

The Australian Christian.

Circulating amongst Churches of Christ in the Australian Commonwealth, and New Zealand.

Vol. IV.—No. 35.

THURSDAY, SEPTEMBER 12, 1901.

Subscription, 5s. per annum.

Faith and Belief.

W. C. MORRO, B.A.

A number of questions have recently been put to me in regard to the relation between belief and faith, the questioner in each case referring to a short article from Bro. A. G. Chaffer in the CHRISTIAN of June 27th. I gave a talk on this subject to the young men in my Bible Class, but since the article was a criticism upon an article of Bro. Illingworth's, I did not consider that I was the proper one to reply to it before a larger audience until a request from the editor left me no other choice than to do so.

The article in question is an effort to make a distinction between belief and faith, placing the former before repentance and the latter after it. It is the old distinction between *historical faith* and *saving faith* presented to us in a new dress and under new names. It is true Bro. Chaffer repudiates these names, but, if I understand him correctly, he accepts the usual teaching as to the difference, rejecting only the nomenclature. One of his statements is that "our translators may not be entirely free from blame in confusing the terms faith and belief." The word *faith* is to be found in the New Testament two hundred and thirty-four times, and in every case it is the translation of the Greek word *pistis*. *Belief* is found but once, and that in 2 Thes. 2 : 13, and here it is the translation of the same word *pistis*. When we go back to the Greek of the New Testament, therefore, we do not find two words—one faith and the other belief—but one word, which the translators have generally translated by faith, but once by belief. The verb from which the noun *pistis* comes is *pisteuo*, and this, with two exceptions, is in the New Testament translated by the English verb *believe*. From this we see the practice of the translators: they generally rendered the noun *faith* and the verb *believe*. There were not two words, but one word, and so the possibility of the translators making confusion is out of the question. They found one noun and one verb, and it requires at least two objects to create confusion. Bro. C. makes a distinction where the Holy Spirit made none. Whether he referred to the *assent of the mind* or to the higher trust, the Holy Spirit made use of the same word to express the two ideas. It is rather an unusual way of tearing down a house—but certainly a most effective one—to remove the foundation first. The fact that *belief* and *faith* are the translation of the same word removes completely the ground of the theory that they are different.

A heathen hears the gospel for the first time, and is persuaded that the word preached is true, and he is said to *believe*. An apostle is fully persuaded, has preached

many years, and is immovable in his conviction, but the New Testament does not make a distinction, and say he has *faith* and not *belief*, but says he *believes*. Nor have the translators choice in this matter, for in both cases identically the same Greek word is used. Those who heard the word *believed* (Acts 4 : 4), but so did those who composed the Jerusalem church, and who had repented and been baptised (2 : 44). The old man Paul says he knows in whom he has believed (2 Tim. 1 : 12), and here the identical word is used as the one in his command to the jailer to "believe on the Lord Jesus Christ" (Acts 16 : 31). A good example of the same word used to express the different degrees of this conception is found in Jno. 2 : 23-24, which reads, "Many *believed* in his name when they saw the miracles which he did, but Jesus did not *commit* himself unto them." In the Greek, the word translated *believed* and the one translated *commit* are the same, so that the passage literally read is, "Many believed (or had faith) in his name, . . . but Jesus did not trust himself to (or have faith in) them."

Nor does the mere fact that Paul in addressing the Ephesian elders, said, "Repentance toward God and faith toward our Lord Jesus Christ" force us to the conclusion that repentance and faith must occur in this order chronologically. Of Jesus Peter said to the Jews, "Ye slew and hanged on a tree" (Acts 5 : 30). This passage does not force us to argue that Christ was slain before he was hung on the cross. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in their heart that God has raised him from the dead thou shalt be saved" (Rom. 10 : 9). A course of argument similar to that pursued by Bro. Chaffer would make this passage teach that confession comes before belief, and (2 Thes. 2 : 13) would teach that sanctification precedes belief, for it reads, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Bro. Chaffer says he believes Paul spoke advisedly in giving the order of repentance and belief. So do I, but not for the reason that they must occur in this order chronologically. I think the reason will be found in the fact that God and Christ are mentioned, and when this is done the first place is given to the Father. It is true that Jesus preached "Repent and believe the gospel" (Mark 1 : 15), and here repentance properly precedes belief, but that was to the Jews. They already believed God, and Jesus following the lead of John the Baptist, preaches for them to abandon sin and believe his message. Find a man now who believes God and serves God, and this in his case will be the proper course to pursue. It will be scarcely necessary before leaving Paul's language to the Ephesian elders to say

that the word here rendered *faith* and the word of Jesus in the commission translated *believe* are the same word, except one is in the noun form and the other is a verb, but we avoid the conflict which Bro. Chaffer deems inevitable by understanding that Paul does not use them in the chronological order.

The language of Heb. 11 : 1 is not properly a definition of faith, though it is frequently called a definition, any more than Paul's language, "Love is the fulfilling of the law" is a definition of love. Definition of a term is the drawing a line about it, marking its boundaries, excluding all things foreign to it, including everything that belongs to it. A definition must be such a generic statement as to include every other truth that may be spoken about the particular thing defined. It is evident that the writer of Hebrews was not aiming to do this. True statements could be made about faith which would not be included in either of his statements in this verse. So this passage is not the standard by which faith must always be measured. The range of faith is far greater than this verse just as the range of love is far greater than the fulfilling of the law.

The elements of faith are twofold—(1) Persuasion of the truth, and this begets (2) trustfulness. If I am persuaded that a man is a true man, or his words are true words, I believe him, and this awakens trust in him. So if a man is convinced that God's word is true, he believes God and then trusts him. Now it is evident that these are not always present with the same strength. While, in fact, we cannot say that there is ever persuasion of truth without trust, yet it is possible for the mind to conceive of them as separate. We may think of a man who has just come to the persuasion of God's truthfulness, in whom trust has not yet been awakened. This in the Greek would be called *pistis*, and in the English *belief*. When trust is added, however, it still bears the same name. As it increases both in the conviction of the truth and in the trust in God, it remains the same in substance and retains the same name. It has increased in degree, and the same elements enter into its combination. We may well understand that a very wicked man may be as fully persuaded of the truth of God's word as a good one, and possibly more so, yet he will be deficient in that trust in which the righteous man abounds. Now, in English we have two words, and to the state of mind of the first we give the name *belief*, and to that of the second, though we do not always adhere to this distinction, *faith*; but in the Greek there is one word for the two, and that is *pistis*. To the element which I have called persuasion of the truth we give the name *belief*, but when this produces trust we apply to it the name *faith*, but this is a distinction found in the English but unknown to the

original language of the New Testament. In the case of the demons, they are most firmly persuaded of the truthfulness of the gospel, perhaps they have stronger evidence than we, yet there is no feeling of trust awakened by this belief, not for the reason that they distrust God, but because they know themselves to be beyond trust. Quite the opposite effect is produced in them—they shudder. And yet the apostle calls their persuasion by the same word (James 2 : 19) which is used to describe that of the worthies of old (Heb. 11 : 1), except that in one case it is the noun and in the other the verb. But it is not enough to be persuaded of the truth of God and his word. Many men may believe that God is, but this is not sufficient. Though a man may have a persuasion of the truth as strong as the devil himself, though it may appear to approximate absolute knowledge, yea, even if it were knowledge and should become a part of his consciousness, yet if trust is lacking God reckons it as of no value. Not only must a man believe that God is, but that he is a rewarder of those who diligently seek him—that is, he must trust him. Unless a man seeks God in full trust God will not reward him—God reckons his belief as of no value. And yet through all the range from the lowest to the highest there is one word for each instance. The belief must be up to a certain test before the great Inspector will pass it.

Bro. Chaffer's definition of faith is too comprehensive; it includes too much. It would have been interesting for him to have given a definition of repentance. If he had done so and had confined himself to the Bible limits of repentance, he would probably have found repentance and faith overlapping. He says that in addition to faith being the assent of the mind, it is the "consent of the will and the repose of the affections" in Christ. The change of the will from rebellion to submission to Christ is repentance. A short but good discussion of this may be found on page 56 of the book on First Principles. There are a number of phases of this subject that I set out to discuss, but my article has already passed beyond the limits originally intended, so I must leave them out.

Temperance.

Wine is a mocker.—Proverbs 20 : 1.

[All communications for this department to be addressed to Thos. Hagger, 256 Bridge-rd., Richmond, Melbourne.]

Alcoholic Liquor Labels.

W. JACKSON.

We are sometimes struck with the appropriate names given to certain articles; and the labels on some bottles of alcoholic liquor further this idea, and are peculiarly appropriate to the contents of the bottles. I have enumerated just a few of the many examples that might be brought forward, and perhaps as good if people only saw them in true light.

The first one on the list is that well-known one "Old Tom Gin," an old tom cat being the trade mark. This brand of alcoholic

liquor bears a great resemblance in some things to many of its namesakes. They may be very quiet and nice to look at, and to stroke, and maybe Old Tom does look nice and sparkling when kept in a bottle, but like some old tom cats should be kept outside and not in, for if trifled with they are apt to give one some painful scratches which do not heal very quickly.

The next brand that I have down is that of a bull dog. We have all heard of if we have not seen the British bull dog; but I think, that ferocious as he is supposed to be, the British bull dog is not nearly as deadly as the alcoholic one. It is said that when a bull dog takes a good grip on anyone with his teeth it is a very hard matter to make him let go, and in this he does resemble the alcoholic one. If he once gets a grip on anyone it is indeed a hard matter to knock him off, and even if he is knocked off he usually leaves some ugly scars behind which cannot be got rid of. So what with tom cat on one hand and bull dog on the other, one would have a regular cat and dog life of it.

The next on the list is one that gives more than a cat scratch or a dog bite. It is the beautiful but dangerous tiger. The real tiger is, in its nature, very like the alcoholic one. When he is kept behind the bars of his cage the tiger is a very beautiful creature to look at, lithe, shapely, and graceful in his movements; but let an enraged tiger loose amongst a lot of people, and you would see the damage he could do. If he once gets his great claws and fangs into one it is indeed a hard struggle to get away alive, and then perhaps only after being maimed and crippled for life, and it is just the same with the alcoholic tiger. Maybe he too is pretty when behind the bars, but not the bars of the public house, he should be kept behind the bars in the druggist's shop, there he may do good, but loose amongst the people, how much damage does he create, and the comparatively few people killed by the real tiger are as nothing compared to those killed by him.

The next is another animal typical of England's strength, the lion. Most of us have heard of that old song "The British Lion," in it we are told to beware if we tread on his tail. So likewise beware if we have anything to do with that other lion, the alcoholic one. The best thing about this lion to tread on is his head, and once we get his head under our feet we must see that he does not get it out again. We would never think of letting a lion or tiger roam about the country at will, and yet we let that which is far worse stalk through the land, wounding and slaying right and left and all around, with scarcely any restriction. Is this to remain so? Shall we not do our utmost to have this alcoholic wild beast chained and barred where it can do no harm?

Another label that I have noticed had on it a pair of clasped hands. This also is a very good one, as a man when under the influence of strong drink needs very often to clasp his hands around a post to save himself from falling, but when someone else clasps his hand it is usually the policeman, whose clasp is not altogether to be desired.

The next and last that I have down is that of a white horse. In the revelation of John,

the white horse is given as a symbol of victory, and does not this alcoholic white horse gain the victory over hundreds of thousands of both men and women? But the symbol that fits it best is that of the pale horse and his rider, which is the symbol of death, for it spreads death and destruction wherever it goes, and the longer it is loose, instead of of being bridled and curbed, the more deaths it will cause. It behoves us then to be up and doing, and so fasten up this death that it cannot any more commit the ravages of the past.

Our Missions.

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

Victoria.

M. McLELLAN.

The following is an epitome of the Home Missionaries' reports from the various home fields:—

H. LENG has gone his usual preaching round in the Kaniva District. Temperance meetings held at Yanac-a-Yanac and Wampoon. Eight pledges taken at the former place and five at the latter. The gospel meetings have been well attended at Yanac-a-Yanac, and additions are looked for. At Kaniva one has been added by faith and baptism, and another decision for Christ.

A. W. CONNOR has during the past month continued this work in the Horsham District. The gospel has been preached, but no visible results. He has presided over two temperance meetings; one at Polkemmet, where eighteen pledges were taken; the other at Mount Pleasant, nine pledges being taken. The latter meeting had been arranged by Brethren Oram and Benn.

W. BURGESS has been preaching at Hopton and Maidavale. One addition at Maidavale, also two at Warren West. These three were baptised at Brim. Also preached at Warren West, and arrangements are being made to resume preaching at Galaquil, where about 25 meet every Lord's Day for worship. Bro. Johnston, with consent of Swanston St. brethren, will assist at anniversary services.

R. G. CAMERON.—At Barker's Creek meetings have been held as usual; fairly good audiences. During his absence at Newstead, Bro. J. Smith of Newstead conducted the meetings. At Castlemaine arrangements are being made for protracted meeting for about a fortnight. T. Hagger, with the consent of the North Richmond church, will do the preaching from 19th to 30th Aug. At Newstead Bro. Cameron held a series of meetings. During thirteen days preached thirteen times. He was supported loyally by the members. Nett visible result, one restoration.

E. GRIFFITH.—During the month he has preached at Fernihurst, Wedderburn, Yando, Minindie and Mystic Park. One addition by faith and baptism at Yando, also another at the same place.

T. H. SCAMBLER has continued his services in the Echuca district at the following places:—Echuca, Kyabram, Shepparton, Toolamba, Merrigum, Cooma, Ballendella, Runnymede E., Wharparilla and Cosgrove. No additions to report, but the outlook in several of the places is very hopeful. Worship meetings have been re-commenced at Toolamba after being discontinued for some time.

G. H. BROWNE.—Since last report he has spent three Sundays at Meredith and two at Geelong. While Bro. Mulvogue was preaching at Geelong, on July 28th, there were two decisions; these were baptised by Bro. Browne on the Thursday following. He has been unfortunate in regard to the weather when visiting Meredith. Notwithstanding inclement weather the meetings have been well attended, and all are hopeful of good results.

home on the very day that the eldest son came of age, and Tom had laughingly declared him his heir. How his heart ached for baby Walter! Just to think that he was not to know the presence of the elder brother in the home! What a dreary thought it was—that the breaking up of her household had come, and that, to her eldest born, the old farmhouse might never be a settled home again!

With Baby Walter cooing on her arm, she went slowly over the house—the house to which she had come twenty-three years ago as a girl-bride of seventeen. The whole of her uneventful life-story was written here. This bureau and high bedstead she had brought "from home." The marble-topped stand Andrew had given her as a surprise, a month after the wedding. It had been a piece of reckless extravagance on his part, and she had told him so; but her delicate cheeks flushed with pleasure now at the recollection. There had never been a marble-topped stand in Middlefield before, and she remembered the social convulsion which her acquisition had caused. In this wide-armed chair she had rocked all of her children—five of them, for one blue-eyed girl had been laid away in the old graveyard on the hill. It was almost ten years ago, but the mother could hear the fall of the hard clods on the casket, and the whistle of the November wind through the dead leaves, even now.

Slowly she climbed the stairs, absently patting the cheek of the baby with her disengaged hand. "The boys' room" had always been a little republic. Teddy's old shoes stood at the foot of the bed, still covered with the black earth of the bottom-lands. The tidy little mother sighed when she saw them; then she remembered that Tom was gone, and relented. Tom had always been neat, to be sure, but she could be patient with Teddy, knowing that she would be glad it had been so when he, too, should come to leave her. Here was Tom's home-made book-shelf. He had not taken his books to the city with him. "I may not stay, you know," he had said; but his mother had fancied that he was thinking of her, and trying to make the separation as little of a breaking up as possible. Here were "Tom Brown's School Days," and "Ivanhoe," and "David Copperfield," and a dozen volumes of history, and "Emerson's Essays," cheaply bound, shabby-looking books, all of them, bought with the stray earnings which had come so seldom to the home-keeping farm-boy. There were three or four religious books, too, and a few well-thumbed volumes of poetry. The little shelf told plainly the story of intellectual hunger, and of the eager appropriation of a limited supply.

Mrs. Floyd sighed again. "I wish Tom could have had more books," she said. "I remember how I always longed for them, and how I hoped my children would have a chance. He can have books from the city library now, if he has time to read them. After all, his going away may be the making of Tom."

There was a bit of cardboard on the table, and the baby reached out and clamored for it. Mechanically Mrs. Floyd picked it up. It was a Christian Endeavor pledge-card,



CHAPTER I.

TOM'S DEPARTURE FROM HOME.

"It's a good chance for him," said Andrew Floyd, reflectively. "I would have thought such a chance the making of me when I was a young man. And Tom's got the right kind of stuff in him, if his father's any judge."

"He's a good boy now." There was more than the ordinary pride of motherhood in Mrs. Floyd's tone. "I hope city life won't spoil him. Somehow, sure as I feel of Tom, I tremble when I think of the temptations."

"They must be met some time," was her husband's trite word of consolation. "A boy must learn to be a man, and we can't live our children's lives for them. They must know the world and be able to fight its battles." Nevertheless, even the philosophical father sighed as he spoke. It is easier to administer philosophy to other hearts than to accept it as the cure for our own anxieties.

Dolly, the spirited little sorrel mare, tramped the gravel of the driveway impatiently and neighed pleadingly as a reminder that it was quite time to start. Mrs. Floyd, having hurriedly dried her eyes on her apron, looked wistfully at the little brass-nailed trunk already bestowed in the light spring waggon.

The door opened and Tom came out of the house, buttoning his coat as he walked. He was a tall, broad-chested young man, with large features, a sunburned skin and fine brown eyes. His mother and sister thought him very handsome, though neither would have said so for the world. The rest of the Middlefield people considered him a well-built young fellow, who would probably be better-looking when he was older. Thus widely do the judgments of mothers and sisters differ from those of ordinary humanity. "All ready, mother," he said cheerfully.

"Hester can ride down with father. Teddy and I are going to walk to the station."

Hester, his pretty eighteen-year-old sister, clambered into the waggon quickly that the keen vision of the mother might not detect the redness of her eyelids. Teddy, sixteen, awkward and unspeakably miserable, kicked the gravel with more frenzied impatience than even Dolly, and wished he were a girl, so he could cry.

"You won't forget to wear your rubbers in wet weather," admonished his mother, gently. It is blessed to find relief in trivialities when our hearts are weighed down by real burdens.

"Yes, mother, I hate 'em, but I'll wear 'em cheerfully for your sake. Good-bye."

He kissed her, not gingerly, after the fashion of a perfunctorily dutiful son, but heartily, as if he were used to the process and liked it.

His mother threw her arms about his neck for one sweet, agonizing embrace. It was blessed to have him; it was heartache to give him up.

But she said no word. She was a reserved woman, not from choice, but because her narrow opportunities had never given her means for the expression of her deep nature. She felt much that the commonplaces of speech did not tell, and few even of those nearest her knew the depth of her feeling.

"It won't be long, mother. I'm coming home at Christmas, you know, and that's only three months away."

He kissed her again, and then he was off with Teddy. His father drove through the gateway at the end of the lane, and Mrs. Floyd went into the house and took up the baby.

She could not have borne it, she was sure, if it had not been for the baby. He was such a dear, chubby, happy fellow, and Tom loved him so much! He had come into the

signed in a bold, boyish hand, "TOM FLOYD."
"I suppose it dropped out of his Bible," she said to herself. "I'm glad he didn't forget to take that."

She chanced to turn the card over, and saw written, in the same boyish hand, these words:

"God helping me, I will try to put Christ first in everything I do."

"I wonder if he knows what that pledge means," she asked herself, "or how hard it will be to keep it?"

She heard the distant whistle of a train. It was the east-bound accommodation, and it was to bear her boy away. She bit her lips and clasped her baby more closely. The convulsive movement was a voiceless prayer to God for the safety of her son.

The Floyds were not poor people, rated by the standards to which they had always been accustomed. Andrew Floyd had inherited fifty acres of good land from his father, and had been able, through his own hard work and his wife's careful management, to add another fifty acres to the original tract.

People saw that his wife had the brains of the couple, but she did not think so, and, to be perfectly frank about the matter, I do not think that he did, either. He was an honest man, who saw no visions, but who lived faithfully according to his light.

Being entirely destitute of imagination, he regarded conspicuous worldly success as a species of mystery, and never tired of puzzling over the problem of how his brother Peter, who was his twin in body, but quite unrelated to him in mind and disposition, had ever managed to "get on."

That Peter had got on, no one could doubt. In his childhood he had traded slate-pencils at the district school with distinct profit to himself and distinct mortification to his playmates. Later on he had resuscitated dying lambs, and converted them first into personable and proper sheep, and in time into profitable mutton. He had juggled his way through school, no one knew just how; had sold encyclopædias and mowing-machines until he found his way to the city and to more congenial employment, and was now a comfortable lumber dealer, with an income of ten thousand a year. He was not dishonest, but he had "got on," and in the eyes of his brother Andrew nothing short of hypnotism could account for the fact.

It was this same brother Peter who was taking Tom away from the farm. "Send the boy to me," he had said, on his last visit. "I like him, and I can be of use to him. If I am not mistaken, he can be of use to me. Send him to me, and I will see what can be done for him."

Somehow, Tom fancied this shrewd uncle, with his terse speech and his habit of success. Besides, Peter Floyd belonged to that great world of life, activity and achievement for which every young heart vaguely longs. At once Tom had been anxious to go. He loved the farm, the meadows and woodlands, the sniff of clover and the familiar notes of the birds he knew. But he was active, and perhaps a little restless, and his heart cried out for the bustle of the town.

"I am afraid," his mother said, more than once. But he was not afraid. What young man is?

The family discussed Tom's prospects as they sat about the fire that night. The evening meal had been a dreary one. Poor Teddy had refused the fifth biscuit, something which had not happened before since he came down with the measles. Mrs. Floyd had been on the verge of tears, and could scarcely have managed to get along at all had not the baby cried and given her an excuse for leaving the room.

The baby was in bed now, and Teddy sat behind the stove nursing his overgrown foot and his misery.

"Tom'll see a lot," he said, gloomily.

"I suppose Middlefield will seem very stupid to him when he comes back," Hester reflected.

"It will be hard to get along without him when the spring work comes on, if he should take a notion to stay that long," was his father's observation.

But his mother said nothing. That is the way with mothers.

A Dishonored Father.

"The son dishonoreth the father."—Mic. 7: 6.

GUY E. WINGATE.

I see an old gentleman walking slowly and with bowed head along one of the streets of Chicago. It is not Dearborn Street, nor Adams; nor yet State or Clark Street. It is not near the great business centre, but out in that part of the city where crime flaunts its defiance of law, and moral pestilence fills the reeking air with the poison of its foul breath. It is a street on which abound filthy dens of infamy, wretched hovels of iniquity—awful vestibules of hell!

As I look closely at the old gentleman, I see that his garb and bearing are those of a refined and educated man, one whose station in life is far removed from that of the miserable outcasts of society who frequent this locality. Presently he stops before the door of a den somewhat better in appearance than its neighbors. After a moment's hesitation he enters, and, going up to the bar, looks enquiringly at the bartender. Evidently he and his mission are both familiar to the man, for he shakes his head significantly, and says in a low tone, "You'll not find him here to-night, Mr. Werner"; then, leaning over the bar, he whispers something which causes the old man to start violently and turn deadly pale.

Uttering a husky "Thank you," he turns away and half totters out upon the street, repeating over and over in an agonised voice, as though the words were being wrung from a torn and bleeding heart: "Oh, my son! my son! my son!" He stumbles forward, trembling in every limb, and finally staggers, white and haggard, into a police station. Leaning against the desk for support, he gasps in a voice broken by emotion: "My son—Werner—William Werner—is he—O God!—my son!—is he—is he here?" At a signal from the sergeant on duty, an officer comes forward, and, without a word, gently leads the stricken man to an inner room, and points to a cot on which is stretched a form covered with a sheet. The old man utters a cry of anguish, and, falling on his knees beside the cot, buries his face in his

trembling hands, and groans out: "Oh, my son, my son! Would God you had lain thus still and cold in death while in the sweet innocency of your childhood; before the evil days came when you turned in scorn from your father's counsels and spurned his prayers! Oh, my son, my son! May the God of love have mercy on your poor lost soul, and pity your thrice dishonored father! Oh, my son, had you not dishonored your father by disobedience, you would not now be resting under the pall of a disgraceful death, which covers your old father with shame, and dishonors him in the sight of men!"

May We Pray For Rain?

There has been a fearful drought in parts of the U.S., and recently the Governor of Missouri issued a proclamation calling upon religious people to pray for rain. This has precipitated a discussion, for some doubt the efficacy of prayer for blessings that come through natural laws. The following is an extract from a paper on the subject:—

"There is something to be said, it seems to us, on the other side. Christians believe in a personal God, who is behind all natural laws, and who is the source of such laws. He ministers to man's material needs through these laws, which are but the outgoings of his infinite will. Science has not yet discovered all the laws and the conditions which govern the weather. Meteorological conditions change and upset the calculations of the weather bureau and the weather prophets. There are unknown forces at work here which elude the investigations of science. Who is wise enough to say that none of these forces or conditions are of such a nature as to be modified by spiritual force? We know as a matter of fact that while the human body, like everything else, is under natural laws, yet it is powerfully affected by the condition of mind, by the decisions of the human will. This will be freely admitted, but it will be said that the human mind or spirit dwells in the human body, and the relation is so close that the condition of the mind naturally affects that of the body. But who is prepared to say that God does not dwell in his world, in an even more intimate relation to all its processes, than the human spirit dwells in the body? When we come to look the doctrine of the divine immanence square in the face—the doctrine of God's presence in all the processes of the natural world as well as in the ongoings of human history, now recognized by the best thought in both science and religion—the idea of prayer for rain loses the apparent absurdity it may take on in the eyes of a superficial thinker. This is especially true when it is remembered that this God who is present in his world and in whom we live and move and have our being, is our Father, and that he uses natural and spiritual laws alike for the benefit of his children—his intelligent creation. Is it a thing incredible that this Infinite and Eternal Being revealed by Christ as our Father, hearing the cries of his children for relief from drought, should by his will so influence the operation of these natural laws by the introduction of a higher law, as to accomplish the end desired in bringing the needed rain?"

All Together.

ONE little sunbeam,
Gleam of glory flinging,
Could not chase the night away
And set the robins singing;
Yet the whole great earth is bright,
In merry summer weather,
With a million sunbeams
Shining all together.

One little daisy,
Heart of gold displaying,
Could not gladden all the fields
With its lightsome swaying:
Yet the meads are all alight,
In merry summer weather,
With a million daisies
Blooming all together.

One sunny child heart,
In a world of sorrow,
Could not melt the clouds of grief,
And bring a brighter morrow;
Yet the world would blossom bright,
As fields in summer weather,
With a million loving hearts
Working all together.

—ALICE M. EDDY.

The Mirage.

An Australian Story with a Lesson.

P. J. Pond.



HE tall luxur-
ous grass
of the
western
country
had long
since dis-
appear-
ed, and
stations
were be-
ing fast
scorched
up into

one continuous desert, such as never before had been known by white men in Queensland. Where the mulga grew it had been cut to provide sustenance for the stock; elsewhere the cattle had long since been driven towards the settled districts. Finally, all the station hands turned their faces towards sunrise. One of these—but a “new chum” in bush life—set out afoot. The track, though dreary, was well marked, for the drovers had recently taken numerous mobs of cattle that way. Soon even the dry vestiges of roots disappear as he “swags it” mile after mile of blackened country scorched by the devouring element. Where grass is to be found the experienced bushman will trail his blanket through it during the early hours of morning until he can wring out enough water to quench his thirst. Our friend, however, knew the distances between the watering places on the road, and there would be no fear of him failing through thirst, providing he kept the track. The first, the second and the third stage between water was covered safely, and now the fourth—the long plain—was before him.

The supply of water in his “billy” was hot, but still there was just enough of it to suffice him for that journey, so he doggedly kept the track. But suddenly—oh, enchanting sight!—he saw to the left the appearance of a silvery streak, as of a clear creek, winding through a clump of trees in the distance. He hesitated for a moment—the permanent water was not far ahead, but the sight in the distance was tempting, and, disregarding the warning about leaving the track, he decided to strike across country to drink from this inviting lagoon. His lips moved as in anticipation—leaning over the edge he thrust them into the cool, refreshing fluid. Alas! the sight vanished as he advanced. It was only the mirage, just the haze—nothing more. And now, like many another poor traveller, he could not find the track again. Too late the result of leaving the path rushed through his mind. The mad death from thirst in a lonely wilderness was to be his awful fate!

The drought had at last broken up, and returning stockmen found the remains of an unfortunate swagman. The stones in the bed of the creek had been torn up by him in frantic efforts to find a soakage. Scratched on a billycan near by were the words, “God help me, dying of thirst in the Never Never.”

How illustrative of the journey of life is this story. A start has to be made from the barren wilderness of sin. The path is well marked by Christ and his apostles, who have passed along that road before—though others there are who have risen later and pointed out what they term nicer and more convenient ways. Dear friends, do not be misled by the fancies of men; it is only the mirage they show you. The stages along the old path are well defined in the guide-book—the Word of God—and the way is so plain that “the wayfaring man, yea fools, need not err therein” (Isaiah 35 : 8). We set out on the first stage then, and read in our guide-book: “Without FAITH it is impossible to please him; for he that cometh to God must first BELIEVE that he is” (Heb. 11 : 6). Thus it was that when the trembling jailer inquired as to the way of salvation, he was told to “BELIEVE on the Lord Jesus Christ” (Acts 16 : 31). Christ personally told that to his apostles, saying, “He that BELIEVETH and is baptised shall be saved” (Mark 16 : 16).

We enter now the next stage, learning that “except ye REPENT, ye shall all likewise perish” (Luke 13 : 3). Also that God “now commandeth all men everywhere to REPENT” (Acts 17 : 30). Christ, just before his ascension, said: “REPENTANCE and remission of sins should be preached in his name among all nations” (Luke 24 : 47).

Now we reach the third stage, which we find to be CONFESION of our faith, for we read: “If thou shalt CONFESS with thy mouth the Lord Jesus . . . thou shalt be saved” (Rom. 10 : 9). Christ definitely stated: “Whosoever therefore shall CONFESS me before men, him will I CONFESS also before my Father, which is in heaven” (Matt. 10 : 32). When Peter put it into practice, saying, “Thou art the Christ the Son of the Living God” (Matt. 16 : 16), he

was told that upon this rock Christ would build his church (See Matt. 16 : 16-18).

The fourth stage is now to be undertaken. Just here we call to mind that it was at the fourth stage—the long plain—that the unfortunate traveller left the track. Instead of going on to the permanent water, he turned aside to the mirage. We would pray you, dear readers, to consult your guide-book carefully as to the path here. The footprints of our Leader show plainly on this stage, for in Matt. 3 : 13-17 we find Jesus coming for BAPTISM, remarking: “It becometh us to fulfil all righteousness.” The guide-book also positively states “BAPTISM does also now save us” (1 Peter 3 : 21). We also read: “As many of you as have been BAPTISED into Christ, have put on Christ” (Gal. 3 : 27). That baptism is an immersion or burial in water is supported by all eminent Greek scholars, and by the language of the Bible itself. For example, we read—“BURIED with him in BAPTISM” (Col. 2 : 12). Christ in his last words to his disciples made them acquainted with the fact that “he that believeth and is BAPTISED shall be saved” (Mark 16 : 16). And thus with joy Peter was able soon after to tell 3000 convicted, troubled persons what would meet their case—viz., “Repent and be BAPTISED every one of you, in the name of Jesus Christ, for the remission of sins” (Acts 2 : 38).

After the last mentioned stage you will be out of the wilderness, but you will still need to consult your guide-book regularly as to how you are to walk. If you are faithful unto death you shall receive a crown of life (Rev. 2 : 10).

Many who, after wandering, at length decided to follow the good old path, and let Christ be the authority and guide, now sing as they think of the past—

“I tried the broken cisterns, Lord,
But oh! the waters failed;
E'en as I stooped to drink they'd fled
And mocked me as I wailed.
Now none but Christ can satisfy,” &c.

A Riddle for Grandma.

GRANDMA, papa has sent you a riddle to guess,” cried two little girls, bounding up to the porch where their grandma sat knitting in the sunshine.

“A riddle, hey?” said she. “It can't be a very big one, if you two can carry it. What is it, then?”

“He says, ‘How can Maud and I be his sons when we are his daughters?’”

“Well, the answer to that riddle is that you can not be his sons, and I'm glad of it. I think that little daughters are the sweetest things on earth.”

“No, but, grandma, he says that we are his sons,” insisted Clara.

“Well, perhaps you can make as much noise as sons.”

“That's not the answer, grandma,” said Maud; “give it up?”

Grandma made a few more guesses, and then gave it up.

“He says that we are his s-u-n-s,” cried Clara, “because we make sunshine for him. See, grandma?”

“Yes, I see,” said the old lady, smiling down at the two bright little faces; “he makes sons of his daughters by spelling them with a ‘u.’”

THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

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

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

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

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

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

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

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

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

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

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

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

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

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

The Leader.

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

The Curse of Inebriety.

The Annual Conference of the Victorian Alliance, held last week, had under its consideration some questions of more than ordinary interest. Possibly the most important of these was the proposition that the Federal Capital of the Commonwealth should adopt prohibition as the permanent law of the district. And though the site of the Federal City has not yet been fixed upon, it cannot be said that the Alliance has been at all premature in affirming the desirability of excluding the manufacture, sale and use of intoxicants from the territory which may be ultimately chosen as the Capital of the Commonwealth. And though the probability of securing such a triumph may be doubted, it is unquestionable that the attempt has more in its favor at the present time, when the constitution of the city is yet in process of formation, than it will have at a later time,

when vested interests have entrenched themselves and made their removal a matter of serious difficulty. As it is, the existing vested interests in the various States will make very strenuous efforts to defeat the object of the Victorian Alliance. It is quite certain that the representatives of the drink trade will not be idle when the question of shutting them out of a new and promising field is under consideration; and in a contest of this kind it too frequently happens that purely selfish interests carry the day. The licensed victuallers of the various States may not pass many resolutions or make a noise about any they may chance to adopt, but it is none the less certain that they will fight to the last man in order to gain their object. On the other hand it may be safely asserted that the temperance party will be very much in evidence in the passing of resolutions, but not so much so in the real hard work necessary to ensure victory. Selfishness, after all, is one of the great factors in human affairs. Sometimes it would almost seem as if it were the one powerful force against which all others exerted themselves in vain. But not always. There have been times when the sentiment in favor of righteousness has been more powerful than all the forces of evil arrayed against it—times when philanthropy has routed selfishness and trampled it under foot. These occasions, however, are rare, and so far the divine enthusiasm which makes victory possible has not roused the rank and file of the temperance party to accomplish deeds of splendid heroism. Cases here and there, there may be, but the great mass has not yet been moved to act as one man. That the time will come when the universal conscience will be awakened we do not doubt; in the meantime we must work and hope and do those things that are near to our hands.

One of the first things needful in order to make prohibition a probability of the future is the awakening of the churches. No doubt many churches are keenly alive to the evils of the drink trade and manifest a strong temperance sentiment, but, on the other hand, a large number are quite indifferent, and many include among their officers and membership those who are directly interested in the traffic. And while the latter continues to be the case, it is not only a discredit to the Christian community, but is an effectual barrier to fearless denunciation of this greatest evil of modern times. Perhaps one of the first signs of an awakened church will be a universal recognition of the fact that a *maker of drunkards* is not eligible for membership in any Christian church. In order that the churches may realise the gravity of the situation, it will be necessary to keep them

acquainted with the enormous evils accruing from the existence of the traffic in strong drink. And though these evils can never be adequately portrayed, yet the measure in which such is possible ought to be sufficient to make every Christian determine that so far as he is concerned his influence shall be on the side of temperance and against the drink trade in any shape or form. Surely if men from the standpoint of physical well-being, feel compelled to advocate total abstinence, the Christian should feel compelled from this and the higher spiritual one, to take an equally hostile attitude. That which is compelling the medical and scientific world to consider the question of inebriety with a view to its cure, should have some concern for those who profess to be followers of him who went about continually doing good.

Of the disastrous effects of alcoholism witnesses by the thousand are easily available—witnesses from all ranks and conditions of society. One of these, Dr. R. Osgood Mason, writes recently in the *Arena* on "The Curse of Inebriety." He says: "The history of alcoholism presents a tragedy, and the story is told in three distinct acts. The first act represents the beginnings of the use of alcoholic beverages; the second shows the full effect of alcoholic excess upon the individual who indulges in it; the third presents the spectacle of the results of alcoholic excesses as witnessed in the children of inebriates." The first of these, while not presenting the repulsive side of the second and third, is nevertheless an essential step towards them. The second act of the drama reveals only the beginning of the tragedy, for it is essentially true of the drunkard "that no man liveth to himself and no man dieth to himself." What it is the beginning of Dr. Mason tells us. "Glance for a moment," he says, "at the last act of the play. To 120 inebriate mothers, from time to time inmates of an English prison, 600 children were born, and the early history of these children was learned. Of these, 355, or more than 55 per cent., were either dead born or died within two years; and many of the survivors presented sad pictures of physical and mental degradation. At the beginning of the century just past a woman aged 60 years died. She had lived a life of drunkenness, vagabondism and crime. Seventy-five years later her progeny numbered 834 persons, and of these the history of 700 has been traced and recorded. Of this number 106 were illegitimate, 142 were beggars, 64 lived upon charity, 161 women were living immoral lives, 76 were common criminals, and 7 were assassins or murderers. During that period

Editorial Notes.

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

The Victorian Alliance.

of 75 years, this one family had cost the State, for maintenance, imprisonments, asylum expenses, criminal trials, and interest, more than a million dollars." A presiding judge in the courts of a large city, among other things relating to the use of alcoholic drinks, said: "Of all the boys in the reform school and various reformatories about the city, 95 per cent. are the children of parents who died through drink or became criminals through the same cause. Of the insane and demented cases disposed of here in the court every Thursday a moderate estimate is that 90 per cent. are from the effects of alcohol. . . . The sandbaggers, murderers and thugs generally to-day who are prosecuted in the police courts and criminal courts are sons of parents who fell victims to drink. I know whereof I speak." These witnesses only testify to facts that numerous other witnesses have certified times without number. The facts thus certified are so serious and so far-reaching that it seems incredible that those who have any care for their fellows can have anything to do with an agency so disastrous in its effects as this.

In our own land one of our legislators who had himself fallen under the baneful influence of strong drink, but is now happily free from the curse, has given witness to the evil effects of drink upon himself. He says: "When I look back and think of all the aggregated pleasures I have had from drinking, the false pleasures that are derived from liquor, I say that together they do not form an equivalent for one morning of the agony of regret, remorse and shame that I have suffered. Every man who drinks pays the penalty a thousand times over in suffering for any enjoyment he has derived—that is to say, if he is a man with any moral fibre at all and drinks to excess." The Legislative Assembly of Victoria never before listened to such a speech as that of which this extract formed a part. It was an eloquent appeal to the State for its help to save the inebriate from himself. If, as asserted, there is a cure for drunkenness, that cure should be placed within the reach of all who are afflicted with the disease. But such remedial efforts, good as they may be, can only be regarded as temporary measures. What the exigencies of the case seem to demand is not merely the patching up of bad cases, but the prevention of their occurrence, and for this end there is no alternative but to adopt measures that will prevent the manufacture, sale and use of alcoholic drinks as beverages. In helping to reach this desired end the churches can render valuable assistance. If they do not they must eventually pay the penalty imposed upon all who neglect a clear and manifest duty.

The annual public meeting of the above organisation has just been held in the Melbourne Town Hall. Its programme was a strong one. Mr. J. W. Hunt, the chairman, outlined briefly, yet concisely, the work attempted and done by the Alliance. The steps were taken slowly yet surely, and the hope was expressed that ultimately temperance principles would be fostered by the public, and then effective work could be done to secure better legislation for the good of the community in this respect. John Vale, the untiring secretary and agitator of the Alliance, impressed the audience of the necessity of sustained sympathy and co-operation essentially needed to carry out the principles of total abstinence. One pleasing feature, an evidence of the spread of public resentment against any religious organisation participating in profits derived from the drink traffic, was enthusiastically received when it was known that the Church of England, in the old country, had determined that upon the expiration of the licenses now held by publicans on property owned as a means of revenue for the church shall not be renewed. This is a position that ought to have been taken long ago, but we nevertheless applaud the action even though taken late in the day.

Sunday Trading.

Senator the Hon. R. W. Best denounced all attempts to legalise limited Sunday trading, and powerfully urged the necessity of enforcing the present laws regulating Sunday traffic. He also suggested that amendments to the law should be granted to prohibit children under 16 being served with drink either to be consumed on the premises or carried away; also that the buyer of drink in non-trading hours should be fined as well as the one who sells it, and that any one magistrate should not be allowed to grant a license.

Domestic Life.

After a twenty years experience as a visitor in many homes in Victoria, the Ven. Archdeacon Tucker gave it as his conviction that nine-tenths of domestic unhappiness was caused directly or indirectly by drink. Wherever that confiding and free disposition that ought to be granted to a minister of the gospel, upon entering the family as a friend with peculiar privileges, was withheld it could be taken for granted that there was some skeleton in the cupboard, and in the majority of cases it was drink. His attitude towards temperance was emphatic and con-

vincing. Would that his colleagues could see eye to eye with him in this great question! Mr. S. Mauger, M.H.R., followed with a stirring address on a forgotten report in which it was recommended that more vigilance was needed over the drink question in Victoria by Parliament.

Christian Duty.

A most pathetic word picture was drawn by Mr. S. P. Carey, M.A., of the wretchedness, misery, sorrow, nakedness, hunger, neglect of family duties, cruelty to children and animals, crime and debauchery brought into this fair and beautiful Commonwealth of ours by the drink fiend. Viewed from a humanitarian standpoint, the appeal for help to kill its progress is most powerful; but from a sense of Christian duty it becomes obligatory for every man, woman and child, who loves the Great Master of men, to sink all sentiment and to live and vote for its expulsion.

Annual Breakfast.

On Thursday morning, at 9 o'clock, about 400 supporters of the Alliance principles sat down to a splendid repast in the Temperance Hall, Russell-street, Melbourne. It is believed that every temperance society, lodge and tent in Victoria was represented. One was convinced that if all the societies, with their influence, gave their vote in the interests of temperance reform, even now a mighty advance could be secured. After many congratulations and exhortations by numerous speakers, a conference was conducted upon living problems. It was unanimously decided that in order to set an ideal for the Commonwealth and other nations beyond, and for the lasting good of our fellows, the new Federal Capital should be absolutely a prohibition city. May it be so!

The Great C.E. Convention.

The Twentieth Annual Convention of the Christian Endeavor Society was held in Cincinnati last month. The reports were good. Secretary Baer reported a net increase of 2000 new societies and nearly 100,000 members. In China and S. Africa the work had been hindered by war, but in all other parts it was prosperous. In his presidential address F. E. Clark emphasised the needs of the church in the twentieth century which Christian Endeavor, he contended, could supply. These were: (1) A more strenuous, aggressive Christian life; (2) Better prayer meetings, not a substitute for them; (3) A more thorough organisation for efficient work, and (4) Greater unity among Christians of various denominations. Christian Endeavor, he said, "had no infallible pope, no second Elijah, and no inspired mother. It rested its claims on its adaptation to the needs of the church to-day."

The order of religious bodies in numerical strength in Christian Endeavor in America was given as follows: Presbyterians, Congregationalists, disciples of Christ, Baptists, Cumberland Presbyterians, Methodist Protestants, and Lutheran. In future the great Conventions are to be held every two years instead of annually.

From The Field.

The field is the world.—Matthew 13: 38

Victoria.

DONCASTER.—The annual business meeting of the church was held on Wednesday, August 28th. Rain fell heavily all day, and somewhat interfered with the attendance; otherwise everything passed off well. The business meeting opened at 5 p.m. Reports were read by the Sec., Bro. Geo. Petty; the Treas., Bro. McDowell; and the evangelist, Bro. Greenwood. These reports showed the meetings were well attended, the average attendance at the Lord's Day morning meetings for the past year never having been reached but once before. All the various branches of work were in a healthy condition, and an encouraging harvest has been gathered into the fold. The Treasurer's report showed a credit balance of £8/16/10, which speaks for itself. The tea proved to be a sumptuous repast which reflected great credit on the sisters. At 8 p.m. Bro. Greenwood took the chair at the after meeting. Bro. Ewers was expected to be one of the speakers, but unfortunately was not able to attend. A good choir, under the baton of Bro. G. Petty, gave a number of anthems during the evening. The soloists being Sisters G. and J. Petty, F. and A. Smedley, and Crouch, and Brethren G. Smedley, Zelius, F. Petty, Neal, McDowell and A. Smith. Addresses were delivered by Brethren Pond, Lawson and Greenwood. Bro. Tully moved a comprehensive vote of thanks to all who had helped to make the meetings so enjoyable and successful. A special vote of thanks was passed to the officers for their efficient labors during the past year. The building was tastefully decorated with flowers and looked cheerful and home-like, and so, in spite of the soaking rain outside, a happy time was spent within.

CASTLEMAINE.—Adopting American phraseology, we advertised a "Protracted Meeting." It began on Lord's day, August 18th, and continued for fifteen nights. At the first meeting the writer preached to a full house, and the brethren were encouraged by the knowledge that we had made a good start. The next evening Thos. Hagger was with us, and he did all the preaching from then to Friday the 30th. The first week passed without any decisions; the meetings were fairly well attended, but not so well as we desired. There were counter attractions—a Presbyterian mission, and other things—so, we consoled ourselves and each other with the assurance that we should have a big meeting on Sunday night and that Bro. Hagger would get hold of the people.

Sunday 25th came, and with it "showers of blessings," but they were not the kind of showers we had been praying for. Howbeit they were much needed, and although it spoiled our meeting we thanked God for the glorious rain, and still hoped for success in our work. Bro. Hagger was preaching magnificently, and the audiences grew and the interest deepened, and on Tuesday, when the mission was nine days old, the first fruit was gathered when two young women

confessed Christ. They were baptised the next night, and we hoped and prayed and worked for others whom we knew were convinced, but the nights passed and there was no response. Bro. Hagger preached his final discourse on Friday 30th, when he had his best meeting, the house being well filled. Then we realised, what for some time we had expected, that the meeting was closing too soon, but as Bro. Hagger had a rather important engagement for the next week he could not stay. We were greatly disappointed that there were no further decisions.

There were still two nights to run before the meeting closed, and the writer occupied the platform. Saturday night meetings were practically a failure, but we hoped for good things on Sunday, and we got them. The chapel was again well filled. Taking it altogether, it was the best meeting of the whole series, and at the close of the discourse two (a young man and a young woman) came out for Christ, amid the rejoicings of the Lord's people. Thus the nett visible results of the meeting, so far as additions go, were four by faith and obedience. There were other results though, which in themselves were worth all the work. The church in Castlemaine is now awake. It has had a long sleep, but it has been thoroughly aroused, and its future is brighter than it has been for many a day. Then another happy result is that the two sister churches—Castlemaine and Barker's Creek—have been drawn closer together than they have been for years. Barker's Creek brethren rendered magnificent service. Every evening about a score or more were present, and, under the conductorship of Bro. O. Owens, led the song service; Sister Ada Symes presided at the organ (which was generously provided by Bro. Owens), and Sister Olive Symes contributed not a little to the success and enjoyment of several meetings by her sympathetic and effective rendering of gospel solos. To mark their appreciation of the help given by the Barker's Creek brethren the church in Castlemaine invited all who had assisted in the work to take tea with them on Friday evening, before the evangelistic meeting. Several short speeches were made by brethren representing the two churches, and opportunity was taken by the Castlemaine brethren to present Bro. Hagger with a token of their esteem and appreciation of the splendid service he had rendered them, and also to wish him long life and happiness in view of his approaching marriage. The presentation was made by two young sisters—Daisy Spicer and Ethel Jermyn. Bro. Hagger was completely taken by surprise, and, considering the somewhat embarrassing circumstances, made a neat speech in response.

HAWTHORN.—The bi-annual Sunday School entertainment was held on Tuesday, 27th ult. A tea was given to the scholars at 6.30, at which about 100 sat down, and judging by their happy faces they enjoyed the good things provided for them. A very interesting programme, consisting of solos, recitations, dialogues and choruses, was given by the scholars to a crowded house. Bro. Joseph Collings occupied the chair. Three items called forth special praise, viz, two action songs by the infants and a recitation by Miss Rose Waldron. The programme, which was well rendered, concluded with a very amusing dialogue entitled "An Hour in School," by the senior scholars. During the evening a collection was taken up in aid of the Burwood Boys' Home. Thanks are due to Sisters Bertha and Mabel Chick, Sister Emmie Somerville, Sister Jewer and Bro. Joseph Collings for their untiring efforts to make the evening a success.

Sept. 2.

BRUNSWICK.—Bro. Morro has just conducted a fortnight's special services for us, and as a visible result six have become obedient to the faith. The meeting

commenced in very wet weather, and for the first week the audiences were not large. However, last week every night the attendance improved, and Saturday evening brought us a full house. The story of sin and redemption has been proclaimed with no uncertain sound, and we believe that many of our friends will yet be won over as a result of this effort. The members here have been warmed up and strengthened very much, and as a church we owe Bro. Morro and other brothers and sisters who helped us our heartfelt thanks and love. The outlook is promising, and we can thank God and take courage.

J. G. SHAIN.

FOOTSCRAY.—I am pleased to report that on 1st September we had one confession and another on the 8th—two sisters, nieces of the writer. They were baptised last Lord's day evening in the presence of a large audience. Bro. Saunders preached, his subject being "The Apostolic Church." We expect others to come forward shortly.

H. H. STREADER.

South Australia.

HINDMARSH.—Since last report we have had a few confessions, mostly from the Sunday School, and we expect these with others who previously confessed their Lord will be immersed next Lord's Day evening, when we expect to have with us as preacher Bro. Hagger, who will be over from Victoria to the S.A. Conference. We welcome all our visitors. We had a grand F.M. meeting on Wednesday evening last. It was the annual gathering, and reports for the year were presented of a decidedly encouraging and interesting character. Sister McGregor is all there with her reports and hard work as well. We continually bless God on her behalf, and all other of our beloved fellow-workers for the F.M. Field. They are a continual source of joy to us. The Lord increase us a hundred-fold. Bro. McFee from Grote Street was with us, and several members of his family, who helped us with song and story; Sister Dennis also contributed a beautiful auto-harp selection and a solo, but the chief item was an address from Mrs. Archibald, who thrilled the audience, recounting the wonderful deliverances of Mr. and Mrs. Green and Miss Greig in China during the terrible trials through which the missionaries have been passing. Mrs. Archibald quoted largely from a book written by Mr. Green, entitled "In Deaths Oft." We would ask our readers to procure the book; it can be obtained for 6d.; the reader will be so rivetted by its thrilling account of God's great deliverances, it will not be closed until it has been read through. Bro. Pittman, on behalf of the meeting, thanked the speaker very heartily for her address. We might say this was Mrs. Archibald's first attempt at public speaking, yet she had the subject thoroughly at heart, and it seemed no effort to her. Refreshments were served at the close, and a good acquaintance obtained of Mrs. Archibald in interesting conversation with her. We remember all these at the throne of grace. May God be gracious to them.

Sept. 2.

STRATHALBYN.—On Lord's day, August 25th, we had an exchange, Bro. Thomas, of Milang, taking the services here, and Bro. Horsell going to Milang and Pt. Sturt. Excellent meetings were held in each place, and the churches in each case were benefited and blessed. Thursday evening, August 29th, we had a splendid meeting, and at the conclusion of my address we again had the privilege of witnessing another young man confess Christ, the elder brother of the one who made his confession on August 18th.

Yesterday, September 1st, we experienced a blessed

time, and met in the morning round the Lord's table to remember his dying love. Evening meeting, baptismal service; the two young men obeying the command of Christ and being baptised into the Trinity. This was a magnificent meeting, the chapel being full and the audience greatly interested. Total souls to date, 7. We are pressing forward with great encouragement, for the Lord hath done great things for us.

H. J. HORSELL.

KERMODE STREET, NORTH ADELAIDE.—On Sept. 1st the young woman who had previously confessed her faith in Christ obeyed her Lord in the ordinance of believers' baptism, and was welcomed into the church meeting here on the following Lord's day.

"Mercy drops round us *are* falling,
But for the *showers* we plead."

V. B. T.

NORWOOD.—On Thursday evening last H. Mahon delivered a lecture in the chapel on "The Protestant Reformation" to a good audience. The lecture was illustrated by a number of lantern views.

We had good meetings yesterday both morning and evening. One was received by letter; one, a baptised believer, many years ago connected with the Baptist Church; and two by faith and obedience. At the gospel service last night there were two confessions.

Sept. 2.

A. C. RANKINE.

UNLEY.—The eighteenth anniversary of the church here was celebrated on Sunday, September 1st., when the services were conducted by T. J. Gore, J. Colbourne, and in the evening by H. Mahon of Victoria. The chapel was crowded at each service. On Wednesday the tea and public meetings were held, when W. Charlick presided over a large attendance. Addresses were given by J. Colbourne, P. Pittman, H. Mahon, and Wm. Burford, who spoke on the prosperity of the church and gave some interesting reminiscences of its early days. The secretary, T. G. Storer, reported the membership as 325, an increase of 22 in 12 months; the number of school children on the roll 304, the average being 198. The receipts for the year were £334/9/10, and the expenditure £327/19/6, leaving a balance in hand of £6/10/4. The members of the C. E. Society number 30, who support an orphan in connection with the Indian Mission of the church. During the evening the choir members presented a Bible to Miss Williams, who is leaving for Western Australia. The choir, under the leadership of Mr. H. Weir, with Miss Baker as organist, rendered the anthems "He that dwelleth," "God reigneth," and "We will rejoice." Mr. Gore proposed a vote of thanks, and the meeting closed with prayers that God's blessing would rest upon our church.

PERCY STORER.

Queensland.

BOONAH.—We had Bro. Paradine with us last Sunday, when he baptised another son of Bro. and Sister Alcorn into Christ. We trust the young man will prove faithful. The church enjoyed Bro. P.'s address at the breaking of bread. Boonah people are always pleased to hear Bro. Paradine. The contract for the chapel in Boonah has been let, and we expect it to be finished in about five weeks from date. We are making an effort to have it opened free of debt. We will require £50 from somewhere to be able to do this.

Aug. 28.

T. F. S.

New Zealand.

NELSON.—On August 21st a social gathering of our Endeavourers was held to say good-bye for a time to Sister E. Clapham, who is leaving on a visit to

Melbourne. A most enjoyable evening was spent, at which about fifty were present. The meeting was opened with a hymn, prayer and chapter, after which the meeting was thrown open, and the company invited to enjoy themselves. Parlor games were freely indulged in till about 10 o'clock, when refreshments were handed round, then the doxology and benediction brought the meeting to a close. During the evening occasion was taken to present to Miss Clapham, through Miss Dickens (our Vice-president), a pair of silver serviette rings and thimble; wishing her a pleasant and safe trip and a speedy return. Our sister carries with her the good wishes of all.

ELSIE COOMBS.

Here and There.

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

Good meeting at Lygon-st. on Sunday night and one confession.

One confession at North Fitzroy last Sunday night at the close of M. W. Green's address.

We have received an interesting report from Jas. Ware, of Shanghai, China, of his work there.

Will secretaries of Sunday Schools keep Tuesday, November 19th, vacant for Union demonstration.

N.S.W. anticipates erecting new church buildings before next Conference at Petersham, Woollahra, and Lismore.

Victorian S.S. Union picnic cannot be held at the Horticultural Gardens. Will delegates think of some other spot?

Barker's Creek church will be holding a series of special meetings for seven nights, commencing on September 18th.

Bro. Morro's meeting at Brunswick closed on Saturday night with six confessions and the church greatly strengthened.

The address of the secretary of the church in Campbell-st., Sydney, is now F. Newby, 5 Great Buckingham-st., Redfern.

Conference for deepening of spiritual life on Wednesday, September 25th. Observe change in date.

N.S.W. Eight Hours Day, Oct. 6th:—Gospel meeting in Sydney Domain; tea and Home Mission meeting in City Temple at night.

Lismore new church building prospects—they have the land and £40 cash. Any one could send donation to W. J. Way, evangelist, Lismore, Richmond River, N.S.W.

Splendid meeting at Fitzroy Tabernacle on Sunday night. Four immersions and two decisions, Bro. Harward speaking. Bro. Harward left for Bendigo on Monday for special services.

See in another column programme of Conference to be held in Lygon-st. chapel on September 25th. Date changed from October 2nd.

Bro. W. Pearl, of the Ascot Vale church, in a few weeks' time will be removing to Romsey, where he will engage in business. He would be glad to meet any of the brethren who live in that neighborhood.

Mrs. Maston reports visiting the Sunday School at North Richmond last Sunday. 300 scholars are enrolled, 22 teachers, and 4 officers. Mr. Salisbury is superintendent, and Mr. Thomas secretary. Austral leaflets are used. Order of exercise is well arranged. Considering the large number of scholars in their small building, the order is very good.

John G. Woolley, the foremost prohibitionist orator of America, who contested the vote for President at the last United States election, will be in Victoria on Sunday, September 29th, Monday, 30th, and October 1st and 2nd. Everyone interested in temperance work should endeavor to hear Mr. Woolley.

A grand temperance lantern display will be given in the Lygon-st. chapel on Tuesday evening next, 17th September, under the auspices of the Victorian Conference Temperance Committee and the Victorian Alliance. Mr. John Vale will describe the pictures. A full house is looked for. See "Coming Events."

A subscriber asks:—"Is there any wrong in having races at Sunday School picnics? Is there any likelihood of it giving the children as they grow into youth a desire for athletic sports, foot racing, etc.?" These are largely matters of judgment. Our view of it is that all this kind of thing had better be avoided. We think it a pity that our boys and girls should have their first lessons in racing at the Sunday School.

In this issue we give a sample page of the proposed Sunday School paper, "Pure Words." Complete samples have been sent out to all our schools in Australasia, and we ask for a kindly consideration of the matter. The paper will be as large as the sample sent out, and possibly larger. When making up your order for Sunday School supplies for 1902, don't forget our Uniform Class Register, Austral Leaflets, and "Pure Words."

N.S.W. Home Missions.—Treasurer's monthly statement to August 29th, 1901: By receipts, £24/14/2; expenditure, £27/8/10; month's debit, £2/13/10; total debit as per last statement, £48/12/4; total debit to date, £51/6/3. Fields occupied: Lismore, W. J. Way; Merewether, L. A. Williams. Anticipated work: Rookwood and Cauleyvale have made a liberal offer to Committee, and they are seeking a suitable evangelist to take up work in these districts.

We urge our friends and patrons to remember that the business of the Austral Publishing Company is by no means confined to the books which we ourselves publish, or to those which we advertise, from time to time, in these columns. We do a general book business, and can supply, at the regular price, any book in print, no matter where or by whom published. We solicit correspondence regarding any volume. If you see, anywhere, an advertisement, review or notice of any book, and decide to purchase it, send your order to the Austral Publishing Company.

The story we begin this week, "The Young Man from Middlefield," we insert specially in the interest of young people, though the older may read it with profit. This, in our judgment, is a good story written by one of our best American writers. We have often been asked to print a continued story of this kind, but with one exception have not seen our way clear to do so, as our paper is too small for much of this kind of thing. If those who enjoy this story and approve of some of our space being taken up in this way will drop us a note, it will be a guide for us in the future.

Church of Christ S.S. Union of Victoria.—The Sunday School is acknowledged to be the nursery of the church. The Sunday School Union is doing its best to encourage and stimulate the children, that they may grow in the nurture and admonition of the Lord. In doing so, it wants money, for prizes, etc. Unfortunately, the Union is in debt to the extent of £30, and now applies to brethren and sisters interested in the work to help it out of the difficulty. I feel sure that it only requires to be known by the brethren, who are only too willing to contribute to such a deserving work. Several contributions have already been forwarded and will be acknowledged in the

CHRISTIAN shortly.—C. W. Mitchell, Collector appointed by the S.S. Union, c/o A. CHRISTIAN.

Bro. Browne has been laboring at Geelong for three months, and during that time there have been three additions by faith and baptism, and the church is in a good condition.

Secretary Clarke writes: "I am directed by the North Fitzroy church of Christ Sunday School to inform you that the Austral Leaflets are of the greatest help and benefit both to teachers and scholars."

How To Do It.—

"How shall I a habit break?"

As you did that habit make.

As you gathered, you must lose;

As you yielded, now refuse.

Thread by thread the strands we twist

Till they bind us neck and wrist;

Thread by thread the patient hand

Must entwine ere free we stand.

As we builded, stone by stone,

We must toil, unhelped, alone,

Till the wall is overthrown.

J. B. O'Reilly.

JOSEPH IN KILTS.—It is told of a certain Highlander that two articles in his belief were—1st, that the original language of the world and the Bible was Gaelic, and 2nd, that the Hebrews of old wore kilts. Being a little given to rhyming, he produced a poem for the purpose of proving that "Joseph's coat of many colors" was made simply of tartan. Here is one of the verses which, no doubt, he thought sufficiently conclusive:—

"Auld Jacob made his dautit Josie
A tartan coat to keep him cosie;
Says he, 'Gin e'er ye leave my bosie,
This coat I'll ken';
This tale we hae frae honest Mosie,
The best o' men."

A public dinner was given to General Harrison, President of the United States, on a recent occasion. At the close of the dinner one of the gentlemen drank his health. The General pledged his toast by drinking water. Another gentleman offered a toast and said, "General, will you not favor me by drinking a glass of wine?" The General, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat and said in the most dignified manner: "Gentlemen, I have twice refused to partake of the wine cup. I hope that will be sufficient. Though you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves, and all from the pernicious habit of wine drinking. I owe my health, my happiness and prosperity to that resolution. Would you urge me to break it now?"

Joseph Pittman says: "VISIONS OF THE CHRIST" is a beautiful idea. It will help all who read it towards the realisation of the truth of the new covenant, viz., that the entire purposes of God are bound up in the glorious personality of the Christ. This is the "pearl of great price." The most restless soul finds rest here. The traveller wanders the world over in search of beauty spots. At length he lights upon a scene surpassing all he has seen before in loveliness. So, good reader, you may wander all through the Bible and find much to delight and ennoble the character in every part of it, but in studying the character of Jesus you will find that he eclipses all.

Christ is multiform. He must be seen in many lights and from many viewpoints if we would gain a great idea of him. These traits are numberless. As we view them one after another he grows upon us till he becomes in our esteem the chief among ten thousand and altogether lovely. No one can read through the Bible without being impressed with the thought that the Christ was the one absorbing theme of prophets, psalmists and apostles. We have all the concentrated wealth of his character in the gospels, and hence a work like "Visions of the Christ," if it help in any degree to make Christ beautiful in our eyes, is worth a thousand times its price.

Church of Christ Conference for the
DEEPENING OF SPIRITUAL LIFE.

Lygon-st. Chapel, Wednesday, September 25th, 1901.

AFTERNOON SESSION begins at 3 p.m. Chairman,
A. B. Maston.

Devotional Exercises conducted by J. W. Baker.

Symposium on Christian Growth—

(a) Food.] J. Pittman.

(b) Air. H. Mahon.

(c) Exercise. A. J. Saunders.

Address by W. C. Morro, B.A., on "Christian Literature."

Address by M. Wood Green on "Our Reading of the Bible."

A Bible Reading conducted by Jas. Johnston, Litt.B.
TEA.

EVENING SESSION begins at 7 p.m. Chairman,
W. C. Morro, B.A.

Devotional Exercises conducted by T. J. Cook.

Address by H. G. Harward on "Conviction in the Church."

Symposium on the Worship Meeting—

(a) The Presiding. J. Pittman.

(b) The Praise. F. M. Ludbrook.

(c) The Prayers. F. W. Greenwood.

(d) The Teaching. F. G. Dunn.

Praise Service for Fifteen Minutes.

Address by T. Hagger on "Care of the Young Converts."

Address by Jas. Johnston on "Temples of the Holy Spirit."

Good singing will come between each of the items. This is under the auspices of the Home Missionary Committee. Observe change in date from October 2 to September 25.

Bro. C. G. Lawson reports following schools visited:—*Prahran, Aug. 4th.*—Bro. Romeril superintendent; G. Moore, Secretary. On roll 170; average, 145; teachers, 20; Bible Class, 31, teacher, Bro. Smith. Attention in class good. Conduct during prayer fairly good. *Malvern, Aug. 11.*—Superintendent, Bro. Barnacle; secretary, F. J. Smedley; on roll, 66; average, 47; date of visit, 55. No periodicals issued. Lively singing without instrument. Good attention. Library undergoing alterations, books temporarily not in issue. Mission Band and Endeavor Society. Change from Shire Hall to Chapel gives good prospects of increase. *Fitzroy, Aug. 18.*—Superintendent, C. W. Mitchell; secretary, T. J. Cook; on roll, 171; average, 114; teachers, 14, Bible Class under Bro. Harward. No periodicals issued. Library, 140 volumes, issued alternate Lord's Days to boys and girls. Lively singing with organ. School in good order. Attention good. Collection taken up for picnic. Behaviour during opening and closing devotions good. Morning school of 50, with five teachers. Roll kept, showing age and birthday of each scholar, and as birthdays occur, they are announced to the school, and good wishes expressed, with a view to promote good feeling and fellowship. *South Yarra, Aug. 25.*—Superintendent, D. A. Lewis;

secretary, F. Lewis. On roll, 65; average, 48; teachers, 9. Church pays expenses. "Sunbeam" issued monthly. Singing good, without instrument. No library. Collections for benevolent objects; first Lord's Day, Children's Hospital; others, Burwood Boys' Home. Attention good, scholars orderly, teachers earnest.

Coming Events.

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

SEPT. 17 (Tuesday).—Lygon-street, Carlton. Grand Temperance Lighthouse Display at 8 o'clock. Mr. John Vale, Lecturer; Mr. A. Sculthorpe, Lecturist (both of the Victorian Alliance). Admission: Children, 1d.; Adults, silver coin. Bright and interesting. All are Welcome!

SEPT. 19.—Chetwynd Cricket Club, church of Christ, North Melbourne. The Annual Social and Presentation of Trophies will be held in the chapel, Chetwynd-st., North Melbourne, on Thursday, September 19th, at 8 p.m. All kindred clubs and friends are invited to attend. W. McCance, Sec.

SEPT. 25 (Wednesday).—Afternoon and Evening, Lygon-st. chapel, Conference for the deepening of spiritual life. Special meeting will be held on this date (D.V.), and for which an interesting programme has been arranged, which will be published shortly. Please keep date free.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Church, Barker's Creek	£15 0 0
Bro. J. T. Paul, Grantville	1 0 0
Church, North Carlton, per Sis. Kelson ..	0 7 9

£16 7 9

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

BOONAH (QLD.) CHURCH BUILDING FUND.

Collections by Mrs. G. Colvin since last acknowledgment:—

R. C. Edwards	£3 3 0
T. Johnson, Qld.	2 0 0
Sums collected under 5/-	1 5 6
Church, Gympie, Qld.	1 7 0
" Maryborough, Qld.	0 9 6
F. Henricksen	0 10 0
P. Browne & Co., Roma, Qld.	0 7 6
W. Sealey	0 5 0

[Will the brethren please turn up the "A.C." of July 18th, and read report of Boonah, and then see how much they can send along for this building, which is most urgently needed to help on the Lord's work. Subscriptions, however small, will be thankfully received by Mrs. G. Colvin, Rosewood, Queensland.]

MARRIAGES.

HAGGER—DUDLEY.—On September 5th, at the residence of Sis. Dudley, Shepparton, Bro. Thos. Hagger, of the church at North Richmond, to Sis. Lucy Dudley, of the church at Shepparton; Bro. F. W. Greenwood officiating.

WRIGHT—MCLROY.—On Wednesday, September 4th, 1901, at the residence of the bride's mother, by R. G. Cameron, Matthew, son of the late J. P. Wright (Evangelist), to Mary Ann, daughter of the late John McIlroy, of Capel-street, West Melbourne.

WANTED.

TO STOREKEEPERS.—Wanted by a competent brother, SITUATION as Manager or Counter Hand,—"Delta," Austral Office.



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.
2. **THE LESSON MENTOR.** Lessons suitable for classes with scholars from 8 to 12 years old. Price, Cash with order, 1/6; On Delivery, 1/9.
3. **THE LESSON HELPER.** Lessons suitable for classes with scholars from 12 to 16 years old. Price, Cash with order, 2/-; On Delivery, 2/3.
4. **THE CHRISTIAN SUNDAY SCHOOL COMMENTARY.** For Advanced Classes, Bible Classes, &c. It is a valuable book, not only for Sunday School Teachers, but for any one engaged in the study of God's Word. Price, Cash with order, 4/-; On Delivery, 4/6.
5. **THE STANDARD SUNDAY SCHOOL COMMENTARY.** Embellished with new maps, helpful diagrams, chronological charts, black-board illustrations, instructive tables, and hundreds of pictures. Price, Library Edition, Cash with Order, 4/-; On Delivery, 4/6. Limp Cloth, Cash with Order, 3/-; On Delivery, 3/6.

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.

SEND ALL ORDERS TO
Austral Publishing Co.,
528 Elizabeth Street, Melbourne.

Obituary.

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

KENT.—At Millicent, S.A., on morning of July 10, Bro. Thos. Kent, Sen., passed away at the ripe age of 92 years. He was born at Middlesex, England, and was educated to fit him for a study of the law, but being of a roving disposition and having a strong desire for "a life on the ocean wave" he broke bounds and joined a troopship and sailed for Sydney, arriving there in the latter part of 1829, or nearly 72 years ago. He shortly afterwards left for England, but afterwards returned to the above named State. After a few years sojourn, he left for Portland, Vic., where he was married to Miss Mary Ann Dickson (who survives him) in 1840. For some years he lived a roving and ideal bush life, and eventually settled at Kalangadoo, in South Australia. It was here that he began to think over matters spiritual, and joined the Bible Christians, but being of analytical disposition, compared the teachings with apostolic plan, and though he had never heard of the disciples he embraced their plea and eventually at Mt. Gambier was

immersed by Bro. Wm. Rossell in 1871. For some time after this, he broke bread in his own house at Kalangadoo, afterwards meeting with the church at Mt. Gambier till 1878, where he remained till his death. He was a great reader and the Bible had been read by him something like 150 times, and so well did he know it that when his sight failed him, during the last few years, he only needed to find the place, and then could almost repeat from memory. He was a great admirer of the late David King, a framed picture of whom hung in his room, which was often taken for himself. He was small of stature but had a giant mind, and many of his thoughts he committed to paper which may some day see light in the pages of the CHRISTIAN. Six years ago he wrote: "My family numbers eleven (three having died), sixty grand children and eighteen great grandchildren. My life has been that of a rover, I have sailed the world over; borne the heat and cold, trials and hardships by sea and land, have not made much gold, but am striving for that which is far better. Am 86 years of age and with my dear wife am waiting for the Master's summons."

HUNTER.—On 24th August, John Hunter passed peacefully away to that rest which remains for the people of God. He was seventy-three years of age, and was received into fellowship here on Nov. 26th, 1871, during which 30 years membership he has led a consistent Christian life, and was a zealous worker in the Master's cause. "Where duty calls, be not wanting then" seemed a motto which applied to our brother, who is not lost—gone before.

Wedderburn. C.McD.

**A. L. CRICHTON,
BAKER & AND CATERER.**

FACTORY: RANKINE'S RD., KENSINGTON.
BRANCH: RACECOURSE RD.

Bread and Pastry Delivered in All Suburbs.
Table Requisites of Every Description on Hire.

FRANCIS W. DREDGE

(Late with W. G. Raven.)

Furnishing Undertaker.

HEAD OFFICE: 101 QUEENS PARADE,
CLIFTON HILL.

Branch: 224 HIGH STREET, NORTHCOLE. Tel. 9778
All Funerals Furnished at Reasonable Figures.
Country Orders a Speciality.

Truth in Love

This book contains many of the best thoughts of the late Stephen Cheek, and is made up of short articles on a great variety of subjects bearing on Christian life and doctrine.
Price—Paper, 1/-; Cloth, 1/6.

Life and Death

The Booklet is Neatly Printed on Toned Paper with a nice Paper Cover. You can confidently hand it, as far as its get-up is concerned, to your most fastidious friend.
Price—Post Free, 6d.

Pure Gold

Is a Book of nearly 300 pages, containing a Splendid Collection of Articles on the Primitive Order of Things, besides Thirty-two Portraits of well-known people.
Price—Paper Boards, 1/6; Cloth, 2/-

Austral Publishing Company, 528 Elizabeth Street, Melbourne.

DENTISTRY.

MR. E. FITZGERALD,

Formerly Six Years with Mr. A. J. HALL,
Twelve Years Head Assistant
And Manager to the Late—
MR. J. DOUBLEDAY.

179 Lygon St., Carlton,

West Side, Nine Doors from Grattan St.

McIntyre Bros.



McIntyre Bros. 1/3 Tea.

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

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

And Branches:
298 Smith-st., near Johnston-st., Collingwood; 206 Chapel-st. near High-st., Prahran; 182 Clarendon-st., near Dorcas-st., Sth. Melb.; 236 Bridge-rd., near Church-st., Richmond; 87 Swan-st. near Lennox-st., Richmond; 44 Bridge-st., Ballarat; Next the Shamrock, Bendigo. No Agents or Travellers.

Established 1852. Tel. No. 17, Windsor Exchange.

A. J. RAYBOULD,

Undertaker and Embalmer.
Head Office—232 CHAPEL ST., PRAHRAN.
Branches at—
High-st., Armadale, and Station-st., Malvern.
Funerals Furnished in Town or Country at Moderate Charges.

**Burton and Knox,
CARRIAGE BUILDERS,**

Have taken the old established business of C. W. REEVES & Co., 106 Flinders Lane East, Melbourne (Show Room and Repair Shop.)
Factory: Burwood-Road, Hawthorn
Finest Work at Lowest Prices. Telephone 331



An Australian Book.

By Australian Authors.

For Australian Readers.



PRICE:

2/6

Post Free.

341 • PAGES.

CONTENTS.

JESUS THE CHRIST ..	JAS. JOHNSTON, LITT.B.
THE STAR IN THE EAST ..	T. J. GORE, M.A.
THE FLIGHT INTO EGYPT ..	F. PITTMAN
THE CHILD JESUS ..	H. D. SMITH
CLEANSING THE TEMPLE ..	A. C. RANKINE
AT JACOB'S WELL ..	THOS. HAGGER
THE SCENE AT BETHESDA ..	M. W. GREEN
JESUS AND THE SINNERS ..	W. C. MORRO, B.A.
CHRIST'S SOOTHING TOUCH AND HEALING WORD ..	CHAS. WATT
THE SAVIOUR AND THE CENTURION ..	G. B. MOYSEY
THE PRAYER IN SECRET ..	H. G. HARWARD
THE SON OF THE WIDOW OF NAIN ..	R. G. CAMERON
JESUS AND A SINNER ..	J. PITTMAN
THE WALKING ON THE SEA ..	A. R. MAIN
JESUS TEACHING IN THE SYNAGOGUE ..	F. W. GREENWOOD
THE HEALING OF THE TWO BLIND MEN ..	A. F. TURNER
THE HEALING OF THE PARALYTIC ..	J. INGLIS WRIGHT
THE TEN LEPERS ..	F. PITTMAN
PEACE BE TO THIS HOUSE ..	H. D. SMITH
HEALING OF THE MAN BORN BLIND ..	T. J. GORE, M.A.
THE PROBLEM OF THE AGES ..	CHAS. WATT
FOR THE MASTER'S USE ..	J. INGLIS WRIGHT
THE ADULTRESS ..	J. PITTMAN
DIVES AND LAZARUS ..	R. G. CAMERON
THE SYROPHENICIAN WOMAN ..	JAS. JOHNSTON, LITT.B.
DEPARTURE OF THE PRODIGAL SON ..	GEO. T. WALDEN
TRIBUTE TO CÆSAR ..	A. C. RANKINE
THE PARABLE OF THE TEN VIRGINS ..	W. C. MORRO, B.A.
THE SAVIOUR'S HUMILITY ..	M. W. GREEN
THE LORD'S SUPPER ..	T. J. GORE, M.A.
THE LORD'S PRAYER ..	THOS. HAGGER
THE SLEEPING DISCIPLES ..	R. G. CAMERON
PILATE ON TRIAL ..	A. R. MAIN
THE DENIAL OF PETER ..	G. B. MOYSEY
TOUCHING THE HEM OF HIS GARMENT ..	A. F. TURNER
THE CRUCIFIXION OF CHRIST ..	T. J. GORE, M.A.
THE REPENTANCE OF PETER ..	R. G. CAMERON
THE LAST OFFICE FOR THE DEAD ..	THOS. HAGGER

All we can know of Christ is to be found in the New Testament. The only *Visions* we can have of the Christ of God, this side of the Eternal City, must find their source in these inspired records. The thirty-eight articles contain the most striking incidents treated in a most practical way by eighteen of our best Australian writers. Each article is illustrated by a full page picture, and the book contains a fine half-tone block of most of the writers.

SEND FOR A TRIAL COPY.

AUSTRAL PUBLISHING CO.,

528 ELIZABETH STREET, MELBOURNE.