

# The Australian Christian.

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

Vol. IV.—No. 37.

THURSDAY, SEPTEMBER 26, 1901.

Subscription, 5s. per annum.

## Psalms, Hymns, and Spiritual Songs.

W. C. MORRO, B.A.

### No. 2—THE POWER AND INFLUENCE OF HYMNS.

Nearly every person has his favorite hymn. On his life and feelings it has had a great influence. It is like a cooling drink to a parched throat. It is to his soul like a sea-breeze to the heat oppressed. What is my favorite hymn is not my brother's. A few popular journals have at different times written to a large number of their readers asking each one to state what was his favorite hymn, the object being to determine those most popular. It has generally been found that a few of the grand old hymns, such as "Jesus, Lover of My Soul," "Rock of Ages" and "Nearer My God to Thee," have topped the poll. The purpose of this article will be to try and determine the sources of a hymn's power and influence, so that we may be guided in wisdom in our selection for the public worship of the church.

It will be generally found that the most helpful hymns are possessed of good tunes. This was a point upon which Luther laid emphatic emphasis. He took care to have his hymns sung to the familiar tunes of the folk songs. His aim was not so much to have superior tunes as familiar ones, and the result was as mentioned previously. Many hymns have won their way by the popularity of the tune rather than the superior merit of the words or the poetry. Cardinal Newman held this opinion of his own hymn, "Lead, Kindly Light." He was probably right, for it does not breathe the positive Christian spirit—a confession that Christ is all in all—of other favorites. It has been used many times by the Spiritualists at their seances, while at the Chicago Parliament of Religions it was one of two things which had the complete endorsement of all delegates, it being acceptable to a Buddhist and Confucian as well as a Christian. It should be remembered that religious singing should be dignified, and so there should be a dignity in tunes. From this some having "swerved have turned themselves to vain jangling." It is questionable whether some of the jingling, rattling tunes used in our gospel meetings are conducive to edifying. Yet it must be confessed that too much dignity in the meeting will produce stagnation. The practice of Luther mentioned above should be borne in mind. Tunes too stately will prove "feckless," for Longfellow's lines express the feelings of the average man about singing as well as poetry—

"Come, read to me some poem,  
Some simple and heartfelt lay,  
That shall soothe this restless feeling,

And banish the thoughts of day.  
Not from the grand old masters,  
Not from the bards sublime,  
Whose distant footsteps echo  
Through the corridors of Time."

Before leaving the matter of tunes, one word should be said about severing a favorite hymn from some old familiar tune. He is an iconoclast indeed who can do this with impunity. A preacher recently announced a hymn known since childhood and loved more and more with each passing year. It was well sung, but to an entirely different tune. His feelings were much akin to those of a person wading in shallow water who suddenly steps into a hole and is immersed to his ears. We can scarcely say that God has joined together the old hymns and their familiar tunes, but we do feel inclined to enter a protest against anyone splitting them asunder. It seems to us as unfitting as a divorce, and that, too, when it is wished by neither party.

Many hymns find their power over the hearts and lives of men in that they were inspired by God's word. Meditation over an incident or verse of scripture has so filled the mind of its author that he was able to cause his hymn to shine with the divine light, even as the light of the sun is reflected from the moon. This is only another proof of the strength of the Bible that it is able to give the inspiration of our grandest hymns. I never knew the extent of this until the year before I left college. President McGarvey that year gave a series of chapel talks on the relation between hymns and the Bible. All the readers of the CHRISTIAN know him to be a student of the Word, and these talks showed him to be a student of the hymnal as well. The twenty-third Psalm has inspired a number of our best hymns, prominent among them being Addison's "The Spacious Firmament on High." I once heard a college professor say that the conception of "There is a Fountain Filled with Blood" was not to be found in the Bible, but Zech. 13: 1 comes very near it—"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." It is quite evident that the writer of the hymn—

"We saw thee not when thou didst come  
To this poor world of sin and death,"

had in mind the Saviour's last and greatest beatitude, "Blessed are they that have not seen and yet have believed." A common

form of the second verse of "Nearer My God to Thee" is—

"Though like the wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone,  
Yet in my dreams I'd be  
Nearer my God to Thee—  
Nearer to Thee!"

Compare this with the account of the night spent by Jacob in Bethel, "He lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it."

Many hymns trace their origin to some crisis in the writer's life, and these always speak with peculiar force to those placed in similar circumstances. It seems as though the writer pours out his very soul in this effort, and speaks with a deeper wisdom than ordinary. Such seems to me to be Wesley's "Jesus, Lover of My Soul." A number of stories are told of the incident which led to the writing of it. According to one he was standing at an open window when a little bird sought shelter in his bosom from a hawk, and the thought of our refuge in Christ was suggested to him. Another story, and on the face of it the more probable, is that he was rescued from a storm at sea, and his thanks to God for deliverance took voice in this hymn. It is said to have been ever a favorite hymn with sailors. Cowper had contemplated suicide and had even taken some steps to take his own life, but being prevented, he returned home and wrote, "God Moves in a Mysterious Way." This hymn always speaks straight to the hearts of men under the dark clouds of adversity. During the American Civil War, when the Northern fleet had successfully blockaded the ports of the Confederacy, no cotton could be shipped to England. There ensued the cotton famine among the weavers, and it is said that then on the streets among the famished poor could be heard over and over again the verse—

"Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."

Charlotte Elliott was an invalid, unable to leave her bed of pain, and in her hours of suffering drew near to God, and so wrote that sweetest of hymns—

"My God, my Father, while I stray,  
Far from my home in life's rough way,  
Oh, teach me from my heart to say,  
'Thy will be done!'"



How full of the victory after struggle is the second verse! How strong the faith that speaks thus! It breathes the very air of Gethsemane.

"Though dark my path, and sad my lot,  
Let me be still and murmur not,  
Or breathe the prayer, divinely taught,  
'Thy will be done!'"

#### The hymn

"Begone, unbelief; my Saviour is near,  
And for my relief will surely appear,"

was written by a man delivered from infidelity, and has been a favorite of those who, like him, know how dark is doubt and how bright is faith.

The power of other hymns lies in some association with our life. It may be a time of sorrow, a time of adversity, the day we gave our hearts to God. Whatever it is, the hymn seemed to be the voice of a prophet, and ever since has stirred our memory and kindled the old feelings afresh. At my own baptism the congregation on the river bank sang, "Have You Been to Jesus for His Cleansing Power." It is not of the highest order, lacks many of the elements of the best hymns, and yet it is more precious to me than many hymns of superior merit.

At the funeral of an old woman whom I had always regarded as a grandmother, I heard for the first time the hymn, "One Sweetly Solemn Thought Comes to Me O'er and O'er." I never hear it now without recalling that solemn scene in the quiet country church, and the calm face of my aged friend. Many other hymns recall incidents and feelings of my previous life, and no person with a deep religious experience is without these memories. On board an Atlantic liner a gentleman was singing "Jesus, Lover of My Soul," while many listened. When he finished one of the listeners, who had evidently been deeply stirred by the singing, asked him if he was in the Northern army during the American Civil War. On receiving an affirmative reply, he at once added, "And you were with Sherman at Atlanta," and again there was the answer "Yes," followed by a query as to how this was known. "I was a soldier of the Confederacy," was the reply, "and one night I had crept near to the picket line of the enemy, and had raised my gun to shoot a sentinel, when I observed that he was singing. I listened and heard the familiar lines—

'Other refuge have I none,  
Hangs my helpless soul on thee;  
Leave, O leave me not alone,  
Still support and comfort me.  
All my trust on thee is stayed,  
All my help from thee I bring:  
Cover my defenceless head  
With the shadow of thy wing.'

When I heard these words I could not shoot, but lowered my gun and crept away. I recognised your voice as that of the sentinel, and that hymn saved your life." We may well understand that this hymn would ever after be precious to both. Every preacher has had the experience of announcing a hymn and observing that some person, perhaps an old man or woman, is not singing. The lowered eye and quivering lip tell that the hymn has stirred the memories

of former days. Some sorrow or some deliverance has been called fresh to the memory by the familiar words. These experiences should be richly treasured by everyone.

It should be ever borne in mind that hymns are a part of worship, and we should make them a worship of the heart and not a service of the lips. How often do we hear men and women, out of Christ, sing—

"Just as I am, without one plea,  
But that thy blood was shed for me,  
And that thou bidst me come to thee,  
O Lamb of God, I come!"

And yet they come not. This is a service of the lips. We have heard Christians sing "More Holiness Give Me, More Strivings Within," and yet the mind far away from thoughts of holiness. "This people honoreth me with their lips, but their hearts are far from me." I once heard a young woman sing very sweetly "I'll Neither Murmur, nor Complain," yet half an hour before she had been in tears of vexation because something had gone amiss! Hymns are a great study, and he who spends hours over them is wise. Next to the Bible, no other book will be more fruitful of good. No man can sing with the spirit and the understanding unless he knows what he sings. My aim has been to kindle in all our minds love and study of Zion's songs, and I pray that this result may be brought to pass.

## Yorke's Peninsula.

### A Field of Promise.

KADINA, WALLAROO, MOONTA.

BY A MOONTA BOY—BRO. J. HAMMILL.

I read with great pleasure Bro. Moysey's article in your last issue—"The Importance of Home Missions in New Fields"—especially that portion referring to the northern part of Yorke's Peninsula (S.A.); and with the same interest the sub-leader by Bro. Ewers dealing with South Australia as a field for Home Missionary "enterprise." Permit me to add my humble testimony to these facts, and to further state the great joy I feel in the fact that our South Australian brethren have been enabled to send one brother to gather in the harvest so long ripe in this vast portion of the Peninsula.

KADINA is a pretty little town, chiefly supported by copper mining. It has, however, a good back with wheat farmers, and being a centre of trade for miles around, should command in a very short time a splendid church—perhaps more than one.

WALLAROO BAY is the shipping port for Kadina and Moonta. It is not so important as the other two towns mentioned, owing to its resources of trade being limited to shipping, a little wheat farming, and smelting some of the crude copper ore from the Kadina and Moonta mines, which is conveyed there by rail, the distance from Kadina being about 10 miles west, and the same from Moonta north. Wallaroo is the only place in Australia, I think, where one can see a green horse, and a man with green hair and beard, the discoloration being caused by constant working at the copper smelters. The population of Wallaroo is about 3000,

MOONTA is the city of Yorke's Peninsula, and probably the best laid out town outside of Adelaide in South Australia. Fine broad streets, white lime metalled roads for miles around; railway from the mines to the town and on to the Bay, which is about 2½ miles from the township. A fine railway station, good shops doing a healthy trade, for we all know the miners and their wives live up to their earnings, which at times are very good. Population, 5,000 to 6,000. And with the price of copper ranging as it has for the past five years, a very prosperous time may be looked forward to. The miners have little or no expenses other than for food or clothing, and a small tax for water from the Beetaloo Water Supply (a Government scheme). They live on mineral ground, own their houses, and for fuel those who do not get their own supplies, can buy mallee wood at a very small cost. Fine chapels and plenty of them are to be found there. The Cousin Jack's believe in going to "church." Within an area of a mile square there are no less than 15 Methodist chapels, one Church of England, one Baptist, one Roman Catholic, and two Salvation Army barracks. Probably half-a-dozen of these chapels will seat from 700 to 800 persons. They are square built buildings with a wide gallery around the interior, and at anniversary and social occasions standing room, much less a seat, cannot be procured. At Moonta Mines there are three fine chapels—Wesleyan, Primitive Methodist and Bible Christian.

At the township there are Wesleyans, Bible Christians, Baptist, Roman Catholic and Church of England. At East Moonta, Wesleyans, Primitive Methodist, and Bible Christians; at Yelta, Wesleyans and Primitive Methodists; Cross Roads, Wesleyans, Primitive Methodists, and Bible Christians.

The Wesleyans have two ministers; the Primitive Methodists one or two; the Bible Christians one; Church of England, one; Baptists probably a visiting minister from Maitland (a good farming town further south); but not in my time did a priest ever have courage enough to visit this Moonta. However, I can remember two sisters of mercy running a small school. There are, however, very few Roman Catholics either at Moonta, Kadina, or Wallaroo, the population comprising the real Cornish direct from Cornwall.

The ordinary man, in reading these particulars of this small town, would wonder why Bro. Moysey recommends that a preacher be sent there and the field opened up. The same success that has attended Bro. Moysey's preaching at Kadina will most assuredly be the case at Moonta. But you must send a man "fully equipped," and, if possible, one who can sing the gospel as well as preach it—for to the Cornish first come their Bibles and then their hymn books. I am fully convinced that such a Pentecostal shower will fall that we will immediately have a large church—and one almost from the start self-supporting. By the way, there are now a few members in Moonta, Bro. Uffendell, a leading solicitor, being one of the members, and with his help, and by establishing the chapel, say, at Moonta Mines (not at the township), it being more central, the effort will be crowned with every blessing.

I would like to say a word in conclusion

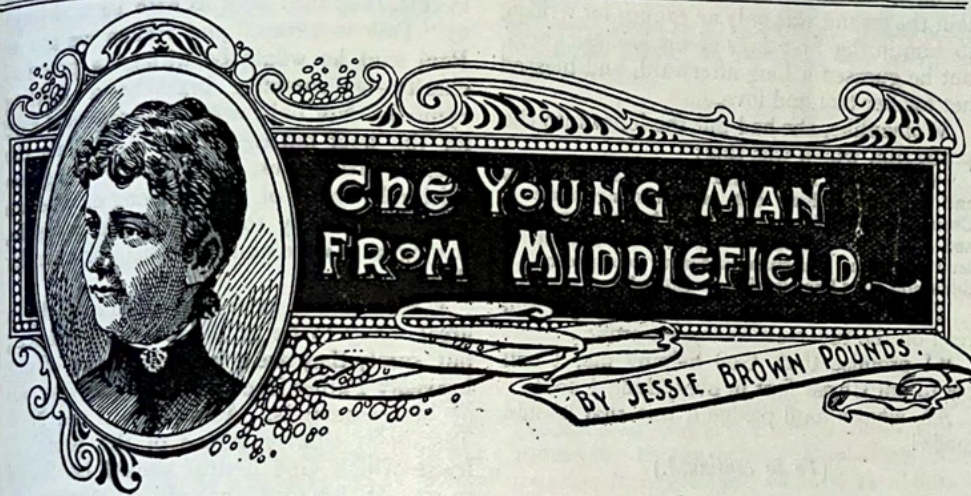


from a Temperance point of view. In all the suburbs of Moonta there is not a hotel. It has been tried over and over again to have hotels erected, but the mining authorities, who, of course, hold the land on mineral leases, would not permit the erection of public-houses. In the municipal area there are five or six hotels, largely supported by commercial travellers, otherwise their presence would not be needed. Thus in this town—one of the largest copper mining centres of the world—we find examples that can be well followed by other places in this respect.

I earnestly pray that our South Australian brethren will see their way clear to send a suitable preacher to Moonta at an early date, for there is not a more encouraging town in

the Commonwealth than this for the "old, old story"—Primitive Christianity—to be so rooted that its influence will radiate north and south, until the whole Peninsula will be won for the church of Christ. And what material? Speakers, singers, praying brethren, all filled with the spirit of the Master. These will help and join us, and thus strengthen the hands of the preacher to throw out the life-line.

I rejoice with Bro. Moysey in his great success at Kadina. But it has not yet started. Why, the work hasn't begun! Send at least two or three more Moyseys into this field, and then go further south and north. The fields are white unto harvest. Who will gather the sheaves into the Master's garner?



### CHAPTER III.

#### NORA TAKES TOM INTO HER CONFIDENCE.

"So you are ready for business, eh?" queried Mr. Peter Floyd next morning, as he and his nephew left the breakfast-table.

"Yes, sir. I don't want to bother you, but I'd like very much to know what I'm expected to do."

"That's right, Tom. That's right. Now, then, I'm going to be right out about the matter. I shall expect you to work."

"That's what I came for."

"Yes, I understand that. But there are different kinds of work, you know. Keeping books, for instance, is one thing, and loading lumber is another. You understand?"

"I think so," said Tom, wondering what there could be so mysterious in the distinction.

"There are different kinds of work, you see, but they can't be learned backward. If you want to be useful you'll have to begin at the bottom round."

Tom was a little disappointed, for he had fancied that he was a favorite with his uncle, and that he was to be treated with some distinction. After all, though, it did not matter so much, if he could fill a decent place and earn a decent living.

"I wanted Gerald in the business," his uncle went on, with a little sigh. "He isn't inclined for it, though. Takes after your Aunt Lucinda's folks. Well, shall we go?"

Tom easily covered two of his uncle's short steps with one of his long ones, and managed to keep his breath, which was more than could be said for his companion. Mr. Floyd puffed like a steam-tug, and laughed heartily at his own difficulty of locomotion.

"I haven't walked with such a rusher lately," he said. "I realize that I'm getting up in years when I try to take a boy's pace."

To Tom's unsophisticated eyes it seemed that his uncle's business was very imposing. It did not take him long to observe that Mr. Peter Floyd in his fine home on Bay Front Avenue and Mr. Peter Floyd in his office on Market Street were two very different men. The head of the Floyd Company was an autocrat when on his own ground, and expected that his orders would be scrupulously obeyed. Tom was set to work in the yard with a crowd of rough men, and in spite of his ideas about the dignity of labor, he found that his pride was likely to suffer somewhat in his new position.

He had learned that he would not be expected at his uncle's for luncheon, so he made his way with several others of the men to a little German restaurant, where the odor of fried onions and boiled cabbage reminded him by a sickening sense of contrast of his own neatly-kept home and his mother's wholesome cooking.

At dinner he and Nora had the table quite to themselves. Mr. and Mrs. Floyd were out of town, and would not return until the following evening at the earliest.

"I don't know where Gerald is," said Nora, who seemed at all times to feel herself responsible for her brother.

Tom did not answer. Somehow he felt singularly embarrassed by Nora's frank allusions to family affairs.

He was tired, and went to sleep early, having first written to his mother all about his first day in the city. Sleeping heavily, he had no idea of the time, when he heard

heavy footfalls in the room just below his.

There were muffled voices, too, he fancied, and, remembering his aunt's silver, which, judged by his standards of calculation, must be of priceless value, he crept very cautiously into the hall to listen.

Some one was just closing the front door. "Nonsense!" he told himself.

"What a dunce I am! A burglar doesn't make that much clatter if he expects to succeed in his business."

However, the mysterious sounds were to be accounted for, and he listened for a few moments trying to decide whether anything could possibly be expected of him. Presently he heard a door open and close, and then he was quite sure there were smothered sobs.

But his eyes were still heavy with sleep, and the sounds had not been so distinct to his ear as they would have been had his head been clearer. He went back to bed directly, and slept the dreamless sleep of youth and weariness.

He had almost forgotten the occurrences of the night, when they were recalled to him by Nora's appearance as she came to breakfast. Her eyes were swollen and had dark lines beneath them, and her hands trembled so that she could scarcely pour the coffee.

If it had been Hester Tom would have found some way to comfort her. But he did not feel that he knew Nora well enough to assume this privilege. He was, however, full of curiosity to know the meaning of her distress, and to know whether it had any connection with what had transpired last night.

To his surprise she followed him into the hall.

"Go into the library," she said.

She entered the room after him, closed the door carefully, and stood facing him, the picture of girlish misery.

"I don't know how I can tell you," she said. "I'm ashamed that I have to tell. But I've been awake all night, and I can think of nothing else."

The tears came to her eyes, but she brushed them away impatiently. "It's about Gerald," she added.

"Oh!" Tom started, not knowing what to fear. "Is he sick or hurt? Is there anything I can do?"

"It is too dreadful to tell of, but there is no one in the world I dare speak to except you. Tom, did you hear any one in the house at about two o'clock this morning?"

"I didn't know what time it was."

"But you heard some one?"

"Yes, I thought I did. Then I concluded I had been confused and mistaken, for, really, I hadn't made anything out clearly."

"They brought Gerald home. I suppose you've read about such things in books, but you didn't expect to find them here in *our house!*" She brought out the last words with bitter emphasis.

"Gerald! Brought him home?" repeated Tom, not yet quite understanding and not daring to guess.

"It is the very first time. I suppose he has taken too much before, but no one has ever found it out. He has had times lately of being lively and high-spirited, and then at other times he is very melancholy. I suppose that tells the story. Mamma humors him,



and won't hear a word against him. Papa is severe with him—too severe, maybe. But they don't know a thing of this. That is what worries me. I went to Gerald's room this morning. I had felt quite sure before, before they brought him home, even, for I had been watching for him to come in. It is a shameful thing to tell. It is a shameful thing to have happen. I suppose you will despise us, but we couldn't keep things from you always, and I need you so much now!"

Somehow, Tom had never liked Nora as well as he did now, when for the first time she invited his pity.

"I am so sorry," he began, awkwardly. "If I can help you in any way—"

"I don't suppose you can. Nobody can ever do anything with Gerald. And yet you've no idea how lovely he can be! He is a great deal more affectionate than I am, and oh, so much brighter and cleverer at everything!"

It was like her that, having found fault with Gerald when all others praised him, she should become his champion now.

"Everybody has always expected so much from him, you see," she pleaded. "You needn't think I'm excusing him, for I'm not. It's just as dreadful as it can be, and the world will never, never be the same again."

She flung herself upon a sofa and cried passionately. Tom was helpless, and sat in silence until the storm passed over.

"I'm ashamed that you should see me cry," she said at last. "I don't do it once a year. But nothing so dreadful as this has ever happened to us before. There is just one thing to be done. Papa must be told, and told in such a way that he won't cast Gerald off altogether. And—I can't tell him."

Tom was stricken dumb. There was no mistaking the meaning of her words. She wished him to go to his uncle with the dreadful story. How could he? His uncle would be very angry, either with Gerald or with him, according to whether he believed or disbelieved the story. But this was not the worst. To interfere in the affairs of his uncle's family seemed to him a course lacking both in wisdom and in delicacy. If he had been the only member of the household who knew of Gerald's condition, the case would, of course, have been altogether different. But Nora knew.

"It seems to me that it would be a great deal better for you to tell your father," he said.

Nora shook her head. "I dare not," she said. "I'm too quick-tempered, and I would be sure to say something that would stir papa up. I don't dare trust myself, for if Gerald is let go now he will go to the very bottom. And we can't let him do that."

Was she right?

"Can I see Gerald?" Tom asked.

"It wouldn't do you a bit of good. He is still asleep. You won't disappoint me, will you, Tom?"

"I'll try not to," he said, and he went away feeling that he must do the best he could, not only for Gerald, but also for Nora.

The day did not go as well as the one before had gone. Tom, with his mind on Gerald, was absent and awkward, and once the foreman spoke to him sharply, recalling his wandering wits. He had never before

worked under a stranger, and he had all the boyish independence that belongs to two and twenty. He did not like to be "bossed," he told himself. Then he reflected that perhaps no one else likes it especially well, and that he might as well submit along with the rest of humanity.

He returned to his uncle's home that night more thoroughly home-ick than he had been before. His uncle and aunt had not yet returned, the maid told him, and of this he could not help being glad. He went at once to his room, and found there a letter from his mother.

He had not hoped to have it before Saturday, and his eyes glowed at the sight! It was a hasty note, written in pencil, and inclosing a sample of goods which she wished to have matched. He did not know then that the errand was only an excuse for writing to him in the first days of his homesickness, but he guessed it long afterward, and blessed her for her tact and love.

Womanlike, she had put the letter into the postscript, which was this:

"We miss you more than I have the heart to tell, and talk of nothing but your coming home at Christmas. You have been a good boy to your folks, and I am sure you will always do what is right. I send you your Christian Endeavor pledge-card. I think you must have left it by mistake."

Tom took the card from the envelope, and read on the reverse side these words:

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

Ah, what a hard pledge it was that he had made!

(To be continued.)

### The Care of the Members.

Will you allow me space for the following? Under the above heading, in your issue of August 22nd, there appeared an article by Bro. J. Pittman, dealing with the manner in which the different classes of members should be treated. He pointed out that in the church there were collections and funds for everything and every class of members, but no provision whatever for the poor. Bro. Pittman is an able writer, and has written and spoken many grand truths in his time, but during his Christian career he never wrote or spoke a greater truth than when he said there was no provision made for the poor members.

During my connection of about twelve years with the church of Christ I have seen this statement of Bro. Pittman's abundantly demonstrated. This is a very sad state of affairs to be existing among the sons and daughters of God and the brothers and sisters of the Lord Jesus; especially when the Saviour, whom we profess to love and obey, all through his word teaches the broadest of charity. A great many seem to think that if they give donations to the home and foreign mission and building funds, Christ makes no other demands from their purses. But although those are works which the Lord expects us to support, still he does not expect it to be done to the neglect of the poor members, our brethren and sisters in him. Jesus says, These things ought ye to have done and not to have left the other undone; and that the strong ought to sup-

port the weak. It is true that from the platform and through the press we have a great deal of charity; but it being a theoretical instead of a practical charity, it profits the poor members nothing. It is just like offering a man something that he is badly in need of and still withholding it from him; it has to a considerable extent an aggravating and disheartening effect. I have read a few articles on "How to Reach the Masses," but if a proper plan of caring for the members of the church was formulated and put into practice, it would do far more to reach and win the masses for Christ than any of the theories set forth in any of those articles.

Jesus tells us that we are the light of the world, and there is no better way of showing our light to the masses than in the caring for the poor and needy amongst us, and, failing in this, they turn from us with such sayings as "Talk is cheap," and reckon we are as Paul said he would be without a practical charity—as sounding brass or a tinkling cymbal. Not only would this practical care for the poor amongst us tend to draw the masses towards us, but it would strengthen spiritually many of those among us who are weak, and ready to faint by the wayside, having as it were no man to help or care for them.

I believe the poor are considered by a great many to be nothing but a nuisance; but surely they are a wise ordinance of our heavenly Father in order to the carrying out of his commands. According to the New Testament charity is one of the principal fruits which God desires should be found in us. If there were no subjects whereon to bestow charity, how could we render that fruit unto him? Since God has so amply provided this opportunity, let us be more careful to embrace it, and care in a more practical manner for the poor.

Horsham.

D. HENDERSON.

### Our Missions.

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

#### Victoria.

M. McLELLAN.

The following is a summary of the reports from home fields up to September 13:—

In the BRIM DISTRICT they have been having their anniversary services, and with Bro. Johnston's assistance have had a good time. Bro. Burgess reports good meetings.

GEELONG AND MEREDITH DISTRICT.—Bro. Browne thinks a tent mission would do good at Geelong, also at Colac (where he had recently visited).

The WEDDERBURN DISTRICT.—Bro. Griffith at Yando baptised the eldest daughter of Bro. Thos. Stranger. On Wednesday, 25th August, a combined picnic of the Mumble Plains and Mystic Park brethren was held, at which five papers were read by different brethren. An enjoyable day was spent.

From BARKER'S CREEK and CASTLEMAINE we hear of the special services at Castlemaine, conducted by Bros. Hagger and Cameron. Fair audiences, considering the weather; four additions by faith and obedience.



The ECHUCA DISTRICT.—At Runnymede East an eight days special effort was made by Bro. T. H. Scambler. Owing to bad weather attendances not so good as were expected. On Thursday evening, August 29, they were encouraged by four decisions; one more the next night.

At the KANIVA DISTRICT Bro. Leng reports one addition by faith and baptism. He states, "The one whom I have immersed was formerly engaged in keeping an hotel, but has now decided to serve the Lord, and we believe he will make a fine Christian."

The HORSHAM DISTRICT.—Bro. Connor states that preaching has gone on as usual in the various places. At Horsham one addition by faith and obedience, a young man (although he is not a resident of that place). Bro. C. is arranging for a fortnight's protracted meeting at Horsham, assisted by Bro. Burgess, commencing on 6th October.

## Correspondence.

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

### Faith and Belief.

I have now before me Bro. Morro's reply to my short article on the above subject. Since my letter appeared in print I have been pleased to learn that it has awakened an interest in the minds of many brethren, and I now turn to Bro. Morro's reply to find what it contains. He starts out to show that I am in error in making such distinction between *belief* and *faith*, by showing that they are both derived from the same Greek word; but before he concludes he completely veers round to my position, viz., that there is a distinction between faith and belief. Such being the case, Bro. Morro and myself are both agreed, the only difference being that he is too timid to assign to them their respective places in the plan of salvation.

To my mind there is one serious error made by Bro. Morro—one that completely overthrows the force of his entire argument—and that is (to continue the figure of a building, which he uses) he has mistaken an *outside support* for the *foundation*. Anyone reading my paper again will see this plainly. The statement made by me is as follows:—"Our translators *may not* be entirely free from blame in confusing the terms faith and belief." Bro. Morro, in reply, has seized upon this as though the whole fabric of my reasoning rested *here*. For the sake of argument, I am willing to grant all that Bro. Morro claims on this point, and yet the contention I have raised is untouched. My argument is; that the only way to harmonise the scriptures in reference to this matter is to place belief *before* repentance and faith *after* repentance—in other words, that *belief* and *faith* are not synonymous. The statement made by me that our translators may not be entirely free from blame, etc., is only a side issue; consequently a great deal that Bro. Morro has said has missed the mark. I ask our readers, has Bro. Morro proved anything to the contrary? He says: "The elements of faith are twofold—(1) Persuasion of the truth, and this begets (2) trustfulness." Agreed; this is all I am contending for. Take away this element of *trustfulness* and what have we left?—merely a persuasion of truth, or, as I defined it, assent of the mind.

Bereft of this element there is no *faith*. Yes, the elements of faith are twofold, and Bro. Morro is witness.

Our brother goes on to tell us that in the Greek the same word is used, the only difference being that it is sometimes used as a *verb* and sometimes as a *noun*. Well, perhaps there are not many of us Greek scholars, but I trust a good number of disciples understand English—at all events to the extent of knowing the difference between a *noun* and a *verb*. Many of our English words have a very different meaning when used as a verb or as a noun. Take the word *crow* for instance. Used as a *noun* it is a bird—used as a *verb* it is the act of a bird. I suppose in translating this word from the English into any other tongue *two different words* would have to be used to convey the sense of the original, although from just the *spelling* of the word there is no difference. Many other instances might be cited on this point, but space forbids.

In order to combat my reasoning on Acts 20 : 21, Bro. Morro is rather unfortunate in quoting parallel passages. He cites Acts 5 : 30, and says my method of treating scripture would lead us to conclude that "Christ was slain before he was hung on the cross." If our brother had read, or was in the habit of using the revised version instead of the authorised, he would have found it read thus—"Whom ye slew, *hanging* him on a tree." Very different, is it not? Just here I would advise the brotherhood generally to use the Revised Testament in preference to the other. Now about Rom. 10 : 9. It is brought forward as a parallel passage to Acts 20 : 21. Why is it that only *half* the text is always quoted? Is it because the remainder of the passage would spoil the effect? We will quote the text just to see how it looks—"Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: FOR with the heart man believeth into righteousness, and with the mouth confession is made unto salvation." Now, I would ask in all seriousness could anyone possibly construe this text into a placing of confession with the mouth *before* belief? I think not. Does the text not *right* itself in the same connection. Yet this is used as a parallel to Acts 20 : 21. Surely the argument of our brother is in *extremis* when the passage is cited as evidence. In 2 Thess. 2 : 13 I would say "sanctification of the Spirit" does *precede* belief of the truth, and can give evidence if necessary. Bro. Morro's explanation of Acts 20 : 21—"I think the reason will be found in the fact that God and Christ are mentioned, &c."—does not commend itself.

Our brother says, "The language of Heb. 11 : 1 is not properly a definition of faith," and goes on to define a true definition. Well, I agree with him here again, but I contend it is so far a *definition* of faith as to show its difference from a mere persuasion of truth, or assent of the mind only. "Not only must a man believe that God is, but that he is a rewarder of those who diligently seek him."

Bro. Morro thinks my definition of faith too comprehensive. My statement was: "Faith is more than an assent of the *mind*; it includes the consent of the *will*, and the repose of the *affections*." Well, I would ask,

can we get faith as defined in Heb. 11 : 1 if we eliminate either of these three elements? I say no. To my mind the New Testament idea of faith includes both belief and repentance, inasmuch as it is the larger body, so to speak. I will illustrate in this way: I go to a grocer's shop, and I buy six pounds of butter. Well, if I have *six* pounds of butter in my basket, I must of necessity have *one* pound or *three* pounds, because the greater amount includes the lesser. For the sake of illustration we will say that belief weighs *one* pound, repentance weighs *three* pounds, and faith weighs *six* pounds. Faith is heavier than either repentance or belief, therefore it includes both; therefore any definition of faith that excludes belief or repentance cannot be scriptural or correct. Yes, I will define repentance, *change of mind and purpose*, and point to every case of conversion in the New Testament as evidence. Yes, they do merge the one into the other, but in thorough *order*.

I don't agree with our brother when he says, "Love is far greater than the fulfilling of law," but I mean *God's* love and *God's* law—they both reach the same distance.

AMBROSE G. CHAFFER.

## ☞ Sunday School. ☞

LESSON FOR OCTOBER 13TH.

### Joseph in Prison.

GEN. 39 : 20 ; 40 : 15.

GOLDEN TEXT.—*The Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.*—Gen. 39 : 21.

Much could be said of Joseph's treatment before we find him in prison, but care should be taken not to emphasise too much. About eleven years have passed since Joseph was sold. Our lesson is cast in Egypt and in a prison in the capital of the dynasty of the "Shepherd Kings" who held the throne of Egypt from before the time of Abram, until shortly before the Exodus, when a king arose who knew not Joseph. Joseph would now be about 28 years of age and a prisoner.

From his advent into Potiphar's home until that cruel insinuation was hurled at him Joseph had found great favor and had been exalted to the highest office in Potiphar's house. Suddenly, as in a dream, he is thrust into prison, though he protested his innocence. It is an easy matter to fall but very difficult to rise. To fall requires little or no exertion while to rise demands that every opportunity be utilised. From a place of honor Joseph now finds himself in a place of dishonor.

Patiently submitting to this insult and accepting what came as part of the plan of his life, God gave him favor in the eyes of the keeper of the prison. It is well to mark that suffering for wrong-doing is a just recompense from which there may be no deliverance, but to suffer for righteousness sake enlists divine assistance. Though in gloomy surroundings Joseph is cheerful and at no time seems to forget the suffering of others. Perhaps he found from experience that the best relief for his own sorrows is to set about trying to relieve the sorrows of others. The king's chief baker and chief butler were also inmates of this prison. One morning, quick to notice expressions, Joseph found these two gloomy and depressed. He enquires the reason of their sorrow. Learning that each one had a dream that perplexed his mind, Joseph asks them to rehearse their dreams and he would interpret. The dreams were told, the interpretation came and in due time executed as Joseph had said. To the butler Joseph makes the pathetic request that when restored to his place in the king's household he would remember the one who interpreted his dream. JAS. JOHNSTON.



# THE Australian Christian.

PUBLISHED WEEKLY

At 528 Elizabeth St., Melbourne.

A. B. Maston - - - Managing Editor.

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

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

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

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

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

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

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

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

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

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

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

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

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

## The Leader.

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

### Are we to Return to the Denominational System?

The decision of the Anglican Church of Victoria to establish primary schools of its own wherever that may be practicable is not one that is calculated to lead to a satisfactory settlement of the educational problem. For while it may be conceded that churches have a right to establish such schools if they consider such a step right and expedient, it is still open to question whether the establishment of them for sectarian purposes is altogether an unmixed blessing. So long, however, as it is proposed to run these schools on self-supporting and independent lines, outsiders, no matter what they may think of such a course, have no right to interfere, or even to protest. But the case assumes a different complexion when the formation of such schools has for its ultimate object the making of claims upon the funds of the

Government for assisting in the project of sectarian education. Apparently such is the intention of the Church of England. In this as in other things the Church of England is treading fast upon the heels of the Church of Rome. One of its organs, the *Church Commonwealth*, is very clear and explicit in its expressions of sympathy with the Romish organisation in its educational aspirations, and leaves no doubt as to the intention of the Episcopalians following in its footsteps. It says: "The Roman grievance, which may become ours, is this: Members of that communion cannot conscientiously send their children to be educated in the secular State Schools. So they establish schools of their own, and in doing that relieve the State of expenditure amounting in the aggregate to a large sum. But while they are taxed for the maintenance of the State Schools they receive no sort of allowance for the maintenance of their own schools, although their standard of secular education is at least as high as is demanded by the Government. We cannot but think this is an injustice, and one that would have been removed long ago in any other connection, and we recommend that, when the resolution of the Melbourne Rural Deanery is brought before the Church Assembly, consideration should be given to the fact that, if the movement is successful, the grievance will press on us as well as on them." It further significantly adds: "The Church of England, if it made common cause with the Church of Rome in this matter, could easily secure the system of denominational grants."

The "injustice" done to the Church of Rome by the existing State School system is, in our opinion, an imaginary one, and the position as stated by the *Church Commonwealth* is one-sided and incorrect. For while it is true that the Church of Rome objects to the present system of national education because of its secular character, it is an open secret that this is not the real ground of its hostility. Its objection would be still more pronounced if religious instruction formed part of the State School curriculum. The truth of the matter is that the Church of Rome is opposed to any system of education that removes the children from its religious control. It is afraid that any of its children brought up under the auspices of the State may lose their hold on the church, and it therefore insists that their education, both secular and religious, shall be under Roman Catholic superintendence. And here, of course, they are not asking more than is perfectly legitimate in a free country. This it has got, but, like *Oliver Twist*, it wants more. It wants the State to assist it in the manufacturing of Roman Catholics. This

the State naturally refuses to do; hence the trouble. If it granted aid in this way to one religious organisation to the exclusion of others, it would not only be an injustice, but a gross violation of the principles of sound government. And if, on the other hand, it extended the operation, it would be returning again to the old system of denominational education about which the people of the State have been most emphatic in their condemnation. This view of the question, however, does not seem to concern either the Church of Rome or the Church of England. Both have been so accustomed to exploit the State that anything in this direction seems quite natural and proper. Nevertheless, the *Church Commonwealth* is not quite satisfied with its contemplated alliance with the Church of Rome. Whatever faults the Church of England may have, its loyalty to the throne cannot be questioned. It is otherwise with the Church of Rome. Hence the *Church Commonwealth* qualifies its friendship in the following words:—"The great obstacle in the way is the suspicion which the Church of Rome excites in those outside her pale. And she has only herself to blame. No British community can help resenting the Anglophobic attitude of the Vatican; no Australian loyal to the Empire can repress indignation at reading week after week the treasonable attacks on it in the local Romish press, and the undisguised delight with which the successes of its foes and its own disasters are hailed. Can it be considered remarkable if many mistrust that treason and disloyalty taught openly in the press may also be taught privately in the schools?" Certainly this is another view of the question that should not be lightly passed over.

Only recently, Cardinal Moran, in speaking of Federation, referred to it as "the preliminary step towards an independent Australia." Continuing, he said he would not at the present moment advise them to advance further in that direction, but this he did say, that if Imperial jingoes persisted in sending their laws to this country they would undoubtedly precipitate an independent Australia. Though deprecating the war in South Africa, and the sending of Australian soldiers, yet after all it was well they went, for they had learned to defend an independent Australia. Evidently from this the head of the Roman Catholic Church in Australia would hail the independence of Australia with delight. In this respect he simply echoes the views of the rulers of his church, who undisguisedly pray for the humiliation of Great Britain. It is just as well to remember these things when the subject under consideration is the giving of greater facilities



to the Romish Church for prosecuting its special kind of education. Independently, however, of the reasons already mentioned, it does not seem as if the Romish Church could prove by results that their peculiar ideas of education were attended with any conspicuously beneficial results. So far as we have been able to learn, those countries which have been specially under the influence of Roman Catholic training are not remarkable for their learning or morality. It unfortunately happens that in those places where Roman domination has been supreme, the decline in secular knowledge has been much in evidence, and has not been compensated for by high moral attainment. Indeed, it has been asserted that Rome has the keys of knowledge, but is extremely careful in the use of them, being fully persuaded that, for the common people at any rate, knowledge is a dangerous thing. Joseph Cook, the Boston lecturer, said: "It is a Jesuit maxim that 'A few should be educated; the people should be led. Reading and writing are enough for them.'" In the Papal States, only five per cent. could read and write when Victor Emmanuel took possession of the Pope's temporal domain. From these considerations it would be well if the Church of England gave pause before it entered into alliance with Rome on the education question. If ever such an alliance should be consummated, the result would probably be the welding together of the divided ranks of Nonconformity. The choice would be presented between the present system and the resurrection of denominationalism; and if we know anything of the feeling of the people of this State upon the question, the result would be an overwhelming majority in favor of the first mentioned.

It appears to us that the maintenance of the existing educational system is the one safeguard against the introduction of denominationalism. For our part, we prefer the "School Paper" to Butler's Catechism or even the Shorter Catechism. The first contains many beautiful selections of a religious and moral character that cannot fail to have a beneficial effect upon young minds. These, of course, can never take the place of the religious instruction of home and Sunday School. We are one with those who advocate a larger measure of religious instruction, but we place the burden of this upon the home and the church. The church has not risen to a full sense of its responsibility in the matter of imparting religious instruction to the young. It has been content with the Sunday School, and has done work here the beneficial effects of which will only fully be realised in the great hereafter. What we want in addition to the Sunday School

proper are Mission Schools all over the land. Preaching and teaching to the young should be regarded as of equal importance as preaching and teaching to adults. All the facilities provided by the present State School system for imparting religious instruction should be eagerly seized by every preacher, instead of, as at present, being accepted only by a few. Instead of waiting for something that may never happen, we should take the things that are now available. Certainly our responsibility, in the sight of God, will be for the latter and not the former.

## Editorial Notes.

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

### The English Churches.

The Annual Meeting of the churches of Christ in Great Britain has just been held in Nottingham. From the reports to hand in the *Bible Advocate* the meeting appears to have been a great success. James Flisher of Manchester, the President of the Conference, presided. The chairman gave a lengthy address, in which he spoke of the work of the past year, and their hopes for the year to come. Two new churches were added to the co operation, located at Mill Hill and Blackburn.

### Committee's Report.

But two preachers have been sustained for the whole year, and one for three months. Besides this, the Committee has influenced for good the labors of the churches and evangelists in various parts of the field. The net increase for the year has been 237, and the total membership in the United Kingdom now amounts to 12,176. The financial statement shows that £1,250 has been spent in co-operative effort. We have not a balance sheet before us, but we have several hints of a very large credit balance, which some thought ought to have been spent.

### Foreign Missions.

Some £508 had been spent in this way, leaving a balance in hand of £62. Their principal mission is at Ye, Burma. They have two men in this field, Bros. Halliday and Hudson. Another, Bro. Wood, is to proceed to the same field in October. The work in South Africa was discussed, and it was determined to make an early effort to send a man into that field. The church in Cape Town is prepared to guarantee £100 a year. They describe the man who ought to be sent. If he comes up to their standard he will certainly be "fearfully and wonderfully made"!

### A Brother in Black.

Bro. Marsden submitted the following resolution:—"That we heartily welcome to

our Conference Bro. M. G. T. Lawson, from the church in Freetown, Sierra Leone. We also desire our brother to convey to the church meeting there our affectionate Christian greetings; and we earnestly pray that the good Lord will enrich them with every spiritual blessing, and use them to win many precious souls for him." "The chairman remarked that in former years we had welcomed brethren from many lands, but he thought that this welcome to Bro. Lawson has the distinction of being the first we have had the pleasure of extending to one so dark in complexion. We remember Paul's great statement on Mars Hill, that God had made of one blood all nations of men for to dwell on all the face of the earth, and in Christ Jesus there is no distinction of race or of color. He had first made the acquaintance of Mr. Lawson through the American missionary, S. M. Cook, who, on a journey from Lagos to this country to recruit, called at Freetown and visited the church of native Africans which meets there. Mr. Cook was highly pleased with what he saw, and on coming to England to recruit, mentioned the church. This led him (Bro. Marsden) to write to Bro. Lawson, and he received a very estimable letter in reply. Since that time copies of our periodicals, the *Sunbeam* and *Bible Advocate*, had been forwarded to Freetown. In reference to the formation of this church it seems that its origin is due to a small church in London, which still exists and which has no other designation than the church of God. No doubt some of our London brethren will visit this assembly, and may give us some further particulars. A member of this church, by name John Macormack, had gone out to Freetown, Sierra Leone, on the West Coast of Africa, and he with five others started the church on the 12th of June, 1853. The five others were natives of Africa, four brothers and one sister, and included Bro. Lawson's father and mother. Bro. Macormack died about the year 1865, and Mr. Lawson's father succeeded him in the oversight of the church. Mr. Lawson's father was in the employ of the Government; he died in 1891, and then the church appointed his son, Moses G. T. Lawson, our visitor, to have the oversight, which he still retains, and to attend to which it has lately been found possible to release him from business engagements. The church during these years has gradually grown, and now has a membership of about 100, though some of these in pursuit of their livelihood have had to remove to places too distant to permit them meeting with the church. During its growth the church has won over to itself two small Baptist Churches, these brethren accepting their position of following completely and only the teaching



of Christ and of his apostles. The result is they now have three meeting places, only two of which they are able to make use of. They seem to have gathered from the New Testament the same idea of the constitution and order of the church as we have. The church consists of immersed believers, and they meet every first day of the week to break bread. This position has brought them into similar disfavor with the popular bodies to that in which we often find ourselves. Bro. Lawson was called upon to speak, and it was a moment of intense and sympathetic interest when he stood up in the midst of the brethren on the platform. Our brother is slightly built, but is well-proportioned and has an erect bearing. His skin is a very dark bronze color, and his hair black. Apart from the question of color, both he and his cousin, who came later, are distinctly handsome, and both of them so spoke and bore themselves throughout the meeting as to indicate them to be educated men with power of thought and of discreet speech of a high order. Not the least remarkable feature remarked in them was the correctness of their pronunciation and use of the English tongue. Mr. Lawson simply expressed his gratitude for the welcome, far more cordial than he had expected; said how pleased the church at home would be to hear the news of his reception there that day; and added that he would not take up valuable time now by speaking of the church in Freetown, but if there was an opportunity later, he would be pleased to do so. In a word he said no more than was absolutely necessary." We have had the pleasure, on more than one occasion, of sending tracts to this church.

## From The Field.

The field is the world.—Matthew 13: 38

### Queensland.

ZILLMERE.—Bro. E. Freeman, who was engaged for a short term by the Zillmere church, has now left for Charters Towers, under engagement with the church there. Before his departure, the officers of the church here presented him with a beautifully bound Revised Bible as a memento of his good work, and we trust that he may prove very helpful to the church at Charters Towers, who are much in need of assistance, and that it may be but the beginning of again doing something for the far away North.

CARL M. F. FISCHER.

MARBURG.—We had the pleasure of another visit from Bro. Alcorn on September 8th, when one intelligent lad made the good confession at the gospel meeting. He was buried with Christ in baptism on Lord's day, the 15th, by Bro. Alcorn, in the presence of a large number of brethren and spectators. He was received into fellowship the same afternoon. May he be found faithful!

R.H.

MARYBOROUGH.—The 6th anniversary of our Lord's Day School was held in the Protestant Hall on August 28th. A nice gathering of parents and friends was present. An interesting programme was gone through, comprising musical items, recitations, and addresses by the Superintendent, Bro. W. Stiler, and the Chairman Bro. S. O'Brien. Twenty-five prizes were distributed among the scholars, giving satisfaction to all. Refreshments were provided by the sisters in the church. The brethren also assisted and contributed to a very pleasant and enjoyable evening. Our school has 75 scholars on the roll; the attendance is very good; 19 scholars were added during the year, but 24 were lost through removals and other causes; our teaching staff numbers 10 (7 of these were former scholars in the school). Two teachers were lost to the school during the year. The teachers meet once a month to discuss how best to improve the working of the school. Bro. W. Stiler was re-elected Supt., and Bro. W. B. Cumming Secretary.

Sept. 9.

W. B. CUMMING.

## New South Wales.

ENMORE.—We had quite a number of visitors with us yesterday morning, amongst them being Bro. Edwards, from Hawthorn; Bro. Quinn, secretary of the church at Brim; and Bro. John Rodgers, of Dunedin, N.Z. We also had the pleasure of hearing a good practical address from Bro. John Tully, of Doncaster. In the evening one young lady came forward and made the good confession.

Sept. 16.

G. T. W.

WOOLLAHRA.—On September 6th, at Woollahra, a splendid entertainment that had been prepared by Bro. T. Bagley's Bible Class took place and was a great success, the building being crowded; tickets, 6d. each; result, about £10 towards the Building Fund. It has now been decided, with the consent of the officers of the Sydney church, that the programme be repeated, this time at the City Temple, on Tuesday night, the 1st October. We trust our Sydney brethren will help us to fill the house on that occasion, and so assist us with our Building Fund.

Sept. 14.

A. W. SHEARSTON.

COROWA.—Fine meeting and one confession last Sunday evening, making two added since last report. I am pleased to report a splendid attendance at our gospel services. Bro. Collins is working hard, and his efforts are much appreciated by the church as well as by the general public. We believe in the near future we shall be able to report still further success in the Lord's work, and we trust Bro. Collins may be long spared to work with the church here for the spread of the truth. Altogether the prospects for the future of the church in this place are exceedingly good, and we pray that many more precious souls may be gathered in that shall be eternally saved.

Sept. 16.

E. J. WATERS.

## New Zealand.

WELLINGTON SOUTH.—The fortnight's mission was concluded last evening. Bro. McCrackett spoke on "The Witness of the Spirit." Our hearts were rejoiced at seeing the fruits of the labor spent, for six persons added their witness. In addition to the above the mission has been instrumental in one being restored and another immersed believer being received into fellowship with us. Up to the last night of the mission there were no decisions, but it ended in a double blessing. The attendances throughout were fair, though much difficulty was experienced in getting strangers to attend.

Sept. 9.

SAMUEL McIVER.

## Victoria.

BALLARAT.—Two more trophies for the Master were gathered from the Sunday School yesterday, boys this time. The six that made the good confession the previous Lord's day were duly baptised in the presence of a goodly number of spectators.

Sept 23.

BALMAIN-ST., SOUTH RICHMOND.—Further trophies of the gospel—five confessions this week. After the success of the past month, we wondered where the next break would be, and when at the mid-week meeting another lady and a young girl stood up and made the good confession, we sang "Praise God from whom all blessings flow." On Thursday night the choir practice adjourned, and another dear soul confessed faith in the Lord Jesus. On Sunday night, in spite of wet weather, we had a splendid and orderly meeting, when two ladies responded to the gospel invitation. This gives a total of 35 accessions since May. Already we have 14 subscribers for the CHRISTIAN.

T. H. VANSTON.

ASCOT VALE.—A very pleasant social was held in the chapel on Tuesday evening last, when quite a number of brethren and friends were present. The meeting partook largely of a farewell to our esteemed Bro. and Sister W. J. Pearl, who for a number of years past have been faithful workers in the church here, but who are now leaving our district and going to Romsey to reside. Bren. Kemp, Conning, and the secretary bore testimony to the faithfulness of our brother and sister whilst amongst us, and the sorrow we felt at their departure; and Bro. Conning, on behalf of the members, presented Bro. and Sister Pearl with a handsome E.P. tea-pot and bread-fork as a slight token of the esteem in which they are held by us. Bro. Pearl feelingly replied. Refreshments, in the form of a coffee supper prepared by our sisters in their usual able manner, were next partaken of, after which one or two exercises were given by members, those contributing items during the evening being Sister Morley, Bren. B. J. Kemp, J. Thompson, R. Conning, J. Y. Potts, F. W. Martin, and the secretary. The singing of "God be with you till we meet again" brought a pleasant meeting to a close. T.M.

P. J. FOND.

## South Australia.

YORK.—The church here is steadily moving forward. Good meetings continue and much interest. Last Lord's day we had the pleasure of receiving two by letter into fellowship from the Baptist Church, Hilton. May they find a spiritual home with us in the Lord. Bro. Thompson was with us all day. We feel much good from the exhortations of Bro. T. Morning address, from the Feeding of the Multitude; afternoon, at School, the Feeding of Five Thousand; and evening, from Prov. 29: 25, and also told of the martyr's fate for the love of Christ in the New Hebrides. Bro. T. also promised a lantern lecture on his work in Queensland among the Kanakas. I am sure a large number are looking forward to this promise, as we have always read with much interest the reports of Bro. Thompson's work. The two class rooms being erected at rear of present building will soon be complete. These will add comfort to the School, as chapel seats 250 and we have 204 scholars and teachers.

Sept. 16.

GROTE-ST., ADELAIDE.—We are indebted to Conference visitors for their presence and help. Bro. H. Mahon's gospel meetings were well attended and were the occasion of several outward decisions. The church is rejoicing over 12 young persons who have confessed their trust in Jesus Christ as their Saviour, been baptised into his name, and received as members of the

T. BURR.







success attending his initial efforts will continue with him to the end.

At the last meeting of the Victorian Home Missionary and Executive Committees the President of the Conference was instructed to send to the American Consul a letter of sympathy on account of the death of President McKinley. The letter was as follows:—  
 "Sir,—On behalf of the Executive Committee of the churches of Christ, Victoria, I desire to convey, through you, our deep regret and sorrow at the foul assassination and untimely death of President McKinley. Bound to a large body of American people by the most fraternal ties and by a kinship close as that of blood, we grieve with them as they mourn the loss of their great and good ruler. Will you kindly convey to the Government of the United States and Mrs. McKinley this sincere token of our sympathy.—Yours respectfully, W. C. MORRO, President of Conference, Associated churches of Christ, Victoria, Australia. To Col. J. P. Bray, Consulate-General of the United States of America." Bro. Morro has received in reply the following acknowledgment:—"Dear Sir,—The kindly sympathy and condolence of the churches of Christ, Victoria, is deeply and gratefully appreciated, and will be forwarded to Washington.—I am, dear sir, yours very respectfully, JOHN P. BRAY, U.S. Consul General."

### Obituary.

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

**KEMNITZ.**—Another old disciple has fallen asleep. Three years ago we chronicled the passing of Bro. Kemnitz, and now his aged partner in life's joys and sorrows has followed him. On Sunday, 18th August, she was at the church meeting at Roslyn, and the writer of this walked down with her after service. She was then in capital spirits, and apparently likely to live for years. On Tuesday, the 20th, she came down to her son's (John) at 11 a.m., and for an hour enjoyed a pleasant laugh with the children. At about 12 noon she went into another room, and her daughter-in-law, hearing a peculiar sound, went in and found her complaining of toothache and a pain in the back. Various remedies were applied to ease her, and at 1.30 she asked for some extra covering for her feet. Mrs. K. went to get something, and while she was gone our aged sister quietly, peacefully and painlessly passed away. It is 25 years since she and her family came to New Zealand, and over 45 years since her husband and she were married in Melbourne. She was a faithful follower of the Lord Jesus, and doubtless when the Master comes hers will be the eternal "Well done!" C.W.

Dunedin, N.Z.

**LEE.**—At Longfort (Tasmania) on August 16th, our sister Hilda May Lee at the age of 24 years passed from earthly service to heavenly reward. Our sister has been a member of the church of Christ for the past four years, having been baptised into Christ on July 7th, 1897, by our late Bro. H. Lewis. Our sister being an isolated member had not the privilege of meeting regularly with the church, but whenever opportunity presented always availed herself of it. Launceston, Sept. 16th. W.G.P.

**KINGSHOTT.**—On the morning of Sept. 9th, Bro. John Kingshott, of Broadmeadows, fell asleep in Jesus, aged 75 years. Our brother had been a member of the church for 30 years, having been baptised by Bro. M. W. Green at North Melbourne in March, 1871. Bro. Kingshott had been a faithful upholder of the truth in the district in which he resided, was consistent, and respected by all who knew him. Of late years his health had been rather feeble, and on the

above date he quietly passed to his rest, simply trusting in the merits of the Lord Jesus. M.W.G.

**DUNN.**—Sister Agnes Dunn fell asleep in Christ on September 3rd, in her eighty-second year. Our sister was one of the early disciples of Christ won through the labors of Bro. Robert Service soon after the church at Melbourne had been formed and had begun meeting in the Mechanics' Institute, Collins-st., in 1854; and, with the exception of some few years at Cheltenham, she has held her membership in the church at Swanston-st., Melbourne. She was present with the "pioneers" in the Town Hall at the "At Home" on 4th April last. During her 46 years' discipleship she has been a consistent and loving Christian, shown by her love for the Master and fellowship with the church. It being a tax upon her strength to meet with the church in Melbourne, she for a few years previous to her death met with the church at Ascot Vale. Her illness was brief and her end was painless. She had lived her allotted span and was gladly awaiting a call from her Lord and Master.

"A few short years of trial past,  
 We'll reach the happy shore,  
 Where death divided friends at last  
 Shall meet to part no more."

Melbourne.

J.J.

**DOWNES.**—The church at South Melbourne sustained a most grievous loss on Thursday, 12th inst., through the unexpected death of our dear Bro. Alexander Downes. Though not a robust man, he appeared to be in his usual state of health and was in his office attending to his duties, when suddenly without any warning he became unconscious, and though every effort was made to restore him it failed, and in a few moments he had passed away. Had our brother been spared to reach his home to be ministered unto by loving hands, and to breathe his last farewell and impart his dying blessing to his loved one, the blow would not have been so terrible and shocking as it has proved to be. He was but 32 years of age, and by his industry, integrity and sterling character had attained to a high and responsible position in the firm of Dalgety and Co. Our brother was blessed with intellectual gifts of a very high order, and was considered an expert in his profession. He was also a lecturer at the Working Men's College, and won honors more honorable than any ever won on fields of blood. His religion was not a mere lip religion of the gushing or emotional type, but it ruled his conscience and determined his every action, while by his unassuming manners, his uniform courtesy and affability, he gained the confidence of and endeared himself to us all. None who came in contact with him could doubt but that he was one of those disciples whom Jesus would love. In spite of his exhausting everyday duties none spent his Sundays more laboriously than he, few were more regular in their attendance at the services on the Lord's day. He had been superintendent of the Sunday School, he had been a deacon and the secretary of the church, he labored more abundantly than us all. No words can adequately express the loss the church has sustained, while every brother and sister deeply deplores his early demise. As a son, a husband, a citizen and a disciple he evinced the depth, sincerity and reality of his faith in God as he sought to discharge every duty faithfully and well. Although out of sight, it will be long before his name fades from the recollection of the members of the church. His remains on Saturday afternoon were laid to rest surrounded by brethren from many of the suburban churches who came to mingle their tears with ours over his pathetic end. So shocked and overcome were the members at South Melbourne that by special request the services of Bro. Morro from Lygon-st. had

to be secured to perform the last rites of love and affection at both the house and the grave. If the members were so grieved and prostrated at his loss, what words can express the grief of his wife? But three short years of married life, and her dear one called away! We can but commend her to the God of all comfort, who has promised to be a husband to the widow and a father to the fatherless.

"Now the laborer's task is o'er,  
 Now the battle-day is past;  
 Now upon the farther shore  
 Lands the voyager at last.  
 Father, in thy gracious keeping  
 Leave we now our brother sleeping."

S. Melb.

W. MERRISON.

### Coming Events.

Observe the time of their coming.—Jeremiah 23: 7.

**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.

**OCT. 6 & 9.**—North Richmond Church ANNI-VERSARY. F. M. Ludbrook, Sunday Afternoon, in Chapel. Thos. Hagger, Sunday evening, in Town Hall. Tea meeting in Chapel, Wednesday, 6.15 p.m. Tickets, 9d. Public Meeting in Town Hall at 8 p.m. Speakers—J. Johnston, H. G. Harward, A. J. Saunders. Anthems by Church Choir. Musical items by Nat Haddow and party.

#### S. A. HOME MISSION

|                    |    |    |         |
|--------------------|----|----|---------|
| Broken Hill Church | .. | .. | £2 10 7 |
| Henley Beach       | .. | .. | 0 10 0  |
| Long Plain         | .. | .. | 4 10 0  |
| Hindmarsh          | .. | .. | 2 8 0   |
| Lochiel            | .. | .. | 2 10 3  |
| Millicent          | .. | .. | 1 0 0   |
| Strathalbyn        | .. | .. | 5 0 6   |
| York               | .. | .. | 2 10 0  |
| Bro. Gordon        | .. | .. | 1 5 0   |
| .. T. G. Storer    | .. | .. | 1 1 0   |
| .. W. T. Binney    | .. | .. | 2 0 0   |
| Sister Messner     | .. | .. | 0 10 0  |
| .. McLeod          | .. | .. | 0 10 0  |
| .. M. Bain         | .. | .. | 0 2 0   |
| .. M. Collins      | .. | .. | 0 2 0   |
| .. Grapes          | .. | .. | 0 2 0   |
| .. J. J. Bain      | .. | .. | 0 4 0   |
| Bro. Pappin        | .. | .. | 1 0 0   |
| Alma Church        | .. | .. | 5 0 0   |

£32 15 4

#### RECEIVED SINCE CONFERENCE.

|                                    |    |         |
|------------------------------------|----|---------|
| North Adelaide and Prospect Church | .. | 8 7 3   |
| 12 AUS. CHRISTIANS                 | .. | 0 1 0   |
| Bro. Donald Gordon                 | .. | 1 0 0   |
| Sister Hussey                      | .. | 1 0 0   |
| Dalkey Church                      | .. | 1 12 6  |
| Conference Collection              | .. | 34 2 9½ |

£46 3 6½

Weller-st., Goodwood, or T. G. STORER, Treasurer.  
 65 Gouger-st., City.

#### VICTORIAN MISSION FUND.

|                                     |    |        |
|-------------------------------------|----|--------|
| Church, Shepparton                  | .. | £3 0 0 |
| .. Toolamba                         | .. | 2 0 0  |
| Surrey Hills, per Sister Lynch      | .. | 0 18 8 |
| Disciples at Stawell, per T. Hagger | .. | 0 10 0 |

£6 8 8

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

#### WANTED.

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



# Sisters' Department.

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

"The love of Christ constraineth us."

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

## SUPERINTENDENTS OF DEPARTMENTS.

- Foreign Mission—Mrs. Huntsman.
  - Sunday School—Mrs. Schofield.
  - Temperance—Mrs. Millis.
  - Dorcas—Mrs. W. C. Craigie.
  - Prayer Meeting—Mrs. Chown.
  - Hospital Visitation—Mrs. Walker.
  - Home Missions—Mrs. Pittman.
- To whom reports should be sent.

## PERSONAL CHARM.

The women who are most loved are not by any means always the most beautiful; but they have that indescribable something that, for lack of a better term, we call personal charm. Their natural and gracious manner, their thoughtfulness for others, the blended good sense and wit of their conversation, and, above all, their mysterious power of sympathy, draw the hearts of friends to them. It is strange how you are often thoroughly disillusionised the moment a woman opens her mouth. You think to yourself, as you notice the classic contour of face, what a charming personality she must be! But the lines about her mouth as she begins to speak, her choice of words, her hard and rasping tone, lead to an instant revision of the opinion. Again, have you not often found that a rather plain and unattractive face has been lit up in conversation with an inner light, that the liquid tones of a well modulated voice have stolen into your heart, and that delicacy of insight has captured your imagination? Beauty of spirit has more than made up for the lack of physical attractiveness. And there are no accomplishments of music, art or languages that are quite so winsome as sanity, efficiency and sympathy.—*The Watchman.*

## EXECUTIVE.

Mrs. F. M. Ludbrook presided over the meeting held on 6th September. Mrs. J. A. Davies urged the sisters to greater interest in the various departments of work. It was resolved to hold a united sisters' prayer meeting quarterly, to which all sisters are invited—the first to be held on Friday, 4th October, at 3 o'clock, in Swanston-street.

The following additions were reported from Sunday Schools:—Ascot Vale, 1; Balmains-street, 1; Collingwood, 1; Brunswick, 1; Footscray, 1; Swanston-street, 1.

Re the sending of box to Miss Thompson, a message was received per the F.M. Committee, that it would be wiser to collect money towards same, which might be more judiciously expended in India.

At the close of meeting the various committees met, and talked over their several departments of work, after which a short prayer meeting was held.

Next meeting—October 4th.

## Is Life Worth Living?

Life is worth living if we live aright,  
Eyes to the front, the final aim in view—  
The end when all aims trivial or untrue  
Must burst like airy bubbles on our sight.

Life is worth living if we do our best—  
Our best is often greater than we dream.  
Immortal souls with mighty forces teem;  
They are revealed by him who makes the quest.

Life is worth living when we strive to be  
Of greater use to-morrow than to-day,  
Moulding ourselves from rough, unsightly clay  
To something lovely for the world to see.

ELLA WHEELER WILCOX.

## DORCAS.

The usual monthly meeting of united Dorcas was held on the third Thursday at Lygon-street. There were present 12 sisters, and 21 pairs of slippers were made and sent to the Homœopathic Hospital. A letter of grateful acknowledgment was received from the matron.

The rally for the Burwood Boys' Home was held on the 4th inst. Eleven sisters were present; thirty-three garments were repaired. Eight shirts were made and sent by Mrs. Zelius, and twelve articles were donated by Mrs. A. Kemp.

The committee appeal to the sisterhood to help them in their efforts to succour those in need, either by donations of money or material, as well as assistance in sewing.

Next united meeting—Lygon-street, from 10.30 to 4.30, September 19th.

Next Burwood Boys' rally—October 2nd, Swanston-street Lecture Hall, 10 a.m.

M. CRAIGIE, Supt.

## HOME MISSIONS.

Two visits have been paid this month—viz., Lygon-street and Richmond. At the latter place we had a splendid meeting, with good singing. All listened with marked attention. The brethren and sisters gave us a cordial welcome, and expressed the hope that we would visit them again.

L.P.

30/8/01.

## SISTERS' PRAYER MEETINGS.

The meetings at North Fitzroy are well attended, the average being 17.

The sisters at Swanston-street held their first prayer meeting on 22nd ult. Quite a number of sisters were present, and a very profitable time was spent.

A. C. CHOWN.

## TEMPERANCE.

The Alliance meetings have been well attended, and the most successful, from an educational point of view, held for some time.

A Band of Hope has been commenced at Footscray with 70 members.

North Melbourne held a temperance meeting on 20th ult. with fair attendance. Lantern views and an address by Mr. Cook comprised the programme. There were 28 pledges taken.

S. MILLIS, Supt.

## Acknowledgments.

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

### N.Z. MAORI MISSION.

|  |           |
|--|-----------|
| Auckland Church Quarterly Contribution | £8 16 0   |
| Bro. C. A. Wood, Thames                | .. 0 10 0 |
| Bro. A. G. Freeman Hikurangi           | .. 0 5 0  |
|  | £9 11 0   |

With thanks,

9th Sept. T. J. BULL, Treasurer.

### TASMANIAN HOME MISSIONARY FUND.

|                     |                     |
|---------------------|---------------------|
| Church, Bream Creek | .. £5 0 0           |
| Church, Zeehan      | .. .. 2 0 0         |
|                     | C. M. GORDON, Sec.  |
|                     | W. A. ADAMS, Treas. |

### BURWOOD BOYS' HOME.

|                                       |              |
|---------------------------------------|--------------|
| JUNE.                                 |              |
| Mrs. Burn, Hawthorn                   | .. £0 6 0    |
| McMeikan Bros., Melbourne             | .. .. 0 10 6 |
| Jas. Service & Co.                    | .. .. 1 1 0  |
| Robt. Harper & Co.                    | .. .. 1 1 0  |
| Duncan & Waller                       | .. .. 0 10 0 |
| Stephen Laver & Loch                  | .. .. 1 1 0  |
| A. H., Melbourne                      | .. .. 2 2 0  |
| Miss Campbell, Auburn                 | .. .. 0 5 0  |
| Mr. H. J. M. Campbell, Portland       | .. .. 1 0 0  |
| Mr. A. P. Lloyd, Korrumburra          | .. .. 1 1 0  |
| Parker & Bird, Hawthorn               | .. .. 1 1 0  |
| Wm. Crosby & Co., Melbourne           | .. .. 1 0 0  |
| L.S.B., Richmond                      | .. .. 1 0 0  |
| Mr. Alf. Mellor, Canterbury           | .. .. 0 10 6 |
| Miss T. Thompson                      | .. .. 0 10 0 |
| Little Rupert                         | .. .. 0 5 0  |
| Mrs. Styles, Croydon                  | .. .. 0 2 6  |
| Mrs. McMasters                        | .. .. 0 10 0 |
| John Darling and Son                  | .. .. 1 1 0  |
| T. Brunton and Co.                    | .. .. 1 1 0  |
| Inasmuch, per W.S.                    | .. .. 2 10 0 |
| C. of C. S.S., Malvern, per Mrs. Dunn | .. .. 0 3 6  |
| Hawthorn Concert                      | .. .. 20 0 0 |
| Collector                             | .. .. 5 16 7 |
| C. of C. Nth Melbourne                | .. .. 1 18 6 |
| C. of C., Dandenong                   | .. .. 0 19 6 |
| C. of C. S.S., Swanston-st.           | .. .. 1 1 1  |
| " " Enmore, N.S.W., per H. M. Horsley | .. .. 1 12 6 |
| " " Anniversary, Newmarket            | .. .. 0 17 1 |
| " " South Yarra                       | .. .. 0 14 6 |
| " " Moree, N.S.W.                     | .. .. 1 0 0  |
| Boys' Friends                         | .. .. 4 2 6  |
| Sales of Plants, etc.                 | .. .. 3 8 6  |

### JULY.

|                            |              |
|----------------------------|--------------|
| Collector                  | .. £9 4 1    |
| C. of C., Gormanton, Q.    | .. .. 2 0 0  |
| " " Point Sturt, S.A.      | .. .. 0 18 0 |
| " " S.S., Mornington, N.Z. | .. .. 0 19 6 |
| Sales of Plants, etc.      | .. .. 0 17 6 |

### AUGUST.

|   |           |
|---|-----------|
| Miss Thompson, Port Melbourne               | .. 0 7 6  |
| Mr. H. Hill, sen., Burwood                  | .. 0 10 0 |
| Dr. A. J. Scott, Hawthorn                   | .. 1 0 0  |
| Mrs. Barnett, Upper Hawthorn                | .. 0 5 0  |
| Friends, per Mr. T. J. Cook                 | .. 0 5 4  |
| Boys' Relatives                             | .. 2 12 6 |
| Sales Plants and Produce                    | .. 5 12 5 |
| Collector                                   | .. 16 5 2 |
| C. of C., Ann-st., Brisbane, per R. Patrick | .. 0 12 2 |
| " " Alma, S.A., per R. Harkness             | .. 1 0 0  |
| " " S.S., Toolamba, per Miss E. R. Anderson | .. 0 10 0 |
| " " S.S., Malvern, per D. E. Pittman        | .. 1 0 0  |
| " " S.S., Campbell-st., Sydney              | .. 0 7 0  |
| " " S.S., Subiaco, W.A., per A.G. Payne     | .. 0 10 0 |
| " " Point Sturt, per A. W. Pearce           | .. 0 2 0  |
| " " Dunedin, per Bro. James Lowe            | .. 4 0 0  |
| " " S.S., Footscray                         | .. 1 10 0 |
| " " S.S., Woollabra, N.S.W.                 | .. 1 9 6  |
| Box, Sister Vowles, Ascot Vale              | .. 0 9 6  |
| Concert at Geelong, per A. J. Mattingley    | .. 0 10 0 |

### FOREIGN MISSION FUND.

|  |                       |
|--|-----------------------|
| VICTORIA.  |                       |
| Malvern Mission Band (previously acknowledged as from Miss Hill) | .. 1 0 0              |
| Church, South Yarra, per Mrs. Lewis                              | .. 2 13 0             |
| ROBERT LYALL, Treas.   | F. M. LUDBROOK, Sec.  |
| 39 Leveson-st., N. Melb.   | 121 Collins-st., Melb |



Sunday School Commentaries

FOR 1902.

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

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

2. THE LESSON MENTOR. Lessons suitable for classes with scholars from 8 to 12 years old. Price, Cash with order, 1/6; On Delivery, 1/9.

3. THE LESSON HELPER. Lessons suitable for classes with scholars from 12 to 16 years old. Price, Cash with order, 2/-; On Delivery, 2/3.

4. THE CHRISTIAN SUNDAY SCHOOL COMMENTARY. For Advanced Classes, Bible Classes, &c. It is a valuable book, not only for Sunday School Teachers, but for any one engaged in the study of God's Word. Price, Cash with order, 4/-; On Delivery, 4/6.

5. THE STANDARD SUNDAY SCHOOL COMMENTARY. Embellished with new maps, helpful diagrams, chronological charts, black-board illustrations, instructive tables, and hundreds of pictures. Price, Library Edition, Cash with Order, 4/-; On Delivery, 4/6. Limp Cloth, Cash with Order, 3/-; On Delivery, 3/6.

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

SEND ALL ORDERS TO

**Austral Publishing Co.,**

528 Elizabeth Street, Melbourne

"A Worker's Dream" tells this story: I sat down in my own chair, wearied and worn with my work, and soon I fell asleep. Suddenly a stranger entered the room, carrying about his person measures, chemical agents and implements. Extending his hand, he said, "How is your zeal?" Instantly I conceived it as of physical proportion, and putting my hand into my bosom brought it forth and presented it for inspection. Placing it in his scales, he carefully weighed it and said, "One hundred pounds." Then I felt much satisfaction; but he took the mass, broke it to atoms, and put it into his crucible and put it into the fire. When the whole was fused he set it aside to cool; afterward he turned it out, struck it with his hammer and it fell apart. Then he severally weighed and tested the parts, making minute notes as he proceeded. Having finished, he gave the notes to me with a look of commingled sorrow and compassion, and simply said, "May God save you!" and left the room. The notes read as follows:—

ANALYSIS OF THE ZEAL OF JUNIUS,  
*A Candidate for the Crown of Glory.*

Weighted, en masse, 100 lbs.

On analysis there proves to be—

|                            |    |       |  |
|----------------------------|----|-------|--|
| Bigotry .. .. .            | 11 | parts | WOOD,<br>HAY and<br>STUBBLE.<br>I Cor. 3: 10-16. |
| Personal ambition .. .     | 22 | "     |  |
| Love of praise .. .        | 19 | "     |  |
| Pride of denomination .. . | 15 | "     |  |
| Pride of talent .. .       | 14 | "     |  |
| Love of authority .. .     | 12 | "     | PURE ZEAL.                                       |
| Love of God .. .           | 4  | "     |  |
| Love of man .. .           | 3  | "     |  |

100

DENTISTRY.

MR. E. FITZGERALD,

Formerly Six Years with Mr. A. J. HALL,

Twelve Years Head Assistant

And Manager to the Late—+—

MR. J. DOUBLEDAY.

179 Lygon St., Carlton,

West Side, Nine Doors from Grattan St.

McIntyre Bros.



1/3 Tea

McIntyre Bros. 1/3 Tea.

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

Obtainable ONLY from

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

And Branches:

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

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

A. J. RAYBOULD,

Undertaker and Embalmer.

Head Office—232 CHAPEL ST., PRAHRAN.

Branches at—

High-st., Armadale, and Station-st., Malvern.  
Funerals Furnished in Town or Country at Moderate Charges.

Burton and Knox,

CARRIAGE BUILDERS,

Have taken the old established business of C. W. REEVES & Co., 106 Flinders Lane East, Melbourne (Show Room and Repair Shop.)

Factory: Burwood-Road, Hawthorn  
Finest Work at Lowest Prices. Telephone 351

**One Year's Free Trial**

We will ship a Cornish Piano or a Cornish Organ anywhere upon the distinct understanding that if it is not satisfactory to the purchaser after twelve months' use, we will take it back. Could anything be fairer, anything more liberal than this unique plan of selling

**Cornish Pianos and Organs.**

This is the most liberal offer ever made. It would be impossible for us to make it if it could not be supported by the strongest evidence of our absolute reliability. We guarantee every instrument for twenty-five years, and we back up each purchase with a personal guarantee endorsed by a business reputation of fifty years, and property worth over a million dollars.

FOR FULL PARTICULARS OF THIS WORLD FAMED CORNISH PLAN, send for our *New Souvenir Catalogue*—a work of art with handsome colored illustrations. We send it absolutely free.

£8 and upwards.

Over a Quarter of a Million Satisfied Customers.

With every Cornish Piano we send a Cornish Patent Musical Attachment which correctly imitates the Harp, Guitars, Banjo, Mandolin, etc. This can only be had with the Cornish Piano.

For references, consult your bank, our bank, any bank.

**CORNISH & COMPANY,**  
(Established 50 Years)  
Washington, N. J.

£45

Orders for above will be received by the  
**Austral Publishing Co.,**  
528 Elizabeth St., Melbourne.

**A. L. CRICHTON,**  
BAKER + AND + CATERER.  
FACTORY: RANKINE'S RD., KENSINGTON.  
BRANCH: RACECOURSE RD.  
Bread and Pastry Delivered in All Suburbs  
Table Requisites of Every Description on Hire.

**FRANCIS W. DREDGE**  
(Late with W. G. Raven.)  
Furnishing Undertaker.  
HEAD OFFICE: 101 QUEENS PARADE,  
CLIFTON HILL.  
Branch: 224 HIGH STREET, NORTHCOLE.  
All Funerals Furnished at Reasonable Figures.  
Country Orders a Speciality.