

Australian Christian.

CIRCULATING AMONGST

CHURCHES OF CHRIST

In Australian Colonies, New Zealand and Tasmania, for the Advocacy of Good and Right and Truth.

"He wrought good and right and truth before the Lord . . . with all his heart and prospered."—2 Chron. 31 : 20-21

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Editorial Notes.

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

The Gambling Mania.

The *Southern Cross* draws attention to the intensity of the gambling passion as indicated in the Victorian Post Office report for 1897. "128,338 registered letters were sent from Victoria to 'Tattersall,' the name under which George Adams carries on his gambling sweeps in Tasmania. Each one of these letters, of course, contained a sum of money, usually £2 for investment in these sweeps." That is at least one such letter for every ten persons in the colony. The people of the other colonies probably sent their money on the same scale. Our contemporary puts the case very mildly when it says: "This great stream of money flowing towards a vicious end is surely a most significant and melancholy fact."

N.S.W. Drink Bill for 1897.

The Rev. F. B. Boyce has published the Drink Bill for 1897. His figures are based on official statistics, and may be regarded as approximately correct. Of course he does not include additions to the amount of drink made by doctoring or watering liquors after they have passed the customs, nor spirits illicitly distilled, so that it is certain the amount spent is rather larger than he gives. The total sum for spirits, wines and beers amounted to £4,102,160 or £3 2s. 7d. per head in a population of 1,310,550. This is a decrease on last year of £4,136, or 1/3 per head. It is pleasing to learn that there has been a steady decrease in drinking since 1881, when the amount spent was £5 4s. 5d. per head. However, £15 12s. 11d. is a large sum for every family of five in the province. During the last eleven years the enormous amount of £49,654,526 has been spent, wasted, in drink in New South Wales. Had it been simply wasted it would not have been so bad, but it was worse than wasted. The colony has been thrilled with the story of the

terrible colliery accident near Newcastle in which fifteen men lost their lives, but such a calamity occurs every week through alcohol, for we are told that "two or three persons every day on the average die in N.S.W. by drink." Is it not wonderful that such a murderous business is licensed by law and encouraged by Christians?

The Salvation Army.

No people understand better the value of large advertisements than the Salvation Army. The "Intercolonial Congress" held in Sydney and later in Melbourne, with its "spectacular marches," grotesque processions, "blood and fire" enthusiasm, comic public speeches and peculiar mixture of the sacred and the silly, has served the purpose of keeping the Army work well before the public. There is much in this movement worthy of hearty commendation. However we may object to some of their methods of work, to their ignoring of the ordinances of Christ, and to many of their doctrines, we rejoice in the success of the Prison Brigade, Rescue Home and Social Reform work. Their practical application of the principles of Christianity to the criminal and degraded has won them sympathy from all directions. It is safe to say that had they confined their work to the proclamation of their doctrines along the lines of burlesque and buffoonery their influence in the world would have been comparatively small. After making allowance for the exaggerated reports they publish, it must be evident to all that a vast amount of solid good is accomplished. We believe this is done not because of, but in spite of the excrescences they have added to the teachings of the New Testament, and which tend to repel many who would otherwise sympathise more heartily with their work. What is to be the future of this movement? The "General" by his immense personal influence has kept the Army up to the present pretty well under his control. There have been several small breaches and many able men have from time to time seceded, but so far the only really important

division is that in America, where his son, Mr. Ballington Booth, is the leader of a large and flourishing body of dissenters known as "Volunteers." Thoughtful people are wondering what will be the result when the strong personality and organising ability of the "General" are no longer felt. Will his successor, whoever he may be, possess the administrative power and influence of the present ruler? It is not unlikely that the schism in America will be followed by others in various parts of the world, even during the "General's" lifetime, as the organisation becomes widespread and unwieldy, and after his death it is reasonable to suppose that no man will ever be able to occupy his position in the hearts of the people.

Religious Advertisements.

A glance over the religious advertisements in one of the large city Saturday papers is always interesting, and the announcements provide food for reflection. It will be noticed that special prominence is given to the musical part of the Sunday's entertainment. In a recent Melbourne *Age* over thirty of those catering for the public ear offer vocal or instrumental music as a special attraction. These represent nearly all the bodies advertising (except "Churches of Christ"), from the most aristocratic down to the atheists, who, after announcing a musical programme, significantly add, "All silver." The Free-thinkers are notoriously anything but free givers, and have therefore to be stimulated by their leaders in this public way. The anthem "As Pants the Hart" (*Spear*) is advertised by one church. It seems strange to find the impassioned language of David's soul, "As the hart panteth after the water brook, so panteth my soul after thee, O God," sung by an engaged choir to attract and please the critical taste of men who make no pretension to pant after God. But turning from the anthems, solos, orchestral selections, and other musical displays of the day, we note the subjects of the sermons or addresses. Among them are, "Bricks Without Straw," "Dust and Dis-

case," "The Ideal Employer," "Habitual Drunkenness, Can it be Cured?" "Cricket," "Olive Tree Christians," "Past, Present and Future," "The Power of Suggestion," "Nagging Wives," "Appolonius the Pagan Christ." We suppose the object in engaging musicians and selecting such subjects is to attract the public; but we question whether these churches are more successful in that respect than those which present the gospel of Christ as the great attraction to the world. It is a simple fact that while other things fail to permanently influence men they turn readily to the old truth. We believe the records of churches support this conviction, and that where the great facts of the gospel are faithfully and persistently presented, and the conditions of salvation are clearly preached, there men will be won to devote their lives to Christ, and there will be found the elements of permanent success.

THE

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A. B. Maason - - - Managing Editor.

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The Leader.

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

Old Words in New Settings.

GLORY.

There are two main points of view from which we can consider the subject of "glory."

The first of these is that in which we behold it in its worldly setting, and the second is that in which we see it in its divine. In estimating the value of these it will only be fair to hear what the exponents of each have to say, after which we will be in a position to form an opinion of the respective merits of that which is of the world and of that which is of heaven. Let us then in the first place hear what the world has to say. In the literary world no better witness could be found than the poet Pope, who sought and found such glory as the world had to give him. This is what he thought of it:—

"Who pants for glory, finds but short repose,
A breath revives him, or a breath o'erthrows."

Here, the first witness gives evidence as to the transient and unsubstantial nature of earthly glory—its life is measured by a breath. Of a like opinion is Wordsworth, a poet of still higher calibre, for he asks "What is glory?" and the answer he gives us is short and pregnant—"in the socket see how dying tapers flare!" And Shakespeare, the greatest of them all, can say no better than that "glory is like a circle in the water which never ceaseth to enlarge itself, till, by broad spreading, it disperses to naught." And if we pass from poets to essayists, we do not seem to do much better. Montaigne, the cleverest, most cynical and worldly of them, thus testifies: "He that first likened glory to a shadow did better than he was aware of. They are both of them things exceedingly vain. Glory also, like a shadow, goes sometimes before the body, and sometimes in length infinitely exceeds it." From these, it is evident that the glory the world has to offer is worth very little. Those who seek it, and perchance find it, discover, when it is too late, that the price they paid for it was too high, and learn in bitterness of spirit that that which they sought only seemed desirable when afar, and lost all value as soon as the hand grasped it. Yet to many worldlings, glory seems the one desirable thing in life, and to achieve it they are prepared to sacrifice the best gifts God has given them, until as Shakespeare says, "Glory grows guilty of detested crimes." Even a pagan philosopher like Pliny, could teach our modern worldling better things. "True glory," he says, "consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living in it." This Pliny, who reported the doings of the early Christians to the Emperor Trajan, must have caught some of the spirit of the teaching of those whom he watched, for the sentiment he expresses is in advance of the age in which he lived.

Those who think that mere worldly pomp or magnificence may pass for glory, are invited to ponder over the words of Jesus, "Consider the lilies of the field, how they grow; they toil not, neither do they spin, yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." A simple flower of the field, according to the divine view, has a greater glory than all the splendor with which a king like Solomon could surround his throne. It may not seem so to some, for with many, a glittering piece of tinsel counts for more than any of the beautiful gifts which God has planted in nature's garden. The civilised man, after all, is not much higher than the savage, who would sell his birthright for a few sparkling beads. Even glory of the higher sort, such as that which involves physical prowess, is not always of such a nature as to command unqualified admiration. Bravery manifested in the saving of life may properly be regarded as glorious, but bravery in mere slaughter must certainly take a lower place.

All true glory comes from God, and is therefore God-like. The psalmist saw the glory of God in the universe. "The heavens," he said, "declare the glory of God, and the firmament showeth his handiwork." In those ancient days, men gazed up into the starry heaven, and it spoke to them of the glory of God. "Day unto day uttereth speech, and night unto night showeth knowledge." The same open book is ours also, and dull scholars we must be, if from its pages we do not read something which tells us of the glory of God. But while the mind may contemplate with wonder and amazement

"The spacious firmament on high,
With all the blue ethereal sky,"

and see in the "spangled heavens" some of the glories of creation, yet, after all, these are but the hem of God's garment. All these truly are the work of his hand, but their glory will fade away—"they all shall wax old as a garment." If we want to see the everlasting glory of God we must turn our gaze elsewhere and let it rest upon the face of the Son of God. "Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This is the glory that has substance in it, and which endures for ever. It has in it the promise and the power of the eternal glory yet to be revealed, and of which Paul speaks when he says, "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." Paul felt that the Greek word which stands for "glory" lacked something. It had not the solidity of the Hebrew. The same word in the Hebrew signifies also "weight and substance," and so he speaks

of a "weight of glory." When Paul spoke of heavenly things, he seems to have felt the extreme poverty of language to set forth the ideas that thronged his brain. The language of earth is not that of heaven, and when we reach the land of glory we may expect to find a freer utterance for those thoughts which now, in our higher moments, struggle in vain to find adequate expression.

The idea expressed by Paul in 2 Cor. 4: 17 is beautifully set forth by Alford, in the following lines:—

"Hast thou not marked how close together linked
 Glory and sadness walk; how never a flower
 Were half so beautiful, did we not know
 That it must droop and wither? Deem not then
 That all the anguish-cries of this great world
 Which reach us as we stand, find not in heaven
 Fit greeting; there are those who minister
 Outside the golden gates to purify
 The sorrow and joy that enter there.
 And I have heard from that bright visitant
 Who comes to me each night where my small flock
 Is folded safe, by wearied nature left
 To the Great Shepherd who can never sleep,
 That oftimes the pale and weeping souls
 Dazzle them as they pass to meet their Lord
 In glittering frost-ropes of the purest spar,
 Circled with many crowns; and oftentimes
 One who was joyous all, and in the world
 Shone like a star, comes drooping in a mist
 And falters at the steep and narrow stair,
 Nor enters, until with sprinkling and with words,
 The shadow of the earthly melt away."

Original Contributions.

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

"Things As They Are."

A. C. RANKINE.

It would be a good thing for the church and the world too, if all who professed to serve the Lord Jesus Christ were genuine, sincere Christians; but all are not. It would be a good thing for the church and the world too, if all that is done in the name of Christ only harmonised with the divine word; but it does not. Consequently, in Christendom, to-day, there are all sorts of characters, and all kinds of teachings. And so where the light is not the darkness reigns, and where the darkness is not the light reigns. "But if the light that is in them be darkness, how great is that darkness!" Many who profess to have "the light" seem by their "walk and conversation" to show they are utterly destitute of the same. "The entrance of thy word giveth light," and if we walk in the light we must walk according to the truth, or the word which finds a lodgement in our hearts. Now, what is the condition of affairs with the majority of churches to-day? And here let me say, I am not writing in this pessimistic way because I am in the habit of viewing things through pessimistic spectacles. We are about to deal with things as they are.

On every hand the cry is rising from the hearts and lips of consecrated men and women concerning the utter indifference to the claims of the Lord and his gospel, now

being manifested in all communities. Thinking men of the day of different religious persuasions view with alarm the apathy of people in general concerning their spiritual welfare. I write as far as Adelaide and surroundings are concerned. There are large chapels, each capable of holding several hundreds of people, which on Lord's days are not one-third filled. And yet there is a large population all around. And what is true of Adelaide is true of other large cities in Australasia, yea, and throughout the world. It does seem to the mind of a critical observer that somehow or somewhere, something is seriously wrong. Those at the head of affairs in churches nowadays, instead of finding their work a pleasure, find it extremely difficult and laborious. "Nothing succeeds like success," but in the majority of cases success is out of the question, even looking at the matter from a human standpoint. "When everything goes with a swing," then the worker's heart is cheered, but it seems as if drooping, discouraged hearts were the order of the day in these times of religious indifference and spiritual declension. Let it not be thought I am a discouraged worker in the vineyard of the Lord, and my own experience is here being related. No man has more cause to be thankful to God for encouragement received than the writer of these lines. At the same time I am painfully aware of the extreme difficulties by which many workers for Christ are confronted.

The question is ever and anon being discussed, "How to reach the masses," and yet the masses are still outside the bounds of church influence. They have not yet been reached, and they never will be reached until "fishers of men" throw out such baits as will make it worth while for men to bite. The old proverb says, "You can't catch old birds with chaff," and is it not a fact that there are scores of men and women now associated with the masses who once were acknowledged supporters of churches? Why are they not now under the wing of the church? Why are they where they now are? "Because," say they, "we tried church life and there was nothing in it." The excuse presented may or may not be genuine, but as far as we can see, in some cases, it is valid. From what goes on in some quarters in the name of religion, no wonder thoughtful minds revolt at practices indulged in so utterly inconsistent with the principles of the doctrine of Christ. The church is always represented as being antagonistic to the world, and often people have become associated with a church only to find that things are not what they seem, that practically there is no difference between being in the church and out of it. There is no line of demarcation. The church is in the world, and the world is in the church. So many turn away in utter disgust and go on as formerly. I am not excusing men and women for living in sin, and keeping aloof from church services, but something must be allowed in those cases where men have made the attempt to do, and serve the right, only to find discouragement and deadening influences, where they hoped to meet with encouragement and life giving power.

The problem for the many which has not yet been solved, viz., "How to reach the

masses," is apparently a difficult one, and yet surely it is not incapable of solution. To charge the figure, surely it is not a mountain so precipitous as to defy ascent, or a yawning chasm that cannot be bridged! That a large majority of all classes of the community are unsympathetic towards churches generally cannot be denied. Some few months ago, in returning from a preaching appointment one Lord's day evening, I came through the streets of Adelaide. The two main thoroughfares were thronged with young men and young women principally, who, all during church service hours and long after, were parading the streets. There were literally hundreds of them thus engaged. And this is constantly going on.

At the Adelaide Ministerial Association meeting a short time ago, several ministers of religion were lamenting the fact that the young men and women were nowadays a small minority in church meetings, and allusion was made to the state of things just described. And the worst of it is, such statements are all too true.

We may be charged with putting the black side before the public gaze, and painting a darker picture than is warranted. But we must not forget that as is the landscape before the eye of the master artist so the picture will be. We make bold to state, without fear of being challenged, that churches generally find it extremely difficult to retain their hold of the young and rising generation; especially would this apply to young men. Taking all things into consideration one cannot help feeling that a great amount of indifference is manifested in these times, by those who are among the masses, to spiritual things, and considering the vast amount of labor expended, the increase to the number of the saved is by no means anything like what it should be.

But take a peep into the "inner circle." How are things within the churches themselves? Certainly not what could be desired. At the beginning we anticipated a little. There is a great amount of laxity among church-goers concerning their duty towards God and man. Many so-called Christians are not what they might be, not what they are commanded to be. It is no use attempting to cleanse the outside of the platter while all within is full of corruption. So what is urgently needed now is a reformation within a Reformation. How little of pure God-like love is seen among church members of our day! How poor the church generally is in consecration of heart and life to the King!

The backsliding that is now going on in all quarters is great indeed. Many there are who "have a name to live, but are dead." The leakage from all churches is anything but small. A dead formality is visible on all sides. In delivering the president's address at the Wesleyan Conference which has just closed in Adelaide, the "Rev." J. Berry stated that "a great reformation was needed in the Wesleyan Church generally. The church was suffering from ecclesiastical heart disease. If a sinner became awakened and wished to join the church, he would find there was no living church to join." Such, among others of a like nature, were the statements made by the above minister, and undoubtedly the measure taken was made with the proper gauge.

The lukewarmness, however, is far more widespread than confined to one particular section of Christendom. The Church of Christ is not free from the disease. The church with which we are identified pleads for a return to Apostolic Christianity. But let us not make a mistake. We may have the form, and yet be destitute of the power. Those apostolic Christians and primitive disciples were in dead earnest. There was no sham, no lukewarmness about them. To be apostolic we must as a church be in dead earnest too. But alas! many of the members of the church seem to have no conception whatever of what it means to be a true child of God. They have believed, been baptised, and received into the church, and still there is something wrong. The wrong that exists should be righted if possible.

From all that has been stated, and we sincerely believe rightly stated, and from many other considerations which might have been penned had space permitted, we conclude that a great evil exists in Christendom in this generation.

The question might be asked, Can a remedy be suggested to meet the evil? We answer, To a certain extent we believe it can. We have no intention at this time of going into the matter at length. As far as getting the masses within the influence of church life, let it be noted, we believe there is only one way for it to be done, viz., By the preaching of "the truth, the whole truth, and nothing but the truth." The gospel, pure and simple, is what the world is longing for. Men are asking for bread, and those who profess to be stewards of the grace of God are offering them a stone. This has been going on so long that people have become estranged from the church. Let preachers preach "the word," let Christ be uplifted as the divine and only Saviour, and the attraction will be so great that empty chapels will be filled, and sinners in large numbers will cry out for mercy and salvation. There is a tremendous attractive power in the cross of Christ. Preachers, instead of dealing with "side issues" so much, would find it more to their advantage to proclaim a dead but risen Jesus, a living Christ to give light, life and power to all that will follow him.

The theme of apostolic preachers was Jesus, and multitudes were drawn out of the "broad way" where the many are travelling. The gospel they preached is the same still to-day. I know of no reason why we should not have Pentecostal blessings in this age, unless it be that things as they are in church life nowadays are so diametrically opposed to the Spirit's teachings that the blessings are withheld.

There is one point we would like to touch upon ere we close. If Christians would only live up to their responsibilities and privileges they would commend the gospel of Christ to others. But why is it there are so many who seem destitute of the Spirit of Christ, who are professed Christians? I give it as my opinion, that many of them have never repented of sin. In fact, we hear very little of repentance preached in our day. It is all Believe, believe, believe, or Be baptised. But Peter, on the day of Pentecost, was very particular in telling the multitude who cried

out "What shall we do?" to "Repent," &c. Repentance must precede the baptism. To be God-like is to hate sin, and to abhor evil; to love the good, to do good, and to be good. The sooner, therefore, all carnality is put away from those who profess to serve the Lord, the sooner will the Holy Spirit come in all his power to work in us, through us, and by us for the salvation of the world.

Historical.

The First American Home

Of Thomas Campbell, and the First Meeting-house of the Brethren in America.



THOMAS CAMPBELL.

On this subject Mr. E. F. Acheson recently contributed an article to the *American Standard*, in which are to be found many interesting items concerning that great "man of God." Evidently unbiased by association and participation in the same work, and prejudiced "by no narrow sectarian views," the writer pays the highest tribute to the memory of Thomas Campbell and of his no less illustrious, and more prominent, son Alexander, and to the Restoration movement inaugurated by them in Pennsylvania four score years ago, which movement by its inherent merit was destined to spread to the West and South, and over all the lands of the earth, and the success of which in America was so phenomenal as to be characterised as "one of the marvels in a nation whose history is a succession of wonderful events."

The writer had exceptional facilities for obtaining his information, his family and that of Thos. Campbell having been on terms of intimate friendship. Both families were attached to Seceder congregations, and afterwards in America Mr. Campbell was the guest of the chronicler's grandfather, David Acheson. From the article the following facts are taken, either adopted or adapted.

Thomas Campbell was born in County Down, Ireland, on February 1st, 1763. In 1807 he sailed for America, arriving at Philadelphia in May of that year. Upon pre-

senting his credentials to the Seceder Synod, then in session, he was at once assigned to the Presbytery of Chartiers; so in a few months after landing he came to Washington. Here he had the joy of welcoming his family to America in 1809, Alexander having finished his education before leaving "home." In an adjoining field a house had been provided, where the Campbell family—its first occupants—found a resting-place. It was a small log house of one and a half stories, built on a sloping lot, and had a basement kitchen. The rooms were small, and the ceilings low. But, though a cheap house even for those times, it was comfortable and clean. The field has now been absorbed by the town, and is covered with buildings, but the house is still standing. At this time Mr. Campbell was in somewhat straitened circumstances. When engaged in his labors among his Seceder brethren, his remuneration was by no means princely; but even this was foregone, for, because of the bitter opposition to his advocacy of toleration of private judgment and Christian union upon the basis of the bible, he was compelled to formally renounce the authority of the Synod and to secede from the Seceders! An old Irish neighbor—Gen. Thos. Acheson, who with his brother David was engaged in a large mercantile business—was among his many sympathisers; and these brothers undertook to provide him a home. Thus the house above mentioned became his domicile. From Wm. Hoge, one of the proprietors of the town, two lots were purchased by article of agreement—the worst of the plot, often described as "a hole in the ground." These lots presented a frontage of one hundred and twenty feet to Bell-st. (now Wheeling-st.), and extended back along Second-st. (now College) two hundred and forty feet to Strawberry Alley. An annual ground rent of 8/4 was payable on October 1st of each year.

For about a year and a half, until the family removed to a small farm a few miles north-west of the town, this was the Campbell's home. Here on March 13th, 1811, a reception was given to Alexander Campbell and his bride the day after his first marriage.

After this removal, the house was let to numerous tenants for twenty years. In 1813 Thos. Acheson conveyed his one-half share to his brother for £120. At this time Washington's prospects were bright, and prices were high. Twenty years later, after the "boom," the property was sold to a Mr. John H. Smith for £50. A year after (1834), a colored butcher, Alfred B. Woods, obtained possession for £55; and he, in turn, the following year disposed of it to Joseph Smith, a shoemaker, for £80. Smith cut it into lots fronting on Second-street, and in 1854 sold the southern end, on which the Campbell house stood, to Margaret Wright for £130. Mrs. Wright, on taking possession, built an addition on the north side and otherwise improved it. The illustration given shows its present appearance. Occupying a good position, opposite the First Presbyterian Church building, to-day it would probably bring ten times the price Mrs. Wright gave for it.

The first meeting-house of the brethren in America was completed a few months after Thomas Campbell's removal from Washington. The farm of Paul Dunkle,



THE HOME.

now the property of Thos. Miller in Hopewell Township, was the honored situation. Though the building was small and cheap, yet the brethren (and fellow-feeling will surely cause a rush of sympathy as we learn the fact) could not pay for it. After two years' waiting, Mr. Boyd, the builder, sued George Sharp, one of the deacons, and Thomas Sharp, who made the contract, before Squire Uire for the balance due. On August 11th, 1813, judgment was entered on the Squire's docket for £19 10s., which was paid on May 9th, 1814. The entries on the docket run like this:—"Debt and interest, £19 10s.; Justice, 1s. 3d.; Constable, 2s. 7d.; Interest for nine months, 17s. 6½d.; Receiving 1s. 0½d.; Total, £20 12s. 5d. Pd. plff., £20 7s. 6½d." In 1813 Thomas Campbell removed to Cambridge, Ohio. After other congregations had been organised, and the membership of the Brush Run church much reduced by removals, the chapel fell into disuse. About the year 1842 it was purchased by George McFadden, who moved it to West Middleton and used it as a blacksmith's shop. McFadden was appointed Postmaster of district in 1869, and opened the office in this building. In the illustration, showing the building as it stands to-day, can be seen the hole in the door for dropping letters in.



THE MEETING-HOUSE.

Despite the difficulties and discouragements which were its portion in its natal hour, the Restoration movement quickly grew, and swept proudly onward, until now more than a million have fallen into line in the land of its birth alone. To the energy and constancy of the pioneers—to Thomas and Alexander Campbell—we owe much. Of the former it is said that "his personal qualities must have resembled those of the beloved disciple, while his son, Alexander, possessed more of the aggressive, impulsive spirit of Peter." Some of the results which may be attributed to their labors may best be told in Mr. Acheson's own words:—

"The people who four score years ago could not pay a paltry debt on their first church edifice, now contribute millions annually for the spread of the gospel; they are successfully engaged in mission work in China, Japan, Scandinavia, Turkey, India and South America; they have thirty-six State Missionary Societies; they control five universities, nineteen colleges and five academies; they publish one quarterly, five semi-monthly, eight monthly, and nine weekly papers, and eleven Sunday-school papers; they have over 6,000 church organisations, 4,000 ministers, and 800,000 communicants. Truly the work of these two Irish preachers has borne wonderful fruit." A.R.M.

The Early History of the Church of Christ in South Australia.

CHAPTER I.

In the very infancy of the colony, there existed in Adelaide a small body of immersed believers, who were known by the name of "The Scotch Baptists." They met in a room somewhere behind the present Theatre Royal in Hindley-st. Subsequently they moved about from one site to another, until they settled down for some years on "Fisher's Acre" in Morphett-st. Those who can recall the ancient buildings of our city, will remember that between Waymouth-st. and Franklin-st., nearly opposite Dr. Mayo's residence there stood a mud cottage. To enter the room it was necessary to go down one or two steps at the door; for the floor was a foot or more below the pathway. It was built in what might be called "the early Adelaide style of architecture," *i.e.*, its walls were composed of peasey. This "peasey" was mud, built up layer after layer, between two boards, just as concrete walls are raised nowadays. Sometimes these walls were simply whitewashed; sometimes they were plastered on the outside. In the early times there were persons whose trade consisted in erecting these mud dwellings; in fact, one individual was so expert in this description of masonry, or so sought after, that he went by the name of "Peasey Nicholls." Whether he was the builder of the cottage used as a meeting-house of the saints of

God by the Scotch Baptists, is unknown; at any rate it was of peasey construction. Thirty years or more ago it was standing with its whitewashed walls, and shingle roof, and was tenanted by an Irish milkman; at another period it was the temporary home of a batch of travelling Chinamen *en route* to the Victorian gold-fields, landing in Adelaide, and walking overland, so as to escape a poll-tax in Melbourne—who might be seen in the twilight, sitting at the door, disposing of their boiled rice and unsavory fish by means of their rapidly worked chop-sticks, and being credited with the disappearance of the domesticated pussies of the neighborhood. But the mud walls have disappeared, and the shingles have doubtless cracked on some domestic fireplace long years ago. In this humble abode, then, met the Scotch Baptist church; and many an earnest prayer, many an acceptable song of praise, ascended thence, into the ears of that God whom the heaven of heavens cannot contain. This church had been formally presided over by Mr. McLaren, a gentleman who held the position of manager to the South Australian Company. I think he was father of Dr. McLaren, the celebrated Baptist minister of Manchester. He left the colony and returned to England. Subsequently the leader was Captain Scott, a shipping agent, who resided at Port Adelaide, the father of Mr. Scott, a well known solicitor in this city, recently deceased. This old gentleman used to come up from the Port, a distance of seven miles, every Lord's day; and as the "pastor," conducted the morning service and almost always gave the address. There was a second meeting in the afternoon, which was usually presided over by Mr. Thomas Neil, who held the office of deacon; but occasionally some of the other members, especially Mr. Philip Santo, would take this opportunity to exercise themselves. The order of the morning service was very simple. There were singing, and prayer, reading the scriptures, an address, and the breaking of the bread, just as at present in most of the churches of Christ.

Among those who were members of this Scotch Baptist church, while assembling in this primitive conventicle, may be mentioned the following:—Mr. and Mrs. Philip Santo. He had been immersed in the old country and belonged to the English Baptists at Saltash, and was one of the most earnest and energetic workers in the little community in Morphett-st. Mr. James C. Verco and his wife.—He came out from England in the same vessel as Mr. Santo in 1840, and in this way an intimacy had sprung up between them. Moreover being the one a carpenter, and the other a mason, they often came into contact at their work; and the matter of religion was by no means shelved. Mr. Verco having been born and bred a Wesleyan, was confident that he had been baptised, inasmuch as he had been sprinkled in his infancy. Mr. Santo used to pour cold water on his notion, but the former championed the man-made ordinance, and undertook to bring chapter and verse for its support. "When you have found the passages show them to me" was the request. So the New Testament was read through from Matthew to Revelation, and every occurrence of the word baptise noted; but not a trace of in-



THE LATE PHILIP SANTO.

fant sprinkling could be discovered. "Well, have you found your Scripture for sprinkling the children?" "No! none, but plenty for the immersion of believers!" "Then what are you going to do?" "I intend to obey the Lord in what he requires." So a little meeting was arranged down the banks of the River Torrens, between the Frome Bridge and the Victoria Bridge; and there in the real old primitive style, the president (Capt. Scott) baptised him, on a confession of his faith. "And what did they do for vestries?" They did what Paul and Silas and Philip did. They did without them. A friendly old man named Haynes, the father of the M.P. of that ilk, lived in a little house on the Park Lands in the old Botanic Gardens, one or two hundred yards from the river; and thither the candidates after being buried with the Lord, had to repair that they might dress and undress. As there was no baptistery in the mud cottage; nor so far as is known, in the whole of South Australia, all the immersions took place in the river. On some of these occasions hundreds of people would assemble as spectators, and the old captain would seize the opportunity of giving them a discourse.

There cannot be much doubt that such public dedication to the Lord as this, not only tried the reality of the candidate's faith and courage, and kept back those who were half-hearted; but at the same time drew such a dividing line between the true and the false, that those who had thus openly crossed it must have had, ever afterwards, less diffidence in confessing their subjection to Christ. Have not our Wednesday evening immersions, our vestries, our baptisteries, our momentary whispered confessions with the back to the people, tended probably to rob "the profession before many witnesses" of much of its real publicity, and in this way lessened somewhat its nobility and its moral

influence over the heart of the candidate? But to return to our church roll. There were Thomas Jones and his wife, the parent of the young brothers and sisters of that name now in fellowship; old Mrs. McLaren, Mrs. Berry, Mrs. Wheaton, Mr. Donaldson the lawyer and his wife, the parents of their present stipendiary magistrate; Mr. Whitmore the carpenter and his wife, Lambell the carpenter and his wife, Mr. Sandford and his wife—he was a shoemaker, and after being with the brethren a long while, returned to England and became one of the London City Missionaries; Mr. Amos Armour and Miss Elsie Proctor, who afterwards became his wife; Thomas Neil and his wife and daughter, who is known as Mrs. Henry Hussey; Mr. Cumming, the father of the architect of that name in the city at the present time. Besides these there were others, whose names have been forgotten.

(To be Continued.)

Selected Articles.

Wise men lay up knowledge.—Proverbs 10: 14.

The Elements of the Gospel.

LETTER VII.

What must we do to be saved?—A new Institution.

We propose, in this Letter, to complete our examination of the second chapter of Acts.

The question propounded by the convinced hearers was, *What shall we do?* A singular question in the light of modern theology! That on which the greatest stress is now laid, is the doctrine of utter passivity in regeneration. Man is utterly helpless, can do nothing, ought to do nothing,—never can be saved until he consents to do nothing! One of the most popular of modern revival hymns, has lines something like these:

"Doing is a deadly thing—
Cast down all your doing."

The creed in which you have been educated asserts that man is "wholly passive" in regeneration. In Fisher's Catechism, faith is represented to be "a work that requires almighty power, even the same power that was wrought in Christ, when he was raised from the dead. Eph. 1: 19-20." Page 140, part 1.

"Quee. 43.—Why cannot man co-operate with God in this work (regeneration)?"

"Ans.—Because there can be no acting without a principle of action. Regeneration being the infusing of spiritual life into the soul, it is impossible the creature can co-operate or concur with God in it, any more than Lazarus in the grave could concur in his own resurrection, till the powerful voice of Christ infused life and strength into him." P. 144, part 2.

This is, indeed, to be "wholly passive." And you have doubtless long since reflected

that if this is a fair representation of your spiritual condition, you are no more to be blamed for your failure to be a Christian, than a dead man can be blamed for not rising from the dead! Regeneration is a question of naked omnipotence. In that case, surely, there is nothing to "do." But these sinners asked in their anguish, "What shall we do?" And the answer did not relieve them from the conviction that something must be done. Now, if, when it is said, "doing is a deadly thing," it means trusting to what we do as a meritorious cause of salvation, we can cordially approve it; but when this doctrine of utter passivity is broached, we not only demur, but we denounce it as one of the most deadly errors to which the soul of man can be enslaved. For it robs man of the privilege and duty of saving himself, according to Peter's exhortation—"Save yourselves from this untoward generation," and relieves him of all responsibility for his rejection of the Gospel—at the same time consigning him to eternal condemnation for failing to do that which, in his utter deadness, he could not possibly do. It is absurd as well. Why dehort a dead man against doing? How absurd to attempt to thunder into the ears of those who are locked in the sleep of the grave,

"Doing is a deadly thing!"

The apostle not only did not teach these sinners that there was nothing to be done, but he *did* teach them that they *must* do certain things if they would be saved. "Repent and be baptised, every one of you, in the name of Jesus Christ, for the remission of sins," etc.

It will not meet this difficulty to say that these sinners were regenerated by a miracle before they cried out, "What shall we do?" For, the theology with which we are dealing, teaches that there is no difference in point of time between faith and repentance; and on that principle, as repentance was enjoined on those sinners as a duty not yet accomplished, it is clear that faith had not yet been wrought in their hearts; and as we cannot conceive of a regenerated person still unpardoned and unblest with the Holy Spirit, these persons were evidently unregenerated, since they had not yet received the remission of sins nor the gift of the Holy Spirit. Rely on it, therefore, something must be done, on your part, before you are saved. God has done much to save us—without which we could do nothing. But now that God has completed his part in the work of redemption, it remains that we do, on our part, what is necessary to make his salvation ours. And what must the sinner do?

One thing these sinners had already done: they had accepted Peter's preaching as true—they had believed his testimony concerning the Christ. They had now laid on them two additional commandments. 1. Repent. 2. Be baptised, in the name of Jesus Christ. We shall not pause to consider the meaning of these precepts. That will occupy future letters. We will only refer to it so far as to say that in that which they had done, and that which they were further told to do, there is involved a threefold change—a change which embraces in all that we call regeneration and conversion. It stands thus:

1. FAITH—resulting in a *change of heart*, or a purification of affections.

2. REPENTANCE—of a *change of conduct*—a "turning from sin to Christ, with a sincere purpose and endeavor to walk with him in all the ways of his commandments."

BAPTISM—of a *change of state*: a translation out of the world into the kingdom of God's beloved Son; out of a state of condemnation into a state of justification.

This threefold change brings us into the full blessings of citizenship in the kingdom of heaven; so that, to all the subjects of it, the language of the apostle may be rightfully applied: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. 2: 19. And to all who thus enter the kingdom its threefold treasures of grace rightfully belong: "righteousness, peace, and joy in the Holy Spirit." Rom. 14: 17. Pardon, adoption, and heirship are theirs, by covenant promise and seal, according to the will and testament of our Lord and Saviour Jesus Christ.

In the light of these facts we reach several conclusions which we will now state.

1. *The Jewish and Christian institutions are not the same.* All these converts to Christ were Jews—lawful members of that institution. But this did not entitle them to membership in the Christian institution. They were "added to the church" of Christ by virtue of a new birth—a regeneration by water and Spirit; or, in plain terms, by their faith in Christ, their repentance toward God, and their baptism in the name of the Lord Jesus. The term *Church*, used Acts 2: 47 (*ekklesia*), is an assembly called out, summoned forth, separated, insulated for a special purpose. These converts were called out and separated from the Jewish institution, for purposes which that institution could not accomplish. The "church" is a new affair, very different from the *nation*. It has a new king, a new lawgiver, a new covenant, new conditions of membership, new laws and ordinances, new aims, and a new spirit: "old things are passed away, behold all things are become new." The new wine is put into new bottles. The institutions have a point of connection, because one was a type of the other, one prepared the way for the other—but in that sense only.

2. *Baptism does not come in the room of circumcision.* These converts were all in "the covenant of circumcision," yet they were all baptised. How absurd, then, to say that one came in room of the other!

3. *Infant membership is not recognized in this kingdom.* "They that gladly received his word were baptised." Verse 41. They can be members only by *voluntary acceptance* of its terms. True, it says "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord, our God, shall call." But, 1. Baptism is not a *promise* but a *commandment*. 2. Children being mentioned, does not prove that they are members of the church any more than "all that are afar off" proves that they are members. They could all be such by obeying the *call*: "even as many as the Lord our God shall call."

4. *The facts of this chapter furnish the safest interpretation of John 3: 6.* The birth of water and Spirit was entrance into the kingdom of God. Now here about three thou-

sand enter the kingdom. The man with the keys of "the kingdom of heaven" is here, and opens the gate of salvation. What do we find? 1. The Spirit, by means of the preaching of the apostles, bringing sinners to believe and repent;—convicting them of sin, of righteousness, and of judgment. 2. Those who are thus brought to repentance are baptised and added to the church. Thus they were "born of water and of the Spirit." Why be perplexed with the language of a passage almost enigmatical, when these plain facts unfold, in perfect simplicity, the mode of entrance into the kingdom? The Spirit is here; the water is here; and here are the sinners who, by means of these agencies, are made new creatures in Christ Jesus. The truth is translated out of the realm of parable into the realm of fact, and, in the translation, loses all mysteriousness.

It would be interesting to note the *results* of the conversion of these thousands, as detailed in the latter part of the chapter; but that would take us beyond the "first principles" to which these letters are confined. We will only note that they "continued steadfastly in the apostles' teaching"—not in the law of Moses; a fact clearly indicative of a new order of things.

Finally, we observe that the kingdom which you see in this chapter as a "little stone" cut out "without hands," and propelled by divine power, is to "become a great mountain and fill the whole earth." The "repentance and remission of sins" here preached, are to be preached to "all nations." The will here opened is the last will and testament. The sun has risen. The stars cease to shine. The light of no brighter sun will be kindled. The salvation of God in its fulness is revealed. "It is finished." The feast is spread. The oxen and fatlings are killed, and "all things are ready." "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely.

Poets' Corner.

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

The Fight with Beasts at Ephesus.

"If after the manner of men I have fought with beasts at Ephesus . . ."—1 Cor. 15: 32.

(WRITTEN FOR AUSTRALIAN CHRISTIAN.)

By J. INGLIS WRIGHT.

PART I.

"So-ho! Demetrius friend, how fares thy health,
Art still a-moulding of thy silver shrines?
Thou workest like a vile plebeian herd,
Thou, master of the silversmiths, whose wealth
Is great as that of rare old Cronus.
Hast thou forgotten that the morrow comes
All laden with her gay festivities?
Has thy old heart grown hard and mummified,
Or is it that 'tis turned to silver, like
The glistening metal 'mong which thou dost work?
Wake up, old friend! leave now thine idol moulds,
And list while I relate to thee of all
The glorious games blest Ephesus shall see
If but the gods grant sunshine on the morn.
Hast heard too of the lions and the Jew?
Aha! methought thy wizened face would wake

From listlessness, when but the words are said
That tell thee of the hapless Jew's downfall.
Thou hast no love for Jews, old man, not thou!
Thy love is for Diana the Divine,
Fair Goddess, patron of all Ephesus,
And patron best, of old Demetrius.
Dost laugh? Ah, well thou may'st, then this I know
'Tis not Diana claims thy votage pure,
Eh! tell me true? Say, 'Marcius, thou hast guessed'
But whisper softly, 'Tis the worshippers
Who purchase of the wily master hand
The shrines, that mean to thee much golden coin.
Ah, holy man! Brave Greek! Thou art no fool!
Thy sense and wisdom but begin to breed
Where other men's attain their perfection.
Thy soul could never fill a soldier's breast,
But 'tis uncommon suited for thyself.
Hail! thou, creator of Diana great,
Hast thou no news to tell me of the games?
That gropest in the darkness of thy den,
From morn till eve. Whose ears are long, to list
To all the tales that fools doth bear to thee.
Whose tongue is all too short to utter aught
Of what thou hearest—lest it bring thee hurt.
Now, brave Demetrius, unlink thy tongue!
And tell thy friend, the soldier Marcius,
Of how the people say the Jew will fare
When in the circus he doth face the lions.
Is he of metal stern, and can he fight?
Or is he but a mumbling, whispering Jew,
Who dreads cold iron, and dagger thrust.
Like—like—like thy own self, Demetrius!
Aha! methought the taunt would raise thy blood,—
Nay, thou art brave,—when there are shrines to sell!"
"Ha! Marcius, thy wit is over bold,
But still I hold me scatheless from its point,
If 'twere thy sword now, then might I have fear,
But who e'er heard of Roman with a skill
In wit or culture! leave thou these my friend
To Greeks, whose minds by study trained,
And by philosophy made sharp and quick,
With feattier turn do handle satire's blade.
When Romans dwelt, barbarian like unknown,
The art of Greece, her literature, aye more,
Her Gods, did fill the world with their renown,
Thou art a Roman soldier, and—"

"Demetrius, lay not thy blows thus hard,
Thou wastest all thy rhetoric, save now
Thy precious wind that thou may'st better climb
The circus steps, when morning's sun doth rise.
What care I for the literature of Greece!
As much, in sooth, as thou dost for a Jew.
The circus games suit more the Roman mould,
The gladiator's yell, the chariot whirl—
These are fit music for the Gods themselves.

Prithce! Demetrius, dost remember how
In years gone by, when on the Palatine
I met thee, like a wandering calf, astray:
Where thou did'st stop me to enquire the way
Unto the Circus Maximus? Ah, me!
These were the good old days of glorious Rome.
Hast thou ere been at Rome since then?"
"Nay, Marcius, Diana claims my toil,
And in her service I do sacrifice
My time, my skill, yea, even my very self.
Aye, truly shall her name be magnified
With such oblation as upon the morn
The lions shall offer up before her shrine.
The Jew, whose cursed tongue these many days,
From morn till eve, hath constantly profaned
The glory of Diana the Divine.
His wheer'n talk, his disputation mad,
His exaltation of the Nazarene
Unto the very stature of a God—
He walks from school to school, in each disputes,

Quite unabashed, with all the giant minds
Whose genius shine—"

"Again thou talkest to a deafened ear.
I care not for the Nazarene, or eke the Jew;
'Tis all the same to Marcius, he worships
Only at the shrine of Mars, and even there
Not overmuch. To speak the truth, old man,
Mine own true God is this bright sapple blade,
Which hangs, in constant readiness to aid.
—Now pardon, here comes Quintus, I must go;
Meet me tomorrow at the Circus gates,
I shall be there, and thou,—fall not, old friend."

"Aye, there he goes, strange in his moods and ways,
And yet I love him, Roman though he be,
Not less that now he wields authority
Than when I met him, twenty years ago
A common soldier, on the Palatine.
—Ho, Boy! hast thou that silver molten yet?
Yea, yea, brave Marcius, thou and I shall see
The lions crush and crumple in the jaws
The cursed bones of the blasphemous Jew
—Ho, lad! Yea, yea, I come!"

(To be Continued.)

Sunday School.

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

The Church and the Children.



CARRY E. MORGAN.

Almost all questions raised on the platform turn naturally to the children for a part of their answer. If the question is educational the child is the root of the matter. If it is sociological—a problem of reform—the child is the first step in the solution. If it is a question of philanthropy, it is easier to grow a philanthropist from the seed than it is to find any alchemy that can change natural selfishness into philanthropy. Some of the grown-up folks have broken the Golden Rule so often that it is no wonder they do not any longer try to measure anything with the pieces.

The ethical nurture and religious training of the child is imperatively necessary. Oh, for the Hannabs who will give their children to the Lord, and then, by years of patient, faithful training, confirm the gift. Socrates used to say that if he could get up to the highest place in Athens, he would lift up his voice and proclaim, "What mean ye, fellow citizens, that ye turn every stone to scrape wealth together, and take so little care of

your children, to whom, one day, ye must relinquish it all."

We can not begin this great business of ethical training and religious instruction too soon. The bent, the bias, the inclination, the habit of the mind are determined early. Little snapping turtles snap before they are out of their shell, so great naturalists tell us. The child is a man in germ; he has the attributes of a man in embryo; he is the man looked at through an inverted lens. Every man falls heir to his own childhood.

1. Now this work of training, so imperatively necessary on the child's account and account of society and the state, devolves largely on the church, and it has never found a better auxiliary than the Sunday-school.

This business cannot be left to the homes. So many of them are irreligious or only half religious. They never recall the noble sentence of scripture which declares that God setteth the solitary in families; they do not recognise the fact that God is the founder of the family; in truth God is not recognised as having anything to do with it. He is not recognised in any genuine way at the altar when the house is established by marriage—the solemn "What God hath joined together let no man put asunder" is not heard through the outer ear. We must take religion out of the cloister and the cathedral and catechism and entrench it in the home, and seat it there on the throne God built for it. But while it may be the greatest ally, it often is the greatest hindrance. Have you heard of the fishes who set up a school to teach some lobsters how to swim forward instead of backward? The little lobsters got on fairly well and began to take a few strokes in the right direction, but after school when they got home and saw the old lobsters swimming backwards, they straightway forgot what manner of lobsters they ought to be, and reversed their little engines and followed the procession.

2. Nor can this great business be left to the state. The church has left too much to the state already. Our Lord was the first to take care of the blind, and the maimed, and the poor, and by so doing has laid the foundations of the asylum and philanthropic enterprizes and institutions, and required the church to build on these foundations, but the church, by its divisions, has so divided its resources and so multiplied its difficulties that it has drained itself dry to perpetuate these, and has had but little left for asylums and hospitals, and so has turned this blessed Lord's work, or much of it, over to the lodges, and brotherhoods, and the state. I believe in the separation of the church and the state; and so I believe in the separation of the work of the church and the state; and this work of holy ministry, by our Lord's example and express command, belongs to the church.

3. The Sunday-school is the church's auxiliary for the accomplishment of this purpose. I do not mean by this that the children are to be attended to only by and attend only the Sunday-school. I stand here to oppose the idea that the Sunday-school is the children's church; the church is the children's church. We are so afraid of turning our children against the church by having them attend its public worship, that we accomplish the same end

by the reverse process. Is that the way we teach our children to work: allow them to be idle, lest they should be turned against it? Most of them are already turned against it, and we have them work to cure them and get them used to it. I don't let my boy stay home from Sunday-school, for fear he might be turned against it. If I did that I know he would be turned against it. If our children stay away from church all through their youth, when they grow up they will be among those who, when it rains on Sunday, will stay at home for fear of a wet spell outside, and if it does not rain, they will stay at home for fear of what some one has called a long dry spell inside. They will recruit the ranks of those who protest sometimes that they were present in spirit, but who were always absent in body, and we know how impossible it is to run a church with disembodied spirits, especially if we can not be sure whether to classify them as good spirits or bad.

There is great occasion of rejoicing because of the growth of this work among our own people. We now have in round numbers in the United States alone about eight thousand schools, eighty thousand teachers, and a million pupils. Within the last seven years the nine leading denominations have organized a thousand new schools in Missouri, and of this thousand, our people have organized six hundred, or three-fifths of the whole number. R. H. Waggoner says that Missouri leads the world for its Sunday-schools, and we are the leaders in Missouri over every other people by about two to one.

1. This work must be dignified and exalted in the thought of the whole church. Who is more a servant of Christ than he who teaches his children? What potter is charged with a graver responsibility than he who turns the clay of childhood? The church has no holier business than this, and this needs to be recognised by the building committees when they plan the building and by the deacons when they arrange their financial budget, and by the preacher when he makes his announcements from the platform, and by the prayer meetings when prayers are made for the church's auxiliaries, and by the parents when they make an inventory of the agencies that are to help them in the bringing up of their children, and the superintendent and the board when they select the teachers into whose hands the work is to be committed. The care with which some churches select their preachers is in sharp contrast with the way in which they select their teachers. "Does the training of the colts require less skill than the driving of the old horses?" Can not thousands of churches and tens of thousands of Christians be justly charged with absolute indifference to the work?

The teacher has great advantages in the ministry. His is face to face, hand to hand, heart to heart work. It is easier to reach folks when you come close to them. This sounds like an axiom, but I am convinced that it is often forgotten. We sometimes raise the question "Why can we not reach the masses?" Why, our arms are not long enough. When the youth complained to his mother that his sword was not long enough, she replied "Then add a step to it. A man's reaching capacity depends as much

on his legs as on his arms. I heard Major Hilton answer the question How can we reach the masses? very laconically. "Why," said he "you can reach them in any city I ever saw for five cents." We must learn to come close to people. You can not save a man from drowning by sending him a card of invitation to come ashore.

3. There are several things, which for lack of time, I must group under one head and only hint at.

It needs to be remembered, that if we put religion into a child as he grows up, he will not be so tempted to put it on when he grows up. Religion is better in the grain than in the bark. A thing that is put on may be put off just as easily. It has been suggested that the toad puts of his skin once a year. He does not give it to any purer toad, nor are their any toads dealing in cast-off coats. He just swallows it, and thus "turns his stomach into a portmanteau." I do not mean to suggest that the men who put off their religion, swallow it; is not enough of it for that. About the hardest thing in the world to swallow is a bite so small that it will not set the muscles of the throat going.

And the teacher must remember, as President Hervey has so well said, that it is not enough to live from hand to mouth, taking in material Saturday night and giving it out Sunday morning. "He must have 'tank' pressure. He must be a capitalist. He must have a bank account of knowledge and principles of teaching on which to draw."

No one thing the church has to do is greater than this. It is a holy ministry. How any church or disciple of our Lord can be indifferent to it is more than I can tell. If the church wants to write Christian evidences that will convince, let her write them on the hearts and in the lives of the rising generation.

LESSON FOR APRIL 17TH

"THE TRANSFIGURATION."

Mat. 17: 1-9

GOLDEN TEXT.—"We beheld his glory, the glory as of the only begotten of the Father."—John 1: 14.

"A week after"—that is how we would put it; Matthew says, "after six days"; Luke, "about eight days after"—the events of last lesson the Transfiguration took place. There is absolutely no contradiction in the time. It was "after six days" had wholly intervened, which according to Jewish reckoning would place it on the eighth day, making a period, in our count, of seven days. But the occasion, not the time, is important. Last located in the region of Caesarea Philippi, we are told that Jesus and the favored three went up into the mountain,—a high mountain, doubtless Hermon, whose position well harmonises with the facts, whose seclusion enabled them to go "apart by themselves," and the signification of whose present name yet is "the chief-mountain." As he was praying,—and how glad we are of that remark of Luke's!—the change took place. Of all descriptions of the act and state of transfiguration, that furnished by the evangelists is the best; besides having the merit of truth and exactitude, it comes no-wise behind any for vividness of portraiture and graphical language. Look at their

words. The fashion of his countenance was altered; his face did shine as the sun. Yet more. His garments became white, glistening, dazzling; white as the light; exceeding white, so as no fuller on earth can whiten them. Well might the apostle Peter consider himself an eyewitness of his *majesty*! To heighten the effect, there appeared with him twain "in glory." We are at once reminded of the peculiar ending of the life of these two; Elijah did not taste of death, but by a whirlwind was swept up into heaven, with the "chariot of Israel and the horsemen thereof." Moses was buried by Nebo's lonely mountain:

"And no man knows that sepulchre,
And no man saw it e'er;
For the angels of God upturned the sod,
And laid the dead man there."

Mysterious was his death, and unique the sequel (see Jude 9). These two appeared, talking with Jesus. Was Peter listening? What must he have thought, when he found that the decease to be accomplished at Jerusalem—the thing a week ago he had so arbitrarily said should not be—was a fit theme for the glorified Law-giver, the radiant Prophet, and the transfigured Christ? What an experience it must have been for the three—how glorious, yet how awesome! If, as the narrative would almost require us to believe, this occurred at night, the effect would be heightened. Peculiar sensations were careering through Peter's mind; he felt he must say something, so out it came: "Master, it is good to be here; if thou wilt, I will make three booths." Good? of course it was; 'twas ever good to be where Jesus leads, but to stay while he would rather have us elsewhere, that were not so good. We may be excused from tracing the vagaries of Peter's mind, since he himself knew not what he said, being sore afraid. Even as he spake, a bright cloud o'ershadowed them; and a voice was heard. That voice from the excellent glory came before (Matt. 3: 17); was heard again (John 12: 28). Now was foreshadowed, but not understood, the fulfilment of the prophets and the lapsing away of the law: "This is my beloved Son; . . . hear ye him." When the voice came they fell to ye him; at a touch and word of cheer, the ground; at a touch and word of cheer, "Be not afraid," they suddenly looked around and saw no one, save Jesus only. What a theme to dilate upon! Yet they were prohibited from telling anyone till after the resurrection. That they were to be silent was clear; the resurrection from the dead was a puzzle (Mark 9: 10). We know, however, how well the memories of the events transpiring on the "holy mount" were kept.

As for the three disciples, the perusal of this lesson is "good" for us. The lessons this lesson is "good" for us. The lessons are many, the study interesting. Many have quite gratuitously told us what was "the sole" of this occurrence. Suppose it had design "of this design! Its beauties do not hinge no "sole" design! Its beauties do not hinge upon one point, though perhaps the most striking thought is the lordship of the Messiah attested by the Father himself. May we not, too, be cheered and stimulated by a glimpse of glorified humanity, and by seeing "Jesus only," who "shall change our vile body, that it may be fashioned like unto his glorious body."

"O Master, it is good to be
Entranced, enrapt, alone with thee;
Till we, too, change from grace to grace,
Gazing on that transfigured face."

The Home.

As for me and my house, we will serve the Lord.

—Joshua 24: 15

Going Back to Grandpa's.

I'm going back to grandpa's,
I won't come back no more
To hear remarks about my feet
A mudd'yn' up the floor
There's too much said about my clothes,
The scoldin's never done—
I'm goin' back to grandpa's
Where a boy kin have some fun.

I dug up half his garden
A gittin' worms for bait;
He said he used to like it
When I laid abed so late;
He said that pie was good for boys,
An' candy made 'em good;
Eh I can't go to grandpa's,
I'll turn pirate first you know.

He let me take his shotgun,
An' loaded it fer me,
The cats they hid out in the barn,
The hens flew up a tree
I had a circus in the yard
With twenty other boys—
I'm goin' back to grandpa's,
Where they ain't afraid of noise.

He didn't make me comb my hair
But once or twice a week,
He wain't watchin' out for words
I didn't orter speak;
He told me stories 'bout the war
And Injuns shot out west,
Oh, I'm going down to grandpa's,
For he knows wot boys like best.

He even run a race with me,
But had to stop an' cough;
He rode my bicycle and laughed
Because he tumbled off;
He knew the early apple trees
Around within a mile,
Oh, grandpa was a dandy,
An' was "in it" all the while.

I bet you grandpa's loosome,
I don't care what you say;
I seen him kinder cryin'
When you took me away,
When you talk to me of heaven,
Where all good people go,
I guess I'll go to grandpa's
An' we'll have good times, I know.

St. Louis City Tribune

The Little Drummer's Last Call.

A pathetic story of the Civil War was related by the corporal of an Illinois regiment who was captured by the Confederates at the battle of Wilson's Creek, and is repeated in "Women of the War."

The day before the regiment was ordered by General Lyons to march towards Springfield the drummer of the company fell ill. There was no one to take his place; and

while the captain was wondering how he should supply the lack, a pale, sorrow-stricken woman appeared at his tent door, begging an interview. She brought with her a little boy of twelve or thirteen years, whom she wished to place in the regiment as drummer boy. Her husband had been killed in the service; and she thought that the boy, who was eager to join "the army," might earn something towards the support of the family.

"Captain," she said, after the boy had been accepted, "he won't be in much danger, will he?"

"No; I think not," replied the officer. "We shall be disbanded in a few weeks, I am confident."

The new drummer soon became a favorite, and there was never a feast of fruit or other hardly procured dainties that "Eddie" did not get his share first. The soldiers were stirred by the child's enthusiastic devotion, and declared that his drumming was different from that of all the other drummers in the army.

After the engagement at Wilson's Creek, where the Federals were defeated, Corporal B., who had been thrown from his horse, found himself lying concealed from view near a clump of trees. As he lay there with his ear to the ground he heard the sound of a drum, distinct, but rather faint. In a moment he recognised the stroke of Eddie, the boy-drummer, and hastened toward the spot whence the sound proceeded. In a clump of bushes propped against a tree he found the boy. His drum was hanging from a shrub within reach, and his face was deadly pale.

"O corporal," said he, "I am so glad you came! Won't you give me a drink of water, please?"

The corporal ran to a little stream close by and brought the child a draught. Just at this moment there came an order for the retreat, and the corporal turned to go.

"Don't leave me," said the little drummer; "I can't walk. See!" and he pointed to his feet.

The corporal saw with horror that both feet had been shot off by a cannon ball.

"He said the doctors could cure them," continued the boy, pointing to the dead body of a Confederate soldier that lay beside him. "He was shot all to pieces, but he crawled over here and—tied—my legs up—so they would—wouldn't bleed so." Eddie closed his eyes wearily.

The corporal's eyes were blinded by a mist of tears as he looked down. The Confederate soldier, shot to death and in the agonies of the last struggle, had managed to take off his suspenders and bind the boy's legs above the knees.

As the corporal bent down to raise the child, a body of Confederate troops came up, and he was a prisoner. With a sob in his voice, he told the story; and the Southern officer tenderly lifted the wounded drummer on to his own horse, swinging the drum before him. When the little cavalcade reached camp, "Eddie" was dead; but the little drummer's last call had aroused the noblest feeling in the heart of one who was his foe, one whose last act was an effort to save and comfort the boy enemy who was faithful to his duty.—*Gospel Advocate*.

Sisters' Department.

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

EXECUTIVE.

Sister Mrs. HUNTSMAN presided and led the devotional exercises, Mrs. Schofield leading in prayer. Several matters of business in connection with forthcoming Conference were arranged. Sisters Huntsman, Maston and Ludbrook were nominated for the Foreign Mission Committee. A courtesy committee to act at Sisters' Conference was appointed. The Sunday-school report showed Newmarket, Lygon-street and Cheltenham had been visited, and although averages were lower than previous visits, they are in good working order. Additions reported—Malvern 1, Collingwood 3. Next meeting of Executive, Friday, May 6th. New representatives please note. Special mention was made of the serious illness of Sister Robinson and prayers offered on her behalf.

REST.

One day a busy, burdened mother dropped into her chair with a groan. "I believe I want to die and have put on my tombstone, *Tired to death*."

"I'll do it," was the prompt response, "and underneath that, 'Come unto me all ye that labor and are heavy laden, and I will give you rest.'"

"Why, you don't think he meant the backache kind of tired, do you?" she asked, beginning to look rested.

"Don't you believe he owns your body as well as your soul? Perhaps his back ached that time he was wearied."

The thought was a revelation. She "believed" and the Lord rested her.—*Selected*.

From The Field.

The field is the world.—Matthew 13: 38

New Zealand.

MATAURA.—Meetings fairly good. Three additions by faith and obedience since last report. Thank God. W. J. W.

HUNTERVILLE.—Last Sunday, March 6th, was the birthday of the Hunterville church. The meeting that day was held in the house of Bro. R. Campbell, and altogether four brethren and sisters were present. Needless to state, the meeting was an enjoyable one. Mr. and Mrs. Campbell had been isolated from the church meetings for many years, and the other two of us had also been suffering enforced absence from the Lord's table. There is another member who was not with us at our first meeting who will be with us in future. We thus number five all told. We have since made arrangements to hold our meetings in the Temperance Hall, where any visiting brethren will find us on Lord's day mornings. G. P. PURNELL.

AUCKLAND JOTTINGS.—On the 9th inst. Bro. Vickery (one of the elders of the church) and the present writer and his family left the city for a brief visit to the Whangarei district, some 80 miles north of Auckland. On the 10th we arrived at the very hospitable home of Bro. and Sister Freeman, Welby Farm, Kamo. The chief object of our visit was to get the brethren there to begin a regular weekly meeting to

remember the Lord in the gracious appointments of his house. On Lord's day the 15th the first meeting was held in Bro. Freeman's house. Bro. Vickery presiding. Those present and participating were Bro. and Sister Freeman, Sister Fanny Freeman, Bro. A. E. Freeman and Bro. and Sister Bull.

In the evening a meeting was held in the Ngararua schoolhouse to preach the word. "The Gospel Stairway" was the theme, illustrated with a large diagram. The day having been wet, and the night dark, the attendance was small.

On the Wednesday afternoon Silena Freeman, Caroline Platt and Hubert Freeman were immersed on confessing their faith in Jesus. In the evening of the same day a meeting was held in the Kamo Wesleyan chapel, there being about 30 present.

Lord's day the 20th the writer presided and welcomed into fellowship the three immersed on the 16th. In the evening at the request of the Wesleyan minister, B. F. Rothwell, I preached in the Whangarei Wesleyan chapel, there being an audience of about 80.

On Tuesday, 22nd, I regretfully bade good-bye to Bro. and Sister Freeman, having very much enjoyed my stay with them. Any communications intended for the brethren there as a church may be addressed, Mr. A. Freeman, Welby Farm, Kamo.

Bren Downey and Davies occupied the platform here during my absence. To-night in the presence of a large meeting a young man connected with the Melanesian mission schooner "Southern Cross" confessed his faith in Jesus and was immersed.

March 27

THOS. BULL.

Queensland.

BRISBANE.—The very wet weather that we have been having for some time past, has greatly affected the attendance at our meetings. During the month we have baptised two upon confession of faith, and last night at the close of the address three others came forward and made the good confession. Out of the five during the month, four are scholars from our Lord's day school. At the end of April, with the consent of the church, I am leaving Brisbane for six months, expecting to resume my work in November and complete the term of my engagement with the church here. Although the weather was unfavorable yesterday, we had a good morning meeting.

W. T. CLAPHAM.

Tasmania.

HOBART.—Good meetings March 27, and one confession. R. G. Cameron has commenced preaching Lord's Day afternoons at Beltana, a suburban village on the other side of the river, with encouraging attendances. Annual Conference to be held at Temperance Hall, Launceston, on Good Friday. R. G. C.

West Australia.

FREMANTLE.—Two young women were added to the church: one by faith and baptism, the other by letter from Perth church. On 13th, good meetings both morning and evening. A. E. Hillingworth took up his subject of "Christ and his Church" of previous Lord's day, and concluded his discourse on this theme. Again on the 20th, very good meetings prevailed, and our brother preached upon the subject "How to become a Christian," in the evening to an attentive audience. Our brother has very kindly accepted the invitation of the church to occupy the platform of the new chapel, preaching for us for a period of three months, although having been engaged to preach in Perth for eleven months consecutively. A

Mutual Improvement Society has again been inaugurated, and as it is not limited to young men only, we may hope to see a goodly number rally up of young women, who shall take advantage of the opportunities of preparing for usefulness. Our annual church meeting was held on 16th inst., when nominations were received for deacons, who shall be elected (D.V.) next week, the present holders of office having to retire by effluxion of time (12 months). Just a word of warning to immigrants to this colony in search of employment. We would ask such not to come at present, as the labor market is overdone to a very large extent. We are sorry to say this, as we would rather see brethren arriving to these shores and welcome them to better things for themselves, but it cannot be under existing circumstances. To any, however, arriving in the colony, you will find our new meeting-house at top end of High-street, where you will receive a hearty welcome.

March 23

J. W. C.

Victoria.

WEST WIMMERA NOTES.—At last visit to Carrow and N. Yanac we had splendid meetings. At N. Yanac one—an old man—decided, and was immersed the same night. At Kaniva last Wednesday night, we had a good meeting. Two young men confessed their faith, and were immersed at once. These are from Dinyarrick. A. W. C.

YANAC NORTH.—The brethren in Yanac North, after having met for over five years in private houses in positions unsuitable for holding gospel meetings, have at length decided if possible to build a chapel. They have the opportunity of purchasing sufficient materials in the wreck of a building at Yanac belonging to the Church of England, destroyed by the recent cyclone. Brethren who have examined it consider it well worth the price, £15. The estimated cost of erecting the whole is £25. But owing to circumstances, the failure of the crops in the district principally, the brethren are unable to subscribe the full amount. For immediate purchase £13 are needed. An appeal is now made through the medium of the CHRISTIAN for that amount. We feel sure the cause at North Yanac is a deserving one, and as a suitable building is much needed, it is hoped that a liberal response will be made. Donations for the above sent to M. McLellan, 528 Elizabeth-st., Melbourne, or to J. McCallum, North Yanac, will be thankfully received and acknowledged in the CHRISTIAN.

J. McCallum

BERWICK.—On March 13, we held a social in connection with our S.S. anniversary, at which the children received their prizes, and with musical selections and recitations a pleasant evening was spent. The building was prettily decorated with mottoes.

April 5

W. REES

BERWICK.—Good meeting last night, when one made the good confession.

April 4

J. GREENHILL.

New South Wales.

MERRIWETHER.—Summary to end of Conference year.—Reported last year, 49. Reported this year, 70. Net gain, 21. Per centage of gain, 42. School.—Reported last year, 50. Reported this year, 140. Net gain, 90. Per centage of gain, 180. The preacher has travelled over 2,000 miles, made over 1,000 visits, attended over 350 meetings, and delivered over 350 addresses. State of church: intermediate, neither heavenly perfection nor totally depraved, capable of going in either direction, according to the power that worketh in us. April 1. ROBERT C. GILMOUR.

Here and There.

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

—There is no way, known to me, to hold the interest of young converts and thoroughly commit them to the work of the church, such as a weekly visit of a good religious paper. It makes the work of the preacher much less, and more enjoyable, to have all members of the church reading Christian literature. It keeps them alive and interested in all missionary enterprises, and in touch with the brotherhood. The early disciples among us, that achieved so much, were not only readers of the Bible, but ardent students of the writings of the fathers of this reformatory movement. No church officer can do a greater service for the church than to see to it that every family has a good wholesome paper."

One confession at North Melbourne last Sunday night.

W. T. Clapham will spend six months in Roma from the first of May.

Bro. Charles Howard is now secretary of the church at Galaquil, Bro. Langley having removed to Mooroolbark.

The church in Emore have arranged to distribute 1000 copies of the *Christian* each month. This will be the first number in every month.

We have received a long letter from "L.H." in reply to "A Wesleyan Ally," but as he is about 50 years behind time, we do not propose to enter into a discussion with him.

It will be noticed that the remaining part of the late James Wiseman's library is offered at reduced prices. This is an opportunity to secure some splendid books at very low prices.

Visitors to the Conference and others will find a nice line of Bibles and Testaments at the Austral Co. You can get them as cheaply there as any place in the city. A fresh stock just in.

As announced some weeks ago, we are printing off a few extra copies of the *Christian* each week, and are putting them by for binding. They are on superior paper and will make a fine volume. Price, 10/-; by post, 12/- Send your order now, and when ready will be sent on.

Don't fail to read our historical department this week. The early history of the Church of Christ in South Australia will be interesting to all our readers, but especially so to the disciples in that province. This is only the first of a series of short articles on the same theme. We hope during the currency of the series to present other pictures of the pioneers.

"We must live deeply ourselves if we would be able to bless others. We must resist sin, even unto blood, if we would teach others how to be victorious in temptation. We must bear trials and endure sorrows with patience, with submission, and with faith so as to be victorious, if we would become comforters, and helpers of others in their trials. You must learn before you can teach. At no small price can we become true helpers of others in this world. That which has cost us nothing in the getting will not be any great blessing to any other person in the giving. It is only when we lose our life, sacrifice it to God, that we become deeply and truly useful."

"THE GOSPEL PREACHER" contains 13 sermons by various writers. Note the following—Faith and How to Get It, by J. V. Updike; Redemp-

tion in Christ, J. W. McGarvey; What Must Men Believe to be Saved? Benj. Franklin; Cases of Conversion—The Eunuch, J. W. McGarvey; Simplicity of the Gospel of Christ, Benj. Franklin; The River Jordan, J. W. McGarvey; Church of God—Its Foundation, J. S. Sweeney; The Faith of Abraham, Joseph King; The New Birth—Its nature and Necessity, F. G. Allen; The Love of God to Man, Benj. Franklin; Action of Baptism, J. S. Sweeney; Baptism for the Remission of Sins, J. S. Sweeney; Conversion—What is it and How Produced? A. I. Hobbs. The sermons have been selected for their point, plainness and force. The subjects treated are put in the clearest possible light. Price, post free, paper, 1/-; cloth, 2/6.

Obituary.

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

MORGAN.—On the morning of the sixth inst. at her residence, Wesley Hill, Castlemaine, Sister Annie, wife of our Bro. David Morgan, fell asleep in Jesus, at the age of 56 years. She leaves a loving husband and six children to mourn their loss. We trust their loss will be her gain, for to be with Christ is far better. Our sister was baptised at Castlemaine by Bro. Goodacre about 13 years ago. Her remains were laid to rest on the 7th, W. W. Davey officiating at the grave. J. T.

EMMERSON.—On the 25th of February, our Sister Emmerson fell asleep at the age of 38 years. Sister Emmerson had been ailing for some time, but the call came suddenly at the last. Our sister was baptised at Footscray, 1884. Having a large family of young children, her work was in the home circle, and like many mothers, she had denied herself many privileges, but had the pleasure of seeing her two eldest sons choose the path of righteousness.

Footscray.

T. B. E.

McGREGOR.—It is with feelings of the deepest regret that we have to record the death of our esteemed Bro. John McGregor, which took place very suddenly at his residence, Moonee Ponds, on Lord's day morning, 20th March, and which came as a shock to us all, being so sudden and unexpected, our brother being in his wonted state of health right up to within a few hours of his death. In the death of our brother the church at Ascot Vale has sustained a severe loss, he being one of its most valued officers since the formation of the cause in this district; a man we can ill spare, ever thoughtful and considerate for the welfare of others, whose chief delight was in the service of his Master and in working for the extension of his kingdom here below. Bro. McGregor was an ideal church officer. As doorkeeper it has not been my privilege to meet one who could make a stranger feel so completely at home in a meeting. His hearty handshake, and "Welcome, friend," on a stranger visiting our meeting house, and then in parting, How have you enjoyed our meeting? come again, we will be glad to see you—left no doubts in the visitors' minds of his sincerity in the matter. On a recent occasion two visitors (man and wife) expressed to me the pleasure they derived on visiting our gospel meeting at the warmth of the welcome they received from our departed brother, intimating that they had not experienced anything like it since leaving the old country. I just mention this to show how sincere he was in everything he undertook. Of a retiring disposition, he never thrust himself forward, but was ever ready to stand aside in favor of any brother whom he thought might do the work more efficiently and well. "I am prepared," he said on one occasion, "either to hew wood or draw water, so that the cause

of Christ is helped along." Not only as doorkeeper, but in every department of church work, he showed the same zeal and ability, the words of the Master, "Wist ye not that I must be about my Father's business?" seemingly being his motto. He lived a life of faith in the Son of God. He loved the assembly of the saints, and was very rarely absent from the Lord's table; certainly never late for the meeting; and in this as in his whole life and conversation his life is an object lesson to us who remain, and have been privileged to enjoy his friendship, worthy of emulation. May all true dispensations of our loving Father teach us so to number our days that we may apply our hearts unto wisdom, and may we so live that when the summons comes for us, we may be as prepared to answer as he of whom we write. On Tuesday afternoon the 22nd we laid his mortal remains in the silent grave, in the Bulla Cemetery, till the resurrection morn. Bro. Maston conducted the burial service. To our dear Sister McGregor and family we offer our heartfelt sympathy. On an occasion like the present words seem idle, but we commend them to him who has promised to be a husband to the widow and a father to the fatherless, praying that he will comfort and console them in this their sad hour of trial and bereavement, as he alone can.

"Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We loved thee well, but Jesus loves thee best.
Good-night, good-night, good-night!" T.M.

CADLOLO.—Bro. Cadlolo passed away on the 1st inst., at the age of 66 years. He was a member of the church meeting at Taradale, but at the time of his death was residing at Castlemaine. Bro. Spicer conducted the service at the grave. J.T.

KIM.—Our Bro. and Sister Kim have been called upon to pass through the fire of affliction. Their little Sam, 11 years of age, passed away after a long illness, and we laid aside his dust in the Southern Cemetery, Dunedin, last Wednesday. May the Lord comfort the hearts of the bereaved ones. C.W.

BLACKFORD.—During the year our Bro. Blackford passed away. He was one of the first fruits of our labors, and was immersed by our late Bro. John Standen on his confession of faith in Christ, which he never lost. He had entered his eighty-fourth year. By profession a tailor, and being a first-class workman, had always constant employment, and by making use of the Savings Bank, had saved enough to sustain him to the end, and to leave something to his widowed sister wife. He made all arrangements for his funeral and awaited his call home in strong faith of eternal life. Enmore. JOSEPH KINGSBURY.

HUNTER.—The church at Doncaster has been called upon to part with one of its oldest members, in the person of our late Bro. Robert Hunter. Bro. H. has been one of the pillars of the church for 34 years. On Lord's day morning, March 20, our brother, who was nearly 70 years old, sooner than absent himself from the Lord's table walked nearly three miles to the meeting, and offered thanks for the wine. Little did those who heard his prayer think it was for the last time. After the meeting arrangements were made with him that a few of the brethren should break bread with his son James, who is an invalid and unable to attend the meetings. When spoken to about it he said "We shall be delighted for you to come next Lord's day." But ere the day came our brother had been suddenly called away. Bro. Hunter left home in the morning in the best of health and spirits to go to his paddock, which is a few miles from his home, but not returning in the evening his family became anxious about him. They searched all night without success, but next morning they found him dead in the paddock. An inquest was held, when a

verdict was brought in that he died from failure of the heart's action brought on by over-exertion while trying to put out a bush fire. Every member of the church deeply sympathises with his sister wife and family, six of whom belong to the church.

GEORGE PETTY

Coming Events.

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

May 22-25—Preliminary Notice. North Melbourne Sunday School will hold their Anniversary Services on Sunday, May 22nd, and Annual Tea Meeting on Wednesday, 25th. Watch this column for further notices. W. J. WOODBRIDGE, Sec.

Acknowledgments.

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

RESCUE HOME.

Gratefully received.—Mrs. Sutton, Boort, £1; Mrs. H. C. Shepard, Cairnsdale, N.S.W., 10/-; Church members, per Mrs. C. H. Howard, Cairnsdale, N.S.W., £1 10/-; col. card, Miss E. Dudley, Shepparton, 12/-; boxes at doors of North Fitzroy chapel, 5/-.

J. PITTMAN, Armadale.

PIONEER SUBSCRIPTIONS.

Received to date.—A. L. Greenshields, 2/-; S. Ross, 4/-; H. Horsley, 8/-; C. M. F. Fischer, £1; P. Daley, £1 7/-.

VICTORIAN MISSION FUND.

Bro. Geo. Everett, Collingwood, 10/-; Church, Mumble Plain, £1; do. Swanston-street, Conference fee, 1897, £1; do., Brighton, per Sister Woodward, £1 12/8; do. Polkennett, per Sister L. Butler, 8/-; do. Surrey Hills, per Sister Cust, £1 5/-; Bro. J. Scarcebrook, Swanston-st., 10/-; Conference Fees, 1898—Bordertown, 10/-; Brighton, 10/-; Richmond North, 10/-; Shepparton, 10/-; Wedderburn, £1; Yando, 10/-; Mumble Plain, 10/-; Hawthorn, £1; Ascot Vale, 10/-; St. Kilda, 10/-; Footscray, £1; Lillimur, 10/-; Mooroolbark, 10/-; Brim, 10/-; Collingwood, 20/-; Croydon, 10/-; Total, £18 5/8.

"Milford,"

Church-st., Hawthorn.

J. A. DAVIES,

Treas.

FOREIGN MISSION FUND.

C. Edwards, Hawthorn, £5; Church, Collingwood, £1. For China Mission, per James Ware, Shanghai, —Church, Queenstown, Tasmania, £1; do. Merewether, N.S.W., 14/6; do. Hoteo North, N.Z., 10/-; E. Ryland, £1.

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121 Collins-st.,
Melbourne

ROBERT LYALL,
Treasurer.
F. M. LUDERBROOK,
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J. Salisbury, R. Sheehan sen., G. P. Parroell, Geo. Colvin, E. Taylor, 5/-; Mrs. Mason, 4/-; Mr. Clapham, 1/3; Mr. Johnson, 8/8; E. A. Stubbs, 6/3; Mrs. Harrell, 7/-; P. G. Saab, 7/-; R. C. Gilmour, 15/-; R. H. Smart, 38/1; J. P. Muir, 40/-.

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