelve months to the delight of the

officers and members. The second term commences from the 1st August. The pleasing results of labours of the past year was over twenty additions to the church, eighteen of which were confessions and baptisms—sufficient cause for devout gratitude to God the source of all blessing. The rejoicing on the following night—our usual week night prayer meeting—when every brother and sister, both young and old, had something to say, sing or pray, was the most remarkable and enjoyable meeting ever held in the Tabernacle.

July 27.

A.H.

Victoria.

NEWMARKET.—We have to report that the protracted services held by Bro. W. C. Morro during the past week have been eminently successful. We have seen with joy six young women make the good confession, and also a young man confess his faith in the Lord Jesus Christ (all from the Sunday School), so that we had seven immersions on Saturday evening last, which rejoiced all our hearts. Bro. Morro must have felt rewarded in reaping such an abundant harvest as the result of his labor and appeals to the hearts of men and women. The meetings have been well attended, and the help rendered by brethren and sisters from other churches in the singing have been much appreciated. We trust that this week's services will be still more abundantly blessed.

August 5.

J. MORRIS.

NORTH RICHMOND.—Meetings for the deepening of spiritual life were held in the chapel here on Wednesday and Thursday, July 31st and August 1st, both afternoon and evening of each day. Addresses were delivered by Bros. M. W. Green, W. C. Morro, J. Pittman, H. G. Harward, P. J. Pond, J. Johnston, F. M. Ludbrook and Sister J. A. Davies. On each evening a symposium was also held, which was contributed to by a number of local members. Special hymns were selected and printed on a sheet. We are of the opinion that these meetings have done much in the direction for which they were arranged; expressions of appreciation are heard all round. Any congregation in town or country would do well to plan and carry out a similar effort.

August 5.

T.H.

WARMER WEST.—Bro. Burgess has put things in order in the churches of Warmer West and Bangerang, so that in the future we will be united as the Warmer West church. Bro. Burgess has visited every member of the church in the district, and also proposes to visit some who have removed a considerable distance away and endeavour to persuade them to meet "in remembrance of our Lord."

July 29.

GILBERT GOUDIE.

BALMAIN-STREET, SOUTH RICHMOND.—Good meetings again last Lord's day. Five more were welcomed to our number—two by faith and obedience (result of mission), two by statement from Swan-street and one by letter. We have to thank Bro. Hagger and the North Richmond church for their valuable assistance. We trust that it will be possible soon to have a baptistry of our own, and thus be fully equipped for the requirements of the gospel. We start with seven subscribers for the CHRISTIAN.

August 5.

P. J. POND.

SUNDAY SCHOOL UNION.—Meeting of General Committee was held on July 29th. Present—F. W. Martin, vice-president (presiding), all officers, and nineteen delegates representing twelve schools. The treasurer's report showed reduction of outstanding liabilities by £9/19/6 during month. The visitor's reports (previously published) on visits to North Carlton and Brunswick schools were read and adopted,

and a uniform system of marking throughout the schools advocated. Bro. C. W. Mitchell and the secretary reported as to steps taken to place the Union on a sound financial basis, and the delegates present stated what the schools they represented were prepared to do to ensure the same end. The reports were of a satisfactory nature. The reports adopted, "That to increase their interest in and bring the churches more in touch with the Union, the officers be a committee to formulate a programme for a demonstration to be held in November, and report at next meeting." The appointment of Sister Maston as visitor to the schools was confirmed, C. G. Lawson and B. J. Kemp assisting. Annual picnic at Horticultural Gardens, Burnley, on King's Birthday holiday, November. A letter acknowledging the services of late secretary to be sent to J. S. McIntosh. Secretary authorised to keep unrepresented country schools posted as to doings of committee from month to month.

THOS. COLE, Hon. Sec.

GEELONG.—We had a splendid meeting here on Lord's day evening, when Bro. Browne preached. The brother and sister who made the good confession on Lord's day the 28th July, were baptised on August 1st, and received into fellowship with us on last Lord's Day.

V. HESTER.

BERWICK.—A church social was held July 31st. R. J. Clow occupied the chair, and welcomed to the meeting Brethren Pond, Saunders, W. Hillbrich and Thompson. Several of the church members sang selections, other gave recitations. P. J. Pond delivered a nice address upon "The Mind of Christ." After refreshments A. J. Saunders made a splendid speech upon "Unity." W. Thompson related in a somewhat amusing manner his experiences in South Africa. All the discourses were listened to very attentively by the audience, but the chairman expressed the hope that Bro. Thompson's account of the war would be the last speech of the kind they would ever hear. He trusted that the gospel which we preach would so extend its influence that soon we would hear of war no more. The church has recently had one addition by restoration, and a literary society has been organised for young men.

July 5.

J. RICHARDSON.

COOMA.—For a number of weeks the Merrigum brethren were engaged in a consideration of the subject of baptism with the Cooma Wesleyan Bible Class. This discussion is now closed and we expect to follow it up by holding gospel meetings from time to time. The start was made last night by Bro. Scambler when a splendid meeting assembled at Bro. Hacco's house. A good interest was shown, and at the close a number of questions were asked and answered in response to an invitation by Bro. Scambler. This is the first time our brethren have preached here and we are hopeful of much good be accomplished.

August 1.

G. HACON.

South Australia.

NORWOOD.—We have been doing more during the past month in the way of sowing than reaping. We have had no confessions during the month, but yesterday morning one was received from the Norwood Baptist church. We are having splendid audiences. Last night the chapel was crowded. A special business meeting of the church has been called for Thursday evening next to finally decide whether the new church building is to be commenced immediately or not. Our Sunday School is growing in numbers, and we need more accommodation than at present exists. Bro. Weir, one of the senior members of the Norwood church and a very earnest worker, is seriously ill.

Special prayers have been offered on his behalf. We trust (n.v.) he will be restored to us again.

A. C. RANKINE.

—August 5.
—STRATHALBYN.—The weather to-day was very wet and cold. The attendance in the morning was consequently small; notwithstanding, the Master's blessing was given abundantly. Towards evening the weather cleared somewhat. We held a memorial service for our late Bro. Leslie, and had a grand assembly, the largest I have had since commencing my labors here. I spoke from Rev. 14: 13. We had an impressive service. We feel sure the Holy Spirit is striving with many. Our prayer is that they may yield to the call, and nobly confess that Jesus is the Christ, the Son of God.

H. J. H.

July 28th.
KADINA.—Grand meeting on Wednesday night, about 200 being present. Four ladies were baptised, and one made the confession. Record meeting this morning; 62 broke bread. We had a glorious time; four were received—one by application from Baptists. To-night two more were baptised, and one more came forward. Meeting absolutely packed, and ushers at their wits' end to place the people. How we shall accommodate the folk next Lord's day (our church anniversary) we surely do not know. In addition to the morning meeting we shall have preaching in the afternoon, as well as evening. On Wednesday next we celebrate the anniversary by a public tea-meeting. Bro. K. W. Duncan, M.L.C., will be in the chair, and Bros. Selwood and Morrow will be with us. We look forward to a time of great rejoicing.

Mercy drops round us *have* fallen,
But *now*, we have showers indeed.

G. B. MOYSEY.

GROTE-STREET, ADELAIDE.—The Foreign Mission Band held their annual social, and it was a great success, there being a large attendance. The report was given by the secretary showing the year's progress and work. A returned missionary from China gave an exceedingly interesting address on "A Lady Missionary's Work in China." During the evening songs were given by Miss Goodall, Master McPhee, two anthems were nicely rendered by the choir, and a recitation by Miss McGregor. Miss R. L. Tonkin, who is shortly to leave for China, was warmly welcomed home from the eastern States.

S. T.

Tasmania.

LAUNCESTON.—At the close of the gospel address delivered by Bro. Streader on Lord's day evening, July 21, one young man and two young women made the good confession before many witnesses. Last night we were again encouraged by seeing two more make the good confession, also a daughter of Bro. Streader who had previously confessed Christ. The baptisms are to take place on Tuesday evening in the tabernacle, kindly loaned for the occasion by the Baptist friends. We are pleased to report one having been restored.

W. G. PORTER.

New Zealand.

SOUTH DUNEDIN.—Since last report two more have made the good confession, one of whom was baptised and received into fellowship, while the other has decided to wait for a short time. We have elected elders, the chosen ones being Brethren W. Edmonds, A. Roy and F. L. Hadfield, and the church is now in working order. In this corner of the Master's vineyard the harvest is truly plenteous, but the laborers are few. We are going forward in [the

strength of the Lord, and we know that in his strength we must conquer.

T. H. M.

West Australia.

FREMANTLE.—Splendid meetings all day yesterday. At the morning meeting for worship the church collected in aid of Foreign Mission work £7/8/4. The Young Christian Class also nobly came forward, and in a spirit of love and sympathy for Foreign Mission work, gave the deacons the sum of £1, making a grand total of £8/8/4. The gospel service was conducted by Bro. Hawkins, at the close of which one lady came forward and made the good confession.

July 15.

J. H. GIBSON.

BOULDER.—H. J. Banks commenced his labors here on July 14. At the close of an earnest address one young lady went forward and made the good confession. Last Thursday evening a social was held to welcome Bro. and Sis. Banks. W. Clipstone occupied the chair, and addresses, songs and recitations were given by several of the members. On Saturday evening we held an open air meeting. On Lord's day morning five were received into fellowship by letter; in the afternoon Bro. Banks gave an address to the Sunday School. At the close of the school the young lady who had made the good confession on July 14 was immersed. In the evening Bro. Banks preached the gospel, over 80 being present.

July 30.

H. M. CLIPSTONE.

New South Wales.

SYDNEY.—The annual business meeting of the church took place on 18th July, when the following brethren were appointed to the deaconate:—Bros. Ashwood, Grocock, Leck, Logan, Macindo, Morris, Newby, Roberts, Stimson and Williams; Bros. Grocock and Newby being re-appointed treasurer and secretary respectively.

August 4.

F. NEWBY.

Here and There.

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

This week we are sending out a supplement to all our agents, announcing a special offer of the "Christian" to end of year for ONE SHILLING. We hope that all our friends will use this occasion to introduce the "Christian" to those not in the habit of taking it. The two attractions we offer ought to be sufficient to induce a large number to take the paper.

A branch of the Y.M.C.A. has been started in Kadina, and G. B. Moysey is to conduct the elocution classes.

"Gospel Book-keeping" was Jas. Johnston's subject last Sunday night. At the close three came forward to express a desire to follow Christ

Bro. Johnston goes to Brim for August 18th to conduct the church anniversary services and hold a protracted meeting.

Good meetings at Petersham on Lord's day. Three were received into fellowship—two who were immersed during the week and one by letter.

Bro. D. R. Hall, M.P., of Sydney, was in the city over Sunday, speaking at Lygon-st. in the morning, and attending the gospel service at Swanston-st. at night.

The church at Hawthorn will hold its anniversary tea and public meeting in the chapel, Glenferrie-road, Hawthorn, on Thursday evening, August 15th. Tea at 6.30.

An American paper, commenting on Dowie's claim to be Elijah, says one difference between the two is that whereas Elijah was fed by ravens, Dowie is fed by "gulls."

One confession and baptism on Thursday night at the Tabernacle, Fitzroy, and two decisions on Lord's day evening. Preparations are being made for a special mission in October.

H. G. Harward will conduct a tent mission at Bendigo, beginning about September 9th, and continuing three or four weeks. Will the brethren everywhere pray for the success of this effort.

380 honorary members' cards have been circulated among the delegates to the Union. We hope to hear that they have all been redisseminated among the brethren of the various churches at 1/- each before the close of the month.

E. J. W. Meyer wishes us to acknowledge.—Lancefield chapel, Painting Fund (amount required, £6/10/-): Acknowledged with thanks, A Brother, North Richmond, 5/-. All donations to this fund will be thankfully received and acknowledged in the CHRISTIAN.

We sometimes receive letters about local church troubles, put in the form of a question may be, or wanting information, using the question to get at the other man. Suffice it to say that such matters can not find a place in our columns. We want to help all whom we can, but in helping the few we do not want to injure the many. Settle your troubles at home, brethren.

A brother by way of encouragement sends us the following note: "A close friend of the writer—a student of the scriptures, working with the Methodists—gave expression to the pleasure the reading of the AUSTRALIAN CHRISTIAN afforded him. He thought the spirit permeating throughout was admirable, and the paper ably edited. Allow me to say these are my sentiments."

A very enjoyable social was held in Swanston-st. Lecture Hall, under the auspices of the V. Sisters' Executive on the 22nd ult., to bid Miss Tonkin God-speed. F. G. Dunn, F. Ludbrook, and J. Johnston gave interesting addresses, R. Lyall a reading, and Miss Ethel Benson a solo. After refreshments, Miss Tonkin said a few words requesting all to remember her in their prayers.

The issue of the CHRISTIAN of August 29 will be a special South Australian number, and while of general interest to all our readers, will be of special interest to South Australia. The issue will contain some special illustrations and an appropriate cover. The matter is being largely prepared by South Australian brethren. We will send extra numbers of this issue for general distribution at following rates:—25 copies, 2/-; 50 copies, 3/6; 100 copies, 6/-; 1000 copies, 60/-, sent postage free. The order must reach us not later than August 23.

Sister Lucy Dudley, secretary of Shepparton Sunday School, writes:—"Yesterday we had a glorious time at school—a record attendance, two new scholars, and the faces of the children just beaming with eagerness to learn more of the Saviour's love. When we look back at the success of our past labors, we cannot do otherwise than work on encouragingly, knowing that again in due season we shall reap if we faint not. Oh, that we may realise more and more the great privilege it is to be a teacher in the Sunday school."

The Executive Dorcas sewing meeting to be held Thursday, Aug. 15th, in Ladies Room, Lygon Street, from 10.30 a.m. till 4.30 p.m.

The anniversary meetings of the Malvern S.S., held on August 4 and 6, were very successful. F. M. Ludbrook addressed the scholars on the Sunday afternoon, and preached at night. The entertainment, on Tuesday evening, took place before a crowded house. J. Johnston distributed the prizes, and also delivered a short address on "The Word of God."

Footscray school was visited on behalf of the S.S.U. on Sunday afternoon, the 4th inst., by B. J. Kemp. Bro. Aitken, as superintendent, is at home in his office. He is ably supported by the secretary and assistant secretary. There is a good staff of teachers, 16 of whom were present. The school seems on the up grade; it has a roll of 200. Present on the afternoon of visit 142, behaviour good, singing bright, organ used. Austral leaflets adopted. The Sunbeam distributed monthly; weekly collection; no library; Band of Hope in connection with the school

On September 5th, we begin a series of articles by B. B. Tyler on the "Peculiarities of the Disciples." 1. The Aim of the Disciples. 2. The Peculiar Creed of the Disciples. 3. The Peculiar Use which the Disciples Make of Baptism. 4. Peculiar Instruction to Inquirers. 5. The Lord's Supper. All ought to give these articles a careful reading. If you have a friend whom you would like to get influenced in these wider, broader thoughts, you can't do better than send him a copy by post. We will send a single copy weekly by post to end of year for 1/6.

"The Young Man from Middlefield," by Mrs. Jessie Brown Pounds, will be commenced in the CHRISTIAN on Sep. 12. This entrancing story relates in the popular author's most charming style, the trials and triumphs of a plain young man from the country, who left his father's farm and went to the great city to fill a position in the lumber yard of his uncle. In his new surroundings he came into contact with a variety of people, every way different from the plain, country folks with whom he had formerly associated; but in the midst of his new surroundings, with their many temptations, he maintained his Christian integrity and lived up to the motto he had adopted, to "make Christ first in everything." Every young person should read this charming story.

A brother asks: "Is it right or wrong for Christians to support or uphold the liquor traffic? If a Christian deals with a tradesman, say a butcher or baker, who takes his glass of beer, does he uphold or support the liquor traffic?" This is a sort of double-barrelled question. To the first part of it we say uncompromisingly, No! The only attitude which any Christian can take up towards the liquor traffic is one of emphatic hostility. To the second part we say, indirectly, Yes! If a man assists in supporting those who support the liquor man by buying his wares he assists indirectly in supporting the liquor traffic. If a man sells his apples or potatoes or his wheat to a liquor man, he is aiding and abetting in the business. Our advice to all is to keep as far from "the trade" as is possible. This answer, however, is not inspired, and may possibly be wrong.

The following from the *Bible Advocate* has been sent to us with a request for its insertion:—"MANCHESTER (Grosvenor-st. Sunday School).—We are looking forward to removing, in a few months' time, into a new chapel and school, which are being erected in Moss Side, on the south side of the town. It has been decided, as early as possible after getting into the new school, to have a re-union of former scholars and teachers. We are hoping to have

present many who have been lost sight of, but who still live within accessible distances. There are, we believe, many others scattered over the country, and some even in the colonies, who still cherish pleasant memories of their associations with our school. Should any of these feel disposed to write to us as to their whereabouts, and their temporal and spiritual welfare, such communications would be very acceptable, and in some measure make up for their absent faces. Communications may be addressed to superintendent, Mr. C. Green, 205 Lloyd-st., Greenheys, Manchester, or to Mrs. Fisher, 151 Moss Lane East, Manchester."

The *Christian Standard* has the following question and answer: Please answer the following question in the *Standard*. Is it a custom, or is it right, to give a church letter to a member in good standing when we know that they want to go into another denomination?—DAVID MARTIN, Elder.

If the church of Christ is a denomination, it would seem right to grant a letter to be deposited with "another denomination." But as the gospel condemns divisions, it would not be proper for a church constituted under the gospel to commend its members to a party organisation. At the same time it would be perfectly proper to give the person requesting a letter, stating his standing as a Christian in the congregation to which he had belonged. We may grant a letter attesting the Christian character of the person asking it, but we may not commend anybody to the watchcare of an organisation disapproved by the teaching of Christ and his apostles.

Coming Events.

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

AUGUST 11, 13.—South Yarra Church and Sunday School Anniversary Services. Sunday afternoon at 3: Bro. T. Cook will address scholars and friends. Tuesday, 13th: Tea at 6.30, and Public Meeting at 8 o'clock. Tickets for Tea—Adults, 1/-; Children, 6d. Splendid Programme. Addresses, dialogues, recitations, solos, &c. Reserve these dates.

AUG. 15.—Hawthorn Church of Christ Anniversary in the Chapel, Glenferrie-road, near Oxley-road, Hawthorn. Tea on tables at 6.30 p.m. Public Meeting at 8 p.m. Tickets—Adults, 1/-; Children under 12, 6d. R. H. Bardwell, Sec.

AUG. 28.—Pigdon-street, North Carlton, Sunday School. A Grand Lantern Entertainment will be given on the above date. Songs, solos, recitations illustrated with lantern. Grand night for young and old! Pleasing and amusing! Commences at 8 p.m. sharp. Tickets, 6d. Funds for picnic. H. G. Maston, Sec.

MARRIAGES.

DUDLEY—LEE—On July 11, at home of bride, 35 Clara-street, South Yarra, by A. B. Maston, Robert Edward Dudley of Shepparton, son of Mrs. Leah Dudley and the late Edwin Dudley, and Alice Elizabeth Lee, of South Yarra, daughter of the late Samuel Lee and Mrs. Mary Lee.

GREADY—PALLOT—On the 26th June, 1901, at the Christian Chapel, Fremantle, W.A., by Bro. A. E. Illingworth, Francis, only son of James Gready, of Kalgoorlie (late of North Adelaide), to Mabel Rebecca, third daughter of J. F. P. Pallot, of Fremantle.

HAMILTON—BEER—On the 2nd July, at the residence of the bride's parents, by Mr. J. Pittman, Alexander Brown, second son of the late John Hamilton, "Raplock," St. Kilda, to Florence Louisa (Louie) eldest daughter of William H. Beer of Monomeith, late of Mysia.

Sunday School Commentaries FOR 1902.

I have much pleasure in again calling your attention to the Sunday School Helps for 1902, and trust that you will give the matter your early attention. Full particulars are set out below.

1. THE LESSON PRIMER. This is a book with nice easy lessons for infants and smaller classes. Price, Cash with order, 1/-; On Delivery, 1/3.

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Only ONE Order will be dispatched to America. That will close on SATURDAY, October 5th, at which time all Orders must be in. We cannot absolutely guarantee that books will reach Australia before January 1st, 1902, but we will do our best to have them delivered by that date.

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IN MEMORIAM.

HOLDSWORTH.—In loving remembrance of George, second eldest son of Bro. and Sister Holdsworth, of Prahran, who departed this life on August 11th, 1900.

ELEMENTS OF THE GOSPEL.

By the late Isaac Errett, one of the most brilliant American writers. If you or your neighbor want Light send for this Book. Price—Paper, 6d.; Cloth, 1/-.

Biographical.

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

Life of Elder John Smith.

"The only distinguishing doctrine between us," says Stone, in expressing his own view of the teaching of the Disciples at that time, "was that they preached baptism for the remission of sins to believing penitents. This doctrine had not generally obtained among us, though some few had received it, and practiced accordingly. They insisted, also, upon weekly communion, which we had neglected."

While the Christians had sought to effect the union of all Christ's people, by persuading them to accept the scriptures as their only creed, and the name Christian as divinely called upon them, yet many were willing to adopt as more simple, scriptural, and practicable, the terms of union presented by Alexander Campbell.

"He developed to us," says one of the earliest and most devoted friends of Stone, "not only the true design of baptism, but also the true basis of Christian union."

The Bible as the only creed, and Christian as the only name, was the ground of union defined by Stone; while Campbell urged that a belief with all the heart that Jesus is the Christ, the Son of God—which is emphatically the creed of every Christian church—and obedience to his authority in the ordinance of baptism, are the only scriptural prerequisites to membership in any Christian congregation. He insisted, however, as necessary to the preservation of union, that opinions should be held in liberty and prudence, as private judgments, and that all public utterances respecting those abstruse questions which had divided Christians, should be strictly in the style and language of the Bible.

The great proposition, which asserted so broadly and unequivocally the essence of religious liberty, was set forth and maintained by both with equal zeal, if not ability. They both contended that no man or body of men had any divine warrant to set up their explanation of scripture truths as tests of Christian character. The opposite position, that others have a right to interpret for us the scriptures, the creed of each individual disciple, and to impose their explanations upon us as an essential to our salvation, was regarded as the very essence of religious bondage, and the source of religious persecution. This was practically the main issue between the two reforming brotherhoods, on the one side, and the denominational parties around them, on the other; and this was the vital principle, which in 1831 began to bring Christians and disciples, in spite of their former prejudices, into sympathy and fraternal accord.

While Alexander Campbell and B. W. Stone labored for the union of Christians, Mr. Campbell thought that the only practicable way to accomplish it was to propound the ancient gospel and the ancient order of things in the words and sentences found in the apostolic writings; to abandon all tra-

ditions and usages not found in the record, and to make no human terms of communion. Elder Stone urged, more emphatically, but not in opposition to this sentiment, the communion of Christians in the spirit of the Bible, rather than a formal union on that book. He exhorted his brethren to seek for more holiness rather than trouble themselves and others with schemes and plans of union.

"The love of God," said he, "shed abroad in our hearts by the Holy Spirit given to us, will more effectually unite than all the wisdom of the world combined."

CHAPTER XXXVI.

John T. Johnson, of whom Barton W. Stone said there was no better man, began, about the year 1828, while a member of the Baptist Church at the Great Crossings, to examine, in the light of his Bible, what was vulgarly called Campbellism. He finally received it as the doctrine of the scriptures, and contended for it with zeal in the private circle of his friends, till, at last, anxious that all should see and feel as he did, he began to preach it publicly as the faith once delivered to the saints. He saw, in the principles which he had embraced, the true basis for the union of Christians, and the only means for the conversion of the world; and he resolved to devote all his powers to the work of reforming the church and saving the world.

His co-operation with Stone and Johnson in the work of bringing the two parties together, John Smith always regarded as the best act of his life. "But do you not fear," said a timid and dissatisfied brother to him that day, "that what you have now done will drive your old Baptist brethren still further from you? You can not overcome their prejudices against the Arians; and it was certainly bad policy to raise this new barrier between them and the Reformation."

"I know not," said Smith in reply, "how that may be; but certain I am that the union of Christians, upon a scriptural basis, is right, and that it can never be bad policy to do what is right."

"Are there no differences of opinion between you and the reformers?" inquired others about that time.

"We answer, we do not know," said the Christians, "nor are we concerned to know; we have never asked them what their opinions were, nor have they asked us. If they have opinions different from ours, they are welcome to have them, provided they do not endeavor to impose them on us as articles of faith; and they say the same of us."

"But, have you no creed or confession as a common bond of union?"

"We answer, yes; we have a perfect one, delivered to us from heaven, and confirmed by Jesus and his apostles—the New Testament."

"How will you now dispose of such as profess faith in Jesus and are baptised? To which party will they be attached as members?"

"We answer, we have no party. It is understood among us that we feel an equal interest in every church of Christ, and we

are determined to build up all such churches without any regard for their former names."

"But will the Christians and the reformers thus unite in other sections of the country and in other States?"

"We answer, if they are sincere in their profession, and destitute of a party spirit, they will undoubtedly unite. But, should all elsewhere act inconsistently with their profession, we are determined to do what we are convinced is right in the sight of God."

CHAPTER XXXVII.

Early in March Smith, still hopeful of planting the standard of the ancient gospel in those regions where he had once so successfully preached Calvinism, sent forward appointments for the ensuing month to the several places along his route to Stockton's Valley. He started for Crab Orchard about the first of April. When he reached Dix River a crowd of people were assembling on the opposite bank, and, in crossing over, he was told that they had come out from town to meet him there, for several of them wished to be immersed. They had calculated the time of his coming, and stood waiting at the edge of the water. He dismounted from his horse and baptised them, and then went on into town, a mile and a half distant, the throng following on and gathering in at the appointed hour to hear him preach.

He passed on to Somerset, in Pulaski County, where there were but few brethren and many foes. Rising again to speak at the hour named a month before, he dwelt long and earnestly on the unfortunate schisms that divided the people of God, arguing that creeds engendered a party spirit among Christians, and imposed party names on those who, but for these things, might be one. Some were offended at his remarks, and left the house while he was speaking. "The wicked flee," he exclaimed, "when no man pursueth!" The rest now sat quiet till he was done.

While there two brethren from Monticello came and informed him that the Methodists, in anticipation of his coming, had rallied in force under their elder, taken possession of the court-house, then the only place for worship in the village, and were threatening to destroy the last vestige of Campbellism in the place. They inquired of Smith what, under the circumstances, he was going to do.

"Brethren," said he, "I will be with you, God willing, at the promised time, and then we will determine."

While they were looking for him next evening at Monticello he rode into town. They were much cast down, but his presence revived them, though they were hopeless of gaining the attention of the people. That night, with his little band of brethren, he went into the crowded court-house and heard the popular elder preach to a people on whom, with many agonising prayers, he had invoked the baptism of the Holy Ghost and of fire. When he was done Smith arose and said that he had forwarded an appointment some four or five weeks since to speak on the next day in that house, not being apprised at the time that any other person designed to

DRINK FRY'S COCOA IT IS THE BEST.

occupy it; he wished to say, however, that at 11 o'clock precisely on the next morning, according to promise, he would meet such friends as might wish to hear him at the old meeting-house, a little distance from town. It was a log house of the early times, built by the Baptists, but long since abandoned and gone to decay; a few broken benches remained, and these, he thought, might be so arranged as to accommodate the women.

In the morning a citizen proposed that Smith should preach in the court-house in the afternoon. But to this proposal the elder would not agree, and Smith went out to meet his few friends in the old log house. The sympathy of many of the citizens was now turned in his favor, and they followed out in numbers to hear him.

(To be continued).

Obituary.

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

BROMELL.—Sister Maggie Bromell, daughter of Bro. Edwin Fisher, a deeply loved and widely respected elder of North Richmond church, fell asleep in Jesus on July 16th at Birkenhead, England. Bro. Fisher was left a widower with a young family, the eldest of whom, the one whose departure we now mourn, became a mother to the rest, and did her duty—more than her duty—faithfully and well for many years. She united with the church of God at North Richmond in the early days of the cause there, and was a faithful member up till the time of her marriage to Bro. Alfred Bromell, formerly of Geelong, and her departure for England. Her membership was never removed from us, as they were unsettled at home and hoped ere long to return to sunny Australia. She died of cancer at the early age of 31 years, but now rests in Jesus, and shall be brought with him at his appearing.

"Asleep in Jesus! far from thee
Thy kindred and their graves may be;
But thine is still a blessed sleep,
From which none ever wake to weep."

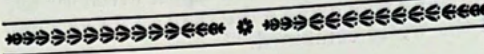
July 30. T.H.

LESLIE.—We have to record the death of our esteemed Bro. J. Leslie, who passed peacefully away to his rest on Sunday, July 14th, at the ripe old age of 80 years. Our late brother was baptised by Bro. G. B. Moysey about 34 years ago. When the chapel closed here some 20 years ago, Bro. Leslie met with the brethren at Langhorn's Creek for some time. After Bro. Leslie and family came to reside at Strathalbyn about six years ago, and the chapel being re-opened previously, Bro. Leslie once more met with us here. His presence will be greatly missed. His life was consistent, and his faith in Jesus strong. The writer had the privilege of visiting his bedside many times. He was a patient sufferer, and awaited the call calmly and contentedly, and departed this life in the full assurance of a glorious resurrection. Our hearts go out in love and sympathy to his widow, Sister Leslie, and family in their sad bereavement. We laid his body to rest in the Strathalbyn Cemetery on July 16th. Bro. J. E. Thomas, of Milang, and the writer officiated.

Strathalbyn, S.A. H. J. HORSELL.

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Acknowledgments.

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

W. H. Bailey, Queensland, acknowledges the following amounts, received on behalf of Bro. Brown, who lost his house by fire:—

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We have just received a small shipment of the above from the Goodyear Rubber Co. of New York. They are the very best thing of the kind made, solid rubber boot with leg coming down to the bottom of heel looking when on the baptist like a neat pair of black trousers and polished boots. Jas. Johnston has a pair of these trousers which he has used constantly for six years, and they are now as good as ever, and the church in Collingwood has a pair which they have had for at least twelve years, and they are still good and being constantly used. With fair treatment these trousers will last for many years. We have only a few pairs by way of trial, with following sized boots 7 and 8. Price at office £4 10s.; by post or carriage in Victoria £4 12s 6d.; outside of Victoria £4 15s. Austral Co.

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