

The 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.

An Episcopal Opponent.

Mr. John Vale, the secretary of the Victorian Alliance, who is now in New Zealand, supplies to the *Alliance Record* some interesting notes on temperance progress in that colony. A "Police Commission," in which the temperance people take much interest, has been sitting, and the evidence it has collected is decidedly interesting. Referring to the prohibition electoral contest of two years ago, Mr. Vale writes:—

"When, in 1896, the opposing forces of heaven and hell were preparing for a death grapple in New Zealand, Bishop Nevill, of Dunedin, threw his influence against heaven in a deliverance in which he argued that God's plan is to leave temptation to aid in the development of moral strength, *ergo*, the liquor traffic should remain as a kind of moral tonic. There are some who think that the bishop turned the scale against prohibition in Dunedin. One fact brought to light by the Police Commission is that his lordship has been for many years the mortgagee of a row of houses used for immoral purposes. His conception of the divine plan of leading men into temptation appears to go beyond temptation to drunkenness. When I was in Dunedin, the bishop was engaged in a newspaper controversy, defending his apostolic succession! I would like to know what Peter thinks about it."

What Peter thought about bishops may be found in his first letter, in which he exhorts them among other things to be "ensamples to the flock." We should be sorry to think there are many such "ensamples" among the dignitaries of the Episcopalian Church as that of Bishop Nevill.

An Object Lesson in New Zealand.

Mr. Vale also supplies some convincing figures re the influence of prohibition on crime, extending over seven years, three and a half of licence and three and a half of nominal prohibition, in Clutha. The test was not a complete one, as wholesale licences were in existence, and as the police

magistrate was an avowed opponent of prohibition. Still the figures are conclusive, and, as they were supplied by Inspector Pardy, are thoroughly reliable. From January 1st, 1891, to June 30th, 1894, the total number of convictions was 300. From 1st July, 1894, to 31st December, 1897, the total number was only 66. Cases of drunkenness fell from 130 to 6; assaults, from 11 to 1; disorderly conduct, from 9 to 1; lunacy, from 7 to 2, and so on. Some liquor was sold during the "no-license" period, or the contrast would have been more marked. With such a striking example of the benefits of prohibition, there will now be no need to seek for information from Maine, Kansas, or other prohibition states. Mr. Vale says: "It is an exhilarating experience to be with people who regard the accomplishment of prohibition (throughout N.Z.) as a matter of a few years only; who talk of it as something within their grasp, and work with face radiant with the dawning light of the brighter day."

The Prayer Meeting.

Why are prayer meetings as a rule so poorly attended? There are many church members who regularly attend the Sunday services, but never come to the prayer meeting! What can be the cause? Is prayer distasteful? The fact is self-evident, but the cause or causes are not so apparent. We fear the real reason is a lack of spiritual life in the membership. Every observant person has noticed that the members who habitually attend the prayer meeting are those who are most active in all departments of church work, while those who neglect the prayer meeting generally speaking include the shirkers and grumblers of the congregation. The last named are regular attendants at business meetings, but find no scope for their propensities in the devotional gathering. Where the spirit of devotion thrives it will find expression in a vigorous prayer meeting. This mid-week assembly has been called the lunch between meals, and where there is no appetite for lunch there is grave reason to fear for the health of those concerned. If

the prayer meeting is indeed "the pulse of the church," we must conclude that many of the churches are in an alarmingly low state of spiritual health. The church of Christ had its birth in a prayer meeting, and spiritual death always accompanies or follows the neglect of prayer. Any church pleading for a return to primitive Christianity is false to its plea if it does not give prominence to "the prayers" in which the first Christians "remained steadfast."

If Christ Came.

D. L. Moody has been telling the people in New York that not a single state or town or section of a town in America would vote for Christ to reign there as he reigns in heaven, and that the great political parties would sooner elect the greatest blackguard on earth than Jesus. Even the prohibitionists would not want him, and the very churches would find his presence inconvenient. If an archangel came down from heaven and preached in New York, he would lose his reputation inside of thirty days, as Christ did. The world had no room for Christ 1900 years ago, and it had not altered its attitude since. While we may not be ready to accept Mr. Moody's statement without qualification, it is certain that even in the churches the Lord's will is not done on earth as it is done in heaven, nor have we any reason to suppose that Australia would have a warmer welcome for Christ, should he arrive, than America. As to voting for him, do we now always vote for those things, and those only, which he approves? Does he really reign in our own hearts and lives?

The Church Paper.

The church paper furnishes the best medium for an exchange of views concerning the imperfections of church work. Through its pages, widely circulated throughout the land, the experience of one may be added to the common stock of knowledge and thus assist in solving the difficulties encountered. In no other way can the churches co-operate so readily and effectively as through the religious weekly.

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The Leader.

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

Better Things.

A Better Covenant.

NO. 3.

We regard it as of primary importance that all biblical students—and these should comprise all the children of God—should have before their minds a clear conception of what constituted the "Old Covenant." What it consisted of can be easily seen by reference to the Books of Exodus and Deuteronomy. Here we find the decalogue given as the foundation of the covenant—that on which all that immediately follows is built. All that follows is an expansion of the decalogue. "It is the application of a sermon, of which the 'ten words' spoken on Sinai are the text." This covenant, the writer of the Hebrews declares, was "not faultless," for if it had been faultless, "no place would have been sought for a second." Moreover, it was ineffectual to realise the promises to Abraham (Heb. 11: 39). In

this connection, it is of interest to enquire more particularly wherein lay the weakness of the Sinaitic Covenant.

R. C. Balfour in his "Central Truths and Side Issues" devotes a chapter to the consideration of the "Sinai Covenant and how it failed of its end." After noticing Paul's statement in reference to the function of the law, viz., "a pedagogue to bring us unto Christ," he says: "This end, however, the law accomplished only to a limited extent, only indeed in the case of those who were enabled by divine teaching to see its breadth and spirituality, and to feel the moral impossibility of their coming up to so high a standard. Others, and there is reason to fear they were not few, mistaking entirely the nature and object of the covenant into which God had invited their fathers to enter at Mount Sinai, set themselves to seek eternal life through compliance with its terms. To them it thus became a deadly covenant of works. This was elevating the handmaid to the position of the married wife. The covenant of Mount Sinai, so regarded and so used, was like Hagar, the bondwoman who could only give birth to slaves. Hagar, so long as she was merely Sarah's handmaid, was a useful member of the household. But when she forgot her position, and began to look upon herself as the equal, nay, the superior of her mistress, the decree had to go forth, 'Cast out the bondwoman and her children, for the son of the bondwoman shall not be heir with the son of the freewoman' (Gal. 4). 'Which things are an allegory,' teaching us that so long as the national covenant made with Israel at Sinai was regarded as subsidiary to the covenant of grace, it served important practical ends, but that when it was elevated to the place which that better covenant was designed to hold, and eagerly embraced by Israel, as though by means of it they might bring forth fruit to God, the time had come when it must be put away. This may account for the strong language used by the author of the Epistle to the Hebrews in reference to the Sinai Covenant. 'He speaks of it as decaying, waxing old, ready to vanish away. It was a law that made nothing perfect, a commandment that had to be disannulled for the weakness and unprofitableness thereof. Nay, while it was thus, weak, obsolete, and effete for any good purpose, yet when men men clung to it in the hope of finding it a source of righteousness and life, then it became possessed of deadly power. It became the fruitful mother of bondage instead of liberty, death instead of life, curse instead of blessing. To cling to it was to reject Christ and the better covenant which was ratified by his blood. . . . There was no further need of it, now that Messiah had

come, and that Jew and Gentile were to be fused into one homogeneous Christian church. Nay, as the Jewish members of that church were bent upon perverting it to a purpose for which God had never designed it, the time had evidently come when what was at best but the 'rudiments of the world,' and had now become the 'ministration of death,' should give place to the 'ministration of the Spirit' that giveth life. Mount Sinai with its gloom and bondage must give place to Mount Zion, with its liberty and glory."

The Old Covenant, then, having passed away, it follows that we cannot turn back to it as supplying laws for those who live in the New Covenant dispensation. Such a course would be equivalent to declaring that in some respects, at any rate, the Old was better than the New. And, in doing so, we would indicate that we regarded Christ as an inefficient law-giver. Consequently, if we are loyal to Christ and regard him as the embodiment of wisdom—as the one perfect Teacher, we will not go back for our laws to a system which no longer exists, but we will turn to that one which is now in force and derives its power from Christ, its living head. If it is asserted that some law found under the Old Covenant, but not found in the New ought still to be observed, then it must be evident that there are some people presumptuous enough to charge Christ, the Lawgiver and Mediator of the New Covenant, with having omitted to include in his system, a law, which was essential to its perfection! Such an idea ought not to be tolerated for a single moment by any loyal, loving subject of King Jesus. And if at any time we find ourselves compelled to look for our proof in the pages of the Old Testament for any alleged Christian practice, we may depend upon it, that we are endeavoring to foist upon Christianity something that does not belong to it.

What we have said applies just as much to the decalogue as to any other part of the Sinai Covenant. If no part of the decalogue could be found in the New Covenant system, then no part of it would be law. But whatever part is found there is valid, having thus been re-enacted by Christ, the Great Lawgiver. Alexander Campbell, referring to the "ten commandments," speaks thus: "Paul, according to the wisdom given unto him, denominated the ten precepts the 'ministration of condemnation and of death.'—2 Cor. 3: 7-14. This we call the moral law. Whether we are to be esteemed the most able ministers of Christ, it remains for you, my friends, to say. Paul having called the ten precepts the ministration of death, next affirms that it was to be done away—and that it was done away. . . . When we say the moral law is done away, the reli-

gious world is alarmed; but when we declare that the ministration of death is done away, they hear us patiently, not knowing what we mean. . . . It does not militate with this statement to grant that some of the precepts of the decalogue have been repromulgated by Jesus Christ, any more than the repromulgation of some of the British laws does not prevent us affirming that the laws under which the colonies existed are done away to the citizens of the United States."

Historical.

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

CHAPTER VI.

One great power in the education of the church, in its increase and progress was the *Harbinger* published by Bro. James Wallis of Nottingham, England, a man to whom the brotherhood of this colony owes a debt which probably can never be sufficiently estimated and acknowledged. He seems to have kept his eyes ever open to see their wants, and leading brethren, as we may perceive from the foregoing letters, kept him informed of the special and immediate needs of the churches; and he appears to have filled his pages with articles and essays, original and selected, from the writings of Campbell and contemporary writers of the Restoration, bearing upon the very questions that were agitating or threatening them. And the brethren recognised its value. Bro. Magarey himself was responsible for forty copies monthly, which he distributed amongst the subscribers, when these could be obtained, and gratuitously where desirable. He writes in May, 1852, "We have indeed found a fund of useful knowledge in the books Bro. Wallis has sent us. I hope the brethren will come forward liberally and sustain him with the *Harbinger*: it proves a most valuable periodical to us." So again in March, 1852, in correspondence with J. Wallis he says: "The books and *Harbingers* are indeed a rich treasure, which none can appreciate so well as ourselves, who have hitherto been cut off from all communication with the brethren. Now we can look forward in pleasurable expectation of its visit. For the benefit of those who feel cold towards the *Harbinger*, I might mention the fact that a sister with her four Christian daughters were for twelve months within a mile of our meetings, yet heard not of us, nor we of them, until your magazine, coming 14,000 miles, brought us around the same commemorative board." Nor was Bro. Wallis so affectingly modest as not to recognise, or to act upon the conviction of the beneficial influence of the literature he provided. We read an editorial footnote signed J.W. to a letter from Adelaide by T. Jackson, April 14, 1849: "On receipt of the above, a reply was sent off to this good brother with a complete set of the *Harbinger* (stamped) to September." And so again he adds in the *M.H.*, 1852, p. 570: "If the books and periodicals already sent out to Australia and New Zealand have proved so greatly useful to the brethren in those distant regions, may we not reasonably hope

that the package of books and magazines, which we anticipate forwarding on the 6th inst., will be found of still greater use? The parcel comprises volumes of the Christian Baptist, Christian System, Owen and Campbell, Macalla and Roman Catholic debates, 12 copies of Christian Baptism, its Antecedents and Consequents, all by Bro. Campbell; 200 essays on Christian Union, by Walter Scott; volumes of Universalism against itself; 2 family bibles; 12 packets of testaments, new version, and hymn books, with a considerable number of the prize essays on the Christian Sabbath, and to check the influence of one of the frogs of religious licentiousness, a Mormon bible, with Howe's exposure of that delusion, and 500 of the best written tracts on Mormonism we have read. We feel assured that these works will prove instrumental in promoting the cause of righteousness and truth in that part of the world." And without doubt they did. The Mormon apostles put in an appearance here and began to preach their pernicious doctrines, but our Bro. H. Warren, armed with the contents of the above exposures, dogged the apostles' heels from place to place, and plagued them with unanswerable questions, drove them out of Hindmarsh, cleared them out of Norwood, and compelled them finally to relinquish the field; a field to which I believe they have never felt free to return.

Another instance of the influence for good exerted by Wallis and his *Harbinger* occurred in connection with the origin of the church of Christ at Sydney. A brother Albert Griffin writes to the editor thus (*M.H.*, 1854, p. 380), "We have long thought of laying before you, as through your valuable journal before all the churches scattered throughout the United Kingdom, the history of the reformation in Sydney, the great metropolis of the Southern Hemisphere; and to be brief, it is with joy I pen the first part of this history. I was formerly a Wesleyan Methodist, and schooled in that branch of the so-called church of Christ, believing all things taught by them both in doctrine and discipline, and you are not ignorant of their extravagant ideas on the operation of the Holy Spirit. Being but a youth, I was easily led into a great deal of their fanaticism, but truth will be uppermost sometime or other, like cork, though kept under water. As reason began to strengthen, so I began to question, not only their doctrines of the Holy Spirit, but others also, and not receiving satisfactory answers, neither from philosophy nor Scripture, I was fast hastening into that unfathomable depth of darkness, and infidelity, where no bright hope illumines the journey to the tomb; when, fortunately for me, I received a case of books from my brother Eleazar Griffin, who is a member of the St. Pancras Road, London, in which were the *Bible Advocate* and some numbers of the *Harbinger*. I am happy to say that in these I found answers to all my queries, and was set on a rock both in philosophy and Scripture. I assure you my joy was extreme. After having examined again and again, to see if these things were taught in the bible, I hastened to the Baptist minister, and was buried with the Lord by baptism, and rejoiced in the hope of eternal life. This was in Nov., 1851. In 1852 there was a letter from New Zealand by Bros. M'Caul and

Taylor, in which it was stated that there were two brothers in Sydney, Bro. H. Mitchell and wife. Through this notice we found each other out, and in November, 1852, we met to attend to the ordinances of God's house; and thanks be to God, we have continued steadfastly, so far as known to us, in the apostles' doctrine, fellowship, breaking of bread and prayers." The writer then proceeds to enumerate the various individuals who had subsequently joined them, and the circumstances under which they were added to the church. Who can calculate the beneficial influence of this periodical during those primitive times? Separate numbers scattered hither and thither, conveyed the truth, under the providence of God, to the very hearts that were seeking it. It became also a regular teacher to those who had embraced the principles of the Restoration, and the gospel in its simplicity, gradually displacing their sectarian notions by the pure doctrine of apostolic Christianity, and giving them in their efforts to defend the truth, a moral support of the most talented brethren in England and in America, urging them in eloquent and earnest tones to aggressive warfare on behalf of their divine Master, and wisely directing their operations, when with all the zeal of a newborn freedom they were liable to use their imperfect knowledge with but little discretion, liable to swing to the extreme of lawless or riotous Christianity. And then, as a medium of communication, see how it opened the way for the gathering of unknown individuals, who learned from its pages their proximity one to the other, and thus was the means of originating small churches of Christ.

Original Contributions.

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

The Lord's Day.

BY BETA.

It was the privilege of the writer to be a child of parents who had a very great regard for Sunday, or the "Sabbath," as it was sometimes called. As the years went on knowledge increased, but even with the knowledge that the first and not the seventh was kept, there was yet a conviction in my mind that the law regarding the seventh day had somehow passed on to the first. When I came into the church of Christ I learned among other things that the Sabbath Commandment was not binding upon us; that we were freed from it; and then I think a sort of re-action set in, and although I do not remember ever having transgressed, to any great extent, the Sunday, yet there was a feeling within me that I need not observe that day unless I chose to do so. That may also have been the experience of some other of our brethren.

There may be a tendency on the part of some of our members to have a somewhat slack regard for the Lord's day. If such there be, let me tell them they are making a serious mistake, and are depriving themselves of a great blessing. I have been told by more than one person that the disciples of Christ did not regard Sunday. There is doubtless some reason for this supposition

on the part of outsiders. And it is a wonder to me that among the multiplicity of subjects treated of in our church papers, the subject of the Lord's day, as far as I can remember, has not come up for more consideration. Surely we owe something to it. It affords us the opportunity of meeting together to remember Jesus, to preach the gospel, to conduct our Sunday Schools, and numberless other blessings which flow to us through the medium of this day surely merit from us some consideration. It seems to me it is more the privilege than the duty of every Christian to observe this blessed institution. It is scriptural. We read in Rev. 1: 10 of "the Lord's day." That scripture in the light of Acts 20: 7, and of the testimony of the Christian fathers, proves to us that the church, when under the direct control of the Spirit-inspired apostles, observed the Lord's day. To most of the saints there is a day assigned called their day, not necessarily the anniversary of their birth, but set apart sacred to their memory. There is St. David's day, St. Patrick's day, St. Peter's day, and so on. How becoming it is, then, that there should likewise be the Lord's day—not once a year, but once in every seven days, that too the first day of the week—first in regard to time and order, and first in importance and quality—the day of the week on which he, whose day it is, rose triumphant from the grave. The world celebrates the birth, the death, the resurrection, and the ascension of our Lord once in three hundred and sixty-five days, but we have scriptural authority and precedent for observing and celebrating the death and resurrection of Christ once in seven days.

Sir Matthew Hale, England's great judge, penned these lines:—

"A Sunday well spent
Brings a week of content
And strength for the cares of to-morrow;
But a Sunday profaned,
What'er may be gained,
Is a certain forerunner of sorrow."

I believe these words express a truth, and that very much of our spiritual prosperity depends upon the proper observance of this day.

There is a tendency to encroach on the Lord's day by doing extra work on the Saturday, and by stopping up so late at night that we are really unfitted for the proper observance of the Lord's day.

It is to be regretted that our shops have to remain open to such a late hour on Saturday evening. How can those engaged in them, doing in some cases two days' work in one, be fitted for the blest engagements of the Lord's day? In such cases the hours of Sunday professedly given to the Lord are not worth much, because those giving them are not fit for much. Let us, as Christians, lovers of the Lord's day, refrain from doing any business in the shops on Saturday evening, or even Saturday at all, and thus help to lighten the burden pressing on those who are compelled at present to practically break the Lord's day, by working so hard and so long the previous day that they are unfitted for service on that day which should be the Lord's.

Let us determine that, God helping us, we will henceforth make the Lord's day such

in deed and in reality as in name. Let us resolve that it shall be the Lord's day and not ours. Not our day to lie in bed wasting its precious hours. Not ours to indulge ourselves on, or to seek pleasure or worldly profit, but simply and wholly the Lord's day to do his work in, to think of him, to speak to him and of him. Let the name of the day regulate us all through its golden hours, and let our thoughts, words and actions all be in harmony.

I'm sure it is worth the experiment. If some of us have not in the past realised what a duty and a privilege there is in making the day called the Lord's his indeed, let us from this time forward perform the duty and enjoy the privilege and mark its result upon our lives as Christians. Make the Lord's day what its name signifies, and the Sunday question will be settled so far as we are concerned.

Biographical.

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

This will introduce to our readers Bishop Joseph Kingsbury, M.D., of the Church of Christ, Metropolitan road, Enmore, N.S.W. He was born October 24, 1814, and is thus nearly 84 years of age, and baptised Sept. 4, 1853. Since his baptism he has only once been absent from the Lord's table. Think of this—for over 45 years or 2340 Lord's days his place was once vacant! Has any one in Australasia as good a record? Since I have been at Enmore he has only been



DR. JOSEPH KINGSBURY.

From Photo. by L. Alexander, Enmore Road, Enmore, N.S.W.

Copies of the photo. from which the above block was made, cabinet size, well finished, will be sent post free to any part of the world for 1/1. Address, Geo. T. Walden, "Bethany," Stanmore-road, Stanmore, N.S.W.

absent from one prayer meeting (was then ill in bed), has never been absent from the Sunday night meeting. If the Lord's work does not succeed, it will not be owing to lack of interest or effort on Dr. Kingsbury's part. Every day he prays for the preacher and his family and his work, and the prayers of a righteous man availeth much in its working. La Fayette once said, If you want to make your children patriots, teach them the name of Washington. If we want to rear men and women who will be faithful to New Testament Christianity, earnest in extending the kingdom of Jesus Christ, consistent in every day life, tell them of this man of God, Dr. Joseph Kingsbury.

G.T.W.

From Abroad.

As cold water to a thirsty soul, so is good news from a far country. —Proverbs 25: 25.

Wanderings in Bonnie Scotland.

One cold December midnight I passed through London to the Euston Station, to get the train to Scotland. I selected a carriage and was arranging my rug for a comfortable snooze, when a tall Scotch guard came up and asked "Where are you going?" I said "To Edinburgh." I told him I was from Australia, and that I had some interest in Scotland, because my father was born there. From that time that guard was my friend, and I saw, once again, an evidence of that deep brotherliness that characterises the Scot the world over. He put into my compartment no less than three warming pans, he said that I should have the carriage to myself, hoped I would have a good night, and promised to call me when the train got to Edinburgh. And so I stretched myself and slept an untroubled sleep until the Scot awoke me with the news that we were in the historic capital.

At the station was Bro. Jas. Nimmo, the eldest son of Bro. Nimmo, who a few years ago visited the colonies, but who has since gone to join the great majority. His generosity and Christian courage will never be forgotten.

"Blessed are the dead which die in the Lord . . . that they may rest from their labors; and their works do follow them." An illustration of his love of truth and his willingness to defend it is found in his resolution to have exhibited in Edinburgh the picture of the immersion of Jesus in the Jordan. When that picture arrived in Scotland, sectarian influence was so strong that its proprietor could not obtain for it an exhibition in any of the well-known art galleries. Bro. Nimmo recognised in it a faithful representation of the story, and therefore at his own expense took a shop in one of the principal thoroughfares, and had it exhibited in the window for six months, until multitudes were familiar with a correct view of the baptism of our Saviour. On the day of my arrival I was taken by Bro. Adam Nimmo, another son of the veteran disciple (all his sons are in the church), to a

Scotch tea meeting in Dunfermline, an "auld grey town" a few miles from the Scotch capital. In going there we passed over that masterpiece of engineering—the Forth Bridge. The tea meeting was a hearty Scotch gathering, and the brethren were full of enthusiasm. In fancy I was back again in Dunedin, New Zealand, the home of my boyhood. The people spoke the same language, and about the whole affair there was the zest and dogmatism that is peculiar to the ubiquitous Scotchman, no matter whether you meet him at the equator or the north pole (some say there is a Scotchman at the north pole). A good tea was provided.

All my addresses and lectures, save one, were given in Roxburgh-place chapel. One Sunday morning I spent at Bryson-rd., a place recently taken and newly fitted up, being a younger effort than Roxburgh-place. It has had the benefit of the old place's experience, and is consequently better furnished. Roxburgh-place, however, has a noble history. It was the spiritual home of the cultured and devout Thomas Hughes Milner, and several other well-known workers. I felt a pleasure in speaking from a platform hallowed by so many associations. My audiences were large, some of the largest, they told me, they had obtained for many years, and there was about the gatherings that deep, earnest attention that so frequently characterises a Scotch service.

On the first Sunday evening, when our meeting was over, I was taken to a service in the principal theatre in aid of the life-boat fund. It was an eye-opener. The singing was accompanied by a band of music. Yes!—right there in the bosom of Scotch Presbyterianism, fiddles, cornets, and other brazen abominations were at work playing the psalms of David on the "sabbath." Even some of our own brethren have been infected with symptoms of this melodious epidemic, and it was whispered that one of the Edinburgh churches was on the eve of buying a "kist o' whistles."

During the week, in company with some of the brethren, I visited several of the historic spots in the city—went to the castles and saw the regalia of the Scottish kings, and the little room in which James, the first king of Britain, was born—ascended a magnificent monument to Sir Walter Scott, and from it had a bird's-eye view of the city—visited the Advocates' Library, and saw the room where briefless barristers perambulate, waiting for a client—passed into the library, the third most important in the United Kingdom; here Bro. Shepherd spent many days, collecting references for his handbook on baptism—wandered into "Grey Friar's Churchyard," where lie the remains of the martyred Covenanters; read the inscriptions on their tombs, which told how bravely they had given up their lives for religious freedom—walked about St. Giles' Cathedral, and saw the place where Jennie Goddes threw the stool at the popish preacher, saying, "Ye'll nae preach the mass in my lug!"—then into the antiquated-looking house of John Knox; saw its various relics, from a spinning-jenny to the chair in which he studied. And so from day to day I wandered on, gathering from these fields of history flowers of thought, which some day may help me to illustrate the old story of

the cross. I climbed Calton Hill and looked on Edinburgh's Folly—twelve naked columns supporting an entablature, which ever reminds us of the words of scripture: "This man began to build, and was not able to finish." At the foot of Calton Hill I entered the monument to Robert Burns, saw the autograph copy of "Scots wha hae," and on the evening of that same day, at a Scotch family gathering, heard read with peculiar pathos "The Cotter's Saturday Night," and was inspired to study afresh the great bard's poetry. It is only a short walk from Burn's Monument to Holyrood. I pass on to the old palace containing many souvenirs of the Scottish kings, from the days of the pious king David, its founder, down to the voluptuous Stuart dynasty. As I surveyed its pictures and relics I read again many a black page in the martyrdom of man, and also many a bright story in the building of a nation.

However, I have written enough about the classical centre of Scotland, and the good people who dwell there. I will therefore turn my attention to its busy industrial and commercial emporium—to Glasgow, the second city of the Empire. Here our brethren are strong compared with other parts of the United Kingdom, which is not saying a great deal, for their largest building is not larger than the one at N. Melbourne. They have some seven or eight churches in and around the city. Individually, they impressed me as strong Christians, well versed in the teachings of the book—a sort of spiritual yeomanry, somewhat narrow in their conception of the kingdom, but this rigidity of thought was softened and sweetened in its effect by the sympathy of their hearts. I gathered in conversation with them that in the past they viewed with much suspicion the paid preacher, but out of this they seem to be evolving, and are beginning to recognise "that there are some evangelists and some pastors and teachers" who should be set apart, and specially supported, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." They circulate among the Scotch churches an interesting little monthly periodical—the *Echo*—which is edited by Bro. William Crockatt, a tireless worker, who while pursuing his regular calling as a superintendent engineer to those great Clyde boats, in his leisure time finds a pleasure in preaching the gospel and writing for this paper. In his company, one afternoon, I sailed down the Clyde and visited one of the large ship-yards; and as I looked on the ship in process of building, I thought of Longfellow's words:

"For the structure that we raise,
Time is with materials filled;
Our to-days and yesterdays
Are the blocks on which we build.
Truly shape and fashion these,
Leave no yawning gaps between;
Think not because no man sees,
Such things will remain unseen."

Another brother, Bro. Burrowman, an old companion of Bro. Craigie's, took me, among other places, to the Glasgow University, and I was shown the room in which Lord Kelvin, the famous physicist, delivered his lectures to the students. Then we visited the world-renowned museum, connected with the Uni-

versity, and started by a gift from a patriotic Scotchman by the name of Hunter, who made a fortune in London, and it is named, in honor of him, the "Hunterian Museum." I saw there many things of interest—the steam engine of Watt's time—the solemn "League and Covenant"—but what interested me most was the magnificent collection of coins. Professor Young, the chief curator, took me into his private room and showed me a collection of coins belonging to the times of the Cæsars, which he valued at seven thousand pounds. I took in my hand the kind of penny Jesus held when he said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." And so I wandered through the second city of the Empire, sometimes in company with one friend, sometimes with another, viewing its various places of interest, from Glasgow Green, the home of controversy, to the Necropolis, where lie, sleeping together, the remains of men of all shades of opinion. But it is not to see towns that most people go to Scotland, but to look on its lakes, its islands, and its hills. I, however, will pass these by with only one reference. I had a glimpse of the highlands in their December glory, from the window of a west highland railway carriage. I saw Loch Lomond, embosomed among the snowy hills, and shining like a sapphire set in silver. But a poor purblind wanderer like myself cannot do justice to a panorama that has been sung of in musical strains by the sweetest of Scotia's bards, and painted in living words by a master hand. Suffice it to say that I passed through ravines like those through which Roderick Dhu led Fitz James, and I can now enter into the spirit of the poet and sing with him of the "land of the mountain and the flood."

ISAAC SELBY.

Our Missions.

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

OUR FOREIGN MISSION CLOCK.

"God so loved the world as TO GIVE—" "How shall they hear without a preacher?" "How shall they preach except they be sent?" "God loveth A CHEERFUL GIVER."

JULY 3.



If you cannot be at the meeting, send this for the Secretary, or send value of contents in value.

S. O'BRIEN, Telegraph Dept., Maryborough, Q.
E. GLEBE, Castlereagh-street, Sydney, N.S.W.
R. LYALL, Queensberry-st., Nth. Melbourne, Vic.

As presented to nine thousand disciples in

all the colonies (except S.A.) as a reminder of July 3rd—Foreign Missionary Sunday.

HOW TO RESPOND.

Pray to the Lord, and fill your minds with his thoughts. Now put in your envelope one penny for every day till July 3rd. This you will do with an absurd ease. If the Lord Jesus were here in person, with his finger on the still unfulfilled commission, would we not all feel insulted at being asked for only one penny per day for only one month in the year for Foreign Missionary enterprise.

Last year two churches gave to our fund close upon fifty pounds. The honor belongs to New South Wales and its city churches, Sydney and Enmore. The latter church also gave the largest single collection, £9 1s. 5d.



F. E. STUBBINS,

of Rosewood, Queensland—our latest missionary—who arrived last month at the Mission Station, Hurda, Central Provinces, India.

Temperance.

Wine is a mocker.—Proverbs 20: 1.

The Tea-Pot Triumphant.

Surely there can be no grander proof of the validity of Temperance principles than that furnished by the most recent experience of our army in actual war. Like Byron's hero, General Sir Herbert Kitchener "wars on water." And Lady Elizabeth Biddulph, who knows something of military life, tells her countrymen and countrywomen that for war, or for any purpose, or for no purpose in particular, the General is right. Not only is Sir Herbert himself, like Lord Wolesley, a total abstainer, but he takes good care that no intoxicating stuff gets inside his camp. As far as his Egyptians are concerned the principle of warring on water needs no enforcement, for every Mohammedan is by his religion an abstainer. All Mohammedans are, with the exception of the Soudanese, who brew and often get

drunk on a kind of beer they call merissa. However, not a drop of merissa has ever been seen in Kitchener's Soudanese camp; and the gallant Soudanese have been as staunch teetotalers as their docile, well behaved, and plucky comrades from the Delta. It was the British soldier who at first grumbled at the absence of the canteen, and thought he could never get on without his "long drink" or his "tot" of spirits." But he since has found out the benefit of abstinence. Tommy wins his Soudan battles on tea and coffee. The soldier's battles in the late Indian campaigns were fought on tea. English volunteers can tell you what a first-rate thing tea is to march upon. Every traveller and explorer can tell you the same thing. In hot countries a water-bottle filled with cold tea has more sustenance and refreshment in it than a hogshead of the finest beer, wine or spirits ever manufactured. Arctic travellers, like Nansen, avoid beers and spirits as they would poison. It is difficult to see what argument remains now for moderationists to fall back upon. But it is to be regretted that, according to the to the Chancellor of the Exchequer, our drink-bill still goes up. Truly we are a beer-besotted nation; and yet the army experiences give hope of reformation. It will come in time.—*Christian Commonwealth.*

On Thursday evening, May 26, the North Fitzroy Band of Hope celebrated its fourth Anniversary. There was a good attendance; a capital programme was rendered; and a hopeful report was presented. Bren. Mahon, Millis, and Houchins divided about 35 minutes between them in speechifying, while the balance of the two hours and a half was taken up with instrumental, vocal, and literary productions, which met with hearty and enthusiastic approval by the audience. The receipts and disbursements for the year amounted to over £31, and left a balance in hand of about 12/-. It might interest the readers of the CHRISTIAN to know that about £120 has been received by the Band of Hope during the four years of its existence. Mr. R. B. Davis junr., who is shortly leaving Victoria, the old and esteemed president, occupied the chair.

W.H.L.

Sunday School.

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

LESSON FOR JUNE 19TH.

THE RISEN LORD.
MAT. 28: 1-20.

GOLDEN TEXT.—"I am he that liveth, and was dead: and behold, I am alive for evermore."—Rev. 1: 18.

1. *The Resurrection.*—The disciples can scarcely in fairness be considered to have been too credulous regarding the resurrection of their Master. They had not even the expectation of that event. Though he had often spoken of it, they could only wonder what the rising again from the dead should mean. Until he burst the bars of the tomb, John gives us to understand, they knew not the scripture that he must rise again: it was *after* the resurrection that they understood his prophecy *re* the raising



of "this temple" in three days (John 2: 22). Their loss of hope could not be more clearly shown than in the touching sadness and despondency in the remark of the two on the way to Emmaus: "We hoped that it was he which should redeem Israel." This thought of death ending all Messianic expectations naturally made them far from gullible as regards the resurrection. The women who went to the tomb and saw the angels ran to tell the others the news, but their words seemed to them as idle tales. Mary Magdalene could even communicate the glad intelligence that she had seen the Lord; but they believed her not. The story of the two who had walked and talked with him was discredited. Thomas was specially sceptical. Even in our lesson to-day, up to the time of the appointed meeting in Galilee, "some doubted." It took "many infallible proofs" to thoroughly convince them; but, that testimony given, they accepted and retained it. It was well that the great event should be thus attested; that the evidence of that by which our faith and our salvation stands or falls should be so conclusive as to make even the disciples' former doubt, weakness and despondency a strong argument because of their subsequent assurance, boldness and constancy in proclaiming the Lord Jesus as being declared the Son of God with power by the resurrection from the dead.

2. *A Preposterous Alternative.*—The foregoing remarks on the absence of credulousness hardly could apply to those who believed the story circulated by the chief priests. Bribing the soldiers, and promising to propitiate the governor in case he should claim their heads as a penalty for their breach of discipline, they prevailed upon them to offer, as overwhelming evidence against any inconvenient rumors circulated by the disciples, the very explicit testimony that when they were asleep his disciples came and stole the body away! Reliable witness indeed! But a greater credulity is really demanded in discrediting than in believing the resurrection of the Christ.

3. *The Commission.*—This, as recorded by

Matthew, did not constitute the last words of Jesus on earth, as we sometimes hear stated. The latter were uttered on Olivet, the former on a mountain in Galilee. Then, by virtue of the authority which had been given to him, he sent the apostles to make disciples of the nations, baptising them into the name of the Father, and of the Son, and of the Holy Spirit. It is profitable to study the Book of Acts and see how they kept this trust inviolate. They realised that they dare not tamper with the marching orders of him who was declared to be the Son of God with power, who had relegated to him all authority in heaven and on earth. We learn from Luke 24: 49 that they were to wait for power from on high, which they did; receiving it, they proclaimed the word of life as it had been "received of the Lord."

From The Field.

The field is the world.—Matthew 13: 38

Victoria.

ASCOT VALE.—The seventh anniversary services of the Ascot Vale School were held on Sunday, May 29th, and Tuesday, May 31st. Bro. Franklyn, of South Melbourne, addressed the church on Sunday morning and the church in the afternoon, when he warned the children against the lions of "Laziness," "Selfishness," and "Ridicule." On Sunday evening we had present with us Bro. W. Wilson, who gave a splendid address to a crowded meeting, the chapel being full. The singing supplied by the scholars was excellent.

On Tuesday evening—the children's night—a good programme of recitations, singing, dialogues, etc., was given by the scholars. Bro. B. J. Kemp being chairman. On this occasion we were literally crowded out, numbers being unable to gain admission. The chapel was most beautifully decorated, great praise being due to Bro. F. Manning and his assistants. The superintendent deserves great credit for the efficient manner in which he led the singing, the responsibility of which rested on him. All things considered, this has been the most successful anniversary the school has yet held.

JUNE 5.

A.B.

BENDIGO.—During last month we have preached to crowded audiences and have had eleven confessions. Where we have seventy or eighty break bread, between three and four hundred attend our gospel services. We expect many more decisions this month. The anniversary services were especially enjoyable. The children did their part well. Brethren Nichol and Selwood gave addresses at the week night meeting. At Eaglehawk the audiences are increasing in number, Bro. Selwood preaching. J.C.

CHELTENHAM.—Large meetings morning and afternoon. In the evening the chapel was filled with an attentive audience to listen to Bro. Green, who began his labors under the most favorable auspices.

May 29.

R.W.T.

Queensland.

ROMA.—The attendances at both services have increased these last few weeks, owing to Bro. Clapham, from Brisbane, who is our evangelist for the time being. Our brother has given us some fine addresses in the morning for building up the church; also in the evening he has spoken well. Many are enquiring, and we are sure that before long many will

be added, but like all small towns we have a strong opposition. A social gathering was held to welcome Bro. Clapham, and a very pleasant and profitable evening was spent. On the Queen's Birthday we held our annual S.S. picnic. The children met early at the chapel, and were driven a little way out. There was a large attendance of adults. Ample supplies of food were provided, and toys and useful articles were plentiful. Our gospel meetings in the open air are well attended, and conducted by the members. L.A. HOSKINS.

BRISBANE S.S. PICNIC.—May 24th broke upon us a perfectly cloudless sky, which gladdened the hearts of all those connected with the school, and also parents, all eagerly anticipating a happy day at the Grove. The children after arriving by bus and having refreshments, the usual amusements were entered into, until we heard that the buses had arrived for us to retire, arriving home about 6 o'clock.

Our meetings here are very good. Since Bro. Clapham has left us, the gospel has been proclaimed by Brethren Paradine, Denham and Rothery. We pray that their labors will be blessed. We miss Bro. Clapham very much, who is having a short season in Roma. We shall be glad when he returns. May God be with him till we meet again. H.B.

MARYBOROUGH.—On the 24th May we had our annual Sunday School picnic. Bro. Nixon, our new evangelist, was present, and contributed largely to the enjoyment of the youngsters. The day was delightful, and after a walk of about a mile and a half the appetites of the little ones were ditto. The sisters really worked hard and succeeded in giving general satisfaction. We returned home pleased and very tired after our day's outing. Bro. Nixon gave an appropriate address before separating. He has been with us continuously since then doing good work, which we think and pray may be productive of much good. He has grown in favor with us all. He holds a short open-air meeting on the Saturday night, which brings our plea prominently before the people. The weather has been unfavorable, being showery and cold. S.O.B.

New Zealand.

QAMARA.—Since last report two more have been added to the church by faith and baptism, another of the brothers Clerk, making three now in the church, the other a young sister. It is always pleasing to see the young obeying the Saviour, especially those who are led by conviction of the truth.

We are pleased to state that Bro. Greenwood has consented to remain for another three months. At present he is away on a holiday as far as Invercargill, but we believe he will not be idle.

We have to thank those brethren who have responded to letters sent re taking up the work here; in the meantime further negotiations are at an end.

May 22.

WM. CAIRNS.

South Australia.

PROSPECT.—Instead of our usual prayer meeting on Thursday evening May 26th we had the pleasure of listening to a lecture by Bro. Ludbrook on "The Life and Work of the late C. H. Spurgeon." There was a good attendance. The lecture was instructive and amusing and much enjoyed by all. J.C.W.

DALKEY.—Since last report we have had two additions by immersion. Bro. Keay, who is laboring in connection with the Evangelistic Committee, has been with us recently for a few Lord's days, during which time he gave a number of stirring and profitable addresses, and also visited various people in the neigh-

borhood and caused a spirit of enquiry in the day of salvation. One young woman came forward on the Lord's side, and others appear "almost persuaded." We hope some day they will muster courage to confess their faith in the Son of God, and become obedient to his will. The church here is living in peace, and continuing steadfast in the apostles' doctrine, fellowship, breaking of bread and prayers.

May 31.

D. FINLAYSON.

GLENELO.—This morning we received a brother into fellowship who had been previously immersed at Liverpool, England.

May 29.

W.B.

GROTE-ST., ADELAIDE.—Having been without a regular preacher for three months, we thank all who have supplied. Their work is appreciated. The attendance and interest have been well maintained. We have been cheered to hear the confession of Christ by, and see the baptism of, two ladies, each the child of fellow members. They were received into membership yesterday. One has also come from the Baptists. Bro. H. D. Smith, his wife, and Miss Smith came to us yesterday from Hindmarsh. Bro. Smith commenced his public labors with us by addressing the church in the morning and preaching the gospel in the evening from Rom. 1: 16. He said by the help of God it was his purpose to begin, continue, and end his ministry in making manifest that he was not ashamed of the gospel of Christ. Good audiences greeted our brother. At the conclusion of the evening service one young person confessed Christ. J.M.

Tasmania.

KELLEVER.—We have had nine additions during the last year, one restored, and one received from the church at Dunally. For all this we thank God and take courage. We have had several visits from Bro. Cameros, which were much appreciated. Our gospel meetings on Sunday afternoons are well attended. We have plenty of talent in some of the brethren if they would only make use of it.

May 31st.

A.C.

New South Wales.

N.S.W. CONFERENCE NOTES.—We are pleased to report that Bro. T. Bagley has accepted an engagement to labor as an evangelist, from June 1st, in the Woollahra district, a large and populous eastern suburb of Sydney. The Sydney and Woollahra brethren by individual subscriptions are largely contributing to the support of this field. We are arranging for some of the Enmore members to go out each Lord's day evening to assist Bro. Bagley and Woollahra church by their presence, and we also hope in the singing. This will also relieve the congested state of Enmore's evening meetings. We would be pleased if Enmore members who are willing to help would communicate with the secretary of the Conference, so that a certain number may be arranged to go out each Lord's day evening. We hope to have the help of the Christian Endeavor for this practical home missionary work. Bro. Gilmore has also decided to remain in the Newcastle district.

We have decided to give financial assistance to Lismore, viz., £1 per week for six months. One lesson we have learned—that where a preacher is doing a good work it is unwise to remove him, and we hope, by keeping this in view, to build up in the future strong churches.

Our treasurer's statement on the 26th May showed a debit of £13 odd, a slight improvement on previous one. In this connection there are some little difficulties, but we hope shortly to have them removed.

by the help of the Sisters' Conference, who have proposed more united and systematic collecting. With this object Bro. Hunter and myself were appointed to act with some of the Sisters' Conference as a finance committee, and we hope shortly to report something definite. A suggestion has been made to revive the Speakers and Workers Union, at which papers may be read and discussed, so that our young men may have an opportunity of developing their speaking talent for future usefulness, and we purpose in the near future calling a meeting for that object. We would be glad to receive any suggestions in this matter. We would specially ask those who may not be reached by home mission collectors to send along direct to me any donations.

R. STEER, Sec.

80 Stanmore-rd., Sydney, N.S.W.

A Home Mission Meeting will be held at Enmore next Thursday evening, June 14th. Bro. Dickson will preside. Bro. Ewers and T. Bagley will give short addresses on home mission work. The Sisters' Conference will serve refreshments during the evening. We hope to see a large meeting.

Bro. T. Bagley commenced his work at Woollahra last Lord's day. We had the pleasure of being at the evening meeting. The hall was fairly full. One good sister at Woollahra remarked that it was a record meeting. We are glad to report that quite a large number came from Enmore, in response to our invitation. It quite cheered the hearts of our Woollahra brethren: we hope it will continue. Bro. Bagley has invited as many as possible to join the bible class which he has started. One addition—a young lady—at the close of the meeting.

R. STEER.

Here and There.

Here a little and there a little.—Isaiah 55: 10.

Don't forget FOREIGN MISSION SUNDAY, JULY 3.

Bro. Le Page has removed from Wycliffe Road to Hopetoun.

Bro. Stone's obituary unavoidably held over till next week.

Several items of news which arrived late have been crowded out.

Bro. J. Richardson, Narre Warren, has succeeded Bro. W. Roes as secretary of the church at Berwick.

"A day's march nearer home," described by a wit as Dr. Pusey's favorite hymn, in an editorial last week, should read, "A day's march nearer Rome."

The Executive Committee of the Conference of South Island, N.Z., would like to hear from a suitable evangelist for the field. Communications should be sent to Bro. T. H. Rix, "Star" office, Dunedin.

The annual demonstration and distribution of prizes of the S.S. Union (Vic.) was held last Tuesday evening. Bro. B. J. Kemp presided, and Bro. Walden distributed the prizes. A programme of songs, recitations, dialogues, etc., was well rendered.

Bro. Walden (now on a visit to Melbourne) addressed the church at North Fitzroy last Sunday morning, and preached to a crowded audience at night in the Lygon-st. chapel. He also gave a splendid illustrated lecture on Monday night in the Swanston-st. chapel, the subject being "Life in London."

The Austral Co. has just issued five new Tracts, viz., "The Sabbath of the Bible," by F. G. Dunn; "The New Birth," by J. Grinstead; "Infant Sprinkling not Christian Baptism," by H. G. Pictou; "A Wesleyan Ally," by Geo. T. Walden; "The Three Witnesses," by D. M. McCrackett. All the Tracts are well written, and will no doubt command a rapid sale. Usual prices.

Bro. J. Greenhill will finish his engagement with the church at Berwick the end of this month. He informs us that he will be glad to receive communications from any church that may require his services.

J. J. Halley, the sec. of the Congregational Union of Victoria, has written to the *Argus* correcting the figures supplied by the Rev. A. Rivett and commented on in our last. Instead of "35 churches with 30 ministers" in 1854, "there were under 12 churches with eight or nine ministers." And in the place of "46 churches and 36 ministers" at the present time, there are, "counting mission stations, between 70 and 80 churches with 50 ministers." Mr. Rivett's blunder is simply inexcusable.

We have received a letter from Bro. W. Burford, Glenelg, S.A., from which we take the following extract:—"I wrote you awhile ago that Bro. Colbourne would, on account of the church here being no longer able to support him alone, be seeking a fresh field of labor. This fact was communicated to the Evangelistic Union of this province, with a request for help, if possible to retain him. The result is that the churches of York, Henley Beach, and Glenelg have united in this effort successfully. Our esteemed Bro. will remain now in the service of these three churches. We hope that the action will be endorsed by the brethren with whom he had intended to labor in Victoria."

Obituary.

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

SMEDLEY.—Death has again visited our ranks. On the night of May 20th, our aged and much esteemed Bro. John Smedley sen., passed away at the age of 84 years. Our brother was one of the pioneers of the church at Doncaster, having been a member for nearly 34 years, and has been a consistent member till the time of his death, always being in his accustomed place at the Lord's table till within a few days of his death. Our brother leaves behind him his aged sister partner and a large family to mourn their loss, one of whom is an officer of the church at Doncaster, and another, our Bro. Wm. Smedley, known to most of the brethren. We laid him in his last resting-place in the Templestowe cemetery, our Bro. Lawson performing the burial service, which was very impressive. May the God of all consolation comfort and sustain the bereaved ones in their great trial, is the prayer of the church. G. PETTY.

ROBERTSON.—Sadness filled the hearts of the brethren at North Fitzroy when they heard of the comparatively sudden death of Bro. John Robertson, who passed quietly away in the Melbourne Hospital on Monday morning, May 16. During his illness, he gave strong evidence of his faith in Christ. On the day preceding his death, a sister visitor remarked how blessed it was to be in Christ, to which he replied, "What could we do without Jesus?" Our brother was quiet and modest in disposition; a man of sterling integrity, thoroughly upright and reliable in character. He had been in membership at North Fitzroy for many years, and some time ago had held office as deacon, but retired. In deference, however, to the wishes of the brethren, he about two months ago again accepted the position. Our brother set a good example in his attendance at the meetings of the church, and had the satisfaction of seeing his eldest son and daughter give themselves to the Saviour. Our Sister Robertson and family have the deep sympathy of the brethren in their sorrow and bereavement. The funeral took place on Tuesday afternoon, May 17. Bro. Houchins conducted the service and referred to the worthy character of our brother and the good hope which sustained him to the end. W.F.

Coming Events.

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

June 19.—Church of Christ, Railway-street, Merewether, Lord's day School Anniversary. Services will be conducted on Lord's day, June 19, at 3 p.m. and 6.30 p.m. A specially prepared programme of sacred songs, duets, choruses, recitations and addresses. Admission free: seats free. Collection in aid of School Funds. On Monday, June 20, Tea and Entertainment. Tea on tables, 5.30 to 7 p.m. Tickets—Adults, 1/-; Children, 6d. each. Entertainment, 7.30 p.m. Good programme. Admission free. Seats free. Collection in aid of School Funds. Musical Conductor, Mr. J. West. Organist, Sister K. Morgan; Secretary, Sister Miss Isabella Muir.

June 19.—The Anniversary Services in connection with the Newmarket Sunday School will be held on Sunday, June 19. Speakers—Afternoon, at 3 o'clock, Bro. H. Mahon; Evening, at 7 o'clock, Bro. L. A. Williams. Special Singing by the Scholars at both Services. Also Tea Meeting and Distribution of Prizes on Tuesday evening, 21st inst. Tea at 6.30. Tickets, 1/-; Entertainment at 8. Singing, Recitations, and Dialogues by the Scholars. All Welcome.

Acknowledgments.

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

VICTORIAN MISSION FUND.

Sister Turner, on account of church at	
Echuca	£3 0 0
Church Kerang East, per D. R. Milne ..	3 12 0
Sister Connell, Mystic Park	0 3 0
	£3 14 0
"Milford"	J. A. DAVIES,
Church-st., Hawthorn.	Treas.

NORTH YANAC BUILDING FUND.

Per Bro. Connor	£1 0 0
Bro. Donnelly	0 10 0

In the issue of 26th May it was stated that the building would be commenced after "harvest." This should have been "seedling." It would be rather long to wait till after harvest.

JOHN MCCALLUM.

N.S.W. HOME MISSION FUND.

Statement from March 30th 1897, to May 20th, 1897.

Receipts.—Merewether, £8/10/-; Rookwood, £3/7/5; Sydney and Enmore, 16/-; Lismore, 10/-; Rockdale, 10/-; Bro. R. C. Edwards, £10; Bro. Johnson, £10; Old Park, 2/6; Tea Meeting, £5/5/-; Picnic, 12/6; Total, £39/12/5.

Expenditure.—£18/6/7; Debit Balance, '97-98, £44 4/1; Total, £63/10/8. *Deficit.*—£22/18/3.

W. H. BENSON.

To Subscribers.

W. Turner, 2/-; G. Goudie, Mrs. Laing, 5/-; H. G. Mason, 6/-; Geo. Cosh, Mrs. C. W. McClure, 7/-; W. H. Bardwell, 11/-; S. Denford, 41/-.

WANTED.

Young man, 27, single, active, willing, good commercial education, member of the church of Christ, Lygon-st., is extremely desirous to get permanent employment. About six years experience General Merchant's business. Melbourne or suburbs preferred. Particulars.—W. C. Thurgood, 357 Swanston-st., Melbourne.

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