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✿ Psalms, Hymns, and Spiritual Songs. ✿

W. C. MORRO, B.A.

No. 1—THE ESSENTIALS OF A GOOD HYMN.

"Be not drunk with wine, wherein is excess, but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."—Eph. 5: 18, 19.

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3: 16.

"How is it then, brethren? When you come together, every one of you hath a psalm. . . . Let all things be done unto edifying."—1 Cor. 14: 26.

The three passages quoted above are the only ones in the New Testament which contain direct teaching on singing in the church of God, but these speak in sufficiently explicit language to make it apparent that it is both a privilege and a duty of the child of God to sing in his public worship. In two of these passages there is a three-fold division of the psalmody of the apostolic church, namely, psalms, hymns, and spiritual songs. The psalms, as is well known, were the songs of the Jewish people. Written by David and a number of other writers, they were sung in the temple service by trained choirs of Levites. They became the inheritance of the Christian church, and so far as suitable, are to be a part of the worship of the followers of David's Son. Now and then there is a sentiment in the psalms that is not in accordance with the Christian spirit, examples of which are the vindictiveness of the closing verses of the 137th and the boasted hatred mentioned in the 139th psalms, rendering these unsuitable for the worship of the Christian assembly. A hymn is an ode or song of adoration and praise to a deity. There were hymns to all the principal gods among the Greeks and Romans. A Christian hymn is a song of praise to God or Christ. Examples of pure hymns are, "O, worship the King"; "Awake my tongue; thy tribute bring," and the larger number of those found in the first two divisions of the book used in our worship meeting. Spiritual songs are those which deal with spiritual matters, the growth of the Christian life, and kindred topics. By far the larger number of songs in any modern collection would come under this last category.

There are in the English language quite half a million hymns, and the annual consumption of one hymn-book alone is almost two million copies. Of the making of hymns, like the making of books, there is no end. Many are being constantly offered to the church; some are sung for a short time and then cast aside to be forgotten, while others live. Since singing constitutes so important a part of our worship, it is certainly worth our while to study the character of the hymns we select.

What constitutes a suitable hymn? First it should be clothed in good and ennobling

counted as good poetry. The psalms have both the quality of being good poetry and of being expressed in superior language. But little poetry can bear translation from one language to another. Most persons who read the masterpieces of the great poets of Greece and Rome in an English translation must acknowledge that they are dry stuff. The psalms of David have suffered translation, and into prose at that, and yet they retain a great deal of their original poetry. They still breathe the music and sweetness that came from the singer's heart. We can scarcely agree with the resolution passed by a religious assembly condemning poetry in hymns on the ground that it partook of the pride and invention of the human heart. Our best hymns are those in which the language is purest and most ennobling.

Secondly, a hymn should contain no unscriptural doctrine. Many hymns have been written to support various doctrines, and it is needless to say that some are contrary to the teaching of the Bible. As each new doctrine has made its advance there has arisen somebody who could embody it in sacred poetry. Probably there are no more unpoetic doctrines than original sin and baptismal regeneration, yet these are the underlying thought of the following verse:

"O Father, bless the children
Brought hither to thy gate;
Lift up their fallen nature,
Restore their lost estate;
Renew thy image in them,
And own them by this sign,
Thy very sons and daughters,
New born of birth divine."

If these are taught in hymns why not other doctrine as well? Hymns have marvellous power to induce belief. Many movements that have grown rapidly owe not a little to the hymns sung at their meetings. The Reformation was greatly ad-

vanced by the hymns of Luther. A Roman Catholic official of the time exclaimed, "The people are singing themselves into the very bosom of the Reformation!" In no small measure the rapid growth of the Salvation Army was due to the popularity of its songs. One writer tells that a number of cabmen in England, while waiting for engagement, were gathered into a group singing the songs of the Salvation Army, which was just becoming prominent. The power which songs have over man is traceable to the fact that songs appeal to the feelings and not to the reason,

BE extremely careful, then, as to your daily lives. Do not live unwisely, but wisely, making the most of every opportunity; for these are evil days. For the same reason do not grow thoughtless, but try to understand what the Lord's will is. Do not drink wine to excess, for that leads to profligacy; but seek to be filled with God's Spirit, and speak to one another in psalms and hymns and sacred songs. Sing and make music in your hearts to the Lord. Always give thanks for everything to our God and Father, as followers of Jesus Christ, our Lord; and out of reverence for Christ submit to one another.

EPH. 5: 15-21.

Twentieth Century New Testament.

language, and should be good poetry. No entirely satisfactory definition of poetry has ever been given. In a way all understand what poetry is, though it is practically indefinable, so no effort will be made to enlarge upon the statement that our hymns, if possible, should be good poetry. Time is a great winner. It separates the worthless, casting it away, while retaining the good, and of nothing is this more true than of hymns. The hymns that have been sung for more than a generation are the best, and with scarcely an exception they will be

and feelings control us more than do our reason and judgment. He is a rare man who can decide on any course of conduct directly contrary to his feelings. The power of songs is recognised in a familiar saying that has now become a proverb: "Let me write the songs of a people, and you may write their laws." Hymns so maintain the popularity of certain doctrines that it will be very hard to eradicate them. An example of this is the popular teaching of the direct action of the Holy Spirit on the human heart, kindling there an increased zeal and greater power over sin. In singing such hymns as "Come, Holy Spirit, heavenly dove," the verse

"O Lord, and shall we ever live
At this poor dying rate,
Our love for thee so faint, so small,
And thine to us so great?"

correctly expresses the experience of the majority of human hearts. Our love is cold, and our zeal is faint. All long for a cure, and the hymn suggesting one—which is that we are in need of the Holy Spirit to kindle within our hearts a sacred flame—in a manner which quickly reaches the heart many lay eager hold upon it; (which is that we are in need of the Holy Spirit to kindle within our hearts a sacred flame.) To sing it is to believe it, and this leads to praying for it. The same is true of many other doctrines as well. I believe most sincerely in the work of the Holy Spirit in both conversion and sanctification, but not as it is popularly presented. Nor do I believe this is the only thing lacking: when we are worthy of him, God will give us his Spirit. There are in Sankey's Sacred Songs and Solos fifteen hymns about the work of the Holy Spirit, but I could accept in their entirety only three or four. Yet I do not wish to leave the impression that the hymn-book is honey-combed with error. I can not say with Beecher that there is no heresy in the hymn-book, yet the error in a sermon may be much more strongly put than that of a hymn. Believers are more nearly united on the theology of the heart than of the mind. Not every hymn has been successful in upholding the doctrine it was intended to teach. Mr. Toplady, the author of "Rock of Ages," was a disputative controversialist. He wrote many pamphlets against the Methodists, and in the same spirit wrote his now famous hymn, in the hope that it would prove to be a powerful missile in crushing the doctrine of this obnoxious sect. To-day his pamphlets are hidden away in libraries, the dust of many years is thick upon them as they lie forgotten and unread, but each Lord's day, from a thousand places all over earth, even from the chapels and churches of those against whom the hymn was written, there goes up praise to God in the noble words:

"Rock of Ages, cleft for me,
Let me hide myself in thee."

So far as possible the language of the hymn should accord with that of the Bible and with its conceptions and ideas. Many hymns are based upon local events or stirring scenes which, producing a deep impression on some beholder, served as an inspiration for him to write a hymn; while others are based on ancient and even heathen conceptions. It is needless to say that frequently hymns written under these circumstances

will contain conceptions foreign to that of the Bible. But to say that they are erroneous does not necessarily make them harmful. Many are sung for a generation or more and prove to be blessings to many, yet all will admit that other things being equal it is better to select those hymns that accord with the inspired conceptions. The mention of one or two examples will suggest many others. A popular and very fruitful source of illustration is the wanderings of Israel. How like our lives were those forty years of aimless wandering! But at last they obtained Canaan, and the possession becomes prophetic of heaven. This is beyond doubt scriptural, but before Israel reached Canaan they had to cross the Jordan, and this has ever figured as a type of death. But the Bible makes no mention of a river of death. Its great stream is the river of life. The river of the Bible is always inviting, not repellant. But the conception of Jordan as a stream of death has found expression in a number of hymns, such as "Shall we meet beyond the river?" Its companion hymn, "Shall we gather at the river?" is more in accord with the Christian idea. The Greeks and Romans, with their fable of Charon and his ferry over the river Styx, were the ones whose religion taught a river of death. During the American Civil War, a fort held by the Northern troops was besieged by the forces of the Confederacy. The officer of a relieving army, fearing surrender before he could give aid, sent a message by means of the heliograph to the besieged—"Hold the fort, for we are coming." The response was, "We will!" The incident suggested to P. P. Bliss the possibility of a hymn, and he accordingly wrote "Hold the Fort." The conception is not scriptural. We are not holding a fort. The army to which we belong should act on the offensive. We should not be content to hold forts, but should take forts. I would not say that these hymns should never be sung. I sometimes announce them to my own congregations. But I have presented the matter more to elicit study and research. If the Bible be divine, its conceptions are the true ones, and it is better to sing hymns in harmony with its teaching.

The Home.

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

Idleness.

My boy, you are entering by sloth into the most laborious of existences. Stop while yet there is time, and save yourself; otherwise it is all over with you. Labor is the law, and whoever repulses it as a bore must have it as a punishment. You do not wish to be a laborer, and you will be a slave. Ah, you do not care for the honest fatigue of men, and you are about to know the sweat of the damned; while others sing, you will groan. You will see other men working in the distance, and they will seem to you to be resting. The laborer, the reaper, the sailor, the blacksmith, will appear to you in the light like the blessed inmates of a paradise. You want fine black clothes, polished shoes, to scent your head with fragrant oil, to please

creatures and be a pretty fellow; you will have your hair close shaved, and wear a red jacket and wooden shoes. You want a ring for your finger, and you will wear a collar on your neck; and if you look at a woman you will be beaten. And you will go in there at twenty and come out at fifty years of age. You will go in young, red-cheeked, healthy, with your sparkling eyes, and all your white teeth and your curly locks; and you will come out again broken, bent, wrinkled, toothless, horrible and gray-headed. Ah, my poor boy, you are on the wrong road, and indolence is a bad adviser, for robbery is the hardest of labors. Take my advice, and do not undertake the laborious task of being an idler.—*Victor Hugo.*

What Ailed Mother.

Last summer a famous specialist in nervous diseases visited a little village on Cape Cod. One day a tall, awkward young man called on him. He had a weak face which bore signs of dissipation; he wore cheap clothes cut in the latest fashion; there were rings on his fingers, and a gold chain hung ostentatiously over a gay waistcoat. He came to consult the doctor about his mother, who had some obscure and, as he feared, mortal ailment. He spoke with much feeling, but did not forget to adjust his chain, and to twirl his moustache as he talked.

"She has been a very active woman," he said. "Had tremendous energy all of her life, but now she seems to have gone all to pieces. She has no pain, no disease; but she can't eat nor sleep much, and she is so weak she can hardly walk. She cries if you look at her. What is the matter? Can you help her?"

"What work did she do?" asked the doctor.

"She was a tailoress, and she worked harder than was necessary," said the young man, reluctantly. "She used to sew until two or three o'clock in the morning."

"What is your trade—your business?" demanded the doctor.

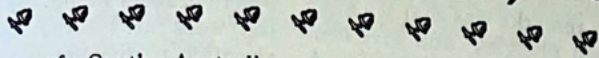
"Well—I—I'm not in business at present. It's pretty difficult to make a start, you know. I've considered several different occupations, but I have not found anything suited to my peculiar bent as yet. But I came to consult you about mother. What do you think is the matter with her?"

"You!" said the doctor. "Nothing else. She has sapped her life for you; and now, when you should be supporting her and bringing comfort and honor to her old age, you are a dead weight and a disgrace. If she dies, you and you only are to blame."

When he was gone, the doctor said, "It is a common enough case. A woman is unselfish and energetic. She gives her life to serve a husband or a son. Her devotion only encourages them in idleness and selfishness. At middle age her vitality is exhausted. Her nerves give way under the long strain, and tonics are of no more use than putting wood on a fire that has gone out."

Poor, unhappy husband or son whose eyes open too late to the fact that "mother" is sinking under some mysterious disease, and who must hear from the doctor the frank verdict, "It is you and nothing else!"

South Australian Conference.



In the loveliest of South Australian weather, Conference commenced its sessions on Monday, Sept. 9th, with a Temperance Meeting. Grote-st. chapel was filled with an enthusiastic host. The President of the Conference, Bro. James Manning, was in the chair, and gave an interesting speech. The fine Grote-st. choir sang very sweetly, and other musical selections and a temperance recitation were finely rendered. Bro. T. Hagger gave a splendid, well-reasoned address on "Drunkenness, its Cause and Cure." Bro. H. Mahon made a rousing speech in favor of the new Crusade. The Temperance Meeting was the best held as yet.

The Devotional Meeting on Tuesday morning was led by Bro. K. W. Duncan. At 10.45 the chair was taken by Bro. Manning. The President welcomed the following visitors:—Bro. Maston, who expressed his pleasure at being present once more, in spite of doctors, microbes, and certain angry readers of the CHRISTIAN; Bro. and Sister Moysey, who were very heartily received, and who both spoke a few words; Bro. and Sister Pittman, who brought greetings from the mother church of Victoria—Prahlan; Bro. and Sister Hagger, who conveyed good wishes from the grand-daughter of Prahlan—North Richmond; Bro. Mahon and Bro. Tuck from Cheltenham; Brethren McClean, Ashe, Clarke, T. Forsyth, Colbourne, Thompson, Judd, Horsell, Milne, Sister Colliss, Bro. and Sister Lees, A. Smith, and Abbott. Almost all of these conveyed greetings in happy speeches, but rather too much time was taken up. It was almost 12 o'clock before we got to business. The Christian Endeavor has its sentence-prayers; Conference ought to have its sentence-speeches.

Greetings were read from the W.A. and Victorian Committees, and fraternal messages were exchanged with the S.A. Baptist Union, now in Conference.

Application was made by Bro. Moysey on behalf of the church at Kadina for admission into the Co-operation. Bro. Moysey is deservedly the hero of the Conference. The faith of the Committee, rewarded by success, is inspiring the whole brotherhood. A forward movement is on foot which will, if we mistake not, gather momentum rapidly.

After the roll-call of delegates, special Committees were appointed:—Accommodation Committee, Bros. H. D. Smith and W. Charlick; Reference Committee, A. C. Rankine, T. J. Gore, W. Brooker and F. Pittman; Election Committee, H. D. Smith and W. Brooker. The Evangelistic, Church Statistic, and General Evangelistic Reports, which have already been published in the CHRISTIAN, were taken as read and adopted. The Treasurer, Bro. Storer, read his Annual Report, showing a balance in hand of £13 6s. 2d.

Bro. G. B. Moysey spoke cheerfully of his work at Kadina, and recounted a few of his experiences there. His most interesting address was cut short by the lunch-hour. The sisters had been hard at work while the brethren talked. The brethren now did

credit to the meals, and the meals reflected credit on the sisters. After lunch the delegates were photographed by Bro. Gall. For a group of mere men, who could not boast a hairpin among them, it ought to make a good picture.

The Devotional Meeting at 2 p.m. was led by J. E. Thomas. Bro. Horsell spoke very hopefully of his work at Strathalbyn. Bro. Edgcombe, of Moonta, said a few words, and then Bro. Gore read the Obituary Report in a very impressive manner. Thirty-three of our number have been promoted during the year. The officers for the coming year were then appointed—President, Bro. Charlick; Vice-President, Bro. F. Pittman; Secretary, Bro. Percy Pittman; Treasurer, Bro. T. G. Storer; the Committee to consist of the foregoing, with Brethren Brooker, Smith, McLachlan, Rankine, Burford, K. W. Duncan, A. T. Margarey, T. J. Gore, Colbourne, Campbell and Manning.

The Conference Paper on "Hindrances and Helps to the Gospel" was read by J. C. F. Pittman, and spoken to by Brethren Edgcombe, Gore, Harkness, Hagger, Moysey, Colbourne, Judd, Mahon, Campbell, Charlick and Rankine. Most of the speakers had hard words to say against Romanism, and against worldliness in the church. It seems to be the general sentiment that stronger emphasis should be placed upon first principles, both in the new and in the old fields. A vote of thanks was passed to the writer of the paper.

Bro. J. Selwood read a short paper on "The Leakage of Church Members." It was spoken to by Brethren Burns and Campbell, when the further discussion was adjourned till next day.

In the evening the Foreign Missionary Meeting was held, Bro. Burns, the President of the F.M. Committee, in the chair. There was a large and sympathetic gathering. The report, read by Bro. H. D. Smith, was an excellent and exhaustive one, but rather too long for the patience of a meeting of this kind. The Treasurer, A. C. Rankine, presented the Annual Balance Sheet. The chairman delivered an earnest address. Sis. Tonkin, Missionary elect for China, was listened to with an interest which was distinctly a human one. The heroism of the missionary touches a chord in the human breast, and lends a charm to the simplest statement. The audience stood up while Bro. Burns, on behalf of the Committee, presented Miss Tonkin with a Bible.

Bro. Thompson's address was listened to with the deepest interest. Bro. Thompson impresses one as a true, earnest, fearless man. His narrative was a revelation of what may be accomplished by one consecrated worker. The Kanaka work deserves a far more liberal support by the brotherhood.

Bro. Maston was in grand form. He paid a fine tribute to the moral character and liberality of the brotherhood. The collection amounted to £10 1s. 10d., including promises.

The Grote-st. choir again discoursed sweetest music.

On Wednesday morning Bro. Colbourne led the Devotional Meeting, Bro. Horsell being unfortunately absent through indisposition. The meeting was late in starting. In fact, this Conference is not eminent for punctuality. It began fifteen minutes behind time, and has been chasing that quarter-hour ever since.

The discussion on Bro. Selwood's paper was continued. Bros. K. W. Duncan, J. Manning, W. Charlick, Colbourne, J. Pittman, Harkness, Burford, J. Verco, T. Hagger, T. Verco, Mahon and Rankine took part. Most of the speakers were decidedly opposed to requiring a spiritual experience before baptism, but in favor of more careful teaching of new converts, and greater care of them by all the members of the church. A vote of thanks was passed to the writer of the paper.

The Conference of next year is to be held in the same place and at the same time. The writer of the Conference Essay is to be Bro. Moysey, and of the short papers, W. G. L. Campbell and J. E. Thomas. Bro. Burford will write the Obituary Report. The Foreign Missionary Committee for the ensuing year—Bros. R. Burns, McLachlan, J. Colbourne, Eason, F. Harding, W. Jackson, A. T. Magarey, R. Macquardt, E. Ross, J. Manning, F. Pittman, P. Pittman, A. C. Rankine, H. D. Smith, and two ladies from each auxiliary.

Bro. H. D. Smith, on behalf of the F.M. Committee, moved—"That we recommend to the S.A. Conference in September that this State join other States in Australia in appointing a general organising Secretary to take the management of the Foreign Missionary department throughout Australia; to visit the churches in each State as soon as possible; to organise auxiliaries; and with an Advisory Committee to do all that is possible to see candidates for missionary work and ascertain their fitness for it; and that this recommendation be presented to the F.M. Committees now federated to get their co-operation, and solicit the name of a brother whom they can mutually recommend for the office." This important resolution, seconded by Bro. Colbourne, and spoken to by many brethren, was ultimately carried.

A resolution of sympathy with President McKinley in connection with his attempted assassination was moved by Bro. A. T. Magarey, and forwarded to the U.S. Consular Agent. Bro. Gore prayed impressively for the President's recovery.

The afternoon Devotional Service was led by Bro. Moysey. The Secretary read letters from the following churches:—Alma, Broken Hill, Glenelg, Hindmarsh, Henley Beach, Kadina, Milang, Norwood, Nantawarra, Point Sturt, Stirling East, Port Pirie, Unley, Williamstown, Willunga, and York.

A short paper was read by Bro. Rankine on "How Best to Extend the Kingdom of God." The discussion upon it was adjourned till next day, as it was 4 o'clock, and the chief object of the Conference had not yet been touched.

On the motion of Bro. Gore, letters of condolence were directed to be sent to Mrs. Dr. Magarey, Mrs. Messner, Mrs. Santo,

Mrs. Burford, senr., Mrs. J. B. Carr, Mrs. J. Lawrie, Bro. G. Pearce, Bro. A. Weir, Bro. T. Harkness, and Bro. M. Taylor.

Bro. Clarke of Broken Hill eloquently urged the claims of the church in that place. He referred to the visit of Bro. H. D. Smith, who "went into a desert place to rest awhile" (a preacher's holiday, evidently), and proved the possibilities of the place. Bro. T. Forsyth intimated that £100 per annum could be raised by the church towards the support of an evangelist. Bro. Weekes complained that the city churches are selfish over their evangelists, and should release them frequently for work in the country. Bro. Rankine replied that the city evangelists have their hands full, and their work would go back if left for any great length of time. It was resolved to refer the claims of Broken Hill to the careful consideration of the Committee.

Resolved—"That the work at Kadina be continued for another twelve months, and that Bro. Moysey's services be retained for that period." Resolved—"That the operations at Strathalbyn be carried on for another year, and that Bro. Horsell's services be retained."

Bro. H. D. Smith urged the claims of Moonta, and was strongly supported by Bro. Moysey, who emphasised the necessity of sending the right man. Resolved—"That the Committee be recommended to endeavor to send an evangelist to Moonta as soon as possible."

On the motion of Bro. Duncan, the Committee was instructed to arrange for the institution of a Home Mission Night in each church at least once a year, for the purpose of arousing interest in the work. Bro. Maston explained the methods adopted in Victoria, where two or three such meetings are regularly held in each church. He emphasised the fact that collections are not taken up at any of these meetings. A Home Mission Collector is appointed in each church (a sister generally), a penny per week being asked for as a minimum. He recommended that suitable men be put into the field, and the funds would be forthcoming.

Bro. Wheaton, of McLaren Vale, advocated the claims of Willunga, proposing that the matter be left in the hands of the Committee. This was carried.

Bro. Gore, on behalf of the Williamstown church, returned thanks to the Committee and preaching brethren for the help rendered during the year. A vote of thanks was heartily accorded the retiring Secretary, Bro. Campbell, for his energetic and valuable services. Bro. Charlick urged the Adelaide churches to hold open-air meetings.

The Sunday School gathering was held in the evening, and the chapel was full to overflowing. Dr. Verco engaged in prayer, after which the North Adelaide and Prospect Schools sang a chorus. The secretary, Bro. Jackson, read the report, which has already appeared in the CHRISTIAN. Bro. Gore, the chairman, in his address said that we talk of Home Missions and Foreign Missions, but the mission to the children is the best of all. After a selection by the Norwood School, Bro. Moysey read a most able paper on "The Importance of Winning the Young for God." As this will, of course, appear with the other

essays in these columns, no more need be said of it just here. Bro. Clarke, of Broken Hill, spoke very ably in commendation of the paper. One of his remarks was that we must "plough with clean ploughs," and give consecrated lives to Sunday School work. A selection was rendered by the Grote-street School, after which Bro. Judd delivered an address. The meeting was a most successful and enthusiastic one, and the secretary, Bro. Jackson, and his committee are to be complimented on the arrangements.

On Thursday morning we were again late in commencing. Bro. J. Pittman led the devotional meeting. Business was proceeded with at 10.50. A letter of sympathy was instructed to be sent to Bro. Horsell, who was unable to be present on account of sickness. Resolved, on the motion of Bro. Morrow, "That the Committee take into consideration the recommendations of the letter from Port Pirie." A vote of thanks was passed to Bro. Rankine for his admirable paper, which provoked a lively discussion.

On the motion of Bro. J. P. Jones, it was decided "That the leaders of the Christian Endeavor Society, under the supervision of the Evangelistic Committee, be asked to undertake a forward movement with regard to open-air preaching in Adelaide and suburbs." A suggestion that a tent should be purchased to help in this work, was thought impracticable for the present.

It was decided to ask the preachers to deliver sermons during the year on Home Missions, Foreign Missions, and Total Abstinence.

A letter was read from Mr. West, of Unley, drawing attention to the Divorce Bill to be brought before the Federal Parliament, and urging the churches of Christ to oppose any relaxation of the marriage laws.

Resolved, "That the appointment of the Temperance Committee be left in the hands of the H.M. Committee."

A letter was received from Mr. Kirby, on the State control of the liquor traffic.

Conference closed with prayer by Bro. Maston at 1 o'clock. In the afternoon most of the delegates availed themselves of the opportunity to visit the Agricultural Show. At 7.30 the Home Mission meeting began. This was the largest gathering of all, Grote-street being taxed to its utmost capacity. The retiring President, James Manning, spoke of the necessity of sending forth preachers into the mission field. He remarked that faith is not striving to believe something and working ourselves up to think we are right. Its object is the Lord Jesus, and comes by hearing the word, but "how shall they preach except they be sent?" He referred to the joy with which he had served the Conference as President; then, in a few well chosen words, introduced the newly-elected President, Bro. Charlick, to the chair. Bro. Charlick, in taking the chair, was well received by the meeting, and proceeded to pay a tribute to the faithful services of his predecessor. He also expressed the high estimate he had formed of the S.A. brotherhood since his association with it.

The Grote-st. choir sang a chorus in its best style, which is saying a great deal. Bro. Moysey, on rising to speak, found himself rather cramped for room on the platform,

but reckoned that he would do very well, as, in his case, there was more length than thickness, but he wondered how some of the other speakers would get on. He reviewed the work at Kadina once more, drawing attention to the number of the sterner sex who had been gathered in, and the hopeful. Maston was introduced as a Christian Spartan, and made a fighting speech on behalf of the AUSTRALIAN CHRISTIAN. Master McFee sang a solo very sweetly, and the choir rendered another anthem while the collection (which realised £37 in cash and promises) was taken up.

Bro. J. Pittman suggested, for the consolidation of the work, that the churches should come together oftener in Conferences for the deepening of spiritual life, and should combine for protracted meetings, and for special efforts for the conversion of the young. He also advocated a Sisters' Conference. Bro. Thomas, of Milang, drew a comparison between the commission of the disciples of Christ and that of Joshua, who was commanded to "go forward," with the promise added, "I am with you," and dwelt on the divine help and the human responsibility.

Hon. T. H. Brooker moved a hearty vote of thanks to Bro. Gard and the singers, to the visitors from other States, to the retiring President, to the sisters who have worked so hard and successfully in catering, and to all who have helped to make the Conference such an unqualified success.

On Friday about 100 delegates and others took train at 11 a.m. for the National Park, Belair. The day was perfect for a picnic, and the hills were bright with spring-blossom and green with young grass. After luncheon under the shadow of the trees, some played cricket, croquet, and tennis, while others strolled along the creek, or gathered wild-flowers and wattle-blossom. The new President, Bro. Charlick, was untiring in his efforts for the comfort and enjoyment of everybody. Towards tea-time an extempore platform was devised, and impromptu speeches were delivered. We presume the speakers had got so used to talking at the Conference that they had to keep on, even at the picnic. However, some good things were said, though the orators were subject to a running fire of interjections and questions. Bro. Moysey sang a solo, in best Kadina-style. Master Claude Charlick recited a nice little poem, and some good hymns were sung. After tea a photographer took one or two groups. Most of the friends left for home by the six o'clock train, but a few lingered for an hour longer, unwilling to leave the beautiful scenery and fresh air of the hills.

Thus closed what is pronounced by experienced hands to be the most successful Conference ever held in South Australia. Much credit is due to Bro. H. D. Smith for his thoughtful efforts for the comfort of visiting brethren; to those who extended hospitality to them; and to the sisters of all the churches, who worked so hard and so cheerfully to supply the wants of the inner man. We enter upon the new year full of bright expectations. The work was never so prosperous, and circumstances never so propitious, as at present. Our hearts should be filled with thankfulness to our heavenly

Father for his goodness during the past year, and for his blessing upon the sessions of Conference. He has indeed blessed us with the blessing that maketh rich, and addeth no sorrow with it. His name be praised!

PERCY PITTMAN.

S.A. Conference Notes.

The meeting commenced with the largest Temperance Meeting on record.

The collection and promises at the Home Mission Meeting amounted to £37.

In the great Sunday School display we wondered where the boys had got to.

They claim to have the model S.S. Union secretary in the person of W. Jackson.

James Manning, the chairman at the Temperance Meeting, told a new story. Thanks!

T. J. Gore made a fine speech at the Sunday School Demonstration. He is getting quite funny in his old age.

We are under obligations to Percy Pittman for the very excellent report of the Conference which appears in this issue.

T. Hagger said it seemed to him that Adelaide was located in the garden of Eden. He having just been married, we can easily understand his condition of mind.

While at the Conference, we met many old friends and made some new ones. We were glad to see and know many of those who render us such willing help in connection with the CHRISTIAN.

The Home Mission Meeting was large and inspiring and the impressions must necessarily be good. The addresses by G. B. Moysey, J. Pittman and J. E. Thomas were plain and to the point.

J. Colbourne said that in his younger days he was rather lively and full of fun. The meeting plainly said that in its opinion Bro. Colbourne has not yet entirely recovered.

One grey-haired brother said that he had been in the colony for forty years, and that this was the first Conference he had ever attended. It takes some people a long time to recognise a good thing.

Much of the success of the Conference was due to the very excellent arrangements for catering made by the sisters of the various Adelaide churches. The food was good, well and promptly served, and at a low price.

One very long brother gave a rather lengthy address, and when he set down the chairman remarked that they still had time for another very short one. When Bro. Percy Pittman stepped on to the platform the situation was quite funny, and the large audience had a good laugh.

The visitors from Victoria were F. McClean, Thos. and Mrs. Hagger, J. and Mrs. Pittman, Mrs. Moysey, Mrs. Collis, W. Judd, H. Mahon, Bro. and Sister A. B. Maston, and Bro. Wilson of Kaniva. One speaker, in describing his predecessor on the platform, spoke of him as "the brother who has just shut up!"

The picnic at the National Park on Friday was very enjoyable. The day was perfect; a cloudless sky, a slight breeze, and a beautiful place. Notwithstanding the fact that the day was not a public holiday, over one hundred persons attended, and all was done that was possible to make it a great success.

The weather during the Conference was perfect, the attendance the largest yet experienced, while we trust the good done will be great and lasting. The

Victorian visitors made themselves useful and behaved to our entire satisfaction. We were a little uneasy about them at first, having so many of them together, but all was well.

One brother, who was making a strong plea for his district, and complaining that a lot of the brethren from Adelaide going to his town joined the Baptists, confessed that he himself was going and taking his children to the Baptist Sunday School. With an example like this it is no wonder that younger people go to the Baptist Church.

The Conference Essay by F. Pittman evoked a lively discussion when it got rightly under weigh. At first nobody wanted to talk, but at the last everybody wanted to talk. In his reply Bro. Pittman made things lively for some of his critics. The Essay we presume will appear in our columns. It is well worth a wide circulation and careful reading.

We are sure we express the mind of all the Victorian and other visitors when we say that we are deeply grateful for the generous hospitality and kindly consideration of the South Australian brethren. We all enjoyed the meetings, making many new acquaintances and renewing old friendships; and express the hope that the interchange of thought may be mutually helpful.

Our West Australian Letter.

D. A. EWERS.

Bro. Colbourne's was the last familiar face I looked on as I left the jetty at Largs Bay, on Saturday, August 31st. It is a very cheering face, and it did me good, for I was feeling a little lonely after leaving the loved ones in Sydney nearly a week before. Bro. C. knew just how I felt, and with his usual genial good-heartedness left his work to come and see me off. We got away in the Prinz Regent Luitpold at 2 o'clock, and after a stormy passage with headwinds reached Fremantle the following Thursday night about 8. I am not a good sailor, and it was not an enjoyable trip; but I tried to console myself with the contemplation of the time when there shall be "no more sea," and consequently no more sea-sickness. It's a splendid promise, and makes the old book increasingly precious to a stirred-up traveller. But, according to one school of theology, we are to pursue in the next life the avocations in which we have been engaged in this. What, then, will the sailors and all the trades associated with shipping do? I fear if the Swedenborgian conception be correct they will have to join the undertakers and swell the ranks of those out of work, in which case we may expect to read in our daily papers above of deputations of the unemployed to premiers in the celestial states.

We had the usual variety of passengers. There was the medical student bound for Edinburgh to finish his course, young ladies from the Melbourne Conservatorium of Music going to Germany to complete their studies, successful Australians returning home to visit the scenes of their childhood, a reverend and genial lecturer who could tell a good story and enjoy his champagne with the heartiest, and a typical American who solemnly assured us that the United States had sprung within the last three years from a sixth-rate to the second naval power in the world—"And in twenty years, gentlemen,

Amurrica will have the largest navy in the universe." We all enjoyed that patriotic and enthusiastic gentleman, but I think most of us enjoyed still more the young Australian of 13 who, after listening to the above declaration, broke the solemn silence by bursting out into a loud "boo-hoo!" It expressed the feelings of many of the listeners better than the most eloquent English could have done.

Among the passengers was Dr. Cecil Mead, medical missionary, who with his wife and child was returning to the work in India. Mrs. Mead is the daughter of Bro. Pappin, an esteemed member of the church of Christ at Williamstown, S.A., and has 16 years' missionary experience. Dr. Mead's father, the well-known Silas Mead, was for 35 years the leading Baptist minister in S.A., and did more to mould the thought of the denomination in that State than any other man. He is a warm advocate of "open membership"—the reception of the unbaptised into the church—and the result is that there is not one "close membership" church in the S.A. Association, while in the other States "open" churches are almost unknown. Dr. Mead contends that "open membership" is the logical outcome of "open communion," and that churches inviting the unbaptised to the Lord's table cannot consistently decline to receive them into membership. But it was principally of missionary work that we conversed, and in the course of our talk I learned more of the utter depravity of Hindu heathenism than I had previously imagined. The idolatry and cruelty are bad enough, but in addition to these the people are sunk in nameless iniquities such as the 1st of Romans gives but a faint conception of. Surely the power of the gospel of Christ was never better illustrated than in the conversion of the Hindus.

It was dark when we reached Fremantle, and the steamer being so much behind time and not signalled from Albany, there was some uncertainty about the time of her arrival. However, Brethren Redman, Pallott and Lucraft were on the wharf to meet me, and I was soon at home.

What are my first impressions of West Australia? Well, I think I had better wait a week before expressing them. I may just say that so far as the church in Perth is concerned, the brethren appear to be as warm-hearted, intelligent and appreciative as any I have met with. There is a large field for extension, and the cause of Primitive Christianity should have a great future in this city.

50 Cicely-street, Perth, Sept. 10.

Several Presidents of the United States of America have within the last thirty years been slain by drinkers. President Abraham Lincoln was a life abstainer, and yet he was shot down and killed by a brandy drinker named John Wilkes Booth, who had when arrested a brandy flask in his pocket. More recently another President of the United States, General Garfield, who was a temperance advocate and a preacher of the gospel, was shot in the back and killed by a Lager beer saloon frequenter named Charles J. Guiteau, because he had not found him a Government situation for which he applied. Surely a sufficient number of Presidents, Kings and Emperors have been killed by drunken people and by drinking to cause the rulers of this world to set their faces against the sale of strong drink.

THE Australian Christian.

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A. B. Maston - - - Managing Editor.

The AUSTRALIAN CHRISTIAN pleads for:

The Christianity of the New Testament, taught by Christ and his Apostles, versus the theology of the creeds taught by fallible men.

The divine confession of faith on which Christ built his church, versus human confessions of faith on which men have split the church.

The unity of Christ's disciples, for which he so fervently prayed, versus the divisions in Christ's body, which his Apostles strongly condemned.

The abandonment of sectarian names and practices, based on human authority, for the common family name and the common faith, based on divine authority, versus the abandonment of scriptural names and usages for partisan ends.

The fidelity to truth which secures the approval of God, versus conformity to custom to gain the favor of men.

For the right against the wrong;
For the weak against the strong;
For the poor who've waited long
For the brighter age to be
For the truth, 'gainst superstition,
For the faith, against tradition,
For the hope, whose glad fruition
Our waiting eyes shall see.

The Leader.

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

Anarchy and its Fruits.

The assassination of President McKinley gives the United States an unenviable pre-eminence in the number of its rulers who have come to an untimely end at the hands of brutal and unscrupulous men. And the wonder of it is that America of all places should have this notoriety thrust upon it. In other lands, where the condition of the people is such that discontent and anarchy seem to be the inevitable outcome of their surroundings, we are to a certain extent prepared to hear of wild doings by men and women who have been downtrodden for centuries, and whose appeals for justice are met with still further cruelty and oppression. But that America—the land of liberty and the land of abundant opportunity for all—should have its roll of martyred presidents is one of those things that we are not prepared for. And as we consider the character of the men who have been selected as victims by ruthless Anarchists, we can only contemplate the spectacle in horrified wonder and stand amazed at the callousness and fatuity of the whole frightful business. That Lincoln, Garfield and McKinley should be the chosen ones upon whom murderous hands should be laid is one of those mysteries that baffle analysis. For these were not men who had lifted themselves to place and power by trampling upon the liberties of others, or of misusing such power as they had for the oppression of the poor or the unscrupulous gratification of their own ambition. On the contrary, they were men who were elected to high positions by the free choice of the people, and when so elected discharged

the functions of their office in uprightness and with conspicuous patriotism. They were not only wise rulers, but men prominent for their goodness. It may be, of course, that the logic of the Anarchist regards these kind of men as the best fitted for his vengeance, and their assassination as the best means of securing the end he has in view. If so, this policy of assassination can only be regarded as that of raving lunatics who have developed homicidal tendencies.

True, the attention of the world is arrested, and for a time men are compelled to remember the ugly side that humanity sometimes presents to their gaze, but only the most deluded of people could expect that the contemplation of the ulcerous sores festering in crime could have any attractive power for sane men and women. For whatever the ultimate aim of the Anarchist may be, it is certain to be judged by the methods he employs in endeavouring to attain it. And if as one of these methods murder is regarded as legitimate, then there is no doubt that murder itself is part and parcel of the Anarchists' creed. This being so, men who are given to reflection will prefer to put up with such tyranny as they know to exist rather than risk the awful possibilities of the tyranny revealed in the propaganda of the Anarchist. It may be, of course, that there are Anarchists and Anarchists. Indeed, it is urged by their defenders that among them are those whose sole idea is the righting of the wrongs of humanity, and that such were even to be found "underneath the demonism of dynamite and the horrors of Parisian petroleum." One of them says: "Fresh in our memory is the frightful upheaval in Paris after the French and German war. 'It was hell broke loose.' Yes, and yet we know that at the heart of the apparently diabolical commune there were passionate longings for the triumph of the people's cause against class selfishness and official frauds. We know that glorious dreamers, unchastened seers, unselfish martyrs and untamed lovers of liberty, as well as petroleum fiends and incendiary hags, went down in that horrible chaos of blood and dirt and fire." All this may be admitted, nevertheless it cannot be forgotten that too many of these "glorious dreamers" and "unchastened seers" have preached the very doctrines that have their legitimate outcome in "petroleum fiends" and "incendiary hags." If the rule of God is defied and ignored, and law set aside as an idle jest, what else remains but a "horrible chaos of blood and dirt and fire?" Miss Goldman, the female Anarchist of the United States, may in her private life still be under the influence of former better associations—her

emancipation in this respect may not yet be quite complete, nevertheless it is true that the gospel she preached found fit soil in the brain of the Polish youth who assassinated President McKinley.

Possibly this dire calamity will arouse the American people to a sense of the fact that the liberty of which they proudly boast runs a danger of degenerating into license. If the great statue of Liberty which dominates New York Harbor could speak it would doubtless have some words of warning to say to the people of the Great Republic. It would say that "liberty is a holy thing, and not to be confounded with mere license. That liberty in speech and in the printed page was only such when it conformed to the requirements of moral law. Once the moral law was broken in the name of liberty, it ceased to be liberty and became license." In this respect, perhaps, the people of the United States have made some great mistakes. Possibly it will now dawn upon them that their country cannot be the dumping ground of the discontented of all nations without serious risks to themselves. These risks can be increased or minimised by indifferent legislation on the one hand, or by wise and careful legislation on the other. It seems to us that the quality of liberty is stretched too far when, under its banner, men and women are allowed to preach from the platform and through the press that murder is a legitimate instrument in effecting social, economic and political reforms. If the so-called liberty of the individual can be interfered with so as to compel him to observe certain sanitary regulations for the prevention of the spread of disease, there can be little reason in refusing to believe that similar precautions should be observed in the matter of moral contagion. There is no reason why moral disease should not be under the same safeguards as physical disease. Those afflicted with homicidal fever should, on the appearance of the first symptoms, be placed in quarantine and not released until the unfavorable symptoms disappear.

Let it not be understood that we are against liberty of speech. On the contrary, we regard it as the highest of the privileges; for through liberty of speech the world has secured its greatest reforms. We discriminate between liberty of speech and rank blasphemy. Our sympathies are entirely with those who are trying to make the world a better place for the whole community to dwell in. But

"I love them not, whose hands profane
Plant the red flag upon the piled-up street
For no right cause: beneath whose reign
Arts, culture, reverence, honour, all things fade,
Save treason and the dagger of her trade,
And murder, with its silent, bloody feet.
And yet, and yet
These men upon the barricades—
God knows, I am with them, in some things."

Yes, in so far as they have suffered wrong and have been brought to despair by foul injustice, to that end we must be with them. It is the glory of the Christ that he sought out the down-trodden and the outcasts, and that his mission was for the uplifting of the world. He fought against the world's greed, and gave it the one gospel by which all the ills of the world can be cured. This gospel of unselfish love strikes alike at the greedy rich, the greedy poor, and the greedy Anarchist, and without it this world would become an abomination of desolations. No reform, no progress that ignores it, is aught else but a snare and a delusion. Call your reforms by whatever name you will, unless they have the gospel of Christ in them, they are no panacea for the ills that flesh is heir to.

Editorial Notes.

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

Teetotal Mayors.

The citizens of Ballarat, Bendigo, Flemington and Malvern are to be congratulated on the election of mayors who not only are total abstainers but have the courage of their convictions. They emphatically decline to dispense intoxicants as a part of civic hospitality during their term of office. Of course their action has been criticised by the lovers of strong drink, and wrong motives are readily imputed, but these gentlemen have the consciousness that their course meets with the approval of the right minded, and a precedent thus formed will make it easier for others. It is well that our mayors and councillors of the future should understand that wine-bibbling and beer-guzzling are not an essential part of their municipal duties.

What are they Reading?

What are our children reading? We are careful about their bodily food lest they should suffer physically, but are we as anxious about their mental pabulum? The tendency is largely in the direction of unhealthy, sensational literature of the cheap and nasty type. Some of the comic weeklies with their serial tales are distinctly low and vulgar, not to say worse. It is impossible for boys and girls to handle such pitch without being defiled. No parents who value the moral and mental welfare of their children can afford to close their eyes to the danger of contaminating books and papers. Nor is it sufficient to condemn literature with a bad tendency. The thoughtful parent will provide his children with good, not goody-goody, reading. There are plenty of pure, healthy, attractive and useful magazines, some of which should be taken in every home. The best way to drive the darkness out is to let the light in. While we "give attention to reading" ourselves let us also give attention to our children's reading.

Decline of Congregationalism.

For some reason Congregationalism does not appear to be holding its own. In Australia each census shows that it is not keeping pace with the increase of population. In America things are even worse. The recently published handbook gives the number of members in the United States as 635,791, a net gain of only 5,118 for the year. This is a gain of less than one per cent., but is nearly four times the gain of the previous year. There was an actual loss of about 10,000 Sunday scholars and about 5000 Christian Endeavorers. It cannot be the polity of the church which is the cause of its decline, as Baptists and disciples of Christ, who are both congregational in church government, are making rapid headway. There appears to be a slackening off of evangelistic fervor, which may possibly account for the slow numerical progress.

It Falls Flat.

Ingersoll has been dead some time, but so far nothing appears to have been done to perpetuate his memory. He was a genial, gifted man, and the most popular infidel of his day. His clever caricatures of Christianity always drew crowded audiences attracted by his brilliant oratory and irrepressible humor. But he is gone, and an effort made by his admirers to raise £20,000 for the purpose of erecting a hall in Chicago to his memory falls flat. Its promoters claim that it will "encourage morality, disseminate knowledge, popularise science and education, advance the cause of free thought and secularism, and promote the cardinal truths and virtues." Still the public does not respond, and why should it? There is nothing in secularism to lead its votaries to the sacrifice of giving. And so not one hall can be raised to perpetuate the name of Ingersoll, while thousands of temples are being erected every year to magnify the name of the Christ whom Ingersoll antagonised!



CHAPTER II.

TOM'S RECEPTION AT HIS UNCLE'S.

Tom had been to his uncle's before, and knew his way about the city, so he did not feel sure there would be anyone at the train to meet him. His cousin Nora was there, however, and Tom was glad, for of all his city relatives he feared Nora least.

"Papa told Gerald to come to the train, and he didn't want to," Nora said, with that unnecessary frankness for which she was famed. It was because of this frankness that Tom was not afraid of her. It is a comfort to feel sure that you know the worst.

"Let Dolph have your grip," the girl went on. "You may just as well be comfortable while you can."

The colored coachman took Tom's valise with a rather ungracious air. It was quite bad enough to be obliged to take orders from all the members of the Peter Floyd family, without having to extend his attentions to any of their country relations.

Tom followed Nora into the carriage, and sat down beside her. He had no accurate standard of measurement in such matters, but he mentally decided that she was very pretty, and, furthermore, that she was nearly as pretty as his sister.

She had a round dark face, stubborn brown locks, which rebelled at imprisonment, and

big eyes which seemed afraid of nothing in the world. Nora's father was a diplomat, and her mother was a society woman, so her open nature must have come to her by accident, or through a long line of inheritance.

"Aren't you glad to be here?" she demanded. "The country must be stupid, except in summer. Nature is good enough, but human nature is a great deal humaner. I don't see why one need make such a fuss over pigs and chickens, when there are folks. You have come here to work, though, haven't you?"

"Yes, that's what I want to do, if I get a chance," said Tom, somewhat startled, but glad to get his word in somehow.

"Oh, you'll have chance enough. Never you be afraid about that. I suppose you are used to hard work, and maybe you won't mind it. It isn't papa's fault that we're not industrious. Gerald doesn't like to do anything but paint pictures and play the piano. He does both beautifully, but then!" She made a little grimace. "I should have been the boy of the family. I like stocks and figures, and my hands aren't a bit pretty on the piano." She held out her hands, which were by no means shapely. "I'm a dreadful disappointment. A girl is only fit for society, and I haven't either beauty or style with which to shine."

"It seems to me you have pretty much everything," said Tom, in such an honest tone that his cousin laughed outright.

"Oh, the gold spoon is altogether a fiction, I assure you. Maybe it seems to you that I have a pretty generous slice of things, but it won't seem that way after you learn that everything in this world is comparative. My father has a little bit of money, but I have friends whose fathers each have five times as much. Those girls regard me as on the very verge of pauperism, and would give me their old clothes if they dared. A girl who has even a little money is sometimes at an advantage in the matter of dress, but I was born without the genius of clothes, and even the dressmakers regard me as hopeless. The designing creatures do their best for me, but I'm sure to look, in the end, as if my gowns had been made for somebody else. If I were a man, I could be a tinpeddler, or an organ-grinder, or something useful. As it is, I don't know what is to become of me."

Tom felt uncomfortable. Under his cousin's girlish gaiety there was a shrewd worldly wisdom which seemed to him ungirlish and unnatural. What would he think if he should hear Hester talking in this way? He had often wished that his sister might have prettier gowns and more pleasures. Now he wondered if she were not to be envied.

The carriage stopped before a handsome modern home in a fashionable street. Tom sprang out and helped his cousin to alight.

"That wasn't so bad," she said, laughing. "You'll do it a great deal better, though, when you have practised more."

Tom's comfort was not materially increased by this speech, and yet he thought the tone had a ring of kindness. Nora was whimsical enough, but she was true, and he liked her.

Tom was shown at once to his room, for which he was disposed to be thankful. "Mamma always takes a nap at this time," Nora had said, "and papa isn't home from the office yet. You'll have just time to make a proper toilette before dinner."

Tom unpacked his trunk with some trepidation, wondering what a "proper toilette" would be. Unfortunately, however, there was no choice in the matter. He had two suits—an old one and a new one. The old one he wore. To make a toilette, then, must mean to put on the new one. The room to which he had been brought was in the back part of the house, and in the third story. However, it seemed to Tom a very fine apartment, and he touched the simple belongings of the dressing table carefully, having the impression that they were quite too dainty for every-day use.

It did not take him long to carry out his cousin's instructions as he understood them, and having done this he decided to go down into the parlor and wait for his uncle. As he passed his aunt's sitting-room, which was on the second floor, he heard voices, and caught his own name.

"He is my twin brother's child," his uncle was saying, with some spirit. "He must be treated kindly, Lucinda, as long as he stays in this house."

"It was a mistake to bring him to our own house," his aunt made answer. "It would have been simpler for us and more comfortable for him if he had gone to a boarding-

house. But you would have him here, and I have only to insist upon a perfect understanding of things. One really does not know just how to treat him, you see. He is your nephew, as you say, but of course we cannot take him into things, as if he were one of us. I think it would be much less complicated if we were to treat him as an employee, and much more suitable in every way."

Tom's cheeks reddened, and he turned and walked quickly back to his own room. It should not be his fault if the relations between himself and his uncle's family became complicated. Somehow, life in the city no longer seemed as enticing as it had seemed an hour ago.

The dinner bell rang before he reached the staircase, and he had no time to re-adjust his thinking. His uncle met him in the hall, and shook hands with him cordially. He was a stout, short man, very like Tom's father in general appearance, but with keener eyes and an expression of alertness which was quite his own.

"Glad you're here, my boy," he said. "Glad to see you, sir. Folks well? Yes? Ah! here's your aunt."

Mrs. Peter Floyd was a large, blonde woman, with a great deal of coiffure and complexion. Tom considered her by far the most impressive looking woman he had ever known. She extended her hand with a fashionable dip of the fingers, and majestically indicated that he might follow her to the dining-room.

Dinner had been served before Gerard entered. He was a handsome fellow of two or three and twenty, with a figure rather slightly built, but active and alert, and brown eyes which now and then flashed out of their dreaminess and shone with almost unearthly brilliancy. He had been away at college on the occasion of Tom's former visit, and the two boys had not met since they were at the knickerbocker age. For some reason Gerald's career at college had not been satisfactory, and he left without having graduated. Tom looked at him now in surprise, and wondered how such a fine looking fellow could have failed to make his way anywhere.

Gerald nodded to Tom pleasantly enough, and went to his place at the table beside his sister.

"You're awfully late," Nora informed him. "I went to the train in your place, for I knew Tom would wander all over the city, if he were to depend upon you for a guide."

"Indeed, I would have done nothing of the sort," said Tom, laughing. "I am quite sure I could have found my way."

"No thanks to Gerald for that," grumbled Nora.

Her mother frowned. "I do not like to hear you find fault with your brother," she said.

"I'm not meaning to find fault," said Nora, quite unabashed. Certainly Nora was not afraid of her mother. Tom decided that she was even braver than he had thought.

Gerald looked bored, and ate his dinner in silence. Mrs. Floyd looked inquiringly at her husband. "You remember that we go to the Kirtland to-night?"

"Ah, I had forgotten it." Mr. Floyd turned to Tom. "Never marry a popular

woman," he said. "If you do, you'll never get another peaceful evening at your own fireside."

"Tom will excuse us, I am sure," said his aunt, turning to the young man with more of consideration than she had hitherto shown. "I presume he is tired, and will wish to retire early."

"If he doesn't, he can come downstairs and amuse himself in the library," his uncle suggested. "You are fond of books, Tom? I think your father said you were."

"Yes, sir."

"All right. Help yourself to anything you find. To-morrow we will have a talk about business."

Tom was glad to avail himself of this liberty, and after he heard the carriage roll away he slipped down to the library. He was surprised to find Nora curled up on a divan, a paper-covered novel in her hand.

"Oh, you are not gone?" he said interrogatively.

"I don't go. I'm only a bread-and-butter girl, supposed to be learning my lessons for to-morrow. I'm not yet in the swim, you see. So there is nothing for me to do but mope here and read my novel in the corner, and pretend I care whether or not Madaline married Bertram. I don't care, of course, except that they're both so stupid that I wish they would get married and punish each other. I wanted Gerald to take me to the Columbia Theatre, to see Lady Macbeth murder sleep. A real tragic tragedy is about the only kind of fun I really care for. But Gerald has gone off without me, so I'm bound to be as miserable as I can."

"Don't be miserable," urged Tom. "Keep me from getting home sick. That will be far more sensible."

"Homesickness is a great luxury," said Nora, reflectively. "I'm not sure but one ought to grudge it to you."

(To be continued).

Sunday School.

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

LESSON FOR OCTOBER 6TH.

Joseph Sold into Egypt.

Gen. 37: 12-31.

GOLDEN TEXT.—"The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him."—Acts 7: 9.



HIS lesson finds Jacob settled near Hebron, his father's home. He has had many weary and painful experiences since that night scene and struggle at Peniel. Rachel, his beloved wife, reached, and

die] before the old home was

now Isaac has died. Esau, his brother, has taken up his abode in Edom, east of the Dead Sea. At the home with Jacob are his sons Joseph, about 17 years old, and Benjamin, younger still, the children of Rachel. His ten other sons are away tending their father's flocks at Shechem, some 60 miles north of Hebron, and again further north at Dothan.

THE NINE BRETHREN.

Whatever may have been the faults of Joseph, his brethren showed more grievous ones. Envy, one of the most dire and hurtful passions, filled their hearts at the sight of him whom their father loved. Their treatment of their younger brother was, to say the least, infamous. They conspired to slay him in cold blood, and even, by a ready adoption of confining Joseph in a pit, showed their utter lack of affection or even mercy, for the latter plan would have meant a slow, painful and aggravated death, namely, starvation. Sitting down to eat their meal and chuckle over their cruelty, another opportunity is afforded to exhibit their hatred in their eagerness to sell Joseph to the Midianites for a paltry sum.

REUBEN.

With such an overwhelming opposition, Reuben, the eldest of the ten brethren, had to act with caution and cunning if he would save his brother Joseph. The pit was used at his suggestion in the hope that an opportune time would present itself to act as a deliverer. Not being present at the sale of Joseph, Reuben is shocked and surprised when coming to the pit to find it empty.

THE FATHER.

Falsehood and base deception are practised against the aged father. Even the extreme sorrow exhibited had no effect on the callous natures of the ten brethren. The aged father is left to suppose that his favorite son has been overtaken by some wild beast and destroyed. By following up the various steps in Joseph's commission, mission, rejection, sale and treatment, Joseph becomes a striking type of Jesus.

JAS. JOHNSTON.

From The Field.

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

Queensland.

ROSEVALE.—Two young women to-day put on Christ in baptism in the presence of a fairly large crowd of interested spectators. The immersed ones have been well instructed in the way of the Lord by Bro. August Hinrichsen, whose earnest, faithful work in the Sunday School is thus bearing fruit. The two referred to made the good confession at the close of a meeting held by Bro. W. G. Alcorn on August 18th, so that his work is also bearing fruit. Rosevale church is experiencing somewhat of a revival. Three members who had been living at a considerable distance have returned to the district and to the church fellowship, and three formerly immersed believers have also thrown in their lot with the church. The additions to Rosevale church from all sources since May 12th of the present year total nine.

8/9/01.

JOHN PARADINE.

BRISBANE.—Doubtless those who are looking for Brisbane news will think we have gone to sleep.

Nothing of the sort! We are very much alive, and good progress is being made in a very quiet way. Two additions since my last report, by faith and obedience. On Tuesday the 3rd inst., the choir, assisted by friends, rendered the sacred cantata "David the Shepherd Boy," under the baton of our Bro. Evans Rees, in a very successful manner, highly appreciated by the large audience. On Wednesday the 11th we held a church social and business meeting combined, when the desirability of re-engaging the services of A. R. Main was affirmed, the meeting being unanimous. Just here let me say that the gospel address delivered last Lord's day evening was a masterpiece, and the church at Brisbane is to be congratulated in securing the services of so able a teacher and preacher.

Sept. 12.

A.S.W.

MARBURG.—Last Lord's day, Sept. 8th, I exhorted the church at Marburg in the morning, and preached the gospel at night, when we were cheered to hear a scholar from the Sunday School confess his faith in the Saviour. May he run with patience the race that is before him.

I desire to let the brethren know, as otherwise it will mitigate against me in Queensland, that I did not ask them, either through their officers or through any one else, to raise my salary, and that I am quite content with what I am receiving.

10/9/01.

W. G. ALCORN.

New Zealand.

WARKWORTH.—We have had the pleasure of a visit from Bro. Bull, who gave a very able address from the text, "How shall we escape if we neglect so great salvation?" Last Lord's day Bro. Latimer paid us his usual monthly call, his subject being "The gospel is the power of God unto salvation." The audiences are increasing in number as the roads get better.

Sept. 1.

J.A.P.

Victoria.

BRIM.—We celebrated the fifth anniversary of the church on Lord's day, August 18th. Bro. Johnston addressed the church at the morning meeting, and spoke to crowded houses in the afternoon and evening, Bro. Burgess assisting. On the following Wednesday we held our tea in a large barn kindly lent by Burgess Bros., of Brim. This was the largest meeting of the kind that we have held, over 300 being present. The public meeting was a crowded one. Addresses were given by Messrs. Burgess (chairman), Overend (Wesleyan), Billings (Baptist) and Johnston. A duet was sung by Bro. Bert Barnes and Sister Lilly Rankine of Dinyarrick. Bro. Johnston amused the audience by reciting "So was I." The meeting was the best of its kind that the writer ever witnessed, and will long be retained in the memory of many. Gospel meetings were continued until Tuesday the 27th, each being well attended considering the stormy weather. During Bro. Johnston's stay with us he delivered fourteen addresses and sang a number of solos, which were much appreciated. The churches here have been built up and encouraged.

H. E. QUIRE.

DONCASTER.—A very enjoyable social was held in the schoolroom on Tuesday, the 10th, to celebrate the silver wedding of Bro. and Sister Hy. Crouch. After a varied programme had been gone through supper was announced, and ample justice was done to the good things provided. During supper, Sister Greenwood, on behalf of the sisters of the church, in a neat speech presented Sister Crouch with a handsome silver butter dish. Bros. Hudson, J. Tully, G. Petty and Greenwood all spoke of the good work

done by Bro. Crouch to help our young men, and expressed the hope that he and his sister wife might live to see their golden wedding, spending and being spent in the Master's service. The doxology and benediction brought a happy meeting to a close.

NEWMARKET.—Gospel services are being held in the chapel every Wednesday evening, and last night's service was well attended, when after an able discourse by Bro. Ludbrook a young person came out nobly to confess her faith in Jesus as the Son of God. Next Wednesday Bro. Morro preaches.

Sept. 12.

J. MORRIS.

GEELONG.—We held our Band of Hope and phonographic entertainment on Wednesday, August 28th. Bro. Hester occupied the chair, and the children did their part under Sister Ruby Bromell and Bro. Mattingley's training with credit. Bro. Browne gave us a stirring address on the evils of strong drink. We have thirty children who have signed the pledge.

V. HESTER.

BALMAIN-ST., SOUTH RICHMOND.—Praise God, the old gospel continues to triumph here. At the meeting for prayer and Bible study last Tuesday night a young lad made the good confession. On Sunday night a young girl responded to the invitation, and at the close of the meeting we were further cheered by seeing an elderly lady confess her faith in Christ. This totals three for this week, and thirty accessions since May. Bro. R. J. Clow, who formerly labored in this field, preached here on Lord's day evening, Sept. 8th. Arrangements are now being made to commence practising for the forthcoming S.S. anniversary, Bro. F. Boshier having kindly consented to render his aid.

Sept. 16th.

P. J. POND.

BENDIGO.—Through the blessing of God we are able to report a successful week in the service of Christ in the first tent meeting in connection with our churches. The tent is erected in a snug central position, and by judicious advertising in the daily papers and using doorknobs and cards of invitation, we have filled the tent every evening. We manage to seat nearly 300 people. The lighting power is acetylene gas, kindly provided by Mr. Faul of our city. It is easily managed, and we expect the Home Mission Committee to purchase the plant, which is convenient for shifting and arranging for use, and in the long run is so reasonable in its cost.

Bro. Harward has been preaching the word in his usual faithful way, and we have had great joy in witnessing ten decisions for Christ—two men, two women, and the remainder boys and girls from the Sunday School. We continue this week, and are confident of reporting further victories at its close. Brethren, still pray for us.

JAMES COOK.

ECHUCA.—Our chapel was crowded this morning, the reason being the quarterly church parade of the local Rechabite Lodge. Bro. Scambler gave us a splendid address on "Christian Manliness," which was much appreciated by the visitors and members. In the afternoon Bro. Scambler baptised a daughter of Bro. G. Freeman, who had previously made the necessary confession.

Sept. 15th.

W. A. KENT.

DAWSON-STREET, BALLARAT.—Six scholars from the Sunday School came forward yesterday in answer to the invitation. They are all girls. This is a great encouragement to the teachers, as it shows that their labor has not been in vain. They will put on their Lord in baptism next Lord's day. God grant they may prove faithful unto death.

Sept. 18.

T. H. VANSTON.

South Australia.

HINDMARSH.—With other churches in and around Adelaide we have shared the services of brethren who

visited the Conference last week from the eastern States. We at Hindmarsh were favored with an address on the morning of September 8th from Joseph Pittman, and a sermon in the evening from Thos. Hagger. Yesterday morning Bro. Judd addressed the church. We very much appreciated the services of these brethren, and sincerely thank them in return. We hear that Bro. Pittman will give us an address at our mid-week meeting on Wednesday next. There were four young people received into the church fellowship yesterday morning, who were baptised a week previously. We are longing for others to follow.

Sept. 16th. A.G.

NORWOOD.—We are pleased to be able to report continued progress in the cause here. We were favored yesterday in having two of the Melbourne preachers with us—Bro. Mahon in the morning and Bro. Maston in the evening. At the close of Bro. Maston's sermon one young man confessed Christ. We desire to express our sincerest sympathy with Bro. and Sis. Jenner in their loss of a fine little boy nearly two years of age.

Sept. 16. A. C. RANKINE.

HENLEY BEACH.—Bro. Colbourne was with us today, exhorting the church this morning, when we experienced a blessed time meeting around the Lord's table. This evening our brother preached to a fair audience, when we were cheered by seeing a son of Bro. Noble go boldly to the front and make a splendid confession. May he be kept faithful.

Sept. 15. G. A. H.

Here and There.

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

A. R. Main has been re-engaged as the evangelist to the church at Brisbane.

Burwood Boys' Home and other acknowledgments will appear next week.

The address of D. A. Ewers for the next three months will be Perth, W.A.

Woolley is coming!! You can't afford to miss this great treat.

Sister Western, of the church at Taree, N.S.W., died on August 26th, at the ripe age of 72.

The Austral Co. has over 120,000 Tracts in stock and for sale. See list on page 444 of this issue.

Several obituary notices are held over, including those of the late Bro. Downs and Sister Kemnitz.

The tent meetings at Bendigo are proving successful. Ten confessions last week, with good prospects.

The Austral Uniform Mark Register for 1902 is now ready. Price, 4d., post free. Call or send to Austral Co.

Sunday School Union.—General committee to meet September 30. Business important. Full attendance delegates requested.

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

It is expected that Miss Tonkin's farewell meeting in Sydney will be held on Wednesday evening NEXT, two days after the final meeting at Swanston-st.

One of America's greatest lecturers and orators will speak in Lygon-st. chapel on Wednesday afternoon, October 2nd.

A memorial service will be conducted at the South Melbourne chapel next Sunday, by D. M. Meekison, in memory of the late secretary, Bro. Alex. Downs.

Protracted meetings will commence at Nth. Fitzroy chapel on Monday, September 22nd. Jas. Johnston, Litt. B., and M. W. Green will conduct the services.

China—Miss Tonkin is now going. Come and say good-bye at the Swanston-st. meeting next Monday, 8 p.m.

We are asked to draw the attention of the sisters to a prayer-meeting to be held on October 4th. This meeting is under the auspices of the Victorian Sisters' Executive, and will be held quarterly if the sisters will support the effort.

Owing to the sudden death of Bro. Alex. Downs, the late secretary of the South Melbourne church, Bro. Jas. Bridgen has been appointed secretary (*pro tem*). His address is c/o Port Melbourne P.O. Bren. Irwin and McKean have been asked to act as deacons.

Percy Pittman says:—"VISIONS OF THE CHRIST would be a good book for presentation as a prize, or a birthday gift. Isolated Christians would find helpful teaching in it, there being a sermon for almost every Sunday in the year. Invalids would derive comfort from it for many weary hours, while all would be interested and profited by its well-written and beautifully-illustrated articles."

On Friday, 6th inst., Brighton church and friends met socially to welcome Mrs. Ludbrook, sen., returned after an absence of sixteen months in the Home-land. About 100 were present. Bren. Parker, M. W. Green, McLellan, Huntsman, Lewis, Marment, King, and Sisters Sievwright and Brotchie, were the welcoming speakers. Mrs. Ludbrook made a bright reply, and so with refreshments closed a very enjoyable meeting for all present.

COMMENDATION FOR JOHN G. WOOLLEY.—An Open Letter to the Ministers of the Gospel in Australia: "Dear Brothers,—We, the undersigned ministers of the various denominations in New Zealand, having enjoyed the privilege of meeting Mr. John G. Woolley and hearing his public addresses, express our conviction that it would be well for the churches if he could be heard by every member of their congregations who has any desire to lead a useful life. Apart altogether from their special bearing on Temperance Reform, his addresses set a high standard of Christian citizenship. They are full of stimulus and encouragement to earnest, patient and hopeful persistence in humble efforts to advance the interests of Christ's kingdom. We are, dear brothers, yours in the cause of Christ." Signed by 62 ministers. [This great man has been heard by H. G. Harward, W. C. Morro and Jas. Johnston, who are all filled with John G. Woolley's praises, and urge every member to be present on October 2nd.]

It is anticipated that shortly an evangelist will take up the work in connection with Rookwood and Cauleyvale. For information we append a short statement of each field:—

Rookwood is by railway a western suburb eleven miles from Sydney, with a membership according to last Conference Statistics of 59, and a school with 110 scholars. They have a neat chapel, seating capacity 160, in a prominent position. The church has mainly been carried on in the past by Bro. Edwin Andrews and family. Bro. L. Rossell, late of Melbourne, is now assisting largely. The church is raising a fair amount towards support of probable preacher. We believe that there are great prospects with a real live energetic worker of a strong church being built up and a likelihood of their being able to fully support a preacher in the near future.

Cauleyvale is about eight miles from Rookwood, easily get-at-able by train. It is a large fruit growing district, principally summer fruit—peaches, grapes, &c.—with a scattered population. Bro. G. Stimson and family have been, and still are, the leaders there. At present the number meeting to break bread is small, but it is expected that a greater number will attend when work is taken up. They have a Sunday School of 25 scholars, divided into three classes. For the past few months the preaching service has been carried on by speakers from other churches in our connection. We are sure that by a canvass of the district a large attendance for a country district can

be secured for gospel meetings, and be brought more closely to the truth as it is in Jesus. The meeting place is in a hall in a prominent position. The small membership there have promised to contribute a certain amount to support a preacher, and the evangelist should work as a circuit between Rookwood and Cauleyvale, and it is possible that each church will gradually increase the amount of contribution and so place the evangelist in a better position. We would ask those who read this to remember the Home Mission Work. Our Treasurer's address is J. Stimson, 45 Glebe-road, Sydney.—R. STEER, Sec.

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.

Coming Events.

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

SEPT. 23 (Monday).—Missionary Miss Tonkin's Farewell Meeting, Swanston-st. chapel, 8 p.m. Final meeting in Victoria. Good Programme.

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

OCT. 4.—A United Sisters' Prayer-meeting will (p.v.) be held in Swanston-st. chapel on Friday, 4th October, from 3 to 4 p.m. All sisters are cordially invited.

To Subscribers.

P. J. Pond, Miss S. Taylor, G. Inglis, 1/-; Mrs. G. Taylor, 1/6; Miss A. Millar, W. Park, 2/6; E. P. Hilbrick, 3/6; W. G. Alcorn, 4/8; J. T. Paul, W. Smith, 5/-; Thos. Todd, 5/6; J. Routledge, 6/-; S. Smith, 7/6; B. Knights, 9/-; H. G. Maston, 10/-; Miss Nixon, 21/6; J. Evans, 22/5; J. Inverarity, D. Battersby, 22/6; Thos. Griffiths, 25/-; E. Rogers, 27/7; S. Denford, 38/-; T. G. Storer, 120/-.

SPECIAL NOTICE

All churches and Sunday Schools desirous of entering church of Christ Cricket Association are requested to communicate with the secretary and send delegates to the meeting in the lecture hall, Swanston-st. chapel, on Friday, September 22nd, on which date the entries all close.

35 Canning-st., N. Melb. W. McCANCE, Sec.

WANTED.

AN EVANGELIST, to labor between Rookwood and CAULEYVALE, near Sydney, N.S.W. Salary, £2 10s. per week. For description of Fields see N.S.W. Conference notes in this issue. Apply R. Steer, 25 Perry-st., Marrickville, Sydney, N.S.W.

The Pearl of Days.

FREDERICK D. POWER.

The pearl of days is the day we call the Lord's. Through the week we go down into the valleys of care and shadow; when Sunday comes we ascend the heights of communion with God. Our Lord's Days should be hills of light and joy in God's presence, and so as time rolls by we should go from mountain-top to mountain-top, till at last we catch the glory of the gates, and enter in to go no more out. It is impossible to estimate the blessed effect upon a nation's wealth and happiness when, on the return of each Sunday, the mills are released from toil, the ledger closed upon the desk, the hammer rests on the anvil and the wheel in the factory, the mine sends forth its crowds into the light of the new-born day, the plough stops in the furrow, and the axe, the spade and the hoe are unlifted; men rest their wearied frame, even the dumb cattle partake of the universal blessing, and the sound of church bells and sweet voices of Sunday-school children are in the air.

Without the Lord's Day the church of Christ, as an organized body, would cease to exist. The church must hold or lose its spiritual power in almost exact proportion as the Scriptural Lord's Day is hallowed or profaned, and for this reason all godless forces in the land seek to blot from the calendar this pearl of days. Without it one of the chief corner-stones of our civilization would crumble, and with its desecration would come the degeneration of society. The Oriental legend tells how, when Solomon was on the way to visit the Queen of Sheba, he came to a valley in which dwelt a peculiar tribe of monkeys. On inquiring their history, he learned they were the posterity of a colony of Jews, which many years before settled in that region and had, by habitually profaning the Sabbath, degenerated into brutes. Our civil Sunday uplifts the race; it is a physical boon; it promotes social and family life; saves from constant grind and low grovelling in ceaseless toil; it breaks in upon the anxious, restless ambitions and rivalries and rush of life; it tones down distinctions between rich and poor, between capital and labor; it gives breathing time and thinking time and recruiting time; it, above all, affords opportunities for religious service; it witnesses for God, and the promise of rest.

The Christian Lord's Day is now the pearl of days. Our Lord has made this his own day by rising from the dead on the first day of the week. On this day he appeared to Mary Magdalene, to the women, to Peter, to the ten disciples, to the two on the journey to Emmaus, and then again to all the disciples. The Holy Spirit seven weeks later came to the apostles on Pentecost, and the church was born. On this day the early church assembled for worship, for we read: "On the first day of the week, when the disciples came together to break bread, Paul preached to them;" and "upon the first day of the week let every one of you lay by in store as the Lord hath prospered him." On this day John was in the Spirit and

caught the vision of unutterable things, and this day they called not the Sabbath, but the Lord's Day, for ever holy unto the Lord, a new day belonging to a new dispensation, a season of loftier joy as it commemorates a more august event than the creation of the world or the deliverance of a nation. As the sunflower turns from morning till evening to the sun, so did the early church turn to her Lord.

How is it to be observed? "In the Spirit." The first principle involved is the consecration of one-seventh of time. Remember that you keep holy one day in seven. Consecrate this day as the Lord's unto the Lord. Let it be unlike other days. Sanctify it. Setting apart this day brings the existence and claims of God upon all our time before us, and before all men. It is the sinner's day for feeling after God; it is the saint's day for fuller communion with God; it is the worldly man's day for remembering God; it is the Christian's day for enjoying God. "On that day, said Christopher North, "to our hearts the very birds sing holily, a sacred smile is on the dewy flowers, the lilies look whiter in their loveliness, the blush rose reddens in the sun with a diviner eye, and with a more celestial scent the hoary hawthorn sweetens the wilderness."

The second principle is the suspension of labor. To make room for the acknowledgment of God on this day ordinary occupations are suspended, and this is the interest of labor itself. When in the French Revolution they abolished the Sabbath, they found it would not work. "France must have the Sabbath, or she is ruined," said De Tocqueville. "The keeping of one day in seven as a time of relaxation and refreshment, as well as of public worship, is of admirable service to the state, considered merely as a civil institution," said Blackstone. "From a moral, social and physical point of view, the observance of the Sabbath is of absolute consequence," said Gladstone. "While industry is suspended, the plough lies in the furrow, the exchange is silent, no smoke ascends from the factory," says Macaulay; "a process is going on quite as important to the wealth of the nation; man, the machine of machines, is repairing, winding up, so he returns to labor on Monday with clearer intellect, livelier spirit, renewed corporeal vigor." "I find I can drive a horse eight miles an hour six days in the week to more advantage than six miles an hour for seven days," said Bianoni, before the British Association for the advancement of science. "I discovered by not working on the Sabbath I made a saving of 12 per cent." So great an authority as the Constitution of the United States recognises the need of Sunday rest.

A third principle enters into this Sunday observance, the principle of worship. We are to be "in the Spirit on the Lord's day." Do you ask, May I do this, or may I do? Do you ask, May I do this, or may I do that, on Sunday? I answer, Be in the Spirit on the Lord's day. Come to Christ. Lift up your heart. Behold higher and everlasting realities. The Lord's day is the day of days on which the Lord has the first claim.

The first duty, as in the case of the women, as in the case of the disciples, is to hold converse with the risen Lord. The early Christians came together on this day to remember the sufferings, and death and resurrection of Jesus. It is a holy day. Physiologists, political economists, practical business men demonstrate the necessity of a cessation from toil. Pictures with much pathos are placed before us, describing the hard fate of those on whom dawns no day of rest. True enough, but confine your argument to that, and you leave man on a level with the brute. Of the old Jewish Sabbath it was said, "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle." A traveller, passing a coal mine in Pennsylvania, saw a field full of mules. "Those are the mules," said another, "that work all the week down in the mine, but on Sundays they come up into the light, or else, in a little while, they go blind," but how much better is a man than a mule? Something more is wanting than rest. Sundays are the happiest, purest, richest in blessing in which the spiritual nature is considered; not only on which business has been put aside, profane literature unopened, ordinary occupation suspended, but the Bible opened and the worship of God performed; in which, as a temple of Solomon, the sound of hammer has not been heard in the temple of the soul.

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.

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

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Obituary.

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

DAVEY.—It is with regret we have to record the death of our Sister Louisa Davey, daughter of our esteemed Bro. John Davey, of Gheringhap, who was called home on September 1st to be with Jesus. Our Sister Davey was baptised by her uncle, William Davey, twenty-one years ago, and ever since has lived for Christ. Our hearts go out to Bro. Davey in his hour of trouble, but he has the blessed hope of meeting her again in heaven. Notice was given in the church on September 1st of our Sister Davey's serious illness, and two of our brethren (Brown and Mulgove) lifted their hearts to God in prayer, but the messenger was sent and our sister had passed away. She was buried on September 3rd. The writer read the burial services, in the absence of our esteemed Bro. G. H. Browne, who had gone to Melbourne before he got the notice of her death.

V. HESTER.

ALFORD.—"She is not dead, but sleepeth," were the sweet consoling words of Jesus to the parents of one who was lamented as lost; so may we as appropriately use these comforting words to one whose remains were laid to rest in the Melbourne Cemetery on the 15th of August last. Though but 26 years of age, the Master called to himself on August 13th, after a long and trying illness, Mabel, second daughter of William and Maria Alford, of Racecourse Road, Newmarket. "May" bore her sickness patiently, and with a brightness of disposition that might shame many who are blessed with health and strength. Though conscious that her young life was to be nipped in the bud, she heroically, for the sake of the ones she loved on earth, faced the thought of separation from them with that grace supplied from her Saviour, whom she loved and served faithfully. When the death-angel called, "May" was found waiting ready; and, having bid her father, mother, sisters and relatives a final farewell on earth, she was released from weakness, sickness, and weariness, to enter into that blessed rest that remains for the people of God. May the grace of God comfort, console and strengthen the bereaved ones.

Melbourne.

J.J.

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